

## CHAPTER 4. TRIADIC MOVEMENTS OF SENSING, ACTING, AND THINKING

The word for 'being' in Sanskrit is 'SAT.' For this reason I choose the abbreviation 'SAT' for Sensing, Acting, and Thinking. A crucial term in the philosophy of Maya is the metaphor **SAT-CHIT-ANANDA** which stands for **Being-Consciousness-Happiness**. It is another word for the **Buddha mind**<sup>223</sup>, or **the mind who we are**, to speak with Nietzsche.

**It is as such also the appeal to human consciousness to dance with Maya in the bliss of oneness between Shiva and Shakti.**

### 4.1 INTERDEPENDENCE OF SENSING AND THINKING

The thinking process of a human being cannot **change** or **create** anything outside of the brain by itself, i.e. it cannot change any physical object in a reality. Thinking does not see or move a chair or a car, or build a house, for example. For that, it depends on the two other basic movements of the human mind/body totality, the **movements of sensing and of acting**, which, through interacting and correlating with thinking and *What Is*, form our reality and actuality. Thinking, sensing, and acting in the creative mode operate from within the material structure of the brain and do affect this material structure. I propose to consider that at this creative level the material structure of the brain becomes increasingly indistinguishable from thinking, sensing, and acting, activities which we usually attribute to the idea of mind. We can say that the material processes of the brain and the mental processes of the mind enfold and unfold each other. To say that they interact would be misleading, as the usage of this word presupposes two separate definable entities, existing only on the mechanical level.

When all three modes of operation of sensing, acting, and thinking (*SAT*) are involved the notion of correlation is more appropriate.

Thinking **acts** on other thinking, the self and consciousness, which in themselves are **acts and products of thinking**. Thus, the basic notions of acting and sensing are already contained in the structure of thinking. What we normally call acting and sensing are the functions of particular organs which are in constant interaction and correlation with thinking. Sensing and acting are similar to thinking and are movements which are correlated with each other and with thought.

**When intelligent thinking brings forth the mental images of an object and subject, it creates the fundamental possibility of acting and sensing of a conscious human being.**

In a **holistic** way of looking at these movements of sensing, acting, and thinking I consider them as essentially one movement at three different levels of being, which are similar to those of thinking. Only at the mechanical level do these movements **appear** to be separate.

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<sup>223</sup> ) It is prajna, wisdom, the essence or the soul of *What Is*.

Let me reiterate what I have mentioned so far. We understand and comprehend matter through mechanical, generative, and creative movements of thoughts, sensations, and actions. These basic movements are a holomorphism of the movement of *What Is*; this is what I trust.

A sub-totality of the material world consists of that which we can understand mechanically through ordering principles of causality. We find that causality in the actions of the self is similar to the causality in matter, because matter, the self, sensing, acting, and thinking are similar in their fundamental movements, and can therefore all be understood through causal thinking. But their essence remains non-certain.

That is, we do not truly **find causality, but rather define and construct a correlation (which is not unique) between the cosmos of thinking and that of sensing and acting. The verifiable fact that this is possible is an indication for the holomovement of mind, matter and What Is.**

#### **4.1.1 GENERALIZED SAT**

In order to bring out the similarities among matter, mind, self, and even societies, it is useful to generalize the notions of human thinking, sensing, and acting, and to establish some guidelines for their categorization:

**(A) *generalized sensing* as the inner capability of a movement to respond inwardly to outer movement, or the capability to inwardly respond to difference;**

**(B) *generalized acting* as the capability to act towards the outside on what is different and to create new differences**

**(C) *generalized thinking* as the movement which creates that difference and connects sensing and acting, or sensor and actor. It creates an order through that difference, and vice versa, it creates difference through an order.**

All three notions operate on the mechanical, generative, and creative level, in analogy to the operation of thinking. Not surprisingly, these definitions cannot be completely separated from each other, because a kind of creation and therefore unbroken oneness is involved in all three movements.

With these definitions it is possible to talk about *SAT* of an organism like e.g. a virus, a plant, or any animal. The activities in any human cell display these characteristics.

Even the behavior of an atom or an elementary particle can be somewhat described in these terms. As no particle or lump of energy in the universe exists on its own, there is an inside and outside domain to each one. Furthermore every particle is connected to every other particle in the universe. (Immanuel Kant saw that there must be dynamic connections amongst all finite objects in the universe; pretty good for a philosopher.) They all “*sense*” each other and “*respond*” to each other through their gravitational fields. Thus they recognize difference, they “*think*.” As with all things we have a simultaneous oneness and the differences. The movement among all can be called a generalized sensing-acting-thinking.

When we think a thought, the object and subject are already established within an invisible net of thinking. The observable action of this thinker on the thought takes place on the mechanical level, whereas the creating of the underlying net is on the sub-certain level.

This is very similar to the way modern physics describes the interaction of matter at a fundamental level. A hydrogen atom (H-atom), for example, changes the space surrounding it by its electromagnetic field. This electromagnetic field is already on the observable mechanical level. Underlying this field are the unobservable **virtual photon exchanges** between all the charges of the universe as well as the **virtual graviton exchanges**, which correspond to the non-certain levels of creation and generation. They create and maintain the space-time structure of the universe. On the observable level, the single atom changes its environment by modifying an electromagnetic field, if there was one before, or it establishes that field through its own electron. **This could be called the ‘thinking’ of an atom, the introduction of difference.** Simultaneously, the electron exerts a force on other charges, and feels also their force. These responses to what is there already can be called the sensing and acting of the electron.

Furthermore, when an electron of a higher energy level (in the atom’s electronic shell) jumps to a lower energy level, it does so by emitting a quantum (photon) of energy **equal to the energy difference** between the two levels. The electron *‘knows’* or *‘senses’* that there is that energy level available to it before it emits the photon. There is this holistic quality built into matter, particularly noticeable at the level of quantized matter fields, but also at the level of all life processes, up to the level of non-certain human thinking. (I will discuss this in greater detail in section 6.2.1.2, page 430)

A human being creates through his or her presence and thinking a reality field around him or herself which interacts with the consciousness of other people. And there is this Oneness of all thinking, which implies some kind of a subconscious ‘knowing.’

What is missing in the *SAT* properties of the atom, in comparison to human *SAT*, is the peculiar human faculty of thinking to suspend itself and to create a **self reflecting consciousness and self-consciousness**. To find a similar property we have to go to the level at which elementary particles are created out of the vacuum (Nothingness) and disappear back into it.

Generalized sensing, acting, thinking is - like human *SAT*- essentially one movement. Whereas human *SAT* **appears** to be a movement of three different functions, which act on each other, generalized *SAT* appears to be much more one undifferentiated movement, particularly if we consider inanimate matter.

We will further consider mechanical, generative, and creative operations of these generalized movements of *SAT*, completely consistent with the idea that manifestations of *What Is* have their basic movements unfolded and enfolded in them to various degrees. Such unfoldments in human consciousness were created in early mythologies, in which an intuitive metaphoric comprehension of nature and the human mind was attempted. They were intermingled with spiritual, philosophical, and educational perceptions and teachings.

#### **4.1.2 BEING AND THINKING As Shiva-Maya-Shakti**

Shiva-Shakti, the one God in the one Goddess, leave their blissful oneness embrace, their SAT-Chit-Ananda, behind and become Shiva **and** Shakti-Maya as separate beings. Shiva is transcendence and thinking, Shakti-Maya is sensing and acting. Shiva is unchangeable order and Oneness, Shakti-Maya is change and difference. Both, Shiva-Shakti as well as Shiva **and** Shakti are *What Is* and the energy in *What Is*. Sat-yab means truth or is-ness, being, in Sanskrit. This mystery of Shiva-Shakti-Maya cannot be resolved, nor can the mystery of human thinking. But human thinking and *SAT* is a holomorphic emanation of Shiva-Shakti. Thus, a human being is invited to the dance floor, and can actively participate in the dance with Maya.

We human beings can perceive ourselves as not being separated from her. She lets us dance with her, maybe even touch her, in love and com-*passion*; but let the Lady lead. Shiva-Shakti is/are us, so that we rediscover them in us, and us in them. We can lovingly create their images in songs, poetry, philosophy, paintings, and sculptures. They then can serve as lights and pointers back to ourselves, to suspend ourselves, to dance with Maya-Shakti, to see Shiva-Shakti in ourselves again.

After Nothingness-Oneness, which is absolute freedom-order, separates into Nothingness and Oneness, they create and act as generalized thinking, sensing, and acting, or Shiva and Shakti in separation; they create reality and actuality. **Oneness** is then the fundamental **order**, and **nothingness** is the fundamental movement of **negation** which is necessary to create **difference**. Order and difference are the conditions which active human thinking creates in **order to comprehend and interact with some level of *What Is***, of which thinking is an integral and creative part.

We continue to think Nothingness-Oneness as the fundamental holomovement which is thinking, sensing, acting at three qualitatively different levels in similarity to the model developed for thinking itself. I call them the triadic levels of **SAT**. By choosing this abbreviation **SAT**, which is the Sanskrit word for being, I intend to emphasize that being, ***What Is***, is generalized **SAT**.

When I say that **NOB** recreates what it *is*, namely an unfolding-enfolding holomovement of generalized thinking, sensing, and acting, we must not understand the notion of '*is*' in its conventional sense like in "this tree is tall." The notion '*is*' can itself be used in a creative and generative meaning.

'Human thinking is free,' for example, does not only mean that thinking has the property of freedom, but that it is essentially freedom. There is no thinking without freedom, and there is no freedom without thinking. The word being has like no other word the three notions of nothingness, oneness, and betweenness enfolded in itself. Being is nothing and all simultaneously; it can be mechanical empty form, generative metaphor, and creative cipher. As I sometimes make use of this unique quality, some clarifying definitions are in place:

Since the beginning of philosophy the notion of being, ("Sein" in German, "sat" in Sanskrit, "to on" in Greek, like in ontology), has been one of the essential and dynamic ideas. 'Tethyidae' is the Buddhist term for the elusive essence of all things in a reality. This is as close as one may get to Kant's "***Thing in itself***." Notions like ***Being, SAT, essence*** point to the creative energy in and beneath all reality, the creative, intelligent eros of ***What Is***, of No-Thing-Ness, of the Buddha-mind.

During the general outline of this work I have been distinguishing different meanings according to their mechanical, generative, and creative use. However, as the idea of being implies more than thinking, I have postponed its introduction to this present chapter. (This whole study is, of course, also a study of being, an ontology.) The word 'is' directs intended meaning, and demands therefore to pay attention to how and in which larger context it is being used. In the sentences "***This is a table; this is a molecule; Mass is energy; I is a number; God is love,***" and so on, the word 'is' means and implies different ideas, even though it can be understood (or misunderstood) in its mechanical sense only.

We can get some understanding of these different uses of this most fundamental word "is" (and all other forms of the present tense of "to be") by classifying its meaning according to the different movements of thinking:

(1) **Mechanical:** Here it is a quite empty form which can be filled with certain significance of the world of thinking, sensing, and acting.

(1.1) It signifies a mathematically definable relationship between two different elements of sets like in: A is B or A is like B; this is a formally mechanical relationship which can be certain. Examples: "This car is mine. This knife is kitchen ware."

(1.2) It indicates equality in the mathematical sense, like:  $5 + 7 = 12$

(1.3) It indicates a property, function, or form which can be physically pointed to and is 'clear' according to habits and conventions of a reality. "This is a tree; this is a table; the sky is blue; this is difficult; there it is; I am XYZ. "

(2) **Generative:**

(2.1) Used in its generative sense, the word can be related to a subcertain becoming in which an unfolding directional movement is implied. Examples: "A person wants to be a doctor," or "I am becoming angry."

(2.2) It describes a state between stages or orders of unfoldment, often related to the metaphor of substance. Examples: "Mass is energy; an atom is a field. *What Is*, is nothing; God is love."

(3) **Creative:** What was already present on the generative level is more enfolded on this creative level. Here the notion of 'Is' is omnipotent in its uncertainty and potential value as cipher. Examples: "God is; I am; life is death." "I am, before God was."

God said "Let there **be** light."

The German notion of "*Sein*" (being<sup>224</sup>) refers to this level, which has the 'lower' levels enfolded as potentiality. The ciphers take on a **form** as *there-ness* and *such-ness*<sup>225</sup>, the world of reality, and can thus lose their meaning. They tend to become belief, superstition, and empty ritual. Creative **SAT** is the realm of holy wisdom, 'prajna, nous, atman, brahman' and what the many other ciphers may be. It remains mystery for the intellect.

Sometimes all three levels of meaning can be implied simultaneously, like in "mass is energy," and often these levels get confused and lead to confused belief systems and dogmas. To treat the idea of "God is" as though it meant something is here, is an example of such a confusion.

It seems that the more a culture advances and refines its language the more it is capable of using notions - of which 'is' is merely a representative example - in the various modes indicated. It seems that with this unfolding of language the whole culture unfolds as well, together with its comprehension of the arts, religion, philosophy and politics. I venture to say that conversely, a loss of the use or comprehension of the metaphoric and cipher language signals a general decline of culture.

<sup>224</sup>) The word "Sein" in German is pronounced like "sine."

<sup>225</sup>) "Da-Sein" and "So-Sein" in German, without the hyphen.

### 4.1.3 BETWEEN SENSING AND THINKING

In the history of philosophy there has often existed a lopsided representation of the activities of thinking and sensing because of an excessive and absolute emphasis of their separation from each other. For instance, either sensations were given undue supremacy in empiricism and similar systems, or thought was believed to be the only reality. As such points of views are pervasive in common thinking, they deserve our attention.

In Man's most common perception of himself and the world, sensing and acting form together with their objects a self-evident and self-enclosing concrete reality. The opposite view, namely, that thought has created **all** reality, including the objects which we sense and on which we act, has also been accepted in some areas of the world, particularly in Asia.

Immanuel Kant has made it very clear in his work, that "*thinking without the activities of our senses remains 'blind,'*" and conversely, "*sensations without thinking remain 'empty.'*"<sup>226</sup>

Similarly, Nietzsche demands that the most abstract ideas must be made appealing to the senses. The spiritual art of India and Tibet has succeeded in this task like no other.

We saw at several occasions that thinking is inseparable from the activities of the senses. When we considered meaning, I introduced the notions *meaning* (Sinn), *free will and eros* as linking movements between nothingness and oneness. Furthermore, we saw that ideality is an empty nothingness without reality, and that both, reality and ideality, are created through a subtle interaction and interference between thinking, sensing, and acting.

In Indian symbolism, it is the mother Goddess Maya and Shakti which is the power, energizing action. Shiva is the thinker and mediator, unshakable, immovable transcendence. Kama, the God of love, tries to mediate between Shiva (Nothingness, spirituality, meditation) and Parvati (Oneness, sensuality, action). In the Yab-Yum sculptures of Tibet, the male Buddha sits immovable in his Lotus position, while the female Buddha sits on his lap encircling him with arms and legs and being the active lover.

The **uncontrollable forces of the earth and the waters**, of human psyche, represented by the Goddess, drive Man from the unconscious nothingness of self-contemplation into her passionate embrace with all the dangers of the unknown life of action, oscillating between suffering and pleasure, lust and despair, brutality and kindness, bloodshed and benevolence. Meaning, intelligence, love, sensuality, and spirituality are waters flowing from the same unknowable source.

#### **4.1.3.1 SENSUALITY AND SPIRITUALITY**

In the history of mankind (not womankind) sensing and acting became at some point very suspect, namely when the demand for certainty surfaced to human consciousness. Acting, but particularly sensing, cannot be well controlled by thought. Sensations tend to override our efforts of thinking quite easily. In Semitic religions, the powers of sensuality, sexuality, and eros were attributed to the woman Eve, who had very little standing in society anyhow, having to serve her husband very much like as slave. Because of her erotic attraction and her creative powers she was seen as the assistant to Satan and the evil snake. Christian spirituality excluded sensuality, from sexuality to any other pleasures of the senses, and banished them to the provinces of the devil and his hell. The catholic church allowed beauty and splendor only in the honor of God. But some Protestant Christian sects even went so far as to purge their churches and books of any pictures

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<sup>226</sup>) See: Kant, KV, B314.

because of their appeal to the senses. The dark and colorless clothing of the devotees served the same purpose as well. Jesus or Mary are unthinkable as sensual erotic beings.

Hinduism and later forms of Buddhism, on the other hand, have created metaphoric images and symbols as sculptures, bronze figures, temples which display an extraordinary fusion of spirituality and sensuality. Shakti in her many manifestations as Parvati, Devi, Maha Devi, and Uma (who directly represents beauty and light), proudly and confidently displays her perfect body, adorned with jewelry, the body of a sexual being in all her splendor and seductiveness. Breasts, legs, and buttocks are shown barely covered with body-clinging materials. Attention is often drawn through gesture and posture to her lap, the *yoni of the universe*, the ultimate subconscious power. The smiles, reflexes of sensual and spiritual bliss on the faces of many Tara and Buddha figures are direct expressions of sublime happiness. They are at least as intriguing as the smile on Leonardo Da Vinci's Mona Lisa. They reveal a level of psychosomatic and spiritual wisdom which depth psychologists since Sigmund Freud and Carl Jung have started to explore in the West only since the beginning of the twentieth century.

Shiva also is shown as a beautiful God, in whom wisdom, beauty, spirituality, and supreme power melt into art forms hardly paralleled anywhere in the world.

This sensuality and sexuality actually become an integral part of some religious practices known under the name of Tantra. There is the Hindu variation as Shaktism and the Tibetan Buddhist variation as Tantra Buddhism. One interesting aspect in the practices of these religions (among many others) is that women have a major role, if not the major role, as spiritual teachers and yogi mistresses. This fact is brought to the fore in many Tibetan sculptures of Tara who is seen as enlightenment itself, not merely as an enlightened being. Thus, she is often called the Mother of the Buddhas. In Vajrayana Buddhism there are several Buddhas, meditation Buddhas, and women are not excluded from the idea of Buddhahood at all, even though this is the case in orthodox Hinayana Buddhism. Vajravahri, for example is a female Buddha, shown in sexual union with Shamvara Buddha<sup>227</sup>. But she is also often shown alone, in her own right. This is of course unacceptable for the orthodox versions of Buddhism.

Starting in even older times, down to the stone age, and lasting into our present times, the linga (erect penis) of Shiva and the yoni (female sex organ) of Shakti were objects of spiritual rituals. Sculptures showing the **linga inside the yoni** serve the same idea as the yab-yum, Shiva-Shakti, Yin-Yang symbols. As already mentioned earlier on page, the Tibetan prayer:

**"OM MANI PADME HUM"**

centers around the keywords of this dialectic oneness in '*mani padme*' meaning '*jewel in lotus*' or '*linga in yoni*' or '*Oneness in Nothingness*.'

"Lingam worship is mentioned in the hymns of the Rig-Veda, the earliest records of the Aryan immigrants, where the conquered people are deprecatingly called 'those whose god is the phallus.' The discoveries at Mohenjo-daro (see page 17) of phallus like objects and of ring like symbols of the female principle indicate that this form of worship was indeed of considerable prominence in the Indus

<sup>227</sup>) See the illustrations 60 and 61 of Shamvara and Vajravahri on pages 367 ff.

civilization of the third millennium B.C.E. Though abhorred by the Aryan invaders, it has nevertheless persisted in Hindu religion to this day as the usual mode of honoring Shiva."<sup>228</sup>

The two joint symbols represent the dialectic oneness of transcendence and reality, of wisdom and compassion, and ultimately of oneness and nothingness.

The Kundalini version of this idea consists of two intertwined snakes coiling three and a half times around a linga, the axis of the world, who together in a dialectic play create reality and take it back.

This old symbolism has survived and prospered in India in spite of attempts to suppress it by the ascetic, life denying philosophies and religions of the Jains, Hinayana Buddhism, as well as Islamic and Christian missionary activities. One should be aware that Islamic troops conquered India during the tenth century C.E. in what Will

Durant calls the bloodiest story of history.<sup>229</sup> Europe had been more fortunate, due to the glorified valor of Charles Martel, who fought back the Mohammedans at the famous battle of 732 between the cities of Tours and Poitiers by Paris. During that period Islam conquered all of India except the southern parts, and tried to eradicate the old religions. It destroyed innumerable temples, statues, and other witnesses of Indian high culture.

Still, Islamic troops and commerce created a renewed connection between India and Europe. Heinrich Zimmer sees influences of Tantric and Shakti ideas spreading from India to Southern France, exemplified by the personality of Eleanore of Aquitaine (12th century). The French troubadours of those times may have been greatly influenced by open-minded ideas coming, via the soldiers and merchants of Islam, from the atmosphere which in India created the temples of Khajuraho four centuries earlier<sup>230, 231</sup> This atmosphere resonates in the songs of the German "*minne*" (*love*) singers of the time as well, and may have influenced the mystics of the Rhineland.

Zimmer writes: "Simultaneously, in Mahayana-Buddhist Japan, the lords and ladies of the Imperial Court of Miyako were enacting their poetic romance of the 'Cloud Gallants' and 'Flower Maidens,' while Persia was singing songs of Omar, Nizami, and the Sufi poets."

**Figure 38**  
**LINGA IN YONI, Ellora, India**



<sup>228</sup>) Zimmer: ZAIA vol. I, page 24. For more of this text see page 293.

<sup>229</sup>) From DOH page 461: Sultan Muhammed bin Tughlak killed so many Hindus, that in the words of a Moslem historian, "*there was constantly in front of his royal pavilion and his Civil Court a mound of dead bodies and a heap of corpses, while the sweepers and executioners were wearied out by their work of dragging the victims and putting them to death in crowds.*"

<sup>230</sup>) Heinrich Zimmer, ZP, page 558. Additional text preceding this portion can be found in 4.3.4.4 "*Yab-Yum, Dialectic Of Nothingness.*" on page 293.

<sup>231</sup>) Compare princess Lakshminikara Devi on page 295.

#### **4.1.4 THE ONENESS OF ALL BEING**

In order to comprehend sensing and its power we take a look at its object, its subject, and its content as meaning for the subject. Sensing without objects is as empty as thinking without thought, but sensing and thinking are also empty without each other. (Just as an electric field does not exist without an 'object' charge and a 'subject' charge.)

In the later section 4.3.4 *The Creative Level* (on page 281) I propose a particular model through which we can understand this inner connection. The difficulty in comprehending these issues lies in the **apparent** fundamental differences between the intelligent mind and mechanical matter. It lies hidden in these appearances whose factuality we have created through a particular way of looking at them and interacting with them, forgetting that facts themselves depend to some degree on our way of thinking. **Facts are made, not given.**

Subject and object, in their aspects of thinking and of matter, are all part of one movement of generalized *SAT* and being. The subject (self-consciousness) is created with the awareness of the creative "I am" of the thinker. The object is given to the senses through the material (ultimately) undefinable being. Simultaneously, being gives to thinking the possibilities to create a thing out of the object as a betweenness of sensation and thought.

From the earliest times of human consciousness as expressed in artistic and written forms, the relationship between the powers of life, death, and reality with ourselves, has been at the center of human wondering, speculation, and investigation. With a brilliance and intelligence hardly ever surpassed, some of the earliest writings of mankind, as those in the Upanishads, reveal a depth of insight and comprehension into the human mind which is remarkable. To quote again from the Brihad-Aranyaka Upanishad:

**"In the beginning the universe was nothing but the Self in the form of Man. It looked around and saw that there was nothing but itself, whereupon its first thought was, "It is I!"; whence the concept I arose...**

**Then he realized: "I, actually, am creation; for I have poured fourth all this." Whence arose the concept "Creation."**

**Anyone understanding this becomes, truly, himself a creator in this creation."**

The essence of this insight is that

**"THE MIND IS THE CREATOR OF THE WORLD AS REALITY."**

As puzzling as this statement seems to be, it has nevertheless been repeated and freshly discovered throughout human history. It has been the heart and soul of religions and philosophies, from Hinduism to Buddhism, from Plotinus to Giordano Bruno, Kant, Hegel, Nietzsche, and Schopenhauer. That statement is incomprehensible if we approach it from our 'common, self-evident' concepts and modes of thinking. Let me remind the reader that it is exactly these very self-evident concepts and driving causes of our realities which the above statement calls into question. The difficulty to truly comprehend that the mind creates the world was evident to the people mentioned. To help in its comprehension is the goal of their lives' work. This difficult task requires more than

intellectual understanding and belief. Not surprisingly, it is at the heart of Hindu and Buddhist religions. To have insight into the actions of the mind leads to the dance with Maya, and it leads to the liberation from her spell, called ignorance and ego. According to some doctrines it takes infinitely many cycles of reincarnations to arrive at this insight. Of course, those doctrines overlook that if there are infinitely many reincarnations, any one incarnation has already infinitely many life cycles preceding it. Meaning that anyone can have this insight at any time; there is no necessary waiting period.

But this aside, let me dwell on the basic difficulty again for a moment: Self-comprehension of the mind is a goal which transcends reality but which also changes the mind in this transcendence. The former reality is radically altered itself by this comprehension. Integral movements of the mind are memories, as well as the operations of thinking, sensing, and acting. All of these are being transformed through this insight. There is no causal direct link between the new and old realities, which is why no causation in one reality of one person can produce this insight in the reality of another person. Insight is not content, but an energy that transforms all content. Nevertheless people like those mentioned have created signs pointing toward the excitingly dangerous, life giving and life taking waters of creation and transcendence. They have created works of art, philosophy and religion which have served this purpose for centuries. Rational discourse, poetry, painting, music, dance, sculpture, architecture, scriptures, holy or profane, have helped to awaken the transcending forces in some human beings but created more confusion in many others.

Maybe an approach from physics can help to clarify how we can think that the mind is the creator of the world. In physics we have good reason to think that the universe started with the **Big Bang**<sup>232</sup> out of Nothingness. We don't know what that Nothing was. We know that we can hardly ask a proper question about it. Logic, rationality, and physics alone cannot handle the situation. Before the Big-Bang there was no time, no space, no matter. There was neither a '*there*' nor a '*was*' nor a '*before*.' The first thing that was, according to the word 'Bang' was a sound. Literally, that is wrong. For sound to happen there must be a sound-carrying medium like water or air, some form of extended matter in space. **Metaphorically**<sup>233</sup> however, we can regard that first medium as *ether*, which is in Indian thought the first of the five elements. It is the spiritual element, and is often represented by a little drum, creating the primordial sound, and the call of the Buddha "to realize who we are." This first *sound* was the first spark of spiritual consciousness. All that we can say today, about fifteen billion years after that first event, is that the whole universe, including our solar system, and ourselves, our brain, our mind, the mind writing and reading this, was contained in that spark as potentiality. And it all attains some level of conscious awareness in this thinking. Even from a physicist's point of view one cannot but say that the Nothingness-Oneness of that first spark created time, space, matter, and anything in it and of it, and therefore should be called intelligent. The nothingness-oneness unfolded into something out of its free will to become. Nothingness is freedom, the essence of being free, untethered to any thing. So, we can say that what was *before* time is nothingness, which is freedom and intelligence.

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<sup>232</sup>) '*Urknall*,' primordial sound, in German.

<sup>233</sup>) In a more scientific sense, some scientists trust in the being of an underlying, eternal, continuous, non-observable quantum-field ether intelligence, which unfolds and enfolds time, space, matter, universes, consciousness. See also sections 3.6.3.1 on page 236 and 6.4.5 on page 461.

The Nothingness (Atman, later Brahman<sup>234</sup> in the Upanishads, or the Buddha-mind) did not go away after the Big Bang but is the timeless, non-spatial essence of *What Is*. In the Upanishads we read that *What Is*, is Atman, the Absolute Self, and "Tat Tvam Asi," "This Is You."

Sophocles<sup>235</sup> stated: "*And in all this there is nothing which is not Zeus.*" In the Upanishads God *is* Nothing and is in everything and *is* everything. *There was and is nothing but itself.*

Nothingness is being, is intelligence, is freedom. It has the main attributes of the human mind, and it is not far fetched to call it the **Mind**, with a capital M. Just like this Mind created the actuality of the universe, so the human mind creates the reality which exists for ourselves, our thinking, sensing, and acting. Thus, it makes a lot of sense to say that the mind creates the world, the notion 'world' being used in the sense of actuality and reality. This same infinite energy is still underlying the whole universe, which is merely a ripple on top of it. The true miracle is that the human mind can have any insight into this mystery at all. Maybe this is its reason for being created. But why should there be a reason?

To continue our trains of thought: **Being, non-certain and free nothingness-oneness, creates matter, mind, senses and thinking in its own 'image' as sub-movements in such ways that thinking can create a reality-ideality in harmony with the senses. It creates the image as a reflection of itself, the most important aspect of which is free thinking, and the thinking of freedom. All parts of this image contain essential dynamic aspects of the whole as submovements.**

We may illustrate such an image through modern science with the model of a holographic moving image, a holomovement or holomorphism, whose characteristic feature is that it contains the whole **picture enfolded in all of its parts.**<sup>236</sup>

A poem of Goethe<sup>237</sup> expresses the idea, which can be traced back to Empedocles as well as to the Upanishads:

**“The eye without the glow of sun,  
Could it perceive the light?  
Lived not in us the breath of God,  
Could godliness us so delight?”**

**“Wär nicht das Auge sonnenhaft,  
Wie könnten wir das Licht erblicken?  
Lebt’ nicht in uns des Gottes eigne Kraft,  
Wie könnt’ uns Göttliches entzücken?”**

Unless the human mind operates in ways similar to *What Is*, or is of the same 'stuff,' the human mind cannot respond to these energies of *What Is*.

<sup>234</sup>) For short explanations of Brahman and Atman, see 7.1.1.1 on page 475. See also page 186.

<sup>235</sup>) Sophocles, Greek dramatist, fifth century B.C.E., in the drama "*The Trachinians*."

<sup>236</sup>) See: Bohm, David; DB, page 150 ff.

<sup>237</sup>) Goethe talked about a *primordial abstract form*, which repeated itself throughout nature, he called it '*Ur-form*.' The reproductive organs in the world of plants and animals, for example, would be such forms.

This can also be seen as a consequence of the fact that there is no thinking or perceiving across absolute separations, or action through an empty vacuum. An empty vacuum does not exist for us, in the same way as nothing cannot be thought. We know from physics that 'empty' space is not empty,<sup>238</sup> and we can realize through thinking that Nothingness cannot be thought, because it is not an object. Rather than regarding these facts as a coincidence, I consider them to represent a philosophical truth which reveals the *fundamental holomovement and holomorphism of being*. It simultaneously shows the limits of a system of thought, which is based on the ordering concept of absolute separation between subject and object being 'bridged' and connected by a third independent signal or carrier of information. This is our rational thinking process. Every movement of thought and every form of thought, just like every movement and form of matter, is partial movement and form, in such ways that the partials cannot truly be separated from the whole. I.e. every thought affects the whole of thinking, with its consciousness, self, and ego. The same is true for every sensation and action. Some thoughts, sensations, actions can have a very high degree of independence of the whole.

A change of the part is a change of the whole, though in a much more limited sense. Just like any cell of a hologram contains the whole picture but in much more uncertain ways, fuzzier so to speak. This then makes it also plausible that the human brain can actually conceive of ideas which go far outside and beyond anything known and knowable, and that these ideas have truthful components. In quantum-physics we arrive at a similar startling conclusion about matter at the fundamental level. Every particle-wave contains information about the whole 'built in.' The whole fundamental being could be regarded as a complex wave-function, called quantum field. This quantum field is eternal before space and time and matter. It is unobservable, unknowable like the "**Thinking which thinks itself**," the Buddha-mind. It creates the universe or infinitely many universes, like Maya's or Brahma's dreams. It creates actuality with its laws and with the potential to eventually organize itself into a self-suspending mind which can create what we call reality. It is this mind which we encounter in the human mind.

Whenever we 'succeed' in thinking nothingness, thinking *is* nothingness and with it a major portion of the thinking process. I.e. the thinker (not the physical person, of course) is nothingness as well. But nothingness, thinking, and the thinker do not cease to be, they have rather become One as Nothing, i.e. they have suspended their separation, through which they had obtained their characterizing differences, out of which a thinking consciousness emerges. A thing that has no characteristics left is neither in time nor in space, and can appropriately be called no-thing. One could say that in such moments of insight or meditation the mind immerses itself in the unlimited energy and intelligence of Nothingness-Oneness.

Wherever two objects or movements meet, they interact and correlate, and in that interaction they interpenetrate each other. When thinking meets nothingness, thinking ceases (for consciousness). When and if it reawakens, it can create new realities through new separations and new connections.

Thinking is such a powerful separator, that it can create a whole thought-universe and world of apparently absolute separations, like those between mind and matter, God and Man, oneness and

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<sup>238</sup>) In physics we know that 'empty space' is ('filled with') an unlimited amount of energy. Elementary particles appear out of and disappear into this 'empty space,' the quantum-field ether. The energy of these particles is somehow contained in the matrix of space, whatever that may be. Particles, and ultimately the whole observable universe can be looked at as fluctuations of this unlimited energy of 'empty space.'

nothingness, and so forth. A consciousness which operates in this way exclusively, has separated itself from its source of freedom and intelligence. Such absolute separations are the blindness of Man, the sleep from which he/she must reawaken.

In terms of religious developments throughout the ages, the idea of the **One..** would correspond to the idea of Oneness or Nothingness (both terms are really the same). They correspond to Atman or Brahman in the Upanishads. Oneness and Nothingness are such perfect notions, because they can be seen as opposites and yet as the same.

This **ONENESS-NOTHINGNESS** in itself does not act in any way which would be discernable and observable for human beings, so it seems. In mythological terminology it becomes Shiva the meditating one. Shri-Shakti, Maya<sup>239</sup> is the energy which moves the mind, universal or individual, to action, to manifestation and creation. It is her playful dance between the world she creates and the energy from where she emerges. She is one with Shiva, but free to act and play as Maya, the great separator and illusion maker. To join in the play one must join in the dance: this is the *Betweenness*, the *Middle Path*.

The lesson to be learnt from this dialectic play is that any seemingly **encompassing** aspect of the mind requires a complementary aspect, which is able to suspend the first one together with itself, lest the mind creates a static illusion of a known or knowable all-encompassing whole, which puts an end to its freedom and essence. It is only this total freedom, which we are, which can set us free from illusion. **WHAT IS** is movement

All aspects of being are cipher of nothingness and oneness. They enfold and unfold each other as infinite possibilities, integral parts of which may be human existence and experience. One might say that **the human mind learns during its development to comprehend itself through increasingly abstract notions of nothingness and oneness**. Whenever the mind finds a notion of which it can say "I am this," it soon finds out that it was too limited. All thoughts and objects and comparisons suffer this same fate. Whatever we say that the mind is, the mind finds that it is not. The only thoughts of which the mind cannot say this, are thoughts without a content in reality, like No-thing-ness, or One-ness. The thought of No-thing, is also the thought of No-thought. The thought of One-ness and the thought of No-thingness challenge the thinking of that thought. It is a self-challenge which may lead to self-suspension.

**In a complete self-comprehension of its being - a thought which cannot be properly thought or expressed - the mind becomes this unknowable oneness-nothingness, which is not real and not in mechanical time, and which therefore does not exist as knowledge or objects.** And yet, from this comprehension arise the conscious or subconscious ideas of, for instance, God as oneness and death or the devil as nothingness, which play a powerful role in every human life and in human history, particularly in Christian and Islamic thinking. In the moment these ideas are given attributes of reality the trap of illusion has been sprung. Some aspects of oneness-nothingness are part of reality, for example the words themselves, though they always should point beyond any reality. As this cannot be guaranteed but requires the active intelligent and free participation of the human mind, all expressions, even those of Nothingness, can be and are being abused to create illusion. Our perception and understanding of the universe and ourselves fluctuates **between** extremes like God and Devil, the sacred One and the Nothing. We always have to learn that we and our whole consciousness **are between and of** all these possibilities as integral and yet separable

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<sup>239</sup>) The "Will to Life" for Schopenhauer and the "Will to Power" for Nietzsche touch on similar ideas.

movements. This betweenness means that there is a knowing, but not a true and all encompassing knowing. Because of the fundamental integration of all being we can create adequate separations through intelligent thinking and freedom, study them and work with them in their limitation, and make limited and certain or less limited but also less certain inferences. We must find out **where** we can trust and where we can know, and we need to learn **how to trust, where we cannot know. And we must act according to knowledge and trust.** We are thus faced with never ending human challenges of knowing, trusting, acting, and learning. Knowledge can be limited to mechanical thought, whereas trust and learning involve the whole human being. This implies the fundamental uncertainty which exists when human actions, feelings, and emotions are concerned, which form our human world. To deny them or limit them absolutely to a mere serving role for mechanical and certain thinking is a suppression of the energy of freedom and oneness of the human being. This is the typical mistake and sometimes crime of societies' rules, when created as static objects out of theories or as arbitrary fixations of traditions. All kinds of human realities, certain ones dominated by mechanical thinking, uncertain ones ruled by feeling, and all the unknown implications of our creative actions do interpenetrate each other. As human beings we are our consciousness and world, which can appear to be empty or full in its certainty, but we are also *unknowable life*, which is represented by metaphors of meaning, values, conscience, and soul.

#### **4.1.5 DIFFERENCE BETWEEN THINKING AND SENSING**

Our thinking fluctuates among the various modes of *NOB* and, as modes of thinking, condition anything that can enter our conscious and subconscious realities. We should be able to find its various movements and manifestations in all observations inside and outside of ourselves. In particular, there must be a similar movement **between all modes of sensing, thinking, and acting.** Let me give a brief definition of what I call **human acting and sensing as a sub-movement of generalized SAT:**

##### **Human acting:**

Acting is the process of influencing or exchanging content via observables in a reality and actuality.

The action is observable through a combined movement (correlation) between thinking and sensing. Its observable content does not necessarily represent the meaning, intention, or source of its originator. Contemplation, meditation, and silence for example, are action of thinking or non-thinking on the mind.

Action can produce tangible, manifest, and long-lasting **new objects in a reality.**

**Acting can be put in contrast with thinking** in as much as thinking needs the acting in order to **produce an observable change in an outside reality.** E.g. thinking about flying to the moon is not the same as actually flying to it. Thinking about meditation or revolution is totally different from the action itself. **Creative actions** bring something new into the world, and change it irreversibly with unpredictable consequences for actuality, reality, and the world.

Actions can create new facts, new possibilities, new worlds for thinking, sensing, and further acting.

### **Human Sensing:**

Sensing is the process of being influenced through observables in a reality and/or actuality. The sensation is produced through a correlated movement between thinking and sensing.

Sensing is the passive counterpart of acting in many respects. If person A acts on person B, person B senses an action, but not necessarily what person A wanted to produce with his action. Sensing and acting together provide us with a link from one subject to another, or to an object, by means of our sense-act organs, of which the brain may be regarded as one.

We can understand a class of thinking which we called mechanical, because thinking as a whole is capable of separating itself into thinker and thought and thus can reduce a part of itself into certain and identical building blocks. The subject part of those building blocks is the mechanical self, which can understand mechanical thinking with a very high degree of certainty and/or security.

Certainty is the recognition of identically reproducible thought which can become a **sensation and feeling of security**. This is a result of the conditioned psychological preference for certain knowledge, which helps to stabilize a given reality. The feeling of certainty or security is even pleasurable to the degree that endorphins are being released into the bloodstream, creating a very powerful physiological and emotional response, which we too often mix up with intuition. A similar achievement of certainty with respect to sensing and acting finds its limitation in the different structure of those movements. That is, sensing and acting are fundamentally holistic movements, which do not break **themselves** up into subject and object. However, permanent objects which have been created by actions and work, provide the safe structure of a reality, with which the members of that reality are in constant interaction at mechanical and non-mechanical levels. The way in which we decorate our homes, for example, depends on who we are, what we like, etc. We subconsciously recognize ourselves and feel strengthened in an environment which we have created for us. A human being finds a reference system of security in this predictable interaction. The security of a person in a society depends on this stability of acting, sensing, and thinking within a given reality. This relative stability in our reality seduces us to think that we know this reality, which then again is translated into the emotional sense of well-being.

However, any such knowledge is limited by the fact that there is no sensor or actor in a similar way as there is a thinker. Any such separation can only be introduced by an artificial simulation of and through mechanical thought. The self with its demand for certainty is towards sensing and acting in a similar position and dilemma as it is with respect to generative and creative thinking or with respect to its actuality. It cannot control or understand them. Hence, in order to find security, the self atrophies its senses, and limits its actions and exposure to sensations and actions to mechanical ones. Ascetics and world-renouncing religious organizations have tried this throughout the ages.

The mechanical self cannot understand and know intrinsic sensing and/or acting. Thinking can use acting and sensing to create (construct) machines which function mechanically according to the operation of mechanical thinking. It can also arrive at an understanding of those movements of sensing and acting which can eventually be simulated by machines. But a human being cannot understand the whole of his or her own feelings, emotions, or actions. The whole of an action or sensation can never be known. Sensations and actions can have their origin in a possible trust and in an unknown past. Their consequences are in an unknown future, which these actions help to create. It follows that the world, in terms of the history of human beings as well as in terms of an objective universe, can never be completely known. What is knowable of history or society, or even the material universe, is not given to us, but created by the intelligent interaction between human and material *SAT*. Such creative actions create ever new possibilities (actualities) for knowledge and ever new differences which lead to new knowable phenomena.

Such creative actions can neither be exactly identified and memorized nor remembered and repeated. They are integrated in a non-mechanical whole movement of thought, time, space, and matter. The unknowable movements of our sensing, acting, and thinking, occurring within ourselves, are part of an unknowable **whole and all-encompassing** movement of thought, time, space, and matter, which is the movement of what actually is, determining in unknowable ways its knowable subsets.

It is not the other way around. For example, the mechanical aspects of what we know as history did not causally determine the course of actual history. At best, that knowledge connects a set of symbolic mechanical forms, observable through time, which can be used to construct a formal and rational chain of events. One may call this the idealized and rationalized flow of reality and realities. The history of the Mongols, for example, reads very differently, as written by historians in China, Greece, Rome, or Thailand. Yet each account is based on the same 'facts' in time and space, and each account is rational. If the underlying ideas are different the accounts will be different.

It is important to be aware of the general fact that the present reality of a single person or of a society cannot be comprehended through thinking alone. We learn, comprehend, and build new human worlds through sensing, acting, and thinking together, particularly on the non-mechanical levels, where learning and acting is existential and transcending. Only a small but important part of this learning is rational and therefore subject to qualities of certainty.

## 4.2 A TRIADIC MODEL FOR SENSING, ACTING, THINKING; SAT

According to the ideas put forth so far, reality is not the whole but a holomorphic creation of *What Is*, a projection, abstraction, and reduction of some uncertain whole, which I described earlier as a holomovement of **generalized triadic SAT**.

### **4.2.1 TRIADIC MOVEMENTS OF SAT**

Anything that can ever enter our consciousness must have been enfolded in those various movements which are fundamental for all that we call being or existence in a general sense. They are an integral part of that very being, which is creative and free. Abstract metaphysical notions for this are in India Atman and Brahman, absolute Spirit or Mind (in German 'Geist,') or Self. Mythological names are Brahma, Vishnu, and Shiva-Shakti. Being or *SAT* is indivisible, a one whole movement, which in and for itself remains whole. But thinking, whose conscious activity is separation, and which is part of that movement also, can and must subdivide the whole into various forms of manifestation at various degrees of unfoldment and enfoldment.

Any conscious comprehension is therefore limited by the very separation, through which thinking, as comprehending consciousness, can understand the world, as well as interact with it.

Whenever we set out to think about being, we think about an **it**, an object which is separate from the thinker. Being is impossible to think, but it can reveal itself to the mind in this impossibility. Being, in its operating mode as aletheia, is a truth which withdraws while revealing itself. During that moment, which may be called enlightenment, truth allows the human mind to comprehend and enjoy some of it, by being consciously one with it.

#### **4.2.1.1 CORRESPONDENCE BETWEEN SUBJECT, THOUGHT, AND OBJECT**

The distinctions I am introducing are descriptions of the movements of thinking in its attempt to describe sensations, actions, and thoughts. Any content of thought is a description and should therefore reflect mechanical, generative, and creative movements. Thus, the model of triadic *SAT*, just like the model of triadic thinking, assumes that the three functions of sensing, acting, and thinking occur in the three modes mechanical, generative, and creative.

Apart from being compatible with human sensing, acting, and thinking, this model should also help us in a philosophical comprehension of the exterior material world, and the relationships among human beings.

Different orders of unfoldment of triadic *SAT* correspond to different possible and actual manifestations of being. The means which Man has at his disposal when attempting to understand *What Is* are his own mechanical, generative, and creative modes of *SAT*.

I have introduced the idea of generalized *SAT* and apply it to *SAT* of matter, and of society.

- **SAT OF MATTER:** As thinking is also a material process, one should be able introduce notions of mechanical, generative, and creative on a description of matter. We have modes which correspond to these three characterizations:

“**Mechanical**” corresponds to Newtonian properties, including classical chemistry, and biology.

“**Generative**” corresponds to quantum physical properties, including quantum-chemical, and quantum-biological. Also feed-back mechanisms which are described in mathematics by chaos theory and some non-linear differential equations. A scientific description of quantum behavior requires complex (as in imaginary;  $i = \sqrt{-1}$ ) wave functions, like Green functions and probability amplitudes (Schrödinger equation). Any interaction among particles requires the action of one particle on the other through a mediating field-particle. **This mediation can be likened to creative**

and generative human thinking<sup>240</sup>. It is not observable without altering the mediation, and while the connection from one particle to the other is being made, the two fundamental characteristics of space and time, namely momentum and energy conservation are being violated, but within the bounds given by Heisenberg's uncertainty laws. All forces in the universe operate in this way.

“Creative” corresponds also to some biological movements of matter, the like of which we find in the subtle functions of the mind and brain, but also life itself is such a creative movement. (Some operations of the brain can be understood through mechanical and generative functions.) In the area of particle physics, particles are being created out of nothing and submerge back into nothing. Universes are being created out of Nothingness and reabsorbed back into it. This may be a part of infinite oscillations of Nothingness-Oneness, in which universes emerge and disappear. An unfolded movement of Nothingness, underlying the mind and the universe, infinite energy and intelligence, is a creative movement of matter, if one allows for the equivalence between matter and energy. **Still, we must bear in mind that talking about the creative mode is a speculative meditation which is non-certain, ever, but which gives us a lot to think about, and a lot to discover.**

- **SAT OF SOCIETY:** Thinking unfolds as a communal thinking among human beings.

Therefore, the inner movements of individual thinking can be found in the activities of societies as well. They are present as their knowledge, their sense of history and future, their arts, their religions, their political organizations, and so on. However, the *reality* of a society which Man can experience and know, is a mechanical product. A reality exists for a consciousness as a temporary fixation of a worldview, which is stabilized through tangible and permanent products of human actions. **But Man is always more than such a reality. His individual and societal actuality is also uncertain, free, and unpredictable. Love, compassion, and wisdom are always possibilities.**

#### **4.2.2 IMPOSSIBILITY OF UNDERSTANDING THE WHOLE**

A mechanical **understanding** of the whole is impossible. Smaller integral movements of sensing, acting, matter, and societies are, because of their generative and creative **SAT** structures, inaccessible to mechanical thought **alone**. One can therefore say that no actual reality can ever be **completely understood as a whole**. I want to emphasize again that one should try to be clear about the limitation of any knowledge which can be certain. Without such a clarity it must be confused, but a thinking which is aware of its limitation can be largely free of its own deceptions and confusions. This awareness is not knowledge but part of a subtle and sub-certain thinking in which the self (or ego) with its certainty vanishes.

##### **4.2.2.1 UNCERTAIN PRINCIPLES OF CERTAINTY**

This exploration is an attempt to understand ourselves, our thinking, our feeling, our reality, and our spirituality, not as much from the point of view of content but from their general function. We try to look at the whole movement which forces us to treat it as an **object**, with the understanding that this 'objective whole' is never the Nothingness-Oneness of being but always a

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<sup>240</sup>) See the Feynman diagram of **Figure 69** in chapter 6, page 458.

sub-movement of thinking. **The principles of certainty, time, space, and identical repetition through self-suspending thinking, are beyond certainty.** They are ordering principles created by the non-certain movements of creative thinking. Certainty is only possible in some areas of thinking, and experiencing does not contain in itself any intelligent rule which would say that other areas should not be explored.

The history of philosophy and science reveals that the boundaries between the two areas of certainty and uncertainty, between knowledge and metaphors, are uncertain themselves. But most importantly, the **domain of subcertainty and uncertainty is our human foundation. We are that, and it is our freedom. Our thinking, sensing, and acting is an enfoldment and unfoldment of that being.**

No *certain* rational justification can be given for not trying to approach transcendence. Describing through metaphors and ciphers some parts of human existence and transcendence, like ideas of One-Nothingness, of Gods and Goddesses, is an essential part of being human. By the same token, no attempts should be neglected to understand areas which might be called generative or creative. If such attempts are successful they prove that important parts of what was once thought to be non-mechanical could actually be reduced to a mechanical understanding. There is no limit in this process.

Wittgenstein said that "*About what one cannot speak, one should be silent.*"<sup>241</sup> With 'speech' he meant, in my view, rational and logical speech. In any case, before one decides not to speak about something, one must nevertheless have thought about it. If one accepts that thinking can occur in different modes, it makes sense to say, that there are areas about which one cannot be certain. Therefore they should not be expressed in a language which suggests certainty. This is what I think and hope Wittgenstein did want to say.

One can and should express those uncertain thoughts through means which speak to our non-certain thinking and sensing. Metaphors, ciphers, myths can be expressed in a spoken or written form, but also through music, dance, sculptures, paintings, architecture, etc. The first painters who painted the magnificent animals in the caves of Lascaux, or the unknown artist of the beginning iron age, who fashioned a little iron figure of a bull, were the first artists-magicians who expressed ideas of which they were not certain what they meant. But, these expressions can speak to us at any point in history, to every human being.

We have another word for 'to speak' namely 'to say.' The corresponding word in German 'sagen' has maintained more of its ancient root meaning, which implies important, meaningful speech. The noun 'Sage' in German has over the centuries developed from the meaning of 'history' to that of 'myth,' which in German is still generally a positive notion. Unfortunately, in English, the word 'myth' has come to mean usually an untrue story, even a lie. But actually, a genuine myth means **more** than what could ever be said, not less. Richard Wagner has used Germanic (universal) myths to combine them with poetry, music, and scenery in his operas, in which he conveys ideas of human transcendence. In "*Der Ring Der Nibelungen*" for example, he delves into the dialectic tension between humans and Gods around the essential human and divine idea of freedom.

I use Indo-European mythology, mostly Tibetan, Indian and Greek, to talk about the areas of human transcendence about which one should not try to speak with means implying the

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<sup>241</sup>) "*Worüber man nicht sprechen kann, darüber soll man schweigen.*"

possibility of certain understanding. I relate the most profound spiritual insights contained in those myths to notions of modern science and show how closely they correlate.

#### 4.2.2.2 THINKING AS PART OF THE WHOLE

A premise of my approach is that no part of our thinking can be absolutely separated from the unknowable whole of being. **Understanding with certainty, comprehending with subcertainty, and being insightful with trusting uncertainty are true functions of thinking.**

In the revelation of the uncertainty of an idea, what is beyond certainty, can be touched in a fleeting moment of insight. Thinking in a human being derives its infinite dynamics and energy from **between the fundamental demand for total meaning and the demand for universally correct form.** Both sides of this dialectic tension are necessary to create any kind of understanding. Total meaning is uncertain and without form, and totally certain form is without meaning.

In science, which unfolds as an infinite process of possible certainties between thought and matter, thinking can **in some limited sense** reconcile those two aspects of form and order as its factual knowledge. **Such and any similar knowledge, which is based on reason, causality, and objective verification, allows consciousness to be separate in a reality and to understand it.** But if science and reason are to remain true (not self-certain!) to themselves, they are never ending movements between forms of certainty and intelligent ideas creating them. Thinking **is** itself part of what it tries to understand. Therefore, its comprehension and understanding of itself (and the world) changes itself and the world (reality) in an ongoing process. Thinking should not attempt to avoid its own incomprehensible and paradoxical **Oneness, Nothingness, Betweenness** by limiting itself to a mechanical part of its existence. If it does, it risks to destroy itself as a living movement, and in the wake of this destruction all achievements of reason can be lost. **Intelligent thinking** should therefore not stay within the fixed boundaries erected for its mechanical submovement. There is no knowable limit that cannot be overcome by a thinking suspending itself with time. A limit which is recognized as limit has already been transcended.

### 4.3 THE THREE LEVELS OF HUMAN SAT

When we consider questions of a human being, which concern not only knowledge but Man as a whole living and acting being, he/she is always more than what can possibly be known. The same is true for any grain of sand. Any complete knowledge about anything implies knowledge of the whole which is a contradiction in itself.

Some of that which cannot be known can however reveal itself in feelings and actions. Also, thinking and sensing are actions, interactions, and correlations in themselves. We must consider thinking, sensing, and acting **together**, whenever we try to approach the human enigma. Any of these movements of *SAT* occur on preservative, generative, and creative levels. The activities of thinking, sensing, and acting form **essentially one movement.** They are being experienced as distinct by the mechanical mode of thinking, which tries to understand them rationally.

Our consciousness, being dominated by mechanical concepts of space, time, and thought, experiences this distinction as immediate and real. Consciousness with its experiences, actions, and objective creations - from mathematics to cathedrals - becomes the reference for any reality and mechanical 'truth.' Whatever we can say about sensing and acting, as well as any other movement,

is still a part of thinking and can therefore be certain knowledge, sub-certain metaphor, and uncertain cipher.

#### **4.3.1 THE MECHANICAL LEVEL OF SENSING AND ACTING**

Our logical and mechanical thinking is based on a **certain** division into subject and object and can thus preserve, produce, and observe similar mechanical sensations and actions.

Sensing and acting take the form of experiencing and measuring of and in time and space through 'immediate' concepts like: now, yesterday, tomorrow, here, there, etc., which form the 'self-evident' frame of reference. From the viewpoint developed in this book we can now comprehend this level and give it its proper mechanical significance.

**The interaction between the projection of identically repeatable thought patterns as space and time, and their sensory feedback, determines the possibility of any reality and certainty, in particular the certainty of science. Actions can turn possibilities into relatively stable facts and objects in a reality.**

We can picture this projection as an ordering grid of thought being thrown over the actual world. Whatever this grid can touch becomes accessible to a combination of sensing, acting, and thinking and allows us to shape and understand the world. We are evidently conscious of many sensations and actions, which can be definitely distinguished and which appear to our consciousness as though they were separate from our thinking process. We can think about them, name them, analyze and understand them in ourselves and in other people.

When we see and become conscious of a tree, for example, we can describe this process in the terminology of science as follows:

Light rays of the surrounding world fall into our eyes. Through an interplay of non-conscious *SAT* of the human mind-body we 'arrange' for a proper focal distance of the eye's lens, thus allowing a limited range of reflected rays to form a pattern on the retina of our eyes. These patterns of excited nerve endings are then transmitted to our brain. The mind-brain analyzes and translates them into meaningful thought patterns according to our reality. The reality has been developed through a sub-conscious learning and adaptation process of a particular culture at a particular time in history.

We are unaware of this whole process and think that we simply see a tree. The response of our consciousness to the sight of the actual tree is very quick and therefore seems to be immediate and accurate. But the sense of immediacy and evidence is generally nothing but the result of a well conditioned response of our whole nervous system. This sense alone is a poor judge of the truthfulness or correctness of our observation.

Typically, the **mechanical** part of such processes could be traced, measured, and duplicated by instruments because they follow a causal logic and are definable through the fixed parameters of classical science such as mechanical space, time, electric charge, and mass. On this mechanical level sensations, actions, and thoughts **can** therefore be reduced to a description in terms of pure forms like word symbols and mathematical equations. These, however, would always be without

meaning, unless some non-conscious facts of the other levels enter. It is in the mechanical area alone, that universally acceptable and cogent knowledge is possible. Such knowledge can build on other knowledge in an unlimited process.

I refer to this as the first level of *SAT* (*SATI*); it is what I have called **reality**. It represents the world as it is being experienced and shaped by the mechanical manifestation of *SAT*, which we can know and/or which we believe to know with certainty. We can experience these forms because they are relatively stable sub-movements, created and generated by the **one** movement between the human mind and the world 'apart' or 'outside' of it. There is one holomovement which has unfolded itself into sub-movements, which appear to consciousness as though they were separate. Two of these sub-movements are mind and matter, between which human consciousness unfolds with the capability to understand and change them.

Thus, what I call reality is not the world and our consciousness as they are, but that which we are able to know of them with some kind of certainty at a given point in time. The quality of certainty **can** be part of that reality. I.e. people in that reality may be aware of the limited character of certainty, their knowledge, opinions, beliefs. Or they may think and believe that the reality they experience is all there is.

Thus, the certainty can be mathematical and scientific, but it can also be based on tradition, opinion, belief, superstition, and even illusion or deception. In the latter case the certainty is highly reality-dependent or local. The way a human being experiences his or her reality is generally a mixture of these factors.

When someone is free to comprehend the non-certain foundation of his or her reality, the reality itself is free and open also. This means that superstition and irrational belief-systems have little or no power over such a person.

#### **4.3.1.1 ABSOLUTE CERTAINTY AND DESIRE**

Certainty, and even absolute certainty of knowledge, has always been a goal of Man. But it is exactly this drive which, if it wants absolute certainty, **can** become an irrational desire for security at all times and make any **proper** certainty impossible. It fundamentally disturbs the mind and the whole nervous system through fear, which is the unavoidable companion of desire for absolute security. Desire and fear, though generated by thinking, reach far beyond the thinking process into the biological structure and chemistry of the mind, putting it not only in its mechanical ego mode, but also chemically changing the brain like a drug, putting the brain into a state of paralysis and panic.

What underlies this **passion for the absolute is the non-mechanical energy of freedom itself**; the notion absolute means to be free of all and everything. But this energy is so free that it can also negate itself and thus bring about freedom **and** bondage, science **and** superstition, good **and** evil.

#### **4.3.2 THE MECHANICAL WORLDVIEW**

I describe a typified mechanical worldview with the abstract notions introduced so far and consider three variations:

- A normal mechanical worldview of a habitual reality.

- A mechanized thought-reality, in which genuine sensations and actions are being controlled and largely replaced by mechanical thought directives.
- An ego-centered worldview which is irrational and destructive.

The first two realities transform themselves into the last one to the degree to which non-certain ideas, feelings, or actions in their true and revolutionary sense are being ignored, repressed, and denied.

#### 4.3.2.1 THE SELF AND THE MECHANICAL WORLDVIEW

In the mechanical view, thinking, sensing, and acting are actions carried out by a central consciousness which imagines that it has control over those functions. Thus, it has constructed a separating wall around itself. The world on which it acts is separate as well.

This conditioned attitude of a human consciousness is the self in its unreflected state, which I call the mechanical self. The world appears to it as objective and true at face value. Changes performed by this level of a consciousness on itself are merely modifications, different conditioning or programming. True and fundamental change is almost impossible from within such a reality, which can apparently resist influences from the more perceptive levels.

Certainty in the actual world implies the identical repetition of thought and its object in the sensory world independent of any one particular person. When I see the sun rise every morning, I am certain that it will rise tomorrow, and in a week, or a year. To verify such a certainty is always a challenging task for thinking, sensing, and acting combined and can be rather difficult, if one pushes the certainty to its limits.

For a self caught in a strictly mechanical worldview this kind of certainty becomes corrupted. Mental laziness, habit, strong opinions, and many other human weaknesses entice us to try a shortcut of the difficult certification procedure: We simply leave out the verification with our senses and our rational mind and repeat a statement identically. Thus, we come up with stereotypes like: "Snakes are slimy, worm-like creatures, which deserve to be killed."

The identical repetition is then taken as general certainty pertaining to the real and actual world. If one finds a few people to agree with us, we are sure and secure to be certain. We feel attracted to that circle of like minded people and try to make sure that our own idiosyncrasies are being reinforced all the time. We pretend certainty and believe our pretense. It is called peer pressure.

Through exercising opinionated, conditioned, mechanical thought we easily make the assumption that **only** our own unquestioned 'certain' knowledge is relevant and 'meaningful' for **any** human being. This standard confusion is in itself irrational, and therefore we do not hesitate to take refuge to ancient methods of suppression, indoctrination, or even violence, whenever it comes to convince someone (and ourselves) of the indisputable certainty, i.e. 'value,' of our knowledge and reality.

#### 4.3.2.2 MECHANICAL THOUGHT-REALITY

As a reaction to the pretentious make-believe certainty and its pitfalls scientifically inclined people (not necessarily scientists) often try to construct a universally correct, provably correct, worldview in terms of what I call a mechanical thought-reality. But this worldview is simply the

construct of mechanical thinking, which 'creates' everything in its own certain image. Its problem is that it is devoid of meaning, because meaning is not a mechanical thought.

Such a mechanical thought-reality, devoid of true sensations, actions, and metaphors, is, for example, the reality of numbers and mathematics. People who believe in such a worldview overlook the uncertain creative genius of true mathematicians. In this worldview subject and object are both like numbers, i.e. thought-things which have been **constructed** in a process which itself is not understood, because it is creative. The thought-things are empty form and independent of actual time and space, which themselves have also been reduced to such thought-things. Such a construct can be useful, as long as one is aware that it is a thought-construct, and nothing more. It can be a useful tool, just like numbers and mathematical theorems are useful tools. The problem arises when we see more in such a construct than just an objective tool. This happens when we extend this construct to a worldview covering the whole of human existence. When we say that the world is absurd, or an accidental game of probabilities, for example, and rely on our air-tight mechanical thought construct as proof for such a worldview, we overstep the boundaries of the thought construct.

A mechanical thought construct can be accurately mapped onto a sensing or acting **mechanism**. It is still a thought-reality in as much as it is totally controlled by formal thinking. Thoughts prescribe to the senses and acting organs exactly what they can sense and what they can do. A very illustrative example of such a reality would be that of a robot. Evidently any value which we can program into such a robot is mechanical. Freedom and intelligence cannot be programmed.

A world dominated by formal thinking with its high level of accuracy and certainty can create the illusion of a thought-reality which is not merely certain but true, actual, and secure for the **whole mind, the whole organism, and the whole universe**. Its mechanical and formalized understanding of the world is all there is: 'reality, actuality, and truth.'

Thought, which is limited to mechanical activities, interprets itself and its knowable world as the whole, and anything outside of itself is **nothing** in the mechanical sense; connections within itself are seen as the only possible modes of meaningful communication. Within its own world it tries to define and establish oneness, freedom, and community according to itself. But, evidently, all these activities are contained in the mechanical self and can under no circumstances lead to a **true openness**, through which this reality could be seriously questioned and thus become true. A thought-reality in which certainty is being generalized to non-thought movements of sensing, acting, and beyond, is an illusion.

If the goal of a perfect knowledge of the universe and Man could ever be reached, Man would by then have become totally mechanical himself and be the same empty nothingness as his knowledge and reality.

## **COMPLETE CERTAINTY IN THE ACTUAL WORLD IS A COMPLETE ILLUSION.**

### **4.3.2.3 THE EGO-CENTERED WORLDVIEW**

For a person who tries to **function completely and exclusively** according to this thought-reality, the world and his or her own body-mind have become separate mechanical things, whose only truth and value is in their formalistic interpretation and understanding. In trying to avoid the

pitfalls of a pretentious opinionated worldview he or she stumbles into the more sophisticated security trap of rationalistic and technocratic certainty.

In both cases the self is reduced to an exclusively mechanical role and becomes the irrational ego which is defenseless against its own desires and illusions and the beginning of evil. The pretentious worldview in its extreme confusion may produce the witch hunter. It can also produce the bureaucratic specialists' self-deception, which ranks efficiency above honesty and compassion. It may culminate in the executive 'duties' of state employed mass murderers, who efficiently supervise the genocide peoples. Hannah Arendt described the latter type in her book *Eichmann In Jerusalem A Report On The Banality Of Evil*.<sup>242</sup> The case of Eichmann is in many respects of extreme interest, because it reveals the limitation of a formalistic jurisdiction, when it is faced with the results of a formalistic (totalitarian) society. The true feeling and sense of responsibility for a human being as well as individual freedom, are replaced by certain formulas, which **look like** law and order, but which are evil because they are devoid of uncertain truth and closed to communication.

The pseudo security of opinion and/or of science and formal rationality denies the uncertain vital energies of sensing and acting and prepares the ground of a closed worldview and reality at whose center is the ego and which must lead to a breakdown of rationality and common sense.

A mechanical worldview is not easily seen as such by the people living in it and being it, as they constantly but unknowingly generate and preserve it. For them this reality **is** the only reality there is and is based on a common 'understanding' by an uncritical consciousness, in which the encompassing and uncertain movements of life in general have no place anymore.

The self, having become the ego, blindly assumes omnipotence. It assumes universal and unrestricted power by excluding truly non-mechanical movements from its circle. Whatever enters such a consciousness appears to be mechanical, and whatever it does to the outside will result in mechanization:

A person who does not share my particular worldview is easily regarded as being of ill will, evil, bad, and vicious, but in any case extremely dangerous.

This worldview is being practiced in forms of nationalism, racism, sexism, religious bias, cultism, and many other forms of absolutism of individuals or groups of people. They are permanent threats to freedom and happiness of Man in any society. **One may say without exaggeration that a mechanical reality is a 'naturally' totalitarian system.**

#### 4.3.2.4 THE POSSIBILITY OF EFFECTIVE ILLUSION

How can we understand the factual separation of the ego from uncertain facts? How is such an effective separation possible in spite of the underlying unity of the whole Self? One may speculate that this possibility is based on the unlimited freedom of the mind to create the illusion of absolute division of Nothingness-Oneness into that which does 'not exist' and that which does 'exist.' Nothingness and Oneness are regarded as being absolutely separate; Nothingness stands for that which does 'not exist' and its value is entirely negative. Oneness stands for that which 'exists,' and

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<sup>242</sup>) Hannah Arendt, AH.

its value is entirely positive. 'Existence' signifies in this mechanical context the confused conditioning of: *there it is*, and negatively, *if it is not there, it is not*. This separation may be the fundamental manifestation of any '*absolute*' separation in the human mind. It allows for an initial understanding of the world. But with an increased self-comprehension of the mind, this absolute separation becomes superfluous and must be suspended.

If this does not happen, the initial 'understanding' becomes self-destructive **illusion, opinion, belief, or superstition**. An opinionated person decides what has value or meaning, What is certain or faulty, and so forth, according to his or her personal desires. Not only is there absolute division in his or her worldview, which one could consider to be an erroneous generalization of relative division, but the division-line is drawn arbitrarily and absolutely in an emotional response to the prevailing fashion of habitual thinking.

Such superstition is entirely dominated by the illusion of absolute security in and of 'knowledge,' which gives comfort and support to the ego. The unreflected mixture of absoluteness and certainty of this movement becomes an irrational force which constantly reduces the mechanical self to the ego.

No cipher is allowed to penetrate into that worldview, because any one of them implies freedom and would lead thinking to an insight into non-certain essence, our fundamental not-knowing, and would suspend the unquestioned certainty. The ego must avoid this process at any cost because it threatens its survival and its corresponding reality. Cipher-like notions of beauty, love, faith, trust, truth, and so on do also exist in any mechanically dominated consciousness and reality, but they have become **knowable**, that is, definable and/or habitual attributes of things. These and other ciphers have then lost their transcending power. In a mechanical reality, all ideas and notions, independent of their origin, are either being rejected as silly, or they are being mechanized and integrated in the ego's (or the collective ego's) 'knowledge.' It is irrelevant for the ego, whether its distorted knowledge is based on science which has become absolute (and therefore unscientific), or an outright superstition, a twisted philosophy which once had meaning, or on lies and conscious deception.

It becomes clear that the attitude with which one deals with any knowledge is of crucial importance. In a mechanical worldview, notions, actions, and feelings which originate in the generative and creative areas of a human being have been rid of their intelligent energy. Habits, conventions, the mediocrity of the multitudes and their equally mediocre rulers, all of which are embedded in a static tradition, dominate and stifle any diverting views, be they mechanical or intelligent.

Bearing this in mind we should always strive towards an open reality in which there is enough freedom to question that reality profoundly through **all** forms of thinking, sensing, and acting. It would seem that only such an openness could be an intelligent safeguard against the permanently lurking forces of totalitarianism, latent in the mediocrity of habits as well as in the desire for absolute control, knowing, and/or believing.

The freedom of speech is a necessary condition for any society which wants to be free. It certainly helps if this is a fundamental, protected, constitutional right of every person.

In the Indian view the power which produces the ego is one of the strongest in the universe.

This power is Maya. Some Indian doctrines go as far as to say that **all** is Maya. This is self-contradictory, because if all is Maya then this assertion is Maya as well and is therefore without meaning. **But in any case, the spiritual goal of a person is to comprehend Maya.** The basic idea

of Buddhism, particularly well expressed in Tibetan Buddhism, is to get rid of the illusory worldview created by the ego, and therefore get rid of the ego itself, or reign in its power. It is so difficult to remove this ego from our consciousness, that a symbolic instrument like a skinning knife (Vajra chopper) is required for this deed.

The view about Maya which I prefer, is to say that Maya has as one of her functions the creation of the mechanical, knowable reality. The creation of the ego is not necessary in this process. Freedom, including freedom from herself, is the other function of Maya, represented by Shiva. The oneness of Shiva-Shakti and Maya allows the human mind to be free of its own powers and deceptions and yet to built a reality and act in it.

#### **4.3.3 THE GENERATIVE LEVEL OF SENSING AND ACTING**<sup>243</sup>

The creation and transformation of realities always involves the generative level of sensing and acting. This level can be characterized as the movement between the creative and mechanical levels. It is the sub-certain **actuality (SAT2)** which underlies reality, leads to it, generates and changes it. This actuality is based on the correlation and interaction on the sub-certain generative levels between human **SAT** movements and the generalized **SAT** movements of matter and society.

Using a different terminology, one might say that the actuality of human beings is the result of the interaction (from causal to non-causal) of the human genetic information, together with **free** thinking-acting, and the environmental conditions. This actuality contains the **potential** which **can** emerge as reality for human beings, in a process which **can** be causal, to the degree to which the idea of freedom is not active in that area of the life of a person.

**This means also that the transformation from actual potentiality to tangible reality can to some extent be explained rationally and causally.** But, as human beings are potentially free, they are also free to change their reality and themselves, and are therefore individually responsible to some extent for their reality, and much more so for who and what they become.

A person growing up in a totalitarian society will probably become a totalitarian person. It is only his or her own sense of freedom, courage, and clarity, which can prevent this from happening. In this freedom lies the human essence. This puts quite a responsibility on the human individual. Imagine growing up as a German in the Third Reich of 1940. How difficult would it have been to see the inhuman and evil character of that regime; how difficult would it have been to oppose it and to be a free human being. There were those people, among them the men and women of the Twentieth of July 1944 (as they are affectionately called in Germany today), who tried to assassinate Hitler, and paid with their lives for their courage to put freedom first. It was those people who represented the true spirit of any free human being anywhere, at any time. **We should trust that there are people like that in every country at every point in history. Most of them will always be unknown, but this book is a tribute to them, the unknown free human beings, as unknown as the unknown God. It is the community of free people throughout all periods of history, who communicate with each other across all barriers of time and space.**

A rational explanation of the transition from potential freedom to real freedom in a society does not imply that the actual process was causal. Human beings are essentially free in their reality. But the real freedom in everyday life and actions does not come automatically. It requires commitment, courage, and action, characteristics which are truly worthy of free human beings.

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<sup>243</sup>) See also 2.2.2 page 96 "*The actualization and realization of ideas.*"

There are some causal relationships in the formation and transformation of realities at work. It is our responsibility to study and understand them as much as possible and to try to change them as much as is necessary in order to create a better reality, which we have conceived ideally. If we fail as human beings in this endless endeavor, our realities become stagnant and isolated from the non-certain life-source which is channeled through the subcertain levels of our consciousness.

Human beings are almost never mere passive victims of their environment or society. If they have allowed themselves to be victimized, they have generally first sacrificed their own honor, dignity, and truthfulness, i.e. their transcendence, for the promise of some 'secure real benefits.' One is not born a victim, one becomes a victim. For this they are not guilty in the mechanical sense of a law, but they have forsaken their responsibility towards their own humanness, a deed which carries its own self-punishment with it, and which is for a society the beginning of the end of individual and public freedom. It is an abandonment of transcendence, and it is an isolation of the mechanical self from its encompassing essence.

I try to comprehend a sub-certain movement like the thinking and acting from and to freedom, as a dialectic and dynamic activity. It is between reality as a fixed system, and actuality or truth. Actuality and truth can be considered in this context as generative potentiality as an enfoldment of possible realities.

The dialectic movement is fundamentally sub-certain and unpredictable. One may be able to touch upon it through a thinking, in which the separation between the self and its *SAT* become subcertain themselves. They may then open up to free and creative interactions with genuine feelings and the actual world. For this open self, the dialectic movement has the quality of personal trust, on which one can base one's life and actions in an uncertain world. For a self in isolation, the ego, such a sub-certain movement will be denied and avoided at all cost. The ego can neither experience it nor acknowledge its existence. Such an isolated self or ego, isolated through its belief in and desire for absolute security in its reality, has successfully shut itself off from its deeper-lying dialectic movements of *SAT*.

**This ego is like Shiva's corpse Shava, a human being who is dead alive.**

#### 4.3.3.1 FROM IDEAS TO ACTIONS

Our creative and free thinking interacts with sensing and acting through that level of sub-certain movements **between** uncertainty and certainty. **Thus, a distinction between thinking, sensing, and acting becomes sub-certain, as well as the distinction between mind and matter.**

Subcertain thinking, sensing, and acting is capable of connecting creative with mechanical movements. Unformed ideas are turned into formed expressions which point beyond themselves to their creative origin. Conversely, these subcertain operations of the psychosomatic person are able to see how mechanical actions and experiences of human reality can impact on human transcendence. They can therefore guide the mechanical mind with respect to its actions in reality.

We can talk about responsible perceptions and actions on this level, implying a truthfulness, which is inseparable from the essence of the human being, but which is nevertheless capable to effectively influence reality. This level can be thought of as the conduit between unknowable transcendence and knowable existence.

We need **actions of free will** and eros in the individual human being as well as in mankind as a whole. **Mechanical** actions with their possible certainty should be started and supervised from this subcertain level, lest they become corrupt and endanger any open reality.

Due to the nature of generative *SAT*, as conceived here, one cannot distinguish with certainty, which are the **passive** components of a particular interaction and which are the active components. The giver is the taker, and the taker is the giver, when it comes to such actions as they occur in true creative expressions of a human being, be it in everyday life, in politics, business, art, religion, philosophy, or science. The conscious thinking process with its memories and stored experiences may provide the initial energy for the whole generative level to be activated, or some subcertain ideas might first be transformed into objective thoughts and actions, which then in turn can create an effect in the human being. In a true communication between human beings, both sides give and both receive more than is measurable. The outcome of these interactions can provide concrete new ideas in the reality of individuals and societies in terms of, for example, rules of actions or behavior, rational laws, economic decisions, political structures, scientific discoveries, and artistic expressions.

The mechanical aspects of such creation in music, art, religion, and so forth, are like the 'shells' of perception, the key to whose meaning and substance lies in the uncertain openness and oneness of the human soul. When we have broken through the shells by opening ourselves, we can begin to create, comprehend, and maintain a reality in which certainty of knowledge, intuition of existence, and trust of transcendence are the foundation of sane real actions.

Before I continue with the abstract exposition, let me give a historical example, which may clarify the fundamental idea.

I want to go back to the year 1933, when Hitler and the Nazi party usurped power in the German Reich. The outward conditions of the German situation had been poverty, unemployment, national humiliation, and in general a widespread insecurity, in which millions of people did not know anymore how to care and provide for themselves and their families. The general belief system had totally collapsed.

Hitler promised to change all that to the better and to bring Germany back to respectability and importance; and he made good on his promises. A few years after taking over power, the situation in Germany (and, incidentally, in many other parts of the world) had dramatically improved, because a world wide economic recession and depression was coming to its end. In this situation, the behavioral pressures on a German family were such as to go along with the Nazis in order to get or maintain a job and a secure income. The Nazi party was legitimate and controlled all branches of power. In other words, all the pressures and necessities of reality directed a person to cooperate with the Nazis. And it was mostly the normal hard-working average German people - as average as in any other European country - believing in law and order and wanting a secure a working place and political stability, who supported Hitler and his schemes.

Another possibly important fact is that Hitler and his propaganda ministry under Goebbels abused a distorted Germanic mythology. Goebbels and his men cleansed it of all ideas referring to freedom and transcendence. Then they programmed the German people through the new media of radio and film with lies of the Aryan superman and worse lies about the Jewish people. They abused and distorted not only Germanic mythology, but also the work of artists like Richard Wagner and philosophers like Friedrich Nietzsche. It was this corrupted mythological element which created a pseudo religious euphoria and created the charismatic image of Hitler. This fake mythology was apparently strong enough to appease that part of Germans' consciousness, which was in need for transcendence. Similarly distorted Christian mythological lies served the same purpose during the crusades. It seems that people everywhere are very susceptible to organized religious or

mythological propaganda. Various leaders of American religious groups make ingenious use of this weakness of the people, and program them with their propaganda, which goes right to their pocket books.

Hannah Arendt writes in her famous study of the roots of totalitarianism:<sup>244</sup>

"The mediocre average person, Massenmensch, whom Himmler's organizational talents easily turned into a functionary and accomplice of the greatest crimes known to history, had clearly the features of a philistine and not those of the mob. There were no criminal or normal passions involved, but rather simply an attitude which found it perfectly normal to sacrifice all - honor, dignity, faith - at the slightest threat to their security."

Nevertheless, there were people who saw the evil and destructiveness in Hitler's politics, even though most of the atrocities had not been committed yet. These people were able to stand up (at least inwardly) against the pressures of reality, against the law of the land, and against the general Zeitgeist. These people were truly creative because they were able to see the violation of freedom - that intangible idea - and thus dared to put their own reality at risk. These people had all reality against them and yet were able to trust their perception and to act accordingly. The people of the Twentieth July, as mentioned before, can serve as a spiritual light for us all.

This example illustrates that creativity is not the private domain of a few people, who, in the public eye, are generally associated with (so-called) creative work, but creativity is an intrinsic human potentiality. It is as important as freedom and responsibility. To put it even more succinctly:

**Human creativity is meaningless, unless it is inspired  
by the ideas of freedom and responsibility.**

#### 4.3.3.2 FROM CREATURE TO CREATOR

We ought to distinguish the subcertain movement of human acting and sensing as we can experience it in human reality - where it is strongly influenced by self-suspending thinking processes - from the acting and sensing in its 'uncontrolled,' vital but blind wildness, which seems to destroy and create indiscriminately. The universe as a whole, or nature on earth, both exist in a show of subcertain and sub-conscious *balance* or *harmony* between creation and destruction, life and death. To destroy and to be destroyed, to eat and to be eaten, are the laws governing what is 'before' the creation of self-suspending intelligent thinking. When an animal kills, it is not conscious of its own actions and feelings in the same sense as we are, and it is not aware of the individual existence of itself or of its victim. These pre-human laws are still enfolded in us without usually dominating us. As long as we are sensitive and attentive to the freedom in us, the old forces are held at bay. If they do dominate us, the product is a disordered idiosyncrasy which is neither human nor animalistic, and it is both.

This inner conflict with its horrendous outward effects is often portrayed as demonic in art and literature throughout the ages.

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<sup>244</sup>) Hannah Arendt, ATOT, vol. 3, page 77.

#### 4.3.3.3 FROM PRIMITIVE TO INTELLIGENT

The development of Man from 'wild' acts and thoughts to a more rationally oriented behavior, must have involved a major revolution in human thinking over tens and maybe hundreds of thousands of years. Rational thinking, as we know it today, became possible with the development of the cortex, a process which is probably not complete.

I comprehend the 'unfolding' of human consciousness as part of a non-mechanical unfolding of *NOB*. Man, having the animal order enfolded in himself, has always been able to think, sense, and act as many animals do. During the early development of the brain, Man was one with that thinking, sensing, and acting. But the oneness was blind for him, because it was part of a mechanical and biological **necessity** which could not reflect on itself in its pre-freedom stage of unfolding. It therefore could not free itself from the behavioral necessities of its predetermined reality.

It is only when human thinking starts, through a creative transformation, to turn inward and to reflect itself on itself, that its self-consciousness is born and with it the power to be free of its 'animal' oneness. This power to free the human thinking and construct a self-reflecting consciousness is the power to think abstractly. The negating power of freedom as human consciousness can now de-liberate ('liberare' means to free) and liberate as free thinking. But our actions remain also determined to a large extent by our reality-actuality and its forces, ranging from ego-centered confusion to the physical inflictions with insanity.

I mentioned earlier (on page 40) that this development and ongoing dialectic struggle of the human mind, which, being creative, dangerous, ominous, and full of hope, fear and despair, was comprehended by classical Greece as the battle between the divine energies represented by Gods like Apollo and Dionysus-Aphrodite. In his first work "*The Birth Of Tragedy Out Of The Spirit Of Music*" Friedrich Nietzsche saw in this dialectic struggle the birth of the Greek tragedies.

The power of Maya-Shakti to create illusion, and the temptation of Man to escape her by refusing to play in this game of titanic powers is part to the world's mythological themes. It represents the struggle of Man at any of the quantum-leaps between an old and a new order, which each time threaten to tear him apart. Mythologies are vague by their very nature and apply to any of these human struggles. Each time the old order must be negated and a new order must be allowed to unfold. As human beings we still have all these transitions in us. They can never be completely resolved. We are all that.

Such conflicts are also described in the Bible, in the Bhagavad Gita, by Homer, Shakespeare, and others. The struggle of Man to free himself of himself and of his incomprehensible past which seems like a darkness, is the essence of all great works of the human spirit. We as human beings are those Gods, heroes, victims, and bystanders; we are the actors of the human drama, dream and nightmare. We are part of that unfolding and incomprehensible conscious and non-conscious mind, which self-reflecting Man has always tried to capture in manifestations of any kind, from poems to music, from tragedies to comedies, from cathedrals to philosophies or religions. To speak with the metaphors developed in this book one may describe this process of becoming human as follows:

**Thinking as a whole, the connecting energy of sensing and acting, must first create a mechanical center as the self, before that center can suspend itself and start the process of intelligent thinking and freedom in a human being. The creation of such intelligent thinking is intelligence of a new order in action. During all the stages of this development, from the moment that**

**human consciousness has been formed, the human being is left alone (all-one) and free: Man is free to become free, but, freedom not being a mechanical force, Man may reject freedom and destroy himself in his essence.**

The **apparently blind oneness**, manifest in a human brain, must go through the process of self-separation and subsequent suspension of that separation, before it can become an intelligent oneness.

Man has all this dark and unreflected wildness enfolded in him, in body and mind, and should stand in awe of himself, when he senses his possibility for freedom of these vital forces and his responsibility for them. It seems that non-certain thinking-sensing is connected to the whole enfoldment, biologically and spiritually, of past and future. Man derives from that factual oneness his conscience, wisdom, freedom, and responsibility. Our conscience and our intelligent thinking, have changed us from the blind innocence of integrated creatures, to **infinitely responsible creators and care takers**. We know that we generally fall way short of this freedom and responsibility, and our conscience does not allow us any excuse.

Our freedom has radically transformed our human oneness, and vice versa. They keep challenging each other in us human beings to continue the process of creation towards what we **ought** to be.

Our **archaic** oneness and nothingness cannot be eradicated, as there is no absolute destruction into a non-being nothingness. Therefore the attempt to fight against it is misguided. There are only various orders of enfoldment and unfoldment of **NOB**. We are all that, and our freedom lets us know in challenging non-certain ways what we ought not to be.

I describe this sub-certain level of **SAT** from the point of view of a moral human being who has (supposedly) left the wildness behind in a revolution of intelligent thinking. That wildness is innocent and purposeful in an animal, which does not have the capability of free and self-suspending thinking. In a civilized human being it must be **channeled by intelligence**, i.e. comprehended as what it is and directed to intelligent purposes, lest it becomes criminal and/or evil. This wildness was still celebrated and honored, even elevated to spiritual status, in the early awakening of self-conscious Man. **Shiva is seen in an image from Mohenjo-daro as the Lord of the beasts, adorned with deer horns**. Even the much earlier cave paintings of Lascaux give a similar sense.

We are a betweenness, a bridge, as Nietzsche put it, between animal and man-beyond (Übermensch). This is our lot: what we, as human beings, can express and create as form, is (at best) between the ideal of incomprehensible intelligence and objectively understandable reality. We can see that the tangible products of our mind can never and ought never satisfy that mind. **We are unleashed from the wild and blind oneness to a challenging freedom. This freedom in our thinking allows for the creative uncertainty of not knowing whether Nothingness, Oneness, Betweenness has created us or we It, or both, or neither. This freedom is Maya's invitation to dance with her:**

**Neither scientific correctness  
nor religious dogma  
is Truth.**

In her loving embrace human reality opens itself to ideality and we learn to dance from a reality to creation and from creation to a reality.

The mind moving from creation to reality changes reality and finds reality changed; moving from reality to creation it frees itself from reality by going back to its true, intelligent, but unknowable source. And then, the mind does not know where or what it is, because it sees the seductive illusion of knowledge.

In these movements, the self suspends its mechanicalness through its intelligent free will, which cannot be willed, and becomes sub-conscious and sub-certain together with its reality.

But this is the description of an ideal reality of a few human beings. The reality of mankind as a whole seems to be as cruel and demonic as ever. The light of freedom has always been glowing rather dimly as far as we can look back in our history, so dimly in fact, that one often feels tempted to discard it as a mirage. Mankind has a strange tendency to reject the beautiful dancer, the lovely Parvati, and to conjure up her wrathful appearance who drenches the soil of the earth with tears and blood, which she eagerly laps up in greedy indifference.

The historical facts of 'religious' crusades, inquisitions, and witch hunts, the Nazi, Stalinist, and Japanese death-camps, in which innocent human beings were murdered by the millions in an efficient machineries of emotionless destruction, leave us doubtful about human intelligence. We can speculate what could happen in the modern mind of Man who has the capability to be free but who might decide to renounce his freedom. It seems as though a totally new species of unfree, irresponsible, uncaring, technocratic Man is possible. A reverse turning of the spirals of order might lead us into an abyss of never dreamt of dark emptiness and mechanized horror.

#### 4.3.3.4 CYCLES OF UNFOLDMENT

The movement from unknowable creativity to manifest reality can in our context be thought of as the action of free will which wants to manifest itself and yet remain free. It is a function similar to the dialectic struggle between the **oneness** of a people in the form of its constitution, and the diverse interests of every single person with his or her interpretation of individual freedom.

The model I develop here is a movement of an unfolding and enfolding of orders of cycles, each of which is product of a dynamic energy of triadic *SAT*. The dialectic movements in this proposal are not necessarily causal and continuous but can also be non-causal and quantum-causal (see chapter 6 page 443 for a discussion of quantum-causality). In addition, small causes can have unpredictable and important effects, and conversely, the best laid-out causal plans may result in nothing. As everyone who has studied history knows, both developments are not uncommon. The following scheme illustrates these orders as an **unfoldment of *NOB***:

- **The oneness** which holds all stages of development together is uncertain for all orders:
  - from the generation of matter and its connecting 'mediating' quantum-fields to the thinking processes contemplating their material origin;
  - from the thinking of an individual person to the thinking, sensing, and acting of a whole society and mankind.
  
- Two orders of unfoldment differ qualitatively and non-causally, generatively or creatively. I call the transition from one order to

another a creative quantum-leap. The following changes for instance were such leaps:

- the creative quantum-leap from an unknowable Nothingness to a material universe as the beginning of time, space, and matter some fifteen billion years ago (Big Bang),
- the beginning of life forms, the development of a nervous-system as a brain and the beginning of thinking processes,
- the quantum-leap from prehistoric Man to Man who became aware of him/herself and his environment as mystery, and who manufactured artifacts, thus marking the beginning of human recorded history.

- Betweenness is the dialectic separating, unifying, and correlating energy of the various orders, like, typically, the correlation and interaction between matter and mind. Different orders of unfoldment appear to be very separate, but this appearance is not absolute but is a function of the betweenness.

- Nothingness, no-thing-ness, is absolute freedom and the dialectic or complementary opposite of Oneness. In human thinking it makes self-reflection and comprehension possible. Nothingness incorporates the principle of movement without resistance, limits, or boundaries.

- It underlies all thinking and is best 'illustrated' by creative human thinking.

- It allows for abstract and empty ordering principles like, for instance, mechanical principles of time, causality, and probability or dynamic-dialectic principles of generativity and creativity.

- It allows the two-in-one, Shiva-Shakti, Yin-Yang, Yab-Yum identities.

- Through its negating (no-thing) character<sup>245</sup>, nothingness implies the freedom:

to create and respond to separation;

to be and not to be oneness and betweenness;

to suspend and negate itself.

- All components of **NOB** are correlated and complement each other.

In my attempts to shed light on the idea of **NOB** in general, and on the idea of Nothingness in particular, I am guided by the mysterious properties of human thinking. As explained earlier, thinking is able to suspend itself, i.e. it can simultaneously negate itself, yet preserve itself, and synthesize these two dialectic opposites into a new thought. Thinking as Oneness creates a self,

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<sup>245</sup>) In German Heidegger would say: "*Das Nichts nichtet.*" (Nothingness negates.)

duality, the end of oneness. But the self, though part of this duality, can also transcend this duality, and comprehend Oneness.

Using the idea of generalized *SAT* we can create an order of cycles which correspond to qualitatively different orders of unfoldment of *NOB* as triadic. Under this idea, characteristics of any one cycle correspond to an order at a given 'point' in mechanical time and space. This cycle is an integral part of the holomovement yet separable to a high degree. The particular ordering system, which is created by such a separation is merely a possibility of comprehending, an aid to our thinking.

#### **4.3.4 THE CREATIVE LEVEL; MODELS OF UNFOLDING ORDERS**

If the distinction between thinking, sensing, and acting becomes difficult already on the generative level, then this is true to an even higher degree on the creative level. Due to the decreasing function of separation on that level we must consider intelligent thinking to be an acting and sensing as well. These movements are turned inward, so to speak, interacting within themselves like, for example, in intuitive and creative thinking-sensing-acting, in which the conscious center of a human being all but dis-appears. If we have an insight into the destructiveness of a habit, for instance, the intelligence of that insight acts and changes physical thought patterns and with these changes eliminates (ideally) the physiological feedback connections, which gave the habit its irresistible power over ourselves. Or, to cite another example, if people have a true insight into the wrongness of a regime, they also have the strength for appropriate action in the context of their own lives.

It is the operation of this level in us which is referred to in Asian thinking as 'enlightenment.' A better expression would be 'clearing' or 'clearing up' or 'insight.' Destructive and wrong modes of conditioned behavior are cleared up by shining the light of intelligence and freedom on them.

If we want to 'describe' the operation of the creative level in the general context of orders, we may try the following metaphor: During the insight, the mechanical time-order of an old reality is being suspended. During this moment the various orders of enfoldment and unfoldment of human and possibly material *SAT* are one. This 'state' is like *nothing* for mechanical human consciousness. Because of this nothing-like quality we have no causal access to insight through our consciousness. But it is exactly this nothing-like, free 'state' of mind which dissolves old patterns of solidified (frozen) *SAT*. The connections between thinking, sensing, and acting become one movement in which self-suspension is possible.

The mystical experience is a merging between subject and object. This may take place predominantly by engaging movements of sensing, thinking, or acting. The most common experience seems to be the sensing of oneness. Unless a person who is experiencing such a oneness is capable of integrating the experience into his or her whole life, great confusion can result, up to the point of insanity. There are many mechanical processes which are conducive to such experiences: psycho-active drugs, fasting, dancing, chanting, etc. But as should be clear by now, no mechanical process can **by itself** dispel the power of Maya.

#### 4.3.4.1 HELIX MODEL

Let me use another allegoric description, which is a modern version of the many mandalas of India and Tibet. These are drawings, paintings, sculptures, and even temples, like Borobodur in Java, which invite an active participation in the meaning of the mandala through thinking, sensing, and acting on all levels of our existence. One may think about them, contemplate or meditate on them, imitate them. If their 'study' can help one comprehend and understand a little bit more of the profound mystery of *What Is*, they will have served their purpose.

I propose to picture the movement of enfolding and unfolding as an infinite spiral or helix, in which each full turn corresponds to the addition of a new element and a different order of unfoldment<sup>246, 247</sup>.

Human *SAT* can be considered to be a higher order (or at least a different order) of generalized *SAT*. But as general *SAT* unfolds human *SAT*, it makes sense to say that both are also one movement. Human *SAT* is unconsciously enfolded in generalized *SAT*, and vice versa. Human *SAT* is a holomorphism of the *SAT* of *What Is*.

✧ I consider *What Is* as the uncertain and unknowable enfolded order of all orders, Nothingness-Oneness. What I say about it here serves only as a metaphoric model which may help guide our thinking. In this model *What Is* first unfolds as *NOB*, then as generalized *SAT*, then as human *SAT*. Human thinking has all the previous orders enfolded in itself and can unfold *What Is* through thinking as idea. In the model of the helix, we can consider an upward rising movement as an unfolding, and a downward movement as an enfolding of orders. The human mind unfolding the idea of *What Is*, changes reality, and even *What Is*. In physics, we would say that Nothingness unfolded the universe with its time-space-matter and generalized thinking-sensing-acting.

Even though this unfolding of the universe takes place in mechanical time, there is a dynamic Oneness and Timelessness which underlies the appearance of separation. In terms of the helix model, one can think of this eternal Oneness as the space in which the helix is embedded. The conventional space-time-matter structure unfolds along the coils of the helix, where each full turn of the spiral creates a new order or element of reality. In the genetic DNA structure of biological systems one may also look at such a quantum leap when a new gene is added to an existing string of genes, or when any gene changes some of its fundamental code.

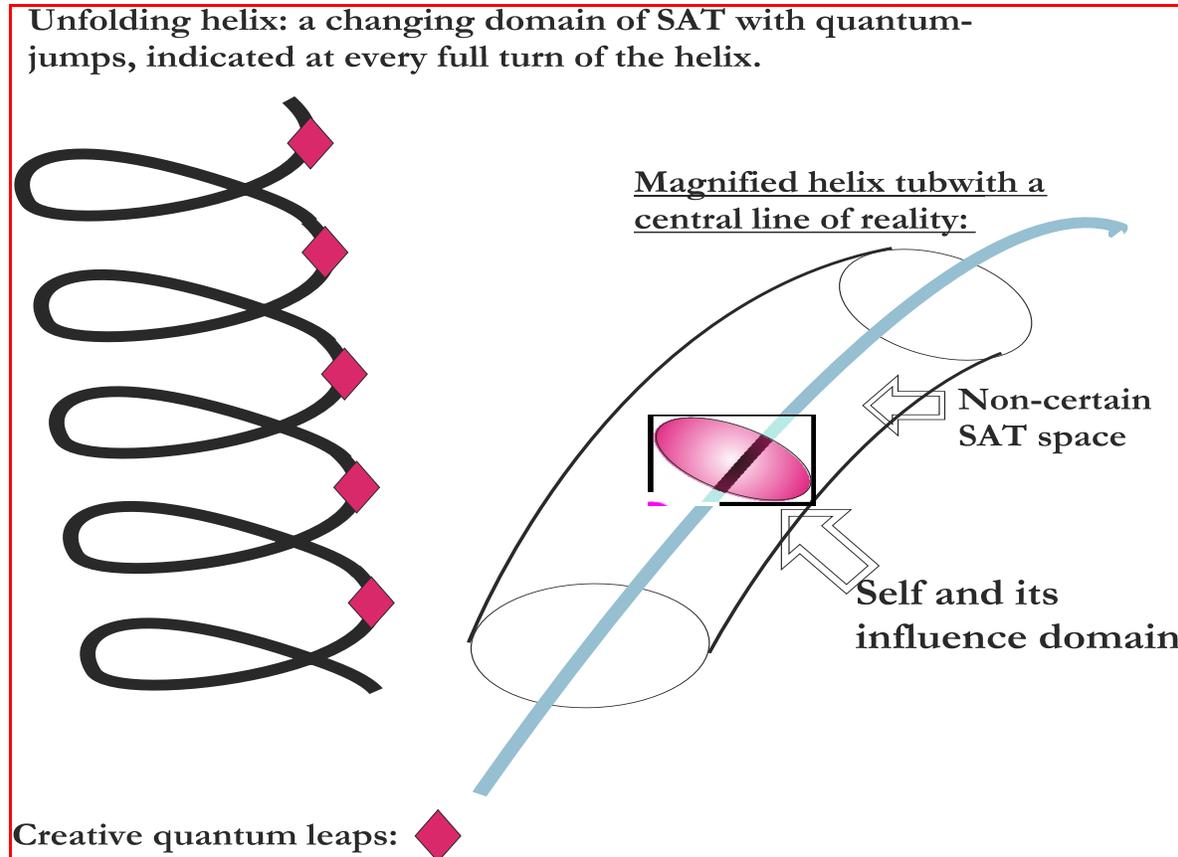
#### Description of the helix model:

<sup>246</sup>) I am inspired for this model by a similar thought of David Bohm, which he calls '*implicate order*.'

<sup>247</sup>) The helix of DNA (deoxyribonucleic acid) which carries the genetic information of a living cell may serve as another illustration.

The shift from one order to the next is a creative quantum leap and can be represented by a discontinuity in the line (indicated by diamonds). The movement along the central line of a tube indicates the mechanical development of an individual self or of a reality of a group of people. Each point on this line can be thought of as representing mechanical consciousness (the mechanical self), which is the center of an open sphere, a little sphere with an open surface<sup>248, 249</sup>. An individual consciousness of a human being extends a little distance in all directions and forms what could be called this sphere of perception and influence, the domain of actuality which can become real. A

**Figure 39 Helix Model of Unfolding SAT (sensing-acting-thinking)**



succession of such spheres forms a tube with walls open to their surroundings. It can then be thought of as a representation of the reality-actuality of a human being or a collective consciousness and sub-consciousness of a society. Any little line segment represents certainty and thought-reality. The space in the immediate neighborhood of the line symbolizes the sub-certain space of *SAT* or actuality. The whole tube is embedded in an uncertain creative whole. Mechanical continuous time (thought, reality), represented by the continuous central line, is embedded in discontinuous non-

<sup>248</sup>) Like an *open set* in mathematics.

<sup>249</sup>) If this were an elementary particle this sphere could be thought of as representing its domain of potential influence, the sum-total of all the mediating virtual particle fields which form the non-certain oneness of all matter and energy. In the case of a gene or a synopsis in the brain it could be also the whole domain in which interactions are possible.

mechanical time, and the regions between the various tubal turns of the spiral correspond to sub-certain generative *SAT*. Depending on how this tubular helix unfolds, various sections of it can be close together or overlap and influence each other through sub-certain exchanges, even though they are far apart from each other as tangential distances (mechanical time) go.

Intelligent thinking and acting can then be imagined as an uncertain driving energy perpendicular to the spiral's path, such that many orders of unfoldment can be influenced. The space around it forms the uncertain creative space, talked about earlier. Even though there is no causality here, it is from this space that freedom and creativity arise. (In a biological sense this space may be the cell fluid surrounding synapses, neurons, and genes providing stronger or weaker connections between nerve-cells which are apparently responsible for memory and maybe even its content. All of these activities together yield a conscious thinking. What a fascinating mystery.)

There is no satisfactory mechanical explanation to fill in the discontinuous gaps or to even properly explain what the uncertain space of *TTMS* and *SAT* may really mean. As this is a disconcerting idea for human consciousness, which tends to identify continuity with its security, we are easily persuaded to bridge this shortcoming through all kinds of irrational assumptions, or we simply wipe it from our memories.

We don't understand actuality and truth, so we should not expect to understand a model of them much better. And no matter how ingenious a model we develop, it is at best a useful map but never the actual territory. We should therefore try to ensure that the non-certainty remains in the model itself unless we introduce an unreal mind set again. It is so tempting to develop a complete and self-contained model and to believe that the internal consistency and logic of the model proves that our idea is true and correct. But with any radical insight of mankind the model and therefore the whole content of reality changes. In terms of the model presented here this implies that the whole helix changes to some degree as well. The way in which we see human history, nature, evolution, the universe and Man's role in it, changes radically in such instances.

So far, I have mostly talked about 'positive' *leaps* in the spiral, entertaining the assumption that the whole of being is 'morally' good and intelligent in an anthropomorphic analogy between *NOB* and total human consciousness. But we must bear in mind that such an analogy is a trust and appeal of a human being who is potentially free. It is this aspect of freedom which allows a human being to also abuse and deny this freedom. Thus, we must admit that negative and self-destructive changes are possible as well. And we never know with certainty whether our characterizations of good or bad have truly and actually universal meaning.

#### **4.3.4.2 KUNDALINI MODEL**

In India the concept of the double helix or the double spiral has been used in the form of two intertwined snakes, *Ida and Pingala*, probably to be understood as being in the creative act of mating, to symbolize the rising of human consciousness from 'primitive' mechanical *SAT* patterns to the level of true enlightenment, in which the whole mind-body complex is affected, changed, destroyed, recreated. The energy alone before its unfoldment is represented by the coiled up Kundalini snake in her unawakened state, which also corresponds to normal mechanical

consciousness of duality. The two spirals have a central axis, the sushumna, which represents the middle between the two other energies.<sup>250</sup> The whole philosophy and meditation system is known under the name Kundalini Yoga.<sup>251</sup> Several aspects are extremely interesting here.

The word Kundalin means 'coiled up' or enfolded. I use the kundalini model as another metaphor of enfolding and unfolding of *What Is*. The spirals consist of two snakes, the old symbols of the mother Goddess and her creative energies. One is moving upward, the other is moving downward, using a central axis, Shiva, as their guiding support, the middle path, betweenness. The Kundalini serpent is Shakti, the active energy, which, once aroused, pierces the various layers (chakras) of her own Maya, as she rises from the level of ignorance to the level of highest insight. As she touches each chakra, represented by a lotus flower with 4, 6, 10, 12, 16, and 2, petals respectively. The total number of petals equals the number of letters in the Sanskrit alphabet, symbolizing thought, which creates reality. The opening of the lotus flower symbolizes the unfolding of that level of thinking, sensing, and acting. Once the serpent has touched the highest level, she returns and enfolds what she has unfolded before, to unfold again when called upon. Liberation of confusion has been achieved when the mind can unfold reality and enfold it again, i.e. when the mind is not caught in the illusion of its apparently certain reality and self or ego. I want to draw attention to the three channels, similar to the three modes of thinking<sup>252, 253</sup>.

The plate shows two snakes in amorous embrace from the Southern Indian state of Mysore. There, snakes are often shown on dedicated stone plates, as votive gifts from women desiring children. In Mesopotamia the two snakes were regarded as symbolical of the god of healing, Ningishzida. In Greece they became the symbol of the god of medicine, Asklepios; the staff of Asklepios is today the symbol of the medical profession in all Western countries. The snakes are often shown as representing the female principle (Egypt), curling around a staff, or axis mundi.

The act of copulation is the most fundamental act of the animal world. It is magical, Dionysian, creative, involving all modes of sensing, acting, and thinking. This is the realm of Shiva-Shakti, the dialectic union of the opposites.

The highest form of creation is in Buddhism the achievement of enlightenment. This is also part of Kundalini yoga. When the Buddha Shakyamuni reached this deepest insight into the nature of the mind, he called the earth as his witness. A giant snake, Muchalinda, appeared to protect him

**Figure 40 Snakes, couple; stone relief from Mysore, South India; PRT plate 40**



<sup>250</sup>) The three channels are also named after the three sacred river Goddesses Yamuna, Ganga, and Sarasvati.

<sup>251</sup>) See Woodroffe, WSS; also Pandit, *Kundalini Yoga*, KY.

<sup>252</sup>) This symbolism goes back to 2,600 B.C.E. when it appears on an Indian stamp seal. It also appears on a Sumerian cup of King Gudea of Lagash in Mesopotamia.

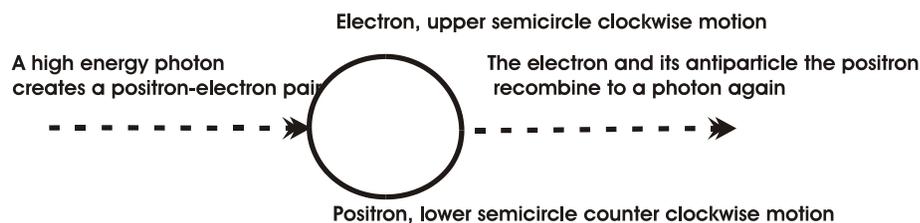
<sup>253</sup>) See CTM, Campbell, page 142, 144; also COM page 164.

from the onslaught of the elements. Mythologically, this symbolizes the conciliation of the new abstract thinking of the Buddha with the ancient chthonic powers of Shakti. This conciliation developed over time into a new dialectic oneness between the Buddha and his Shakti, or vice versa, shown in the Yab-Yum figures, of Tantra Buddhism.

In the context of unfolding and enfolding *SAT*, each touching of the two snake bodies symbolizes creation, simultaneous unfolding and enfolding, the joining and transcending of opposites. This is the corresponding movement to the suspending of thinking. As all is permeated by this generalized thinking, it makes sense to find a similar movement in all of *SAT*. At each juncture (chakra), after a movement through half a circle, a new level of consciousness is being created in a 'creative quantum leap.' Those points are called *chakras* in the human body. They correspond to psychic centers. We know of course that the medical profession uses the intertwined snakes as its sacred symbol. I would suggest that this means that the medical profession has as its sacred duty the health of the whole human being. Today, the medical profession, including psychology and psychoanalysis, tends to forget that the human being is more than just the mechanical interaction of consciousness and body. The health of the human being is very accurately portrayed by the intertwined **snake-couple**. It is the totality of mechanical and non-mechanical sensing, thinking, and acting in a human being and in Being itself.

The similarity to a graphic formalism in elementary particle physics is also most interesting. There, we can witness the unfolding and enfolding activity of matter, corresponding to the suspending activity of the mind. A light particle called a photon with high energy can disintegrate (even though it does not have any internal structure!) into an electron and an anti-electron (or positron) for a very short period of time, after which the electron and the anti-electron unite again and create the photon. This is the ultimate pair of dialectic opposites. Matter is the total opposite of antimatter, yet it has all the same characteristics of matter. A universe of matter and a universe of antimatter are in themselves (almost<sup>254</sup>) indistinguishable. However, when matter and antimatter

**Figure 41 Creation of a virtual electron-positron pair by an energetic photon, out of Nothingness.**



meet they disintegrate into energy in the form of photons (and maybe gravitons). The creation of matter-antimatter and its recombination into a photon is graphically symbolically represented by a *Feynman diagram*, which looks like the two snakes of Kundalini separating and uniting again, moving from

chakra to chakra.

<sup>254</sup>) Particles, called neutrinos, are the exception. Neutrinos and anti-neutrinos are slightly different.

In the picture of the electron positron creation the wavy line from the left represents a photon, which bifurcates into an electron (upper semicircle) and a positron (lower semicircle). The positron can be thought of as an electron with negative energy moving backwards in time. After an extremely short time of around  $10^{-17}$  seconds, the electron and positron recombine again into a photon. This whole phenomenon is called a *fluctuation of the vacuum*.

This example provides us with yet another model for our thinking. When conscious thinking is required to hold two opposing thoughts together, it seems to be able to do that by suspending its normal way of operation. With the model developed earlier one might say that for a short period of time conscious thinking suspends itself to delve into the area of non-mechanical thinking, i.e. free and unconditioned no-thing-ness. It then emerges again as conscious thinking. Just like with the physics of a photon, this is a thinking of a secondary order, which is going on all the time, but which is not easily detected. The uncertainty relationships of Heisenberg allow a 'violation' of the 'normal laws' of physics. Energy, for example, needs not to be conserved for the time periods during which quantum-leaps occur. In this **moment of creation and destruction** Heisenberg's **uncertainty** determines the time during which this whole process must take place.

**Physicists think that the fundamental matrix out of which time-space-matter unfolds is an undetectable ether-like “movement” of similar quantum-fields, ‘beyond’ time and space.**

Back to the Kundalini model of human transformation: I use abbreviations introduced earlier in the discussion of the **triadic movement of human thinking**. I label the mechanical, generative, and creative levels with the integers 1, 2, and 3. “Sensing” will be abbreviated by the letter S, “acting” by A, and “thinking” by T. S2, for example, means therefore a sensing at the generative level; T3 is a thinking at the creative level, and so on.

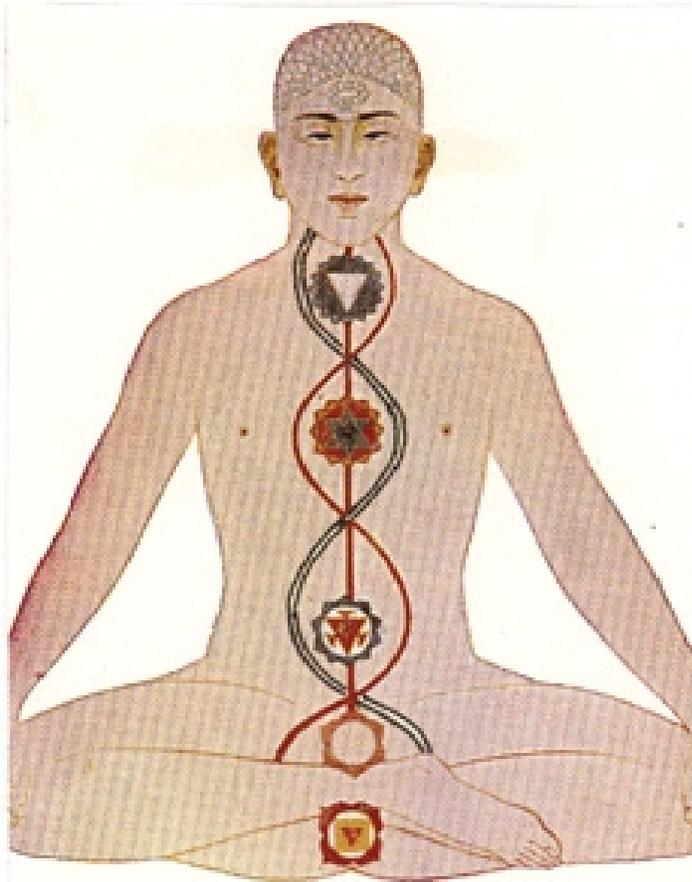
At the bottom of the 'snake' (mulahadra chakra), or at the level in which the 'snake,' the fundamental movement of creativity (Shakti), is coiled up in itself, all Being is dominated by mechanical sensing S1. It is the immanent cosmic power as Kundalini Shakti. At the first rising mechanical acting is added as an important component S1+A1. At the third level mechanical thinking T1 is added, resulting in S1+A1+T1. At the fourth level generative movements are added to S2+A2+T2. (They are not separable anymore.) At the fifth level the movement unfolds to the possibilities of creativity S3+A3+T3. At the sixth level (cerebrum) all movements become creatively one **SAT**, the seeing of 'all is one,' compassion and wisdom, influence consciousness. Thus, at this level **Shakti, the active energy, unites with Shiva**, and is one with him.

The last level, the seventh chakra, is not a location anymore, it is the ecstatic abode, beyond time, thought, matter, and space, of the transcendent Shiva-Shakti, the **oneness-nothingness-betweenness** of being. The energy which makes this awakening of human consciousness possible is Shakti.

In my view, this model corresponds to unfolding and enfolding of the three levels of thinking and **SAT**. In the Indian practice of Kundalini yoga this corresponds to the rising of consciousness

to the state of *enlightenment*. Whether the psychosomatic phenomena induced by the actual Kundalini yoga practice have anything to do with a radical change of human consciousness to a compassionate state of freedom, oneness, and wisdom is questionable. The Kundalini Model corresponds to a spiraling movement of the snake which is originally coiled around the **Bindu center, the dimensionless first point of creation**. From this first point, the time-space-mind-matter are being created through the unfolding power innate to Nothingness-Oneness, Shakti-Shiva. Matter-mind in their various states of differentiation unfold to the human mind which can reverse the apparent separation of Maya by suspending its mechanical activities. At this state of unfoldment, the suspending power of the mind enfolds reality and Maya into undivided Nothingness-Oneness, Shiva-Shakti are one again.

**Figure 42**  
**Kundalini Energies, Chakras, from Pandit, PY**



**center, the dimensionless first point of creation.** From this first point, the time-space-mind-matter are being created through the unfolding power innate to Nothingness-Oneness, Shakti-Shiva. Matter-mind in their various states of differentiation unfold to the human mind which can reverse the apparent separation of Maya by suspending its mechanical activities. At this state of unfoldment, the suspending power of the mind enfolds reality and Maya into undivided Nothingness-Oneness, Shiva-Shakti are one again.

#### 4.3.4.3 TRIADIC UNFOLDMENT OR YANTRA MODEL OF SAT

In all of our discussions here I emphasize the analogies in movements or operations rather than analogies in content. The holomorphic mappings which seem to be apparent in the universe, from so called dead matter to so called human intelligence, are mappings of modes of operation. Earlier<sup>255</sup> I introduced a triadic model of thinking representing mechanical, generative, and creative movements.

**To expand our triadic model of thinking to include sensing and acting,**

we form two other triangles for sensing and for acting, both with their creative, generative and mechanical vertices. If we superimpose those three triangles, allowing them to rotate around a central point, we have an immensely complex dynamic model. Let us try just with two triangles first, combining sensing and acting into one single triangle. The whole diagram could be thought of as a dynamic model of the mind body activities. The result of such activities as thought, sensation, and action depends on the relative influence among the mechanical, generative, and creative modes of thinking, sensing, and acting.

<sup>255</sup>) See chapter 1 page 73.

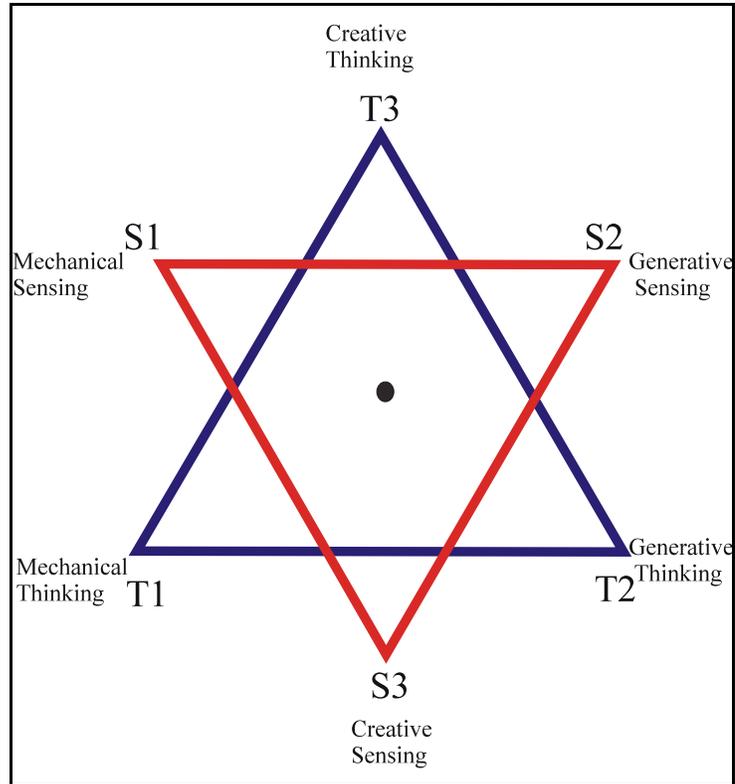
The basic structure then looks like a hexagon. A similar symbol is the Star of David (Seal of Solomon), representing the interpenetration of the visible and the invisible world. What comes closer to the ideas developed here is the Tibetan Shri-Yantra<sup>256, 257</sup> in its early stages of unfoldment with two triangles. The completed Shri-Yantra consists of four upward pointing triangles (male principle, Vahni<sup>258</sup> or Shiva triangles) superimposed by five downward pointing triangles (female principle, Shakti triangles). Heinrich Zimmer says of this symbol:

"Like the Shiva-Shakti or yonilinga images, the Shri-Yantra symbolizes Life, both universal life and individual, as an **incessant interaction of cooperating opposites.**" It unfolds and enfolds matter, forms, universes, life, intelligence, realities.

(Compare also the similar pairs of Zeus-Hera, Uranos-Gaia, Tien-Ti, Yin-Yang, Yab-Yum.) In the yoga of Buddhism and Hinduism these images serve a purpose strangely similar to the advanced mathematical formulas of theoretical physics. The yantras are symbols representing the interaction of the human mind, psyche, and soul with itself and the world. The formulas of physics describe the world in its interaction with objective thought. The deeper the laws of physics penetrate into the structure of matter, the more the information of the observer becomes part of the observed. The concept of objective thought becomes more and more non-certain. The Shri Yantra provides a "formula" for the fundamental holomovement of Nothingness-Oneness, the unfolding from a Nothingness point to a flower with infinitely many layers of petals, and the dynamic process of enfolding. Unfolding and enfolding present merely different perspectives of the same mystery.

Let me use the three core triangles of the completed yantra model for a psychological interpretation. The central downward pointing Shakti triangle forms the movements of the Self, the

**Figure 43**  
**Hexagon Model of Thinking-Sensing**



<sup>256</sup>) See Heinrich Zimmer in ZMS, pages 140-147. Also ZKY, pages 184-190.

<sup>257</sup>) See also the Shri-Yantras in section 7.2.4.1 page 503 ff. There I give a more detailed discussion of the Yab-Yum, Shiva-Shakti, and Shri-Yantra symbolism. See Madhu Khanna "Yantra, The Tantric Symbol For Cosmic Unity," YAN.

<sup>258</sup>) "The upward pointing triangle is the male, the lingam, and is called the fire, vahni. Vahni is synonymous with tejas, 'fiery energy, solar heat, kingly splendor, the threatening fervor of the ascetic, the bodily heat of the warm blooded organisms, the life force condensed in the male seed.'" See ZMS, page 140 ff.

The 'Vahni' triangle is also called the *Shiva triangle*.

first action of creative thinking. This first female triangle has been unfolded from the central bindu, the point of Nothingness-Oneness. The second, enveloping Shakti triangle corresponds to the three movements of sensing. The third, upward pointing Shiva triangle can be interpreted as a representation of the movements of acting. (We can also refer to Heraclitus, who saw the similarities between fire and 'logos,' living opposing principles of creation and destruction<sup>259</sup>.)

The basic idea is that opposing dynamic principles are vital and intelligent energies which interpenetrate each other, unfolding new and more encompassing structures.

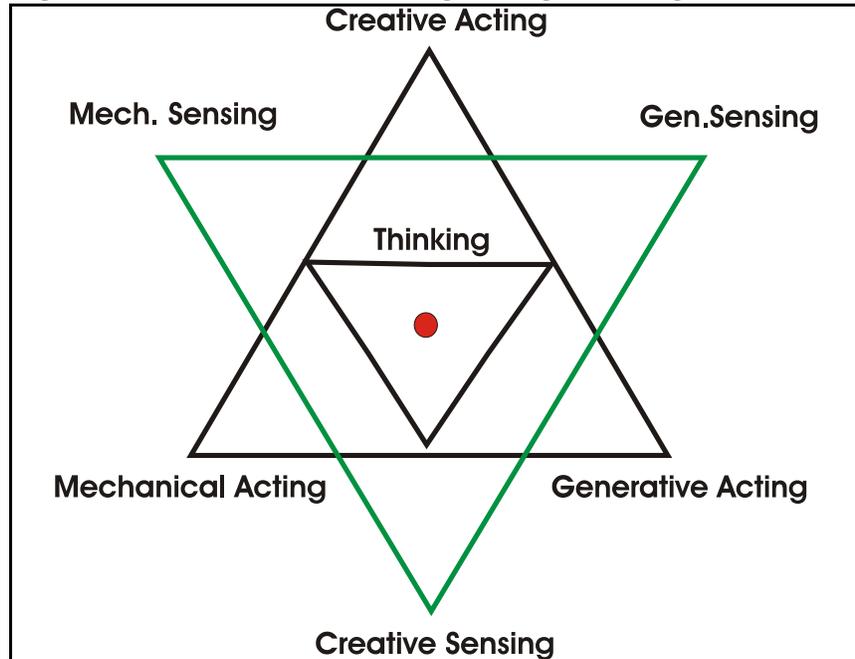
In this symbolism, the difference between the Shakti and Shiva (Vahni) triangles consists only in their spatial orientation. Evidently, if one looks at the same triangle from the other side, or in a mirror, the Shakti triangle becomes the Vahni triangle and vice versa. **This reflects the**

**fundamental insight that opposites are opposites only in the world of reality and action, the world of Maya.** This 'mystical' fact is so important that it must be repeated in innumerable ways, in temples, philosophies, mythologies, paintings, statues, and abstract mathematical designs.

Another state of transformation of consciousness could be symbolically represented by an additional fourth triangle unfolded from the previous ones. In the Hindu mythology this is the **famous dance of Maya-Shakti in her creation of the universe**, and of the reality as it can be seen by Man. It all started with no time and no space, only unknowable intelligence, infinite energy, the Nothingness, represented by the dimensionless point or Bindu, the 'seed' of the universe created **through the love and compassion of Shiva-Shakti out of the Nothingness-Oneness which they are. The will and love to create is Kama or Eros, another integral part of Shiva-Shakti.** The point unfolds into three operations of thinking, the first Shakti Triangle, followed by three potential operations of sensing, the second Shakti Triangle, followed, through unfolding of the first two Shakti triangles into an additional Vahni triangle, which is threefold action, the male principle.

In creation myths the first action of God is usually characterized as sound or rather speech. It is what manifests the universe. For sound to happen (in a scientific sense), space, time, and matter must be created simultaneously. And in this actuality, thought can create infinitely many realities

**Figure 44 Model of SAT (sensing, acting, thinking)**



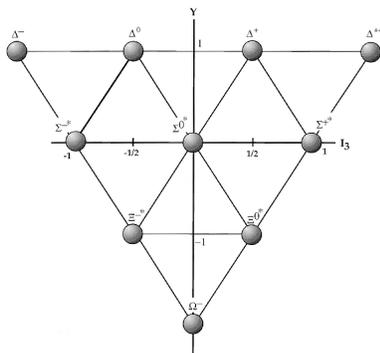
<sup>259</sup>) See Wolfgang Schadewaldt, WS, pages 370 ff.

and manifest them through speech. In terms of generalized thinking, sensing, and acting this model can be existentially illuminating. Speech is the first intelligent conscious action of a human being, and of God (Maya-Shakti-Shiva). God said: "Let there be light."

Our model is nonlinear and is evidently a much more powerful representation of nature, the human mind, and the universe than a linear model which allows for static certainty, and which overemphasizes that importance.

At the center of this model is the invisible, dimensionless point (bindu), representing Nothingness-Oneness. From a physicist's viewpoint one would say **that out of this dimensionless but infinitely energetic point some first "thing" manifested as time-space-matter energy and gravitation, the hot dark spark of the universe.** Then there was the electro-weak force, then the strong force with the quarks and other elementary particles; then there was the universe with nebulae, stars, and planets. Then there was water, life, plants, and animals, Man. Any one of these unfolding **'There Was' patterns contains all the previous and future movements enfolded in itself.** Each new pattern can be represented as a new triangle of mechanical, generative, and creative movements of generalized *SAT*.

And strangely enough, the graphical representation of the various multiplets of **quark or antiquark combinations**, which form the fundamental constituents of matter. They are



characterized by quantum values called *colors and flavors* and look like a web of triangles also.

Incidentally, the mathematical theory of these quarks was originally named "the eightfold path" by the physicist Gell-Man in reference to the eightfold path of the Buddha. To make this even more beautiful, the different quarks were given names alluding directly to the generative and creative domain of thought-time-matter-space, Up, Down, Strange, Charmed, Beauty (Bottom), Truth (Top).

**Figure 45**  
**YANTRA DANCE OF MAYA**



These models of *SAT* and the human mind-body illustrate how one can develop a dynamic dialectic oneness of various modes of operation of thinking, sensing, and acting. **Only one of the modes at each level of unfoldment is mechanical, whereas in our common understanding of human consciousness everything tends to be interpreted mechanically.** The triangular model represents a triadic oneness and thus emphasizes that for any product of thinking-sensing all modes from certain-mechanical to non-certain-creative are involved in complex and dialectic relationships, over which our mechanical consciousness (the self or ego) has very little control. The more the self attempts to control these processes the more it relies on mechanical processes and atrophies the other modes of operation of the mind-body totality.

Another interesting aspect of this triadic representation is that we have a fundamental structure which may be unfolded to infinity, not unlike the structure of the material universe with its fundamental pattern of quarks as described in physics, *energies of uncertain structures, sunyata (nothingness) and sunya-sunya (nothingness which is not nothingness)*. **The holomorphic structure of human consciousness finds its adequate representation here. Human consciousness expresses "divine" consciousness in a fundamental oneness, which dissolves into unknowable nothingness, like the triangles of the Shri -Yantra dissolve in and emerge from, enfold and unfold, from an unknowable point before consciousness.**

From a theoretical physicist's point of view, the whole universe, including the human mind, is built on the uncertainty laws of quantum-field theory<sup>260</sup>, which allow three kinds of interactions, which I call mechanical, generative, and creative. These laws are abstract mathematical equations which cannot be translated into simpler *visual* representations, or representations which could be **understood in any classical sense of the notion of understanding**. In the scientific community their meaning is far from clear, only their usefulness is undisputed. The most subtle pattern of reality-actuality we can express in this way is meant to represent an indivisible continuous quantum field which has time, space, and matter enfolded in itself.

The Shri-Yantra design shows some meaningful aspects of the unfolding, enfolding patterns, which I see in quantum physics as well. **The complementarity of two principles, nothingness and oneness, unfolding one structure in a dynamic play.** An infinitely expanded Shri-Yantra can be thought of as encompassing the whole universe of mind and matter, in a symbolism which avoids the short-comings of dualistic and hierarchical models.

In subatomic physics protons and neutrons (and other hadrons or heavy elementary particles of the physical world) have a triadic sub-structure made up by the combinations of two or **three quarks and anti-quarks**, which reminds me of the triadic structure presented here and also of the hexagrams of the I Ching, introduced earlier (section 2.4.3 on page 126). The interpretation of the

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<sup>260</sup>) With its non-linear Lie algebras as basic mathematical structure. See glossary: Lie algebra

Shakti-Triangle as Nothingness and of the Vahni or Shiva triangle as Oneness allows us to meditate<sup>261</sup> on the mystical aspects of *What Is*.

**The loving embrace of Shiva with his Shakti, the Buddha and his consort in Yab-Yum, is the Nothingness which is not Nothingness (Sunya-sunya) and the Oneness which is two in one, and thus a betweenness, which is the self-suspending path of the Buddha. A yab-yum figure represents the sense-idea of the complementary relationships of any dialectic opposites, structures which are necessary for a reality to come into being. Maya is the personification as Goddess of the fundamental law of the realizable universe, namely the uncertainty principle.**

The Shri-Yantra of Tibetan Buddhism, just like the bronze figures of Buddhas and Bodhisattvas do not represent icons in the conventional sense, but are intended and used as learning devices and for meditation. As such they are used to help the students comprehend and transcend their mechanical thinking processes, in particular their egos, the basic human obstacle which prevents us from fulfilling our human potential.

#### 4.3.4.4 YAB-YUM, DIALECTIC OF NOTHINGNESS-ONENESS

Just like in Indian mythology it is never clear what exact role Shiva is playing with respect to Shakti, and vice versa, so the roles of the male and female forms of the loving Buddhas are interchangeable. Nothingness is oneness, and yet there is the dialectic tension between the two which are one, and which are not one. This tension gives rise to all actuality and reality. Our mind cannot reduce the actuality and reality of the observed universe to static knowledge which is a hint that it also cannot reduce its own processes to such knowledge. The discussion of this mystery, Maya, is of course what this book is all about. In this context it is worthwhile quoting Heinrich Zimmer<sup>262</sup> again:

*"Through the contemplation of an icon one's mind is united with the 'seed' (bija), and through this seed then returned to the void. The external representation which is simply the preliminary support of this realization, may be of stone, wood, bronze, or any other lifeless substance, but also, a living being - for example, the guru, or even the devotee himself in some symbolic role; the symbol most appropriately associated with the Mahayana doctrine of mahasukha, 'the great delight,' being the divine male and female (Yab -Yum) in embrace.*

*The primitive idea behind this icon is that of the female as the activating principle. Through her allure she stirs the dormant male element from its quiet; through her embrace she integrates the male energy. In India, as we have seen, the ever renewed cosmogeny of the coming into existence of the universe and its disappearance again is understood, on the basis of yoga experience, as a grandiose, psychogeny: the yogi, returning from the transcendental realization of samadhi, enters again into the world of forms presented to consciousness by his inner and outer senses, these phenomenal forms being but functions of the activated sense organs themselves. In the Mahayana Buddhist school of the Great Delight (mahasukha) such a process of concentrated meditation on the appearance and disappearance of mental representations is facilitated and given direction by a female form, and the ritual sexual act becomes a kind of Via Crucis whereby the individual*

<sup>261</sup>) See chapter 7, in which I discuss the relationship of the Shiva-Shakti symbolism with the model of thinking, sensing, and acting developed here.

*experiences the mystery of the cosmogenic manifestation of compassion. His right perception of sunyata enables him to realize a complete self-identification with it, 'knower and known, seer and seen, meet in an act transcending distinction,' and the initiate thus becomes himself an angel: the angel with two backs - man-woman: the anthropomorphic form of the compassionate void.*

*This Yab-Yum is to be read two ways. On the one hand, the candidate is to meditate on the*

**Figure 46**  
**YAB-YUM, Samantabhadra and Samantabhadri**  
**(1997)**



*female portion of the shakti or dynamic aspect of eternity and the male as the quiescent but activated. Then, on the other hand, the male is to be regarded as the principle of the path, the way, the method (upaya), and the female, with which it merges, as the transcendental goal; she is then the fountainhead into which the dynamism of enlightenment returns in its state of full and permanent incandescence. And finally, the very fact that the dual symbol of the united couple is to be read in the two ways (with either the male or the female representing transcendent truth) signifies that the two aspects or functions of reality are of perfectly equal rank: There is no difference between samsara and nirvana, either as to dignity or as to substance. Tathata, the sheer 'suchness,' is made manifest both ways, and for true enlightenment the apparent difference is nonexistent. Yab-Yum symbolism thus insists on the dignity of the phenomenal universe. Its genial recognition of the metaphysical implications of the corporeal spirituality of the sexual totality (wherein the tensions and impulses of opposites are at rest, balancing, fulfilling, and nullifying each other) is very different in spirit*

*from the woman-disdaining, world-disdaining arrogance of the mountain sages - whether Jaina, Vedantic, or Hinayana-Buddhist.*

*Apparently, this world-affirmative method of spiritual guidance was a contribution from the aristocratic Kshatriya caste; perhaps a development of that ancient, profoundly mystical love-lore which became thinned out and practically lost in the late, classic, Brahmanic Kama-sutra. The origins of the movement are obscure, but there is a tradition that places them in the seventh or*

*eighth century A.D. This royal personage is the reputed author of the Jnanasiddhi, a basic work in which the Yab-Yum initiation is described. The precise location of his kingdom, however, is a matter of scholarly conjecture, some placing it in the Swat Valley of the North-West Frontier Province, others in Orissa, not far from the homeland of the Buddha. We are told that Indrabhuti's gifted daughter, the princess Lakshminkara Devi<sup>263</sup>, was the moving spirit of this courtly cult of love."*

#### **4.3.5 INTELLIGENT ESSENCE OF SAT**

To intelligent and creative thinking corresponds intelligent and creative acting and sensing. Intelligence operates as thinking, sensing, and acting as a whole, involving all modes of *SAT*. I use the notion of intelligence throughout this whole work in such a holistic sense and meaning, which we can now describe as a **subcertain coordination between the mechanical, generative, and creative movements of SAT across various orders of unfoldment.**

**AT THE GENERATIVE, EVEN MORE SO AT THE CREATIVE LEVEL, HUMAN THINKING, SENSING, AND ACTING ARE ONE INSEPARABLE MOVEMENT.**

Our exterior sensations and actions have their essential creative origin in the human mind and brain. This is why our existential and spiritual sense of self is largely independent of our interaction with the exterior reality. Who we are and who we become does not so much depend on our achievements in a reality but on our insights in ideality.

Whenever a human being acts out of freedom, he or she negates the mechanisms of his/her reality by opening up to non-certain (not irrational!) influences. We can theoretically distinguish between different kinds of intelligence according to how many orders of unfoldment-enfoldment it may contain, or according to how far the mind dares to venture away from the certainty of a particular reality. We can then speak about different qualities of human intelligence, but also about an intelligence encompassing the whole which could, in an anthropomorphic generalization be seen as being creative power and active freedom, namely the supreme intelligence of *NOB*, for which Man often uses the cipher of God.

But what can we say about the truth of such a picture? In Genesis we read that God created the human being in his image. I would say that God/Goddess creates Man/Woman as a reflection of herself, potentially free, even of the creator, and creative.

In the Upanishads we hear that "*He who worships God outside of himself, does not know.*" If we trust this insight, we create a supreme intelligence in our image through our thinking in an existential and non-certain trust. Maybe we can trust that this supreme being creates in us and through us a living image of itself. This corresponds to the idea of holomorphism applied to the movement of thinking introduced earlier. We may not be too far off the mark in our speculation about supreme being, fashioned according to our most abstract thoughts of *NOB*. One might note of course, that outside of Nothingness, Oneness, Betweenness there truly cannot be anything else, not even nothing.

The "I am" of God and of Man is another way of expressing this uncertain insight.

<sup>263</sup>) Cp. the reference to Eleanore of Aquitaine on page 254; see there also for a continuation of the quoted text by H. Zimmer on Yab-Yum.

#### 4.3.5.1 NOTIONS OF INTELLIGENT THINKING AND SENSING

Let me elaborate further on the relationship between creative thinking, sensing, and acting. Our common language has many notions which implicitly express exactly the indivisibility of these uncertain movements of *SAT*. A few examples in which I use my interpretation of particular notions, illustrate this:

The words *idea* and *theory* mean vision and perception; *insight* refers to a seeing from within and into something which is invisible to the mechanical eye; *perception* means a whole understanding, (a taking of the whole).

*Speculation* means a seeing-thinking that mirrors itself. The expression “this makes sense,” for example, indicates that “this has meaning.”

**Figure 47**  
**Ardhanarishvara; AOI plate 61**



In all these cases we use a word from the general context of sensing or acting in order to describe an intelligent thinking. Here we can see embedded and enfolded into our language what some philosophies and religions have tried to deny and destroy. **The fact is that our thinking is blind without our sensing (and acting).** All thought is empty without the meaning for which sensation and action is required. Sensations are unpredictable in their consequences for the human being and are suspect for a worldview which wants certainty alone. They are potentially revolutionary and destructive of nicely secured orders of thought. The Sanskrit word for wisdom 'vidya' means a 'seeing,' whereas 'avidya' means 'not-seeing.' Avidya is the basic state of human ignorance incorporated by the ego. We still use the word **seer**, which goes back to pre-Christian times, for a person who is not only intelligent, but can also rather freely operate within the uncertain and creative mode of thinking. Such a person can see with his or her 'inner eye.'

This 'third eye' is the eye which can see what is beyond the dualism of our normal eyes and normal reality consciousness. It is the third eye which the seer Tiresias<sup>264</sup> was given for having lived as a woman and as a man, i.e. for

having experienced the dialectic opposites of all in sensing, acting, and thinking.

Sensuality has always been identified with the woman and her body, and religions and other organizations have a tradition of suppressing both. This suppression is a violation of the basic oneness of male and female. This truth is sometimes represented in India by showing Shiva as half

<sup>264</sup>) See page 211

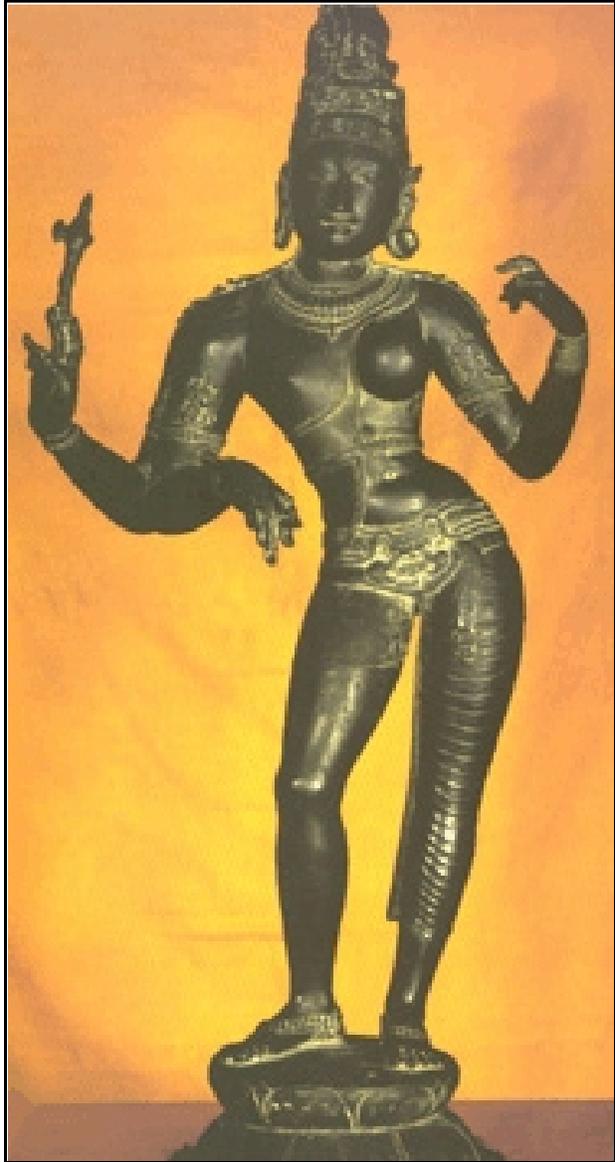
man and half woman (Ardhanar-ishvara).<sup>265</sup> The snake around his trident (vajra), a datura plant, and Nandi the bull are shown with him. Dionysus in Greece and Asia Minor had also androgynous characteristics. There is an implicit identification of thinking (meditating) with male (Shiva), and sensing (acting) with female (Shakti). Shiva is the master yogi, and in India he stands for thinking and meditating, from serene wisdom to fanatic asceticism. Shakti is sensing, acting with all the consequences and excesses: from orgasmic ecstasy to delirious bloodthirst.

The fundamental idea of intelligence is a reflection of this oneness of opposites, which involve all modes of *SAT*. Yab-Yum expresses the same idea. Therefore, if we speak of any of these three functions at their creative level, the other two are always implied. It is the **whole human being, who must try to comprehend ideas** of itself through his or her whole life.

The wholeness of the human being comes with the comprehension of freedom, which in turn is offered to us as a potentiality through the very fact that we are alive human beings. Thus, if we go further in our speculating flight, we may say that **being** comprehends itself through actions of free intelligence, of which the human being and the human mind are a manifestation. But, whatever we can know of this is not *What Actually Is* but merely a real possibility of speculative thinking, which acquires meaning if it can appeal to intelligent action.

In the visual arts the ambiguity and dependence on the observing mind is particularly revealing. Many religious sculptures shown in this book can evoke the most diverse feelings and responses in people. An idea expressed as art speaks through the senses to the mind, whereas an idea expressed through language speaks through the filter of the intellect. How deeply a true idea can penetrate the mind and affect it depends on the freedom and intelligence prevailing in the observer.

**Figure 48**  
**Ardhanarishvara, 2, AOI plate 68**



I trust that in creative moments of the human mind thinking is being; it is therefore relevant for the whole. Being comprehends its actions through these creative moments. But we as human beings can only trust in our own honesty and interpretation of our ideas. With that trust we can try to realize them, but we must be ever aware of our not-knowing and therefore be ever open for communication with other freedom-inspired ideas.

#### 4.3.5.2 VALUES AND MEANING, CREATIONS OF THE FREE HUMAN MIND

Because of the fundamental non-certainty of *What Is*, **absolute freedom and meaning are possible, but not as anything in a reality**. Creative thinking can find its freedom in the insight into the dependency and conditioning created by any thinking in terms of reality and certainty.

In this insight thinking frees itself from its own created objects and thoughts. This is the insight in which human thinking becomes generalized creative thinking without subject or object. In this thinking, thinking and creating are one, 'noésis noéseos'; the boundaries between thinking, sensing, and acting have then been suspended together with the notions of psychological time and space, in complete analogy to the creation of any **thing** out of no-thing. In this moment of creation, a moment not in time, non-certainty **is**, nothingness **is**, oneness **is**, Nothingness is Oneness; the process of this 'aletheia' is Betweenness. In this moment is the meaning of meaning, the meaning of the human mind, the meaning of *What Is*.

It is in such a creative moment that the human mind perceives its absolute freedom through nothingness and absolute responsibility through oneness. Because of this freedom, there is no entity in reality that can give this freedom, because any giving and taking destroys oneness and freedom.

Every human being, every individual, the human mind, is potentially this freedom, this nothingness, the **Buddha-mind**. Values and meaning cannot be found outside of this freedom and oneness. Indeed, any manifestation of freedom and oneness, even if actualized and realized with the best intentions, are merely shadows of the ideas. We are the creators of our own values and meaning. Any translation of this unknowable meaning into reality is however conditioned by the separation of the conscious mind into subject and object.

Traditional systems of thought, anchored and tethered by the Maya of reality, are torn between the two equally conditioning concepts of 'values' being given to us by an outside divine agency, or by 'values' based on a utilitarian belief system.

Both tend to produce a system of dependency and guilt.

Some people are afraid to consider that the human mind creates its own freedom and values, because they confuse human mechanical thinking of the self and ego with the 'divine' human thinking in which Oneness and Nothingness are one. They think that any values not given to Man by a God is just a figment of our imagination.

To this is to say that the human mind which creates is whole and holy, it has the 'diamond' qualities of the vajra. It is the Buddha-mind and is not separate from the sacredness of What-Is. The creative mind is a holo-morphism of *What Is*. The created material processes within the universe limit the freedom of absolute Nothingness just like consciousness created out of thinking puts limits on reality. But at a fundamental level these limitations are intelligent, created out of freedom, not out of necessity. Human consciousness has the additional freedom to suspend itself together with its reality and to refresh its freedom and oneness, so to speak. With this additional freedom of the individual comes the possibility of self-deception, whose roots lie in the separation of the self from its uncertain *SAT* processes.

#### 4.3.5.3 REALIZATION OF IDEAS OF FREEDOM

The fundamental ideas of freedom and oneness must not remain at their creative level where they are like nothing, but will have to be implemented in a reality as actual, real, true, and free. This is possible through communication among the three dynamic levels of sensing, acting, and thinking of human beings who strive to transform an idea into a tangible reality.

**But, as any reality is fragmentary, the wholeness of the original idea dis-appears in its apparent manifestation. Therefore, an infinite movement between reality and ideality becomes necessary in order to create meaning in a reality-actuality. Reality can never be completed and ideality can never be thought.**

But the beginning of freedom and oneness occurs in any of those uncertain moments when two human beings are together in truth, when they comprehend their fundamental shortcoming of not being able to understand the whole, and when they embrace their responsibility to push their understanding to ever new limits through thinking and acting in a given reality.

A true communication points beyond any fixed reality to its origin of truth. It requires at least two individuals who are both open to that communication. Then, they are **one** in their communication, in spite of their necessary separation and differences. As Nietzsche put it:

**"TRUTH BEGINS TOGETHER."**

**Communication in truth is possible because of the unique qualities of thinking, which we want to study further in this chapter. The beginning of truth (aletheia) is the beginning of wisdom (vidya), which is the beginning of the end of ignorance (a-vidya).**

The movement of freedom and intelligent thinking, sensing, and acting (*SAT3*) is the essence of **ideality** or truth in the realm of ideas.

Essence, ideality, and truth are all metaphors pointing to each other and implying each other. **But unless these ideas become part of reality, for which we human beings take responsibility, they are merely empty words. In order to realize these ideas we must act in a reality with all its necessary and cumbersome limitations and imperfections. We must also help ideal concepts to be incorporated in the mechanisms of everyday life.**

The idea of personal freedom in a society, for example, has no relevance in a reality of Man, unless there are laws describing the details of such freedom. These laws must be enforced and be contestable in a rational and free court. The laws can be interpreted and changed when they become inadequate. Such laws should guarantee that we can think, write, and read, freely, sense freely, and act freely. Our freedom in a society finds its limits only in the freedom of others. There is no state of perfection in this, only more or less chaos. There is this inevitable dialectic struggle between individual freedom and order, the dialectic between rich and poor, between egalitarian mediocrity for all and individual excellence of a few.

Thus, truth is truth as long as it moves dialectically between certainty and uncertainty. Truth is in the embrace between Shiva and Shakti, it is the non-certain Middle Path of the Buddha. **Truth is the imperfect and imperfectible Betweenness, a sub-certain dialectic movement between unknowable Oneness and equally unknowable Nothingness.**

#### 4.3.5.4 TRUTH, INSIGHT, ACTION

We have many words in a human being's life referring to the uncertain area of intelligence like wisdom, love, morality, conscience, compassion, and many more. They all are characteristics of the unknowable ideas of oneness and nothingness. Even though thinking, sensing, and acting become one movement of unknowable *SAT* on the creative level, it is necessary to maintain a differentiation, because in our discussion the mind moves on all three levels simultaneously. It is oneness of intelligence which guides us in our quest to understand, and it is the nothingness of the intellect which allows us to understand, and which gives us the courage to try to express the impossible in a fixed language. We can never reach a true oneness in our understanding (knowledge), but we can have insight in our limitation, in which understanding opens up to wisdom and may express itself through and in a reality.

What can and must be **understood** is always merely the form. There is not **one** form through which **all** could be understood, because such a universal form would have to be a **form** of oneness and nothingness, neither of which can be formalized and understood. Their form is never what they are. To see the intelligence in a formal and real expression, a further perception and insight is required. Therefore, the nothingness of the form cannot exclude the oneness without becoming empty and without meaning. Understanding, perception, insight, and action can go together, but of these three movements only understanding can ever be certain.

These uncertain statements are intended to be catholic, universal in their existential appeal from freedom to freedom, attempting to communicate with the insufficient means of all our faculties of thinking and reasoning. We speak through our affection and concern, open ourselves and show our not-knowing in honesty and trust.

We may therefore say that insight unfolds and acquires comprehensible meaning in its translation into form and action in a reality. The translation, transformation, or metamorphosis of insight is in itself a subcertain movement in which thinking, sensing, and acting become an inseparable enfolded whole, between the certainty of reality and the uncertainty of intelligence. In the moment we think we know without limitation, the certain form becomes a threat to human freedom. This is the only original sin, a slip on the razor's edge between freedom and form. The ultimate consequence of this violent separation between knowledge and intelligence can be found in the world of the perpetrator in a rigidly conditioned reality. Ancient enmities between families and ethnic groups, as one can witness them for example today in the Balkans, are typical examples of this irrational and destructive human behavior. This erring from the middle path is the history of mankind, a history of violence, interspersed with periods of comprehension. This history is also everyone's human existence, and leads to the Buddha's statement that all life is sorrowful.

#### 4.3.6 UNIVERSALITY OF IDEAS EXPRESSED

In view of all the ideas developed it is worthwhile to further pursue the question (which was raised in the third chapter already), if it is possible to ascertain the truth of an expression of insight. We need to explore this, of course, on the basis of these very same ideas. **All notions, expressions, and actions of the creative level of actuality arise from an unknowable ground, i.e. unknowable reason, unknowable substance, unknowable being. I try to think this ground as an abstract NO-THING-NESS, which has its more tangible expression as the human sense-and-thought-idea of freedom, truth, and honesty.**

Any thought must have been created from this ground, filtered through the subcertain generating level, and finally become a certain object of a self and the senses. Any description of the world with its content, including this description, have become real in such a way, and anything that can ever enter our consciousness is part of that one movement between the unknowable origin and the knowable reality of thought. Therefore, all human beings should be able to comprehend one another in ideas, feelings, actions, and thoughts, as long as they keep the connection to the common ground alive by allowing for an open reality.

We have found a procedure to **understand** mechanical aspects of ourselves and our environment through the intelligent formalism of science, mathematics, and logic. But even there, people do not generally comprehend each other, when it comes to the meaning, purpose, and use of this general knowledge. Different people and peoples use the same understanding and techniques, the same technology and science, to exploit each other and to win the upper hand in ruthless and irrational conflicts. Such uses of certain formalisms are universal but not intelligent. Their potential (positive) **value** for the community of Man is dependent on true freedom and communication, which are the universal challenges for all times. The value of cogent knowledge, which is the manifestation of the idea of certainty, is similar to the value of other realizations of ideas. The value merely **seems** to be tangible in the form, but is truly present and active only in its open correlation with the intelligence of the idea. The form points to the idea for the person who wants to comprehend it and helps him or her as a guide to truthful values.

We can see that we understand in limited areas, be it in science or positive philosophy, but without understanding the limits. If we **face** those limits, we have the chance to comprehend **ourselves** in the perception of our shortcoming. We can arrive at this perception by actually being willing to understand through communication between formal expressions of a language and their meaning which is always enciphered to some degree.

Unknowable meaning, uncertain value, and knowable reality, are all one, and are all nothing. *What Is*, is uncertain and No-thing, and what is completely certain is empty, meaningless, like Nothingness without intelligence. It is Shava, not Shiva, and not Maya. Destructionist philosophy analyses meaning to death, which is fine. But it should not stop short of destroying itself too. It either agrees that it itself is without meaning and therefore irrelevant, or postulates that for some unknown reason itself has meaning. Both possibilities show the fallacy of this negative philosophy, operating on its own, isolated from uncertain truth.

What we become in reality depends on our actions and the degree of freedom present in them.

#### 4.3.6.1 EXPRESSION OF CREATIVE IDEAS

An important question is, if there is an **expression** of **creative ideas** which can be **comprehended** (which is more and less than 'understood') by all reflecting human beings.

If so, it would require a form which displays itself potentially as fundamental **freedom and truth**, i.e. as what all human beings are and what they can become. The freedom and truth of such an expression would have to be understandable in a particular time but also point beyond any time.

Such expressed ideas can have predominant forms of thinking, sensing, acting or be all three together in equal strength. The best of philosophies, arts, mythologies and religions, actions and lives of individual persons or of societies may be such examples. To truly comprehend any of these, one's own mind has to enter into the ideal reality of their truth in an act of fundamental subcertainty.

This means that no expressed idea can cogently lead another person to the idea itself. Its function is that of an appeal from the spiritual center of one person to another. **I use the word 'spirituality' in the sense of 'intelligence which trusts in the invisible and magical oneness of What Is'** This metaphor goes beyond its connotation with religion. The German word 'Geist' is a good clue. One of its meanings is 'ghost' or 'spirit'. A person who has 'Geist' has wisdom, 'vidya.'

What can be said with certainty is in itself not truth. What can be organized is in itself not spirituality. What can be bought and sold at a price has in itself no transcending value.

#### 4.3.6.2 ACTIVE COMPREHENSION

Certainty is only possible within a thought-reality, within the limits of fixed parameters of mechanical time, thought, space, and matter. Scientific certainty is an example where those fixed limits have been intelligently chosen. Absolute beliefs, hatred, prejudice are examples where certainty has become irrational and dangerous.

Comprehension and insight have no fixed limits and can therefore not lead to the same kind of certainty. If we take as another example our American constitution and the body of law which is based on it, we can see how difficult it is to implement genuinely uncertain ideas in a society. We have been trying for two hundred years to define freedom of speech, yet there are always forces who want a different interpretation from the prevalent one. Unlike objective laws in science, there is no objective formula which would precisely define what freedom of speech means in its formal translation. Here, in the interaction of incomprehensible free entities, human beings, we must constantly check our evolving reality with the fixed laws and the uncertain ideas of freedom. We must constantly act on behalf of the ideas of freedom in order to keep the true spirit of freedom alive in its legal forms and procedures. Mistakes, errors, and abuses are unavoidable.

This means that there is no cogent way to make a human being comprehend anything, or to make him or her act from a deeper level of freedom. Peoples and tribes often conduct blood feuds against each other for centuries before they have either exhausted their resources or are able to see the stupidity of their actions.

Nevertheless, the idea of freedom, the wisdom of Parmenides and Heraclitus, Buddha, Tara, Shakespeare, Kant, and many others, **can** potentially be comprehended through all times at all locations by all people and is therefore of a timeless nature. The **good will** to look with the one timeless eye of non-duality is an act of that same catholic and reality transcending nature. It is the good will of the free mind of a person which constitutes and nourishes the positive spiritual energy in the timeless spiritual cosmos.

Comprehension, good will, insight into one's freedom and truth defy the certainty, causality, and determinism of mechanical **SAT**. The undefinable Self, our spirit and 'Geist,' can comprehend with subcertainty and be directly and existentially affected through genuine thinking, sensing, and acting. The catholicity of an expressed idea derives from the oneness of the human mind in its spirituality and freedom. An idea which has been properly expressed in time has the possibility to speak to its own source in every intelligent being. We can sense it, feel it, live it, and trust it, but we cannot know it with certainty.

### 4.3.7 FORM AND IDEA

Through the notions of non-certainty we can rationally bridge (not close) the gap between form and idea: In making distinctions of form and idea, reality and truth, and so on, in a logically consistent manner, we must confine ourselves to a mode of expression which heeds the rules of mechanical thinking but which is free of it, i.e. which uses the rules, is aware of their limits, and goes beyond them without violating their certain results.

Truth itself must be realized in a subcertain communication, but it must also be put forth in a limited real form. Any observable and real communication requires a form, which limits the truth expressed and which may be mistaken as the intended truth itself.

**There is truth to be discovered in a reality about real things. The uncovering is an infinite process of science and mathematics. The laws of physics are correct, as long as they remain in their limited areas of definition.**

Newton's 2<sup>nd</sup> law, for example, stating that force equals mass times acceleration is correct as long as one limits the law to macroscopic phenomena and as long as speeds are small in comparison to the speed of light. If one studies atoms, quantum physics replaces Newton's laws, and if one deals with particles moving at speeds close to the speed of light, relativistic quantum physics must be used, and so on. Under such circumstances the laws of physics lead to predictable measurable phenomena.

The situation about *What Is*, is entirely different. **The truth about what lies underneath reality, Nothingness and Oneness, cannot be correctly stated, because that truth cannot be discovered or uncovered, because that truth withdraws in the moment of revelation.** Thinking can be one with that truth for a timeless moment, but in the process of becoming conscious, the truth withdraws simultaneously. What is left is a thinking that remembers its oneness and nothingness and formless truth. Art, speculation, spirituality are attempts to create a resonance and reflection in other minds about the truth of Nothingness and Oneness, with which this thinking sees itself as one.

**Figure 49**  
**Rukmini, Krishna's wife**



#### 4.3.7.1 ART AND THE IDEA OF TRANSCENDENCE

Modern Western art schools often pride themselves in that there is no meaning in art and praise this meaninglessness as highest value, conveniently reflected in the dollar value of some art works. One might say somewhat sarcastically: empty minds pay meaningless prices for empty objects.

It appears that originally art-forms were attempts to express very powerfully felt processes inside and outside of the human psyche. Most early art, from fine art to sculpture to music and dance, had its origin in what may be called religious or spiritual feelings. It seems that this started to be lost in the secularized art of the Greeks, and much later in the *l'art pour l'art* movement in the West.

In contrast, in the early art of India and Asia the transcendence was being extremely well expressed up to the fifth or even fifteenth century C.E. The spiritual component of art was maintained even longer in remote countries like Tibet and Nepal. For example, the representation of gods in Greek art looks like very beautiful people in human bodies, with a secular idea of divine form superimposed, whereas in Asian art Gods and Goddesses keep their spiritual appearance in human form. Their transcendent nature was created by the artists, who saw their work as a communication and communion with their Gods and Goddesses, i.e. as a form of worship.

Heinrich Zimmer<sup>266</sup> compares Greek and Indian art as follows:

"Such living forms were suggested to the Indian artist by a dynamic philosophy that is intrinsic to his religious and philosophical tradition; for the worship of the life-force pouring into the universe and maintaining it, manifesting itself no less in the gross matter of daily experience than in the divine beings of religious vision, constitutes the very foundation of Indian religious life. According to this doctrine, which was particularly influential in the great periods of Indian art, release from the bondage of our normal human imperfection can be gained not only through the world-negating methods of asceticism (yoga), but equally through a perfect realization of love and its sensual enjoyment (bhoga). According to this view, which has been eloquently expressed in the so-called Tantric symbols and rituals of both the Hindu and the Buddhist traditions, there is intrinsically, no antagonism between yoga and bhoga. The role played by the guru, the spiritual guide and teacher, in the stern masculine disciplines of yoga is taken over in the initiations of bhoga by the devout and sensual female helpmate. The initiating woman plays the role of Shakti while the male initiate assumes that of Shiva, and both attain together to a realization of the immanence within themselves of the consubstantiality of the Goddess and the God.

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<sup>266</sup>) Zimmer: ZAIA pages 129-131.

During the Tantric period, first millennium C.E., Tantric rites were a basic element of normal Indian experience. During that period both Buddhism and Hinduism were transformed by the rites and ideals of this discipline, and its joys were depicted as a matter of course on the facades of temples. Apparently it was something that had emerged from the depth of an age-long popular tradition going back to primitive times. The subtle sensuality and spiritual voluptuousness of the Hindu relief shown (Rukmini<sup>267</sup>) in its delicate knowledge of the inner secret of the charm of this woman's form, derive directly from the religious and philosophical background of the Tantra, and its particular qualities can be appreciated through contrast if it is confronted with any comparable art work of the Greek tradition.

Greek art was derived from the experiences of the eye; Hindu from those of the circulation of the blood. Greek sculpture developed to its acme of perfection through a portrayal of handsome athletic bodies of the attractive boys and youths who won prizes for wrestling and racing at the national religious contests at Olympia and elsewhere."

**Figure 50**  
**KHAJURAHO, LOVERS**



The photograph *Lovers* shows a segment of the famous Citragupta temple in Khajuraho in Northern India. A whole series of such temples was built around the tenth century and shows the influence of Tantric philosophy. The temples are covered with images like these. The combination of sensuality and spirituality is unequaled anywhere in world architecture.

Zimmer continues in his comparison of Greek and Indian art:

"Hindu on the other hand in its great period rested on those intimate experiences of the living organism and mysteries of the life process that derive from the inward awareness gained through the logic experiences - and simultaneously had a definitely heterosexual flavor, distilled and refined to a subtle enchanting fragrance. Whereas the Indian Tantric realization, "when each is both," brings the Indian art work forth from within, like the gesture of life, the Greek beatifying vision, taken in through the eye and re-rendered with the chisel without having become integrated into the artist's bodily experience, remains a blessed sight, empirically viewed."

<sup>267</sup>) Rukmini was the wife of Krishna. Their son Pradyumna was a reincarnation of Kama the God of erotic pleasures, who had been killed by Shiva when he tried to instill love for Parvati into his meditating mind. Pradyumna then remarried his former wife Rati, the Goddess of pleasure and sexual lust.

Western religious art seems to be often a dispassionate description of a story, which is outside of ourselves, somewhere in the distant past and in some foreign country. There is not that sense of immediacy or appeal that goes right to the core of our spiritual being. Such art is still in need of being translated and explained through belief. It begs the interpretation of a priest and organized church. Indian, Mongolian, Tibetan spiritual art has achieved a breathtaking immediacy, if it can be contemplated by eyes unconditioned by Christian or Islamic belief. The beauty of some Buddha or Tara bronzes, for example, pierces through the senses to our spiritual core in a communication of immediate transcending power. The Christian crucifix on the other hand shows the suffering of another person which is not real or immediate, and we have to acquire the strange interpretation that it is a God who voluntarily died for our sins, and that if we believe that story our sins are forgiven. The pictures of Kali or of the wrathful Tibetan deities also show atrocities, but they make our skin curl directly, no interpretation needed. They are concentrated magical power which lets the horror resonate in our souls and ancient genetic memories. There again, some Asian art excels like no other art in the West, by its reality encompassing and transcending power, which can leave us profoundly moved.

#### 4.3.7.2 SCIENCE AND ITS IDEA OF TRUTH

Man has discovered through science that there is an infinite domain of human existence and interaction, namely the area of mechanicalness, where adequate and cogent universal laws and rules can be found. But this does not provide us with a positive certainty about the **idea** behind the mechanical expression and its applications. Any measurement requires a theory to perform that measurement. The truth, value, and meaning even of physical laws remain part of the non-certain realm of human freedom and creativity. Meaning is given to science and technology by human actions which put their results to use in the formation of realities. That movement requires communication which is possible in a non-destructive sense only on the common ground of honesty and freedom. Certainty is only possible in the potentially infinite area of a reality. But wherever possible, that certainty, which implies a high degree of formalism and abstraction, can only be obtained and maintained under the guidance of our uncertain honesty and love of truth, lest it declines into meaningless and dead ritual.

Certainty and reality are processes in themselves and are not absolutely fixed because their boundaries are constantly being acted on by non-mechanical movements of *SAT*. Facts are part of a reality and a worldview. **This is why scientific knowledge, cogent in its limitation, can never be completed.** But valid scientific and mathematical knowledge will, in spite of all the progress and changes of reality, become increasingly important for modern society. They need to be adequately formulated within their limits of certainty. Newton's laws, for example, remain valid in their proper areas - roughly speaking the areas which are accessible to our unaided senses - in spite of quantum physics and the theory of relativity, which have revolutionized science, and pushed our understanding to new boundaries of the universe and collapsing black holes on side of the spectrum and to correct imaging of atoms on the other side.

In spite of its name, suggesting more uncertainty, Heisenberg's relations give us a fundamentally new and deeper approach to science and the whole observable universe. They tell us with verifiable certainty, what some of the mystics of the Upanishads saw and formulated (See

page 31)<sup>268</sup> in their visions and what Immanuel Kant investigated rationally for the Western mind in his masterful but difficult work *Critique Of Pure Reason*.: *At a fundamental level the concept of causality does not apply.*

- **The first level is that of ‘certain’ reality**, manifest in Aristotelian thinking, put into mathematical formulas by Newton. Time, space, matter, and the thought of the observer are separated completely in an absolute sense. This is the simplest level of Maya, unpolluted by the confused ego.

- **At the second level**, at which the intuition of our senses starts to break down, time and space become inseparable. This is Einstein's Special Theory of Relativity. Moving clocks go slower and moving objects are shorter. (Measurable at high speeds.)

- **At the third level** our notion of a Euclidian flat geometry breaks down. The space and time structure becomes inseparable from the gravitational influences of matter, i.e. space, time, and matter become one continuous movement. Matter bends light towards it and changes the curvature of space-time. Still, up to this point, physics describes an 'objective' causal universe with a **continuous** space-time-structure. Differential equations, implying and defining **cause and effect**, and continuous functions, describe a universe, which is measurable and predictable with theoretical unlimited certainty.

- **At the fourth level**, when we deal with atoms, nuclei, and sub-atomic particles, the basic concepts of physics asserting **simultaneous location and velocities of point-masses are seen as being fundamentally flawed**. This is the essence of Heisenberg's uncertainty relationships. But the simultaneous determination of these quantities with any desired certainty is the condition on which all of classical physics rests. The reality of an object reveals itself as the interplay between (the state function of) the observed object and the (state function of) observer, which ultimately is the thought and knowledge of the observer. **Thus, the observer and the observed merge in a non-certain oneness of time-space-matter-thought. In a sense, physics has arrived at the veil of Maya and confirmed that it cannot lift it.** Still, one should not mistake this discovery as leading us to less certainty in our understanding of the universe, on the contrary. It is merely our classical description of nature with its built in assumptions which has to be modified and rendered more accurate

It is at the end of this pursuit that the idea of an unobservable *quantum-field ether*, enfolding and unfolding time, space, matter, and thought emerges.

## 4.4 'SUSPENDING' MOVEMENT OF THINKING

Thinking in a human being, who is **potentially** self-reflecting and intelligent, has a quality which neither sensing nor acting possess to the same degree.

Thinking can and does **create, generate, and preserve**<sup>269</sup> a center which can treat thought, sensations, and actions as its objects. Sensing and acting, on the other hand, cannot be object to themselves but depend on thinking for this mediation. Thinking can be subject and object simultaneously through the creation of a self, and this self can sense and act, as well as experience

<sup>268</sup>) For the full text see H. Zimmer, ZP, pp. 272-277.

<sup>269</sup>) This is the same power of Maya-Shakti, which being Oneness-Nothingness, creates reality, thus destroying the appearance of Oneness in favor of separateness. But through the same process this intelligence creates or unfolds a new level of consciousness, which ultimately, in some human beings, can see through the veil of Maya, and see the Oneness of Sameness and Difference, of Oneness and Nothingness, of Shiva and Shakti. This is the unfolding of the universe.

sensations and actions. The difference becomes apparent when one tries to forget a feeling, of being hurt for example.

When thinking is open and active in all its modes, it can act on itself, forget, memorize, and remember. **It can create out of nothing (ideas), make disappear into nothing (transformation of its consciousness) or negate without abandoning (forget). It can disappear to itself and reappear, and it can think about that disappearance, in which it simultaneously is and is not.**

These are some manifestations of the unique and essential quality of *suspending* thinking. It should be evident by now that this movement of suspending thinking is characteristic for the described movements of nothingness, oneness, and betweenness in its unfolding of generalized and human thinking, sensing, and acting:

**Nothingness negates and separates; oneness creates order through identity; betweenness communicates between negation and order by creating a recognizable real form, which remains under the challenging guidance of ideas.**

The three movements of *NOB* are intrinsically one together and can be thought of as being and creating matter and the human mind as similar movements. All we can ever **know** with certainty of the movement of *SAT* is the reality between the unknowable extremes, represented by certain knowledge and uncertain transcendence. Thinking can create and negate in a dialectic process of understanding, comprehension, and communication within two apparently different systems of thought, which are complements of each other: **The cogent orders of rationality and science and the free orders of non-rational existential and transcending humanness complement each other to a whole.**

#### **4.4.1 THREE KINDS OF 'SUSPENDING'**

The process of suspending, enfolding and unfolding, is essential for all thinking. It is a dialectic movement of negation and creation in which the communication between what has been negated and what has been created does not end, but serves as support for the new and as guideline for the subsequent cycles of suspension.

I have introduced three general stages in which thinking suspends itself:

(1) The first stage consists of the creation of subject and object as mechanical counterparts with the appearance of 'absolute' separation between thought and thing. (The thing and its 'name' are one.) This stage may be preceded by a 'wild' and subconscious Dionysian oneness, mentioned earlier.

(2) At the second stage thinking suspends the certain appearance of the mechanical separation between subject (the thinker) and object (the thought). The thing is understood as created in its thing-ness as part of thinking.

(3) At the third stage thinking learns to suspend the thinker and its thought. A self-reflecting consciousness is born and self-awareness begins. Thinking in its mechanical certainties is seen as an ordering mechanism, not as truth.

Let us look at these three stages in somewhat greater detail. Even though I discuss them sequentially, a later stage does not necessarily prevent earlier stages from reappearing in more or less forceful ways, and actually dominating the mind.

#### 4.4.1.1 CREATION OF SUBJECT, OBJECT, AND I

In the first kind of suspension the **whole** movement of human thinking negates or limits itself in its creation of conscious thought. In this creation it 'forgets' its oneness and divides it into the process of becoming the self and its thought, the self as thinking subject and the thought as its object.<sup>270</sup> We have encountered this same process at the occasion of the creation of the 'thing,' and the mythological description of , the goddess with the severed head. (See page 209.)

During the 'wild' period of pre-self, consciousness was not yet able to be aware of itself as subject and its thought as object. This evolutionary state is probably comparable to the thinking of animals. We can conceive of such a 'wild' thinking, which can plan and remember, in a reality with which it is one to a very high degree. The separation from its reality through the self-aware consciousness, between thinker and objects as things, has not yet occurred. The sacrificial killing of animals and humans, as well as the ideas of transubstantiation ("this wine is the blood of Christ") may have their origin in such thinking. It seems that there are many evolutionary stages, from the self which is completely unaware that its own thinking creates reality, to the self which has insight into it.

To this (early) self the **whole** of thinking with its sub-certain and uncertain movements is as though it were non-existing, like **an empty nothing**. With respect to the operation of thinking in its own mind the early self is able to treat thoughts which emerge from its sub-conscious as phenomena which are separate from itself. It may 'imagine' to hear voices speaking to it or to communicate with spirits, demons, or Gods. This kind of thinking could have played a role in the 'revelations' of prophets and magicians of the past and present.

The early self **appears to itself** as a whole, unquestionable, independent oneness or identity. Once it has chosen an opinion or belief as its own, this self will defend them with all rational and irrational means. (The belief in literal interpretations of sacred texts - like the Bible - by fundamentalist religious groups is an example of such 'primitive' thinking.) This manifestation of the self as '**I**' appears in the beginning of Man's conscious unfolding as a sub-conscious and unconscious certainty, which forms the reference for any other (secondary) certainty and reality<sup>271</sup>.

The self has now graduated from the wild self to the blind self. At this stage the certainty of the self is identical with its existence. An uncertain mode of thinking is therefore not permissible because it would put the self's existence into question. The outward guidance by the senses is lost, and the guidance by intelligence has not yet unfolded. Thus, a person dominated by this stage of thinking is doubly blind, or blind and empty. The doom and gloom feeling, **the despair for guidance by a strong leader, at best an omniscient and powerful god, are characteristics of this state of mind**. In Nazi Germany it was Hitler and in Imperial Japan it was Hirohito, who were regarded as gods by many of their fanatical believers. This double blind state of mind is therefore not something belonging to an ancient past; it is with us at all times and can come to the forefront in a society when the outer conditions are right.

<sup>270</sup>) See also the earlier discussion of the Brihad-aranyaka Upanishad on pages 31 and 36.

<sup>271</sup>) I have called this self the blind oneness earlier; see page 143.

#### 4.4.1.2 SUSPENSION OF MECHANICAL SEPARATION

At the next stage of the unfoldment of thinking, creative thinking suspends the early self, which was unable to distinguish properly between pure objects of thought and things with a foundation in actuality. Creative thinking suspends the mechanical separation between thought, matter, and things and creates the possibility for thinking to consciously create order in its reality.

The newly created thinker comprehends that it cannot remain 'objective' to his or her thoughts but that it is their creator. It understands that thoughts which emerge from its memory or sub-conscious mind are its own. The certainty of a reality is not anymore automatically linked to the certainty of the self, or vice versa. With this comprehension disappears the fear of uncertainty as the self's apprehension of its non-existence. The self is therefore not bound by the illusion that it is identical with its reality (possessions, environment, tribe, race, gender, etc.) and starts to free itself of its mechanical products. It becomes aware of previously unnoticeable irresistible emotional drives. The self learns to comprehend its subcertain existence but is still not free of the feeling to be threatened by all that is not itself. The self merely starts to free itself from its mechanicalness. But it has left the secure wildness and the desperate blindness. It is not yet aware of its freedom. It therefore can get easily confused at this stage of its unfoldment. Thus, this is the easily confused self. The comprehension of the source of its confusion leads to the next step.

#### 4.4.1.3 CREATION OF SELF AWARENESS

In the third cycle of this suspending movement, thinking creates a self with an inner awareness of its capability to suspend thought and to create the thing.

This means that thinking can now suspend a particular content of thought together with the particular self which produced it, and it can be aware of this possibility. In this negation of thought by thinking, new connections between thought, sensations, and actions can be established without the dominating influence of a particular fixed thought- and self- structure, which is caught in its own vicious cycle of mechanicalness.

Thus, we have a possibility for thinking as a self to be free and creative in the indirect and non-mechanical ways which I have mentioned. The self as a whole and uncertain movement can create and know that it has created, it can know that it is potentially free and act out of freedom. But knowing of itself has now become a *docta ignorantia*<sup>272</sup>, an intelligent 'ignorance' or not-knowing. Thinking in its actualized form as self has become a sub-certain movement between the certainty of things in their reality and the uncertain idea of freedom. Intelligence and intellect move in harmony with each other.

**It appears to me that the essence of Vajrayana Buddhist teaching, the Upanishads, and the Shiva-Shakti mystery contain the most profound insights into this enfolding-unfolding movement of the mind.** I trust that the goal of all *intelligent spiritual wisdom* is this oneness of a free mind or free human spirit.

#### 4.4.1.4 THE SELF AS A WHOLE MOVEMENT

From this exposition one can see that the 'self' which creates and acts on the basis of freedom should be regarded as a whole movement, which can nevertheless be separated into different sub-movements. The separation between thinker and thought disappears increasingly as one moves from

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<sup>272</sup>) Nicolaus of Cues.

the conscious through the sub-conscious to the unconscious level. All levels are simultaneously active to various degrees.

We are talking here about the possibility of creative change in thinking, which is a change of the thinker also. What we know about ourselves is only that part which can be brought to a standstill in the mechanical sub-movement of the whole self. But generative and creative thinking cannot look at themselves in a subject-object reality. It is impossible to know oneself as a whole being in terms of **certain and therefore mechanical thought**, or even to *knowingly be* oneself. (If one does not distinguish the three levels of thinking-knowing and self, the notion of knowing who one is can easily become an absurd goal.)

**With the changing thinker the reality of the thinker changes.** New actions become possible, which make new realities possible, in which new sensations, thoughts, clarities, and actions arise. We see an endless chain of realities unfolding, in which our task to understand, know, and comprehend ourselves and our realities is an unending challenge for action, for the realization of ideas, and for reflection on the results of these actions and realizations.

#### 4.4.1.5 REINCARNATION AND 'SUSPENDING' IN INDIAN MYTHOLOGY

The property of creative thinking to suspend itself, yet live on in a new and improved or different form, resembles an almost 'divine' magic. Indian mythology is full of examples which illustrate this idea in the life of its Gods and Goddesses. Many Gods, Goddesses, and demons alike find themselves being destroyed during some period of their mythical lives, just to be reborn in a new form during a later time. These examples illustrate a deep perception in the psyche of the Indian sages, who came up with these stories. Their minds reflected actual thinking properties of creative thinking and gave it a comprehensible form. **For the divine mind thinking is being**, (Aristotle's *noésis noéseos*). The existence of the Gods and Goddesses will be holomorphic images of that thinking.

This makes it very difficult for the mechanical mind to understand Indian mythology. It is used to linear causal successions, starting with creation and ending with destruction, both of which are absolute and final events.

But for the suspending mind, there is no final stage for any reality. There is constant transformation, death, rebirth, and renewal. The only 'parameters' under which anything else could occur is within the essence of Nothingness, i.e. with the absence of any limiting parameters like time, space, matter, or consciousness. This area is the vast ocean of creation itself.

Even modern physics leans more and more to the idea that the creation and destruction of the universe, or of infinitely many universes, may be an eternal movement of enfolding and unfolding of a Oneness-Nothingness.

**The whole idea of reincarnation corresponds to the idea of thinking suspending itself and being transformed into a different kind of thinking.**

Take for example the important story of the encounter between Parvati and Shiva.<sup>273</sup> Recall that Parvati is a reincarnation of Sati, Shiva's former wife who threw herself into the fire to save her husband's honor. The other Gods conspired to allow her to be reborn, so that she could eventually have a son with Shiva. Shiva, though he is the greatest of the Gods, does not know about this, nor does Parvati, even though she is the great Goddess (Maha-Devi) and Maya-Shakti. This not-

<sup>273</sup>) See section 3.2.3 on page 178; also 7.2.5 on page 507.

mechanical-knowing corresponds to the total uncertainty of creative thinking about its own movements and actions. Maya cannot direct and control her own maya completely. The observer is the observed, and uncertainty rules even Maya herself. Parvati is free and powerful, but still, she does not and cannot fully know her own maya, her own powers of creation, from previous existences. Only outside observers, the conspiring Gods, can create a new being through the intermediaries of Parvati's new father and mother. Once that is done they have no control over their creation. They have to use all kinds of tricks, like the love instilling powers of Kama, the God of erotic love, to seduce Shiva into accepting Parvati as his wife. It is totally out of the question to tell Shiva that Parvati is actually his former wife. And Shiva too, though he is the all-powerful God, cannot control Maya.

This God Kama tries to raise Shiva's desire for the sexy Parvati by shooting his flower-tipped arrow into his meditating mind. As a consequence Shiva burns Kama to ashes. But Rati, Kama's wife and the Goddess of lust, convinces Shiva that Kama be reincarnated at a later time. This happens in due time and Rati can reunite with her former husband. At that stage, again, neither of them knows that they are former husband and wife.

Not even the Gods can control the events of reality. They can try to influence it, but there is never a certainty that their plans will come to fruition. The future is always unknown.

In terms of thinking this shows that an action or conscious thought can be the 'creative cause' for the termination of one thought and its recreation in a different form. The new thought or consciousness can then reunite with some aspects of the reality which dates back to before the birth of the new ideas. All these stories describe and try to come to grips with the non-logical and non-rational properties of thinking.

The Gods and Goddesses within their realms correspond to the movements of creative *SAT*, human beings and their realities to mechanical *SAT*. The sages among humans are the bridges between the creative and the mechanical realms. All realms are subject to the energies of Shiva-Shakti, Nothingness-Oneness. They are intelligence and creation.

## 4.5 THINKING, SENSING, AND THINGS

Aischylos had Prometheus say these insightful words:

**"The number, I created it for them,  
The highest skill of mental power,  
And also letters, conserving power of all thought."**<sup>274</sup>

Thinking, sensing, and acting form **together** the basis for any possibility of conscious thinking by creating what **time, space, and things** are to a human consciousness. One of the most important expressions of *SAT* as reality is its manifestation in the arts of speaking, writing, and reading, the primary activities of creating and stabilizing a reality. These arts, in addition to actions which create long-lasting artifacts - the art and craft of architecture for example in the construction of cities, temples, and fortresses - are the cornerstones of a strong and rational reality, society.

### 4.5.1 SPEAKING, READING, WRITING

Speaking and writing are fundamental actions and sensations which are closely interwoven with human thought and reality. When a human being first learns these arts, his or her realities change. Before a human being can speak and fix his thoughts as human language, his reality corresponds to a blind oneness and is dramatically different from a reality based on those arts. The art of speaking transforms consciousness and leads a human being into a new order of unfolding realities. An illustration of such a transformation is given by the story of Helen Keller.<sup>275, 276</sup>

Through speech a human being becomes consciously aware of himself or herself in a reality. Speech, as the sound of thought, is the first act of creation in the biblical tradition. In the bible we read that in the beginning '*God said,*' and not '*God thought.*' Speech, silent or loud, is the manifestation of non-certain thinking through physical acts and is the beginning of *reality*. Speech creates audible object-things which the mind can hold onto by remembering their sounds and meaning. We can put these words into a pattern and create an ordering system for them, the whole of which we call language. By creating this outward ordering system we create a similar ordering system for our consciousness. There is a significant exception to this.

In the story of the *Involuntary Creation*<sup>277</sup> the beautiful Lady *Dawn*, recognizable as the Goddess Maya, emerges out of the meditating mind of Brahma, the God of Creation. The God has no control over this, he does not know the meaning or origin of 'his' creation. Thus, *Dawn* or *Maya*, bypasses the mechanical part of the God's thinking process. The uncertainty of the creation of Maya remains the uncertainty of her activities even in reality. In a philosophy of Maya there is no all-controlling, all-knowing supreme Master. What Is is reality embedded in the mystery of Nothingness-Oneness. But back to the act of speaking.

<sup>274</sup>) Aischylos; Prometheus, verses 460 ff.

<sup>275</sup>) See section 2.4.1.2 "*The Story Of Helen Keller*" on page 117.

<sup>276</sup>) Lash, Joseph: "*Helen And Teacher*;" LJ.

<sup>277</sup>) See page 70 for the text of this story.

Conscious thinking is a silent speaking. The connection between thinking-sensing and the actions which generate speech and language - the certifiable manifest form of thought - is itself non-certain. The development of speech and mechanical, ordered thinking in terms of a language is the crucial transformation from the blind oneness to a self-reflecting consciousness. The next important step in this development is the fixation of language through carved or written symbols. Written language creates a permanent objective record of thoughts, which can be examined by other people at other times and locations, even a long time after the writer has written down his or her thoughts. The transformation of the human mind and reality which unfolds itself in this deed of writing is similar but more important than the creation of artifacts - from tools to artwork to houses and cities - and marks the beginning of human history. Only the invention of a number-system with its symbols, which can be written down, is equal in importance for the development of human reality.

#### 4.5.2 THING AND THOUGHT

Let us reexamine the movements of thinking and try to see in what ways they are different from sensing or acting, and how all of these movements together create the object for consciousness, which I call the thing.<sup>278</sup> Mechanical acting and sensing is not possible without objects, i.e. a material world which offers resistance to them. But these objects are transformed into objects for conscious thought and become things (object-things in contrast to object-thoughts) through the interference and interaction between generative and creative *SAT*, thus creating the possibility and actuality of an understandable reality, which can be explored, analyzed, and known through that human consciousness. Through written language and numbers, as well as through actions which transform naturally given object-things into permanently usable things (like tools) a reality becomes stable and can serve as a (relatively) fixed ordering system for further development. This reality is, because of its stability, the reference-system for certainty, security, and mechanical *SAT* of people. **Actuality unfolds a reality in interaction and correlation with human *SAT*.**

**This reality is not all there is.** There are always actions and feelings, which, together with the accompanying creative thinking, are of a nature which is before and beyond any reality. Before, because they create a reality with its time; and beyond, because no expression in a reality can ever do justice to their meaning. Thinking comes into existence for itself, i.e. it becomes an object to itself, by creating the subject-object division in terms of many separate thoughts. For the purpose of thinking alone it does not matter, whether its object has a material underlying substance in space and time or not. The immediate object of thinking is always thought. **Thought interferes with the senses and creates their reference system of space and time as forms of perception, (“*Formen der Anschauung*,” Immanuel Kant), in which causal and scientific understanding becomes possible.** I call this creative-generative process between thinking and sensing *interference*.<sup>279</sup> Reality emerges as a possible certainty through the interaction of uncertain human *SAT* and uncertain actuality. Therefore, thought and the senses **together** form out of the thought-object and the actual material object of the senses a *thing-object*. Material objects in physical space together with thoughts in thinking space, create actuality and reality.

<sup>278</sup>) See also section 2.3.2.1 “*Thinker, Thought, and Thing*” on page 111.

<sup>279</sup>) In physics interference refers to a superposition (addition) of several waves which together form a new wave. The former individual waves lose their identity and cannot be observed in this new wave. Interfering waves can diminish, extinguish, or enhance each other at various locations. For more on this see chapter 6 page 432 ff.

The center of thinking as the self with its thoughts and sensations is created simultaneously with time, space and the extended objects which are things for the subject self. The center itself can be an object of thinking (an object of itself) just like any other thing and appears as such to be similarly mechanical. This creation of the **mechanical self** as well as of the things is at the beginning of mechanical time as Man can consider it, because the repeated observation of things through the mechanical self can be remembered and fixed in reality through other things. It is this **identical repetition of the observation of things** which is at the root of **mechanical time, certainty, and knowledge**.

The *thingness* of physical objects requires conscious thought to guide the sense impressions. Thus, objects of our senses can be perceived as things through thought. These things will be called real things because thought has a sensory reference to actual objects.

A real thing (the actual object in conjunction with sense impressions and thoughts) can always be adequately limited because it exists in a mechanical reference system of time, space, and thought, which makes any such limitation possible. We can now understand how thoughts can become object-like through the *interference between thinking and sensing* in similar ways as objects become thought-like. Generative and creative thinking can access the whole reservoir of conscious and sub-conscious memory, and can create and generate new images and situations. They can present them to the self while the person is awake or asleep or in meditation. They can present these images to the self just like real object images are presented to it by the senses. The nerves, which stimulate the brain to form a certain image through and with the senses, are the same ones, or at least are in close correlation with the material processes of thinking or *SAT*. (The process of thing-formation functions in reverse, so to speak.)

These latter things have thoughts and sensations associated with them and erroneously imply the existence of an actual material object. Such things and thoughts will be called unreal or inverted. If someone sees a ghost, for instance, or has a vision which appears to be actual, it is likely that he or she sees a projection of his thinking.<sup>280</sup> (As indicated before, this can easily happen in a mind which is momentarily or permanently dominated by the early stage of mental development, by a thinking which cannot yet suspend itself.) It requires intelligent cooperation between thinking, sensing, and acting to be able to differentiate between these two kinds of things. Psycho-active substances, as well as certain physical exercises or meditation practices can induce similar phenomena. So can some forms of schizophrenia. In his book *Yoga And Buddhism*<sup>281</sup> Heinrich Zimmer describes the self-study of a German chemist Dr. Staudenmayer: "*Magic As Experimental Science*." Staudenmayer describes in his study what he calls his 'wrongful perceptions.' 'Demons' of all kinds appear to him, and make his life miserable. Staudenmayer has no control over their appearances and actions.

I had a good friend, who, physically blind and over ninety years old, had guests (ghosts) at her dinner table, who, as she said, she had not invited. She was a very intelligent, very down to earth woman, who knew the difference between ghosts and the other invited guests. She took this calmly and matter-of-factly. Thus, it is very possible that one sees a ghost, and is aware that it is a ghost, and not a material object. Compare also the experiences of the Nobel prize winner John Nash, portrayed in the film *A Beautiful Mind*.

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<sup>280</sup>) If one gives credence to many ghost stories this would imply that such an unreal thought-thing could also be created by one thought process and be perceived by another.

<sup>281</sup>) Zimmer, ZYB, pages 254 ff.

Dangerous irrationalism in a society can occur when a paranoia is directed towards a group of people; the witch hunts during the times of the inquisition in Europe, the mass hysteria in Salem Massachusetts, the McCarthyism of the nineteen fifties, are examples of how the mind can see 'ghosts' in other people.

There is a third class of things which are neither real nor unreal. Any thought is an object. Thoughts of real things like a house, a tree, a person, and so on, correspond to actual things, whose actuality does not depend on thought. But a thought of a mathematical object like a number, a circle, a line, or a triangle is not unreal, even though it has no actual thought-independent existence. The circle we draw is only an approximation of an idea and thought-definition called circle. One may call such objects which are creations of thought, rational thought-things. Geometrical thought-things are examples of such thoughts which can be effectively shown to the senses. We can project these thought things onto the real-actual space 'out-there' and create an adequate approximation to them. When we draw a circle on a piece of paper, for example, we create a real representation of the thought thing circle. In this case, our imagination corresponds to the actual sensory observation and perception, though in approximate form.

The self is another thought-thing. **Ciphers are thought-things as well and may be called ideal thought-things; they cannot be 'shown' to the senses.**

The fact that certain appearances to our consciousness are unreal, does not mean that they have no real power or consequence. As a matter of fact, the history of apparitions shows that they can be of overwhelming power, and that they can subjugate the receiving mind in an almost absolute way. In very strange ways, which I don't pretend to understand, such visions and appearances seem to be created by an intelligent *SAT* of an unknown nature, surpassing certainly the intelligence and experience of the individual mind.<sup>282</sup>

Even inspirations, creative ideas, and some kinds of religious revelations seem to fall into this category. The mind's comprehension of itself as nothingness-oneness (*sunyata*) i.e. the immediate seeing of itself, the self's abandonment to its absolute freedom, tends to be filled with imagery, be it only the attempt to translate this eternal moment into time. As a matter of fact, if the mind wants to continue with some form of consciousness, this self-comprehension must recreate time-space and the conscious self, fundamentally all images, be they ever so subtle.

But an **ideal thought-thing** becomes *irreal* and very confusing, if and when one thinks that it corresponds to a real and actual object. The notion of God becomes unreal (and irrational), if one imagines, for instance, that God is a real person with a human-like consciousness. Any image of an ideal thought-thing should be seen as what it is, an attempt to objectify an uncertain idea. Such ideal thought-things are characterized by an actuality and truth which cannot be captured at all, neither by the thing-aspect nor by the thought-aspect. Evidently, **the boundaries between unreal, rational, and ideal thought-things are often very uncertain.**

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<sup>282</sup>) The story of schizophrenic people, of shamans, of visionaries reveal the importance of such unreal things to the consciousness.

But even in the case of a real thing we cannot appropriately ask what the thing would be in itself, if this question asks for an understanding and knowing of the actuality of the underlying material object which would be independent of the limits of any ordering system of a reality. All we can ever ask about a real thing is how we understand it and what properties it has in a given reality. There are properties which are common to all **rational** realities so that one can arrive at a common understanding, within definable limits, of the universal thing-character of an object. To find these properties is the task of science and rationality.

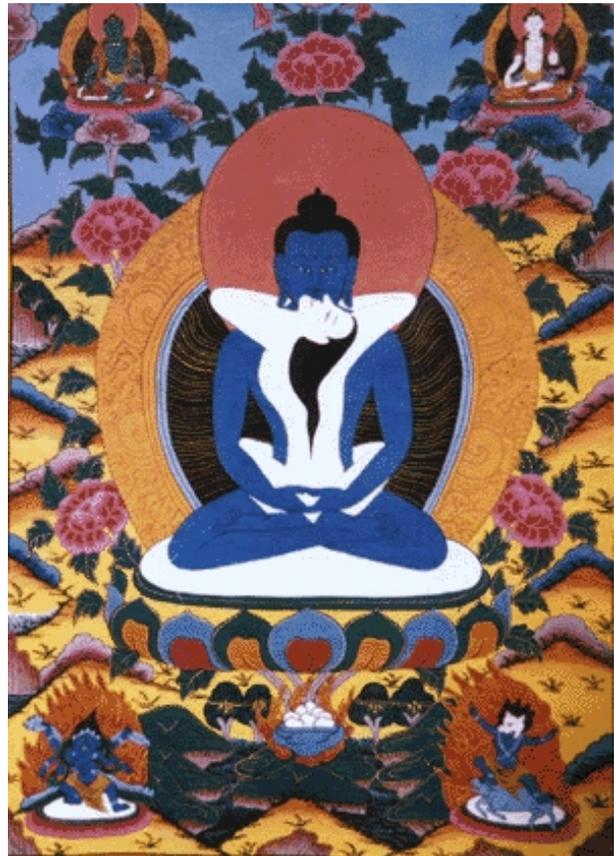
In quantum physics we are dealing with complex wave-functions which cannot be directly measured, but which lead to statistical predictions about the characteristics of quantum objects. I consider these wave functions to be actual, but not real. This leads us to an intrinsic correlation between the actuality-reality of thinking and matter. We can relate to such ideas if we accept the non-certain actual oneness of time-thought-matter-space. Without introducing the distinction between actuality, reality, and truth it is almost impossible to talk about such issues intelligently.

The construction and recognition of the real thing, which has its material representation in an objectively **measurable form of energy**, is the product of intelligent *SAT*, whereas an unreal thing is often the result of a confused imagination. The confusion is certain **if the thing's origin is pure fantasy but is seen as a real thing** (delirium tremens, e.g.).

The study of the formation of unreal things is part of psychology and psychoanalysis. But some aspects belong to the area of spirituality, human freedom, and transcendence.

Tibetan Buddhism, for example, has developed the art of creating a mental image and holding it in front of consciousness as an educational device to transcend the ego and self. The meditating self will ultimately merge and melt into the image. This is the purpose of many of the Tibetan bronzes, Thangka paintings, and yantras. Because the mind is supposed to ultimately become one with the visualized image, it is very important that the physical images are created in

**Figure 51**  
**Samantabhadra and Samantabhadri,**  
**Thangka**



the right spirit. The female Tantric teacher of the monk Saraha said: "**The Buddha's teaching can be known through symbols and actions, not through words and books.**"<sup>283</sup>

This reveals a deep comprehension that in order to overcome the mechanical ego, non-mechanical means are required<sup>284</sup>. As human sensing and acting can never be made completely mechanical, sensations and actions are more suitable for spiritual education. Therein lies the importance of rituals and practices in Tantra Buddhism, for example.

**Sexuality and love are the most uncontrollable functions of the human psychosomatic being.** Tantric practices try to put them to use in the suspension of the ego. Other ecstatic practices like intoxicating music and dance, including the consumption of drugs, have been used for the same purpose since time immemorial. The datura plant which is shown in the hairdo of the dancing Shiva's is a reminder of this fact.

#### 4.5.3 CONFUSION BETWEEN THINKING AND SENSING

*"As a man is taught, so he believes. Thoughts being things, they may be planted like seeds in the mind of the child and completely dominate his mental content. Given the favorable soil of the will to believe, whether the seed thoughts be sound or unsound, whether they be of pure superstition or of realizable truth, they take root and flourish, and make the man what he is mentally."*

This quotation from *The Tibetan Book Of The Dead*<sup>285</sup>, written about eight hundred years ago, addresses in a rare and insightful clarity one of the major causes of human confusion, which is that **thoughts are mistaken for actual things**.

The quotation implies that the particular form of the human ego is to a large degree the result of the arbitrary reality, in which a person grows up. When a young person does not learn about the self, the ego, reality, and truth, he or she will almost certainly succumb to a widespread conditioned confusion. "The Tibetan Book of the Dead" is an instruction for the physically dying, but it is also a psychological instruction geared towards helping a person comprehend and dissolve the unreal constructs of the mind, which cause most of human suffering. It says in essence that **there is nothing to fear in living or in dying, because all fear is a projection of one's own mind**. To solve our psychological and emotional problems we must understand our own mind. This is the basic teaching of Buddhism in one of its most powerful forms, the Tibetan version of Mahayana Buddhism, called Vajrayana or Tantra Buddhism.

It is worthwhile to compare this basic psychological attitude with that prevalent in the middle ages in Europe. The Dutch painter Hieronymus Bosch painted a famous scene of the temptations of St. Antony, which is probably representative for the general feeling about hell, sin, and afterlife. All the devils and spooky creatures of hell are present in many of his paintings. Much of the Christian doctrine emphasized the real character of the devil and his assistants. This view is the epitome of dualistic thinking. God and the devil, heaven and hell, savior and sinner. How advanced, on the other hand, seem those admonitions of the "Tibetan Book of the Dead":

<sup>283</sup>) See Shaw, Miranda; SPE page 132.

<sup>284</sup>) See also page 293.

<sup>285</sup>) "The Tibetan Book Of The Dead," TBD, page 33.

**“Pay attention to your thinking, because all these horrible and pleasurable things you see and experience are creations of your own imagination.”**

Shakespeare had the same depth of insight into the human psyche and soul, and he knew how we create our realities when he let Hamlet say:

**“There is nothing good or bad, but thinking makes it so.”**

#### **4.5.4 CONCEPTS AND CONFUSION OF THE SELF**

We saw in the previous section that thinking creates a center as the self, with which it merges and correlates in a movement of mutual suspension.

Through mechanical concepts, which have been created by intelligent thinking, a certainty of thinking becomes possible, which implies the **appearance** of total separation between the center, its thoughts, sensations, and actions. This separation can lead to the real expression of a truth or to most harmful superstitions, illusions, and beliefs. It is our **attitude** towards this separation which determines which of the two manifestations, truth or superstition, enters our consciousness, freeing or enslaving us.

**If we comprehend that separation is a necessity for understanding, but that it is created by thought, we can stay clear of confusion.** If we consider separation to be an unquestionable given fact, or rather, if we are not even aware that all our reality is based on the separation introduced by our thinking, we submit to the confusion flowing out of this irrational conviction. I distinguish two typical categories of human confusion for the sake of analysis. Both kinds of confusion lead to the rigid self, which is who we **think** we are, our ego:

- (1) The first category of confusion involves a self which carries the concept of certainty over to *all* thought and regards certainty as the *only* valid and valuable criteria for *all existence and reality*.
- (2) The second kind is related to the first but arises between thinking and sensing. Sensations of things are assumed to be real and true, i.e. independent of thought and corresponding to actual objects, when in fact they have been almost entirely created by thought. I referred to such *thought-objects* as *irreal*.

Both kinds of confusion can be directed to overrate and misunderstand either mechanical thinking or creative thinking. The first can be called a **materialistic confused worldview** and ego, the second a **metaphysical confused worldview** and ego. In both cases, the **dialectic** or **complementary** counterpart of one mode of thinking is being suppressed.

I have already started to describe the mechanism of this confusion. One of the questions which remains to be explored is how it is possible that the perception of an irreal thing can become such an overpowering 'fact,' and how therefore free thinking can create its own bondage in such a way that no argument or evidence to the contrary can dissolve it. Ultimately, I don't think that there is a mechanical explanation to it in the sense that a certain remedy, much like a convenient pill, would solve the problem. The power of the mind to self-deception is the very same power of Maya which creates any reality. The question of freedom is part of the realm of creative thinking, the uncertain magic of *What Is*. Any attempt to explain human confusion must therefore be tentative and be seen as an appeal to the transcendence in the human being. If we can be touched by such an

appeal it is the intelligence in our mind which responds. And such response is the partial dissolution of the rigid self, the freeing of the mind of its own ballast.

Still, whenever the source of freedom in a human being is activated we are tempted to trace the change of human consciousness back to certain events in reality. But such events are mostly coincidental and not causal.

Nevertheless, we may speculate as to 'causes' of this human confusion. One possible explanation is that the deceptive self in question is in an early state of mental development as described previously with the early self. The same deception is however possible, so it seems, for every human being. In that case we may try the following approach to an explanation:

Thinking of a human being as a whole movement is free, and its manifestation as the central self can maintain its access to this freedom through self-suspension. But the self is also free to deny its own freedom for the sake of its self-created **image** which is then an unreal thing in its reality. The mechanical self can use the **thought** of freedom, mistake that ideal thought-thing for freedom itself, and thus destroy its openness to actual freedom.

The illusion to **know** with complete certainty any absolute idea is such a denial of freedom and is a decline from reality to unreality. ("I know that god exists"; or "I know that god does not exist"; "the bible is the literal word of god"; "white people are superior to black people, or vice versa"; "men are superior to women, and vice versa," and so on.) In all these cases, the mechanism, which creates the convincing pretense of a certainty of knowing what cannot be known, prevents the self-suspending movement of thinking to free itself from its errors. Such errors of thinking can dominate all consciousness. All it takes for this to happen is that erroneous thinking recombines with sensations, which are interpreted as factual proof for the truth of that thinking: "I **feel** that something is true, therefore it must be so."

Let us look into this further:

Thinking as a whole provides us with the fundamental ideas of freedom, responsibility, and order. Through conscious awareness these ideas can be tentatively transformed into real actions in a society.

Thinking can work as a tool of intelligence and affect sensations and actions on all three levels. A human consciousness can do this with an uncertain trust in the whole Oneness, Nothingness, Betweenness, i.e. with a spiritual attitude. Thus, intelligent and spiritual thinking is the only catholic guide of human beings. It connects them through sensing and acting with all being and lets them be integral part of one human actuality.

The unlimited possibilities, in a qualitative and quantitative sense, provided by intelligent thinking are matched by the unlimited possibilities for failure when that intelligence is suppressed. Errors and mistakes are necessary constituents of the translation process from ideas to real actions, but devastating failures are bound to happen when the ideas themselves are denied.

#### 4.5.4.1 CERTAINTY AND SECURITY

Thinking as the universal active link between all forms of **SAT** tries to establish security for the whole human being through its mechanical mode of operation. It is the demand for **unlimited** security which tends to create and stabilize an unreal world and an irrational self, the ego.

The self can learn from past mistakes, accumulate certain knowledge and try to secure a safe environment for the future. It can guide the senses in well determined actions. Thought's possibility

for mechanicalness as well as self-awareness allows a harmonious guidance of sensing and acting, as well as an observation of sensations and actions of a mechanical, generative, or creative kind.

We all know how much a lack of security and the associated fear can distort our whole behavior in extreme situations. Similar distortions are inevitable in any self or society at large. But what **is** security ?

We can see that thinking is the natural center of security for the whole human being. Taken literally, security means freedom of care, burden, and danger. Genuine security is the thought of certainty which communicates in openness with sensations and actions, i.e. it is an actual feeling and thinking of freedom **and** oneness. The open self is therefore secure because it is in free communication with all its levels. The ego on the other hand is the center of insecurity because it artificially separates itself from anything which escapes its domination, in particular its own non-certain source. The ego is partly created by the desire for absolute security, i.e. a mechanical, guaranteed security which is without commitment and responsibility, and which is therefore without freedom. Insecurity is the inevitable psychological consequence of the creation of the ego, which produces in its wake actual threats for any existing object and subject in its range of influence. The ego is the center of actual insecurity combined with real physical and psychological peril.<sup>286</sup> This kind of danger is avoided when we feel (relatively) secure in a situation where the self remains free and open for communication. There is still enough danger to our physical existence from the actual world dominated by innumerable egos, even if we hold our own ego and its menaces in check. To be watchful of those actual threats and to feel concerned about the general state of freedom and liberty in a society is not insecurity but responsible action and behavior.

When we feel freely secure, this feeling implies a sub-certain self, which is in harmonious interchange and communication with its thoughts, sensations, and the environment.

When the ego desires and pursues security for itself, it wants to stabilize and secure its existence, which it unknowingly does by strengthening the process which produces insecurity, i.e. it seeks absolute certainty for mechanical thinking and separation from the actual holomovement of the human being. But this is a confused transgression of boundaries which prevents freedom and security.

Whereas complete certainty of thought can be a proper and possible movement for mechanical thought, complete certainty and a closed security, as the ego desires it, is impossible. A closed security is a security for an exclusive group of egos. It neither acknowledges the need for security of others nor the possibility of freedom. Speaking in an allegory, it is the attempt to arrive at security by building impenetrable walls around oneself or a society.

To comprehend the complexity of the interactions of the various levels of self and ego and to find the right balance between them is evidently a neverending challenge.

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<sup>286</sup>) Kierkegaard's "*desperately trying to be oneself or desperately trying to be not oneself*" alludes to the same problem.

A completely secure actuality would imply complete knowledge of the past, the present, and the future, but such a phantom is an unreal **thought reality**. Sensations and actions only **seem** to be certain and secure, because thought can express them with certainty and mistakes the thought of the sensation for the sensation itself. Whenever the thought of certainty enters an actual life

situation as a feeling of security, it is crucial that one knows the difference between the mechanical certainty of thought and the free security of sensations and actions.

**Figure 52**  
**Vajrakila, 2, Yab-Yum, Detail**



The illusion of total security of sensing and acting is obtained by adopting an arbitrary and accidental reality with its belief-system, conditioning, and superstitions of a given historical situation as an absolute and exclusive one. Life in such an unreal worldview is made predictably secure but illusory. Fanatic believers of any religious or anti-religious dogmas, for example, try to maintain such a worldview and 'cheerfully' sacrifice rationality, intelligence or even the lives of unbelievers or outsiders for it. Unfortunately, the Bible gives innumerable examples for such completely intolerant behavior. Whole peoples are put to the sword because they happen to believe in different Gods. The prime example is the slaughter of three thousand during the exodus from Egypt. The poor victims of this massacre apparently tried to adhere to their ancient tradition of worshiping the **sacred Bull (the golden calf)**, the symbol of the 'pagan' Goddess.<sup>287</sup> All this happened while God's chisel was still hot from the carving of the ten commandments: "Do

not kill!"

Small wonder that Christians throughout history had no moral qualms about slaughtering ever new groups of heathens, from the Germanic and Celtic tribes in Europe, to peoples in Asia and the Americas. Islamic fanatics, having the same biblical background, committed similar atrocities in the name of their religion as well.

<sup>287</sup>) Exodus, chapter 32.

#### 4.5.5 DESIRE AND EGO

The underlying crucial mechanism of establishing and maintaining the ego can be described as follows:

A person perceives some actual fact. However, what enters consciousness is never the actual fact but its automatic interpretation through thinking, i.e. its thing-aspect. If the thinking process is dominated by the ego, the thing-aspect is likely to be willfully distorted. The ego considers as 'fact' only that thing which strengthens itself and therefore its separation from actuality. This is why different people can see different 'facts.'

The ego desires and requires a secure reality which it constructs as an irreal (not to itself!) mechanical world by dictating to the senses what they ought to sense. A fact, like a reality, is made, not given. Anything called fact by the ego is closer to illusion than to actuality. This is Maya at her most devastating.

The ego can and does re-member and recreate the mechanical thought accompanying a sensation. Thus, the ego allows only mechanical sensations because they can be dominated and imitated by thought and lead to a self-contained circular movement of thought and sensation, which produces the illusion of security.

The attempt of thinking to reach a universal and overall security in its actions and related sensations is part of its self-deception. In the moment the self imagines to have arrived at some knowledge or feeling which gives it total certainty, the actual and non-certain elements of *SAT* are being blocked out and denied. This leads to the formation of an irreal world which is in conflict with reality and actuality. Desire of the ego is the enticing influence of a mechanical sensation, which maintains the illusory reality of the ego in a vicious cycle of hard to end conflict. Sensation and thought - wired in reverse, so to speak - produce the irresistible and persistent feeling of wanting to prove this irrealty to be the only true reality. So, it must be artificially nurtured and defended. The natural tendency of such an irreal system is to collapse. This desire of the ego can only be translated mechanically and quantitatively by, for example, an insatiable need for acclaim and support. The more intensely such an ego desires the more it entangles itself in its ego-centered conflicts with reality. It strengthens the separation between self and feeling, nature, the actual world, and other people, who are typically regarded as inferior, bad, unenlightened, unfortunate, etc. It is clear that intolerance, racism, chauvinism, and totalitarianism have their roots in the **feeling** and **evident** but irreal 'fact' of the ego and its 'unquestionable' opinions and irrealities.

According to **Tibetan wisdom**, the confusion and terror which the ego produces, creates such a strong reality that even a dying person takes this reality with him or her. This is why the Tibetan monk keeps admonishing the dying person to not be afraid of the demonic images the mind creates, and not to be sucked into emotions, whether they are pleasurable or horrible. The same admonishing is given to anyone with psychological or spiritual problems, which are all being traced back to the ego. The smarter ones among the Tibetan monks knew that people have the tendency to merely memorize the warnings after hearing these instructions for too long. **Memorization is unfortunately just another method which strengthens the fixed center of the human psyche, the same place which is occupied by the ego.**

So, one fable is told that when a dying man in his delirious moments of diminishing consciousness encountering a demon he correctly remembered his instructions and said to the demon:

**"I am not afraid of you, I know who you are. You are just a projection of my mind."**

**To which the demon answered:**

**"I know who I am; I am a product of your mind. But who are you?"**

The poor man did not know an answer to this riddle and promptly fell into the demon's power. This little story tells us that mere mechanical knowledge of how we construct our ego and its content, is never enough to dissolve the problem. To know the path is not the same as walking the path. This is of course true for any psychological problem: The **whole thinking process** has to comprehend its movements and pay attention to them intelligently, with wisdom and compassion. We must learn to see that the "self" and its knowledge are products of thinking. To what extent?

This kind of comprehension is the skillful means, represented by the cipher of the male Buddha in the Yab -Yum figures. Such qualities cannot be studied and memorized and in this way appropriated. And it is exactly in this fact that the difficulty of any mental, psychological, and spiritual healing and transformation lies.

No mechanical device can resolve the problems created and generated by a self-deceiving, but basically intelligent mind. Only the same intelligence which created the ego unsuspectingly can let go of it by its intelligent energy. **The appeal to this intelligence, in trust and honesty, i.e. spirituality, is the only energy available for the deed.** But this is not for sale anywhere, not in a church, or a temple, or a psychoanalyst's office, or a bookstore. It may be in **Dancing With Maya.**

#### **4.5.6 FREEDOM AND EVIL; EGO**

Thinking remains nevertheless in actuality a whole indivisible and dialectic movement, where the total separation is merely an illusion created by mechanical thought and perpetuated by the ego, the confused self. This thinking may however never surface in a person's conscious life. Any person is free to deny uncertainty and intelligence, and to pursue the absolute as certain and knowable form in an irreal private world. But any person is also fundamentally potentially free to comprehend his or her exclusive mechanical mode of thinking and to suspend it. As a human society ought to be based on the ideas of freedom, communication, and mutual responsibility, every person is responsible for his or her actions, with regard to whether they are consistent with these ideas or not.

The transition from self-inflicted illusion of the ego to the actual and free communication between the self and its thinking-sensing is a non-mechanical transformation, which, from the point of view of an ego, seems to be totally impossible, unthinkable, and undesirable. In order to strive for freedom, the ego (self) must already have a sense of what it wants to become. But having a sense of what it wants to become means to be open to sub-certain *SAT*, and the ego's certainty starts to 'smell the rat.' **Therefore, it must refuse to even consider any such idea and must reject it as meaningless nonsense or as ultimate evil.**

It goes on to pursue its own irreal concepts of pseudo-freedom, 'security,' 'happiness,' and 'truth.' It goes through the self-deceptive 'motions' of seeking, of self-negation, sometimes even torture of the own body and mind and (preferably) those of others. **Organized religions and modern psychoanalysts provide plenty of help in this game.** The ego's own existence and the automatic belief in itself prevent it to go beyond the irreal concepts to their proper thing-aspect and from there to their actuality and meaning. A person governed by his or her ego tends to feel like a

victim and blame his misery on outside forces, from demons, to politicians, or to whichever is the favorite enemy of the day.

**Freedom, truth, and personal responsibility are in conflict with the ego.**

But there is no cogent, methodic, mechanical, way out of the vicious circle of an ego. The transition from the ego to the free self is the **non-causal annihilation of the ego, the discovery of its illusory nature, which is self-comprehension.**

The ego can therefore be appropriately considered to be a force which derives its energy from the freedom, which it denies and which it fights through its very existence. The misery and suffering is the very force of the ego. Even if the ego tries to become free it will pursue an unreal freedom and merely get stronger in its bondage, obtaining more strength through its struggle. The ego clings to our thinking process like our skins to the flesh of our bodies.

In Tibetan Buddhism this fact is well known, and therefore one of the most important tools for active meditation is the skinning knife (Vajra-chopper), which is wielded by the Buddha's consort (wisdom) in her loving Yab -Yum embrace with him, who is *skillful means*.

**There is no finite reason which could convince or force an ego to see that its actions are wrong and born out of illusion. One can only appeal to the intelligence in every human being through metaphors and ciphers, bypassing the ego, so to speak, and hope that human intelligence will take over in some unguarded moment.**

**This is the only 'method' which has as a possibility the annihilation of the ego. All practices and rituals, mantras and prayers, are part of reality and can therefore be incorporated into the sphere of the ego and strengthen it. Tantra rituals are no exceptions. But they can also be used intelligently as appeal, because the separation between the mechanical and the non-mechanical is never absolute.**

If some practices and rituals are performed through the 'heart,' i.e. with significant participation of non-conscious modes of *SAT*, they can achieve the loosening up of the ego and lead to the insight into its illusory nature. We have seen that sensations and actions are not as easily controllable as our thoughts. **They have intrinsic non-mechanical attributes.** This is why rituals and practices emphasize activities which tend to involve many of the senses. In Tantra this is taken to the logical conclusion, which is that rituals include all the sensations which people can experience, even those which are shunned as taboos and sacrilegious by other religions. **To challenge or break a taboo can have profound psychosomatic effects.** Tantra was a revolt against traditional ascetic philosophical schools which preached that the subjugation of the senses was the way to Nirvana. It is not surprising therefore that Tantrikas, as the practitioners of Tantra are called, are often accused of blasphemy and debauchery. Tantra is serious with its comprehension of the **sanctity of all life and all reality.** Reality is Maya, and she is the Goddess, the power which creates, disguises, and destroys. **One can only comprehend oneself through and with her, not against her.**

**One might say that all of conscious life, all thinking, sensing, and acting, including dying, of a human being is a method, whose only meaning is the clearing up of the confusion, in which the self gets entangled.**

**There is nothing under the sun which might not serve this purpose, and there is nothing under the sun which will lead to the liberation from the ego as a cogent and causal method.**

In spite of its apparent power the **ego is merely an unreal construct between thought and senses.** It can effortlessly come to an end when its sustaining mechanism stops. No human being is

entirely dominated by that ego and there may be a slight possibility to appeal to the intelligence in a person.

If people or their psychoanalysts say that they were forced to a certain action because of a bad childhood, peer pressure, etc., they unknowingly imply that they are not human beings but helpless, deterministic machines or pure egos. The excuse of an irresistible outer conditioning helps the ego to maintain its existence as an unavoidable and all important fact. It wants to satisfy its needs even at the cost of the denial of freedom and morality as transcending powers, which create us as true human beings.

The inner justification and rationalization of that desire, which consciously sets the ego up as an unchangeable reality, is what Immanuel Kant has called evil. This means again that neither good nor evil forces are outside of ourselves, but that they are created through our own doing. To justify the doings of this exclusive ego is the root of evil.

**To be open for non-mechanical changes from within ourselves and in communication with others makes that justification impossible and is therefore the source of moral behavior.**<sup>288</sup> If we think that truth is reality and reality truth we are setting ourselves up for our own evil. We describe this as falling pray to the horrific aspect of Maya as Kali, and do not realize that this description is the path to her *hell*.

**A human being is responsible to non-certain truth and actuality, because of the mind's fundamental oneness with freedom and its ability to comprehend this freedom and to let it permeate reality. Because of his or her humanness the individual human being is morally responsible to and for that humanness and freedom.** A personal consciousness which puts the illusory security of its own desire above that of freedom, abandons truth. Slavery and racism are outward manifestations of such illusory thinking.

In denying responsibility towards freedom, of which true morality is born, this consciousness creates the illusion that duty and lawfulness in a free and open society are only the result of arbitrary coincidence or rational (mechanical) thinking. It tacitly justifies **any action** and opens the path for a relentless pursuit of ego-satisfaction and ego-power. Its actions are then fundamentally immoral and evil, even if they happen to conform with the letter of the law. The evil act is in the conscious and actual denial of freedom, which often culminates in the killing of an enemy. When the Levites in the book of Exodus killed the three thousand non believers, obeying the Law of Moses and of their God, they committed an evil deed. They were not even disturbed by their own commandment "Thou shalt not kill."

Other evil acts like, for example those of the mass killings under Pol Pot in Cambodia, the extermination of the Jews in concentration camps, or the mass slaughter of Hindus during the conquest of India by Islam, are of such an incomprehensible and abhorrent nature, to any relatively free consciousness, that it seems that there are forces at work, which require the postulate of the existence of Absolute Evil outside of the oneness-nothingness movement I have been proposing. This is tempting. It is scary to think that a systematic built-up of the freedom denying ego could create **any** such monstrous behavior. But one should only consider what other mechanical operations can do. In silicon chips the repetition of one simple instruction, namely 0 and 1, to the order of ten billion can replicate any thought pattern and instruction. Any picture, any sound, any calculation can be reproduced by a computer. Thus a systematic built up of evil is also possible in the mechanical

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<sup>288</sup>) See, for example, K. Jaspers in JR; page 112.

operation of the mind. The cited examples of absolute evil differ only in their scope from the evil committed by murderers every day in every society. Such power surges of evil are improbable but possible.

A human mind that is not completely ego controlled can free itself intelligently from wrong instructions. Thinking, being a material process in the brain, can evidently be influenced by chemicals entering the blood stream and our nervous system, psycho-active drugs being a good example. The development of an unusually strong ego can be compared to the effects of chemical drugs on the brain. The ego enhances wrong instructions and stabilizes them instead of clearing them out. Thus, the wrong instructions permeate more and more areas of thinking, until all thinking is ego dominated. The result is in some respects an insane person, or a monster.

Sensations and actions also stimulate the brain to release psycho-active drugs into the blood stream. These processes are however generally limited through the self-regulatory intelligence of the biological processes of the brain. The amount of drugs taken **outwardly** must be controlled through the conscious mind. If that is not done properly, terrible consequences may be the results. One might compare this to what would happen if a computer chip had millions of wrong instructions. This would mess up any program.

Rituals and ecstatic practices, with or without drugs being taken, can create extraordinarily strong sensations and can therefore also alter the functions of the mind profoundly. So do tribal, racial, nationalistic, religious indoctrinations. In genuine spiritual rituals there should be people, like the shamans, priests, or gurus, who know the dangers and pitfalls of these practices. Their assistance, truthfulness, love, and compassion can guide the adepts to some extent and prevent disasters.

In hate propaganda and other indoctrinations, including so-called religious ones, there is no love or compassion, no intelligent guidance. They mess up people, and they are intended to do so. They introduce wrong instructions in the living brain and, strengthening the ego, hinder the intelligence of freedom to refresh consciousness.

People who are under the influence of such destructive thoughts appear like possessed and/or drugged. They are both; possessed by their ego, and drugged by the pleasurable feelings the ego-thoughts create through the chemicals released into the brain. It is probably this chemical reaction which is responsible for the appeal of thoughts, doctrines, and actions which strengthen the ego. For some people dominating, humiliating, enslaving, oppressing, hurting and even killing others are such power and ego trips, which have all too often been played out in the horrors of the past. They will continue to haunt us in future. Whole tribes and nations can be caught up in this fever of mass hysteria. This is what one might call absolute evil.

Therefore one should bear in mind the sobering fact that whatever is thinkable, observable, and/or definable in a reality, the human mind in one of its ten billion manifestations can duplicate, probably has enacted in the past and probably will enact again in the future. There is no need for the postulate of an outside separate agency. As a matter of fact, this tempting approach leads us down the slippery road of victimization again.

*"The Devil made me do it"*! is the classic excuse for not taking responsibility for ourselves. This is evil.

What makes the situation even more complex is the apparent fact that people can be controlled by their ego in some area of their reality, whereas in other areas, they can behave quite

intelligently. The cited example of Staudenmayer<sup>289</sup> shows that a person can even rationally observe the totally confused product of some part of the whole thinking process.

Hitler is reported to have had genuine love for his dog, and he was a vegetarian, and he was probably celibate. So much for 'good' habits.

#### 4.5.7 AN INTERPRETATION OF PSYCHOLOGICAL CONFUSION

We have seen that the mechanical ego can and does construct its unreal reality through a confused feedback system between thinking, sensing, and acting. This allows for the possibility that thinking creates sensations and actions which appear to a confused self as though they were independent of the self. I see in this possibility the seed of severe psychological problems in a general sense. Thus, a person can have several thought-centers, each of which can, at times, dominate the others. These various mechanical egos are, of course, in conflict with each other, because each ego is the center of a particular, closed, secure unreality.

If I see in every liberal politician an evil, homosexual, communist, for example, or if I see in every conservative politician a fascist, chances are that I see a projection of my thoughts, which are hidden from myself. I see some kind of a ghost. Is that ghost real? It is, in the sense that it acts on me, the self, which is possessed by the thought of that ghost. I am the ghost, its creator, and its victim. I feel real, and therefore the ghost must be real. My ego has created the image of evil etc., which I then perceive in the other person. But there is no thought-independent actuality to the appearance of the 'ghost.' Paranoia, the constant sense of unwarranted fear, may be based on a similar thought-sense process which functions in the wrong direction. **When one suffers from paranoia, the ego has internalized a fear, it senses it outwardly instead of inwardly, but confuses inward with outward.** It actually senses a danger and threat from some foe outside in the world, but thought and senses have staged the whole scenario, so to speak, independently of the ego's knowledge, and independently of actual facts.

In a similar mechanism a physical illness may be an unnoticed transformation of imagined or actual fears into SAT movements of the physical body, with which the mind's SAT movements are in sub-certain communication. In all these cases the ego has fallen into its own trap of make believe separation; its unreal world has been successfully separated from actuality and the intelligence which could suspend the errors with which any unreality and permanent confusion starts.

To some extent, every human being is caught or can be caught occasionally in such confusion. But in a healthy person this can be cleared up after a while through a reasonable and common sense approach, through an interaction and confrontation with reality and actuality.

Meanwhile, if one looks at the deeds of Man, his atrocities, cruelties, violence, and general lack of caring and consideration, it seems that the ego dominates most of the world. It is therefore no wonder that a sensitive person has many actual reasons to suffer and to be fearful of society. The question is how to cope with these horrendous facts: when to oppose them, when to ignore or sublimate them, when to actually take a stand and fight. A healthy mind has the capability to recognize actual danger and to distinguish it from mere imagination. Let me say here that it is by no means clear and certain what creates or constitutes a healthy mind. We are all to some extent products of our past and our environment, and we all see some kinds of 'ghosts.' The reality and environment in which we grow up is extremely important in the formation of our mechanical self.

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<sup>289</sup>) See subsection 4.5.2 "THING AND THOUGHT" on page 314.

If society is based on confusion like fanaticism, extreme nationalism, totalitarianism etc., the self will meet great adversity when trying to suspend the unreal content, which it absorbs from the environment. The more sensitive a person is, the more he or she will psychologically suffer in such a reality and the more he will have to fight, inwardly and possibly outwardly, in order to arrive at a clarity about the true nature of this reality. Once one is clear about the fact that a given society denies freedom, one must take a stand and trust in one's perception and act on it. There is only one direction which one's actions can take, the direction in favor of freedom.

#### 4.5.7.1 LYING: INTENTIONAL AND UNINTENTIONAL CONFUSION

A correctness or rightness in one reality can be a lie, if seen from the horizon of another reality, of one person or of a group of people. Unless one side is able to go beyond its own reality and get a sense of the other reality as well, conflict is likely to arise.

Apart from or in addition to the mechanism of circumstantial confusion we also ought to consider the process of lying, i.e. the purposeful attempt to confuse others through words and actions in order to create a certain absolute image in them.

**The formation of consciousness of an intelligent being requires thinking, memorization, forgetting and suspending, as well as remembering and recognition of a thought. Any thought that is being recognized by the thinker implies (for the self) the continuity of the thinker as the self. This formal continuity is part of the reference system for any certain action in reality and is also the negative testing ground for honesty in the sense that, if a statement or action is correct, it will leave this continuous stream of consciousness undisturbed.**

In as much as the thinking self is concerned this continuity is an infinite sequence of former memories and potential future thoughts. Whenever thought discovers a disturbance in itself, it must dissolve it for the sake of its own continuity and smooth operation.

Mechanical errors can be fixed through the mechanical methods of *SAT*. But errors which are results of tacit value systems require for their change a transformation of our whole psychosomatic being. For this to happen we must be able to pay attention and be open for change. In changing, our mechanical consciousness is suspended and with it the mechanical self. Then a new look at the situation is possible. But if our reality and our selves are deeply rooted in deception or lies, our ego s (confused selves) will do everything they can to prevent a suspension from occurring, because in this suspension, the egos lose control over their intricate cobwebs of lies with which they have covered reality.

When a consciousness is lying, it is using a confused chain of thought in order to confuse other thinking. But to lie convincingly, actions and sensations corresponding to that lie, must accompany it.

This means that a successful lie implies a thorough confusion, which is integrated in one's value system through constant repetition. And one must shut oneself and one's reality off from situations in which our conscience would be a challenge. Lying is complicated and difficult, because the whole situation involving the lie must be rendered mechanical in order to be memorized. We usually experience an actual situation through all modes of *SAT*, and we don't control which parts of the experience should be stored in memory. Thus, the more a person lies, the more he she is controlled by the mechanical thoughts of the ego and its memories.

When an ego is lying, consciousness must operate simultaneously in a confused and in a logical way. In order to avoid an effect on the clarity of thinking, the thinker and the thought must

be totally separable. This, however, is not the case and is merely one of the typical illusions of the dominating mechanical level of human existence, the ego. In such an ego, dominated by lies, mechanical thinking has succeeded in its separation from non-mechanical levels of freedom and honesty.

It seems that there are two basic ways in which the ego can achieve this:

- It can deny the existence for itself of any mechanical operations, including the lying mechanism. **"I have no self, and I have no ego. So, how could I possibly be lying"?!"**

This approach is a denial of the whole lying mechanism: "I don't lie because I can't lie." So, the ego covers up its activities by creating an even greater lie, in a sense, the greatest lie of all.

- The opposite approach of the ego is to deny the value of non-mechanical thinking. If non-mechanical thinking does not exist, then there are no fundamental values. If all there is, is rational and causal there is no truth, and no value or meaning. One denies the meaning of truth and of lies, and thus denies freedom and spirituality. This is an equally profound and dangerous lie.

Both of these operations of the lying ego are clearly spiritual lies, which is what makes them so important. Such systemic spiritual lies go evidently far beyond the occasional lying as misrepresentation of some aspects of reality for pleasure, advantage, or convenience. These are actually quite irrelevant.

Only a very confused consciousness can **intend** to lie as a way of life, so to speak. One may be seduced by circumstances to lie on occasion, but intentional and persistent spiritual lying leads inevitably to ever greater confusion and bondage and fear of discovery, which are both destructive for the essence of the human mind.

#### **4.5.8 EXISTENTIAL SUFFERING**

**"All Life Is Suffering And Strife."**

Buddha Shakyamuni

We have seen that confusion is created between the various kinds of thinking as well as between thinking and sensing. Confusion can be solidified by desire, the combined action of thinking and sensing, and the center of that stable confusion is the ego. However a human being is intrinsically free and therefore in inevitable conflict with the desire of the ego. The non-conscious struggle of the human being to free himself from the bondage and isolation of the ego may be felt as a suffering which is psychological and philosophical in its nature. With Kierkegaard, we can consider such suffering as a form of the demonic fear of the self to become what it is, namely freedom, which is the threat for the ego's existence and reality.

Genuine psychological suffering is the result of the unsuccessful attempt to overcome conflict in the mind body totality. The fundamental potential for conflict exists in the incompatibility

of nothingness and oneness for mechanical thinking, which cannot think either, and consistently misrepresents these ciphers by mechanical thought-things, which it then tends to turn into unreal things. One manifestation of this conflict is - as we have seen - the demand of the self for freedom, which is in conflict with the demand for order.

To resolve this conflict we cannot simply decide to get rid of mechanical thinking; this would be a self-defeating approach.

Unfortunately, this is advocated by many philosophical and religious systems, particularly of the East. It has also become fashionable with some 'touchy-feely' fads of the West. Some of those people claim that all evil comes from the 'White male European left brain intellectualism, the patriarchal system per se.' Supposedly, this oppressive left brain conspiracy has suppressed the 'female intuitive' approach, which would only produce goodness and harmony.

I trust that mechanical thinking is required for the building and maintaining of a stable self and its reality, whose ordering principles are those of certainty and rationality. But the more such a self and reality interpret the **notions of oneness and nothingness** in terms of absolute and static concepts, beliefs, opinions and their institutionalizations, the more its inner tension with the idea of oneness and freedom grows. We are called upon by those ideas to create a dynamic balance between these ideas and their relatively permanent realizations. When this harmony is broken, which is unavoidably happening again and again, we suffer. It is a curious truth that the self and its reality are **free to deny freedom** and in this denial are capable of losing or transforming 'freedom' into the seed of seemingly permanent conflict and suffering of the ego.

People caught in a closed irreality (who confuse things, thoughts, and ciphers) never truly attempt to end suffering, even though they may pretend to do so. The fear to end the ego and its 'stability' twists most such attempts into their opposites and constitutes the glue which keeps that (ir)-reality together. The major striving of an ego-reality is directed towards an appeasement and suppression of that fear and suffering. Any form of pleasure with its temporary pain killing effects is a very suitable method to achieve that goal. Any kind of intense sensations serves us well in the endeavor to drown our suffering and pain, but they are no true relief and add ever more layers of confusion. But the best method to maintain the ego is a repetitive thought pattern in terms of power over things and people. Power gives pleasure and sets up the ego to require more power-pleasure thoughts and actions, very much like the vicious cycle in a drug-addiction, with the difference that a chemical drug overdose destroys the drug addict quicker than a thought pattern. The ego drug strengthens the ego and its demand for more pleasure and power, almost without limits. If such an ego-drug addict is able to surround himself/herself with similarly inclined people a very powerful maniacal group and society can be created. A source of almost infinite energy has then been tapped by the brain.

On the other hand, a person who has himself spun into the cocoon of the ego may not even be aware of any suffering and may lead a normal life in relative happiness. This is made easy by a society which is itself based on ideals and attitudes which do not emphasize freedom and other deeper non-certain values. A self-enslaved ego can live quite comfortably in a totalitarian, or mediocre society (the banality of evil). Nevertheless, a human being who is not free, is suffering in a sense which goes deeper than the realization of discomfort and physical pain. Just as greatest joy can be almost imperceptible in its subtlety to a self in freedom and suspension, so may at the other end of the spectrum great human suffering - a self-enslaved ego - go unnoticed by that ego which is wrapped up in its irreality. Needless to say that such a person is incapable of perceiving the

difference between right and wrong, even in a simple empirical situation. The pleasure-pain experienced by the ego drowns out all subtle, liberating thinking which might have the possibility to undo the brain-mind's programming errors.

If one grows up in such an environment which cultivates absolutist worldviews, it is very difficult for the individual to free itself of the environment and to learn how to suspend the ego and its suffering. The wrong programming is contained in the everyday language and in the 'values' according to which a child is raised. In every interaction with members of the dominant group this ego and pleasurable thought-feeling mechanism is reinforced. All this means, of course, that a normal person in a totalitarian environment may be easily seduced to adapt to the system and, in a state of ego-centeredness and addiction, to carry out the most atrocious inhuman and immoral acts imaginable. We all, as human beings, are susceptible to such ego aberrations, because we all have similar material brains. But we all have access to the error correcting ideas of freedom. This is why we are responsible for what and who we are. We don't have to be monsters and outcasts of society to be such ego-drug addicts.

Where the ideas of individual freedom and responsibility - both going beyond any legal formal system - are weak, there is a great danger and even likelihood that the average person will be caught in an irreality and will abandon humanness in the attempt to achieve the comfortable results of an ego consciousness.

Hannah Arendt has described an utterly mediocre, and one might say bourgeois, person in Adolf Eichmann.<sup>290</sup> In my view it is quite indicative that Hannah Arendt was vigorously and viciously attacked when she unveiled Eichmann as a mediocre and banal bureaucrat rather than as a monster. It is so much easier not to confront the profound questions which surface in this context. We are all caught to some extent in the unreal make believe world of our egos, and our egos don't want to be reminded of this disturbing fact which associates us all with Eichmann. To feel outrage against another ego is the best cover-up for one's own failures and is a step away from one's own liberation from oneself. It is hard to understand that the atrocities committed by Eichmann and his likes are merely quantitatively different from the acts of 'regular' murderers, whose acts in turn are merely quantitatively different from the minor shortcomings of every human being. It is convenient to postulate the existence of absolute evil, unrelated to the rest of human consciousness.

The liberation from one's own ego, its comprehension and negation by the self, is the most important issue in the life of every human being, and most of us fail miserably. This is at the heart of the Buddha's teaching, indeed it is at the heart of any humanness. One of the most important steps in this liberation is the comprehension of the relationship between suffering and the ego, which requires at least a perception of the intricate relationship between all our modes of internal SAT movements as they can be observed in ourselves. This perception may be intuitive and without an actual communicable understanding. No one has to read and understand this writing in order to suspend the mechanism of self inflicted suffering<sup>291</sup>. No one has to study Buddhism or any other religion. All religions are in their daily practice too assertive, certain, and mechanical, and therefore strengthen the illusion of the ego which incorporates religious knowledge into its fabric. Even the idea of maya, the epitome of non-certainty, has become illusion disguised as certain knowledge.

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<sup>290</sup>) Hannah Arendt, "*Eichmann In Jerusalem*," AEJ.

<sup>291</sup>) Still, I think that it is easier to read some of the ideas of this book and be guided by them, rather than having to figure them out for oneself. I have learnt from many people, and sharing, communicating is at the heart of any liberation.

Self-generated psychological and philosophical suffering can only be relieved and ended through an inward action of creative *SAT*. Whether this action reaches some level of consciousness or not is a secondary issue. But, through this act of insight, in which the subject frees itself of unreal thought-things by suspending thinker and thought, the confusion which created the ego vanishes. In this state of attention the sub-certain self has the possibility to reconsider freely its worldview and reality. Through this whole process the automatism which creates the ego loses strength.

The connection between the self, the ego, and human suffering is a philosophical and existential problem which cannot be solved except through the whole human being in a dynamic non-certain process of creating realities which are stable and yet open to ideas of freedom. In such an open dynamics between order and freedom lies our only source of happiness, which is also the end of the ego's suffering. **This is a dance of life, a dance of death, with Maya, Shiva, Kama, Kali being the unpredictable partners on the dance floor and playing the music.**

Both, human suffering and eros can be energies emanating from the deepest unknowable areas of creative *SAT*. They are then ultimate energies of compassion, which can help to free thinking from the ego's stranglehold. When these energies are reduced to a mechanical thingness, they can have the opposite effect and solidify the ego even further.

#### 4.5.8.1 SUFFERING ON VARIOUS LEVELS

When we suffer from simple psychological pain, we can study in ourselves the deep-reaching connections between our thinking, sensing, and the generative active response of our nervous system. Our language has only a few insufficient expressions to allude to these psychosomatic phenomena. We talk, for example, about heartaches, a bleeding heart, a broken heart, agony of mind, headaches, gut feelings, and so on.

Human consciousness is a particular state of the whole self, in which this self has divided the world in the subject (mechanical self) and its mechanical objects. This division cannot be permanent, and therefore all our knowledge in it is not permanent either. But the thought of certainty of knowledge and of the mechanical self implies permanency and so sets the stage for permanent conflict. The mechanical self becomes an ego, when the certainty becomes an overall emotional (confused) need for security, and the ego allocates to sensations and feelings the **permanent** task to provide a justification for this need by generating irrefutable 'facts.' An action or a sensation have much more convincing power than a thought or an idea. The ego can produce and use suffering and desire through unreal sensations in its own interests.

We can describe the process which produces such suffering in analogy to desire:

The thinking of the ego transforms some kind of **conflicting** information into real physical sensations. If we read in a newspaper, for example, that in some foreign country the American flag has been desecrated, we may feel sick to our stomach, our blood pressure may go up, and we may be in a violent rage. The ego interprets these sensations according to similar observable phenomena of physical pain and labels them. Whenever the ego remembers this label - the desecration of the flag-, which it may do consciously or sub-consciously, it reenacts the process producing the pain. The strong and undeniable sensations reinforce the ego in the certain conviction of its own actual and real existence, just like in the case of desire. In a deeper sense we may call all such feelings and emotions suffering, including desire.

When we suffer from emotional distress, we can see this interchange between thought and sensation at work. We can observe, for example, that particular regions of the body participate

predominantly in the generation of such feelings. The region of the cortex (i.e. the top of one's head), the throat, the heart, the solar plexus, the stomach, the area of our sexual organs. Depending on one's personal disposition one or more of these centers respond in a typical way.

The range of these responses varies from a hardly perceivable sensation to outright pain or convulsion of organs in that area. We may also start to perspire, struggle for oxygen, shiver and tremble, our mouth may become dry, our heartbeat increase, we may feel nausea overcome us, and we may feel a violent anger demanding immediate action and retribution.

Normally we respond to these sensations as though they were results of physical wounds, that is, we feel in pain, and we **are** in pain. We may try to take pain killing drugs, or tend to the organs in which we feel pain. If we believe that some person is responsible for our pain, we try to act against that person and take revenge. **We rarely consider the possibility that we ourselves, our belief system, worldview, and reality are the main cause of the conflict of which our senses make us so painfully aware.**

Suffering can have a real and actual basis, independent of the ego, but in the case which I discuss here the thinking of the ego does play the predominant role. In many cases it **is** the only problem. As long as the ego is allowed to function in its confused mechanical mode, this suffering will continue. The ego keeps stimulating any of the centers mentioned above and responds to them in a feedback mechanism because it derives its justification from those sensations which it interprets as saying:

**"You are absolutely right in your pleasure, fear, anger, hurt, suffering, and viewpoint. If you weren't right, you would not feel the way you do. Your feelings are the objective proof of the absolute righteousness and truth of your position."**

#### **4.5.8.2 ATTENTION, THE EGO, AND SUFFERING**

As long as one keeps thinking without attention about the (non-physical) cause of the suffering or its solution, it will continue. The thought of the cause and the searching for a possible solution then maintain the suffering, and constantly reproduce the ego and its problems. However, as no thinking is **absolutely** conditioned by the ego, there is the possibility that thinking or analysis finds the actual cause of the problem, i.e. the thought from which the problems emanate. If that thought can be seen as having no actual ground to it, it loses its confusing power. In simple cases the suffering can therefore be ended through thoughtful attention, which ends a particular ego-centered thought-sense process. This demonstrates the interdependence of mechanical thinking, sensing, and acting and may provide us with a clue as to the possible suspension of deeper human ego-related suffering.

**It also suggests that the fundamental root of human problems is the mechanical ego. The possibility and necessity for human beings to create a reality which is relatively mechanical but which must remain open to freedom and to the possibility of radical change creates also the possibility for failure, the abandonment of freedom and human values to various degrees. The reality of that failure is the ego.**

The dynamic dialectics between freedom and reality allows the decline of a human being and his reality into an exclusive ego-centered world with its endless suffering and conflicts. The creative perception of freedom with ensuing actions seems to be the only possible energy capable of

overcoming this confusion. **To misunderstand freedom leads to confusion and to the ego; the insight into confusion can lead to freedom.**

This creative perception is attention, a directed but ultimately open awareness of the mind and the senses, which keeps the self and its object in suspension.

Sometimes we know what started a particular suffering. Someone may have insulted us and we feel hurt. Evidently, it is our thinking and sensing process which generates the pain rather than the person who insulted us. That person only sets a mechanism in motion which he knows through painful experience to be effective in himself also. In such a **simple** case one can overcome the resulting emotional pain, or avoid it altogether, by paying attention to that mechanism rather than to its thought-content. Looking at the physical reactions of our body distracts the thought-cycles of the ego. If one can indeed pay attention to the physical centers, from which the suffering seems to emerge, one will observe that they actually dissolve and with them the pain vanishes as well.

With the centers dissolving, the thought of suffering and the ego in pain dissolve simultaneously. If the problem is purely imaginary and unreal, the disappearing of the suffering ego **is** the temporary solution of the problem. As a matter of fact, we all know that paying attention to anything unrelated to our psychological pain or its causes, will give us temporary relief. It is called distraction.

However, what has been dissolved is not the mechanism which creates the ego but only a particular manifestation of it. Furthermore, we can only pay attention in the sense indicated, if the ego is not too strongly established, i.e. if the self is not too deeply caught in confusion. The veritable problem in any confusion is to get out of the vicious cycle of sensing, acting, and thinking which constantly recreates the confusion. We saw that the ego is a stabilized result of a confusion, which establishes itself by closing the boundaries of a reality. This closure through defining and knowing is similar in its appearance to trust and faith. The difference between the two attitudes can only be found through the existential openness of the individual person and his or her actions in a given historical reality and is an infinite task and challenge. Any **general and automatic solution** offered to this intrinsic human lot, be it a solution through science, magic, or religion, only adds to the confusion and stabilizes the ego.

Evidently, the difficulty in this process of suspending the ego lies in the non-mechanicalness of attention, which, for a pure ego, would be impossible. It is a dialectic movement which involves thinking and sensing and as such acts as a suspending force on emotional centers, which the ego sets up as its 'insurance agents.'

When a person is incapable of solving his or her problems either consciously or subconsciously, the unreal things related to the problems have taken on the appearance of actual and real things, which are as real for the suffering ego as that ego itself. (The things are unreal from the point of view of a person who is free.)

One cannot force attention, in the meaning I intend. One can only will one's senses to focus on something in a clear-cut division of subject and object. Such will and focus **can** however be part of the problem in the case we discuss here. Will can be as closed and confused as the ego, but it can become a free will through attention which suspends the division maintained by the mechanism of automatic deception. As the ego is not a true entity but an unreal thought-thing, it requires the constant reinforcement of confused habitual thinking and sensing. Any action which is capable of suspending the cycle of automatic thinking may also suspend the ego and its confusion. This can happen when life challenges us with any of the crisis situations which confront us with our physical

vulnerability. When we ourselves, a friend or dear relative is struck down by sickness or accident, when the insanity of war and needless destruction intrudes into our own country, when utter injustice crushes our belief in society, we **may** actually be set free of our ego and its reality. The suspension of the ego may also happen while relaxing, listening to music, reading a poem, taking a walk through the woods or along the beach, and so on. We know about the healing effects of music, love, companionship, friendship. In all of these effects on the mind-body, the mechanicalness is kind of by-passed and the non-mechanicalness of our *SAT* is freed from its walls maintained by the ego.

Knowledge can be another seed of such freedom, when it can set our creative thinking in motion. We may built an ego because of wrong information, which we believe unconditionally. If we accept the doctrine of the superiority of our nation or religion over any other, for instance, learning (in its true sense) about history can free us from a whole worldview which was built on distorted information and lies.

We can see that on one hand there are innumerable circumstances in everyone's life which help to produce and maintain an ego and its dogmatic reality, but, on the other hand, there are as many possibilities which could give us the necessary push towards freedom.

Strong emotions are often the trademark of the ego which needs its ongoing confirmation through automatic reactions of the senses. Paraphrasing Descartes one might say that the ego's reality is based on the self-evident (rather ego-evident ) proof which can be expressed as:

"I feel, therefore I am."

The more intense these feelings are, the more evident is the ego's existence to itself.

One should, however, not generalize this issue by declaring that **all** emotional reactions of a person are the result of the ego. Again, we must learn to distinguish carefully between genuine emotions of an open and vulnerable self and unreal and conditioned emotions of the ego. There are many situations in which real and true emotions provide us with the necessary sense of urgency to act or to take a stand and fight. To waver in such moments might be of great danger to freedom itself, and only a physical impulse rather than careful reflection may be the appropriate action. An openness to freedom and intelligence has nothing to do with indecisiveness, laxity, or a general 'laissez faire, laissez aller' attitude, quite on the contrary: a philosophy of freedom is also a philosophy of action.

We can see from this short exploration that there are no recipes or methods with which to solve human problems in general. There are merely more or less intelligent approaches to them. But we can know so much:

Any theory which would pretend to fully and rationally (mechanically) explain human problems and suffering becomes itself part of the problems and produces more suffering. Any school of thought which pretends that this is even possible is already the setup for more confusion and suffering.

The statement of the Buddha "*that all life is suffering and strife*" is a metaphysical insight. The Middle path towards the ending of human suffering is an existential appeal from human being to human being to "*become who we are.*"

**The Buddha's 'explanations' of the cycle of suffering, the wheel of law, is not an observable or real chain of cause and effect, even though it is presented as such by most Buddhist groups. It is neither science nor doctrine nor knowledge. It is aletheia, truth which**

can shine light in and on a reality, but which cannot become part of that reality, as long as that reality is illusion.

#### **4.5.9 TRANSFORMATION THROUGH IDEAS**

Any intelligent thinking, sensing, and acting **can** lead to the liberation of the human being from his or her self-created prison of mechanical confusion, which is the ego, the deeply ingrained conditioned thinking and behavior, of which we are barely aware. Such a change is possible because we, as human beings, **are** essentially free and one, no matter how deeply indoctrinated and conditioned we become in our unreal world. That is, the whole of our thinking, sensing, and acting, contains intelligent and creative movements which can change our mechanical modes of operation. Our thinking contains ideal movements and mechanical movements.

The connection between mechanical reality and creative ideality can however be denied and made inoperative for all real purposes, but it cannot be destroyed. The meaning of ideas is to challenge us into a state of attention through which we can overcome our habitual and ossified realities and unrealities, which are all based on confused mechanical thinking.

So far, I have mostly talked about ideas dominated by thinking. But as ideas are creative movements, they are inseparably **one** with acting and sensing and address all our senses and inner actions, perception and intelligence. But, depending on the individual human being, one expression of an idea may be more difficult to relate to than another.

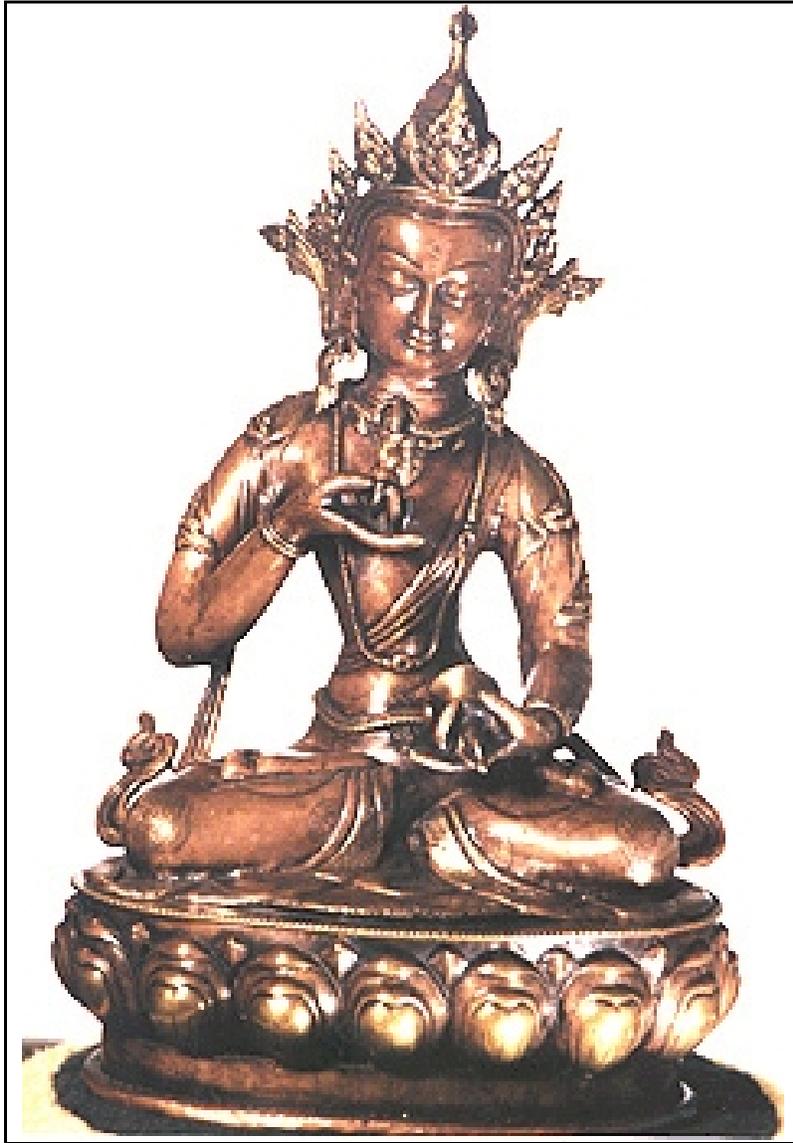
Specifically, ideas appealing to freedom and oneness can be expressed through infinitely many different forms which speak to all of our modes of perception. But some expressions are more oriented towards thinking, others towards sensing, or acting.

Positive philosophy, for example, speaks to thinking, music and the visual arts to the senses, dance and rituals to action. If any of these expressions of ideas reach their goal of liberating a human being from a fixed reality, they have served as channels to the holistic movement of all of **SAT**. Ideas in which sensing or acting have a more dominant part are called **sense-ideas** (esthetic ideas) and **act-ideas** respectively.

Many people would be surprised to hear that physicists, particularly particle physicists, have been guided by a sense of beauty, and oneness, called symmetry. During the last decades of the twentieth century the notion of breaking of symmetries has become an essential research tool in the hands of theoretical physicists. They can talk about the beauty of an equation, the beauty of a theory, and so on, with the same rapture of an artist.

What all these ideas should be expected to have in common is their independence of a **particular** reality, which means that their essence must be catholic and their expression capable of evoking and speaking to any existence.

**Figure 53**  
**Vajrasattva, Adi Buddha, Bronze, 19"**



**Their essence is freedom and oneness and their expression is a function of the historical reality of an individual person.** It is through sensing and acting and a translation of thought-ideas into sense-ideas and act-ideas, and vice versa, that the whole movement of sensing, acting, and thinking can **see** the truth of an idea and from there take action to incorporate that idea in a reality. Such a creative seeing has an immediate reflection in the whole mind. It has therefore the capability to transform a human being in ways which are independent of the ego, its knowledge, and its will. This ego-independent action is the first step towards the realization of freedom. **A real and true transformation is not an object to consciousness. It is the act of wisdom, symbolized, for example, by the Dhyana Buddha Vajrasattva.** Vajrasattva is a primordial Buddha or Adi-Buddha, an image of the transcendent nature of *What Is*, the Buddha-mind. The name means the highest wisdom of the diamond clear Nothingness. The Tantra texts as well as the paintings and

sculptures are non-mechanical educational means to reach transcendence. However, any of these 'methods and tools' must also ultimately be seen as belonging to the realm of Maya, illusion, Samsara. To become who we are, no methods are of any cogent and decisive help. These tools and images and thoughts may be useful to dispel the first simplistic constructions of the ego, in terms of, for example, idiosyncrasies and opinions. Any goal these tools and instructions lead to will still

be within mechanical reality. It is the mind which must, by its own volition and freedom, suspend its mechanical processes of ego formation. This free and creative action of the mind cannot be caused by anything in a reality. Reality can only serve as stimulator.

A seeing or paying attention which transforms the mind can never take place as the result of a conscious effort alone. A radical change of human consciousness is uncertain, because it is a result of freedom and leads to freedom. But for this to happen the insight of an idea must influence the mechanical mode of thinking by setting it free, which is, by showing it that its absolute boundaries of certainty, security, and insecurity are creations of thinking and are therefore of relative importance for the whole.

When consciousness, intelligence and reason, understands that it can be free, it still has to free itself of its ego in reality. Consciousness must free itself of its confusion, which it can only do by suspending the mechanism which produces confusion. It abandons its rigid reality in that suspension which is insight. But insight and intelligence must also be understood and acknowledged by normal reason, the intellect, in their sub-certain and uncertain nature in an act which can be called the liberation of consciousness. Ideas can appeal to consciousness to do just that. But the transition from the idea to reality cannot be controlled by the mechanical intellect nor by intelligence. Consciousness as a whole needs to comprehend and realize freedom and oneness and must find its place between the two through actions in reality.

The statues of Tantra Buddhism are sense-ideas and have the purpose of helping the mind to pay meditative attention, dhyana, in which the ego and self (to some extent) can be suspended through their own non-certain insight.

Potentiality is actuality for intelligence which is why the thinking of freedom through intelligent operations of consciousness can become a real form of freedom in reality, at whose center is the free and intelligent self. When consciousness sees that it can be free, it has ideally already suspended its ego and created favorable conditions for freedom to manifest itself through consciousness in reality. But consciousness must **remain** open to freedom and act accordingly. **By learning and by being attentive, by cultivating one's sense of honesty and integrity, by emphasizing open and free communication this freedom can be implemented in society.** To care and to help, for example, are some of our activities which could become a communal endeavor in art, religion, the social structure of a society, business es and enterprises, and so on.

One might ask why intelligence with all its clarity and power does not **force** consciousness towards freedom. But clearly that would be incompatible with freedom. However, this logical answer can merely draw attention to the dialectic and complementarity between freedom and reality, but through explanation it cannot resolve existential human questions and confusions.

**We fundamentally don't know and cannot know, but we can try to give an answer compatible with ideas of freedom and oneness, which I trust to be true in their intention, and according to which this model is being developed. The model itself is constructed in the spirit of that idea as an attempt to make it real and accessible for consciousness.**

Intelligence can only be a guide to consciousness by appealing to its freedom through the forms of fundamental ideas. By founding our personal lives and our societies on such ideas, we respond to our responsibility as participants in the divine and human play of life. Kant's and Plato's ideas, for example, were and are manifestations of that same intelligence:

I understand Kant's moral principle, his categorical imperative, "**You can because you ought to.**" or "**You can because you should**"<sup>292</sup> to be such an appeal of free intelligence to consciousness.

You can be honest because there is this incomprehensible idea in you that you should be honest. It is the existence of this incomprehensible idea of honesty, which is the ultimate intrinsic appeal in human conscience, which makes it valid and true. For mechanical thinking this idea does not exist.

Similarly, freedom, love, compassion are other **appeals of free intelligence to consciousness**. Intelligence as our moral conscience tells us that "to be truthful," for example, is a 'command,' which we must 'obey' because it corresponds to what and who we are, one and free. **The beginning of truthfulness is the insight into the truth that truth is not reality and that truth cannot be part of reality.**

Because we are one and free, our existential and transcendent actions (like the one of being truthful) matter for this oneness and this freedom, even though the corresponding actions in a reality may not show any effect or result.

Without honesty we can never embark on the path to a realization of either idea. Good will is the energy which helps us on that path to its unknown freedom, which is part of us and of which we are part, but which our ever incomplete reality never allows us to have.

The form which such intelligent behavior takes in a particular reality is not determined beforehand. Good will, intelligence, creative sensing and acting can **together** bring about a free reality in free communication. But such a reality is **in** the communication and **in** the actions and is not a state, which can actually be reached and maintained as an institutionalized system.

In Hinduism and Buddhism the good Karma of Man is the good will or intention behind an action. **Tantra Buddhism uses the metaphors of blissful union between wisdom and compassion. Kant proposed the ideas of good will and freedom of the human being.**

**The good will is a projection of the timeless free mind into the time-bound confines of a reality. The one goodness and the one freedom reflect themselves in reality as the one duty and responsibility of the human being towards that same goodness and freedom in which such a mind partakes.**

The **idea of beauty**, like the idea of the good, defies **definition** through words or a mechanical physical representation. Nevertheless, it can be **conveyed as appeal** through words in poetry, through shape and color in art, through sound in music, through movement in dance, and so forth. Such expressions can be manifestations of the idea of beauty, but they are not beauty, nor can they cogently convince anyone that they are indeed expressions of beauty. The beauty of the observing mind only can see the beauty of the observed object.

**It Is The Same Intelligence, Beauty, Goodness, And Freedom  
That Recognizes Itself  
In Itself  
Through Itself.**

To behold beauty is joy and is an act of liberating freedom in which we feel and become one and good. In this deepest sense, an ego cannot see beauty or sense joy; it can only relate to its own

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<sup>292</sup>) "*Du kannst, denn Du sollst.*"

irreal surrogates. Mythologies and religious fables, as well as great art of all times center in ideas and try to touch them and to touch the essence of humanness through them. The Indian and even more so the Tibetan sculptures combine beauty, sensuality, spirituality to directly convey the sense of joy, bliss, freedom, wisdom and compassion. They assist in the reading of philosophical and spiritual texts and help to train the mind to get acquainted with the most abstract notions of nothingness and oneness.

## 4.6 CHANGES OF AND BETWEEN LEVELS

**TO BE PRECISE WHERE ONE SHOULD BE  
METAPHORIC IS AS CONFUSING AS TO BE  
METAPHORIC WHERE ONE SHOULD BE PRECISE.**

In the preceding sections we saw that a free and intelligent communication between the various levels of thinking, sensing, and acting is crucial to maintain an open self and reality. But this openness implies an openness to change and transformation of a reality whose main *raison d'être* is its stability and tangibility. Within a reality we have constant changes also, but they are different from the transforming and revolutionizing changes we have been talking about.

### 4.6.1 CONDITION FOR CHANGE

Any kind of change is based on the possibility of differentiation and separation. The fundamental differentiation is between oneness and nothingness. What is perceived as **one** must be transmuted into what is **not one**, and what is perceived as **no-thing** must be transmuted into a **thing**, in creative or generative changes. The transmutation occurs with necessity in the process of recognition. Subsequent changes are in part also transmutations and transformations.

In this **creation** of form (transmutation) and change of form (trans-formation) there must be a connecting and underlying medium, because we do not accept the contradictory concepts like *absolute separation or action at a distance*.

Therefore, if there appears to be an action at a distance, we assume that there is nevertheless an underlying *medium*. In cases of classical physics this medium is the mechanical space-time continuum in which information can be carried from one location to another at a speed up to the speed of light. But in a larger sense we have also seen that what appears to be separate within a mechanical order may not be separate within an **unfolding-enfolding holomovement**. (The helical and the triadic models, for example, enfold, unfold, and correlate on many levels outside of a continuous time sequence.) There, in our model, every part has the whole enfolded, and a change in any part will produce an immediate change in the whole. That is, the generalized SAT movement occurs on non-mechanical levels, and the medium is the whole movement itself.

One may recall that generalized thinking was defined as a movement that creates difference and connects generalized sensing and acting according to an order.<sup>293</sup> This generalized thinking is the carrier of mechanical information. When we consider changes as they appear to human *SAT*, that medium is the no-thing like movement of creative thinking, and when we consider changes of generalized *SAT*, it is the movement of creative generalized thinking, being, or *NOB*. These 'media' are essentially one movement at different stages of unfoldment. But in our rationalizing thinking we must separate to comprehend them and to come closer to a possible understanding.

The fundamental movement of *NOB* is a movement of generalized *SAT* comprehensible as mechanical, generative, and creative movements. Before we can understand changes of things which are to some extent products of thought, we must understand changes of thinking, sensing, and acting. In the previous sections we have addressed the connections between thinking, sensing, and acting, how they together create a self and a reality. We saw how easily we can get confused because of the underlying human freedom, and we discussed the necessity for change in order to gain an openness to freedom.

Proceeding with that line of thought we may first look at what we have discovered so far about the changing capabilities of thinking. When we talk about change, we usually talk about change in a reality, where a thing A changes to a thing B before our very eyes. The growing of a tree or a child, the change in weather, the flow of time as night and day are examples of such changes. The thinker with his memories and references to permanent object-things forms the background of thoughts, before which such changes **take place**. The ultimate condition for the recognition of change **in a reality** is an abstract and fixed reference system of mechanical thought, namely mechanical time and space. The **total** movement of thinking, however, does not occur before an independently existing background of mechanical time and space. Itself creates and generates that network, which is perceivable by our sensing, acting, and thinking at the mechanical level as a possible order. That network is the basis of a reality. The source of that time and space is deeply interwoven with the source of mechanical thought.

The **holomovement of thinking, time, space, and matter** has therefore no other reference than itself. This means, of course, that mechanical time and space should not be used as that reference except metaphorically and with great care. We are therefore permitted to say that the movement of thought, time, matter, space (*TTMS*) can only be negatively and/or metaphorically described. All our rational thinking is, however, based on that mechanical ordering system. **Whenever we try to investigate the whole, we should be aware that we are thinking metaphorically, in spite of the use of a rational language.**

Whenever we look at past thought, the total movement of thinking has already abstracted from its wholeness and created the observable and the observing movements of thought. In as much as an observation can be achieved with certainty, the observer and the observed have become static parts of a reality. This is why, at any given time, we cannot say in which direction mankind as a whole is evolving. There are points of view from which it is possible to say that *Mankind is improving*, that *Mankind is declining*, or that *Mankind never changes* at all. The truth is that we don't know, and cannot know. The changes of mechanical thought which involve identity, memorization, repetition, and causality, all depend on the 'suspending' qualities of thinking, and it is this capability of thinking which makes the perception of change possible.

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<sup>293</sup>) See the section 4.1.1 "*GENERALIZED SAT*" on page 248.

When we contemplate the whole we have to suspend that prior suspension, which implies that the previous ordering principles become metaphors. Any mechanical change, including thinking processes, requires some entity that is changing, and some entity that remains unchanged. When we normally think or talk about change, we compare a thought of one object to the thought of a similar object which we have memorized.

**The connection between the two objects always takes place in our thinking process, which is the only 'place' where two different objects can be 'suspended' and compared.** That is, we compare **real** things as thoughts. The thought impression of the old form, whose tangible substance may have already disappeared in outward space, can be superimposed with the new form and thus be compared, revealing similar and different characteristics to the observing consciousness. One thought-structure is being compared to another by a thinking process that has synthesized them both, separated them, and suspended the separation. The self as a whole carries out these three actions simultaneously. As human thinking is merely one aspect of the whole movement of **human SAT**, which we have been considering as an unfoldment of a **generalized SAT**, it is **possible** that thinking can describe change correctly and truthfully.

But what is possible does not have to be necessary, probable, or likely. As the thinker constructs mental objects dependent on his reality, and as he may ignore or deny that he is part of the process which recognizes change, a correct and truthful description of the more subtle phenomena of the actual world is quite difficult. The thinker is not likely to discover an attribute whose content is not present in some form or another in his consciousness already. And conversely, he may 're-cognize' unreal attributes which are not in the object at all. He may also easily misjudge their significance. We can see that the particular semantic structure, content, and heritage of language itself plays a very important role in the process of comparison. Evidently, the more a human being is dominated by the ego the more he is caught in the accidental unreal content of his consciousness and reality.

But an **open** self can observe and affect other kinds of changes. It can discover something new and become new itself. To clarify this issue we must consider qualitatively different kinds of changes, and it makes sense to classify them according to the three levels of **SAT**.

I comprehend these levels themselves, the comprehension, and the comprehending thinker as a creation of the same generalized **SAT**. That is, given the fact that there is no absolute **static** reference system, I propose to use a general structure which is similar for any movement which can affect the self and which can change with it. Just like in the case of various modes of thinking we must consider changes of **SAT** on the mechanical, generative, and creative levels as well as changes between them.

Whenever a truly new thinking occurs, the generative and creative levels of thinking are involved. On those levels, however, thinking cannot be separated from sensing and acting. Such new thinking is therefore a change of **potentially** the whole human being.

Furthermore, for a truly new thinking to become real, it must create a reality in which it can test itself. In order to **become true and real**, it must suspend truth by projecting and affecting a reality, in which that truth can act. The care and diligence which are part of that affection are essential to keep the reality and the self open and protected against the formation of permanent confusion in terms of a rigid reality.

#### 4.6.2 CREATIVE CHANGES

In the expression and appreciation of art, music, and dance an immense revealing power of oneness and freedom can affect us to the depth of our hearts and souls. We are then abstracting from the **forms** of reality and are able to merge with the meaning in and between the colors and shapes in a painting or in the movements of music.

When we dance or observe dancing, our conscious thinking, sensing, and acting **can** be ecstatically suspended. **Such moments can have an overpowering effect on a human being, and, depending on the quality of mind of the persons involved, can be devastating and/or creatively transforming and healing.**

We can never recreate those moments, which we perceive as being timeless, and of which only a form is left in our memory. We can therefore say that **the appreciation of beauty is a generative or creative movement of the mind.**

**Generative thinking gives the possibility to comprehend the truth of a statement, but the truth is not the form itself but always beyond it.** In its statement we can merely determine a consistence with conditions and ordering principles. When a person comprehends the truth of a statement which can be a sentence, a poem, a painting, an act of love, a musical note, the whole person undergoes a change. In the comprehension the form is an important pointer and metaphor. The person and his or her reality as well as their potential realities change in undetermined ways.

When we hear the tones of Beethoven's ninth symphony we can listen in ecstasy and enter the transcending energy in which Beethoven created this masterpiece. When we enjoy Gustav Mahler's music we enter the catholic realm of human magic and spirituality, Shiva-Shakti, Maya, Kali, Buddha, Christ. This music calls out

"This is you. Dance with it. Suffer with it. Be one with it. Loose yourself in the ecstasy of Nothingness-Oneness."

Similarly, Friedrich Schiller's poem *Ode To Joy* expresses the ideas of freedom and joy. Some of Friedrich Nietzsche's poems, particularly his Zarathustra, have an unparalleled magical and spiritual power. All our senses and thinking are being addressed in this celebration of *What Is*, of which we are. When we truly listen, we become one with that energy.

When we consider philosophical, religious or artistic expression it becomes obvious that mechanical *SAT* is totally insufficient to adequately describe what is going on. Comprehension in these areas implies an unbroken movement between the various levels of the mind-body-world totality. In such comprehension thinking, sensing, and acting on all levels of an intelligent being **can** create freedom, unity, and communication as **temporary** manifestations.

Every human being is creative at least during the times of childhood. But with advancing age the creative process usually degenerates because of the mechanical pressures of a reality which fears for its security. When people remain creative as scientists, artists, businessmen and so on, they think intuitively through an inner sub-conscious seeing, listening, and thinking. But they are also able to transform that inner 'vision' into mechanical and rational forms.

Yet, in spite of many such creative moments in a human being or in a society this does evidently not imply that the whole human being is changed to the better and for all times to come. Better means in this context: free, open, honest, not dominated by ego-centered confusion. If there were only one totality, we could not comprehend that a person can be truly creative in one particular area and yet be confused in his historical reality as an existential human being, or that some human

beings can be truly creative and intelligent, whereas the majority remains caught in confusion and prejudice.

Considering these facts it appears as though there are relatively independent sub-totalities of *SAT*, in each of which we have mechanical, generative, and creative movements and changes. We should therefore consider a oneness which unfolds into relatively separate sub-totalities, represented, for example, in matter, plants, animals, individual human beings, and societies.

The metaphor of sub-totalities can be represented by the enfolding and unfolding holomoving helix or Shri-Yantra introduced earlier. The whole is enfolded in its parts, and yet the parts are relatively free of the whole. But as freedom unfolds in consciousness so does the creativity and the oneness with the whole. Any model of the whole is not the whole but just an aspect which appears to be the whole. Thus, anything we say about the whole is only meant as an appeal to think beyond the limitations of thinking.

**Freedom - a direct descendant of Nothingness - becomes one with Oneness. In this metamorphosis the truth of "What Is, is movement" becomes almost tangible.**

**Figure 54**  
**Shiva Dancing on Bull, Bangladesh, 10<sup>th</sup>**  
**century C.E., AOI, plate 70**

