

CHAPTER 5 COMMUNICATION

METAPHORS OF COMMUNICATION: FROM LOVE TO RESPONSIBILITY

5.1 RELATIONSHIP OF HUMAN BEINGS

A self-reflecting human being can comprehend that he or she is always more than can ever be known, but also that the ultimate meaning of the world and the universe is beyond knowledge. Yet, Man is able to understand that in this comprehension of our limitation the unlimited nature of what we are reveals itself indirectly. In this revelation we are in communication with our transcendence whose meaning we can then try to carry over into our realities.

When we enter into a communication with other human beings, that same freedom and oneness allows us to understand each other. In communion, our selves are suspended between reality and ideality, and we are able to be active for true freedom and love in the world. Communication does not depend so much on the sophistication of thinking but also on its intention, depth, and source, as well as on sensing and acting. A smile, a gesture, the body posture, the tone of voice, the facial expression, all this is part of communication. It seems that for most people with highly developed skills in mechanical thinking, communication becomes increasingly difficult and is being substituted by interaction or - to use a fitting word from computer science - by an interface, in which only surfaces of separate things come in contact with each other in a meeting of appearances.

People who are not particularly trained intellectually can often be at greater ease to communicate non-verbally because their senses have not yet fallen under the exclusive domination of the thinking process dominated by the mechanical self. Their thinking, though possibly lacking in the variety of expressions, is potentially as free as any thinking of any human being anywhere.

The important quality of thinking to reflect itself on itself and to suspend itself is natural for any human being, but civilization and the nature of mechanical thinking and its knowledge have a tendency to suppress such subtle thinking through the mechanisms described earlier. In any case, communication as I see it, is the free exchange of energy between all levels of thinking, sensing, and acting and can occur in ourselves between our sensing and thinking of the mind-body totality, between us and other people, with animals, nature, and even the universe.

Through the ages, Mankind has expressed ideas of love and freedom, but they seem to have been mostly ignored or abused and twisted, by all kinds of institutions and those in control, who are not interested in such potentially revolutionary ideas. Yet, such expressions continue to survive and to be heeded by a few lonely wanderers who steadily breathe new life into them and thereby carry on hope and courage for others.

We do have love and beauty in this world in which the *One Freedom* has expressed itself through and for human beings and continues to do so. We are free to be free and to see that there is

only **one humanness and one intelligence**. And in some fortunate societies free expression of thought is even protected by law.

We can neither understand nor possess that **freedom** or **oneness** as such, but we can open ourselves to be guided by a **trust** in them and build our reality on that **trust**. The transition from the unknowable ideas to their application in mechanical time, space, and thought is a never ending path full of errors, pitfalls, confusion, and ego formation. But in non-certain communication we can learn from each other about these aberrations and trust that together we may avoid them or get out of them. In such communication the predominant confusion of ego-formation can be dissolved, and from there, errors of all kinds can be corrected sooner or later, and we can learn from them.

5.2 LOVE AND RESPONSIBILITY

I see communication of human beings as our lot and challenge to become free and fully responsible for all beings including those which we may judge to have a less developed conscience and consciousness. Friendship, love, compassion, and wisdom are expressions of that betweenness to which we can directly relate in reality.

As human beings we can be conscious of the certain forms possible in a reality and the uncertain but meaningful oneness of transcendence. We can be conscious and certain of the reality which we create and the unknown ideality which creates us, and we are not separate from either one. When we try to manifest that ideality, i.e. project it into reality without attempting too great a certainty, we are capable of creating societies with works of art and religion in their most original and human sense, which appeal to our transcendent origin. A realization of ideas with the possibility of a limited certainty as manifest in rational thinking, science, mathematics, and so on, provides us with a universal and objective background for all realities. But the **meaning** even of these realizations depends on the openness towards the non-real transcendence in communication. Ultimately this is an openness towards change under the guidance of intelligence.

The movement from transcendence to reality, including the openness to transcendence, is the essence of art and religion, i.e. the essence of human existence. On an interpersonal level this is friendship with its love, affection, and trust.

Love and responsibility may be the deepest and oldest feelings of awakening consciousness. This love and responsibility were also the earliest attributes, with which human transcendence was artistically expressed in the sculptures of the Mother Goddess. One may assume that from very early on it was the beauty, love, and desirability of the female by the male, which was the source of her power and veneration. The **Mother Goddess**, was always also, or even more so, the **Love Goddess** and **Goddess of Love**. Her worship includes sex, desire, pleasure, beauty, the fertile ground of almost any art form. The sexual and erotic love has always been the strongest, most uncontrollable (by thought and institutions) manifestation of human communication and erotic will. The great war between the maternal and paternal forces may have been the Trojan war, which was started because of the rebellious love of a young woman, Helena, the representative of Aphrodite. In this love, all emotions, from the crudest to the most subtle are active. Lovers feel more alive! No wonder that the earliest spiritual art forms were those depicting the beautiful Goddess, a magical, beautiful, desirable, and powerful woman. Isis, Ishtar, Astarte, Aphrodite, Shakti ; these Goddesses date back to neolithic times when their influence ranged from India to the English Isles, spreading from Crete

and Mycenae. They have always been alive in any lover, poet, artist, and, as we can see in India and Tibet, in spiritual people as well. But the male God Shiva, with horns and erect penis, together with his sacred Bull is seen on a small stone tablet found in Mohenjo-Daro. Shakti does not exclude Shiva, nor does Shiva exclude Shakti ; Shakti and Shiva are one and the same. Their symbols, the yoni and the lingam, are seen separate and together in the oldest Indus valley relicts and they are worshiped in Indian until this very day. The complementary forces of female and male, the two in one, are seen in the earliest civilizations. They permeate the crudest and most refined art forms of Mankind.

The **divorce of the Goddess and the God is primarily a** Judeo-Christian concept, her suppression mostly Aryan and Semitic. The Goddesses were Goddesses of love, of communication, of openness, of the senses, but also of creative and destructive power. They combined in themselves the powers of the Earth (bull) and Waters (snake) and the air (eagle). When they represented different aspect they became either male or female representatives in endless transmutations and transformations.

It is the blindness of mechanical thinking which tries to suppress these generative and creative forces.

5.2.1 IDEAS OF HUMAN RELATIONSHIP

In what I call truthful human relationship, all levels of thinking, acting, and sensing of a human being are involved. The fundamental ideas which should guide any such relationship can only affect us if we remain open to love and affection, without which a relationship remains blind and irrelevant or even hostile. **With** such openness the ideas are **thought-, sense-, and act-ideas** which can transform our whole existence.

Earlier I proposed ciphers of love, compassion, and communion (oneness) as well as the ideas of freedom, unity, and communication (openness and betweenness) to be heeded as metaphoric appeals for our relationship with one another.

What these ciphers mean and are can be seen, for example, by paying attention to the movement of our consciousness, our perception, thinking, and feeling in relationship with others. We may **start** to explore these ideas by listening to the resonance which those words create in ourselves in our every day life and by exposing ourselves to the great works in art, literature, and theater of other human beings, who have succeeded to capture their self-observation in their work.

If we can see that the experience of a person described in, let us say a play by Arthur Miller, is **our** experience, we start to participate in his play and communicate with the mind of Arthur Miller, with the characters of his play, and representatively with the consciousness of Mankind.

Somehow, we must be deeply affected by those ideas from within ourselves. But ultimately we must be attentive to our own thinking, sensing, and acting in our every day lives. Then we may learn to trust our perception and our honesty and ability to distinguish between right and wrong. That trust involves an existential risk and is neither safe nor secure, but it is necessary for us to become who we are **also** in a reality. This becoming is the unending process, which transmutes ideality into reality, and, by creating new realities generates new possibilities for such **transmutations and transformations**.

We come to regard Man as the non-mechanical link between an immensity of possible being and its free realization in a particular reality.

That same freedom and creativity **can** make Man **consciously aware** of his intrinsic relationship with all nature, with anything that exists and enters his domain of SAT. His possibility for understanding together with his metaphysical freedom make Man responsible for the reality which he creates.

That is, Man does not merely bear responsibility for phenomena²⁹⁴ within a reality according to its rules but also for the rules themselves, i.e. for the creation and transformation of realities. S/he bears responsibility for truth in reality, the greatest of which is the insight that **truth is not reality**, but that reality depends for its always limited sanity on non-certain truth. His responsibility for that cannot be derived from relatively fixed ordering principles of the *intellect*²⁹⁵ alone but must come from the realm beyond reality, the timeless world of truth and ideas. The responsibility is itself creative and free.

Loosely speaking, Man is responsible in this sense only to *her* conscience, which is a representative of the whole. Or, using another metaphor, Man is responsible to the Goddess, who is not separate from herself or from Man. It is this **metaphysical responsibility**, transcending all human realities, which gives meaning to expressions of always limited law and order in a particular reality.

Man is slow to learn the crucial distinction between certain knowledge and other non-certain thinking and sensing. To be properly guided by non-certain ideas requires an existential and intelligent whole attitude, and that attitude is the proper guidance. This is **honesty** which does not fear communication and which allows us to discern arbitrary conditions and pleasure-fear motivations from subtle sub-certain ideas which have their source in perception. An honesty of this kind is an awareness and sensitivity which links good intentions with critical thinking and responsible action.

When we try, for instance, to implement the idea of freedom in the form of a democratic institution, we are guided by our good intention to bring about **freedom for all** in a given real society with all its historical constraints. But the particular form will always fall short of our intention, and our sense of what is reasonable and just will have to keep us from going too far astray and help us to keep improving the relevant laws. There is no perfection in reality.

It was the intention of the **Declaration Of Independence** and the **Bill of Rights** to set every American citizen free. But it has taken two hundred years to find the laws which help enforce that freedom, and still, our freedom is constantly threatened exactly because there is not enough will to honestly reflect and question.

5.2.1.1 NECESSITY OF COMMUNICATION

When we try to change realities how can we know that we are changing in the right direction? An exclusively cognitive approach to this question would again be inadequate, which precludes the possibility to **know** the right direction.

Our consciousness is divided because of the implicit subject-object split between thinker and thought, and we reduce actuality to thing-objects for the purpose of creating understanding and order. **But the understanding and order which we create is never the order of What Is.**

²⁹⁴) For the correlation between phenomena and aletheia.

²⁹⁵) "Verstand"

But as long as we are aware that the world which we create in that way is functional and not absolute, we can take existential decisions for and against a particular form of a reality without harming the sense of a deeper wholeness. It is the transgression to unreality which creates confusion, and among the most dangerous unreal thoughts is the destructive concept of a human being as a thing-object only.

To think of a human being as a thing-object **only** denies the essence of what a human being is. Such a belief leads to ever greater solidification of the ego and its unreal world. A consciousness which regards other human beings as things does not listen to its own freedom and separates itself from its own source. Through this mechanical act it makes it almost impossible for itself to listen to its non-conscious intelligence and to communicate with other people.

What is true for an individual is also true for a society at large. The ego of a society is known by many names: patriotism, nationalism, racism, ethnic pride, genetic superiority, etc. The relationship between self and ego is like the relationship between a necessary organizational centralized structure and its confused ideological counterparts.

The very concept, of Hegel and Marx for example, that the purpose and goal of history and society are knowable objects of rational study, implicitly treats reality as truth, and a human being as a thing only. This allows again the same basic confusion to enter society as whole.

5.2.1.2 THE ORIGIN OF FREEDOM AND TRANSCENDENCE

In my thinking, a **human being is in himself or herself source, subject, and object of freedom and transcendence**, an integral sub-whole of *What Is* in the deepest (creative) sense of the word. Freedom and transcendence are not created in or by human consciousness. There they merely are adapted to a recognizable form. The fundamental ideas of truth are integral movements of *What Is*. He or she contains or is the free potential to be free. That is, all the conditions are there to be free, and this free potentiality is qualitatively different from a conditioned potentiality which requires that certain mechanical conditions be satisfied before the potential can become actual and real. An acorn is a potential oak tree. All it needs are a proper soil, water, and atmosphere. Given those conditions, the potentiality will become an actuality and reality as a matter of **necessity or probability**. In the case of the potential for a human being to be free, all necessary conditions are satisfied by the simple fact of being human, but yet, there is ***no necessity or even causal method for him or her to become free***. To become free through any observable process would be incompatible with that freedom. Thus, in the case of the free potentiality of a human being we talk about a **metaphysical transformation**, in which the human being becomes who he or she is.²⁹⁶

Through this and similar rational arguments we may get an intuitive feeling for a truth which is beyond logic, but we should pay careful attention to our thinking, or we fall for the conclusion that such reasoning proves the idea behind it. I mention this specifically here because it illustrates my approach to these questions throughout the book as an attempt to communicate rationally. To establish a meaningful communication, the utmost care and attention of the reader is a necessary condition.

²⁹⁶) Friedrich Nietzsche: "Werde fort und fort, der der Du bist," "become, again and again, who you are."

5.2.2 ANIMALS AND HUMANS

Let us try to better understand the special role of human beings through a brief comparison with animals. From a mechanistic biological point of view Man is merely a sophisticated animal at a high stage of the evolutionary ladder. But any mechanical and well definable distinction between Man and animal will ultimately break down and be replaced by a more sophisticated differentiation, which in its time will give way to another meaning possible in another reality.

I propose to consider that the relationship between animals and human beings is to a high degree a metaphysical one, which is non-existent for conventional science, but without which even science would be without meaning.²⁹⁷ Such meaning can only be comprehended through metaphysical thinking, a thinking which is non-certain. The intent of such thinking is not to provide a cogent scientific or super-scientific theory. That would be another form of unreal thinking. Its intent is to create meaning for existence and transcendence, shared by animals, humans, and all sentient beings.

In many realities, including those dominated by Biblical thinking, animals appear to be separate. They are pets and/or serve as food. In that thinking Man is typically the master of the earth, and as a professional herder, he certainly is the master over life and death of all domesticated animals. Animals which cannot be domesticated can be hunted and killed at our discretion.

Figure 55
NANDI, Ellora, India



In Asia, on the other hand, we have the idea of cycles of reincarnation through which all sentient beings go. They advance to higher beings or decline to lower ones, based on the Karma accumulated in past lives and the present one. **We even have the Buddhist idea that animals can be liberated, reach Nirvana, just as humans can.** In that tradition, the first beings to listen to Buddha's sermon were 12 wild animals. Honoring that event they became the animals of the Chinese calendar.

So, if animals can be reincarnated as humans and are part of the eternal wheel of death and rebirth, their status in such a reality is different. This metaphysical attitude does not know the fundamental separation between animals and humans accepted in the West. In addition, it eliminates the concepts of metaphysical superiority or victimization among groups of people. (At least, those

²⁹⁷) See also the discussion on the 'wild' and 'early' consciousness, in section 4.3.3.2 "*From Creature To Creator*" on page 276.

ideas cannot be defended or sanctified through holy books. But unfortunately, most of this metaphysical respect for animals has been lost in the common realities of Asia as well.)

Still, if we take this respect for animals seriously and I find myself born into some existence, then this is the result of my accumulated Karma. Nobody except me bears responsibility for this. The negative side of this thinking is that it tends to create a rather passive and fatalistic attitude in reality, which has its drawbacks.

In India the highest energy is Shiva-Shakti. The Gods are very closely related to animals. To wit, Ganesha is the elephant-son of Shiva and Parvati. He is a God of wisdom and remover of obstacles, depicted with a prominent belly, four arms and an elephant head with one tusk. He rides on a rat. Nandi is the ancient sacred bull who held watch over the passionate love-making of Shiva and Shakti (Parvati). Shakti's mount is a lion, and both Shiva and Shakti are often seen in the company of cobras. The fish, the tortoise, the boar, and the lion are avatars (free incarnations) of the God Vishnu. The elephant, the rat, the cows, and many other animals are sacred animals in one area or another of India. They all are being revered to some extent. India is basically a vegetarian culture with a deep seated respect for all animals. The Jains go so far as to protect their mouths with a cloth, for fear of inhaling an insect. All life is sacred for them. They sweep the ground in front of themselves, lest they might step on a bug and hurt it.

Christian religions have their allegories and attitudes about animals as well. In the Bible we read in the Exodus that Moses was asked by God to cast an image of a fiery snake in bronze. Whoever was bitten by a snake should look at the bronze image and would not be affected. At that time the old tradition of the snake as healing animal (representative of the Mother Goddess) was still alive. (This incident took place after the massacre around the Golden Bull or calf!) Animals play a symbolic role in the New Testament during the birth of Jesus. He is born in a stable surrounded by domesticated farm animals. This is no accident. The mentality of the herders was a domesticated and domesticating mentality. Anything wild was basically abhorrent to it. This mentality is still prevalent among hunters, and ranchers. The attitude is: *"If you cannot control and use it, kill it."*

In a later story of the New Testament Jesus treads on the snake's head in the desert. The snake has now become identified with Satan, the Devil, who has horns, just like the sacred bull or deer of the ancient tribes of Eurasia. The devil resembles very much a Faun or Satyr, known for their lasciviousness and sexual prowess, symbols for the uncontrollable senses. Maybe the changing images of the Asian-Indian versus the Biblical cultures allude to the psychological struggle between the Aryan-Semitic herders and the earthbound 'pagans and heathens,' who revered the Mother Goddess and all her plants and creatures. Patriarchy against matriarchy.

How could we describe the difference between animals and humans in metaphysical terms? One such difference lies exactly in the human capacity for true metaphysical thinking, which is based on the human **potentiality** of intelligent, self-reflecting, and self-suspending thinking. It offers Man - and Man alone **as far as we can tell** - a fundamental freedom and creativity through which he can change and transcend outward and inward living conditions, i.e. our realities. When we talk about the relationship between animals and humans I am reminded of a statement by Nietzsche :

"Man is a rope knit between animal and man-beyond, a rope over an abyss. A dangerous transition, a dangerous on-the-way. What is great in Man is that he is a bridge and not an end: What can be loved in Man is that he is a transition."

I have phrased the same idea in a more universal framework as: "*Man is a betweenness.*"

We may look at this first betweenness - our *docta ignorantia*²⁹⁸ - as the dialectic harmony between knowing and not knowing, where I use the notion of 'harmonia' in its original Greek meaning as a **communion between opposing forces, in which the harmony creates and supports that union (oneness)**:

When it comes to fundamental ideas, we can know that we don't know. If we think we know, we don't know. We do know, when we know, that we don't know, but only if that latter knowing is aware of its limitation and potential. This wisdom goes back three thousand years and was expressed in the Upanishads. Our knowledge helps us in our realities. But simultaneously, knowledge defines and binds us. We can remain free of it, if we know also its fundamental limitation.

A non-human animal represents a different kind of harmony. In our model of *SAT* we can describe the functioning of any being as a combination of sensing, acting, and thinking of all levels. **The difference between an animal and a human being can be thought of as a difference in our respective order of unfoldment.**

Thus, I would say that an animal, a mammal to be more specific, can think, sense, and act similar in many respects to the *SAT* of a human being. However, the animals' thinking process does not seem to be able to divide and suspend itself. It does not create a self-consciousness with the possibility for knowledge with certainty and for creative thinking. We have seen that such knowledge is part of the self-negating power of thinking, through which we are also able to consider and realize ideas of freedom and oneness, through which we become universally responsible. We are much more conscious and free creators of realities than animals. This puts us 'closer' to a general creative intelligence, but our capacity to create is matched by an equal capacity to separate ourselves from that intelligence, which is what usually happens. We should be aware that we insult the animals, when we liken people's atrocious and inconsiderate behavior to animals. Expressions like "dirty pig," "stupid ass," "slimy snake" merely reveal our profound ignorance about animal behavior. In a metaphysical sense many animals are superior to a great number of human beings. And let us not forget that we share a great number of genes with animals, plants, and bacteria.

Nietzsche's word of Man as a bridge is very fitting to describe that situation. We are not **on** a bridge from the oneness of the animal world to the freedom of a human being yet to come, but we **are** that bridge or transition. I trust that the creative thinking process of Man is the manifestation of a general intelligence of freedom and oneness, which we may call Goddess. If we deny the idea and demand contained in that relationship, we bind ourselves to an ungrounded limited reality which has little meaning.

Animals function as integral part of the whole, from which they do not separate themselves as deeply as we humans through their thinking process, because they cannot do so. The material structure of their brain does not **seem** to allow it.

Thus, their oneness is different from the oneness of a **self-reflecting** human being. The latter is a oneness of a different order, a challenge and appeal of freedom, which we may choose to ignore or suppress. The state of unfoldment of a highly developed mammal - like the dolphin or chimpanzee - is therefore closely related to the wild oneness of a human being.

To speak in terms of the helix of unfoldment or of the triadic model introduced previously, we are on different 'locations' on the unfolding pattern. We are all integral parts of *What Is*.

²⁹⁸) Nicolaus of Cues: "Learned Ignorance."

Accordingly, there is no **absolute** difference between animals and human beings, but we represent different degrees of oneness, freedom, and harmonies. Human, mechanical thinking **can** think about animals, God, and human beings in terms of **things** and pure objects exclusively. But this knowledge is empty illusion, if it is not embedded in the wisdom of our oneness with the highest ideas. If we, as human beings, suspend the mechanical 'knowledge' of the world for a moment, we can see our profound kinship with all human beings, with all animals, nature, the whole universe.

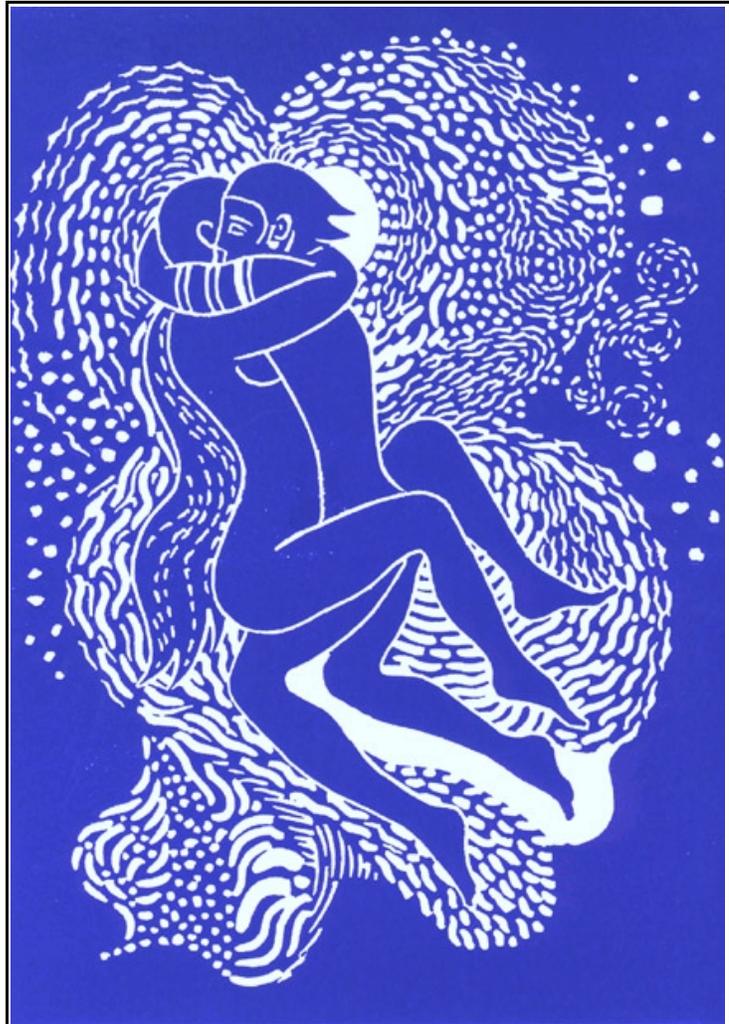
Being integral parts of the whole, the principle which should govern our relationship with animals cannot be much different from the principle which should govern human relationship in general. The one universal intelligence becomes - in its manifestation through human beings - the appeal for the one universal relationship, responsibility, and morality.

In communication with other human beings we find ourselves as *existence in transcendence*. With respect to that manifest transcendence Kant's **formal principle** expresses the truth:

Never treat another human being as an object only, as a means to some end, but always (also) as an end in himself. This principle holds true with respect to all with which we can enter in such communication, including animals, and all of nature. The divine spark of creation is in all.

Wherever we truly communicate there is wisdom and compassion, that is, we love, and in that relationship of intrinsic oneness among human or any sentient beings our thingness is in suspension.

Figure 56
LOVE, Linocut by M. Heising



5.2.3 LOVE, EROS, AND SEXUALITY

Another charming little story is told about the two divine Indian lovers Shiva and Shakti. Once Shiva made a teasing remark to Parvati about her dark skin²⁹⁹. Parvati thought he did not like her any more and became terribly distressed. So, the two lovers, who are truly one, separated for a long time during which both were totally depressed and unhappy. When they finally reconciled, they had a splendid honey moon, during which they made love so passionately that in reality a thousand years passed. Their love was so intense that the sweat from their bodies rose to the skies and turned into the stars of the universe. During all the kissing and caressing and loving Shiva's faithful bull Nandi, was standing watch over them, thus becoming a witness to all their frolicking games. So amazed and happy was Nandi about all the wondrous things he saw that eventually he talked about the divine secrets of love. These secrets were finally revealed in the **Kama-Sutras**³⁰⁰.

The Indian attitude (during a more enlightened era) towards love and sex, played out in this story, shows in sculptures and paintings gracing the walls of numerous temples. Just like with the Greek Gods, divine spirituality and sex were not at all mutually exclusive in the India of Shakti, the beautiful Goddess. **Love, eros, sex are the creative, generative, and mechanical manifestations of the deepest powers of the living universe. They find their culminating metaphysical expression in the symbolism of Yab-Yum.**

When we are in true communication with another (sometimes human) being we share thinking, acting, and sensing on all levels of existence and transcendence. We love. And as human beings we may feel an energy of affection for others similar to an energy of longing for oneness. Through thinking we can attempt to fulfill that longing in positive philosophy and religion; but without a direct participation of sensing and acting, i.e. the participation of the whole physical human being, that attempt is very difficult. It seems that such **longing for oneness, which includes physical, mental, and spiritual union, is one of the fundamental positive energies in human existence and possibly in the existence of all living things, which is why I characterized this longing as betweenness and as the energy of eros (Schelling).**

On the most abstract metaphysical level eros is the attempt to reconcile nothingness with oneness by molding them into one. Simultaneously, this is also the energy to create the many out of the One. In the Yab-Yum symbolism, the two are one and nothing, and they are the germ for new creation. One and one is zero, one and one is two, and one and one is three. This is rationally impossible, but it is the truth of **What-Is**. On a less abstract level eros, love, compassion, wisdom, care, and affection express a similar energy and are metaphors which can evoke a profound sense of oneness between a person and the 'object' of his or her feelings.

We want an all-oneness in reality, but we are able to see that the act of mechanical wanting creates (in this spiritual area) already an insurmountable barrier between ourselves and what we want. This is another example of a dialectic tension whose manifestation is the whole of human consciousness. In this particular case the movement of wanting oneness is most beautifully enciphered in the dialectic notion of aloneness which actually means all-oneness.

²⁹⁹) Parvati is also known as Kali, the dark one.

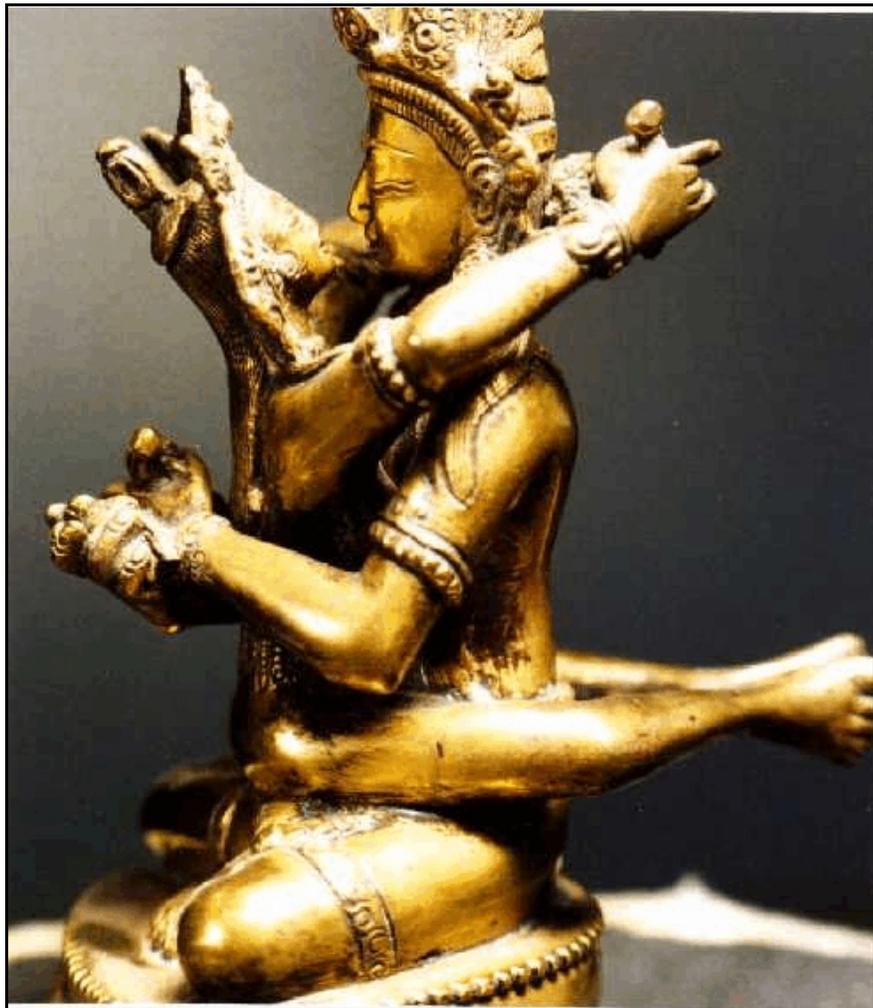
³⁰⁰) Kama-Sutra by Vatsyayana, 5th century C.E.

In common English the word *alone* has come to signify a state of separation and loneliness, whereas its meaning is *all-one-ness*.³⁰¹ It is an example illustrating how mechanical consciousness can use a non-mechanical notion, and through a lack of comprehension turn its meaning around. If we are sensitive to language, we are able to hear an undertone in the word alone, an undertone of beauty, longing, and sadness, which points to the spiritual meaning of the notion and to the spiritual and dialectic nature of the human mind.

For the mechanical self the notion of all-oneness signifies something like the conglomerate of many separate parts

which may work together according to an outside plan. But nevertheless this self senses at some levels that there is more to this all-oneness, something rather valuable and desirable. This sense can get translated into an emotion related to self-pity, a feeling of deficiency, with which the mechanical self identifies when it declines to an ego. This emotion can then become a kind of pain and is given the name loneliness. The metaphysical sense of this loneliness (a kind of existential suffering) can be regarded as a warning, which signals to the self that something is out of a proper order. If the self then pays attention to that pain and starts to see its meaning, the ego is being suspended and there is an increased possibility to correctly perceive some disorder inside or outside of oneself.

Figure 57
VAJRADHARA AND VAJRADHARI, 2, BRASS



³⁰¹) The same holds true in German with the word “*allein*.”

Human thinking and knowing which wants to realize oneness, i.e. **have it in a reality**, must eventually comprehend that such an achievement is impossible, and that therefore a desire for it leads to confusion. In that realization we, the mechanical self and ego, may despair and sink into the abyss of nihilism or go to the other extreme of romantic superstition, or, if the mechanical self dissolves through our suffering, we may mature and gain the strength of compassion in the liberation from our self-created prison.

Figure 58
VAJRA-SATTVA AND VAJRA-DHARI



The search for oneness with a lover of the opposite (or desired) sex is quite similar to the search for oneness with the God or the Goddess, who are ultimate ideas, expressions, and forms of one's own soul. The search cannot be successful as long as one projects the longed for object to the outside. The projection to the outside is part of the prison, from which we need to be free. There is no outside or inside, nor is there isolation or oneness. But Love Is.

5.2.4 LOVE-EROS, AS A TRUE FUNDAMENTAL PRINCIPLE

If such a breakthrough occurs, we have reached a kind of reality-transcending oneness, and ideas like *love and longing* take on a new creative meaning.

There can be moments of love in which there is no subject-object relationship and the self is suspended - we forget ourselves - in an ecstasy of one-nothingness or all-oneness. That these ecstatic moments are also possible in the sexual union between human beings is one more mysterious indication of the oneness of body and soul. These

moments are like the moments of creation in which we leave our mechanical reality and self behind. Such moments can become true in the most unexpected ways³⁰².

They are indeed highlights in any human life and have an erotic component in the sense of actually joining us with highest conceivable ideas, which escape our conscious understanding. In the actual loving and sexual tenderness of two human beings, which can be regarded as a physical

³⁰²) For more on Vajrasattva see section 7.2.1.2 "Shiva-Shakti and Yab-Yum" on page 481.

cipher, there are moments in which the distinction between the lovers' sensing, acting, or thinking can be suspended. And in that act of love a 'new' human being can be created, both physically and spiritually. Such love is powerful in its freedom and oneness. It transcends all realities and differences, be they of nationality, of race, of status, of age, or of sex. In Judeo-Christian thinking the distinction between pure spiritual love and impure physical love has been made, in an arbitrary and dogmatic fashion, following the equally arbitrary and unsubstantiated separation between the impure body (matter) and the pure mind (spirit). The proper distinction however should not be made between physical and spiritual but between mechanical and compassionate-loving (creative). The spiritual 'love' of a person to his God can be just as mechanical or non-passionate as the physical love between a prostitute and her customer. The 'impurity' is always created by improper thought, the body (sensations and actions) or matter is never improper or impure. Passionate or compassionate sex or love have always been recognized for their innate uncontrollable energies. In 'primitive' societies sex, orgies, orgiastic Dionysian feasts were used to set those energies free, and to channel them into good use as much as possible.

But in modern times, and through all times, there are people who find love and who are able to express it in one form or another. The longing for love in any of its many disguises and magical spells is present in many modern films and novels. It has been an essential ingredient of poems, songs, and tales throughout the ages.

5.2.4.1 LOVE AND EROS, WEST AND EAST

In some variation of Tantra, the left path, the priestess helps the adepts to reach their spiritual goal of liberation from the ego, by practicing sexual intercourse with them. The practice of the most desired things, but also of the most dangerous, feared, despised, and loathed things, can help the mind to learn how to pay attention to the self's responses. The most enslaving and conditioning habits can be revealed as products of our conditioning, i.e. products of our thought. By comprehending this process of habit formation, one can become free. This is the basic concept.

In Tibetan Buddhism the **dialectic power of eros and transcendence** was sublimely incorporated into spiritual teachings and has found a most sensuous and spiritual representation and cipher in the loving embrace of Vajradhara with his "Shakti", the Buddha with his consort, Yab-Yum. The beauty and quality of this statue can speak to us Westerners directly across the time and space which seems to separate our cultural heritage from each other:

The male God, representing compassion (oneness) and meditative inactive repose sits in the Lotus position, solid, innocent, impenetrable like the toughest diamond (Vajra), immovable, and immersed in deep contemplation. His counterpart, the **female principle** of action (betweenness) and wisdom (nothingness and openness), is the energy which gets the universe going and keeps it going. And she destroys it with the same dialectic between glorious passion and wrathful annihilation. She sits on the God's lap, in sexual union and bliss (mahasukha). Her legs encircle his waist, and her arms embrace his neck.

The oneness of fundamental opposites is here represented in a figure, metaphor and cipher, which itself is capable of evoking the dialectically opposed feelings contained in the sexual union between lovers, the deepest emotions of love and passion, of desire and bliss, of pleasure and fear, and in their idealized blissful union the abandonment of ego.

Every human being is of course well aware of sexuality and love and the aspects of lovemaking, at least theoretically.

This described state of Yab-Yum, is the union of opposites in dialectic dynamic mutual suspension; it is the oneness-nothingness-betweenness of the Buddha with his female consort. In

Figure 59 Vajrasattva-Vajradhari



Indian philosophy this symbol represents the creative female energy of Maya-Shakti, perfect unifying blissful embrace (betweenness) outside of time energizing the whole male-female energies. Vajradhara is shown here in union with his female counterpart Vajradhari. He carries the crossed over double vajra, she carries the vajra-chopper and skull cup, as symbols for their victory over ignorance and ego. The dual appearance of her and him is merely that, appearance. The truth of the Yab-Yum statues is in the union and oneness of the two quintessential opposites, male and female. Just like samsara and nirvana appear to be different to such an extent that even some Buddhists are still engaged in finding the path to nirvana, so appear the two lovers to be two different entities in union. **But she is an aspect of the oneness as is he; she is he and he is she.**

The yab-yum metaphor is the most powerful teaching instrument of religion and philosophy ever devised to draw attention to the futility of seeking a path from here to there, from mechanicalness to creativity. The

illusion or samsara is a product of mechanical thinking with its possibility for certainty. Only if this thinking relinquishes voluntarily its dominance over all of thinking through self-revealing insight, only then can the truth of the oneness between the apparent opposites be seen. **The thinking caught in the illusion of duality is the essence of the self and ego.**

Zimmer writes:

"As a symbol of the Absolute, which engenders and sustains the phenomenal world, Vajradhara-Vajrasattva is represented seated on the lotus throne. This lotus having been originally the exclusive sign and "vehicle" of the goddess Padma - mother or yoni of the universe - it is symbolic of the procreative power (shakti) of the immortal, adamantine, eternal Substance. Thus, a Buddha on or in the lotus, symbolizes the essence of enlightenment as it permeates and sustains the universe of Time. Scarcely could the ultimate identity of Eternity and Time, Nirvana and

*Samsara, the two aspects of the revealed Absolute, be represented in a more majestically intimate way.*¹¹³⁰³

5.2.4.2 MYSTERY OF LOVE AND SEX

It is almost needless to emphasize that the physical act of sexual intercourse is most often merely the result of a mechanical pursuit of pleasure and/or a hormonal disposition, and has generally little to do with love. However, even in the most mundane sexual act, there is always a spiritual component present, so it seems, because sensations go deeper than any control by the ego or the self. And like with any human action, the sexual act can be abused and lead to confusion, unhappiness, and despair. The biological energy, which draws people together to unite their bodies in sexual pleasure, has an urgency and power to it which can overcome all barriers set up by thought and convention. Thus, sexual activity has always been, and will always be a threat to authorities and institutions of sociological power. In the sexual act the whole being can be affected at the mechanical, generative, and creative levels of sensing, acting, and thinking. People are the most vulnerable in this situation. What is happening here is one of the most uncertain and unpredictable actions in human life. The spiritual birth and death is possible in this act. The creation of a new life, a baby, does unfortunately not require any kind of love and affection.

No pursuit of pleasure alone, can lead to a full-fulfillment, because mere pleasure is empty in its nature, and mostly controlled by mechanical *SAT*. As such, the pursuit of sexual pleasure is not qualitatively different from the pursuit of any other pleasure and satisfaction. (One should bear in mind that no pursuit of anything can lead to full-fulfillment. Fulfillment must include a reality-transcending component. It seems however that behind the pursuit of pleasure is always the more profound energy of the human spirit which senses the possibility for oneness. This oneness in a sense is the ultimate pleasure, in which pleasure and therefore also the self and ego can be transcended. (Freud's *Eros and Thanatos*, Love and Death, and '*la douce mort*',³⁰⁴ come to mind.)

Oneness and Nothingness are One-Nothingness in ecstasy.

But the sexual act between people does differ from other pleasures. Apart from the intensity of pleasure the difference is that there are human beings involved who 'communicate' with their bodies and senses on levels, which escape the mechanical consciousness altogether and which cannot be separated from the whole human being. In many respects sexual intercourse is probably the highest kind of fulfillment a great number of people will ever reach in their lives. What happens in such an act is only between the people involved. No church, religion, organization, or law should be allowed to interfere with and/or control this most profound humanness.

Sex without sympathy, compassion, affection, or love violates our transcendent human nature and leaves a person in confusion and pain, which is felt consciously or subconsciously. Actually, any intimate encounter and relationship with another human being where those attributes are missing violates human freedom and transcendence. In other words, it is not so much a question of what people are doing but of how they are doing it. There can be as much or as little dignity and affection in the acts of a prostitute as in those of a priest, a mother, or a pope.

Sex is often another manifestation of human conventions, in which people deal with each other to satisfy their own appetites, and nothing else. Wherever such an attitude is the exclusive rule

³⁰³) See Heinrich Zimmer, ZMS, page 146.

³⁰⁴) Sweet Death

in a relationship, there is evidently neither communication nor love, whether people are married or not. (The expression 'marital duty' is an insult to all lovers and people of a free mind.) The state of separation and fragmentation is strengthened in such a 'relationship.' But the pleasure and love which people experience in sexual contact with each other can be as genuinely rewarding and beneficial as any other form of pleasure, in which there is an affection for each other. Pleasure without affection, sympathy, or spirituality is empty and not worth much. But pleasure does not necessarily exclude any of those 'feelings', on the contrary, it can enhance them and give them a most profound meaning.

The Christian (Catholic Church) argument that sexual intercourse is justified only for the purpose of reproducing the species but is a sin otherwise introduces an unnecessary absolutist element into human relationship which can be sacred by and in itself, not because of the blessing of a church. Apart from the blatant arrogance of a patriarchal institution, this attitude has created a widespread dishonesty towards the issue of human sexuality and pleasure of any kind (any pleasure is a pleasure of the flesh or senses). By instilling a feeling of guilt associated with sexual desire, sexual thoughts and acts, any institution gains power over those human beings who submit to that guilt feeling. Guilt is probably the fastest and most effective way to create and maintain an ego in a person, and to control him or her ever after. What could be regarded as sin - as missing the mark - is sex without care, affection or love for the partner, be it for reproduction or for pleasure. The ultimate sin is to create conditions in people which allow their egos to establish themselves and to stay rigid and solid. **Religious organizations excel in this sinful behavior.**

Sexually inexperienced and immature people have great difficulty finding the common ground of sexual desire and compassion for the partner. But we all start without sexual experience in our lives, and without entering a sexual relationship we can evidently not mature in that area. So, failure is almost built into the system. It does not help anyone to put taboos on sexual expressions in literature, film, or the arts in general. The fact that there are so many sexual taboos in all societies indicates that those societies as a whole suffer from severe **sexual frustration and repression**, an altogether unhealthy and unfree situation, conducive to human violence.

Exploitation is the abusive treatment of people as if they were only thought-things, as if they had no spirit or mind or body, which form a sacred whole. Such exploitation of people is a consequence of the ego. The ego denies the non-certain spirituality of Man and Woman, with his or her freedom and dignity. **Part of this dignity is the pursuit of pleasure.** When people love each other, they may or may not decide to enjoy their sexuality together. The question is: "**Do people love each other, or do they abuse each other**"?

Who wants to judge?

5.2.4.3 HOMOSEXUALITY

In this context it is also clear that the physical aspects of being male or female are quite irrelevant. Shiva and Shakti are the same one. Sexual and erotic union is rather more a mental and psychological, or even spiritual, activity than a physical one. Thus, sexual love is not much different whether it is between men and women, women and women, or men and men. The psyche of a woman can be manifest in the body of a man and vice versa, the psyche of a man can be manifest in a woman. The fact that in many societies throughout history the suppression of women by men brought with it a vilification of homosexuality and lesbian love is another indication of sexual

confusion. One needs to be reminded that in the Greece of Socrates, homoerotic tendencies were very much en vogue, less so than the frequentation of hetaeras, the call girls of the time, many of whom enjoyed a high social status.

The great poetess Sappho, celebrated by Plato as the tenth Muse³⁰⁵, who lived on Lesbos around 600 B.C.E., was famous for her love poetry. She was widely recognized as the best lyricist of antiquity. She worshiped the Goddess Aphrodite with spirituality and eros, in the sense I use the word. Her own name and the name of the island of Lesbos became representative for the love between women.

5.2.4.4 PORNOGRAPHY AND SEXUAL OPPRESSION

Pornographic, licentious, immoral, obscene, indecent etc. are typical words describing the display or use of images with sexual connotations. From the graphic descriptions of the naked body to depictions of various sexual behaviors, such words are used to condemn not only the display of sexuality but sexuality itself. **Anything sensuous is ultimately pornographic.**

The condemnation can be regarded as part of the attempt to *demythologize sexuality*, to remove it totally from the sphere of spirituality of Aphrodite and Shakti. Ultimately it may be seen as part of the concerted war on the Shiva-Shakti spirituality, which has been waged since Biblical times from the sides of the Male God religions to the sides of anti-spiritual rationality.

The Biblical traditions found in sexuality the greatest enemy of their male oriented religion. The oriental religions worshiped the Goddess under many names: Isis, Astarte (Ashtaroth in the Bible, Istar, Ishtar), Cybele, Shakti. They represented the oneness of the deep and dark and unpredictable forces in Man. To condemn sexuality was to condemn all these forces and powers. This was in line even with the teachings of Plato and Socrates, who also had lost the connection to their spiritual lives, and sacrificed myths and feelings at the altar of reason alone. Plato's allegory of the cave may well have been one single moment of oneness with truth, after which he forgot where he had been.

In all likelihood, Socrates and Plato, the protagonists of Western rational thinking, were unable to see that underneath the conventional literal interpretation of mythology there was some deep and trans-rational thinking and sensing at work, well expressed by the notion of spirituality.

The best of art involves a strongly sensual component. It reaches its climax in the depiction of love in sex. It has always been easiest to justify such art by portraying the love lives of mythical Gods and Goddesses. On the other hand, such situations offered the opportunity to blend what should never be separate, i.e. sensuality and spirituality. This represents the same dialectic challenge as matter and mind, mechanical and creative, Shakti and Shiva. Evidently, such artistic expressions can create and intensify the desire for sexual activity. Sensations, feelings, thoughts thus evoked, are very powerful and can easily override reason and control, thus threatening established norms and conventions of society.

Isn't it remarkable how well pornography and prostitution flourish in societies in which either conventional norms have broken down, during and after wars, for example, or in countries in which personal freedom is highly valued? In open cities, harbors of the world, influences from all countries

³⁰⁵) The nine Muses, associated with various creative expressions of the mind and senses, were the daughters of Zeus with Mnemosyne (or Musai, which was a very old Indo-Germanic word, possibly meaning an '*erotic oneness between creative thinking and sensing*').

converge and generally prevent the domination of one behavior pattern. After a country has been conquered it is always the women who first establish the physical and then mental connections with the occupying armies. How many more men would have been slaughtered during the wars of mankind, had it not been for the women who were able to appease the conquering armies?

Conversely, isn't it strange that in countries with the strictest moral codes against sexuality and prostitution, women are more oppressed, and without rights and privileges; to be discarded at the whim of a man, father, husband, brother, or uncle?

Sacred prostitution in the temples of Aphrodite provided the link between spirituality with respect to the Goddess and sensuality. In Corinth one thousand prostitutes, dedicated to the temple of Aphrodite, prayed for the city in the war against Persia. To this day in many parts of India, for example in Bombay and Hyderabad, girls are dedicated to the Goddess Yellamma, to become temple prostitutes³⁰⁶. I mention this to illustrate how very different other societies, deeply immersed in the Shakti myth, deal with aspects of sexuality. Before one rushes to judgment of such practices, one should consider for a moment how barbarian and cruel our Western civilized habits of slaughtering millions of animals must seem to a Hindu. Our 'worship' of violence in the reality of our big cities and on the film and television screens is unparalleled anywhere.

In recent years³⁰⁷, the dramatic economic liberalization and the political openness in Thailand has turned its capital Bangkok into a haven for sex. Similar development occurred in Russia and countries of the former Soviet Union. It does seem that freedom, openness to new ideas and other realities, and a decrease in political oppression, go hand in hand with an unfolding of freedom in sexual expression, and unfortunately, also sexual exploitation. However, **freedom from sexual oppression means the opening up of creative channels between our thinking, sensing, and acting faculties**. Under this onslaught of creativity old institutions and realities crumble, which is why such freedom, and any freedom, is so viciously fought by the patriarchs in power, the controllers and beneficiaries of established rules and so called morality.

The reverse seems to be true as well. By oppressing sexual freedom, one can prevent any freedom. And maybe that is at the bottom of sexual oppression all around the world. The desire to control people politically, spiritually, and economically, i.e. the desire to have total control, which is a typical mechanical thinking phenomenon, leads directly to sexual repression. The history of human oppression is the history of sexual control.

More openness in sexual behavior benefits women most, who traditionally have been among those people suffering most under any kind of oppression. One needs only look at the lot of women in Islamic countries, in orthodox Jewish or Christian households, in China, Japan, and even in India. Women have generally no sexual rights whatsoever.

5.2.5 EROS AS WILL TO OVERCOME SEPARATION

The sub-certain relationship of people based on an undefinable affection is an expression of *eros*, which I regard as the **free will to overcome the separation unfolded as and enfolded in consciousness**. Thus, *eros* is a direct manifestation of betweenness and a movement of becoming.

³⁰⁶) See Sinha, TAN page 78.

³⁰⁷) During the last decade of the twentieth century.

I am guided in this approach by the original meaning of the Greek word 'eros' which meant 'a movement towards oneness'³⁰⁸.

Eros originally referred to a God. The Greek philosopher and poet Hesiod (700 B.C.E.) dedicated a song to him as the first and most beautiful of the Gods, created immediately after Chaos and Earth.

There are times in the history of peoples where the attitude towards love and eros finds its symbolic and adequate expression in works of art, poetry, and music. Then, often accompanied by an increasing institutionalization and mechanization of society, the metaphoric arts become more 'realistic,' i.e. they tend to lose their spiritual meaning.

One effect of eros as the sense of longing and loving in human beings is to stimulate the process of imagination, wherein a sensory impression is translated immediately into thinking and acting (not necessarily outwardly). The sight of a beautiful woman or man, for example, can generate a whole spectrum of thoughts and sensations, ranging from the desire for sexual possession to the cipher of love. The **seeing** of beauty in whatever form or the sensing of an inner invisible beauty in any being can have the same transforming effect on a human being like love. And in spite of all the abuse by the commercial media the erotic feelings between human beings can have a similar source and result.

I once heard a man say that when he saw a flying crane for the first time, it was like a very first kiss. This example illustrates the close relationship between beauty, eros, and love.

What characterizes this eros is the sublime affection and mystery which we feel and enjoy in beauty. It can come about through compassion, through the act of philosophizing, through music and dance, through watching a bird in flight or a butterfly sipping from a flower's chalice. In the mind perceiving this beauty there is no division between feelings and thoughts, and though such moments can be quite intense, they are also very subtle in nature. It is a state of great vulnerability. And when is a human being more vulnerable than in his or her sexual activity? This fact alone should convince society to protect, not control, the privacy of such activities by law. Sexual rights of women and men should be written into law.

It is generally made quite difficult in our society to notice anything subtle and pay attention to it. The state of subcertainty is not desirable; it is wimpish behavior.

There is a pressure, particularly on men, to become certain of one's feelings, and if one succumbs to that pressure, one makes them certain, thus destroying the original healing effect of beauty and love. Our society has ever fewer metaphors which would correspond to this eros. What is even more deplorable, words like beauty, love, passion, affection, eros and so on have become the naughty words of our society.

Without a deep sense of beauty, wonder, and love human relationship becomes a technical, 'useful,' and habitual affair. When people have this sense of love, their thoughts, sensations and actions are without "sin "; when they lack this sense, they are missing out on the greatest human purpose. They then miss the mark of human existence and transcendence, they "sin." No religious doctrine can turn the emptiness of a life lacking in transcendence into a life of beauty or wisdom. Many do succeed however to create a life of dependency, fear, and guilt. Scientific theories, social improvements, technological advancements cannot create the sense of beauty in a human being either, even though they may help destroy it. Without that sense there is also no responsibility or

³⁰⁸) According to Schelling's interpretation.

care, and a society becomes inhuman and self-destructive. The epitome of that sense is Maya in her beautiful manifestation as described in the following paragraphs.

5.2.5.1 EROS (KAMA) AS ENTICEMENT TO DANCE WITH MAYA

"THE GREATEST MAYA OF ALL IS WOMAN."

In the Indian *Kalika Purana*³⁰⁹, the ancient teachings of Kali, The Dark Lady, we learn that the first creation is *Dawn* or *Maya*, the woman, beautiful beyond any imagination. Immediately after her, or even with and through her, *Kama*, the God of Love and *Rati*, the Goddess of Desire, are created out of the uncertain recesses of Brahma's mind.

These are the driving forces of creation. Maya symbolizes sensuality and action in a reality, but also the confusion and illusion that can be created therein.

She is the energy as Oneness, Nothingness and Betweenness. She helps create reality and freedom, and thus the freedom to confuse reality with truth, a thought process which denies her own truth as Maya. But her truth is so difficult to grasp that not many are granted the grace to see her **nakedness as truth and her truth as nakedness**. Most of us are seduced by her nakedness as reality and are not able to see anything else. We look at her nakedness and are blinded, instead of seeing her nakedness and becoming one with her.

Neither gods nor men or women can resist her allure. Shakti-Maya, the inseparable spouse of Shiva, is the female form of the same God/dess, and stands for the oneness of male-female, ideality-reality, etc. She tells us that one cannot avoid illusion of reality by rejecting her or it. **One can dance with it, by embracing her in it and it in her**. Shakti is the Goddess of love, communication, daring and dancing. Shiva-Shakti's dance is the great adventure of human consciousness. We are to rejoice with her creation, we are that. We are not nothing, we are not unconscious matter or real things, we are not sub-conscious animals, we are human beings with a consciousness, able to reflect on itself, and in that reflection be free, be one, with Shiva-Shakti. Aphrodite or Astarte are the same love Goddesses, the Western sisters of Shakti, the sensual seducers who entice us to be free and one. They are all primordial manifestations in and of the human mind, expressing ideas which go to the unfathomable roots of humanness.

The oneness of spirituality with sexuality is brought to an extreme by the priestesses of these Goddesses, who can also be Temple prostitutes or '**devadasis**.' This spirituality is well developed in the late form of Vajrayana Buddhism, i.e. Tantra Buddhism. The priestesses of Tantra embody the wisdom of the Buddha and the sensuality and power of his loving Shakti.

³⁰⁹) Supra, page 70. See also section 7.1.1 on page 474. From "*The Involuntary Creation*," ZKC, page 243. Translation of the Kalika Purana by H. Zimmer.

The connection between Shiva-Shakti and Tantra Buddhism is maintained in a myth going back to the eighth century, to the so-called *Paramasukha-Chakrasamvara-sutra* (*Paramasukha* means 'supreme bliss'; *Chakrasamvara* means 'Wheel integration'). According to this *tantra*³¹⁰, the Buddha took on the form of **Shamvara** in order to teach the Tantra sutras to Shiva and Parvati on the top of Mount Kailash at the origin of the Ganges river in Southern Tibet. The teaching is considered the ultimate Tantra of the Mother Goddess. It contains the most developed 'rituals' for reaching Sunyata. Here, both the male and the female are considered to be the Buddha Shamvara. She is also called Vajravarahi³¹¹. They appear simultaneously independent and united, like the dialectic relationship between nothingness and oneness, reality and truth, freedom and oneness.

She carries the typical vajra-chopper and the skull cup, whereas he holds in his twelve hands various symbolic attributes depicting the actions which triumph over ignorance and the ego. His front two arms embrace his consort, the hands holding a vajra-scepter and a bell. His next right hands hold a damaru drum, a vajra-chopper, a trident and an axe. His left hands hold, from top to bottom, the magical khatvanga staff, a lasso, the skull bowl, and a severed head. Each of his four faces is crowned by the usual garland of five skulls and crown.

The *Naro Dakini* and *Vajra Yogini* is a celestial *female Buddha* (an extraordinary tribute to the open-mindedness and intelligence of Vajrayana Buddhism), associated also with the Chakrasamvara Sutra. She manifested herself in an initiatory vision to the great Indian teacher Naropa. Another name of the Dakini is *Sarva-Buddha-Dakini*³¹², quintessence of all Buddhas, the name also given to **Tara**. Naro Dakini shown in the next image (**Figure 61** on page 368) is the **female** incarnation of the archetype Buddha, Shamvara. She is also called Vajrayogini or Vajradakini. She stands in the flying posture with her left foot stomping on a naked woman lying underneath on her back. This woman is the symbol of confused reality, which Vajravarahi has conquered. The Buddha wears a skull crown, and wields the vajra-chopper in her right hand and the skullcup in her left in front of her breast. Behind her crown, on the left side of her hairdo, the head

Figure 60
SHAMVARA AND VAJRA-VARAHI



³¹¹) See the other figure of Vajravarahi on page 369.

³¹²) See Rhie-Thurman, COM, page 299.

of a pig or boar in an advanced state of decay is attached, the symbol of delusion. She is adorned with heavy earrings, bracelets, and anklets, in addition to a garland of severed heads. She carries the

Figure 61
NARO DAKINI (VAJRAVARAHI, VAJRA-YOGINI,
WRATHFUL FORM)



magical khatvanga staff, surmounted by three heads, and a vajra in the crook of her left arm. She is surrounded by an oval flame of fire, and her hair also in form of a flame leaps up to that surrounding fiery halo.

The Dakinis and Yoginis are special female 'half-goddesses' who help the students reach their goal of comprehending and negating their ego. They remind us of the Bacchae, the priestesses of Dionysus in ancient Greece. The term God or Goddess is used very loosely in the context with Buddhism.

There are no Gods and Goddesses in Buddhism.

Figures and statues refer to powers, energies, and actions. According to Heinrich Zimmer, in the Tibetan language the Sanskrit term Dakini is translated as *Khadroma*. 'Kha' means celestial space (*sunyata*) becoming an image; 'dro' has the meaning of walking and moving about; 'ma' indicates the feminine gender in substantive form. Thus, the *khadroma* is a female figure, a 'sky-dancer' who moves on the highest level of reality, i.e. she can move freely between creative and mechanical

thinking, sensing, and acting. Her nakedness means that she is **unconditioned by maya** and is knowledge of highest truth unveiled. The divine females are intermediaries who are each said to have access to a transcendental Buddha and sometimes are direct manifestations of that Buddha. If

her main task is to reveal demonic forces and chase them away, the goddess concerned appears in her wrathful form.

If her intention is to mobilize the erotic, sexual powers of a person in order to proceed towards 'enlightenment,' she will appear as a seductive maiden, Vajra-Yogini, shown in **Figure 62**. This particular figure is a masterpiece of integrating beauty, spirituality, and power in a sculpture.

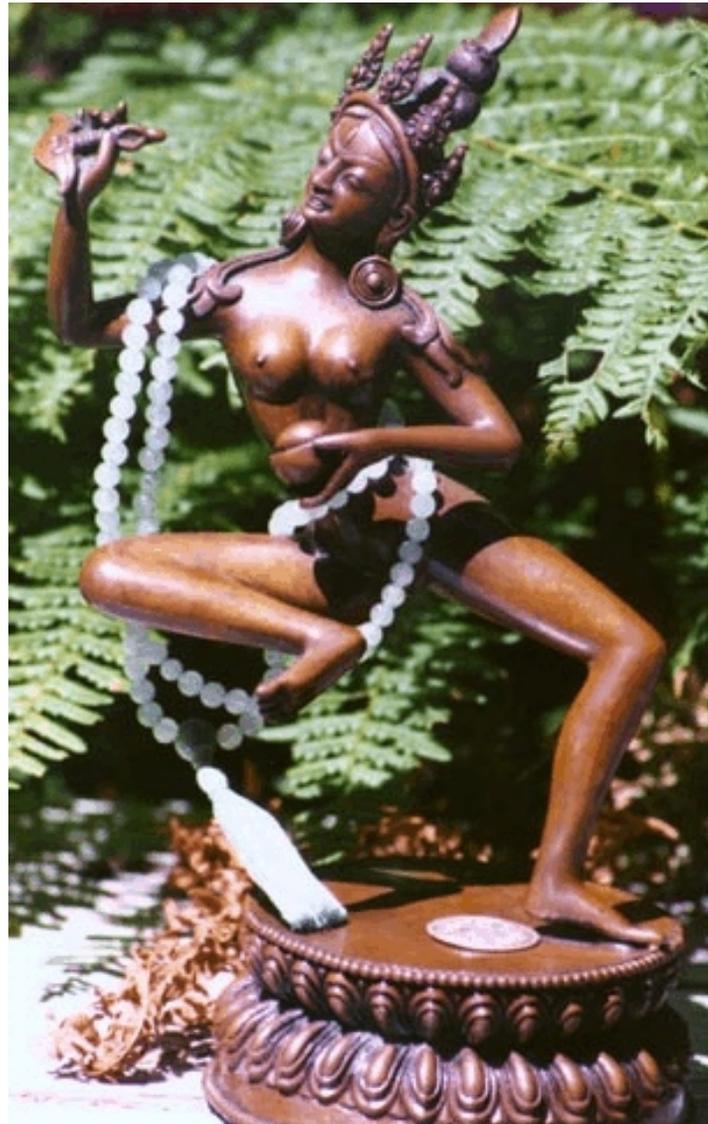
Yoginis and Dakinis show always a posture expressing movement to show how they fly to fulfill their role as intermediaries between Buddha and the seeker of truth, and as a symbol of the specific intense energy which they represent. Far from covering their bodies and condemning sexuality, Tantra Buddhism makes use of erotic beauty, recognizing the primordial creative and female power contained in sensual pleasures. Many Dakinis and Yoginis have been the teachers and initiators of great Indian and Tibetan yogis and sages in the mysteries of Vajrayana teachings. A figure very similar to Vajra-Yogini is the one of Chintamani Avalokiteshvara, shown on the cover and on page xxii and page 2.

5.2.5.2 LOVE IN A MATERIALISTIC WORLD

Realism is a concept, called 'courageous' sometimes by its nihilistic proponents, who reduce love and eros to a mere purpose, another object of mechanical thought.

The fundamental viewpoint of 'realism' lies in the concept that only that which can be logically expressed by thought and measured in reality, is an object, and that which cannot be clearly expressed and measured does not exist. This implies of course that being is only an object or an existence and that transcendence is not, does not exist. The ultimate consequence of realism is an irrealism which deals with the human being as an entirely knowable object. The idea of love, in order to be

Figure 62
VAJRA-YOGINI, BUDDHA, EROTIC FORM



acceptable (objective), becomes a mechanical object of sociologists, biologists, artists, and philosophers alike.

Detailed descriptions of mechanical sexuality start to dominate sensing, acting, and thinking of the individual and of society at large. Love on the other hand, if an attempt is made to differentiate it from sexuality, tends to become an effusion of romantic cliches.

Love and sexuality are part of a holistic intelligence of the human being and are dangerous to any establishment because of their innate power to break with any conventions, rules, and habits. Societies have the tendency to control and subjugate this area of human behavior in order to protect their status quo.

It is quite evident that mankind as a whole is usually absorbed by an unreal outlook on life and love. The practitioners of Freudian psychoanalysis reduce practically all of human behavior to the mechanical aspects of sexuality and its misunderstanding or suppression. The theory of conventional psychoanalysis, particularly in its popularized forms, pretends to provide a proper 'understanding' which it claims will solve human problems. Man and woman as a whole have become the **object** of scientific studies, implying that there is no aspect of the human psyche which cannot be mechanically understood and explained.

The power of reality transcending forces is systematically underestimated. The power of knowledge is vastly exaggerated.

The attempts of such psychoanalysis to actually heal a human being by giving him or her so-called knowledge about themselves and their sexual neuroses (complexes), are symptomatic for a reality which is closed. I don't want to deny that there are scientific insights in Freudian analysis, but what I challenge is the claim that it can understand universal aspects of the human psyche through a **causal mechanism**. In this form psychoanalysis contributes to the fragmentation of human beings instead of helping them to heal.

Such mechanical attitudes are *irrational* belief systems of societies and prevent Man from liberating him or herself from this habitual ego-centered thinking, which does not seem to have changed much at all since time immemorial.

Rational attempts to put love and sexuality on a leash are doomed to failure.

Love, eros, and desire are the most profound and pervasive '*demonic*' forces of the universe, the primary essence of Maya in her manifestations as Kama and Rati, the God of love, and the Goddess of lust and delight. They are seen in Hinduism as the first emanations of *What Is*, of Brahma, thinking and creating never ending and uncontrollable creation. The Gods themselves are not immune to the beautiful girl Dawn, the erotic representative of Maya. They are overcome by lust and desire for her.³¹³ The power of Love affects even the one closest to Maya, namely Shiva, the master ascetic and yogi. In a typical dialectic twist Maya was his wife as Sati and later in another incarnation as Parvati.

But ultimately Shiva and Maya are one as transcendence. Their physical existence is full of power, sensuality, and spirituality, all of which is revealed as their ecstatic play and dance.

³¹³) The same holds for the Greek god Zeus whose 'life story' reads like one long chase and seduction of female beauty. The dialectic oneness and harmony seems to be mostly lost in Greek mythology.

Neither the rational study of love, nor its denial or suppression as a magic force, will avail to anything, when it comes to those ‘demonic primordial forces of creation as Eros and Kama.’ And let us never forget that love and death, eros and thanatos, are complementary pairs.

OMNIA VINCIT AMOR

Love conquers anything.

Kama is the energy of the creative spirit, who later becomes identified with the energy of desire and its fulfillment, thus undergoing a similar transformation as Eros in Greece. The **Kama-sutra** is the famous Indian compendium of physical love making written by Vatsyayana in the third century C.E. Kama is usually regarded as the son of Lakshmi and Vishnu, who are different personae of Shakti and Shiva.

But in the story of the “*The Involuntary Creation*” (see page 70) Kama, the God of Love, emerged out of the meditating mind of Brahma, **immediately after the creation of the beautiful Dawn**, the manifestation of Maya. Both Dawn and Kama emerged out of the mind of Brahma without Brahma’s will or doing.

Kama is married to Rati the goddess of carnal pleasure and lust, the daughter of the wise man Daksha. Kama's animal carrier is the parrot, and he is often accompanied by beautiful nymphs or apsaras (see **Figure 63**). One of the apsaras or yakshis stands on Makara, a monster of mythical significance, which reappears in Tibetan sculptures and ritual tools like the vajra-scepter. Like Eros, Kama uses bow and arrow to shoot love and desire into the hearts of Gods and Goddesses, men and women. No creature is free of his spell. His bow consists of sugar cane, with which he shoots arrows with flowers as heads. He once tried to instill desire into the meditating Shiva who, enraged, burnt him to ashes, thus condemning the world into a darkness without love and desire. Later, on the desperate urging of Kama's wife Rati, Shiva agreed that Kama be reborn as the son of Krishna and Rukmini³¹⁴.

In many churches, predominantly Christian ones, spiritual love is considered to be totally separate from physical love. Spiritual love is divine; physical love and sex is pornographic and can only be tolerated as an act of procreation. Sexual pleasure must be shunned as the fundamental and primordial sin and guilt of the human race.

Figure 63
APSARA (YAKSHI OR NYMPH),
KAMA’S COMPANION.
CONVERSING WITH HER
PARROT.



³¹⁴) See also the picture of *Rukmini* on page 303.

This point of view is in complete contrast to the Asian view, particularly the one implied in Tantra Buddhism, which is really the culmination of the very old Shiva-Shakti ideas, elevated to a level of astonishing insight, which is manifest in the most abstract Tantric and Buddhist teachings, as well as in the most sensory direct forms of paintings and sculptures.

In the sculpture of the nymph shown here, as in other numerous similar sculptures across India, her sexual attributes are particularly pronounced. The reason for the dark color of her breasts and yoni is that, in ritual worship of her sacred powers, they are regularly being beautified and 'polished' with butter and oils, as well as adorned with flowers. The sense of embarrassment or shame which permeates the depiction of the female naked body in Western Christian traditions is completely absent here.

5.3 RELIGION BETWEEN TRUTH AND SUPERSTITION

5.3.1 RELIGION AS IDEA

Having talked about transcendence, it is in place to address the traditional domain of that idea and its institutionalization, i.e. religion. The origin of the word 'religion' comes from Latin and signifies 'a fast binding together,' as derived from re-ligare, or 'respectful conscientious attention,' as derived from religere. We may ask, what is to be bound together and how. In religious terminology one might say that it is the task of religion to establish and maintain the communication between God and Man. I can agree with such a description, if one regards God, Man, and communication as ciphers and metaphors. In mythologies of the world³¹⁵ contemplative and thoughtful human beings have tried to appease their groping mind by giving it some practical insight into the mystery which they felt inside and outside of themselves.

"Who am I? Where do I come from? Where do I go?"

5.3.1.1 THE POWER OF MYTH

As long as the uncertain truth of those myths was felt directly, the dialectic struggle between nothingness and oneness, communicated by the seer and singer to his captivated audience, the mind was at peace with itself and the Gods or Goddesses, who incorporated and spirited the overwhelming forces between life and death. The Gods started to die however in the moment the myths became knowledge and memories. The rational mind could and would start on its destructive analytical mission. It made certain laws where they could be used to control the senses and free spirits. It developed rational theories of plausibility. It tore to pieces and killed those who would not obey the laws and would rather adhere to the uncertain myths of the Goddesses and Gods. Thus, organized religion and philosophy were born.

With the strengthening of rationality, the spiritual and metaphorical ciphers of mythology lost some of their power. The rational self and ego developed more easily in men than in women, so it seems. Beauty and sensuality, eros and love, remained the preferred female domains, rich in their freedom and uncertainty, but with decreasing powers.

³¹⁵) In German the word for mythology is 'Sage' which refers to a speech of great value and importance.

Every age has to find new metaphors for the same mystery whose nature is that it can never be revealed to the intellect.

Oneness, nothingness, betweenness (*NOB*) are the most abstract ciphers to circumscribe the mystery. Within that uncertain circle of our mind, metaphors and ciphers must be given life, if we do not want our own spirit and spirituality, our essence as human beings, to die. The old Gods and Goddesses are not dead. They live in us and through us; we just have to allow them to take new forms, corresponding to our realities. The passage way between mechanical and creative thinking must be freed again and again of the obstacles of dead thought, the prison walls and content of our ego. The *revival of the Goddess* is symbolically the same as the slashing of the ego. Religious organizations and **organized religions** are the institutionalized egos of whole societies and peoples. Just like an individual dies and comes to a new life through the freedom of a new thinking, so must the organizations die, before the followers and true believers can be revived. The transcendence in us, our Goddess, is not in time. She does not *live* in books, theories, or temples.

We are not reviving her.

She is reviving us, if we allow the freedom of our mind to unfold.

5.3.1.2 TRUE RELIGION

The human mind can see what itself is as potential non-certain freedom of all things and as oneness with all being. The fact that we are able to unfold realities, in which we can be free and freely creative, makes us responsible for them and in them. Carrying our oneness, and freedom into our realities we find ourselves confronted with the fact that our timeless idea of oneness demands an adequate form **in time** to which we, living in that reality, can relate in our every day lives and struggles. This demands that we think, live, and work together in free communication through which we can build knowledge and technologies to improve and modify the conditions of our existence.

But all this building and forming requires a trans-real meaning which gives us a direction beyond an existing reality. Thus, we need values to regulate forms of ideas which we can trust together as a community. It is the utmost responsibility of communities to incorporate and develop such values in order to go beyond diversity and various vested interests. Religions and positive philosophies at their best can provide such values. I consider true religion to be the spiritual communication between our limited freedom in realities and our fundamental freedom of the unknowable being.

In the view developed here the idea of a transcending energy with many different names, is part of creative generalized *SAT*- part of *NOB* - which unfolds as creative *human SAT* and which can be perceived in that ideal form through self-suspending human consciousness. The ideas of freedom, responsibility, morality, and so on, are appeal and reminder of that transcendent nature of ourselves.

We are that. *Tat Tvam Asi*. This is very close to the ideas and concepts developed in parts of Buddhism, which does not use the concept of a supreme being or God. **A Buddha or Bodhisattva is every person or sentient being that comprehends the workings of the thinking process with its creation of the Self and ego.** The Shiva-Shakti idea says as much in a less abstract way.

By paying conscientious attention to our thinking we can see (but not necessarily) that, to create order within that thinking, we have the tendency to generalize any knowledge beyond all limits - one fixed idea explains it all - and to reduce knowledge to ever more simple and certain

elements. One could consider the first movement to be a process of infinite synthesis and the second to be an infinite analysis. Both movements seem to go in opposite directions, but through careful contemplation we have seen that they should actually be regarded as one movement of *NOB*. Without insight the first movement leads to a universal belief and mechanicalness, the second leads to nihilism.

5.3.1.3 TRUTH AS NECESSARY CIPHER

The Nothingness-Oneness aspect of all and everything in the world must remain to a very large degree metaphor and cipher.

Our consciousness is part of that movement and can understand, comprehend, and have insight into it, which is itself, but never with complete certainty and never with a complete comprehension of the whole. Understanding analysis is necessarily conditioned and limited by the parameters which allow for certainty about limited things in mechanical space and time. A comprehending and creative synthesis lacks limitation and becomes non-certain, even though its products in terms of rational thought-things may be certain. It remains an appeal from freedom and truth to freedom and truth, from heart to heart and from free spirit to free spirit.

But even non-certain comprehension cannot comprehend the whole. To show why this is not possible, let us assume consciousness could comprehend what it thinks is the whole. In that moment of comprehension it creates another larger whole, because comprehension is part of *What Is* (the whole, holomovement, being), which is not contained in its previous state of having comprehended the whole. Thus, when we actually attempt to comprehend the whole, our comprehending consciousness becomes part of the whole as creative movement, which may encompass all modes of thinking, sensing and acting of all possible orders of unfoldment and enfoldment. But a true comprehension is itself an unexpressible insight and is in fact a self-suspension of consciousness in favor of an attention in which subject and object move as one.

The fact that we can know in a reality with a certainty, representatively expressed by "I exist here and now, and I know," is matched by the fact that this certain knowledge evaporates into nothing, if, in our endless analysis, we suspend the boundaries of our thought-created reality. But in suspending that reality we **can** become aware that this reality is more than we can ever encompass with thinking.

We should bear this in mind, when we compare realities or societies today and through history. A somewhat fair evaluation requires that the evaluator has allowed his own reality to be expanded, enriched, questioned and suspended by the reality to be evaluated. True values in a reality transcend reality. We can find the Mother Goddess everywhere, Shiva-Shakti and Maya are the challenges and dynamic forces in all of us. If we do not see that truth we should not be given the right to question anyone else's reality and lifestyle. For example, the ideas of Karma and reincarnation without which the Indian reality is not thinkable, cannot be fairly evaluated by a Western person who is a true believer in, for example, the Christian ideas of sin and salvation through the belief in Jesus Christ. Nietzsche, after a mystical experience in his retreat in the Italian Alps at Sils Maria, talked about the "*Eternal Return of the Same*," the vision that anything that ever happens will be repeated into infinity again and again. He also talked about *Amor Fati* (love of fate), an idea which comes very close to the Indian and Asian idea of Karma and Dharma. If everything one does will be repeated for eternity, one should put absolute energy behind any action. This implies absolute responsibility for one's actions '*sub specie aeternitatis*.'

Like the idea of Karma, Nietzsche's idea of the eternal return and of amor fati, are moral and spiritual ideas, helping us to answer the question of "What should I do?"

Let us also not forget that the 'Fates' are the three Goddesses, manifestations of **Moirai**, whose powers are even beyond those of Zeus. They are the Greek sisters of Chinnamasta, Maya. To love our 'fates' is to 'Dance With Maya.'

The ideas of Karma and **Amor Fati** are ideas of the existential human mind which is creatively active. As concepts alone in a reality these ideas are reduced to empty rules of "*thou shalt*," which are like the other concepts of conditioning of a reality. They are being used to stabilize societies, but can easily become weapons of indoctrination and control. What is always needed is an awareness of the conditioning powers of reality. Only attention to one's thinking processes can bring clarity. This is required to open the dynamic flow between our existence, the "***I am here***" of this reality, and our transcendence, the "***I am***" of ideality.

To test this one should simply try to say or think "I am" (any other metaphysical idea, to which one can relate will do) and let the sound and meaning of that stated idea reverberate in one's consciousness for a while. Then one should do the same with "I am here." If one's consciousness is subtle enough one will perceive the difference between those two statements, and we can see that by paying diligent attention to our thinking, sensing, and acting we can actually free ourselves from the exclusive prison of reality and can start to enter into communication with the ideal of who we are. But if we try to tie (religare) reality to ideality through concepts and rules of that reality, we interrupt the flow of creative thinking. This is what organized religion represents. (Professional philosophers tend to do the same in their analysis of great philosophical and spiritual ideas.) ***That is, if we transform ideas of transcendence into so-called certain facts of reality we do not pay attention to either reality or transcendence.***

It seems that Man's consciousness must be free between reality and ideality, and this dynamic freedom of the mind may be called intelligence, diligence and trust, which I comprehend to be the source of true spirituality. Out of this sense meaningful values for a society can arise, i.e. values which are not conditioned by a fixed reality, but values which allow that reality to change and develop.

It seems that we are this dynamic and dialectic flow, not only with respect to our consciousness but with respect to our whole being of mind, body, and soul. We then are these values, and this is what gives these values their reality transcending and nourishing power.

If we use inflexible notions, expressions of the mechanical self and rigid ego, to approach such fundamental values, they tend to solidify around the certain and unreal belief underlying such notions and form barriers of confusion, which in turn become deeper and deeper integrated in the structure of our egos and realities.

Our ego-centered worldviews are then being strengthened through concepts which form a rigid belief-system expressing **knowledge** of values of 'a world beyond.' This is not religion but superstition, just like **knowledge of God or his/her will is the height of blasphemy**.

It is the true function of religion to set us free from our irrealities, superstitions, and arrogance. I would then offer a new definition for the metaphors and ciphers of religion:

They are pedagogical devices, appeals, to help the mind hold the oneness together (religare) with the nothingness. This approach is essentially the one taken by Mahayana Buddhism.

Ideas pertaining to such absolute areas to which we can only adequately relate through sub-certain feeling, thinking, and acting become, if we ignore that they are ciphers, irrational concepts, whose connection with the absolute rests in their absolutely destructive power. In such ways 'freedom' can become terror and 'religion' can become collective madness.

When Victorian missionaries first witnessed Asian-Indian worship and rituals, they were appalled by what they saw as 'barbarian,' 'sacrilegious' etc. They had no qualms in expressing their disgust and horror, showing exactly this attitude of a closed mind, closed reality, lack of intelligence, wisdom, and freedom, I talk about.

The Abbé Dubois, for example, writes in his book "*Hindu Manners, Customs, And Ceremonies*"³¹⁶ from around the 1800s:

"It really seems as if most of the religious and civil institutions of India were only invented for the purpose of awakening and exciting passions towards which they already have such a strong and natural tendency. The shameless stories about their deities, the frequent recurrence of special feast days which are celebrated everywhere, the allegorical meaning of so many of their everyday customs and usages, the public and private buildings which are to be met with everywhere bearing on their walls some disgusting obscenity, the many religious services in which the principal part is played by prostitutes, who often make the temples themselves the scenes of their abominable debauchery; all these things seem to be calculated to excite the lewd imagination of the inhabitants of this tropical country and give them a strong impulse towards libertinism."

The Abbé was apparently totally ignorant also of similar religious practices in ancient Greece, well described in 'The Bacchae' by the great dramatist Euripides. The rituals of these priestesses in their celebration of Bacchus-Dionysus were very much comparable to the celebrations of Shiva and Shakti in India. They indeed came from the same source.

Similar examples of ignorance and intolerance abound in the Judeo-Christian religions, which were quite efficient in eradicating the cults of the Goddess and Dionysus in the Levant and the West. Horrible examples of this efficiency and religious intolerance are plentiful in the Bible. For example, when Moses asked the true believers to kill those who still believed in the Goddess (whose sacred animal was the Bull), **they did not hesitate to kill three thousand of their own**

³¹⁶) From Indra Sinha, "*Tantra*," TAN, page 6.

tribe.³¹⁷ The same intolerant ego which kills others also kills freedom and transcendence in one's own mind. By the way, the name 'Bacchus' could be related to a Greek word for 'Bull.'

5.3.2 RELIGIOUS THINKING VERSUS THINGS

Let us examine closer what may happen, when we ask questions pertaining to uncertain meaning. Whenever we ask questions like: "Is there a thing, where, when, how many, why are these things?" the **thingness** implies the existence of an actual object within a reference system of mechanical space, time, and thought. Only there, these questions have a possible significance, and correct **and** right answers are possible.

If both presuppositions, the existence of an object and of a reference-system, are correct, answers can be found and expressed logically, based on the concepts of cause and effect and on an overall value system integrated in that reality.

For example, Indian or Chinese medicinal procedures are correct (some of them) and right in their respective realities, the same holds for Western medicine. Many of these practices though are incorrect, even though they may be right. They don't produce objective benefits but there is a general belief that they do.

The underlying value system conceals itself by appearing as self-evident, unconditioned truth, and **directs** the causal chains of our reasoning, sensing, and acting without our knowledge. There are many questions in a reality which can be correctly asked and answered, if that value system is fairly intelligent, allowing at least some space for freedom and communication.

In this investigation we should distinguish between two different kinds of value systems: The first kind has as its essence ideas of freedom, communication, and eros. The values flowing from those ideas are non-certain and appeal to the existential trust and meaning of the human being. They are concealed because they are rooted in transcendence and can only be part of reality in a particular form.

The second kind of value systems consists of mechanical processes - they may once have been open metaphors - of thinking, sensing, and acting which have become sub-conscious, having been integrated in the basis of our realities. They have entered our sub-conscious not through intelligent suspension but through endless repetition - or suppression - and have become part of our **reality-structure** as automatic habits, emotions, and subliminal belief-systems. (**Not everything that is sub-conscious is intelligent!**) Some of these habits are in conflict with the original values. For instance, a value-system based on individual freedom is incompatible with racism but compatible - to some degree - with national pride. Most values of a reality are mixtures of habits and subconscious conceptualized ideas like, for example: Respect for one's parents, fondness of one's heritage and country, preference of some kinds of food or clothing, work habits, our attitudes towards church and state, towards workers or aristocracy, possessions, money, and so on.

As we are usually unaware of the origin of our values, it is easy to confuse habitual values with ideal ones and to combine them. But from there it is not far to the point where we abandon the idea completely in favor of a habit, which then becomes an absolute, unquestionable, unreal value. This is the stage where such confused values can endanger a whole society just like any other irrationalism. Such a value is unreal because it is not based on a living idea but on its corpse, a fixed thought. The uncertain substance has been replaced with certain (and therefore) untrue thought.

³¹⁷) Old Testament, Exodus.

How then does one ask a question about the absolute or the whole, in which the object of the question cannot be separated from the thinking process itself? Such questions are, for example: "Does God exist?," or "Is there a God?" These two questions are identical in their intentions. If we look at their erroneous implications, we can see an expectation of certainty arise.

When we ask, if God exists, we imply that God is a real thing. Similarly, the question "is there a God" implies a location. If God were a real thing, both questions could be answered.

A question like this is definitely meaningful, when we ask about a thing like a table or a tree. They both exist somewhere. We know that because we can test it through our senses. I can go to a tree and point to it, touch it, smell it, and so on. There is no doubt about the actual existence of that object. If I accept that I exist in a reality, then that tree exists there also.

We have examined before that what we interpret as reality has been brought about through the interaction between the movements of *SAT* of human beings and matter. It is the result of a separation from the wholeness of *What Is* and has been given attributes of mechanicalness whose possibility depend on the self-suspending capabilities of human consciousness. *What Is* does not belong to the domain of reality.

When we ask "Does *What Is* exist, or is there a *What Is*?" the strangeness of that question is apparent. But once we have changed the unconventional idea of "*What Is*" into a familiar symbol and sound like 'God,' we are tempted to deal with it like with any familiar thing. If we answer the question based on that, we might get a very satisfying answer, but we actually never penetrate to the essence of the question or to the thinker who asked.

5.3.2.1 THE ORIGIN OF IDEAL QUESTIONS

From within a reality one may ask how such notions of '*What Is*' and 'God' can come about and enter our reality in the first place. In my thinking such ideas are being created in human consciousness, at least latently, through the same genuine movement which unfolds that consciousness with its capability of self-suspension.

At the same moment in creative time that the unfolding human mind creates the possibility of a mechanical *TTMS* (Time-Thought-Matter-Space) framework for sense and thought perception, i.e. creates some thing out of no-thing, it conceives the idea of a no-thing which cannot be so turned into a thing. I called this idea a No-thing-ness exactly because I want to emphasize that it is not a thing.

The 'characteristic feature' of Nothing is that it cannot be thought except indirectly through metaphors and ciphers, whose content alludes to non-mechanical meaning. The word 'Nothing-ness' maintains an elusive character even as a notion, and its thingness content is empty.

If we desire a definite answer to a question like: "Is there a God?," it is like wanting certainty about eternity in an instant of time. The question of God is evidently closely related to the question of immortality of the human soul, and most institutionalized religions promise exactly that immortality in terms of certain knowledge. But certainty, the identical repetition of a mechanical *SAT* pattern in mechanical time and space, is only possible through our separation from the oneness into which we as human beings are integrated. A certain *belief* in an absolute Godhead separates us therefore from our uncertain oneness with that God and tends to put our personal and communal

reality in danger. (I assume that a significant number of followers of any particular religion have actually for themselves suspended the certainty of the church's official doctrine, thus avoiding intelligently the danger of being corrupted.)

5.3.2.2 TRANSCENDING POSSIBILITY OF THINKING

Before proceeding with the questions of God's existence, it may be important to look at the thinking process which asks this question.

We can think only through separation. But when the intention of that thinking points to a being before and beyond any separation, it may reveal to thinking its own transcending origin, if we pay careful attention.

Thus, through these questions, thinking may have an insight into itself as being between its own Oneness and Nothingness, which it cannot think with certainty, but which it is.

This thinking-sensing of being is another kind of certainty and knowing, which is beyond any reality and self, but on and through which reality and self can be created in harmony. *It is an existential and trusting kind of knowing, prajna or highest wisdom.* Its existence is part of reality, but its trust points beyond reality and keeps it open for transcendence. When thinking turns to understand the outward world through sensing and acting, it will always be limited by the basic boundaries erected by that very understanding. The price of knowing some things with certainty is the abandonment of the ground on which and through which such certainty is possible. If we are willing and open to see the relative value of certainty, we may be able to arrive at a comprehension from which we can extrapolate cautiously to a sub-certain knowing of reality and ideality, in which we may put our trust.

The two common attitudes in this context of consciousness are to strive for a certainty about *NOB*, which begins either with the assertion or the denial of its 'existence,' and/or to refuse the possibility of a certainty of things.

Bearing this in mind, we see that there is a great pressure towards an absolutist thinking, if one attempts to answer a question like "Is there a God?" One should ask such ultimate questions through metaphoric notions, which inherently appeal to us to **pay attention to our thinking.**

5.3.3 GOD AS CREATION OF THE MIND

Let us approach these questions from a different angle.

Let us not ask what or "who is God, who is the Buddha, Jesus, Mohammed, do they or did they exist," and so on, but rather let us investigate how it is possible for the human mind to think the God-idea, and to sense a truth in what Buddha, Jesus, and others may have said. Whatever they are supposed to have said someone has thought. The fact that such thoughts have appeared in human consciousness and have been paid serious attention to (*dhyana*) is important. If a mind can comprehend and have insight into what another mind is creating, then the two minds have much in common.

We can look for an answer to questions like these in the nature of the human mind itself. If one starts from the notion of a mind that is capable of rational thinking at the mechanical and generative levels, one may be able to shed further light on these issues.

The mind in the moment of creation and creating is a mind beyond or outside of mechanical time. Time, space, thinking, acting, sensing, and matter are one movement of creation, inseparable and one. For that mind, the mind of creating and the mind of reality is the same. But when that mind is in its mechanical mode of thinking, the result of relative separation, it perceives the creating mind and its products as objects in time and therefore as separate things. **Mechanical** thinking cannot deal with these two very different possibilities as they appear to be contradictory. It is those separate things which is all there is to the measuring mind requiring certainty and proof. But our thoughts get confused, if they use intrinsically ideal notions of all, only, absolute, etc. **without** restriction.

This is especially dangerous, when the mechanical self deals with the products of non-certain thinking like the ideas of God, of love, of the eternal soul. They are often too powerful and override any attention.

It is strange that an acceptance of the idea of a factual reality becomes an empty shell, when the idea becomes certainty. What arises is then a contradictory and self-destructing system with a metaphysical origin but with a content which denies that origin, either by believing it or by rejecting it. Thinking alone might discover that mistake, but the confusion and collusion maintained through the collective egos - confused thinking and sensing - and their emotions makes that very difficult.

The fundamental problem with human beings, therefore with human societies from time immemorial, is that we do not distinguish between the timeless actuality of the mind's creativity and the products of that creativity in their manifest forms. We forget that the word is not truth itself but a pointer, metaphor, and cipher. The Bible has been called the Word, or the Word of God. The spoken word is the first intelligent action of a self-conscious being. For it to happen, space, time, matter, thought must have been created. **They all are created by the Intelligent Nothingness, which is before anything was.**

We read:

"In the beginning was the Word, and the Word was with God, and the Word was God."³¹⁸

If we translate '*word*' (in Greek '*logos*') with *creating intelligence*, or *Nothingness*, and '*God*' with *Self*, the philosophical, uncertain cipher-character of that statement becomes evident and resembles 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!'"

This self is holy wisdom, atman and brahman, thinking without subject and object, creative thinking of Nothingness, or whatever ciphers one may use to describe the mystery.

In John 6:63 we read that Jesus said:

"The words that I speak unto you, they are spirit, and they are life."

³¹⁸) See: 1 John 1:1.

As such, these statements have universal and existential meaning for every human being, Christian or not.

If we call a human being who lives in a reality divine, and worship him or her as different, **absolutely** different being, we do not see the fundamental contradiction in our attitude. If we can truly see the **divinity** of that person, the seeing mind is itself divine and there is no separation between the divine and the human mind. John says as much in 6:56 and 6:57:

"He that eats my flesh and drinks my blood, dwells in me and I in him. As the living father has sent me, and I live by the father: so he that eats me, even he shall live by me."

This goes to the essence of 'pagan' **sacred cannibalism** and the idea of **transubstantiation**. It conveys to me that anyone who sees the truth of Jesus' words becomes part of that living truth. Evidently, this is a reference to what Christians decry in other religions as atrocities and abominations. But animal and even human sacrifice, with the drinking of the animal's blood and the eating of its flesh, was meant to allow the powers of the sacrificed animal or human being to go over into the worshiper. The afore mentioned drinking of love secretions and blood (menstrual blood was sacred in many old cultures) from the yoni of Maya is a milder form of this ritual but with the same general backdrop. Implicit in these rituals is the recognition that those powers are of a reality transcending nature and are related to the mysteries of life, death, and creation.

We read further in John 5:24

"God is Spirit and they that worship him must worship him in spirit and in truth."

There is no mention made here of priests, temples, or organized religion. If we worship God as an entity, a knowable thing, instead of uncertain challenging cipher, we believe in an irreal invention. Clearly, an absolute division between a world and a divine realm leads to inner contradiction.

Let us recall the words of Yajnavalkya of the Brihad-Aranyaka Upanishad which reads:

"Anyone understanding this becomes, truly, himself a creator in this creation...Whoever knows 'I am Brahman !' becomes this All, and not even the gods can prevent his becoming thus, for he becomes their very Self. But whoever worships another divinity than his Self, supposing 'He is one, I am another,' knows not."

Destructive confusion must emerge from any fixed doctrine of belief and religion. The idea of the absolute infinite cannot be contained by mechanical thought. Yet, any perception of truth becomes a particular truth, if given form in time and reality. The truth is the unintelligible intelligence of the mind. Thus, no matter how honest a seer, a Buddha, a Christ, attempts to be, their very manifestation is also the seed of some deception together with the seed of some truthfulness.

In the moment they claim to have or to be truth, misunderstanding and confusion is unavoidable, even if they would speak about the unreality and incomprehensibility of that statement or of their own existence, exemplifying the incomprehensibility of the human mind and any existence.

As Heinrich Zimmer said:

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

There is no cogent path, way, method, bridge, ritual, teaching, etc. which could make a human being comprehend the mystery. The mystery is like Nothingness, one Nothingness. But there are various degrees of comprehension, and there are different aspects to Maya. There is a difference between telling a conscious lie in the attempt to mislead for the sake of gaining power and influence, and an honest ignorance, or a knowing ignorance.

Man has always had an urge to turn a moment of truth into dogma and absolutism. These errors have had the tendencies to become avalanches of human evilness, destruction, and horror. So, we have the horrendous spectacle of religions fighting against each other, of murder and genocide in the name of God, Christ or Mohammed, and in the name of truth. On the other hand, there have always been people who were able to act truthfully carried by their love of Man. When such dark times of 'religious' superstition take over - and they are always possible anywhere - we are tempted to speak of evil forces, as though they were some horror coming not from men but from a power outside of reality. One will recognize that such thinking is similar to that which worships God as an outside agency, an absolutely separate entity which governs human reality.

5.4 RELIGION: THE UNFOLDING MIND

ECCE HOMO

Yes, I know from where I came!
 Dissatisfied just like a flame
 I glow, consume myself.
 Light turns all I get,
 Coal turns all I let:
 Flame is what I am!³¹⁹
 Nietzsche

5.4.1 RELIGIOUS VALUES

After all these words of caution let us look at the idea of religion as a conscientious and careful attention to thinking. In insightful moments throughout the ages a few men and women were able to see the elusive Oneness and Nothingness of who we are and who we ought to be.

The mind which is at the center of this religious thinking, paying attention to itself sees itself as oneness, as the: "***I am***," whose mystery the Hebrews grasped so well that they reserved this expression exclusively for their God Jahweh. But the thought through which the mind tries to capture and understand this expression as its own meaning becomes an "***I exist, I am here and now***." When the mind tries to take hold of its transcendence all that it ends up with holding is a thing of reality. When the mind appears to itself to be one and full with certain content, it is nothing. When it has suspended content and is totally uncertain, it is one.

We have reports of historical instances when human thinking struggled with religious ideas between ideality and reality. The biblical story in which God told Moses that he was "***I AM***," and Descartes' concept of "***I think, therefore I am***" are illuminating examples of this struggle between cipher and certain knowledge. For proper action in a reality, consciousness needs the supporting energy of both sides - guiding ideality and certain reality - in communication. When human thought tries to understand what it is, it seems to be going through movements like the ones mentioned, oscillating, so to speak, between uncertainty and certainty. Our challenge is to build a reality with little confusion in acts of creation from the unknown to the known and vice versa.

The nothingness of truly unknown transcendence is not in real time and can never be certain. When the mind creates possibilities for reality and knowledge, we start a mechanical and psychological time of consciousness,

"in the beginning was the word,"

³¹⁹) Friedrich Nietzsche.

whose future as well as its past are unknown. Every change of consciousness creates infinitely many new possibilities for a future knowledge and further development. Thus, we are moving from the known and unknown of one reality to the known and unknown of another reality. **What is eventually knowable with certainty across all rational realities will be described in rational terms of mathematics and scientific terminology.** In this unfolding we need ideal values, which potentially transcend all realities, as guidance. If these ideal values are honest and true they can potentially be comprehended in all realities because of their cipher nature. It is the cipher nature (not its interpretation) of the human spirit ("*The words that I speak unto you, they are spirit, and they are life.*") which remains unaffected by the content of realities.

Our philosophical-religious sense tells us that we should build a reality based on the unknown freedom which we are as transcendence, and that we ought to implement real forms of freedom in it. In doing so, we must avoid rigid values which tend to close our reality and ourselves. (Lies and deceptive values can of course be totally destructive.) On the other hand, we must create forms, notions, symbols, methods, actions, ceremonies, rituals, and so on, through which we can further our openness - allowing for discoveries and inventions. We must strive for such expressions in communication with each other.

As these forms exist in a reality, they have a mechanical form, and no one can be coerced to see more in them as form. No one can be forced to be free. But can we help each other in communication to become who we are?

Can we, through formal and non-formal communication, create the possibility for comprehension and insight? It seems that if two persons are capable of having an insight into an idea, the form through which they communicated created that possibility. Therefore, there are more or less adequate forms of meaning and values to facilitate an insight. The forms are dependent in their possible energy on the general context of a historical situation. They need to contain in them the **erotic energy to and of transcendence.**

But what is called for - particularly in philosophical and religious writing - is a trans-rational meaning and comprehension of the idea.

A mind that actually participates in the dialectic movement inherent in the idea, undergoes actual changes. The most important change is that which will open our mind and allow it to recognize confusion and to dissolve it. That is, we cannot recognize truth directly, but in recognizing and dissolving confusion, truth is acting and therefore indirectly influencing our thinking.

Expressions of religious thinking, sensing, and acting should further freedom and give meaningful values to human living in a reality which appears to be separate from the absolute.

I would like to sum up what I have written before about the essential ideas of religion:

What Is, is NOB.

Absolute nothingness and oneness (GOD) can unfold itself as material form up to an order in which it unfolds as human beings and as the human mind. This human mind is free and creative, an 'image of God,' and can reveal and unfold the freedom of creation and the oneness with all, including the oneness with God, from whom Man is not separate. **NOB** unfolds and enfolds itself in and as the human being. But certain knowledge of this is impossible and incompatible with the freedom and creation of ***What Is.*** Therefore:

What Is, NOB, God-Goddess, all of creation, and Man and Woman, remains metaphor and cipher.

5.4.1.1 MEDITATION ON ONENESS AND NOTHINGNESS

In a meditative mind, divisions between spirituality and materiality disappear. Or, one might have to say 'seem' to disappear. For the meditative mind, at the moment of meditation, there is no 'seem' but a kind of certainty. Nothingness and oneness are together. This **meditative certainty** must change into trust, when the mind faces reality. This shows once again that we must learn to think on different levels which in itself is a kind of meditation. We learn how to think in circles without getting caught in them, i.e. we learn to **think in spirals and yantras**.

In this context it is worth noting that the idea of emptiness is at the center of Buddhist and Hindu philosophy as a positive idea, whereas emptiness in Western philosophy is mostly regarded as something negative, i.e. a 'bad thing.' One of the interesting exceptions is Meister Eckehart.

In his sermon #37, for example, on Saint Paul's vision, he meditates on God as Nothingness, Act. 9, 8:

"And Saul arose from the earth; and when his eyes were opened, he saw nothing."

Meister Eckehart interprets 'nothing' in four ways:

- (1) With open eyes he saw nothing, and this Nothing was God: as seeing God is what he called a Nothing.**
- (2) When he arose he saw nothing but God.**
- (3) In all things he saw nothing but God.**
- (4) When he saw God, he saw all things as a nothing."**

It seems to me that Meister Eckehart was well aware of the various ideas enfolded in nothingness, from thingness to all-one-ness. I have shown that this is merely one dialectical complementary pair of notions of *NOB*. Other pairs are: **one and nothing, number and cipher, oneness and separation, reality and ideality, mechanical and creative, male and female, Shiva and Shakti, Yab and Yum**, etc.

It has always been difficult to comprehend that these notions can be used dialectically, that is complementing each other, in their seeming opposition. But modern thinking in particular has replaced the complementarity of these notions by the static concept of an absolute separation between the notions and what they stand for. As absolute separation between ideas is impossible, the acceptance of this concept cannot but lead to unresolved inner contradiction.

Unless religious thinking learns (again?) to contemplate God as a nothingness and a oneness, as is apparent in the Upanishads, for example, or in some Buddhist, Christian, Jewish, and Islamic

mystic thinking, it is bound to remain caught in a fixed belief-system. **It is a tragedy that religion should and could free our thinking from the tethers of fixed knowledge, but that its conceptualization in reality tends to create the exact opposite effect.**

5.4.2 MYTHOLOGY AND THINKING

Most religions and mythologies contain metaphors of personified Gods-Goddesses and forces of various energies, which interact with human beings and the world. To what degree those personifications were at some time comprehended as cipher and appeal, meant to help Man and thus ultimately to free Man from himself, is impossible to say, because we talk about processes of the human mind at the non-certain level.

Good arguments have been given to prove that institutionalized religions were actually established to enslave Man to his fears and feeling of guilt, or bad conscience. It seems to me that this observation is correct for periods of decline of a particular society and religion. Generally, religions do not start as institutions but as revolutions of an individual mind. Depending on the openness of this mind these revolutions can bring further enslavement or freedom. History shows that in the long run it usually is the former.

Mythologies and religions of a particular reality try to comprehend the world and Man's role in it by creating meaning and order. Rules to live by are necessary in any society. There are only two sources from which such rules can emerge. Rational thinking in which certainty is possible is one such source. Uncertain creative thinking is the other. The intelligent blending of the two kinds of thinking is the challenge.

The world, as it is perceived, is always a reflection of Man perceiving that reality. A comprehension of the world is therefore simultaneously a comprehension of Man, his consciousness, and his powers to preserve, create, and destroy. Included in this understanding is usually the last preceding revolutionary transition of human consciousness from the previous order of unfoldment of the human mind to the current state. These transitions, which I described as creative quantum leaps earlier, always involve non-certain movements of suspension, and cannot be causally understood. Hence the need for metaphors and ciphers in the religious content. A comprehension of the mythological metaphors is equivalent to the mind's actual internalization and liberation of the preceding reality, consciousness, and possibly revolutionary change, which is still part of the habitual human sub-consciousness. We tend to forget what conditioned us in previous periods; we tend to forget the myths and their educational power. The best sign of this forgetting is usually the fact that we cannot relate to the meaning behind those myths existentially anymore; they become just another story. **But the fact that we have forgotten something does not mean that we cannot be controlled by it anymore; on the contrary.** Most of our 'instinctual' behavior, which comes out in times of crisis and extreme stress, was formed in the hundred thousand years preceding our civilizations. **The wild and early oneness is our flesh and bones; our civilized mind is our skin, and our morality is the sweat on our skin.**

We can assume that Man - I am talking about Man in the high civilizations of the last ten thousand years - has had the same thinking capability as we today. This Man's particular humanness lies in the fact of the highly increased self-awareness, which accompanies the self-suspending movements of his thinking, through which he conceives indirectly of his freedom and responsibility.

We should therefore be able to recognize our spiritual selves in some of those metaphors and tales of mythology and religion. The very fact that they have been preserved through the centuries speaks for them as trans-real metaphors which have at some point entered human consciousness and have at some point been seen as a trustworthy link from our reality to our essence and vice versa. That very fact makes them candidates for our careful consideration. We have not left any of the realities and idealities of our past behind us for good. That is not possible. Looking back at the myths, our own, and those of other civilizations, we learn about ourselves. **We have to go back to the uncontaminated sources of the human spiritual expression, not to their organizers and exploiters.**

And our source is in the mud of the turbid waters of creation, decay, with rotting plants, worms, snakes, fishes. The hot, humid, **bloody birthplace of the yoni, the location of pleasure and desire.** Out of this we grow, under the guidance of the Lotus flower, which succeeds in lifting her beautiful petals out of the waters to the sunlight. This Lotus flower³²⁰, is the Maya and Shakti of the world before the Aryan and Semitic onslaught.

Evidently, many myths correspond to a magical reality, which represents the transition state from Man's blind oneness to his self-awareness - or corresponds to even earlier transitions. Those tales of magic tell us of an irreal world, in which the products of thinking can or could be sensed (imagined) in the outside world as real object-things. These myths are relevant for us to understand that particular stage of human spiritual development, which is a state before a consciousness awakened to its potential freedom. I don't assume that the transitions, described in the helical and Yantra models, occur or occurred in a historical sequence. During all periods of history there are people dominated and influenced by any number of levels of enfoldment.

Many mythologies, however, have been integrated in the mechanical habitual consciousness of Man - which is why tales of ghosts, spirits, and other supernatural things (irreal things) exert such a fascination on many people - and can potentially be recognized again in their original meaning.

Figure 64
Buddha Shakyamuni, Bronze, 11"



³²⁰) Rainer Maria Rilke's '*Blaue Blume*' (blue flower).

That is, some of their true meaning may have been preserved and communicated and may possibly still be used effectively to evoke that meaning. In that case, their form is able to challenge the individual human mind directly to penetrate to their meaning and source. A person who is dominated by the irreality of magic - or any other irreality - will feel attracted to myths corresponding to his or her state of mind. Contemplating and working with these myths can eventually lead such a person deeper into his irreality rather than set him free.

Buddhist and Judeo-Christian religions correspond in my view to the metaphoric attempt to make Man comprehend the latest historical revolutionary transition, whose result should be the free individual human being, who, in self-awareness, freedom, and responsibility, accepts his destiny and challenge as creator and caretaker of reality and actuality. Some aspects of these organizations have unfortunately turned the idea of freedom into another yoke.

5.4.3 RATIONALITY AND RELIGIONS

It is of course a question of how a human being can possibly approach any of the problematic issues of religion. Or, said differently: **How can Man free himself from his latent confusion, if he is confused?**

At least he can become aware of the confusion. The confusion I am talking about is not insanity in which people are incapable of rational thinking. Confused people can be very rational, but the way they use reason and their purposes are determined by habitual, unquestioned, value systems. Nevertheless, rational thinking, the new ordering structure of the self, is the only universal means through which such problems can be approached, analyzed, and actually resolved. Rationality is the beginning of any intelligent investigation.

When we want to explore the value of a religion, for example, we cannot hope to arrive at any kind of clarity, if we start by accepting or rejecting one value system, because we happen to be conditioned by another value system. But we can start with mechanical thinking, show rationally its limitation, open up to metaphors, show rationally their limitation, and may reach a point where all rationality sees its limitation. Then we can start to discuss values and ideas. But we cannot dismiss rationality in our approach to religion, if we want to free ourselves of confusion. Evidently, if I am absolutely certain that my ideas and values are those given to Man through an incomprehensible outside agency, and that I am right in their interpretation, neither communication nor freedom are possible.

It seems that Buddhism is the only religion which is not only compatible with rationality, but which makes reason in the sense of intelligence³²¹ the centerpiece of its endeavor. There is a middle path between the extreme mechanical positions which the ego structures around itself and which it declares to be the certain truth and reality. Buddhism has proven itself to be most tolerable of other religious beliefs, including atheism. The fact that a branch like Tantra or Vajra Buddhism, with its life affirming philosophy, was able to flourish on the background of the more pessimistic and life rejecting original Buddhism is unique in the philosophies and religions of Mankind.

³²¹) I use the word 'intelligence' for the German notion of "Vernunft," and 'intellect' for the notion of "Verstand."

5.4.3.1 KANT'S APPROACH TO FREEDOM AND RELIGION

It is illuminating in this context to quote Kant, who was a major guide in my own investigation:

"There is something in us which we can never stop admiring once we have seen it. It is also that which elevates mankind to a dignity (ideally) which one would not expect in man, if one treated him or her merely as an object of experience. One doesn't wonder much that we are subjugated to the moral laws by our *intelligence (Vernunft)*, even if those laws call for the sacrifice of many conveniences which are in conflict with these laws. One doesn't wonder because it is in the nature of things as objects of pure reason³²² to obey these laws. It doesn't even occur to the common and normal *intellect (Verstand)* to ask where those laws come from in order to delay their observance or even to doubt their truth. But our highest admiration is deserved by the fact that we also have the capability of actually doing that of which we easily and clearly comprehend that we ought to do it, and bring such sacrifice of our sensory nature to that morality. This superiority of spiritual over sensory man in us, this moral capacity which is inseparable from mankind, is an object of highest admiration to us. In particular if one considers the fact that human spirituality is nothing in the eyes of our sensory nature, whereas itself is everything. Our admiration increases ever more looking at this true ideal and we can excuse those who think that it is supernatural. They call it so because they cannot understand this supersensory ideal, even though it is morally actual (*praktisch*). They mean by 'supernatural' that it is something which is not in our influence and does not belong to us. They think that it is rather due to the influence of a different and higher spirit. But in this they are wrong. In that case the effect of that ideal would not be a result of our doing, and could then not be attributed to us. But then the capability (*Vermögen*) for that ideal would also not be attributable to us. The usage of the idea of this capability, which we have in such an incomprehensible way, and its honest recommendation from our earliest youth and furthermore in public speech, contains the true resolution of that problem of the new human being. And even the bible does not seem to have intended anything else, namely not to point towards supernatural experiences and romantic sentiments, which should bring about that revolution, but rather to ask for intelligence (*Vernunft*). It points to the spirit of Christ to make it ours as he showed in his life and teachings. Or rather, to make room for it in ourselves, because it is already there in our fundamental original moral being. Thus, biblical faith is between the soul-less orthodoxism

³²²) i.e. 'Reine *Vernunft*'; 'prajna' in Buddhism.

and a mysticism which kills intelligence (*Vernunft*). It can be developed through our intelligence (*Vernunft*) of ourselves. This biblical faith, based on the critique of moral understanding (*Kritizismus der praktischen Vernunft*), is a true religion, which works with divine power on the hearts of all human beings towards a basic improvement and unites them in a universal (though invisible) church."³²³

Since Kant, this view of religions has been called rational, and this is adequate, if we remember that rational means for Kant 'vernünftig,' which would be better translated as *intelligent*. Kant advocates an **intelligent metaphysics and religion**. He asks of anyone who deals with metaphysical topics to exercise a critical intelligence³²⁴. This critical intelligence for me is the harmonious cooperation of mechanical, generative and creative thinking. Above all we must not treat notions which are valid in a reality, with certainty, as though there were of the same nature when we deal with the uncertain areas of the creative mind, including metaphysics, mythologies, religion, or speculative existential philosophy. He points out in his "*Prolegomina*" that a metaphysical investigation should proceed in terms of comparisons between relationships, and he gives the example:

"The relationship of the happiness of a child to the love of the parents is like the relationship between human happiness and the unknown quality in God which we call love."³²⁵

5.4.3.2 RELIGIONS OF THE WORLD

It is very revealing to contemplate on the essence of religions of the world in view of the three modes of thinking, sensing, and acting. It will be particularly interesting to compare the unfolding of religions with the unfolding of thinking in its creating, negating, and suspending movements between oneness and nothingness. Religions as to their historical factuality, are as universal as mechanical thinking and represent the metaphoric spiritual link between successive realities.

Schelling has looked at this universal phenomenon of religion in a way, which illuminates the similarity between the movements of unfolding thinking and unfolding religion. He proposes several states of the development of religion:

"It began and begins with an unquestioned oneness between Man and his immediate world. With the awakening of consciousness and self-consciousness, that oneness becomes an object to consciousness, an object which for consciousness is a separate thing. Therefore, consciousness cannot understand oneness, and yet the mind 'knows' that it is that oneness.

³²³) Immanuel Kant: "*Der Streit der Fakultäten*," section 1., Volume XI, KW, page 328.

³²⁴) "*Kritische reine und praktische Vernunft*."

³²⁵) Kant; "*Prolegomina*," volume V of KW page 233, paragraph 58.

Mythology describes the transition from one order of unfoldment of Man's nature to the next and is a phenomenon present in all realities of civilizations.”³²⁶

This statement by Schelling is amazingly close to Vajrayana Buddhism and to the insight revealed in some of the Upanishads.³²⁷

Still, the content of mythology is therefore a metaphysical representation of the development of human consciousness. As human consciousness unfolds itself, it enfolds its movements in some content, which it can separate from itself and on which it can contemplate in mythologies.

The true content of any religion is uncertain and mythological and is an intrinsic part of thinking and sensing. It can be the most important set of ordering principles in the lives of human beings as a value-system. **In actuality, a mythological image, like a painting or sculpture, contains always more than can ever be said.** As such, it is the origin of religion, art, and philosophy.

5.4.4 IDEAS OF GOOD AND EVIL

The notions of good and evil have traditionally religious and/or metaphysical overtones.

Like any other idea those of 'good' or 'evil' have a manifest form which serves as a pointer to the uncertain truth behind. As we are trying to comprehend the notions and their deeper meaning, we enter soon the area of myths and ciphers.

The conventional Christian ideas in their simplistic form of an absolute (and irrational) dualism could be stated as follows:

"God is fundamentally good, and the devil is fundamentally evil. God and the devil are absolutely separate from each other and from Man, and both have almost absolute power over Man."

The dilemma becomes clear, if one considers that according to Christian myth God is also the creator of all. Therefore He must also have created the devil. Consequently, God is responsible for all evil, as well as for all good. But then, the classic Christian dogma of God as the essence of all good, devoid of any evil, and Man's responsibility and accountability for his deeds and sins becomes questionable.

In our analysis of confusion it became clear that an absolute and irrational separation between ideas and their manifestations can in itself be the source of evil. Therefore, this Christian view of Man as a born sinner, a creature of evil, more or less, and God as the absolute and separate goodness, has lost the mystery and the dialectic dynamics. It therefore lends itself too easily to becoming the source of deception.

In Hindu philosophy and religion we have encountered the image of Shakti, the female principle of creation. But Shakti has also a destructive side to her. She is simultaneously the two principles of creation and destruction, the sweet mother who nourishes her children at her breasts,

³²⁶) F.W. von Schelling; SPOW; volume 1, page 492.

³²⁷) But Schelling, like Hegel, missed the mark when he assumed that he understood the logical necessity of this happening, and that there was a logical necessity for the development of mythologies and religions.

who also drinks their blood in her ecstatic and horrible aspect of the all devouring time. In this mythological image the concepts of good and evil are being shown in their reality transcending nature.

5.4.4.1 METAPHYSICS OF GOOD AND EVIL

It is important to carefully explore the notions of '*good*' and '*evil*' as part of the unfolding human mind. 'Good' and 'evil' are fixed concepts within a reality as well as generative metaphors and creative ideas. We must try to comprehend and understand these notions in their appearance as thoughts, sensations, and actions. 'Good' and 'evil' should therefore be looked at as manifestations on three triadic levels which are interwoven with each other in non-mechanical ways. They are facts of reality, **mythical actuality, and incomprehensible cipher** which call for an existential decision.

Fundamentally, neither an idea of absolute evil nor of absolute good can be understood. Any ciphers of the absolute are contained in the abstraction of Nothingness, Oneness, and Betweenness. To attribute qualities of good or evil to this abstraction would mean that we attribute qualities which we experience in reality to an ideal realm. It only seems as though there were evil or good forces outside of reality. But the delimitation of reality is given by our consciousness, which cannot understand anything outside of itself and which therefore attributes anything unexplainable, which our senses see as actually happening, to a supernatural miraculous domain of good or evil forces. Therefore, ignorance and lack of attention result in this implicit definition of an absolute outside or beyond.

The idea of **NOB** on the other hand, implies that there is no absolute separation. Therefore, if we say that Man is both, good and evil, we are speaking in educational ciphers just like when we say that God and Devil are the same. We really don't know, and when we evoke such a cipher in ourselves or others we must listen attentively and with great care to its resonance from our honesty and conscience.

As human beings we are potentially free and intelligent, and we have a conscience to which we can and should listen. This cannot prevent us from mistakes and errors, but it helps us to be honest, which is of highest importance to ourselves in our universal relationship to all. In this listening we suspend our ego and are free of it, our mechanical self and our reality.

To make definitive statements about a Man-independent essence of good or evil tends to lead to an irreconcilable fragmentation of thinking and the world. Once we have succumbed to the unreal thought that we know that God and the Devil exist as separate entities, we are not far from the other unreal 'knowing' which tells us which persons or peoples are good and evil as well. It goes without saying that we - the judges over good and evil - are always the good ones, or at least that we are better than the others. The gulf which that thinking produces between us and them can traditionally only be filled with the blood and tears of its victims.

The evil and good which exists in the world is the result of the human mind. We can therefore now tentatively describe a seed of evil as a thinking and acting that separates itself completely from doubt and the unknowable. Such a thinking is totally incompatible with openness and communication, which I also call good will of which Kant says:

"There is nowhere in the world anything which could be called good without any restriction, except only a good will."

This good will is however not an object of mechanical thought but a movement between conscious thinking and intelligence. I may have the good will to act in some way, but I can only trust this sense and perception and not truly know it. **Good will is, like eros, the intention** followed by suitable action to overcome the separation which our mind creates in its unfoldment of self-awareness.

The idea of good *Karma* reflects the same insight. It comes also close to the **oneness of wisdom and compassion** in Tantra Buddhism. There, '**compassion**' refers to **appropriate action with appropriate means**. Goodness is wisdom. **Any action, be it mental, spoken, or in an outside reality, which is born out of wisdom is good.**

Evil will would therefore be the intention to create separation and to make it absolute. It is an **extreme form of lying, deception, and self-deception, and ultimate destruction**. If this will is carried out in a reality without restraint, the most heinous and for normal people unimaginable acts **against humanity, humanness, and nature** are possible. The activity of evil therefore implies the denial and suppression of intelligence and freedom as well as the destruction of true human values. It is the culmination of a long chain of actions born out of conditioning, i.e. the repression of freedom. Every man and woman is responsible for his or her actions. Conditioned behavior is ultimately no excuse for wrong actions, i.e. actions which are created by the ego. **Everyone is responsible for his or her actions, because everyone is part of the same freedom and oneness.** A wrong action supports conditioning and the ego, and thus denies freedom.

This suppression of freedom establishes the absolute separation of Man's reality from his ideality. In religious organization this often occurs under the name of ideality, God, transcendence. It goes against what Man is, namely existence **and** transcendence.

Unconscious matter, or any being, which cannot be self-aware can be neither good nor evil. *What Is*, in terms of the idea of *NOB* can also be neither good nor evil. A human being is neither one nor the other but *of both* and a dynamic movement between them. Man is able to think, and then to reflect on that thinking, and to suspend both thinking and reflection. A human being is *free and bound* through his or her thinking. It is the good will through which we form the bridge between our real existence and ideal transcendence. **The possibility for evil in every human being confirms our dignity and freedom, which are absolute.** The dialectic tension in this can bring us to the point of utmost despair and insanity, but also to insight into the beauty and power of freedom.

We may perceive in our freedom that we must aspire to a perception of right and wrong in order to act properly and good with respect to an unknown whole. We must act and think and feel in a reality, in which our actions have consequences affecting other people and the future. It is our sense of honesty, our conscience, that tells us that we do not understand what fundamentally right and wrong actions are. All we can come up with are conditional descriptions and prescriptions of behavior and conduct. But we want to know what is right and wrong under all circumstances. We want to be secure in that knowledge, but this contradicts our freedom and our responsibility as individuals in an always unique historical situation.

To remain with our fundamental ignorance and nevertheless ask of ourselves to act rightly and truthfully is the good will. **To take a particular action demands an existential decision which is based on that will, whose ultimate guiding posts are ciphers of freedom, communication, and oneness of all sentient being.**

5.4.4.2 ECSTASY AND EVIL

We all know that some sensations and actions can unleash extraordinary energies into the mind and body of a human being. Ecstasy as it occurs in art, in thinking, in sexuality, in joy and happiness can be such a manifestation. This ecstasy can be called good as long as it is not influenced by an ego in isolation. The true meaning of ecstasy is the 'standing outside of oneself or being outside of oneself.' **Now, to be outside of oneself means that for that moment the mind totality of a person is free of his/her conditioning and ego.** This then is a truly creative moment of freedom, of nothingness. It is what Buddhists have called enlightenment, the liberation of the mind, the oneness of the mind with sunyata, the nothingness of being. **Still, even this state is conditioned as long as there is a consciousness to experience it.**

In all of these practices there is a high degree of danger, because being outside of oneself can also mean to be completely possessed by another will. To allow to be so possessed is a denial of one's freedom and responsibility.

To enter into a state of ecstasy is one of the goals of Kundalini Yoga, and other Tantric practices, which, in the West, were known sometimes as Dionysian rituals. Such rituals and practices were usually associated with the worship of the Mother Goddess under one of her many names from Isis in Egypt to Shakti, Maya, Parvati in India, to Cybele, Aphrodite, Demeter, Persephone in Greece. However, it is clear from the basic knowledge of human nature, that even the most 'enlightening' experiences of a human being can be distorted. This is how far the freedom of the human mind reaches. **It is even free to turn freedom into bondage, confusion, ego, hatred, destruction.** It is free to turn ecstasy into evil. A human being is free to have sex with the devil, and in this act either freedom or evil can take over. Neither the devil nor the person is in control. To what extent any of such practices have ever reached their lofty goal is uncertain. They may have some beneficial psychological and psychosomatic effects, but they cannot reach into the creative areas of human *SAT*, except accidentally. The same can be said for the use of psychoactive drugs.

I agree with the wisdom of Mahayana Buddhism that **there is no method for the mind to reach the idea of oneness-nothingness.** Insight into ideas is beyond causality or necessity.

If a person is closed to the uncertainties of inner change, absolutely clinging to his or her ego, he will interpret the thought-rendition of an ecstatic experience as an irresistible and absolute drive, calling, belief, as the doing of God or the Devil. He then knows with absolute conviction what there is to do in order to serve that calling. The quest for freedom from Maya then ends in the highest form of self entrapment and self-deception. **This state of self-deception is as close as one can get to the realization of the concept of evil.**

Knowledge, which can be certain but always will be limited, gets confused with uncertain very powerful energies. **The quest for 'God,' 'enlightenment' or 'sacred wisdom,' ends in illusory knowledge and dangerous actions. Given favorable outward conditions, the energies involved can result in the unleashing of forces which destroy freedom, communication, and humanness of a reality.**

Every human being, no matter in which part of the world he or she lives is susceptible to confusion, and can become evil through the denial of and action against freedom. The desire for 'enlightenment' or the desire to do 'God's work' is an almost certain step in that direction.

"Those who think they know God or enlightenment don't."

In the last century we have witnessed the enactment of such destructive forces in Nazi Germany, Imperial Japan, Stalin's Russia, Fundamentalist Islam, to mention the best known ones. But these forces are with us from the beginning of human consciousness, and they will probably be with us until the end of the human species.

5.4.4.3 RESPONSIBLE FIGHTING

Now, **such destructive forces must be stopped, their deceptions revealed.** This is only possible through action, through taking a stand in reality, and/or through fighting in one way or another, which might even mean the taking of human life and war. We must take reality and freedom seriously enough to fight in it and for it, even though our comprehension is necessarily limited, imperfect, and to a large degree the result of Maya in her deceptive form. **Just as we enjoy the expressions of beauty in a reality, so must we defend the expressions of freedom and oneness in a reality, against the forces of deception.** Many religious doctrines admonish us to turn the other cheek, but history is a history of bloody violence much of which instigated by religious powers.

Maya, in her incarnations as Durga, Shiva, or Dakinis is a ferocious fighter and relentless killer, the representative of all positive forces in the universe including reality. What she **kills unabashedly and triumphantly is ignorance, stupidity, insanity, evil.** In many of the Tibetan statues of wrathful deities a Buddha and his lover stomp on a man or a woman or both, symbolizing their victory over the ego, ignorance, and superstition. Shiva does the same in his dance of wisdom.

It is possible and necessary to fight out of good will. Wisdom is the goodness, and the will is compassion. Together they need to help us find the right means and measures for our fight against ignorance and its advocates in its innumerable disguises. If and when we fight it should be out of wisdom, not emotion. Fighting, even to one's death or the death of the adversary, may be necessary, if we want to combat and limit the effects of ignorance and evil intentions. This fight may have to be carried out with great passion and resolve, or with rationality and coolness, but one should always be watching for signs which indicate that one may become what one fights, i.e. that one succumbs to ignorance, blindness and hatred.

In this fight we must act, knowing only when we act immorally. We are responsible for our actions before other human beings but also before the one transcendence. Meditating on this and on the one transcendence is possible, therefore it is. This is enough for a human transcendence in which thinking is being and being is thinking, and it is the ground of all that is good.

In our reality we can have trust in the divine nature of Man. As we can think those thoughts also consciously, we ought to consciously acknowledge the possibility of oneness between thinking and freedom. But it is extremely important to meditate on these thoughts and not lose touch with transcendence in our actions.

Our freedom and trust is non-certain and always open to error in its manifest forms. But this openness to error is also an openness to that very freedom. We cannot and must not close ourselves out of fear of suffering, as that fear is suffering and invites further suffering. And we must not close ourselves out of a fear of failure, because then we will never resolve our problems. Nor must we close ourselves out of a fear of evil in the world, because closing ourselves is the beginning of evil. **Not to fight against deception and evil, whenever perceived, makes us responsible for its consequences.**

Kierkegaard has put this dialectic issue as follows:

"To talk about 'good' or 'evil' as the object of freedom means to render them both finite. **Freedom however is infinite and has its source in nothing...** Any human existence which does not found itself in such a transparent way on God, but which is based in a dark way on something universal (state, nation)... or which, out of darkness about its self, takes its gifts merely as forces for action, without being aware of their origins in a deeper sense, taking this self as an unexplainable something, whereas it should be comprehended inwardly, - **any such existence is despair**, regardless of its most astonishing accomplishments and deeds, regardless of its total explanations of the whole world, regardless of its most intense aesthetic enjoyment of life."³²⁸

5.5 ONENESS AND FREEDOM

"A theory of man as a reality of the world cannot be completed. Man, being himself through freedom, is not merely a part of reality together with other parts in the world."³²⁹ Jaspers

5.5.1 MORALITY, LAW, AND FREEDOM

In as much as a cipher has a content which can be analyzed, that content can be reduced to nothing, i.e. ultimately the numbers 0 and 1, which are empty of any *meaning*. The possible meaning of a cipher is not retainable by the fixed ordering principles of a static self and its reality. Yet, a cipher has an appeal to trust and faith. Faith's manifestation through thinking is part of a positive philosophy whose main ciphers are *NOB* or existence and transcendence and the free will to unite the two, and/or to see that the two are one. **The goal of positive philosophy is an open reality which is guided by principles of freedom, unity, and communication.**

Oneness is the universal tendency of manifesting thought to establish an order which encompasses all, including itself. It is the expanding pull to and by infinity and the absolute encompassing. All thought aspires to some kind of oneness, in this case an inner consistency, and freedom of self-contradiction.

Nothingness is the inner force to separate, to continuously analyze anything, and thus to understand ever more universally through reduction to smaller, simpler, and more formalized pure quantities. It is the contracting pull towards the infinitely small, to nothing. As all fixed thoughts, sounds, and images can be reduced to pure form they can be formalized as sequences of zeros and ones in the written algorithms of computers and to dots on the computer screen and on paper.

Both ideas, oneness and nothingness, together, can create an actual and real ordering system of thought and of a dynamic society. Rational thinking and an openness to the intelligence of *SAT* are its two indispensable complementary energies.

³²⁸) From K. Jaspers, "*The Great Philosophers*," JGP1, page 463 and 468.

³²⁹) Karl Jaspers, JG, page 451.

Freedom describes the universal idea of human thinking, sensing, and acting at the creative level, which strives to negate all conditions. It is the aspiration to the absolute through the absolute, which rejects anything in and around itself, that can be detected as not being absolute. This includes the rejection of all of its own manifest forms, which, being form, are also conditions. Therefore the dialectic goal of freedom is also a oneness.

By rejecting all conditions, the aspiration to oneness is also an aspiration to nothingness. On the other hand, form and conditions are part of creation and freedom also. The aspiration to include them leads to a rejection of nothingness on the reality level in favor of a material and real oneness. But this oneness can never be without the nothingness.

Only through self-deception can we subscribe to such an irreality. **Thus, one can see that in truth nothingness and oneness are inseparably interwoven, and bridge the different triadic levels of being.**

This means that neither nothingness nor oneness, nor any of their related ideas - from honesty and freedom to beauty and goodness - can ever be achieved in reality, and that we can never reach a certain and secure state of freedom and/or wholeness for any length of time.

The challenge is to live as a free and whole human being, with our thinking, sensing, and acting in harmony, a dynamic tension between the complementary mysteries of Oneness and Nothingness. We can never be certain of this harmony and must be aware that the reality in which we live is likely to be dominated by confusion which is manifest as injustice, exploitation, inequality in the daily activities of society and power struggles of egos. Distorted concepts of freedom, responsibility, love, and compassion are often being used for deceitful and selfish purposes. This challenge can be met by the individual with good will and strength in communication with others.

Figure 65
Uma, Parvati, from Sinha, TAN page 30, also
AOI plate 69



Any oneness and freedom that can be achieved in reality is conditioned and thus not free, and is therefore also not one. Freedom and oneness are complementary ideas, both One **and** Free, and they are ideas through which a reality can grow towards truthful ideals.

It is of great importance that thinking can move as a whole, with the triadic levels of being moving freely as one. This thinking can and will understand, comprehend, and be insightful of the truth that it is impossible to have any perfect completely unified reality, just as it is impossible for thought to be totally free. Any claim to be totally free or to be able to achieve a form of oneness contradicts freedom and oneness and is destructive for all thinking, acting, and sensing of a human being as individual and for society as a whole.

We must, however, aspire to a oneness in our thinking and in our lives based on freedom. In this never ending dialectic, Man can unfold his/her intelligence and thus freedom and oneness.

5.5.1.1 UMA'S SEDUCTION OF SHIVA

Even Shiva is not always sure of his role in this divine play. Is he the great passive onlooker and witness, who once in a while graciously fulfills his lover's (Parvati, Shakti, Maya) hints and participates in reality? Indian mythology tells us how the demon of the Underworld, in his cunning and conniving, had become so powerful that he started to threaten even the (Vedic) Gods themselves. So, they needed to create a counterforce against him. Shiva, of course, could have done away with the demon in a flash of his third eye, but he could not be roused out of his ascetic meditation in the Himalayas for such a trivial task. The (Vedic) Gods were not stupid. They knew that the only person who could arouse him would be his former wife Shakti. If she could tempt him sufficiently, and it was foretold that the God of Love **Kama** would be able to successfully assist her in this task, he would fall in love with her. They would create a son, Skanda the God of war who would be able to do away with the demon.

So, they saw to it that Shakti was re-born as a most beautiful woman, this time called Parvati, (For her dark skin she also had the loving pet name, Kali, the dark one) and Uma. She would not be deterred by Shiva's reputation to be a destroyer of the love God, and the greatest unbendable yogi and ascetic. Her love and lust for the God was only matched in fire and power by that of the great God himself. She started her own ascetic fire similar to that of Shiva, and succeeded to change her darkness into light, as Gauri, so that she was mistress of both. In the meeting with the great God, they both understood that they were the same, the great power of pre-Aryan and pre-historic times, the power incarnate of before time. Guarded by the great bull Nandi they made love for a thousand years, and the sweat of their passionate bodies flew up to become the stars in the sky.

One version puts the dialectic struggle between the two great forces of the universe in a little dialogue, which I paraphrase here in modern language.

Shiva asks Parvati's father what he, the great celibate master yogi, should want with a woman, no matter how beautiful and sexy she may be. Parvati answers in her father's stead.

"I don't buy the story of your great power. If you have indeed all that powerful matter (prakriti), which you need to burn up to gain pure energy (purusha), what are you doing here in the Himalayas, practicing asceticism?"

Shiva insists that he indeed needs to burn the imperfect matter in order to be that energy.

But Parvati instructs him further:

"No," she replies "I am that matter (prakriti) and you are that energy (purusha). Each one of us is also the other. But we belong together, we are both, and inseparable."

He is she, and she is he. Together, ideality and reality, are the world.³³⁰

Parvati is here the dancer, Maya, who plays with Shiva and incites and invites him to dance with her. He is the representative of Man, the object of the Goddess' play. But the spiritual energy (prakriti) and the unfolded energy as matter (purusha) are the same, just different states of unfoldment of *What Is*.

5.5.1.2 THE ONE HUMAN BEING AS INDIVIDUAL

The human being is potentially whole and intelligent; his or her thinking, sensing, and acting are one movement and encompass all levels of his or her existence and transcendence. Therefore, it is a mistake and violation of our own humanness to deal with a human being in an exclusively formal level as a thing. To incorporate the metaphor of the one human being into our living in reality we need a guideline for our mechanical behavior to let us discover confused actions and thoughts.

In order that these guidelines be universal and applicable to any human being under any historical conditions, we must be able to formulate them rationally and meaningfully. As thought can be cast into universally understandable forms of common thinking, sensing and acting, a metaphoric sketch for a universal rational communication is possible, which incorporates the ideas of oneness and nothingness in a rational and creative way.

- **Every human being must be respected in his or her unquantifiable existential uniqueness.**
- **Every human being is free to think, sense, and act, and this freedom can only be limited through the free consent in a free society through the equally important responsibility of everyone for the freedom of the whole society.**
- **Any such limitation must be rationally stated and must be strictly the same for every human being in that society.**
- **Rules similar to those, which limit the freedom of the individual in any one free society, should also govern the communication and interaction between all societies.**

All these ideas must be given their meaning and rational implementation, including their method of defense and enforcement, by human beings in a community. For a true application of these formal laws one must trust in the intelligence and freedom of the human being but be willing to eventually take the existential decision to fight for that freedom against its opponents.

It is essential that such laws can be and are being discovered and implemented in the social structure. The great examples of history are the ten commandments of the Bible, the Eightfold Path

³³⁰) See also section 7.2.5 about *Shiva And Parvati* on page 505 .

of Buddhism, or similar laws, as they have been found by the great spirits and legislators of mankind.

It should be noted here, however, that not all laws of all societies, even as they exist today around the globe, are equivalent. Most societies throughout the ages have been based on laws of injustice, i.e. the power of rulers, who were arbitrarily chosen by some incomprehensible fate of birth, or who obtained power through the violence and ruthlessness of their warriors. The ideas of freedom and equality before a rational law have only been conceived and implemented in countries of Western European tradition. And there it was the Greeks who had the essential insights, on which modern Western societies are based.

"A constitution of the greatest possible human freedom according to laws is at least a necessary idea. These laws should ascertain that the freedom of each individual can coexist with the freedom of any other individual. This idea must be the foundation not only during the first conception of a constitution, but also for all other and further laws."³³¹ Immanuel Kant

Any such laws can be comprehended as intelligent and beneficial for the whole human being in any society and for all of humankind. Beneficial is not meant necessarily as materially beneficial.

Whoever has only his or her increase of pleasurable and comfortable living in mind is bound to imprison himself in an unreal and isolated world, from where he wants to exercise absolute control over others, or withdraw from the world. He will find any universal law, which treats him on an equal basis with everyone else, quite offensive and oppose it with all means. The fact that those in power want to remain there should be reason enough for most people to deeply distrust any real power structure and so-called authority of society and the world. The same distrust and skepticism should be exercised against those who want to overthrow a current power structure.

When I emphasize that we put our trust in the universal intelligence of being, this does not mean that we should stand idly by and let the authorities think for us. Universal intelligence cannot act but through individual human beings. Therefore, every woman and man can have the same fundamental insight in these matters and should not delegate to others the responsibility to think, sense, and act intelligently.

If we are in doubt about the intelligence of our actions or anyone else's, we can use Kant's rational, negative, test, through which we can tentatively determine, whether our actions are not intelligent. Let me quote Kant:

"It follows that in the order of ends a human being (and any intelligent being) is an end in him or herself. This means that a human being can never (not even by God) be used as a means only without also being an end. Therefore, mankind must be holy to us in ourselves, because a human being is the subject of the moral law, the subject of what is holy in itself. And anything that can be called holy because of it, must be in agreement with that law. This moral law is based on the autonomy of his or her will as

³³¹) Immanuel Kant, on Plato's Republic.

a free will, which by necessity must be in fundamental agreement with that, which it should obey."³³²

As I see it, this test cannot be an objective positive one, because it is based necessarily on non-certain ideas. Furthermore, we can never know with total certainty if we don't deceive ourselves in the evaluation of our actions. The same qualification holds for Kant's important principle for moral action:

"ACT IN SUCH WAYS, THAT THE PERSONAL PRINCIPLE OF YOUR WILL, CAN, AT ANY TIME, ALSO BE THE PRINCIPLE OF A GENERAL LEGISLATION."³³³

This principle is universal, or rather catholic, but one must comprehend, that any concrete law which is based on it, depends on two restrictions, namely the words 'at any time' and 'general.' Furthermore, we must trust that, when looking at the personal principle of our will, we are indeed able to honestly and truly determine it. That can be difficult because in a particular situation in time, all one can think is based on the conditions flowing from the values of that particular time, of which one is a part.

Kant's law is therefore *catholic i.e. universal and existential*, and presupposes the ideal of a free and unconfused human being, who has the good intention not to deceive himself or herself. I would therefore use Kant's principle in the sense of a dynamic law, which moves towards the dialectic ideal of oneness and freedom of all of mankind through an infinite process of existential decisions of human beings.

No law at any time can guarantee freedom or justice by itself, exactly because it is rational and therefore quite formal, and requires meaningful interpretations and actions.

The human being is cipher through his and her freedom and intelligence, because only a mind who is that cipher can think about it, reducing it to a thought-object, and yet be guided by what it is. Any living being can be a cipher, but only the human mind can think about it and see itself and others as ciphers.

It is therefore of utmost importance that the essential cipher of the human being is not reduced to a definition, which itself is in absolute opposition to its meaning.

Any cipher of freedom turns inevitably into the bondage of ideology in the moment in which that cipher is institutionalized. The ciphers of the **ONE GOD** in the hands of religious organizers, just like the cipher of **FREEDOM** in the hands of communist or capitalist dogmatists, have been used to oppress people. Religion has been organized as society's defense against the religious experience, which recognizes no earthly or heavenly authority. Freedom when institutionalized is the death of the free mind. In an institutionalized hierarchy, anyone who dares to differ from the propagandized, authorized, and legally protected image, is automatically an outcast. He or she must be wrong and is probably 'wicked' and 'evil.'

The fundamental dialectic between the reality of the sentence in The Old Testament

³³²) Kant, KPV, page 237.

³³³) Kant, KPV, page 55.

"DO NOT MAKE ANY IMAGE OF ME!"

and its underlying idea of *NOTHINGNESS-AND-ONENESS* is too easily sacrificed at the altar of knowledge, which is of certainty but not of wisdom.

Usually this is being interpreted as a warning against the manufacturing of idols like for example the Golden Calf, where an idol is any symbol not referring to the Christian mythology. The mental image of the Bible is itself just that, an image. The Father image totally suppressed all other images of the time. The above statement was successfully interpreted to mean that all images of other Gods, and even more importantly Goddesses, were symbols of evil and the devil. This kind of 'knowledge' was and is the end of freedom.

However, there is deep meaning in this command if it refers to the representation of the transcendent in reality, through thought, the word, or images. Any such representation will mislead the mechanical mind to a mechanical belief system. Evidently, this cannot be avoided by such a command, as the command itself requires the thinking about the God, who does want his image cast in stone. But any thought is also an image, if it is to have any meaning at all. We cannot but make images in a reality; reality is image. **But we must not lose out of sight that the image is never the idea.**

5.5.1.3 ONE MORALITY

The **one God and the one Freedom, the one Shiva-Shakti, can together** be called the **one** morality. This metaphoric simile means that the **One Morality** is a cipher of communication and of community and has all the characteristics which we have found for the dialectic Betweenness. One morality as cipher does not preclude the coexistence of many **different moral realities and societies**, on the contrary. Just like many societies and cultures have been developing on the ever challenged idea of the one Shiva-Shakti from the time of the pharaohs or earlier to now, so has the one morality associated with that idea. Morality is not conditioned behavior sanctioned by church and/or state. Under this cipher of morality, **morality is an existential attitude of freedom and trust in the insight into human dignity.**

The idea of the **one** justice and **one** morality seems to be some of the great problems of mankind, as there are as many forms of justice and morality as there are tribes and societies. One should, however, not mistake the forms for the ideas themselves - this must be repeated over and over again - about which we talk at this point.

In my view, the idea of morality arose in Man simultaneously with his intelligent self-awareness. This means that neither human intelligence nor morality are the products of mechanical evolution.

They came into the world, so to speak, with Man's consciousness of himself, a consciousness which is a reflection of freedom and oneness. Following some thoughts of Karl Jaspers, I propose to consider that a major breakthrough of this intelligence into the reality of Man may have occurred with the manifestations of human beings like the Buddha, the Biblical prophets, Lao Tse, Heraclitus, Parmenides, Socrates around 500 B.C.E.

During that time the Shiva-Shakti idea of dialectic oneness was expressed in a more abstract form by the Buddha (the Middle Path), by Lao-Tse (*What Is, is Tao*). They fought against superstition and simplistic acceptance of mythology and mindless religious practices. The

presocratic philosophers Parmenides and Heraclitus started to express the oneness-nothingness aspect of *What Is* in abstract thought forms.

The Biblical prophets, inspired no doubt by older myths of Mesopotamian cultures, developed a more dualistic purely male oriented idea of God and Man. Shakti, the Goddess idea, was suppressed and her symbols denigrated and destroyed. The all knowing God-Father ruled alone and ordered his ignorant children to obey. The oneness idea and the freedom idea were lost. There was no more a true relationship between God and Man. God was totally separate from his creation, which he performed according to his plan, and then put the responsibility for his mistakes on his poor obedient servants. God was the incomprehensible Father on top of the mountain, whose laws he would pass on to a few select servants. And if they did not obey his laws he murdered them. In contrast to all other Gods and Goddesses of the time he had no personal characteristics apart from his wrath. He was pure law, order, and punishment without any accountability (an enticing model for countless generations of absolutely authoritarian patriarchies). Anything related to the senses or to rational thinking as means to comprehend the world was outlawed. These ideas were and are in complete opposition to the ideas of *NOB* as represented in the Shiva-Shakti mythology or in the abstract thinking of the Indian, Chinese, or Greek philosophers mentioned.

Socrates questioned all mythology, (or its literal interpretation), and during that same time period the Greek genius in general introduced rational methods into all human affairs. This is where rationality in its present form started to develop in the Western world.

Whether this short characterization holds up to a careful analysis I cannot say. The main point I want to make is that during the period from 700 B.C.E. to 200 B.C.E. a revolution, or several revolutions, took place in the thinking, sensing, and acting of the peoples of Asia and Europe. The same ideas are still with us today and dominate practically all human thinking.

Such almost incomprehensible manifestations of creative thinking provided the rational, moral, and ethical bases for human behavior ever since.

Most importantly, the idea of rationality and human intelligence, the acknowledgment of the power of thinking became manifest during that time. The human mind started to be liberated; it started on its way to see itself as freedom and intelligence.

Once it has been accepted that any idea can be perceived by every human being in its correctness or truth through reasoning and self-reflection, no concept of an absolutely separate God can hold its threatening power for long. From there on, no authority in these matters is necessary for a human being who has seen freedom and oneness with his or her own eyes, the third one included.

The more a human being comprehends those ideas, the more he or she becomes an integral part of that movement of human intelligence and conscience.

I am saying therefore that the great ideas of human existence and transcendence are qualitatively different from any kind of knowledge, opinions, and belief-systems.

5.5.2 SOCIETY AS ORGANIZED COMMUNION

These following pages show a rudimentary sketch of how the ideas describing the movements of *SAT* find a natural extension in the idealized structure of a society.

People who want to live together intelligently must live through and from their common catholic source of transcendence, which has made itself manifest as a movement of self-aware human thinking. The way in which people comprehend themselves, their thinking processes and

their relation with transcendence and the world, will be reflected in the structure of their community. If we have the view that God rules over us as an unquestionable patriarch, who is not accountable for his actions, we tend to create a society with a similar hierarchical structure. On the other hand, we can say that to the degree to which we are aware of freedom and our own transcendent nature we try to implement freedom, responsibility, and accountability in the organization of our community. Naturally, we express these ideas in literature, art, and religion as well. In the history of the great peoples of the world we can see a development from hierarchical to free societies. This development is not a mechanical law of nature but depends on the insight of a few people who have been able to comprehend their own freedom, and who found the inner genius to express this insight and help it take roots in a society which was favorably disposed to new concepts and ideas.

The challenge is to integrate the ideas of freedom and oneness in the real structure of society, for which the ideas must take a concrete form. Freedom cannot be measured, and yet every human being must be treated as if he or she were actually free. Freedom and transcendence of the human being constitute his or her sacredness, which must be incorporated in laws. The validity of realizations of the fundamental ideas of *NOB* must be **tested in communication and communion** of many human beings and ultimately of all mankind. The integration is successful, if ever more people comprehend their individual freedom and simultaneously allow universal freedom to come about in society. An outward indication of that success would be a decrease of violent conflicts and wars.

There is no ideal final state of a real society, just like there is no final state of knowledge. Truly free people form a free society in an unending process which allows each of its members to be free and responsible for the whole and for the parts.

Freedom, unity, and communication are ideal principles which, in a particular moment of history and a particular location, are given varying certain interpretations as real principles, which ought to heed the original subcertain ideas.

While they change society, new possibilities for their implementation arise. Any such particular manifestation will be limited, and sooner or later, its energy must be wisely renewed through different local rules.

To allow such a process is part of the concept of a constitution. It should be conceived and written by the most insightful persons of a group of people, which intend to abide by its ideas and consequences. The American Constitution and the **Bill Of Rights** are probably the most advanced examples. A constitution provides the basic ideas and ideal values of a society in a form which is open to interpretation and implementation in infinitely diverse laws and rules and yet is highly fixed in its commitment and trust of the ideas contained in it. It is open for change, modifications, and amendments, if an urgent need should arise. But even this change must be foreseen and its process rationally incorporated without violating the basic principles of freedom for all and every one. For a constitution to take effect, it must be interpreted and implemented through balanced procedures of legislation, jurisdiction, and execution, always responding to the will of the people who have agreed to live under such (their own) laws.

No matter how much a constitution emphasizes freedom and asks for responsibility, it cannot be perfect. The quality of its implementation will depend on the degree to which the majority of concerned people have realized freedom in and for themselves, but any implementation will be tainted by some degree of confusion.

What we can experience in a society in its laws, economy, social institutions, entertainment, work attitudes, police and defense system, and so on are expressions of deeply rooted values. By paying attention to these manifestations of sub-conscious values we can get a clue as to their intelligent or confused-habitual origin. Laws which, for example, allow or maintain different rights or privileges for people of different sex, race, or class are based on habits originating in particular power constellations. These laws contradict the idea that all human beings are potentially (equally) free. They may be 'free before the law' as defined in a constitution, but I am talking about the freedom of conditioning and tradition, ultimately about the freedom of the ego. A society and mankind as a whole must constantly explore which of the national or international laws are based on similar biased value systems. These are harmful for everyone, physically and spiritually. Even laws based on sensible value systems need to be improved on an ongoing basis, because society changes and thereby the conditions for legislation.

Man does not and cannot know what the true expressions of freedom, oneness, and communication are. He can perceive and know what they are not. If we are aware of our ignorance in its deepest sense and of our limitation, we can accept many different potentially creative values and allow them to unfold. They can be trusted but must be put to their test in a real situation by using them and working with them.

What we must demand, however, of any expression and test and reality, in which the testing is performed, is that there is an openness to communication.

I consider mutual responsibility and freedom together with unrestricted communication to be the cornerstones of a society which is aware of itself and which can create, suspend, activate and test its value systems in a common effort. This same responsibility will take into account human confusion, and make all attempts possible to limit, reduce, and dissolve that confusion. I call such a society free. As freedom and openness know no territorial limits, we can assume that in the final analysis no human being or society can realize freedom in isolation from other societies. The realization of freedom is an unbounded communal effort which cannot stop at the doorsteps of one's home, nor at the borderline between states or countries. It is worth mentioning in this context that the theory of communism implies that all peoples will be inevitably free one day, because communist theory regards the dialectic of unfolding freedom as a causal and mechanistic process. Communist theory knows what that freedom looks like and wants it implemented everywhere. (This is a totally different concept of freedom and dialectic as the one proposed by me.) The destructive power of this concept lies in the irrational assumption that the implementation of freedom is a predetermined and necessary process, in other words that freedom is a finite object rather than a reality-transcending appeal. The following sentence by Hegel illustrates his dangerous error:

"It is the higher insight that the mind is free in its necessity and can find its freedom only in that necessity, just as its necessity resides only in its freedom.

Freedom can also be an abstract freedom without necessity; this wrong freedom is capriciousness (Willkür) and is therefore its own

opposite, the unconscious bondage, empty opinion of freedom, a mere formal freedom."³³⁴

This assumption of Hegel, which is taken as irrevocable truth by many socialists and Marxists, denies the uncertainty of freedom and therefore freedom itself, replacing it by irreal knowledge. It effectively ends the process of freedom in reality and embarks on the road to totalitarianism. Any belief-system which claims to know the destiny of Man - no matter if that belief is based on the Bible, materialism, or any other system of thought - is caught in that dangerous confusion. Attempts to erect the socialist paradise on earth, or the Christian or Islamic paradise, destroy the freedom and creativity of Man, and his spirituality, which is ultimately his Oneness with the mystery of *What Is*.

The fact that most communist systems self-destructed during the later part of the twentieth century may be symptomatic for any organization and single consciousness which succumbs to the tempting illusion to know freedom - or the will of God - and to know what is good for the people.

Not even Shiva knows what Shakti-Maya is up to, nor does Zeus know what Moira and her Fates are up to. Realities are as unpredictable as the most uncertain ideas themselves. We must never forget that knowledge is only an uncertain snapshot of a single moment of a small part in a reality which has infinitely many qualitatively different possibilities to evolve.

What Is, is change.

5.5.3 A TRIADIC SOCIETY STRUCTURE

Let us try to develop a triadic structure of a society as an organism, which incorporates and manifests the qualities of thinking, sensing, and acting of the human being, i.e. human SAT. The word organism emphasizes the idea that the various branches of a societal structure should work for the whole and that the whole should work for its parts. The relationship between the whole and the parts must not be an automatic one - like in an ant colony - but should be a dynamic and autonomous process. We often use the word state to describe the organized community of people. The word state implies something static and points to the formal structure of a society, the set of mechanical rules, which have been chosen by the society, and through which it functions at a given time. This is the level of a society which corresponds to the static or mechanical level of human *SAT*.

But, just like an individual functions on three levels of sensing, acting, and thinking, so does a society. Both, the individual and the society are free to act creatively, generatively, or mechanically. A proper functioning of an individual as well as of a communal organism requires the delicate harmony between mechanical and creative functions.

For instance, laws which are precise and rational prescriptions require a formal and responsible interpretation, application, and enforcement procedures. New laws must be generated and created, some old laws must be modified or abandoned, as the situation demands it.

In any case, there will be groups with conflicting interests, and each group will muster all the power it can to bring about a law which is in its favor. The freedom of a society must guarantee the possibility of this pluralism and diversification, the communicative open struggle. But a society must also see to it that the unavoidable power-struggles will not unduly harm any of its members. Thus, a state must guarantee open communication and provide protection against its abuse.

³³⁴) G.F.W. Hegel; HW, "*Geschichte der Philosophie*," volume I, page 45.

Similarly to the unfoldment of human *SAT*, we can illustrate the unfolding of society as social *SAT* in a helical movement of various orders, which are separated through non-causal creative leaps. At any given time there is a mechanical structure of a society which is embedded in a relatively small sub-certain system of values, which, in turn, is part of a more encompassing unfolding of ideas. This structuring process can be seen to be mechanical, generative, and creative. The degree to which creativity is being realized in a given society determines the quality of its order according to the value which freedom, wholeness, and open communication have in the reality of everyday life. Societies with different structures and degrees of order can influence each other in mechanical, generative, and creative ways: The spark of freedom can fly from one country to another and start a revolution; one country may adopt the constitution, laws, and economic structure from another; one country may destroy another or absorb it totally in itself.

Just as human beings differ by the degree to which their thinking is capable of suspending itself, so do societies differ by the degree to which their structure allows freedom and change.

These differences may be truly qualitative and non-causal, which makes it all but impossible to mechanically impose a 'free' structure on a society whose members have not yet realized freedom for themselves to a similar order. Societies and their institutions are more than mechanical as long as they consist of people who function to a high degree according to sub-conscious true value systems -as opposed to conditioned value systems- which ultimately root in the free creativity of human intelligence. A lasting change of a society occurs, when some confused or obsolete value systems are actually seen for what they are, with or without outside guidance, pressure, or force.

Our attitude to our value systems is itself a possible source of conflict. If we regard value systems as absolute and/or 'God'-given, we will never pay due attention to them and put them to a real, at least rational, test. We misinterpret the 'divine nature' of a particular law by assuming that divine origin means it must **remain absolutely static, and we must not change it under any circumstances.** This is of course impossible and absurd. The value and meaning of a law can never be incorporated in its form. It is again the underlying assumption of complete separation between the wisdom of God and human insight which plays havoc with even the best intentions.

In the history of peoples we can see a development from a blind acceptance of a system of unquestionable rules, which are taboo, to the idea that these rules can be intelligently - not arbitrarily - changed because they are made by men and women who can at best only have the right idea and good intentions, but who can never know the ultimate right implementation of that idea. Thus, societies as a whole can - just like individual human beings - unfold from a blind oneness, consisting of an absolute submission to an inherited and unquestionable value structure, to an ever increasing realization of freedom. This value structure was established in prehistoric times through the exercise of pure power. But this development, like most developments in history, is a non-mechanical and non-deterministic process. Concepts and ideas must be perceived and developed by creative people and put in place by them, usually against great resistance. Without a critical number of people who have insight into the non-mechanical nature of reality, who know that reality is not truth, the inertia of conventions and habits erode any society over the long run, and reduce it to a mechanical, empty level of mere subsistence or extinction.

5.5.3.1 ACTING, THINKING, AND SENSING OF A FREE SOCIETY

For a society to be free in its actuality *ideas* of freedom and responsibility must be incorporated in its structure.

We have seen that the human mind-body totality can be well described in terms of the triadic levels of sensing, acting, and thinking: *mechanical and certain, generative and sub-certain, creative and uncertain SAT*.

Similarly, I divide the governing structure of society into three functions, corresponding to the activities of thinking, sensing, and acting respectively. They are legislature (thinking: discussing and proposing laws), executive (acting: implement laws), and jurisdiction (sensing: respond to legal questions, and determine their validity according to the law, constitution, and rationality). All three branches correspond to relatively specialized functions but never at the exclusion of their responsibility for the whole society. Each branch must check the others to prevent them from becoming dangerously dominant, but like in the human being, legislature - the thinking branch - should be in overall control.

These functions should be carried out by ideally free human (free, in the metaphysical sense, in addition to the physical sense) beings who are responsible for all of their actions. This responsibility can be set into rules and laws but its meaning is existential and cannot be legislated. Laws are important fixed rational guidelines which are objective reminders of our duties and are important mechanisms to control abuses of liberties. But they are no substitutes for our existential care and responsibility for the whole.

Just like in the case of an individual human being, freedom of a society is only possible, if all three triadic *SAT* movements operate in *harmony* with each other. This harmony³³⁵ is the 'natural' dialectic movement between freedom and power or authority. Freedom allows tradition as well as change and the coexistence of the old and the new. The principle of power wants oneness, unity, strength and security. Duty and responsibility are the forces of commitment, which bind revolutionary creative and conservative mechanical elements of a society together.

Evidently, I don't want to equate 'revolutionary' with 'creative' or 'conservative' with 'mechanical'. Revolutionary movements in history can be and often are rather chaotic and may consist mostly of destructive and negative mechanical acts, destroying truly creative but conservative values along with obsolete patterns of conditioned behavior. The infamous Chinese cultural revolution, for example, with its destruction of the creative people in art, literature, science, and philosophy, was neither intelligent nor creative. It is the harmony - the creative tension - of dialectic dynamism, Yin-Yang, Yab-Yum, Shiva-Shakti, which is needed for the economic and spiritual prospering of any person and any people.

When people function harmoniously in themselves, they will want to create a society which reflects that harmony. The manifest ideas of a society functioning rationally and intelligently cannot be limited to a particular group of mankind. All human beings are essentially one through their common potential for self-awareness, in spite of their separation through frontiers, and can therefore learn from each other. We have all the potential to comprehend freedom and to be free individually, as society, and as mankind. But by the same token, we are all capable of error, confusion, egotism, and potential evil.

³³⁵) The original meaning of the Greek word 'harmony' is: "A union of different movements in which new events are possible." Wolfgang Schadewaldt; WS, page 340.

In societies of the past and present, groups of people try to gain power over others, try to use, exploit, and suppress them, and to impose their ego-centered values through psychological or physical violence. They are evidently a threat to freedom, and must be prevented from becoming too powerful. Thus, responsible citizens will have to act and fight for the freedom of their society. The art is however, when trying to fight for freedom, to take utmost precautions not to suppress or sacrifice freedom in the process. This is an art, dialectic in itself, and can therefore not be predetermined. Trial and experimentation are necessary, error, and occasional disaster are unavoidable.

The founding fathers of the American constitution took great care in designing a structure of government in which all branches would be mutually controlling each other. They tried to ensure that no person or institution is above the law. This **mutual and intelligent control** before the public eye, based on rational laws, which free people have agreed to, is the only effective safeguard of a free society.

The greatest danger of a free society lies in the area with the greatest power in relatively few hands and in the executive branches of police and the armies. These institutions have the mandate to carry out orders and to use force if necessary. That is, they could be dangerously close to ignoring the right of people to freedom. Within a country, there is generally at least the acknowledgment that people have their right to freedom, due process before the law, and so on. But when it comes to the rights of other nations, there is the tendency to suddenly use a totally different approach. **We usually do not realize that people are free, not because our constitution declares them to be free, but because they are human beings.** Not to realize this is a result of the conditioned thinking and the gut feeling, which says that one's own country is vastly superior to any other country. This irrational concept is best characterized by the English slogan: "Right or wrong, my country."

Errors in the forming of the executive branch have serious consequences. **For instance: If we train an army by using methods of brainwashing and indoctrination, we cannot expect that army to respect freedom.**

We try to make our soldiers believe that they are sent into 'slaughter' to fight for freedom. But this belief is hollow, if at the same time we drill them to hate and to act entirely as they have been drilled. If high officers are the product of such drill, they too will be mechanical and incapable to act according to the demand of the situation. They will carry out stupid and inhuman orders, like in the extreme example of the generals at the infamous battle of the Somme during the first World War, when these generals kept sending their men into the fire of machine guns, even though they saw them being mowed down by the tens of thousands without achieving anything.

A free society can in the long run not afford such double standards, holding up freedom as the ideal goal while its military forces violate human freedom, dignity, and intelligence in their own circles.

5.5.4 RESPONSIBILITY OF ALL FOR ALL IN A FREE SOCIETY

A society which has its roots in the ideas of freedom, unity, and open communication would ascertain through its structure that every human being is provided with the fundamental opportunities to attain a decent life. The people of such a society create a system whose main function is to help every member of society to live in freedom and dignity:

- **Freedom from ignorance, oppression, and violence.**
- **Freedom to learn and work, to care, and to dispel confusion.**
- **Freedom to see that freedom and dignity have their roots in our transcendent nature.**

The extent to which these ideas are realized in a society determines the quality of life for all. A strong and healthy economy seems to be a necessary condition for this in a modern mass society. And even such an economy requires the dialectic harmony of freedom and order. As a typical outcome of a civilized and free society the creation and continuation of such an economy is also an endless task which can never be completed.

The civilized free countries of the earth have managed to have constitutions, laws, and their enforcement on a national level. That is, Man has in many societies become free by a binding commitment to an institutionalized order. Yet, some of these societies are still fighting each other and waging war just like a group of people without any freedom and responsibility. We must now, as free nations, do what we have done as individuals. We must comprehend that the people of other countries are as potentially free as we are ourselves.

We do not distinguish in our own country between people of various degrees of freedom, because we see and understand that such distinctions are not possible without violating the idea of freedom for everyone.

The same wisdom should prevail in our policy towards foreign nations. They all are nations with the same potential for freedom. Any country commits errors and even crimes in its history, but as long as a country does not abdicate freedom and self-expression, and as long as it respects the right for freedom of other countries, it should have similar general (global) rights, privileges, and responsibilities as any other country. Knowing that countries have the same tendency for ego-centeredness and confusion as individual human beings, we must regulate the community of countries, who all share the same earth, the same air, the same waters, the same origin and destiny, and the same thinking-space, the same freedom. The difficult, seemingly impossible, task is to find the proper harmony between freedom and regulation.

The organization of the **United Nations** is a step in the right direction.

If we can trust each other as human beings in one country and agree to abide by national laws, in spite of all the diversities amongst ourselves, individually and on the state level, it must be possible to do the same with respect to all the nations on this planet. We are all human beings who can be aware of our common transcendent source in spite of our existential, real, and irrational differences. We recognize ourselves in each-other to the degree to which we have had insight into this source.

There is a long way to go before even fifty percent of the world population live in relative physical freedom, according to free and open laws. One of the greatest threats to peoples' dignity and freedom is the overpopulation in the poorest countries. It seems that a relative wealth of the

people is necessary before they can start to implement laws of and for further freedom. Some of the poorest countries have population increases of around three percent yearly. Just to stay level with their current poverty these countries will have to have economic increases of their GDP by the same percentage every year. China, for example, has realized this and taken responsible steps in the right direction. It has simultaneously opened itself to a more open version of a market economy. Those two steps have already proven to be extremely successful as of this writing in the year 2002. As China has a population of about 1.3 billion, a quarter of the world population, this is extremely important and should prove beneficial for the rest of Mankind. India has started to undertake similar promising steps. So, it seems that the two most populous countries on earth with some of the oldest civilizations and cultures, both rooted in the ancient wisdom of the dialectic oneness of the fundamental opposites, are moving in the direction of freedom and rationality, which originated in the Greece of two and a half thousand years ago.

This may be another axis period in the history of Mankind. And much of this has been facilitated by the technological computer and communication revolution.

5.5.5 BETWEENNESS THROUGH WORK

Generally, men and women endeavor to shape a society and a general environment in which they can enjoy a quality life. One of the main modes of interaction through which a society pursues that goal is **work**. **I define work as an intentional human interaction with other people (service) and with things on all levels of sensing, acting, and thinking, but with an emphasis on action.** This action generates, forms, and changes tangible goods (things which are considered to have monetary value), which represent individual wealth and the wealth of a people. Services rendered, though they do not necessarily involve tangible goods, produce desirable results of any kind. This definition of work implies a balance between mechanical and creative work at the individual and communal level.

The origin of the word work can also cast some light on its meaning. The German words '*werken*' and '*wirken*' are related to 'work' and mean '*to craft*' and '*to act and enact*' respectively, show that originally work must have meant almost any intentional interaction of Man with his environment.

In most societies work is synonymous with burdensome physical labor which is necessary for survival. Even in highly industrialized countries work is more and more reduced to labor (though much less physical), i.e. to activities which are necessary for a human being to make money. However, in more industrialized and computerized countries, work can also become more enjoyable and dissociated from the pure labor for physical survival. Work is an integral part of life in a society.

5.5.5.1 CONSUMERISM

Consumerism has two dialectically opposed effects.

In modern consumer societies most people labor not just for basic but also for imagined needs, which the employing institutions produce and perpetuate. Ultimately, we ourselves tend to create needs which cannot ever be satisfied by any amount of labor. We then fall into a mechanical pattern of having to labor, always and without longer breaks, because we need always more money to fulfill ever more desires and growing ambitions.

To quote Lewis Carroll from Alice In Wonderland:

"We must keep running as fast as we can just to stay in place. To get anywhere we must run at least twice as fast."

We give an almost religious importance to the desire to consume, which alone is stronger than the much resented burden of labor which provides the money as the universal pacifier. Thus, it happens that we confuse actual needs with desires and perpetuate a society of excessive wastefulness and mutual exploitation. Those who have little envy and admire those who have more. Those who have much want more. Everyone wants more ever faster.

Those who happen to be in power try to exploit the work of others for their rigid goals of personal enrichment, influential positions, and ever more power. Most values in a consumer society are directly related to money, the more something costs the more value it has, the more money someone makes the more valuable he or she is. The value of a profession or trade is measured entirely by the money someone can earn through them. Works of art and literature are judged almost exclusively on a monetary basis.

Value has become identical with monetary value, just like truth has become identical with reality, wisdom with knowledge, spirituality with religion, and so forth.

With such a confusion in general values, it is small wonder that other human beings are being treated as objects only, as predictable, mechanical, and measurable merchandise.

All work, including performing art, teaching, writing of literature is turned into something entirely mechanical and so are all the people, involved. Consumerism mechanizes not only the objects of this mutual and self-exploitation, but also the subjects - both parties being dependent on each other - and therefore undermines the whole free society.

On the other hand, **consumerism has created more well paying jobs for the multitudes than ever before.** The comfort and quality of life of a greater number of people than ever before has increased dramatically with the spreading of much maligned capitalism or consumerism. **Employment and consumerism seem to comprise a winning combination for the free market system.** The invention of computer and software technologies and their mass production seem to have a positive effect on all world markets. The modern communication systems based on satellites, computers, telephones, fax-machines seem to be so powerful and chaotic, thus free, that no institution or country can control them efficiently anymore. The even freer flow of money and economic ideas has unleashed the powerful combination of human freedom and wealth. This seems to work to the benefit of all, particularly of those who have less freedom and less wealth.

Massive waste has been created together with great danger for the environment. Still, what greater danger is there for the environment than a starving human population? Government controlled economic growth seems to have failed on a grand scale in all communist controlled countries of the world, in one of the greatest political and economic experiments and disasters cooked up by academicians. The theory that the development of a people is mechanical, following laws of necessity - this is what communism and socialism was all about - has been proven miserably wrong. Under the disguise of freedom and equality, people were oppressed and turned into robots - a Russian word for workers.

Consumerism and capitalism have many negative and destructive side effects as well. But as long as there is freedom of speech and freedom of communication, new and old ideas like

transcendence have a good chance, so to speak. Knowledge and information are actual tools through which oppressed people can learn how to change and improve their reality. Intelligence and wisdom must be freed in them so that the tools of reality can be properly used. In the terminology of Shiva-Shakti, we must **dance with Maya, but try not to step on her feet**, lest she gets furious.

For example, it was necessary to produce records and disks by the billions for the enjoyment of music of dubious quality by the masses and to sell those products ever more cheaply, so that everybody could afford them, rather than only a wealthy minority. This involves a terrible waste. But the ever cheaper and more efficient production and distribution methods helped to preserve great music of all times and regions of the globe and made it available to anyone interested.

It happened with cars, refrigerators, washing machines, telephones, television, VCR's, computers, and so on. These are undoubtedly consumer articles in some parts of the world, and they will be the consumer articles of practically everyone on this earth in the foreseeable future. Incidentally, one can see that these articles are of greatest benefit to the people of the lowest status. The rich and powerful of all times had servants, slaves, and cheap labor available to them. This is fast disappearing. They are increasingly forced to rely on machines for the everyday chores, even if their employees use them.

But for the poor those machines had a much more dramatic impact. Women in particular have benefited from this consumerism. From running water and electricity in a house to the sewing machine and dishwasher, many products of the much maligned consumerism have liberated women the most. Up to the moment they could afford a washing machine and dryer, a refrigerator, a car, a dishwasher, and so on, they were the ones who had to do all the labor intensive work around the house without the benefit of recognition or a salary.

Consumerism is much decried and indeed has many faults, but it is nevertheless one of the most beneficial economic developments of history.

The best literature, art, philosophy of the last three thousand years, the best products of the human genius from anywhere in the World can be bought for very little money.

It is only through modern research by Western countries, made possible through their wealth, that treasures of art, literature, and spirituality have been unearthed, preserved, translated, and made available to everyone interested anywhere in the world.

The advantages of this consumer and knowledge revolution have been most pronounced for women all around the world. Economic, physical, and spiritual oppression and exploitation of women is unfortunately still one of the great injustices in many parts of the world, particularly in the less developed countries. It is rather ironic that in the countries in which the idea of the Mother Goddess has been strong through the millennia, like India and China, women have had nevertheless much fewer rights than men, if any rights at all.

In countries of the much maligned Western Civilization the ideas of freedom and equality have been able, at last, to give women more freedom than in any other modern society. But these ideas are spreading today on the wings of free market systems and free uncontrollable communication. It seems that the cunning of reason may be at work again, or maybe it is the irresistible charm and seduction of Maya-Shakti.

5.5.5.2 MECHANICAL, GENERATIVE, AND CREATIVE WORK

Our inner attitude towards our particular work determines its meaning. As it is a relationship between objects and Man, but also between the individual human beings carrying out that work, this attitude gives meaning to us. If we demean the idea of what we are doing, be it working, loving, thinking, we demean ourselves. Many kinds of work approach the quality of art.

The human beings of a society form that society not only through their rules but through the interactions among each other. We interact at our working locations with each other, but we also communicate through the products of our work. Working is therefore also a very important kind of communication. Furthermore, some products of work and labor are lasting things like machines, residential and institutional buildings, planes, cars, streets, books, and so on, which form the tangible background of our reality. If we labor mainly in order to produce money and other labor, we are creating a more and more mechanical reality and actuality, which must be balanced by more generative and creative activities. Any permanent imbalance would be a threat to our freedom and transcendence.

The mechanization of society seems at first to prevent communication. On the other hand, the means to facilitate the mechanical aspects of communication are becoming more and more efficient through their mechanicalness. Thus, it is the same old question of dialectic harmony which must be asked practically in reality again and again. **To which degree does mechanization free us, and to which degree does it bind us to it?**

Theoretically, the use of a machine seems to isolate and alienate us from our non-mechanical selves. But there is no necessity in this. Historical facts seem to indicate that the technological revolution and the current computer revolution help us to become more free, and more connected with other people and nations. We can talk by telephone or communicate through faxes and e-mail with any person in the world by punching a few buttons on our phone or computer. We can conduct business in this way and transfer money and information from one country to another without hardly any effort at all. There is a globalization of economies, technologies, knowledge, and skills going on which is unprecedented in scope and ease. Thus, we are becoming free of space and time constraints to degrees thought impossible just a few years ago. Even the care for nature and the environment seems to start to benefit from global ideas. The increased use of the earth's resources is a fact, but the awareness about environmental problems caused by the expanding consumerism has never been greater. Modern technologies in chemistry, and now biochemistry, hold promises for more intelligent uses of the environmental resources. New technologies bring also new dangers with them, but these are challenges which we have to face. Life in the old non-technological times was pretty rough. The injustice was greater, the economic exploitation was greater. People had little to look forward to during their lives, even in the handful of societies which had some form of freedom institutionalized for selected groups.

Thus, overall it seems that work in modern times has more promises than threats. The exclusive power of mechanicalness in work can be dispelled, so it seems.

The same is true with Man's relationship to money, to his body, his sexuality, desires, and so on. In the moment he deals with them as things only, which are separate from him, he gives those things the energy to dominate and demean him or her indirectly.³³⁶

People who have money to invest and those who run companies hold responsibility for the employment of many others. Thus, their responsibility towards society increases. Factual power over other people in combination with a mechanical approach to work, wealth, and society, which is nourished by an ever increasing rationalization process, contributes to an irresponsible attitude towards all these aspects of society. If society comprehends that its main organizational duties lie in the protection of all its members, it must try to enforce at least a formal responsibility. It can pass laws to protect people from exploitation, for example.

However, to know this, and then to try to exercise total control over the economy through rigid mechanisms will have exactly the opposite result from the original intention, because it does not take into account that society, like the individual person, is never a finished product-like thing, but a living process which unfolds the future and enfolds the past in unpredictable ways. In a society, just like in our personal lives, we must try to find the balance between control and freedom.

If we fail, our societies run the risk to decline to a state which Hannah Arendt describes so eloquently in her work *The Human Condition*³³⁷:

"The rather uncomfortable truth of the matter is that the triumph the modern world has achieved over necessity is due to the emancipation of labor, that is, to the fact that the animal laborans was permitted to occupy the public realm; and yet, as long as the animal laborans remains in possession of it, there can be no true public realm, but only private activities displayed in the open. The outcome is what is euphemistically called mass culture, and its deep-rooted trouble is a universal unhappiness, due on one side to the troubled balance between laboring and consumption and, on the other, to the persistent demand of the animal laborans to obtain a happiness which can be achieved only where life's processes of exhaustion and regeneration, of pain and release from pain, strike a perfect balance. The universal demand for happiness and the widespread unhappiness in our society (and these are but two sides of the same coin) are amongst the most persuasive signs that we have begun to live in a labor society which lacks enough laboring to keep it contented.

For only the animal laborans, and neither the craftsman nor the man of action, has ever demanded to be 'happy' or thought that mortal men could be happy. The easier that life has become in a consumers' or laborers' society, the more difficult it will be to remain aware of the urges of necessity by which it is driven, even when pain and effort, the outward manifestations of necessity, are hardly noticeable at all. The danger is that such a society, dazzled by the abundance of its growing fertility and caught in the smooth functioning of a never

³³⁶) See the section 4.5.3 "*Confusion Between Thinking And Sensing*" on page 318.

³³⁷) Arendt, AHC, page 134-135.

ending process, would no longer be able to recognize its own futility - the futility of a life which "does not fix or realize itself in any permanent subject which endures after (its) labour is past (Adam Smith)."

Some very alarming signs of this unhappiness and sense of futility can be seen in the statistics of drug abuse, suicides, murders, rapes, and cases of neuroses which have reached epidemic dimensions. The unhappiness and futility stem not only from the lack of "permanent subjects" but above all from our disconnectedness from uncertain creativity, which casts a veil of irreality over modern life.

Man can be free, in spite of a factual dependency on work, money, and things in general. He is bound by society and its values, but he is also free to create values, to abide by them or to fight and change them.

Our ideal values and valued objects have a thing aspect to them, but when we enter a thing-relationship with them by recognizing and determining them as things only, we change ourselves into things also.

The thing and the thinker of the thing are in a very close relationship. When the thinker thinks that he controls the thing absolutely, this belief has the tendency to control him. The mechanical energy by which I want to control the thing becomes my only energy. When we look at the world and see only things, which we can count, measure, determine and know completely, and believe that this is the entire quantity and quality of what we see, we have suppressed the possibility to see, sense, or think on deeper levels.

Conversely, when a person thinks that he or she is controlled by the institutions, the propaganda, the advertising, the dream industry etc. and cannot do anything about it, his or her thoughts have the power of a self-fulfilling prophesy. It a prophesy similar to the one which turns every man woman and child into a sinner before a wrathful and petty God. The only way out is to beg for forgiveness and the blessings of God or the state.

To speak in mythological terms again, to think that all there is, is reality with its pleasures and pains, means a complete surrender to the seductive and destructive powers of Shakti. Then she is only illusion and ultimately destruction in her terrible form of Kali and Durga. Only if we affirm her life and reality forces together with the uncertain transcendence do we have the possibility of a fulfilling life. We can never except as human beings to be the objects of a God or a state, without abdicating our transcendent nature. We are free and responsible in a reality.

In themselves things of reality have no power. Just like transcendence has no power without reality. **Shiva without Maya-Shakti is a corpse; Maya-Shakti without Shiva is the murderous Kali with all her demonic destructive powers unleashed.**

5.5.6 MONEY AND ITS VALUE

Money, which appears to be merely a mechanical concept, has become a force which is ruling many aspects of our lives, and is a foundation of a successful statewide organization. It has become so important because it can buy things which produce power, pleasure, success, fame, construction and destruction, and much more. In a society in which value means the value of a *thing*, money is the only universal and omnipotent and therefore the most desirable thing. Thus, **money becomes the real and non-real value of a society.** We obtain all these things through mechanical

methods, namely by earning and spending money, and then we are surprised, when they do not satisfy those of our needs which are non-mechanical, but of which we are only dimly aware. We think in our confusion that we have bought the wrong item or not enough of it. Or we think that **more success, more power, more money, more everything** will give us **more satisfaction**, and that keeps us on the run.

Let us trace back the **metaphysical** origin of money. The numbers 0 and 1 are mechanical thought projections, abstractions of metaphysical ideas, through which we can measure and calculate quantities of things. Money is a similar concept of numbers with a mechanical value attached to it. This value is determined, changed, or maintained by other evaluations of things in a reality. It is based on the agreement that a certain amount of money is equivalent to a certain amount of another thing. These things can be objects, thoughts, sensations, or actions whose mechanical value is determined by need, desire, and any other combination of mechanical thought, emotion, or action, not to forget **demand and supply**. The important factor is that the thing, its value, and the method of its evaluation are mechanical. The value of money can be as universal as mathematics, and much more powerful. What is required is a universal agreement on the exchange value of things across state boundaries.

As money has a value which is determined by the interaction within a society, that value cannot remain untouched by the arbitrariness incorporated in its value system. In the attitude of a society towards money we can see its confusion reflected. **The desire for all forms of universal certainty in a reality finds its appropriate expression in the ubiquitous worship of money.** A mechanical product of supposedly objective value has turned out to be more than that, namely the ruler of its inventor.

That means the value and effect of money is **not** merely mechanical, because it is impossible to disassociate the empty form of money from its potential uses. The value of money is in part the result of non-mechanical processes of meaning. Therefore, money is a concept and idea which influences in sub-certain and uncertain ways, via human thinking with all its potential confusion, the **thing-world** of a human being.

As all mechanized and mechanical things of a reality can somehow be measured through money, it can be the only 'value' in the mechanical life of a human being who believes in any absolute kind of certainty, be it with a secular or religious emphasis. Money buys knowledge, power, pleasure, security, freedom, love, and a 'safe place in heaven.' It determines a person's value in his or her own eyes and in the eyes of others. **Money has become the quintessential illusion of certainty and security in a society and has become a mechanical substitute for God and freedom.**

I don't want to say that money or wealth in general is a 'bad thing.' **Money is an extremely powerful tool to achieve freedom on a physical level, just as it is an extremely powerful tool to suppress those freedoms. It seems that in today's opening world economy the liberating aspects of money have the upper hand.**

Countries that allow the free flow of money in and out of their boundaries are forced to abide by rules and laws of internal costumers, which in today's world of the late 20th century are rather intelligent, a most surprising fact in itself. The internal logic of this positive development seems to be based on the spreading of information. If foreign money and rights are protected, the money and rights of one's own citizenry must be protected too. **The very concept that people have rights,**

irrespective of their status in society is still revolutionary in many countries. A free flowing economy seems to generate, or be the result of, ever improving communication systems, which in turn forces countries to open themselves up to the influence from other countries. This occurs on every economic, political, social, and spiritual level. As usual, the more rigid systems try to defend themselves against this unwelcome intrusion, which challenges them to look anew and to consider change, ultimately to allow more freedom. The free flow of commerce based on universally agreed upon rules of law, the global economy, is a threat to every rigid system, individual or general, personal or global.

One can probably establish a universal law: **The more people or nations resist change, the more they are apt to decline and decay.** A lack of openness is resistance to change.

It is this change which people fear most: the slogans of "old tradition, family values, national pride, church and morality" are weapons used in the war of words, emotions, and guns. And it is often not easy to determine whether a word like 'morality' refers to hypocrisy or to genuine transcendence.

Transcendence, intelligence, love, all those subtle forces are of non-certain nature. No one person or institution can ever have a claim on them. But they can penetrate in mysterious ways through the highest and thickest walls, erected to resist change. Just like an electron can penetrate through the walls of a barrier, contradicting the mechanical laws of physics, so can such intelligence tunnel through the thickest egos. This is possible but unlikely and uncertain and unpredictable in the individual case. Transcendence, on the other hand, does not even exist in a world dominated by mechanical values like money. But transcendence, like death, is a great equalizer. **Wisdom, compassion, and happiness cannot be bought by any amount of money,** but power, influence, oppression can. What most people are after at some level, as measured by their actions, is pleasure, money, and power. This is understandable and probably even desirable because it stimulates action. Rich or poor people are alike in this pursuit. **They are also alike before this uncertain mystery of transcendence, which can be found, and overlooked, anywhere, including in pleasure, money, and power.**

The relationship of a human being to transcendence has nothing whatsoever to do with his or her status in our society. Whether one is the president of a bank or of a university, whether one works as a prostitute in Bombay or as a cardinal in Rome, all this is totally irrelevant before the incomprehensible fact of transcendence, which, as the name indicates, goes beyond any reality, or things in a reality. It cannot be bought, corrupted, cajoled, or bribed, because it is not at all in a subject-object relationship with us. It cannot be thought. **Transcendence has no monetary value. If money is to have any true value, it comes from the transcending idea behind it. This is true with any thing and any thought in a reality.**

PART (III)

PHYSICS AND REALITY

Figure 66
Tara, Wisdom of the Buddhas



In Tantra Buddhism **Tara** is the highest deity. She is revered as the miraculous savior who rescues all beings from the suffering of Samsara. She represents the wisdom of enlightenment, *prajna paramita*: Prajna means wisdom, param, other side of the river; ita, having gone. She leads across the river of Samsara, the painful and largely illusory world, to the other side or Nirvana. This interpretation is in conflict with the idea of Nothingness, which is all there is, and which she is. This conflict is the unresolvable dialectic tension between Nothingness and Oneness. It is this tension and uncertainty, which is the erotic energy between truth and reality, nirvana and samsara, wisdom and thought. **But the goal of enlightenment, so says this wisdom of Tara, is itself Nothingness.** Ultimately there is no boat that leads across the river to nirvana; there is no boat, no Buddha, no samsara, no nirvana. *What Is*, is No-thing-ness. To existentially see this is Tara's wisdom, who is of course Shakti-Shiva-Maya. Her symbol is the Lotus flower besides her shoulder and the Lotus on which she and all other Buddhas stand. She as the Mother of the universe carries and supports all and rises above the 'waters' in which consciousness is

born and sustained. Her hands form the circle of inner vision of the true teaching (*dharm-chakra-mudra*). She is the great Maya of Vishnu, the Dawn of Brahma, and the Shakti of Shiva, the universal God, and becomes finally in Mahayana Buddhism the Shakti of the Adi-Buddha. And she is all three Brahma, Vishnu, Shiva. Tara is the Mother Goddess, the primal power which is timeless, and which manifests with her Buddha companions in time. She is male as Avalokiteshvara and female as Tara; she is both and neither and all, she is Nothingness and Oneness.