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Balance and Chance¹ (4th Revision)

East and West

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Introduction

It is said that "A big book is a big evil" (G. E. Lessing). And "what is said simply is heard." The 128 brief chapters contain one message: how to live the inner-outer oneness and be happy. The discourse is not academic, but in an easy-to-read and short form. About half a century ago it dawned on the writer that all life, not least human life, is beginning and ending in the inner after a span of outer life. All along, the Eternal connects with Chance and Balance. One can be suspicious about intuition, but when it has worked over a fifty-year period, one becomes convinced that there is a spiritual world more real than the terrestrial world, that the Eternal directs and leads and that its Will can be trusted. The intuitive transcendental experience becomes the spiritual guidance. The vision of a timeless and

changeless reality breeds joy and happiness. Critics are apt to call this intuitive life escapism, self-deception and wishful thinking. They consider that the unseen, spiritual order should not be trusted. It is the writer's conviction, however, that we must trust our deepest instincts and allow daily life to be the litmus test whether it is truth or fancy. We must seek truth inwards, trust intuition, and live the rich life we are born for morally, emotionally and rationally.

Happiness has been the goal of man's endeavours in all ages. The aim of religion and philosophy is the life of happiness. A rich literature over the ages bear witness to this. The sources are innumerable and it seems somewhat overbearing to produce another book on the subject. Only a new approach can vindicate the project and this work is such an attempt. Today's literature have in common that they both begin and end in this world while they are few that begin and end on the other side while aiming at the happy life on this side. And for a happy life you need to be a happy man.

Part I: ONENESS

- 1. Look up, feel in and be happy!**

What does one see all around oneself? Chance and Balance.² Nature is full of it. Everyone is full of it. Looking up into the network of branches of a tree, one sees how Chance has created a design in Balance. When one looks inward one senses the presence of a force striving for Balance. There is a Will pulsing throughout the Whole³, and it can be designated Chance, and throughout the Whole there is Meaning and Purpose. The sum of all things is the ever-shifting Balance. Together they form the Cosmic Order. The Eternal⁴ directs Chance and shapes Balance in the grand cosmic evolution. Hence, Chance and Balance form the two modes of the universal becoming.⁵

Just as a coin needs its flip side, the Temporal cannot do without the Eternal and the Eternal cannot do without the Temporal. The natural reality is the “stuff”. It requires the precious spark of Chance to acquire the form of a man, a woman or any other object. Living in the world of the sense, one touches the manifold forms into which it has transformed. One sees and hears, smells and tastes – and feels.⁶ The senses are directed outwards, and one therefore comprehends the external equilibrium of things. One sees a tree and hears a song, one smells a cheese and tastes a cake. One feels more, however, when the senses are still. One feels whether soul and body are in or out of Balance. One feels the unity, the Grand Balance of the totality, and the shattering experience of oneness with the whole universe.⁷

As Marcus Aurelius says, "Look (=feel) within; within is the fountain of all good."⁸

2. Sentiment rather than Reason

Man's soul is a double mirror that reflects both inwards and outwards. Where the senses stop, feelings take over and stretch farther. They have a broader scope and are without limits. Human beings are naturally more irrational than rational.. They are able to feel reality at a deeper, more unfathomable level than by merely sensing it.⁹

The mind is thus Janus-faced and registers, on the one hand, what comes from the inner and, on the other hand, what comes from the outer, what the intellect perceives and learns. What cannot be known, can be felt. Emotions and feelings determine the quality of our lives and concern all human dispositions. They are both positive and negative, and need be cultivated and tended. "The emotional nature is the essence of human nature," says the Chinese philosopher Hsün Tzu (c. 320-235 BC).

Also Immanuel Kant (1724-1804) pointed out that the faculty of reasoning is limited in comparison to the unbounded sphere of sentiment. This might come as a surprise in a world where reason is affirmed priority over feeling. Reason has, however, a value of its own. It is a divine gift and indispensable in man's earthly life.

It makes him the human person that differs from other living beings. It made him develop tools and laws. Mathematics became his handmaiden and things were observed and measured scientifically and handled mechanically.

In spite of recent efforts in neuroscience the mathematics of feeling has not yet been developed.¹⁰ Therefore it trails behind more objective science, disregarded and often ignored by all those who devote their attention to and worship reason. However, man cannot live by reason alone.¹¹ To use reason to understand what is inner is, as K. Armstrong puts it, "as meaningless as to eat soup with a fork."¹² How can one possibly measure love, lust and passion?¹³

What we should note, however, is the unbalance when one human side takes over at the expense of the other which should be accorded equal weight and consideration. Man must live with feeling as much as with reason provided he wishes a happy life. Equipped with the tool of reason, he can build much, however armed with feeling, he is capable of building more and live happier. It is the tragedy of modern man that as a cognitive being he tends to forget that true life must include intuitive life. It should rather be, "I feel, therefore I am" (sentio, ergo sum) than "I think, therefore I am." (cogito, ergo sum).¹⁴

Only the amalgam of feeling and reason will ultimately enable man to lead a rich and fulfilled life. Only one of the two results in a stunted personality; both intermingled results in the whole person - relegating besides depressions to the sidelines.¹⁵

Henry David Thoreau (1817-1862) recommends man to "Feel inner - and go forth!"

3. Reason and Feeling in Harmony

Ultimately, feeling colours the totality of being. It endures where reason ends and encompasses all things and circumstances. Religion, ethics and aesthetics are founded in the inexpressible realm of feeling. Feeling covers the entire range from Temporality to Eternity. It joins up with divine Truth and Purpose and moves into the world of temporal finiteness.

One is capable of feeling whether awake or asleep. It has been said that everyone belongs to an Indra's net of sentiment and that everything which is not speakable thought, is feeling. Calming the mind and looking within, one becomes aware that life¹⁶ includes a higher reality of pure being, which transcends forms and names.¹⁷

By means of feeling one can break down barriers and find rapport with the Whole which is more than the sum of its animate and inanimate constituents. Man

can feel his way à l'infini, not reason his way there. Feeling moves from heart to heart,¹⁸ it pervades reality and attains the soul where all is all and all sings all. If the gates of perception are cleansed, everything will appear to man as it is, infinite and divine. No matter how much perception is cleansed, however, it can never match feeling in range or depth. It can help open the window to eternity, but cannot enter it. So reason does not cover the entire picture, but allied with the limitless feeling it begets the complete man. "We do not fall in love, or enjoy music, or lick our lips over strawberries, for reasons. The end of our behaviour is set by our desires, our tastes - our feelings of every sort."¹⁹

4. **Mens sana in corpore sano**

The Romans spoke of "a healthy mind in a healthy body" (*mens sana in corpore sano*). They understood that man's mental reality is just as important as his physical reality. Only together, in harmony and unity, do they form the complete person who is then able to tackle the problems of the world and fulfil his allotted task.

This sense of proportion has been lost with the excess of focus on all sorts of artificialities which have come to dominate life. As long as man's efforts were merely directed at having what was necessary, this was not serious. Now, however, the situation has

changed. Man has created contrivances in abundance, far more plentiful than he could have dreamed of in former times. Settling down amongst them and allowing them to dominate life, the situation has become alarming.

Each human person is, thus, born into a life shaped by feeling as much as by reason. A full life craves a whole being, and a whole being, in turn, craves balance and equanimity. It should come as no surprise that man's body needs to be fit, but, equally, it should come as no surprise that man's inner also needs to be in trim. Much effort is made today for physical health while mental health is more often than not neglected. In the Roman saying "mens sana" comes first and has the stress while "corpore sano" comes second.²⁰

5. Inner Life and Outer Life

The interior world of the soul is as complex and rich as the exterior physical world. It has its own geography, its mountains and valleys. We can not fathom its depth. Our eyes are directed towards the outside world, and we need not quibble about the fact that we were designed and born to live in this ever-changing world. Long ago, man was created to deal with a reality in which survival was precarious, where life was up against enormous odds. From the perspective of countless millennia, it is a miracle that

mankind survived at all. Nonetheless, it is also clear that man maintained a sense of proportion throughout the ages. He was never totally absorbed by physical reality. The invisible reality was always as real as the visible order. Essence paired existence.²¹

Modern anthropological studies of the so-called primitive societies unravel the same picture each time. Natural phenomena are everywhere coupled with an immaterial world. The spiritual reality constitutes the beyond that, always, in one way or another, interferes with and influences matters in the tangible world.²² The beyond joins the here and now inescapably and plays a role in human life.

Of course, it can be asserted that it was the lack of knowledge and the uncertainty of the early ages that paved the way for their beliefs. But just imagine the perseverance and ubiquity of primitive thought and myth! There seems not to be a tribe at any end of the globe who does not see things along the same lines. The intellectualism of our latter day has robbed mankind of the balanced and harmonious view of the world and life that was commonplace in days gone by.

6. **Redressing the Balance *pari passu***

An upset balance can be redressed. This is neither impossible nor unfeasible. While this rebalancing may seem afar in a world out of equilibrium, it need not be.

It can actually be achieved easily, if one is prepared to make the effort. And there are as many paths leading us to this goal as there are people on earth. Common for all of them, however, is the requirement that the single individual goes within.²³ He must, as it were, turn his eyes around. He must allow them to gaze inwards and touch the wide inner vistas where calm and nonattachment reign and the mind is at rest. As Lao Tzu said, "To the mind that is still, the whole universe surrenders," and Chuang Tzu²⁴ adds, "and sees all in one." Only in the recesses of the soul, where feeling and reason proceed pari passu, one can experience the harmony of the evolving Whole and the luminous quality of the mind. Throughout runs a feeling of unity and beauty, shining, clear and distinct, on the inside and on the outside. As a result of this equipoise, one is happy and finds the entire universe a delight. "A man should learn to detect and watch that gleam of light which flashes across his mind from within."²⁵

Henry David Thoreau says in his Walden,

"Direct your eyes right inward, and you'll find
A thousand regions in your mind,
Yet undiscovered ...²⁶

Or as William Blake (1757-1827) says,

"Inwards, inwards, inwards,
To the eternal worlds!"

This act of redressing the Balance need not be anything remarkable: Letting the mind come to rest, one can just sit and enjoy being, turning one's heart in, and allowing the intuitive voice to attune. What one has to learn is to penetrate to the interior! It might take time to train the eyes not just to look but to see. It can be a few minutes at a time and be part of other activities. If one *factualizes* first the treasure within, then the outside world will become rich too.²⁷

If the inner is in harmony and order, life becomes a spiritual journey of happiness and one finds that it is a world of plenty. All people have, at some time, gained nourishment from this sentiment, without realising that it is the height of living. Is it not true that people miss their great moments because they take them for granted at the time they live them and are later not able to recapture them?²⁸

In Zen meditation it is demanded that one sits erect, breathes calmly in and out and even watches one's breath. This is the way for the few who can spend years at a temple. For the many the seeking of the intuitive truth must be simple. It is wonderful to read what Tenzin Palmo, an English nun, writes, "You can meditate walking down the corridor, waiting for the traffic lights to change, at the computer, standing in a queue, in the bathroom, combing your hair. Just be there in the present, without the mental commentary."²⁹ Meditation should be exchanged for simply "looking into oneself" as a normal life. As the

Japanese Buddhist Shinran (1163-1262)³⁰ recommends: "always with [the mantra] Namu Amida Buddha ("Honour to the Amida Buddha") on your mind and lips!³¹

7. People Differ and the Routes Are Many

As said, there are as many routes as there are individual souls. The manifold paths of religion have been trodden by believers throughout history. Many experienced the moment of sublime clarity in temples, churches, mosques or other holy houses. They were not necessarily clergy and men of holy orders, caught in the rituals and ceremonies of institutional religion. Many more were the little people and believers who came for faith and comfort. We perceive time and again more sincerity in the far pews of a church or on the uppermost gallery of a theatre than in the front rows.

In this age of scepticism, with its disregard for spirituality and over-sensitivity toward anything that smacks of religious myth, it is time to venture into new avenues. Unity can be brought back to a seemingly split world. People should act individually, leaving behind the domes and cathedrals where religion is entrapped, congealed and hardened.³² Anything that can be achieved in a congregation can also be achieved in solitude. Man is capable of establishing his own holy place in private life. He is capable of

attaining his own Balance where his senses transcend time and space on the boundary between thought and sentiment.³³

People differ. Each has his unique qualities. While one person may need complete solitude to accomplish his serenity, another may require a lively café. While one person best achieves his harmony with one foot on the accelerator, speeding down a highway, another might enjoy inner peace with a pipe in hand, or better, refreshed by music, even with the television on, while yet others may achieve their spiritual happiness caught in the motions of a dance around a totem pole or in contemplation of a Buddha image. While one person can best do it in the early morning, another while lost in the depths of sleep at night. Some are too drowsy in the morning while others are too tired in the evening. Some may find that a combination of sensations around them will help them on their way to intuitive experience. One way or another, however, a person must be on his own, for the most part in silence and doing little more than contemplating -- looking inward and upward.³⁴

A. North Whitehead (1861-1947) wrote that "if you are never solitary, you are never religious," implying that solitude and quietude are the finest music in striving for your mind's equipoise and harmony. Generally speaking, it is advisable to avoid standardized procedures, so popular with clerics. Rituals may have suited the lifestyle of the devout in the past; in this

secularized epoch, however, such standardized acts are best avoided. It must be a single human being who reaches within in his quest for the intuitive truth. It might require some effort but it will lead to a sense of fulfilment and happiness that will last until the day he dies. It is worth remembering Dostoevsky's words that "we are all happy if we but knew it."³⁵

8. The Good Mood

Rocking chair, pipe, background music, these are all but auxiliary means to help creating and setting the mood. A good mood assists all relationships. Who does not like to see a happy face? And who does not like to be happy with himself? It is easy to understand people who take to the bottle. Do not problems always look better from the bottom of a glass? At least for a short while? Eating well, drinking well, a good cigar, a smile, a friendly nod or word, doesn't it all help to evoke the good mood? When we talk about "good service", we generally express satisfaction with our place of sitting, whether in a restaurant, a taxi or any other place. A good mood ought not to be scorned or disregarded; after all, it is the stepping-stone to a level of great spiritual joy.

Once we are in a good mood, we are already removed from the dreariness of reality, which has the potential to destroy any mood. To be able to handle any situation, it helps being a couple of steps

removed and seeing it from a distance. The detachment that comes hand in hand with a good mood, makes it easier to look through and tackle a problem. How often does it not happen that a smile emanating from a good mood creates the bridge across, facilitating contact and bringing two people closer to an understanding? And how often does not a dash of good humour springing from a cheerful disposition, melt the ice between strangers and defrost a conversation?

In our rational world it might seem that the serious mood is preferred. The electronic mood has invaded our modern world, with the computer being its most evident component. Doing without dream, fantasy, emotion and affection, man attempts to solve all problems in a square, digital manner and tends to equate economic prosperity with happiness.³⁶ He has the globe in his hands - but not his subtle inner. The result is a one-dimensional reality, in which his soul remains starved and forsaken.

9. Peace of Mind

Turning the gaze inwards is not so complicated as it might seem. Leaning back in the armchair, looking deep within, relaxing, day-dreaming, one can arrive at one's heart's stillness of silence. It is where the timeless fragrance of eternity and fleeting temporality meet. At this juncture one evokes harmony and

encounters one's peace of mind. There in the midst of a sea of feeling a person is at his fullest. He is free, he fathoms the Whole, that carries all reality in its stream, and he is one with everything. It is at once feeling and a state of consciousness. Duality is transcended. It is the moment when divine inspiration plays by whim, when roads open up, when "the cup runneth full" and "we pierce through a glass beyond which we now see darkly."³⁷ It is the pure serenity. One sees what is to be done or left undone and what line to walk.³⁸

When serenity is thus complete, harmonies appear wherever eyes look. Inner music creates outer music, and inner beauty generates outer beauty. One does not need to go in search of the fountain of the eternal and infinite truth; it cascades there where one sits or stands. When a person responds to his inmost, Chance serves him in unforeseeable ways and opportunities present themselves. Uncertainty is gone and unity and freedom fill body and soul.³⁹

In this instant of immediate experience one is in touch with heavens opening above. It can be perceived as "intuition of pure Will, free of the troubles and perplexities and confusions of intellect--how happy, how free." It cannot be manifested by the usual five senses, such as sight and sound, but comes from another sense, and may be described as pure Feeling or Being. It can be taken "religiously" when one feels the Eternal in every minute and every speck of space.

Walt Whitman (1819-1892) expressed this sense when he acclaimed the wonder and the greatness of all emergences of nature in the Leaves of Grass. All was "peace and joy" around him.⁴⁰

Henri Bergson (1859-1941) says, "we live simultaneously in two worlds, the world of 'elan vital', life force, that carries the evolution of the universe perpetually forward and makes the outer world of objects to occupy determinate positions in space for measurable periods of time. We live in a perpetual zigzag and it is our duty to maintain our mental equilibrium in its midst, so that "la vie de tous les jours pourra être illuminée" ("the life of all our days can be illuminated").⁴¹ Bergson says further that "one must needs pass from the static outer religion to the dynamic inner religion" and that "impetus comes from inspiration and intuition, not from reason and intelligence."⁴²

10. The Inner Direction

Balance is nothing static and changeless, it has many ways and appearances. Nor is man unchanging. World-views differ from individual to individual and from situation to situation. What is certain is that each individual possesses his divine world, just as his profane world, and secondly that there is travel between the two worlds. These have to be in proportion to one another for a happy life, with the

vast interior world given priority. People differ and it is up to each person to hit upon his own mode to coordinate his mind's movement. Intuition is a talent that can be developed and some concentration may be required but quiet non-concentration amply suffices to open the door to one's intuitive self. The exertion required is to let go of wayward anxieties and remain relaxed and calm, and in stillness attain the happy liberty of authentic existence and allow intuitive clarity to be the beacon of life.

Man mostly dwells in the range of his psyche set aside for reasoning. In order to move to where thinking and non-thinking converge, he must "inscend" from head to heart. This should just constitute the initial stage, only as long as it takes to proceed through the confines of sensory consciousness,⁴³ that is, from outer limited awareness to inner, absolute awareness where the wonder of bliss is felt. All things hide mystery, also human nature, and "the path of mystery leads inwards."⁴⁴

It is your duty, says Jakob Böhme (1175-1224), "to press into the centre, ... be silent before the Lord, sitting alone with him in your inmost and most hidden cell, your inward being centrally united in itself." Robert Browning (1812-1889) comes close when he says that "There is an inmost centre in us all, where truth abides in fullness ..." He comes close again when he says: "God is seen in the star, in the

stone, in the flesh, in the soul and the clod." The Eternal has its Will which, in Jacob Böhme's words, "seeks itself and finds itself in itself ... and is the flowing out of the divine Wisdom".⁴⁵ And Plotinos said that for the immediate apprehension of the divine truth we only need "the faculty which all possess, but few use."⁴⁶

11. The Point of Balance and the Centre of the Heart

The Point of Balance is located along the border of the illimitable ocean of infinity. Where the world of reason and the depths of feeling intersect is the place. In a manner of speaking, a line runs through the psyche and this point on this line is where introspection should be directed. This can be done on the knees, it can be done "on the couch", and it can be done in one's premises or in the silence of a dome. One can do it with open eyes, or with closed eyes. Sitting, standing, moving, the same awareness is recognized. Allowing one's inner to be in stillness, it can be done at any time and only requires the gazing inwards. One's "vagabond mind" (Descartes) must stop wandering and the senses be checked and restrained.

The introspection should not plunge deeper into the inner ocean of feeling, as this is not Balance. Once one arrives on the line between outer intellect and

inner feeling, one need not go farther. A sense of overflowing joy is the corroborating evidence that one has attained "the Kingdom of Heaven." Privately one needs no more proof, but in case others are sceptical - as doubting Thomases tend to be - one's personal sincerity should be evidence enough.

The first time one senses the overpowering sensation of Balance one will know the meaning of happiness. It is the supreme pleasure that one wants to hold on to for ever and ever.⁴⁷ Unfortunately, it is not a sensation that endures after it has been experienced. The world sees to it that, more often than not, one loses touch with one's inner vision. The everyday life, situational experiences, material worry and misery, social relations, all serve to disturb the joyful bliss.

The Balance may therefore be transient, since the external environment influences man. His equilibrium is often not guided from the inside but from the outside. Is it not true that one reads more about and hears more often of the "other-directed" man than of the "inner-directed" man? This is inescapable as the inner-directed individual is becoming a rare phenomenon.

"Personal inner experience is the only source from which religion in these days can draw its life, naturalism and agnosticism," says J. B. Pratt.⁴⁸

12. The Life of Minimalism

External phenomena represent an obstacle for anyone wishing to fulfil his psychic life. Being focused on the exterior world and surrounded by all manner of things, it is not easy to maintain one's equipoise. Consequently, it becomes necessary for a person to endeavour to limit attachment and expectation. What is recommended is the minimalist life. It should be our goal to acquire only the minimum of clothes, food and lodging, and also the minimum of other goods required for a normal life. The emphasis must be on what is necessary, and attachment to superficialities be avoided.⁴⁹

Asceticism can be as wrong and mistaken as decadence and excess. Here too minimum is preferred. This can prove to be difficult in a world populated by worshippers of the pervasive materialism, demanding that more and more products be sold, all in the name of material progress (and GNP). And the glorification of the millionaire, nowadays even the billionaire! It is said that "rich people are poor people with money" and that "if you realize that you have enough, you are truly rich." How true! Anyone striving to attain the felicity of Balance should keep his needs to a minimum, but not less! One shall stave off the yearning for gold, and combat the greed for cash to the extent that these things are rendered superfluous. They should be recognized as little more than ash and dust and not be permitted to

rule one's life. Truly, there is an affinity between scant material wealth and mental poise.⁵⁰ One thing matches the other. The ideal of being unaffected by fame and name has never been better expressed than by the Taoist philosopher Lao Tzu in China:

The five colors
blind our eyes.
The five notes
deafen our ears.
The five flavours
dull our taste

Racing, chasing, hunting,
drives people crazy.
Trying to get rich
ties people in knots.

So the wise soul
watches with the inner
not the outward eye, letting that go,
keeping this. (Tao Te Ching)

The ideal is also well expressed by Confucius who says:

“How admirable Hui is! Living in a mean dwelling on a bowlful of rice and a ladleful of water is a hardship most men would find intolerable, but Hui does not allow this to affect his joy. How admirable Hui is!”⁵¹

13. **Detached and Attached**

We face the accusation that man, retreating into his mental tranquillity, is not engaged in the affairs of the world. It is even said that, once Balance has been achieved, a person comes to a standstill, his life stops and progress ends. This is said about India justifiably, and about China and Medieval Europe rather inaccurately. It is here a matter of the degree of the withdrawal. The Indian, retiring into his own fathomless self, stays there, forgetting the illusory world. The same cannot be said about philosophers in China, nor about the medieval monks in Europe. Confucian philosophers wished to play a role and function in society, and they did - whenever they were allowed. This was the goal of all learning. Even the Taoist was never completely withdrawn from the world; in his own fashion, through alchemy, geomancy and other ventures, he made himself of use to humanity as he pursued longevity. Similarly the medieval monks were actively involved, building hospitals, tending the poor and needy, and serving as the salt of the earth. Both Chinese philosophers and European monks were vehicles of advancing civilizations. They were the intellectual backbone of society, East and West, without whom the lands would, truly, have been barbarous.

Neither Chinese philosophers nor medieval monks were in any doubt about the importance of the interior

half of life. Efforts should begin there and only once self-realization had been attained was the philosopher or monk ready for participation in the world. Only detached from the world, one could be truly engaged in it. "Only then can one set out and take on the turmoil and sickness of our time" (L. van der Post).

As long as life's equilibrium is dominated by outer factors and the soul is ignored, there will be bias and prejudice in judgment and action. Life and society sees to it that we turn our gaze outward. Our lives are full of distractions, irritations and problems to make even the most serene harmony tilt the concentration to the maze of the world. A knock on the door disrupts Faust's "visions at their fullest flower, his happiest, fairest hour". The threat lurks that Balance becomes world-determined and fixated on deceptive appearances to the extent that one even judges life just through the values of the world. Truly, the mistake lingers of not having one's mental foundation inside but outside.

Thus, the man in Balance does not forsake the world. His life is not a life in a cage. It is not asceticism for asceticism's sake. It might be an Indian or Buddhist ideal to withdraw and work on the salvation in solitary confinement. It is rather the responsibility of the individual who has managed his felice-beato to be active in the world. It is not the Buddha but the Bodhisattva who represents the ideal. Unattached, he is ready for attachment.

14. **Materialism**

We should strive for the right proportions in mental life as in terrestrial life. The two halves of one's psyche should be kept in a state of equilibrium, neither prevented from growing at the expense of the other. Subjective consciousness should serve objective consciousness, and vice versa. The inner in the outer and the outer in the inner should be well integrated, and we should live at the intersection of the psyche where feeling and emotion meet and meld into one. Only then will we have true life in our grasp, with depression and gloom banished, while happiness remains our lot even in the face of adversity.

This can be difficult in a society that is increasingly depersonalized and materialized. Today mankind has truly become fixated on the exterior where spiritual needs are discredited. Everything seems to be incorporated into an enormous mechanical, rational system. Where can Chance then play a role? Man have erased the social slums only to build mental slums. In a computerized, digital society it is right to say that man's intuitive and immediate power is lost. He has created a spiritless capitalism, he is trapped in it, and, sadly, he is shaped by it. Under such circumstances the only eloquent reality is the concretely visible world. He bombards his psyche with events, facts and notions, which accumulate with

passage of time. People build and construct and renovate their houses and rooms in which they live their physical lives, but they avoid renovating their inner rooms - the fountain of life - which should come first! They allow new furniture to bring sensory pleasures at the same time as their mental powers are neglected and dehumanized. Everyone has heard tales of visitors to less developed lands expressing amazement at such warmth among people who own so little. They can be compared to a visitor from a far-away land in one of the so-called developed countries, who, forgetting himself, blurts out: "People have forgotten to smile here!"

How true it is that people are losing something in their materialized lives! Smiles and laughs are one thing, warmth and contentment are another. The question they should ask is how long the human climate can exist without either. To be honest, the system is there, it has been built and it has its many positive aspects. It cannot and should not be rejected. However, the present duty is to induce warmth and compassion, smiles and laughter into its structure. To put it simply, man must restore the spiritual values into the machine before it overwhelms and destroys him. When he ties his hopes only to the external world, he only ends up being disappointed.

Unfortunately, traditional religion appears, often, to be outdated, and psychotherapy no more than placebo.⁵² Freudian theories are popularly accepted

but their efficacy as regards alleviation of mental disorders has been limited. Neither the priest nor the therapist should be disregarded but neither should the Balance that men and women achieve by turning the soul's eye toward the inner light.⁵³ Once they gain the inner Balance, they will be ready and equipped, like the Chinese philosopher and the medieval monk, for true social participation.

15. Inner Life First, Outer Life Second

It cannot be emphasized enough that outer life must be paired with the realisation of the essential life within. No object without a subject, as Schopenhauer (1788-1860) said. This cannot come from merely relishing all the sensual pleasures of the world. It involves the biological evolution of the rich and subtle mind, automatically entailing a curb on worldly urges. We should not forget that, as Kierkegaard puts it, "man is a synthesis of the temporal and the eternal but predestined to live in the world." No total withdrawal into a monk's cell or the ivory tower should be contemplated, however tempting it may seem in a capricious world.⁵⁴ The competitive capitalism that envelops and consumes must be made to serve, not to dominate.

Bodily functions need their sustenance of food and drink. The soul, too, needs food and drink, and this sustenance must also come from the outside.

Bernard Shaw expresses this masterfully in Heartbreak House:

"Ellie: A soul is a very expensive thing to keep: much more so than a motorcar.

Shotover: Is it? How much does your soul eat?

Ellie: Oh, a lot. It eats music and pictures and books and mountains and lakes and beautiful things to wear and nice people to be with. In this country you can't have them without a lot of money: that is why our souls are so horribly starved."

How true this dialogue rings! The soul needs sustenance and be fed as much as the body. There has to be the right food at the right time. Malnutrition serves man as poorly as does the wrong sustenance. Man's outer life requires vigilant care; so does his inner life. One should nurture those things that help maintaining the poised man. Religious ceremonies are its nourishment. In the life of Balance no religion is rejected; on the contrary, religions are welcome.⁵⁵ They can serve man - they are the rational expression of inner experience. If the life force is sustained using whatever uplifting means, the entire life can become a happy sacrament.⁵⁶ As the Chinese classic, Chung Yung says, "When balance and harmony reach the highest point, the whole universe is tranquil and all things flourish."⁵⁷

16. All true insights from within

Materialism has grown in the western world as a reflexion and result of expanding rationalism. It had its innocent beginnings in ancient Greece, developed slowly through medieval times⁵⁸ and became an avalanche with the rise of modern science from about 1600 when Francis Bacon (1561-1626) proclaimed the "scientific method" to be the religion of modern man and Heaven to be progress on Earth. Science and progress made logical clockwork of God's wondrous Creation. Evolution came to explain everything, including religion. "One by one the old dogmas disappeared; the Gothic cathedral of medieval belief, with its delightful details and grotesques, collapsed; the ancient God fell from his throne along with the Bourbons, heaven faded into mere sky, and hell became only an emotional expression."⁵⁹

Already George Herbert (1593-1633) - Bacon's contemporary - realized, however, how paltry the new truths were without the moral dimension:

"Philosopher have measured mountains,
Fathom'd the depths of seas, of states, and kings
Walk'd with a staffe to heav'n, and traced fountains:
But there are two vast, spacious things,
The which to measure it doth those behove:
Yet few there are that found them: Sinne and
Love."⁶⁰

Present-day science is a product of the last two centuries. Since the nineteenth century, attempts have been made even to split the mind into structural units. In its lurch grows atheism, an outgrowth of the ongoing secularization of the modern world.⁶¹ It is only recently that religious sentiment has come in again through the back door of the atom and quantum physics. Physicists such as Albert Einstein (1879-1955),⁶² Niels Bohr (1885-1962), and Werner Heisenberg (1901-1976) have been awestruck before the wonder of the Whole, ending up with a gnosticism akin to religion. "Science suggests a cosmology; and whatever suggests a cosmology suggests a religion," says Alfred N. Whitehead (1875-1965), and leading physicists agree with him. And Albert Schweitzer (1861-1947) adds that "The highest knowledge is to know that we are surrounded by mystery."⁶³

As the scientists set their eyes farther and farther into matter, whether the galaxies or the atoms, others direct their eyes deeper and deeper into the human dilemma. In many cases they find satisfaction in mere descriptions of human beings, caught in the wheels and claws of the machine. An analysis of renowned writers like Jean-Paul Sartre (1905-1980), Albert Camus (1913-1960) or Abe Kôbô (1924-1993) shows how they seek the meaning of existence. Sartre ends up with a godless reality where man creates his own values. Camus tells of a universe bereft of purpose and of "cosmic meaninglessness".⁶⁴ The existential

nexus remains in the material world. They ignore Socrates who once said: "All true insights come from within."65

17. Existentialism and our time

It can only be the dehumanized intellectual atmosphere of the second millennium that brings existentialists like Sartre and Camus to the forefront. Our times have also witnessed the Christian existentialists, but how many have heard of Gabriel Marcel (1889-1973) or Paul Claudel (1868-1955)? They are not taken as seriously as Sartre and Camus, perhaps because their existentialist message is anchored in spirituality, which does not suit the Zeitgeist. At a rough guess, while ten out of ten have heard of Sartre and Camus, only one of ten might have heard of Marcel and Claudel. The mass media, paid to follow flux and fashion and to please their audience, are to blame. It is easier to go with the crowd than against it, just as it is easier to swim with the tide than against it. Intellectuals, too, rarely move against the trends. It pays. So it is in the East and so it is in the West.

Whether the existentialist reaction has developed an outer or inner aspect, however, it has been a movement against the "illness of objectivity" of our era. Those who have responded by expressing their natural inclination are numerous, just as those who have taken a stand by voicing philosophical or literary

conviction. The list of the publications devoted to the lives and works of the most representative and colourful members of this speculation is long. They constitute a reaction to the entire streamlined and computerized reality we inhabit. It is the great feat of existentialist philosophers to defend the individual and demonstrate the threat to his uniqueness that is often neglected in philosophy.

Our world has become rational. Even philosophy "is no longer a way of life, as it was in antiquity." It has become "an exclusively academic affair."⁶⁶ This is Jung's conclusion, and it makes sense. Both theology and philosophy have become "highbrow" and "learned" often without God and religion. One is not roused and inspired by their obscure jargon that usually exudes light without heat.

18. The loneliness of modern reality

Existentialist thinkers and others have thus reacted against the modern hubris. It is debatable whether it was Blaise Pascal (1623-1662), William Blake (1757-1827) or Søren Kierkegaard (1813 -1855) who was the first exponent of modern "existential" philosophy. This thinking has followed the objectivized development as a shadow until this very day.

The existentialist philosophers are on the right track, whether they are inner or outer in their manifold

messages. Each and every one of them has something to tell us about the individual and his tragic condition, reminding us of flesh and blood, of nerves and freedom, and of loneliness on a globe which wishes to treat all individuals en masse. And our world possesses the means to effectuate this, in this electronic age of the computer.

Despite the eminence of a number of outstanding thinkers, we can conclude that they have mostly failed to disclose a way out of our contemporary materialistic impasse. Confronted with trends, painfully vivid, they remain defiant, and revolt against the inhumanity of lifeless and abstract philosophy. By disposition and inclination they are repulsed by modern trends, and with keen sensitivity depict the human predicament. They describe the illness and analyse the issues displaying indignation and revolt, but rarely demonstrate any road befitting the modern age. They raise the questions, and aim at the unity of thoughts, words and deeds, but their replies ring hollow, unsupported as they are by any transcendent science.

19. The Hemingway Way

At our disposal we have existentialist thought that is persistently driving towards greater singularity and is neither acceptable nor recommended. It may seem tempting and very masculine to follow in Hemingway's

(Ernest Hemingway (1898-1961) footsteps. It may be thrilling and satisfying to be always on the go seeking glory and excitements, to be heroic, defiant and macho, to go to war, to taste the blood of bullfighting, but, more often than not, it ends pathetically in tragedy. Friedrich Nietzsche (1844-1900) might make sense in his quest for a new ethics, asserting that Christianity is at the core of the ailments of modernity. But he was wrong. He was barking up the wrong tree. It was not the Christian faith that was mistaken; it was the new era and its materialism that were reprehensible. Hemingway expounded a glorious lifestyle as long as it lasted, but once it was over, it left a void. Depression, Angst, alcohol and self-hatred followed one upon another and suicide became the "heroic" solution. The reason was that his life was unbalanced from the outset. Had it been united with the world of inspired life, it would likely have been less heroic and flamboyant but happier and ended in a better way. One shall remain sceptical when reading the slogan, "I don't want to be happy. I want to be alive and active." This, once again, is the defiant youth, who would rather rush into battle and die than sit back and reason before acting. Heroism had its last stand in the first World War and perhaps in the 1930s when war still seemed romantic. The Second World War put an end to that. Until 1945 man could allow hatred and arrogance to lead all the way to war. The new weapons developed at that time exposed any dreams of freedom through action, and war to be a sham and a nightmare. The new forces must be

bridled, and even charismatic geniuses must refrain from their zeal and learn moderation and strive for perhaps boring but legitimate outlets for their ardour. The hero of old simply must be tamed and made a balanced gentleman.

Prometheus, Faust and Nietzsche's superman are out of date. We are done with the heroic. After many centuries of youthful ventures, man must attain maturity not only in the military sphere but also in fields such as ecology and natural resources, water and soil among other things. It might hurt some people of high intensity, but let us agree that it is necessary. We must sublimate our avidity and restrain our passions - or we will die entrapped by them.

20. Heroism and Moderation - The Golden Mean

The kind of heroism needed today is the heroism inspired by the heart. Of course, the young should not be bereaved of its ardour and exuberance. Young people must not grow old too soon. Challenge and adventure belong to the young. One would not rob these pleasures from them. Still, intensity of living and juvenile behaviour should not be taught as a creed to mankind, young or old. "To every thing there is a season"⁶⁷ and it behooves man as he grows older to shed the habits and inclinations of his youth and act his age, donning the mantle of maturity.

In dealing with people we ought to strive for moderation. The ancient Greeks used the term meden agan and the Norse the word lagom to express that things must have their true proportions. Both the Chinese and English traditions see the mature person acting in a poised fashion. This is perhaps the reason why the English gentleman and the Chinese scholar alike can seem inscrutable.

Chinese philosophy taught the Golden Mean and the Greek philosophy did the same. The Romans spoke about the Via Media in deeds and words. Among the world's great authors, Shakespeare was the most successful in manifesting that extremes must be avoided. The British ideal of the gentleman must be product of this long process read about in Shakespeare. Can there be a more charming image of Balance and the Mean than Portia in the Merchant of Venice? There she stands as the sublime ideal, always gentle in mirth and sorrow, always ready to help and assist. Perhaps Shakespeare felt that only a woman was suitable to depict such a paragon.

The democratic process can be considered man's noblest and most successful attempt to keep to a mean in politics. Democracy is not perfect but it is certainly restrained in comparison with the alternatives. It offers the Open Society with man at its core. He has the power to decide the future of the land with his single vote at elections.⁶⁸

Moderation, not asceticism, must be striven for. Gluttony and inebriation are no indications of bodily equilibrium. Sad it is that man is created in such a way that he can push his undertakings beyond the bounds and overdo it. He can eat himself into obesity and drink himself into a stupor. He can scrimp and save and he can gorge himself. Like other creatures he is not aware of satiety or when the level of enough is reached. He is capable of overstepping the limit - and he suffers as a result. Sexual urge constitutes no exception. Healthy contentment is what should be striven for, not excess and debauchery. As Lao Tzu sees it:

If you would not spill the wine,
Do not fill the glass too full
If you wish your blade to hold its edge,
Do not try to make it over-keen.
If you do not want your house to be robbed,
Do not fill it with gold and jade.
Wealth, rank and arrogance add up to ruin,
As surely as two and two add up to four.
Such is the Way of Heaven.

We should remember what the Romans said, "Veritas stat in medio," that is, "truth exists in the middle."⁶⁹

21. Conrad and the Jungle of Life

Hence, there are barriers beyond which individualism and freedom cannot go. A sense of parity must be found, this time between private and public lives: The collective strait jacket and regimentation can suffocate the human being and damage initiative and originality irretrievably. Too much individuation, on the other hand, can lead to desolation and alienation that is as detrimental. As Joseph Conrad (1857-1924) expresses (in An Outpost of Progress): "Few men realize that their life, the very essence of their character, their capabilities and their audacities, are only the expression of their belief in the safety and security of their surroundings. The courage, the composure, the confidence; the emotions and principles; every great and significant thought belongs not to the single person but to the crowd: to the crowd that believes blindly in the irresistible efficacy of its institutions and of its morals, in the power of its police and of its opinion ..."70

He says further,

"To the sentiment of being alone of one's kind, to the clear perception of the loneliness of one's thoughts, of one's sensations – to the negation of the habitual, which is safe, there is added the affirmation of the unusual, which is dangerous; a suggestion of things vague, uncontrollable, and repulsive, whose discomposing intrusion excites the imagination and tries the civilized nerves of the foolish and the wise alike."71

Conrad's starting place certainly is an abode in the jungle, but what is the difference between the true jungle and the modern city with its cut-throat competition? Is it not a fact that one can be more "alone" in the hustle-and-bustle of a city than in the vacuous calm of the remote countryside? In the social jungle everyone is as much a prey as in the true jungle.

One can develop loneliness, angst and anxiety to the same extent in the midst of a crowd and an unhappy social context as in the middle of a forest. Either place can be detrimental to health and welfare. Rimbaud cases in the West and Li Po cases in the East make it clear that extreme individualism is destructive. They are fascinating, these Rimbaud's and Li Po's, just as apparently war is more fascinating than peace. However, who wants to see his own son or daughter to move into a life of wilfulness and debauchery or going into war? The fact is that most men and women need social institutions and friendly relations for orderly living; separated from suited relationships they may end up crying out like one of Conrad's characters : "The horror! The horror"⁷² as he finds himself alone with his fate in the jungle of Congo. Conrad describes the death-in-life of a man entirely isolated from society, encircled completely by the jungle on all sides.

22. The Private and the Public

Since time immemorial man has thus been a group animal, existing and hunting in a flock. As a member of a pack of "wolves" he can be seen moving throughout the millennia and right into modern times. Even in this day he is merely a group member, to which most achievements bear witness, and he suffers when he leaves the group and becomes a Steppenwolf, a lone wolf. The question is whether the loneliness found so often today is not due in part to the fact that he has departed from the unity of the collective, to which he once belonged.

Historically, both East and West, the family has been at the centre of man's life. In China it is the very heart of ethical thought whether Confucian or Neo-Confucian. A small family is often not enough, rather a greater family or a village. Often enough we bear witness to the warm atmosphere in large families and, correspondingly, how the cordial atmosphere and intimacy often diminish with small families. One can ask oneself whether the term loneliness even existed at the time when each person belonged to his flock or family. Above all one can forward the question as to the role of the private car, the big splitter-up of mankind, in creating lonely people.

A family is still today most fitting for private life. Private should not denote that one lives the life of the loner, and collective should not imply some large

social monstrosity beyond our comprehension. If private and collective are seen in a family perspective, they form a sound continuum. To be all alone is dangerous, as Joseph Conrad said; to be engulfed in a nationwide collective is also dangerous.⁷³ Both corporate and individual lives must be afforded their local periods and periodic transformations of life.

Extreme emphasis on objectification and individualism can be considered to be a characteristic part of the defiance and revolt, displayed by many existentialist thinkers in their lives and writings. At times these individuals take such delight in their own rebellion that it borders on narcissism; at times so extremely that it is, in fact, nigh onto psychiatric disorder.

23. Rebellion, Science and Western Defiance

Rebellion is not a manifestation of a mind in balance, rather of its opposite. One fist punching Heaven has been a symbol of western culture for as long as we can think back. We see it in the Old Testament and the Greek tragedies. This youthful attitude is yet prevalent in this day. What is more, it is now exported to all corners of the globe and hardly a day passes without bombs or revolts.

We can trace the western defiance that goes as a leitmotif right through history since Adam and Eve. We can assume that the history of the antagonism

between nature and man has its roots in the Near East and the Bible's demand that man subdue, control and exploit the earth (Gen. 1: 28). This demand came from Palestine as an integral part of the Christian religion and has influenced the West through a couple of millennia and now practically all mankind. In Europe this trend became especially evident in the wake of the Reformation. The religious piety that existed in the medieval view of life vanished gradually as worldly life became dominant.

This new Weltgeist offered ample room for greed and gold to gain the upper hand. Mammon and avidity brought the Europeans out on the oceans, discovering new lands. Blatant rapacity in internecine European competition led from the Portuguese and Spanish thalassocracies to the British and Dutch thalassocracies which dominated the world for centuries. Not much religion was left when the Portuguese or Spanish met the British and Dutch on the high seas and they burned and killed each other - always in the name of God.

The defiant posture has, however, driven man onward from victory to victory in his confrontation with nature. It has led him into the atom and up to the moon; now it takes him beyond the sun and into the expanding universe.⁷⁴ The scientific enquiry by means of inductive observation and experimentation and deductive reasoning has improved his lot in the face

of adversity and widened his views on the human situation and on cosmos and creation.⁷⁵

24□. **Chance or Plan**

Chance in life is a sign of Balance in action. Doors open up and opportunities present themselves. It is almost as if the entire universe leagues up and embraces a person and shows him the way. As soon as conscious effort is involved, it is no longer the same thing. The mind must be still, withdrawn to the zero point where the inner and outer meet. When this way toward the void is realized, clarity resplends, miracles occur and divine wisdom acts in unexpected ways. All of us have experienced this phenomenon, when something has happened that cannot be explained by common logic; we brush it off and, just like dreams in the night, soon forget it. These fleeting glimpses of serenity should not be swept away into oblivion so rashly, because they are manifestations of our being in tune with the wonder of inner consciousness. They are "occult" as one great thinker concluded after such an experience. These happenings should be remembered and nurtured. They are the seeds of, and joy in life is what we need. Life is poor without them.

"Miracle is faith's dearest child," says Goethe.⁷⁶

How many of today's depressions would not be avoided if only the within was allowed to dictate and people stopped longing for objects which do not give a true sense of value to life and society? When they realize that the randomness of Chance functions in our lives, they know that they are in harmony with the depths of being. What need then for religious dogmas and churches?

Planned life stands in stark contrast to the life of Chance. It might be easier but less fulfilling. It is digital versus analogue. Digital routine is prevalent today, when one can as well be at the wrong place at the wrong time, relishing a flat screen rather than enjoying the wide panorama beyond the screen. One may achieve a sense of freedom and feel deceptively free. Only facing outwards, one is not. One is the robot - or the beast,⁷⁷ and the slave of the moment.⁷⁸

"Alles [ist] Zufall," sagt S. Klein, "All is Chance". It is Klein's conclusion that all life displays the miracle of Zufall/Chance.⁷⁹ Thus also individual life. Is it not a Zufall that physicists have found out that also space and time are ephemeral and do not exist except in and with things? Quantum physics have led to natural laws which denote Chance also working on the sub-atomic level and not agreeing with Newtonian determinism. One senses the empathy of the Whole.

25. Inner Chance and Outer Balance

Chance is there to serve man. As in all Creation, the vital spirit comes from the inside and man is no exception. If these impulses are followed in both easy and difficult situations, one need not go wrong. One often does when one allows the world to direct one's life and actions.⁸⁰

Chance, thus, enters from the Eternal side as directed by the divine Will and Balance refers to the resulting worldly order. The driving thrust proceeds from the inside to the outside, not in the other direction. Man is inclined to believe in his newfangled pride that he can participate in the creation, but his participation will never be more than "pebbles on the shore of an infinite ocean," (Newton) and his actions are not often for the better. More, one ought to be afraid that man's intrusion might constitute a risk endangering man's future on Earth and could mean the death of all. It is certainly best that man does not meddle with the laws of Chance. Like the Greeks he should keep in mind that Destiny ultimately decides.

It is important to recognize that sentiment and intellect are complementary parts of the human psyche. They should function as a unity. Man is given the intellect for a good reason. He must follow his inner voice but not ignore his intellect.⁸¹

As Marcus Aurelius says, "Without this Inner Cause, which dictates both action and inaction, the body is of

no more use than the weaver's shuttle without a weaver, the writer's pen without a writer, or the coachman's whip without a horse and carriage."82

26. **Balance and Happiness is for Everyone**

Each human person is a unique self who strikes his own private equipoise. Hence, Balance exists on a myriad levels. There is no question that a person of high intensity presides over a level of Balance that is easily disturbed and requires constant attention. Another individual of low intensity came into this world with a level hardly requiring any attention at all. His existence is uncomplicated and he can be envied by the highstrung person, who lives with a constant awareness of a pending inward explosion. Those who are born with low emotional intensity are found in great numbers. For those born with passionate fervour, something that usually goes hand in hand with other strong sentiments, the attempt to achieve and maintain Balance requires considerably more effort. It can be a long struggle lasting until life's energy abates.

Intense people may have a hard time to restrain their sentiments as required by society. The "sharp" person is more vulnerable than the "dense" person, who, on the whole, maintains his mental health easily and is, generally, closer to his world of feelings. We envy those who empathize with others - women perhaps

more often than men -, who are more outgoing and display their sympathy for suffering and anguish readily.⁸³

The opposite end of the spectrum would be the individual who is indifferent and distant and views the world and his fellow men and women through a glass door or the visier of medieval armour. Indeed there are as many variations and mental combinations as there are individuals, and therefore we cannot demand that there should be a strait jacket imposed on everyone. This has generally been the mistake of the established religions, which with the vanity of the creeds have tried to cut each person on a Procrustean bed to the same size. The general way inwards to the absolute truth should be indicated – but no more. Navigation and design of the route is a matter of personal choice. The spiritual experience lies solely within the individual. As it is said: "Let each man be his own conscience and his own church."

27. Balance is Private

The technique of directing the eyes inwards and achieving Balance on a personal level has the great advantage of being a private matter. No confession is involved. No church is needed. Priests and gurus are sidelined. Absolution is irrelevant. Spiritual unbalance can be corrected instantly. Thus, there is nothing to react to. If one is successful, this is lived in privacy, and if one is unsuccessful, it is also lived in privacy.

Sensation and experience bear witness to success or failure. The experience is inside one's own heart and mind. One need not search for it in particular places or in certain people. Just as we need not search for it in creeds, ethical codes, tenets and cults – there are ten in a penny! "The fault, dear Brutus, is not in our stars, but in ourselves," says Cassius.⁸⁴

This equipoise has another advantage. It bears no ill will and rarely arouses jealousy. As soon as an institutional church and its dogma are established to accommodate the private experience, one can anticipate antagonism, criticism, persecution and inquisition. But as long as the encounter is in solitude, there will be little to react against - it is as silent on the outward as it is silent inward. There will, of course, always be misanthropists who do not like to see a happy person and least of all a cheerful face. That much must be accepted and understood.

Balance leads to an open, smiling face. And a smiling face engenders, in turn, a younger face and contented relations with all living things. Open-minded people are generally open to the world. They seek no enemies. Their faces reflect it. And others are infected with their gaiety. A stern, dour, official face, on the other hand, makes no one happy.⁸⁵

A true culture yearns for people radiating joy and it makes life easier to live both for yourself and others. A day without joyous laughter is a lost day! My

happiness is shared happiness. I am not alone in my existence! My personal equanimity finds reflexion in others around me, my friends, acquaintances, family, neighbours, colleagues. I do not exist in a social vacuum. It does not take a Buddhist to realise that I am others and others are me!

We must recognize that each being is born with his personality traits, and that we are not cast-iron copies or cloned sheep. This respect should be the beginning and end of our association with other people. It is fair to give advice, but one shall not try to impel even one's best friend to do anything.

28. Balance means Peace with the world and in the World

Consequently, inner Balance implies an attitude of mind that prevails in harmony with the outer world. This attitude manifests itself in the manner with which one deals with things. When one exists at the existential mid point one knows when to act or when not to. Call it inspiration, intuition or foresight coming from the conjunction of feeling and reason. It is not just outer reason that makes the decision, but as much omnipotent and omniscient providence. Neither of the two is predominant; at the existential zero point of the heart, they are mutually important. Where the two meet, true life begins.

In such a way, you bring in your total person, and you live by your actions. In and out form a composite. It may often seem that such decisions have no rhyme nor reason, but it belongs to experience that what seems unreasonable at first may later seem quite reasonable. Most difficult is actually to follow inspiration even though mundane considerations signal another direction and dare to act one way when the entire society tells you to act another way. The dare pays off – in the long run. To be right at the wrong time is difficult, but you are vindicated when the right time comes.

In the Yet Being Someone Other L. van der Post says: “Intuition is, I believe, a natural capacity in all living things to see around the corners of the future. ...” Van der Post is “acutely conscious of how the natural walls of awareness had never been opaque but strangely transparent, as if bombarded by some X-ray light or cathode lamp of a mystery flame from beyond.” He could never ignore “those strange events, like the working of chance and affects which the long arm of coincidence often lobbed over those oddly luminous walls, and which could not be left out of any honest evaluation of reality”. Van der Post shows in his writings that he has been “subjected to a genuine premonition of the future” and that strange contingencies have led him from event to event. He “has acquired an immense respect for coincidences of any kind.” He does have, however, “a strange feeling of unease” when recounting chains of events which

have an occult flavour.⁸⁶ This is natural in our secular age when anything in the least "occult" is associated with darkness and superstition.

29. Intuition and Minimalism

It would be for the better in our overactive world if only acts inspired by intuition were carried out. On the personal, national and international levels it would suffice to execute only the decisions deriving from the interior Will and conviction.

Paradoxically, the more you discard the world, the more you become part of it! Generally speaking, problems dissolve naturally and conflicts vanish. It would also be in our interest if the race for more and more and for ever "higher living standard" was checked by an appraisal of the actual needs. Such moves might be damaging to industry and result in fewer cars in our streets, but it would certainly spell a healthier society. The ideal in every field should be to acquire what is needed and to do what is required. Neither less nor more.

One cannot always follow Epicurus's maxim⁸⁷ to "live unknown" but one can endeavour to be known as little as possible. In the same manner one can strive after living penniless and taciturn but a few pennies and words are needed. "Man cannot live by bread alone," says the Bible - but he cannot live without bread

either! The ideal or goal is that one can be happy with little and sing Gershwin's "I Got Plenty o' Nuttin' an' Nuttin's Plenty fo' Me."⁸⁸

One undoubtedly feels better when little is desired and when what is done is deeply intuited and apprehended. When one's heart reigns, the world is in no state of chaos, and one's life is neither senseless nor purposeless. When in our day people speak of the chaos of the world, it is, more often than not, a reflection of their own chaotic mental lives. If you are disorderly inwards, you find things equally disorderly outwards, and you exacerbate the situation by starting out on the wrong foot. It might be everyone's experience that things go wrong and that one runs into all kinds of obstacles, when one is out of poise. Equally it might be everyone's experience that everything seems to fall into place and run smoothly, when one sets out in the good mood of a happy conscience. One is received, as one comes. If you are in balance you are everyone; if you are off balance, you are nobody. (bra)

30. **In the Lucky Moment**

The ancient Greeks had the expression, en te tuxe agate. It can be translated as "in the lucky moment." With these words, they expressed that there is a lucky and right moment for each act and movement. This concept is far removed from contemporary thought

and our intellectual world, but it was quite clear to the Greeks. They lived in a reality which included the supernatural. This irrational reality was as natural to them as was the rational world. The Greeks viewed things upon a wide scale that modern man has reduced to what he can just sense. He has impoverished himself by laying the emphasis on objects which can be measured, weighed and quantified, forsaking the wisdom of his heart. Trapped in a universe that is cold and aimless, he tends to talk about the "cosmic vacuity" – and no wonder, when he leads the one-dimensional life of the "outer man", not matched by the spiritual "inner man."⁸⁹

The parity of inner and outer life is essential. The inner dimension must balance the outer dimension. As Albert Einstein says, "Science without religion is lame; religion without science is blind."⁹⁰ He says further, "He who is foreign to this feeling [of the Eternal], who cannot stop in wonder and be struck by awe, he is close to dead; his eyes are closed."⁹¹

In Balance we dwell in an infinite symmetry. There is a lucky moment, a good moment for an action and it is lies with the individual being to grasp this moment. It cannot be explained logically, but a person who lives at ease in heart and soul feels and knows that there is a good time, a right time for each decision. A man has his providential dictates, which he can choose to follow or reject. Each cell seems to tell him when the "happy confluence of circumstances"⁹² has

come and he is at the right place, and each cell screams when he is not.

There is a Will, beyond the reflective consciousness, which is ready to direct our doings. This is equivalent to what is called conscience and "good knowledge" in Chinese philosophy. The Balance furthers the Will and it is wise to follow its dictates. Actually, a decision is not a decision when it follows inspiration and intuition. People suffer, when they ignore and disobey what their intuition tells them to do. This neglect may finally ruin their lives – should they not have a second chance. Louis Pasteur (1822-1895) describes this moment of bliss:

“I see everywhere in the world the inevitable expression of the concept of infinity ... The idea of God is nothing more than one form of the idea of infinity. So long as the riddle of the divine beyond weighs on the human mind, so long will temples be raised to the cult of the infinite, whether it be called Brahman, Yahweh or Allah ... The Greeks understood the occult power of the esoteric side of things. They bequeathed to us one of the noblest words of our language, 'enthusiasm' – en theos – “God within” or “in God” - which means being possessed by a power greater than oneself. The grandeur of personal actions is assessed by the inspiration from which they spring. Happy is he who bears a God within, and who obeys it. The ideals of art, of science, are lighted by reflection from the infinite.”⁹³ Compare Pasteur with

Christ, “The Kingdom of Heaven (God) is in the midst of you”.

31. The Mystical and the Transcendental

The world of literature is brimming with depictions of visions, peak experiences, miracles and wonders, also in our day and age. At times it almost seems as though many authors seek what they label mystical.⁹⁴ They look for the sign, and the occult must be there before they are content.⁹⁵ They do not see, nor hear, nor smell, nor taste nor feel the wonders around them! All life is a wonder! The greatest wonder of all: to be alive!⁹⁶

What our time is crying out for is the demystification of the spiritual universe. Things beyond have to be made as natural as they were for the medieval European and eastern peoples. We are besieged by wondrous events; it is up to us to recognize them as such and let them become part of and enrich our mental life. We have merely to acknowledge that the thither world is as real as the hither world, that there is a Grand Equilibrium of complementary halves, one half being the eternal and the other being the temporal.

The two halves converge in our heart from the two sides of our mental apparatus and constitute the Grand Balance of our psyche. It remains, then, our

duty to cultivate both sides of the equilibrium. We must be attentive to, nurture and enhance the awareness of our birth acquisitions by reflection, meditation, not forgetting prayer. None of them need be strict and regimented as ascribed by teachers or priests. It can be short intervals at any time in daily work when the mind turns inward and enjoys the happy moment that passes by. It brings inner peace during the day and good sleep at night.

Inner experiences are of course valuable, but to lead a simple and contented life on the line between the eternal and the temporal is enough. No further revelation is necessary. Heaven need not be mentioned and God need not be discussed. Theology is superfluous. It does not matter whether the transcendent is theist or deist, called Something or Nothing. What does this matter anyway once the inner-outer Balance is achieved and a sense of harmony pervades body and soul?

32. William Blake and His Laughing Song

A poet and visionary, William Blake (1757-1827), described this inner state of being. He gave it the name *The Songs of Innocence and of Experience* (1789 and 1794), which "dwells with Wisdom." In his "Laughing Song" he describes Innocence as the moment of spontaneous laughter when all nature laughs in response:

"When the green woods laugh with the voice of joy,
"And the dimpling stream runs laughing by,
"And the air does laugh with our merry wit
"And the green hill laughs with the noise of it."

"When the meadows laugh with lively green,
"And the grasshopper laughs in the merry scene,
"When Mary and Susan and Emily
"With their sweet round mouths sing 'Ha, Ha, He!'

"When the painted birds laugh in the shade,
"Where our table with cherries and nuts is spread,
"Come live, and be merry, and join with me,
"To sing the sweet chorus of 'Ha, 'Ha, He!'"97

Walt Whitman describes the same harmony with the words, "I am satisfied ... I see, dance, laugh, sing".98

How true! When our inner knows and senses Balance, it manifests itself as exhilaration bursting all bounds and collapsing into laughter, dance and song. All nature joins in, and one is completely one with all reality. Good laughter is a sign of a cheerful disposition; when it dies out, it is a sign of ennui and alienation, of mental and physical discomfort. The serious mood may of course also indicate Balance and be appropriate in many situations.99 When the mind explodes in mirth, song, dance and laughter, people can deride you and you do not mind. One is not entirely happy about it, but one takes it in stride;

something that one does not take easily when one's heart is upset. It follows that this is a situation when one can laugh playfully at everything. In situations when natural warmth is lacking and when external rectitude has become important, it is not always welcome to exhibit a cheerful face and spread too much laughter and merriment. In certain countries and certain social strata one has unfortunately to restrain one's spontaneous joy – and refrain from outbursts of laughter. But laughter hurts no one, it is infectious, creating rapport! It is also said that the essence of love is laughter and happiness!¹⁰⁰ And "luck comes to those who laugh," says a Japanese proverb.

33. Balance Equals Peace of Mind; Balance is All

A term that corresponds to Balance is "peace of mind". We tend to use peace of mind to refer to the same kind of mental situation and the two terms can be considered synonymous. F. J. Sheen's term "peace of soul" it is also synonymous but perhaps puts more emphasis on inwardness.¹⁰¹

Approximately, the three terms refer to the same state of mind. It may be tempting to dream of a Balance or peace of mind or peace of soul that persists in contemplative stillness and absolute bliss only, but we are not born to remain in a vegetative state like a plant, merely enjoying the serene feeling. Balance culminates in sociocultural activity, forming a life line

from internal ineffable experience to external effable experience.

In his book Zen and the Art of Motorcycle Maintenance Pirsig formulates this situation quite neatly: "Peace of mind isn't at all superficial, really... It's the whole thing. That which produces it is good maintenance; that which disturbs it is poor maintenance. What we call workability of the machine is just an objectification of this peace of mind. The ultimate test is always your own serenity. If you do not have this when you start and maintain it while you're working, you're likely to build your personal problems right into the machine itself."¹⁰²

It truly depends on your serenity whether actions are straight or crooked in your dealings with the "machine." Once your frame of mind and your activities form one straight line, you can be sure of your being on the right road. If you do the right thing at the right time, no matter how people react, you are happy.¹⁰³

Balance and Destiny belong together. The ancient Greeks recognized Destiny even above Zeus and this means that they recognized an ultimate Balance above things. In the last analysis Destiny and Balance are identical. Destiny is found in the cosmic Balance, likewise in the Balance of all animate life and in man's moral Balance. All is in the end Balance, Balance and Destiny.

34. The Serene Mind

It is clear to everyone that a mind at peace is in a position to learn, take and give. An unstable mind is not capable of enquiring exhaustively about matters and go deep into things; new and original thoughts and ideas do hardly arise. Over-involvement in the pettiness of everyday existence inevitably entails the exclusion from significant participation in great pursuits. The truly great ventures arise spontaneously from the serene mind. One does not ask for them, just receives them. No one can make a request for ideas or inspiration, they simply occur. When we push our wishes, we end up with little or nothing. Who has not tried to do that, and finished empty-handed?

The sure way is to cultivate heart and mind, and ask for nothing. So doing one will surely find that unexpected entrances will open, and more than one ever dreamed of will be served. Do not make the mistake of pushing doors open, rather wait for them to open. And if they do not open, just wait and other doors will open and the right doors for you! Simply be ready! Is it not said that everything works for the patient and attentive mind? From the standpoint of a harsh material and mechanistic world full of callous relations and distractions this may seem improbable and impossible. The obstacles are numerous. Nonetheless, the world offers openings for the

individual with few desires and free from attachments. When he holds on to what is within, circumstances work for him, refresh his spirit and satisfy his mind.¹⁰⁴ This will bear no disappointments since there are no demands. Should something fail to work out, one moves on, free, open and ready for the moment when other doors open. As the Tibetan proverb goes, "To know how to be satisfied is to hold a treasure in the palm of one's hand."¹⁰⁵

35. One Line Inwards and Outwards

Life is not always as easy as that. We exist, after all, living in an environment of relations. We are trapped in their middle, and we cannot survive without them. How simple life would be if there were no social relationships! Most of us have no choice but to deal with public situations day in day out. Fortunate the person who has only a few acquaintances (the lighthouse keeper, for example)! A good life requires as much social life as solitude. Too much or too little of either is sure to throw a man out of balance. As Confucius says, "Excess is as bad as deficiency". And "Overcooked is as bad as undercooked".¹⁰⁶ Too much money can be as deleterious to human happiness as too little money. The life of the hermit is no more commendable than the life of social whirl. Either dehumanizes man. It should not be indulgence to be alone nor should it be a luxury to socialize. No

matter which way you look at it, the middle way is to be preferred.

What is recommended is a prolongation of the line mentioned above. As the line must be straight on the personal level, it must be straight in social interaction. Whenever the line is forthright, coming from the very heart of one's existence, it is reflected in the honest look accompanied by frank and kind behaviour. Only sincere association counts. Few of us look forward to formal gatherings; still, on occasions, we are obliged to play the social role. However comfortable or uncomfortable we may feel, we make our best effort to be honest and direct. This is appreciated, and when not, there is always a way out: retreat. He who retreats from what is twisted is not a coward. This should be done before the situation gets out of hand, the emotions rise high and the conflict overwhelms one. There are always other places and other people. Courts and lawyers are, then, superfluous and the negative emotions are nipped in the bud before they entrap the people involved.

Life is too short for warped liaisons. When malice and iniquity invade your world, recall Coriolanus' words: "There is a world elsewhere!"¹⁰⁷

36. **Capacity for both Good and Evil**

Two people should join in a relationship that derives from the hearts of both. Just as both sender and receiver must be on the same wave length in the world of radios the same can be said of human relations. This is the meeting and confluence of relations and the way it should be when two people interact. Marriage is the best example: then two people are ideally on a straight line, on the same wave length and of the same chemistry. All relationships should similarly disclose intimate cohesion and close convergence –, an illimitable Indra's net of shining jewels, everything linked together and integrated. In Indian and Chinese parlance every part contains the whole. “All in one, one in all,” as is said in Chinese classics.

Unfortunately man is born selfish and greedy. He differs from the rest of nature. Perhaps it was once necessary to be egoist to survive in harsh surroundings -- in caves or otherwise. The acquisition of the bare essentials in terms of food, clothes and shelter required egotism. Within the tribe, or later within the clan or family, perhaps the rate of self-seeking was reduced to about half, which is the appropriate rate in relationships. Unfortunately, contemporary man is more or less the same as the early caveman who had to struggle for existence. He lives in the same hard world and displays the same selfishness and egotism in all manner of ventures, often resulting in hatred, poisoning hearts and minds, and conflicts and wars.¹⁰⁸ Is it not true to say that

power, money and position can instill even the most honorable individual with the drive to perform acts of cruelty toward his fellow beings? History is full of examples.

Our world is in dire need of the balanced "egoless" people whose warm simplicity constitutes the salt of a society. They even up all the greed and egocentricity that surround us. The Samaritan's charity is as needed as in Biblical times.

Greed has, however, also a positive side. It is the reason why profit became the driving force of first local and now global capitalism. Christianity mysteriously paved the way for modern capitalism already in medieval times. This became the first pillar of the forthcoming western world. The second pillar was the democratic blossoming which also began in the middle ages and meant the limitation of political power and elections. Democratic control has put restraints on human egotism both in the economic and in the political worlds. The unbridled selfishness of greedy despots have been exchanged for the one-man-one-vote system of political life and for the orderly market capitalism. In short, competition, profit and greed have begotten the present world.¹⁰⁹ Now, it is man's duty to bestow quality of life and personal happiness to this brave world which, ominously, tends to materialism.¹¹⁰

As if egotism were not enough of a bane, man is the master in the art of hypocrisy and duplicity, finding no end of reasons for being self-indulgent. Even love can be selfish. Social order and peace require indisputably that ambitions are kept to absolute necessity and that wants are kept to a modest minimum. This can only be achieved if selfhood is reduced, and desires are minimized. As the Chinese 12th-century philosopher Chu Hsi writes, "For nourishing the mind, there is nothing better than to have few desires."¹¹¹ And there is blessing in minimum.

As long as desires are inspired, they are genuine. If pushed farther, they lose their sincerity and warmth, giving an impression of unreliability and dishonesty. With introspection and inner poise one ascertains whether desires enhance or diminish life and living just as whether a person is real or false!

37. Sound Relations

There is no better food for the heart and mind than sound relations and there is nothing more disruptive than conflicts and frictions, not to mention outright warfare, both in the social and military senses.

Unfortunately, there is a limit to "retreat"; there are situations which one cannot run away from -- "walls you cannot get over or round." Whatever the situation,

positive or negative, the best course is to maintain the Balance and face things openly and frankly as they come. This requires strength but it pacifies a twisted situation and pours oil on troubled waters. It provides the individual with the strength of character to face the collisions of life and quiets the storms. Such situations genuinely test the mettle of a person's Balance. When dealing fearlessly with a problem deriving strength from one's inner, with no chips on one's shoulders and with no malice in one's heart, the individual becomes detached, pays attention to all aspects, detects the true problem and acts positively. Things become visible, making it possible to dilute over-inflated issues and focus on what is important. Adopting a poise of sympathetic understanding, one places another person in the centre. In such a situation one never harms the other person's ego, and one extends one's sincere apologies if the other person does take offence.

There are not only the common five senses but also the extra sense that people so often forget about in the intellectual world: the humour. Humour transcends barriers. No problem need be unsolved if smile and laughter are combined. In playful perspective, problems turn small.

Not only external stimuli affect the course and progress of mental life. As important, or more important, are the stimuli which come from the infinite within.¹¹² It is essential that we acknowledge the

inner world with its stunning scope as vast as the ever changing outer world extending before our eyes. Man and woman have begun to understand, what they felt naturally before, that the conscious is seamlessly united with the unconscious, the within with the without, the finite with the infinite. What comes from the inside, influences us as much as what emanates from the outside, and a mature body-mind composite can only be achieved as a reflection of this heightened introspective awareness. The black moods do not necessarily result from stimuli from the exterior world; they can as well depend on stimuli from the far inside. The same can be said about the white moods. Stimulation can come from either side!

38. René Descartes and Blaise Pascal

Following medieval scholasticism, the Reformation led to individualism in faith and discoveries in science that brought the West ahead of the rest of the world. The interior rapport was gradually neglected as the mind came to be considered a mirror reflecting what is coming through the senses.¹¹³ The separation of faith and reason owes its origin to Descartes (1596-1650), who declared that only "clear and distinct" ideas could be true. The resulting Cartesian division of world into a material reality and a spiritual reality equipped man with blinkers so that his knowledge was reduced to what the five senses and reason could proffer.¹¹⁴ The mind became rather an adding

machine than a heart and a soul. God was not denied (Descartes was a Catholic believer) but he was put on pedestal above his Creation and became a matter of devotion. The domain of philosophy was diminished as human endeavours were confined within the physical order initiating the triumph of the scientific movement. Man was split and he has suffered from schizophrenia ever since religion was restricted to faith.¹¹⁵

It is a coincidence that Descartes' contemporary and opponent, Blaise Pascal (1623-1662), was, in a sense, the first existentialist. He also belonged to the rise of modern science and expressed that "The silence of these infinite spaces frightens me"¹¹⁶ but he was also devout and recognized that man possessed not only a rational and mathematical mind - l'esprit de géométrie - but also an irrational and intuitive mind - l'esprit de finesse. Man is both animal and angel. Through personal spiritual encounters, Pascal experienced that there was an Eternal that filled his soul. In his work Pensées he demonstrates his Christian faith. He criticized Descartes who, he meant, had used God as a creator and then exiled him from his creation.¹¹⁷

Descartes and Pascal can be regarded as precursors of ages to come, one leading to the Age of Enlightenment (ca 1660-1800) and the other to modern existentialist thinking. Their roots, in turn, can

be traced to the scholastic thought in the thirteenth, fourteenth and fifteenth centuries.

39. Immanuel Kant and Arthur Schopenhauer

Spiritual life came to seem elusive and illusory, since it was not open to verification under a microscope. Later philosophers deemed mind to be something more than a passive mirror of the senses. For Immanuel Kant (1724-1804) it was also an actively operating mirror. In spite of his doctrine of the limitation of human reason, Kant never denied intuition in his philosophy. He recognized noumena beyond the "wall" and an inner voice serving injunctions to be realized in moral life.¹¹⁸ The interdependence of subject and object and the two-way traffic between stimuli from the depths of the inside and the world outside, entered his philosophy as laws of nature which man is obliged not to interfere with.. We not only know but also feel that such and such action is right and wrong. He said that "the starry heavens above him and the moral law within him" filled him with awe and respect for Creation on the one hand and a reverent attitude toward life on the other.¹¹⁹

Arthur Schopenhauer (1788-1860) followed up on Kant, propounding that reality has its core in noumenal love and empathy more so than in Kantian ethics and rationality. He was surprised to discover

that his reflections coincided with Hinduism and Buddhism and began to read Hindu and Buddhist texts and draw parallels between his own arguments and theirs. As a result he became aware that eastern and western thinking is akin, the former more noumenal and the latter more phenomenal. It can only be recognized sadly that this resulted in an atheism that registered human life as purposeless, swinging between frustration and tedium. After him followed Friedrich Nietzsche (1844-1900), whose nihilism was paired with the thought of eternal recurrence, and finally Karl Marx (1818-1883) with his militant atheism.

Rationalists and empiricists generally put the prime emphasis on the phenomenal and observable reality. Whether through reason or as empirical fact it concerned this world. Today's analytical philosophy is not different. The general tendency is not to look inside but to look outside. What cannot be verified by science is relegated to the realm of superstition and darkness.

The most tolerant among political philosophers, John Locke (1632-1704), who advocated a policy of live and let live for believers, ended up saying, "Lastly, those are not to be tolerated who deny the being of God,"¹²⁰ and even the most sceptical among sceptics, David Hume (1711-1776), who questioned religion's foundation in reason in his A Treatise of Human Nature (1739-1740), added that "The whole frame of nature bespeaks an intelligent author; and no

rational enquirer can, after serious reflection, suspend his belief a moment with regard to the primary principles of genuine Theism and Religion."¹²¹ Similarly, he said in Of the Original Contract (1748), "All events in the universe are conducted by an uniform plan, and directed to wise purposes."¹²²

40. Sigmund Freud, Carl Gustav Jung and Others

Sigmund Freud (1856-1939), Carl Gustav Jung (1875-1961) and others have distinctly evinced that there are landscapes beyond the conscious. There are immense hidden forces, not seen by the eye, nor sensed by the mind, which influence every action.¹²³

Psychology and psychoanalysis have manifested that there are both inside and outside activities in man. The mind is a two-sided mirror that reflects and registers passively or actively both input and output. It is not just the passive sensory realm that Descartes thought it was. It is where inside and outside unite, where man is one with everything, the divine within and the earthly without in one splendid whole.

For modern man the outer and inner worlds constitute two totally different territories, mostly fenced off and isolated from each other by an impenetrable "wall". Having rejected a religious world-view, he is often in fierce opposition to any thing that touches higher values and seems generally to be satisfied with a

secular life. "When value is placed on externals, this always disturbs internally," says Chuang Tzu.¹²⁴

An increasing number of people do not, however, find satisfaction in a world that lacks the interior communion. They hanker for the other side and seek a new cosmic sense. Some sell their souls to sects and charismatic leaders and some go even to India to sit at the feet of a guru. There is, however, a simple road to "the still point of the turning world",¹²⁵ the intersection of the mind, where life is peace, and where one feels beyond "name and form."¹²⁶

41. Activity - and Rest

Then, under the circumstances, perhaps four of the waking hours should be used for rest in peace and tranquillity or leisurely speculation and contemplation over a lonely glass or with a good cigar. Or we should perhaps spend them in the form of siestas like the Spaniards or in a hammock like our food-gathering forefathers.. Or like seamen resting their bones during the calm. Or reading a simple comic book on a grassy lawn. Or listening to music. Or reminiscing good old days. Or relishing short breaks. Or just feeling good. There must be better ways of leading a hectic life than navigating for sixteen hours through strain and stress. Every cell in the body suffers for it, and the soul exacts its revenge with tedium, resentment and

frustration. One over-extends until the physical half might suffer a heart attack or a nervous breakdown.

Overwork is one of the ills of modernity. One becomes trapped in a maze of routines until one can endure no more but one still continues and often drives oneself to death. A popular term for this state is stress, a term less encountered in earlier ages. People are paying a price for over-extending, they do not live, they hardly exist. They are caught in quicksand that pulls them down and finally engulfs them.

We can make anything into a killing mania. In this age when we have the easy and comfortable life within reach or even in our hands, we drive exhaustingly for more. When we have started a project, there is excitement and soon one cannot wind down and relax. We tend to forget that proportion is required in all endeavours and situations. Whenever any undertaking runs amok, it is about time to stop and change the pace.

42. **Memories**

The personal storehouse of memories can be found, as it were, somewhere in the very middle along the seam joining the conscious and the unconscious. Perhaps there is also in this respect a balance

between what is on the one--conscious--side and on the other--unconscious--side.127

Those who are familiar with their dreams notice time and again that the dreams come from both old and recent memories. On the unconscious side dreams are coloured by the emotions of former experiences. The past is stored in the deep domain of the psyche from where it floods up into the daylight consciousness and plays as essential a role in life as recent and current happenings. The reliving of memories in our sleeping hours is as important as remembering them in the waking hours. These memories relived in dreams constitute a mental depositary, which deserves to be taken seriously. We should strive to live so that the good recollections accumulate and the bad recollections are few. They cannot be changed. What we live and experience end up as our frozen past, that is, as a storehouse of memories. Both in dream and awake we should just recollect the good occurrences of former times.

The power of our memories should not be underestimated. Through them we bring our past into happy conjunction with the present and the future. We should never forget the good days we have lived. We can attempt to repress and perhaps forget the bad days and memories. This may prove to be difficult but we can make sure that the stressful days are buried under the recollections of the good days. A healthy psyche demands that we tend our memories carefully.

43. The Eternal and Memories

Memories lead into the eternal half of ourselves. If we do not feel so during the day, this is normal since we are immersed in the world of things and active life. But at night we cross the threshold to the eternal domain from where we have come and to where we shall return. Is not "Man's life between heaven and earth is like the passing of a white colt glimpsed through a crack in the wall?"¹²⁸ These words originated in China and it could hardly be put more simply. This life is really little more than a crack in the massive Eternal. As Joseph Conrad puts it in his novel "The Mirror of the Sea": "For what is the array of the strongest ropes, the tallest spars, and the stoutest canvas against the mighty breath of the infinite, but thistle stalks, cobwebs, and gossamer?" Even in broad daylight we cannot escape the fact that the temporal is limited and that the Eternal constitutes its vast other half. What temporal can indeed exist without its eternal other side, and vice versa? Unbalanced, nothing exists, and consequently the totality, the All, cannot be but balanced either. Looking to the right, looking to the left, we can see that everything comes full circle. Birth is matched by death, light is contrasted with dark, good pairs evil. The Taoists apprehended this universal law when they wrote,

"If there were no "that",
There would be no "this",
If there were no "this",
There would be nothing for all the winds to play
on."129

How can we have any doubt about the Eternal? That side ought to be as lucid and logical to us as this side. It has been fashionable to "doubt" since Descartes doubted everything except his own cogito and western man has practically managed to annihilate what is impossible to annihilate, the Eternal that envelops him and follows him as a shadow wherever he goes, from birth to death. It is his origin, beginning and end. Aware of this shadow his vision broadens and the material world is seen in a larger perspective.

44. Doubt West and Doubt East

Why is it that the word "doubt" is so seldom heard in the East? Neither in India, nor in China, nor in Japan. If you mention doubt to an Indian, he may well wonder what you are talking about. He will probably tell you that spirituality is just a natural part of his life, as natural as the air he breathes. India possesses visions of the sacred which leave no room for doubt. No other civilization has focused for so long on finding clarity and wisdom. The situation in ancient China and Japan was similar. Why question or doubt something that constitutes what is, as a matter of fact, one's

happiness? There is a great deal of debate on the form and content of various Asian religions such as Buddhism, Taoism, Shintoism, but doubt is rarely expressed.

Really, doubt is a western brain-child, and together with other western notions it has been exported east and spread about the globe. On the occasion that young Japanese, for the most part city dwellers, express doubt about divine values, one can be sure that they belong to a later generation and that this shows the extent of latter-day influence from the West.

Why did religious doubt develop in the West? Surely, it did not start with just Descartes and a series of early and later rationalists. Doubt, in fact, runs like a thread through Christianity from its cradle in Palestine and the Old Testament. The explanation must lie in the fact that the Eternal was reduced to an externalized God. Philosophy and religion were separated and the inherited world-view was shattered. The West began to focus on a world that was reduced to soulless dead matter and energy. When the Eternal was thus estranged, it could be loved, it could be hated - and it could be doubted. The same reduction of the Eternal never occurred in the East. The Spiritual was just the other side, inherent in all things.

There is no reason to doubt the Eternal. It is found in what we see, hear, smell, taste, touch and feel. To

intuitive life one can add the premonitions, inspirations, coincidentias, synchronicities, clairvoyance and warnings, the feeling of joy and security, the sense of light and harmony, the forebodings and precognitions, misgivings and presentiments, signals and omens, the Sixth Sense and "gut feelings", wonders, warnings, hunches and omens that all relate to "inner knowledge".¹³⁰ They give colour to personal existence and are worth being taken seriously, even though at times with a grain of salt. If one adds the Balance of all evolution and a cosmos governed by laws, discovered by Ptolemy, Newton, Einstein, Bohr, Heisenberg and others, how can one doubt the Eternal either in the cosmic or the personal world?¹³¹ One can compare with the eastern vision of the whole, a reality in which chaos pairs cosmos and always comes first. The West lost this vision in the wake of Descartes and modern science - but it can be regained in a new understanding of the Eternal.¹³²

Antoine de Saint-Exupéry (1900-1944) expressed pessimism about the development when he wrote late in life: "For centuries humanity has been descending an immense staircase whose top is hidden in the clouds and whose lowest steps are lost in a dark abyss. We could have ascended this staircase; instead we chose to descend it. Spritual decay is terrible."¹³³ He could not stand his age. Now, this was written during the years of anguish of the Second World War.

There was reason for pessimism in the face of war and totalitarian forces. One can, however, apply his vision of a staircase to the development since Descartes, leading step by step to the present materialism with more and more knowledge about less and less.

Today, in the West, God might be declared “dead” or “a sacred lie” (Nietzsche, 1844-1900) and in the East, Heaven might be repressed, but in people’s hearts God and Heaven are neither dead nor forgotten - East or West.

45. **The longer Continuum**

Man needs a longer continuum than what the daily appetites allow him. There is a need for the irrational in one form or another. Man needs his soul, his inner sanctuary, always amply sustained and in good keep. Modern man has become spiritually starved and homeless in proportion to the increase of material affluence. Material additions are allowed to compensate for spiritual diminution.¹³⁴

This situation can be seen in literature, film and television, where all kinds of substitutes compensate for the fundamental void within, that is, for the missing essential dimension. Overemphasis on action, thrill and intoxication and so many other addictions can only be seen as attempts to fill an interiority that is

dreadfully vacuous since all spirits are driven away. In contemporary dramas sex and romance coupled with wild life, blood and murder rank high on the list of themes, while higher, sacred values are rarely discerned. Man dances around the altar of prestige, profit, gain and wealth and can then sacrifice much and even commit murder. For a time he derives pleasure from a boundless life but later the joy subsides into "the sorrowful emptiness inside the shell of luxury."¹³⁵

Man may live happily and comfortably as long as things move pleasantly, he is healthy and the security net is intact under him. He might find quality of life - but not quality of death. In the end he will feel the transience and meaninglessness of profane living. It takes a strong person to face the void, when the world crumbles. The primary liaison of mind and soul is needed, before the final Grenzsituation can be confronted with magnanimity.

To strive for success is no sin as long as the efforts are inspired and in tune with the Will willing from the depths of the unconscious. The efforts and successes should, however, not be attributed more importance than they deserve. The interests of free-market capitalism can unfortunately often be detrimental. They can end up in a moral and spiritual vacuum if not poised by inspiration and good sense.¹³⁶

Material objects cannot be appreciated without being harmonized within. The all-embracing continuum must stretch from the interior world of the Eternal, forming the first half of the line, to the exterior world of reason and appearances, forming the second half. Poetry, song, art and music are necessary to even up prosaic life. Without an even share “in there”, what is “out here” will always be one-sided and dreary. As it is, one must cut the line in two halves and roam the inner half as much as the outer half – in order to be happy in mundane life. For a happy life one must be a happy man.¹³⁷ Pleasure ought to be but the shadow of a happy life, never life itself.

46. Under the Light of Eternity

Life requires the scope of sub specie aeternitatis (“under the light of eternity”) in order to be complete. In this respect there are no distinction between today and times gone by. Whether man admits it or not, he is always in the shadow of infinity, and he had better befriend the Eternal during his short span on earth. This can be done in thousands of ways, as is witnessed in the religions around the globe. Once old superstition is eliminated and replaced by science and learning, the Balance of life yet demands more dimensions than what our material society offers. What is proposed is that a person on his own establishes contact with the Eternal and “Pure Existence.”¹³⁸

In touch with what is unconditioned, he can devote himself to the conditional social dimension and add eternity to daily life. He will then perceive that the mysterious Chance and the enigmatic Coincidentia intervene on his behalf. The joy of inner consciousness will have the true ring. This, then, is the way to allow the timeless and eternal to play a significant part in our daily affairs. This presents the incessant pearls of thrilling moments — and that hilarious sensation of living sub specie aeternitatis.

47. **The Time Continuum**

Once the basic inner-outer continuum is in place, one can attend to other continua that are also necessary for the fullness of life. We can first discuss the three modes of time in the midst of everyday existence. We certainly exist in the “now”, our brief hour on earth but “Le présent est chargé du passé, et gros de l'avenir” (Leibniz).¹³⁹ “Das Heute geht gespeist durch das Gestern in das Morgen.” (Brecht).¹⁴⁰ On one side of the present we have the past and on the other the future, and these three “times” form a cycle that enriches the “interior silence.”¹⁴¹

Hence time is three-dimensional. Past, present and future form a fundamental unity. The present is influenced by what has been, and all that is to come cannot be considered without the present and the

past. We dwell in the eternal “now”, this "atom of eternity", about which S. Kierkegaard (1813-1855) writes in passionate terms: “life must be lived forwards - and be understood backwards.” We must allow present, past and future to blend and allow the ever-fleeting present to swallow the past - and the past the future! "Life is a continuum of 'nows' in which future is yet to come."142 Like the Buddhist "we must not repent of the past, nor brood over the future but live in the present."143 It is the now that counts. As Jakob Böhme writes,

"He to whom time is the same as eternity
And eternity the same as time
Is free from all contention."144

How “the atom of eternity” differs from from the past and the future! It is the brief sojourn on earth in which eternity and temporality meet and when the future crystallizes and becomes the past. It surpasses the relativity of the sensible world as choices are made relating to life and its purpose. The past and the future intertwine with the pre-eminent present, separated from each other "by the elusive and ever-fleeting wall of the now."145 It is common to forget the past, and disregard the future, when, in this day and age, we move from place to place, and up and down the social ladder.

"It is not so that we have so little time, but that we waste so much of it." (Seneca) "Every passing

moment is a treasure, in joy as in adversity."(M. Ricard)

In this respect, it is wonderful to arrive in a country, like Japan, and discover that the present contains the past. How refreshing it is to meet people who keep memories and memorabilia as part of life! It evinces probity of character and trustworthy disposition. It is indeed a Japanese virtue to preserve old things among new things. Societies need to preserve the historical dimension, in which the past is mirrored in and intimately interwoven with the quickly moving present moment.

In China, too, behind the Communist facade, we can discern the ancient dimension, which gives considerable leverage to the new objectivized culture. When China settles down as one of the great nations of the world, we can be sure that it will hark back to its past, not merely labelling it "feudal" but be proud of its great ancient roots.

The same respect for the past is at the root of the Chinese and Japanese cultivation of the "native village" (furusato in Japanese). Any Japanese, even the most alienated Tokyoite, knows and honours his furusato, and returns there regularly. This is part of ancestral religion.¹⁴⁶ People possess an instinctive attachment to the native place. Even during the Cultural Revolution the Chinese sent the ashes of their dead to be buried in their native village. One

should remember what Winston Churchill once said, "The longer you look backward, the further you can look forward."

48. **Dreams and Expectations**

A sense of expectation prepares the ground for moments to come, and is a thrill in itself. "At no time are we ever in such complete possession of a journey, down to its last nook and cranny, as when we are busy with preparations for it."¹⁴⁷ An object is most prized and appreciated when steeped in anticipation. Intuition can guide us to paths of our very own. Who can explain signals to the conscious half making us to set goals in life? Are they dreams - or flashes of intuition and vision - that make us stretch out our arms and behave in certain ways? Throughout the continuous stream of instants, a dialectical process becomes discernible, starting out with a vision about the future and ending as a recollection. The rocket passes from anticipation to anticipation, all ending up as memories. Dreams and visions speak to man from the hidden reaches of the unconscious. It is his duty to be open to these signals, and be receptive to sentiments and memories.

There are of course wishful dreams – moments of fantasy and foresight – that never actually materialize. "The idle daydreams" should not be underestimated – nuggets of gold are found among them. The dreaming process, whether awake or asleep, is important. Most

anticipations occur for a reason, whether they are of a everyday routine or of a new and life-changing kind. They add value and colour to a person's life and help him to thrive and grow.

No matter which, the visions and anticipations should be lived sub specie aeternitatis, and weighed and measured sensibly. Dreams can turn into nightmares if they do not occur to the well-balanced and discriminating mind. Today when the whole world has opened up and tempting adventures are advertised in rosy colours, it is up to the individual to screen what is served and choose what is deeply felt as the right thing to do. In this manner many temptations will be avoided, one keeps to the minimum principle and the event will have the fulfilling quality that satisfies mind and heart. One must know one's measure and live accordingly.

49. Eternal Time and Cosmic Time

The concept of time has changed. Today, few are those who embrace the spontaneous life of sub specie aeternitatis. For most people past and present blend into each other, and the future is, for the most part, taken for granted. People rush through time. Burials turn into routine affairs, and the dead are often soon forgotten - even before they are buried.

Especially the social security we enjoy in a number of countries, make people not worry about the future. Unfortunately, too, this false sense of safety stops many from climbing up the ladder to significance in life. "Clock time" becomes the only "time", and if it were not for the intermittent existential shocks, people would be little more than "identical castings off an assembly line."

There is, however, an Eternal Time on a higher level than physical time. The latter time is the Clock time that can be subdivided into years, days and hours. It is time in flux and change with a beginning and an end.

In ancient Greece and in the East time was three-dimensional and so was time in the West until Descartes and his division of reality into res cogitans, "thinking substance", and res extensa, "extended substance". Since then the Eternal time has commonly been ignored in European philosophy. Even Kant who recognized a à priori and noumenal reality (Ding an sich) beyond the phenomenal reality remained in Cartesian time in philosophy.

Christ, like the Greeks, saw time in a "holistic" reality. Clock time was visualized within Eternal Time and expressed as Chance and Balance in man's life and as entelechy in plants and animals. Man's time is also entelechial.

Time was not much discussed in former long eras when a static world-view prevailed, but so much more today with the evolutionary world-view and the theory of relativity around.¹⁴⁸

50. The Mind and the Body

A more complicated and delicate problem is the soul-heart-mind-body continuum whose conjunction is essential for a happy life. While the body connects with the world, the heart joins with the soul.¹⁴⁹ Thus we have the complex span of soul, heart, mind and body in a single weave. The heart and mind are in the middle, constitute the pivot between the intuitive soul and the cognitive intellect. A gap has opened up between heart and mind in western thought, a gap that never existed in the East. In China and Japan, for example, the term shin 心 (J. kokoro), best translated as "heart-mind", includes both feeling and knowing. The emphasis is more often than not on the "heart" side. In the West the heart with its sentiments has become more and more separated from the mind and the senses. Heart and mind have divided and the emphasis has been put on the outer world and induced the emergence of rationalism, empiricism, materialism, scienticism and other intellectualisms while spiritual happenings are referred to as mysticism and occultism.

Outward follows the body with its energies, of which the sex urge is possibly the strongest. Sex, “the great dark overabundance”, “the great underground canal of hidden sexual passion”... “that storms day and night like a gale through the metropolis”,¹⁵⁰ is the force that runs deeply through the veins permeating body and mind and more often than not plays havoc with its host. It is “the most precious spark of Nature's fire” (T. Jefferson). We must coexist with it and bring it into harmony with other instincts. It has played as significant a role in history, as has the lust of wealth, power and influence, and has roused man to action as much as to love and hatred.

"Eroticism pervades our culture and upbringing and provides the pictures that fill the background of our lives; our desire for 'escape,' which a mechanical boredom exacerbates. ... We look upon passion as a transfiguring force, something beyond pain and delight, an ardent beatitude."¹⁵¹

All human urges require handling with kid gloves. They demand outlets in their right proportions, be levelled and integrated in the balanced individual; if not, the incurred imbalance can ultimately affect the person in his entirety.

51. The Good Word and Deed at the Right Time

Acts of kindness serve to create rapport and remove barriers - even mountains - provided they originate from a sincere mind. A smile can open a hundred doors. Good deeds can achieve the same. Essentially, neither kindness nor good deeds should be performed in excess. They should be carefully apportioned according to context and circumstance. Neither the busybodies nor the do-gooders are met with approval. Any form of assistance must be afforded spontaneously as though it never happened. Kind words must be delivered with a personal touch rendering the person speaking almost non-existent. Word or deed proffered superficially and without sincerity and empathy need not be said or done at all.

Words can but express a mere semblance of the inexpressible, the silent language deep within us. Typically, language is used, in terms of analogy, for things beyond name and form and space and time. Such analogies have at times gone too far, and man's fabulation has strayed. For our purpose it is important, however, that such analogies have been drawn east, west, north and south to describe the same enlightenment. One cannot overlook that Indians, Japanese, Hebrews and Greeks along with many others shared the same experience and expressed it in ever new ways. This provides us occurrences of illumination from all corners of the globe and with a wealth of rich comparative materials that can be to our advantage. Hence we can conclude that the spiritual revelation has been described whenever man

was able to verbalize it and that, as a result, we can turn to numerous written sources for "food". While browsing through this literature one will come upon new analogies and one will realize that others attained the same inward fulfilment - in just a different light. Turning to Lao Tzu's Tao Te Ching or to the Indian Bhagavad-Gita, readers reap as much sustenance for the soul as when they read the Bible. Similarly myths and legends passed down to us throughout the generations from all over the world and registered by scholars of anthropology, sociology and other disciplines provide material with a similar overall comprehension of reality. In the end all traditions reveal the inner freedom, the joy, the love of life, - the "innerism" - espoused in this work.

One can have the same moments of lucidity when studying the Bible in a new language. Passages so familiar that they lose their weight in one's own language and one is untouched by them, appear fresh and novel, revealing the old truths shrouded in new garb.

To assure success in this endeavour it is essential to shake off the habits of sacred vanity. As long as the belief in one religion or prophet remains the foundation of spiritual thought and wisdom, claiming infallible cognition of truth, it remains impossible to oust religious intolerance. The openness and willingness to accept other creeds remains a true sign of a person who lives the inspired life. He generously

accepts what others have perceived and finds verification in other traditions. He allows no one to have monopoly of the divine truth.¹⁵²

52. Language and Words

As human beings we have acquired the skill of language, this "most momentous and mysterious product of the human mind,¹⁵³ but it is an unsatisfactory tool for expressing and interpreting spiritual matters. Careless use of language can cause misunderstandings - and words can run out of steam! Words must, however, be used and language is our foremost means to translate what is experienced. When language is correctly employed and enhanced with images and metaphors, it serves also as a means of memorizing and an aid to self-realization. We utilize concepts and terms as much when we talk to ourselves as when communicating with others. It is said that you talk inwardly as well as laugh inwardly. Hence we can conclude that though words are merely symbols, they serve us well. They can express truth and what is felt "metaphorically, allegorically, symbolically, figuratively, analogically as well as literally."¹⁵⁴

Our inside can also address us. There is such a thing as soul conversation. When we read about conversations with gods and angels that occur in practically all religions, can we not deduce that it

refers to such intercourse? As St John wrote, “Words can be spirit and they can be life.”

Further, words can remind us of events half forgotten and evoke feelings that include pleasure and joy and harmony with all living things.

As we face up to life, we should abide by intuitive harmony, and be content with the private joy of inner consciousness without words. In our age of adulation of the objective world, it is also best not to divulge the core and source of one’s happiness.

The mere fact of living ought to suffice. What we need in our day and age are the lived exemplars. We should follow the Zen experience in which life follows upon introspection - without words. Inner knowledge goes beyond verbal communication. Most Zen sects leave the written word aside and require nothing but the satori illumination. How ironic, then, that there has been more written about Zen than about Buddhism otherwise!

53. **Knowledge and Wisdom**

For presumably as long as man has existed on this planet, beliefs and creeds have matched cognition and science. Only in recent centuries the emphasis has been placed on the intellect and sensual cognition. Science and faith have been fenced off

from each other by a seemingly impenetrable barrier. Knowledge of things has come to outdistance the knowledge of man.

Knowledge earlier always served wisdom, and it was never cast adrift from intuition to fend for itself. This was true in all parts of the world, not merely in Europe. To seek knowledge just for the sake of knowledge and not for the sake of wisdom has been the trend since the Renaissance (ca. 1500-1620) and is a Western phenomenon that has spread and is about to conquer the world more successfully than any religion.

In India and Japan, however, this schism is not conspicuous in spite of the advances in science and technology. Subjective stillness and objective activity form a continuum and remain intact also today. Advances in positivistic knowledge have not resulted in the within of man being cast aside. In this technical reality of ours it is more important than ever to keep the inner open to balance an outer world that threatens to become ever more technical, cold and inhuman. For millions of years man's inner and outer formed a balanced continuum; one entity in two coordinated halves. Now the outward horizons are expanding while the inward horizons are shrinking.¹⁵⁵ The wisdom that says, "empiric in deed and holistic in creed" is forgotten.

54. Today's Intellectualism

The emphasis on the human condition has rendered the western thinker “a habitual liar”, as Jung puts it. For his part Eric Hoffer (1902-1983) expresses the opinion that education is not necessarily for the better. He visualizes a country governed by common-sense people instilled with sound practical knowledge rather than long education. He voiced once the idea that dock workers from San Francisco would do better in Washington than over-educated Harvard graduates from well-off families without experience of ordinary working life.

The intellectuals themselves, in the vanguard of modernity, have erred into ever new “isms” that are complex and above the horizons of the majority of people. They are the professors of philosophy, and their messages are directed exclusively to limited groups within the academic milieu - and hardly even acknowledged by them. Their thought is generally inflated with new vocabulary requiring explanation. Only professional cliques are expected to read them. The result has been that most people interested in their thought turn to secondary sources where the messages are presented in the concise form that they could have been given originally.

All beginnings were simple both East and West. The early thinkers did not complicate the truth by long explications. They sought the potent clarity of wisdom

right where they were and their announcements were short and succinct.

The sad fact is that modern thinkers often discard old moral values and create an increasingly cold academic atmosphere anchored in new worldly constructs only. If they are not to be dubbed liars, as Jung suggested, they are charlatans who fool the world. Eric Hoffer was right. Education is not necessarily for the better; it can alienate man from both spiritual and material things.¹⁵⁶

55. Religion versus Science and Atheism

What most modern thinkers have in common is the repudiation of God and the divine realm of things and the emphasis on the physical, material milieu.

Already Pierre-Simon de Laplace (1749-1827) could tell Napoleon that "God was no longer a necessary hypothesis in celestial mechanics" and Auguste Comte (1798-1857) recommended that society should replace God as the Grand Being to worship. In the mid-twentieth century, secular ideologies began to dominate. Ambrose Bierce (1842-1913?) said in 1906 that "Christianity was an antiquated superstition with no place in the modern world"¹⁵⁷ and Julian Huxley (1887-1975) stated that "to-day God is becoming an erroneous hypothesis in all aspects of reality, including man's spiritual life."¹⁵⁸ The scholar Charles Darwin (1809-1882) (Origin of Species, 1859)

became the "Darwinist" believer in later works such as The Descent of Man (1871). It was in these works and in the polemical defenses of them by Darwin's supporters¹⁵⁹ that the war between science and religion was declared. "Man had to choose between being on the side of the apes or on the side of the angels."¹⁶⁰ The order of religious and civil life tipped definitely in a secular direction, when materialism was accepted by a large segment of the intelligentsia. In this "post-Christian" age warfare is today raging between science and religion.¹⁶¹ Today it is discussed whether the mind and the brain are dependent on each other and whether the brain is a tool like other parts of the body.¹⁶²

It should be noticed, however, that the materialistic domination is by no means total and world-wide. Science has not replaced religion. Even in the West it is mostly limited to intellectual circles. Among common people the "free-thinker" is still rare. Uneducated people are usually not as overcome by this thinking as the cultured classes. In the United States more than 90% of the population profess to believe in a personal God.¹⁶³

"In fact", as Karen Armstrong writes, "beyond Western Europe, Canada and a few other countries, religion maintains a growing global presence. A 44-nation survey by the Washington-based Pew Forum on Religion & Public Life found that 8 in 10 Africans consider religion as very important personally, a figure

rivalled or exceeded in the Middle East, most of Asia and every Latin American country except Argentine. Significantly, the United States stands virtually alone among the world's wealthiest nations in the importance its people place on religion in both their private lives and the public sphere."...Armstrong continues, "Religiosity is not dead but good religion is in danger of being engulfed by bad religion. Bad religion is the suffocation of the sacred by dogma, by artificial rules; it stifles the individual's search for the absolute truth beyond appearances, often by investing worldly values in what is ultimately sacred. As Jung noted, "so much religious practice seems designed precisely to prevent people from having a spiritual experience. Good religion is the embrace of compassion and confrontation with the 'other', which which lie at the core of the teachings of all the great spiritual traditions. Compassion is the key to religion, the key to spirituality."164

Perhaps, as Teilhard de Chardin says, "a new, until now unprecedented, form of religion (a religion that no one has yet been able to visualize or describe ...) is germinating in the heart of man today"165

56. The Cartesian Wall

In both Egyptian and Babylonian thought chaos preceded cosmos. This world was devalued into a means to prepare for another. The pyramids are the

most visible memory of this thinking. Similarly in the East the beginning and emphasis of thought lay on the “other side”. In China the cosmic order, the Way, the Tao, was considered to be the essence and the law of all things. It is the Eternal of Chinese philosophies and religions. The same outlook can, mutatis mutandis, be found in Japanese and eastern thought generally.

The Greeks began early to take an interest in cosmic matters. They focused upon the living world and the laws of nature, however, always under the umbrella of a Heaven where Zeus was the Lord and where Destiny reigned even over the gods. Man's efforts were invariably linked to religion and nature and gods were never divided.

The Christian era represented no alteration. God was never denied and every new discovery was proclaimed in his name and considered a piece of his marvellous creation. In the medieval centuries the Christian synthesis reached its climax with Thomas Aquinas (1225-1274). A universe was imagined in which nature served man and mankind served God. This Christian age continued via the Renaissance and the great scientific discoveries of the sixteenth and seventeenth centuries. Descartes, Copernicus, Kepler, Newton and other leading scientists never forgot their being God's servants and their revelations were declared to be only "pebbles on the shore of an infinite ocean." Their scientific breakthroughs meant

no transformation of their overall medieval view of life. The tension between "how to go to Heaven" and "how the Heavens go" did not exist. Interest turned, however, in the favour of the latter and the upshot was a reduced God, a "god of the gaps" "inhabiting whatever dark corners science had not yet brought to rational light."¹⁶⁶ The emphasis turned from contemplation to the study of the material world. "The nineteenth century developed an extremely rigid frame for natural science which formed not only science but also the general outlook of great masses of people."¹⁶⁷ In our day, the universe has moved from the "strict Newtonian laws or regular movements of 'clocks' to the laws of chance or statistical probability, the random movements of 'clouds' whose configurations in any individual instance cannot even theoretically be predicted."¹⁶⁸

Actually, it was only in the West, and after the French Enlightenment in the eighteenth century, that "science saddled religion."¹⁶⁹ None of the early scientific breakthroughs seriously disrupted religion. "Only in the nineteenth century, after Darwin, was the supposed irreconcilability between 'God' and 'science' elevated to the status of cultural myth."¹⁷⁰ Religion was equated with ignorance and superstition. This did not happen in the East or in the Islamic world. Still, the Enlightenment was a blessing for mankind. It was the Aufklärung that was needed to bring about the modern world, the end product being secular democracy and liberal economy. And a vigilant

Aufklärung - and a Voltaire - are relevant in every age, considering how delusional man tends to be. As T. Jefferson said, "Eternal vigilance is the price of liberty."¹⁷¹

57. Inspiration and Science

Scientific work must be related to inspiration. Directly or indirectly all knowledge is immediate and intuitive. Intuition comes first and knowledge follows. It is essential that we never disregard this fact in the hubris of progress as we penetrate the galaxies and the subatomic particles, using the telescope, the microscope and other instruments.

In earlier times, East and West, learning was for the sake of WISDOM. Today, on the other hand, the scientist proudly states that it is knowledge for the sake of knowledge! Strindberg wrote with disdain about the scientist's "knappologi"¹⁷² and Goethe's Faust expressed his disillusionment with the futurity of amassed learning which hits a wall beyond which it cannot go. Only "dein Sinn ist zu, dein Herz ist TOT!", Faust sighs. He has studied at all faculties - philosophy, medicine, law, theology - but "feels no wiser than before".¹⁷³ It dawns on him that "The tree of knowledge is not that of life". He despairs and is ready to commit suicide when the inner in the shape of Christianity intervenes and his situation changes.

Truly, we lose the Balance of the Whole when we concentrate overly on its patterns. We must grasp the whole first, then afterwards, perhaps, take an interest in its patterns. A tightrope walker loses his balance if he thinks consciously of keeping it, says Blondin.¹⁷⁴

There are panoramas inwards, as vast as all outer geography, stretching far beyond the regions of sensation and cyberspace. Here there is an inner science which is equally important as outer learning. Freud, Adler, Jung and others have endeavoured to map the landscape of this mental world. In the wake of their research facts have come to light not thought of a few generations ago. The conclusion is that "life transcends physics and chemistry".

These vistas cannot be described consciously, but this does not mean that they cannot be known unconsciously. In myths, legends, allegories and parables we meet assumptions and as many unscientific attempts as there are scientific attempts. Careful study of history will reveal the interplay of unconscious and conscious forces. In fact, if the mirror of history discloses anything, it is how little man allows his rationality to be in control of and influence his major decisions!

There has always been lively interchange between the exterior and the interior. We shall not let modern presumptions make us think that the cosmic affinity with the great totality is no longer needed. "The soul's

eye" and intuition are as necessary today as in yonder days.¹⁷⁵ Scientific discovery and religious revelation should walk peacefully together, hand in hand.¹⁷⁶

Since the seventeenth century, however, "science calls the tune, and religion dances to its music".¹⁷⁷ Or as R. W. Emerson put it, "things are in the saddle and ride mankind".¹⁷⁸

58. **The Multi-dimensional Life**

To lead a full life we need dimensions that add to our animal existence, give it wings, make it human. One-dimensional life is not enough for lasting peace, nor is two-dimensional or three-dimensional life. There are more dimensions required that extend beyond the cosmic dimensions. We shall allow for a genuine life to have as many qualities as we expect to find in a novel that will be read long after it was first published. It must be well written, have literary style, mixing the poetic with the prosaic, mingling sincerity with humour, remoteness with nearness, Heaven with Earth, and other aspects discovered by the author both within and outside his self, elements that add up to a true author. When it is merely technically perfect, the novel will not last long, no matter how well formulated it is. The same can be said of the daily life. If it is not expanded to embrace one's inner, it will remain void and dry as "graves which men walk over without being aware of them".¹⁷⁹

We need challenges. We need to take risks. We must allow Chance to present chances. Life is full of them and chances serve aha-experiences when the mind is open for them. To live this open life might mean risking mistakes and suffering hardships. As Mark Twain said, however, "we must have the courage to face fear but not to succumb to fear." The greatest risk is not to take risks!¹⁸⁰

Per aspera ad astra, "through difficulties to the stars", is an old Roman saying expressing that the accomplished man is the result of the trials of life. Unfortunately, this truth is often forgotten in our overprotected modern societies. We demand safety nets before we step out on the tight rope - life insurance before we venture venture.¹⁸¹

The Chinese and Japanese asserted the per aspera ad astra thinking with the concept, nangi-konkyû, "[achievement through] difficulties and hardships." As metal is tested, mettle must be assessed for quality.¹⁸²

It belongs to a healthy life to be ready to accept both fortune and misfortune.

59. The Minimal Life

At the end of the day one is left with little time for more than things that enrich and further human life. Especially in an age when people are flooded relentlessly with material goods that glitter enticingly and beckon them to take them in their possession, it is necessary that they steel themselves against temptation and address the question as to whether this, that or the other is needed on top of other belongings. Once they have confronted the temptation, they will grasp the fact that, more often than not, a new item is false gold that only glimmers and is not necessary for life. The soul is lost in unnecessary possessions. Over-consumption makes people vacuous.

Collecting material artefacts, people could opt to follow criteria that bestow extra value and dimension on each object. They could collect things that remind the beholder of a particular event or person. They could see to it that each article in their possession is a gift, thus radiating the memory of a loved relative or a friend or of a special occasion. Any true object should thus have the extra dimension giving meaning and contentment. Life actually becomes richer the fewer the objects are and when only the articles are acquired which give lustre to a person's existence and environment. With a minimum of things, people are happier.

Much travel in our day of boundless opportunities is often only for the sake of travelling. The spiritual

nurture and gain that was once part and parcel of pilgrimages and journeys has been relegated to the shelves of a curiosity shop. Travel was only for the fewest of the few not many years ago. The jet-age ascended upon mankind with a burst of innovative activity and became another object which makes man, literally, run away from himself. Travel in its right proportion and for the right purpose can be a balsam to the soul and enrich life as a whole. Excessive travel, on the other hand, narrows the mind.

It is also worth mentioning a person's circle of friends and acquaintances. Here too there is need for limitation. Friendship implies few friends rather than many. An excess of friendships will prove superfluous. He is a happy man who has the absolute minimum of people about himself. The rare people who bring dimensions to personal life are enough.

Content with little makes a rich life. Beauty is to be found in less not more. Then, paradoxically, one will be amazed at the beauty of it all. "Things lead a man astray. Be a master of things rather than mastered by things," says a Chinese philosopher.¹⁸³ And Meister Eckhart says: "There where clinging to things end, is where God begins to be."¹⁸⁴

60. **The Simple Life**

One further continuum that induces rapport is the potent mix of civic life with elements of primitivism and simplicity.

It is essential to prevent the overcivilized modes of modernization and secularization to take over all aspects of life. This is a tendency in western purportedly progressive countries. The sterile products thereof can be viewed walking or moving along streets. Modernism needs tempering and spicing and we must hark back to the old-fashioned ways, which we lived for millions of years before present-day civilization.

The adding of spice can be done in many ways. One way is to take one day off each week when one lives a more natural life without all the commodities which one is normally engulfed by. One can be a little behind the trends of the time and keep what is old and decrepit. One can potter about in one's garden, one can let one's beard grow on Sundays; one can forget to wash oneself one day a week. One can go out in true nature during weekends and smell a flower under a tree like Ferdinando, pondering nothing in particular. Truth is found among the foliage of a tree and the scent of the grass.

To keep in regular touch with those who are less fortunate amongst us gives perspective to life. The poor, the aged, the lonely, the homeless, the crippled, the handicapped and the weak are among us, and will

remain there no matter what social programme. Often to our surprise, they are more well-adjusted than men of wealth.¹⁸⁵ It is important for the privileged to maintain close and healthy relations with the underprivileged, just as the same can be said of the underprivileged maintaining healthy relations with the privileged. All relationships must just be authentic and real. If they do not carry the ring of authenticity, they might as well not take place at all. Many social ills would be relieved if we pursued the unlike rather than the like. Retaining childish openness is a way to be in touch with others. Strange as it might seem, clumsiness appears endearing. One can be playful and warm, it is liked. One can crack a joke, feign ignorance, it reaches people as much as intelligent utterances.

61. **The Old and the Young**

As we address advantage and disadvantage, there is also a balance to be struck between the old and the young. Today a chasm has opened up between the generations, and three generations are rarely living together under the same roof, unlike a few generations ago. Through the millennia, the young, the middle-aged, and the old cohabited, mostly in a single room, hut, cave or tent. They lived together and they died together. This resulted in security throughout their lives, and they learned to show consideration and sympathy toward each other. This

sense of fellowship has mostly died out in advanced societies. The old lead their private separate lives, often lonely and forgotten. Children have their own rooms, and often leave home as soon as age allows it.

We have lost our grasp on the fundamental ethical order, and it needs to be recovered. Regaining touch with the generations will add a rich dimension to the lives of the young, as well as providing solace to the old, as they approach their final departure. And what of the middle-aged? They are stuck in the middle, and the burden lies on their shoulders for seniors and juniors alike. This position of responsibility gives increased meaning and to their lives. Allowing the welfare state to take care of things which belong to us naturally impoverishes our human existence. Why work and toil through their best years if it is not for the family and those who came before and those who come after? In many cultures one lives in a longer continuum which includes generations bygone and generations to come.

62. **Dionysian versus Apollonian**

Temperament is another continuum leading from the young to the old. The young are characterized by the Dionysian temperament, making them exuberantly energetic and crying for new lands to conquer. It is the age of rapture and ecstasy. Things lie open and

promising and death is rarely considered, seeming so removed. This is the reason why the young go to war – and die.186

Over the years human beings acquire the Apollonian temperament, they perceive things more through reason, law and order, and less through sentiment. In mature age, when death is closing in, things are seen in darker colours and one is no more ready to stake all on one game. One avoids the tightrope and one prefers to sit where it is comfortable.

They are a beauty of opposites, the young and the old, as they form a pair which match each other. And in-between we have the middle-aged with an eye in either direction, still Dionysian enough for an occasional excitement and yet old enough to wish for an Appolonian order of nature. It is again the task of those in the middle to be the pivot and stretch out one hand to the young staving off their worst excesses. At the same time they reach out the other to the old who have lost the vigour of their youth but still wish to be involved and not by-passed. The special circumstances of middle age also gain an extra dimension by remaining in good contact with the young on the one hand and the old on the other.

It should, however, not be disregarded that some are born more Dionysian and others more Apollonian. Not only are they born so, but they stay so throughout life, understandably mellowing with advanced years and

physical ailments. Churchill was certainly full of Dyonysos through his entire life, and Chamberlain was without doubt as orderly as a child as he was later as a statesman.

When born with a Dyonisian temperament one is of course more vulnerable than someone with an Apollonian temper. Chamberlain sits where he sits and hurts no one - and no one harms him; Churchill is always on the move, and he leaves a wake behind him - and remains vulnerable. Thus human beings form a mosaic ranging from the passionate to the inert.

63. Measure and Harmony

No mania shall be allowed the upper hand in life's equilibrium. No one must be so absorbed by position and occupation that he forgets that a sound life needs as much play as work. A person can, of course, add so much play into even a tedious profession that there is parity already in working life.

If this is not possible, one can locate the realm of play outside one's professional life. Nowadays there are numerous ways. Starting out from physical activities, there are the sports, and if one is prevented from participating, one can now more than ever participate vicariously by watching, for example, tennis or football on television.

One must always remember, however, that play should never get out of hand: excess of play can no longer be said to be a balancing partner of "work". If gambling becomes a single-minded and serious pursuit, the alarm bells should be ringing. It is then about time that one turns around and seeks out another form of pleasure pursuit. It is necessary to maintain a mixture of serious activity and joy and laughter. Just as one must take time to laugh one must take time to play. Body and cells need the relief as much as the soul to recuperate from the slings and arrows of daily chores often doing the same mundane job for hours at a stretch.

“Create a ‘double reality’, live and thrive on a dual level, and above all enjoy it.” This is a motto worth living by. We can develop a series of outer balances, all, however, focused in the Inner Balance, which give purpose and meaning and makes contingent life worth living.

64. The Mental Pendulum

The heart has its zero point of stillness, but it cannot be expected that the mental life should remain motionless there. There is traffic back and forth between the physical, material reality and the world of the soul. The movement of life can be likened to a pendulum swinging between opposite poles. It must

be controlled that the oscillation does not turn extreme and gets out of control. Man can swing so far inwards that he reaches the boundary of the Divine, and in the other extreme so far outward that he nears the region of the hells. When the zigzag is modest, he stays closer to his heart and remains more human.

Man must, as often and as long as possible, be moderate and well-adjusted. He survives longer and is less envied. He should turn to Confucius, Buddha and Christ for gospels that preaches Measure and Harmony in the world as a whole.

The movement cannot just be in one direction. Only swinging outward is as abnormal as only swinging inward. The saint in his cell is as much in error as the jet-set pleasure hunter. Either will end being aware of the melancholy of unbalanced life. In either case a vacuum is developing that is filled sooner or later with a feeling of halfness and loneliness. And "nature abhors a spiritual vacuum as well as a physical one."¹⁸⁷

On the shelf there are two figures, one representing the suffering Christ carrying his cross and the other the happy laughing Buddha holding a jug of wine, the first made of rough wood, the second of shining porcelain. They form a significant pair, the two extremes of life. Between them are as many rungs on the ladder as there are days in man's life from absolute happiness to utter suffering. There are the

days of wine, song and poetry and the many days of prosaic pursuits and, at the other end, the days of hardship, pain and death. So man's life shifts, as he goes through the whole gamut from gaiety to grief and from grief to gaiety.

65. The Inner Equipoise - The Democratic Balance

The Balance must be sought and found within. A simile from the political, international world would be Switzerland. As early as 1515 Switzerland abandoned all territorial ambitions; she left the world to its own devices and decided that she should ever after arrive at equipoise within her own boundaries. She turned to her particular resources, and she has become an example for humanity. We can go so far as to say that Switzerland was the first true democracy.¹⁸⁸ Nevertheless, she has not turned her back on the world. She has developed qualities - the political and social stability - which have served the entire world and mankind. One of the results has paradoxically been that she became a rich country, doubtlessly richer than she would have been if she had striven for political power and put her national equilibrium outside her borders.

Today we find an increasing number of Swiss examples among the countries of the world. Any true democracy should strive for its political balance, and to live up to the basic ideas of tolerance and freedom,

it must turn in on itself and strive for its particular equilibrium. Political parties and elections create a spectrum of power, and from election to election one can follow how the point of the Balance moves within the spectrum. This has led to today's liberal, democratic order where the one-man-one-vote elections spell peace and order in more and more nations around the globe.

The world should strive to realize the Swiss example and, through party life and elections, achieve the equilibrium that does not need an outer focus for political stability.¹⁸⁹

Good and evil join in man. He can do evil alone and evil toward others. The evil tendency is not least evident in the political world where it can be done en masse in the name of the people or in the name of religion; it can lead to Holocaust, Gulag and Srebrenica. Machiavelli described the "pest of power" in Il Principe (1521) and history teaches that it has always been the same when the power has come and been in the hands of one ruler. Idealism, religious or otherwise, has not proven enough.

A society is necessary for us all. It needs be adequately ruled by inspired men and women chosen in one-vote-per-person elections. The democratic way with one-vote-per-person power puts a check on political evil and channels it into local "civil" war with party strife within borders. A new world is being

created when power is counted with votes and not with weapons.¹⁹⁰ The nation achieves its balance by people's votes just like an individual achieves the same turning inwards.

66. Man's Two Souls

Goethe (1749-1832) writes in his Faust:

“Zwei Seelen wohnen, ach! in meiner Brust,
Die eine will sich von den andern trennen:
Die eine hält, in derber Liebeslust,
Sich an die Welt mit klammernden Organen;
Die andre hebt gewaltsam sich vom Dust
Zu den Gefilden hoher Ahnen ...”

(“Two souls, alas, cohabit in my breast
A contract one of them desires to sever
The one like a rough lover clings
To the world with the tentacles of its senses;
The other lifts itself to Elysian Fields
Out of the mist on powerful wings ...”)¹⁹¹

Through Goethe's Faust a modern man speaks. He visualizes that there are two souls, the soul of the flesh and the soul of the spirit, that is, a material soul and an immaterial soul, in the human breast and deplors the fact that there are two of them.¹⁹² With these words Goethe summarizes the West. Turning our attention to the East, we will have little luck

coming across a similar statement. Eastern people are closer to another statement in the Faust: "Grau, teurer Freund, ist alle Theorie, und grün des Lebens goldner Baum" ("Gray, my friend, is all theory, green is life's golden tree.").¹⁹³ Western tradition and convention show the mark of a widening division between the interior soul and exterior mind. One can talk about the beast mind which links with the world, and the soul mind that connects with the Eternal, and there is a rift between the two.

It is regrettable that this rift has cloven man in two and generated loneliness and vacuity.¹⁹⁴ What is needed today is that the two halves are brought together again. The rift must be bridged leaving no seams between soul, heart, mind and body. They should constitute one entity, as they are complementary. In the East no such distinction between the within and the without is apparent. Faith and cognition cooperate, there being no division of the holy and the profane.

67. The Indian and Tibetan Examples

The great Operation of the Whole has been seen in yet other ways. In Indian thought the Balance emerged between Vishnu and Shiva as the two unifying forces of Creation. Vishnu is held to be the great provider of the universe. He is the centripetal tendency, the creator who holds all things together;

Shiva, on the other hand, is the centrifugal tendency, also seen as the great destroyer. Together they represent the Will of the Whole and together they direct the natural course of the universe that is tuned to a cosmic harmony.

In Tibetan Tantra Buddhism the cosmic process is displayed in a simile using sensual symbols and metaphors. Creation is the great interaction of the male and the female. The active force in creation is represented by the male phallus and the passive force is seen as the female vulva. The Eternal Will comes in the shape of a phallus and, in the vulva, all things are created in dynamic processes. A phallus in a vulva is then a symbol of the eternal in the temporal and the inner in the outer. The directing and creating Will cannot be exhibited with a more suitable symbol than the phallus and the receiving outer cannot be represented with a better metaphor than the female vulva. This sort of speculation may seem reprehensible in cultures where erotic organs are only mentioned in hushed tones. However, careful deliberation leaves one with no choice but to admit that this allegory expresses the cosmic harmony and order as good as any other. One can also appreciate the pure delight Tibetan Buddhist takes in scenes of the holy conjunction of copulation and in depictions of couples engaged in sexual intercourse. He envisages the wondrous creation in such images.

68. Chance and Signals

Chance is to be lived. To follow the Signals and walk the Line, that is the aim. This may seem a tightrope performance, but it need not be. If Chance is allowed to serve a man, it will guide him through each event and day that he is alive and active. There can be no impediments in his heart, no division between his interior subconscious mind and his exterior conscious mind. The linkage must be intact between the inspiration and the active day. If the door is left open to the deepest regions of the psyche, the Eternal Will and Chance will tell him the course to follow, and he need not err without a direction among the snares of circumstance. With the detached and coherent view that the ebb and flow of moral power presents, he would do better to walk through or round the snags and difficulties, as he is guided and directed, and he may well wonder afterwards how it came about and how he arrived at the other side of the problem.

Man has the intuitive urge, as real as the entelechy in any plant or animal. He is, however, more uprooted than plants and animals and in possession of his freedom of choice. "A plant must have roots below as sunlight above and roots must be grubby."¹⁹⁵ It is man's duty, then, to be open and receptive to fresh insights and live as spontaneously as any other animate creature.

If the roots of a tree or a plant are cut, the tree or plant withers and dies and if an animal loses his instincts, he is an easy prey for the hunter. Likewise, if man loses his intuitive harmony, he wilts and suffers. That every third European succumbs to depression and angst must be due to his uprootedness and loss of direction. That people grow, wither and die like any plant or animal is natural, but that we are at the mercy of entelechy like any plant or animal is more difficult to accept. (bra)

69. **Aristotle's Entelechy**

It was Aristotle (384-322 B.C.) who introduced "entelechy" (entelecheia), "interior pattern and purpose". What this ancient Greek genius voiced was the idea that everything is directed from within and has a purpose and an end. "Everything is guided in a certain direction from within. ... The egg of the hen is internally designed and destined to become not a duck but a chick; the acorn becomes not a willow but an oak. The design is internal, and arises from the type and function of the thing."196 Will Durant comments in a footnote that entelecheia is "one of these magnificent Aristotelian terms which gather up into an entire philosophy."197

This inner Will is the Prime Mover, First Cause, the Master Designer, the Creator or something else according to culture, custom and language.198 It is a

ceaseless process (the Creation) and equals the omnipotent and omniscient Eternal, the ongoing evolution and its spontaneous work. Paradoxically, it is Order, a Grand Balance, out of randomness and Chance!

Aristotle's universalist perspective is not monopolized by any creed or prophet. It requires only the private and personal effort of "inscending" and being one with things. This leads to the "the love that is purest and sweetest, has a kiss of desire on the lips."¹⁹⁹

Aristotle visualizes that the Absolute Will has an infinite direction and goal. Entelechy is not only the reason for all growth and life of plants and animals but also constitutes the godlike inspiration for human life and deportment. Thus, the wonder of consciousness extends not only to the great creative diversity at large but also to the minute details of daily living. If there are programmes for all the great forms, why should they not also exist for and concern all the small forms? The great heavenly computer is big enough to comprise each and every being, down to the DNA in a cell and the particle of an atom. In man's restricted sphere, it can only happen if the channels within are not obstructed and the eternal programme is allowed to inform and instruct behaviour. The Will acts spontaneously and seemingly without cause, and, therefore, in a worldly sense, it is by accident. It is however neither accidental nor fortuitous but working through Chance. Because Chance thus expresses the

all-enfolding entelechy, it deserves being written with a capital C.200

70. **Man's Two Souls**

Man possesses two forms of consciousness (Goethe's two Souls. There is the extrinsic consciousness, which corresponds to the outer "hardware" consciousness and Jung's Number One Personality. Then there is the intrinsic, inner "software" consciousness, which corresponds to Jung's Number Two Personality. It is this latter Personality that, ultimately, is man's first personality, the personality that is boundless and gives purpose and value to his life. Jung's Number One Personality, outer consciousness, can only give temporary and transient meaning and certainty, and it does not encompass more than what a person's intellect deduces by inference. It seems that Jung puts the consciousnesses in the wrong order. The inner software consciousness should be the first and the outer hardware consciousness should come second.

The mental traumas are invariably caused by our outside. Anyone who leads an active life knows, by analysing his dreams, that all active life is reflected and rerun in the dreams, the recondite language of the inner ocean. The more intense the sensory occurrences are, the more strongly they recur in dreams. Emotions that are as large in magnitude as

shock leave a residue in a person's nonconscious self that only heals slowly and often leave mental scars for the rest of his duration on earth.

71. **Emotions and Stress**

Emotional stress endured over a long period of time is especially detrimental to health. As long as it is lived, it is perhaps not so severe, because it is ensconced in the patterns of activities. Hatred, irritation, and active daily life shield man and woman from themselves, that is, from their subjective immediacy. Really, psychoses arise when the circumstances of stress is left and they find themselves in new situations. Man's spiritual landscape can be as damaged by mental blows, as his body by physical fatigue. Then, they will discover that their hearts have suffered injury which remains with them, waking and sleeping, to the end of their days.

The conclusion is that one should not allow oneself to be exposed to events and sensations that are emotionally damaging. This is easier said than done. Essentially this means that one ought to retreat as soon as one becomes trapped in an emotional impasse. The withdrawal can be done in many ways. In this day and age there are indeed possibilities and opportunities to back away from impossible situations and start afresh. This could prove to be difficult for many who are caught in position, power, and wealth;

and it can also be tempting to do battle and stand up for one's rights. However, one's health and cells are too precious for such ruthless treatment, When tried by circumstances and one's well-being is threatened, one can as well leave things, forget the past – and move on.

Confucius put this neatly when he expressed: “When wanted, go; when not wanted, then hide.”²⁰¹

72. Run Man, Run!

On occasion when one meets someone who is trapped in an impossible situation, who is isolated, beset by enmity and persecuted by all and everybody, the urge rises to scream to him, “Run man, run!” At times one would like to play Coriolanus and quit when treated outrageously, bursting out: “There is a world elsewhere!”²⁰² People must recognize that “One can change one's location and leave a problem behind.”²⁰³ If they do not owe it to life per se, they owe it to their inner selves.

It can be difficult to leave sad memories behind. Those ghosts in the memory warehouse, of course, endure, but they shrink and wither and need not influence a new place and a new milieu. Time and circumstances can heal damage as layer upon layer of new memories are piled on top of the sad

remembrances and prevent them from rising to awareness. Even in dreams they gradually fade away.

A soul that is harmed can remain damaged. There can be a vicious circle of evil breeding evil, and damage breeding damage. This cycle must be broken. Introspection, prayer, psychoanalysis, truth and friends can be of good service. If one manages to cure the soul, the rest will fall into place.

Wholesome social relations are vital. People must learn to be temperate and considerate within the circle they associate. One does not hurt others without harming oneself.

73. The Subconscious, Instincts and Existential Roots

“What you get rid of last are the roots.” This can indeed be said about our instincts which rule us more than we can imagine. There are patterns in our subconscious that cannot be neglected. They are roots which feed us as much as food and sunshine. A tree or a grass is nourished as it stretches toward the sun but it also receives nourishment as miraculously from the earth.²⁰⁴ When one sees a tulip growing for the second time from the same bulb, can there be any doubt about there being a programme deep inside? The Purpose is there, directing the entire growth. The

Heavenly Will that Chinese speak about is divine energy reaching out to every atomic particle.

Humans are ripped loose from the ground as they move freely on legs, but this does not mean that they do not have a matrix from where all growth is programmed and directed. They have their roots of existence, which are as important and real for them as roots are for the trees. "Cutting himself off from his inner nature, man cuts himself off from the roots of his Being."²⁰⁵

It might accordingly be seen as a strange sort of mental aberration when man today neglects and even fights his intuitive mind. It is a form of affliction that is becoming global as the scientific rationalism overruns the world. The subjective consciousness is often declared non-existent, but it cannot be. It will always be there, and the more it is neglected the more it will scream out. The Age of Reason is a good example. The more reason was worshipped the more irrationally people behaved. One can study the life of any great Philosophe, and one will discover that new kinds of unreason came in from the back door.²⁰⁶ The French Revolution, the final fruit of the French Raison, with its guillotine, is indicative of a new ungodly reason.

74. **The Divine Will**

The Divine Will manifests itself in many ways. It flows forth and it directs. It emanates from the quality of being, and it creates the fullness of life. It offers guidelines to what is right and following its advice one need not suffer the desolation, alienation and disillusionment that the exterior world offers. It is when the direction is guided by outer values, lust, egotism and creed, that the equilibrium is lost.

When the Will is allowed to direct our actions, it cuts through the dilemmas of everyday problems. It steers, and however rough and difficult the going is, one can see, once the day comes to a close, that the Will WILLED rightly. It is as if the day composed itself.²⁰⁷ On the other hand, when external factors are allowed to decide, the actions and decisions more often than not go in a wrong direction. They do not then always have the proper quality as when they are guided by the inward experience. This does not mean that other-directed decisions need be wrong. As long as they reflect sympathy and empathy, they bear the birthmark of the all-embracing Will. It is as if the Will works spontaneously through natural and rational avenues.²⁰⁸ The discussion of man's free will becomes academic.

We create aloneness, alienation and estrangement from ourselves and from the world in which we live, when we deprive the Will of its primary function. The authentic life vanishes and relative and transitory

values become dominant, when the focus is on the conditional world.²⁰⁹

75. **Jung's Magnolia Tree**

The most beautiful allegory of what life should be like derives from Jung, and is related by Laurens van der Post.²¹⁰ In a dream Jung sees a city square with a round pool. In its midst there is a small island, drenched in sunlight, and “in the middle of the island stands a splendid magnolia exploding into flower with reddish flames which add a light of their own to that of the sun.”²¹¹

In this dream, almost too good to be true, Jung sees the great truth that has been expressed above. The city square stands for the outer and the round pool for the inner. The island represents the existential core of man, and the magnolia the Eternal Will that shoots from this spiritual midst. The magnolia with its resplendent flowers is the most beautiful symbol for the spirit, when it is allowed to flow through man's psyche and flower in life. Van der Post says, “We have all an island self with a tree of life in flower.”

We have the tree, but it is up to ourselves to ensure that it is allowed to bloom. More often than not, we seem to stunt the buds so that it does not bloom. Alternatively, we bury the entire island under rubbish from the city square so that the island cannot act as

the central part of ourselves. This is perhaps the great tragedy of our modern culture which lets gasoline vapours poison the total city square, swamping the island with debris and preventing the gorgeous magnolia to come into bloom, spreading its branches and displaying its magnificent flowers.

76. The Magnolia and the Spirit of the East

Jung sees the magnolia as a symbol of the spirit of the East, vanquishing the West. He visualizes how Indian, Chinese and Japanese values will infiltrate the spiritually impoverished western. The East stands for the vital whole and the West for the lifeless, material parts.

The West is ahead in the outer sector and it is natural that the East copies the West. The West, on the other hand, has fallen behind in the spiritual sector, and it is then equally natural that the West learns from the East. The East can learn about the Part from the West, and the West can learn about the Whole from the East.²¹²

Jung offers a way back with his dream, and no other tree and flower could depict the inner potential of man more beautifully than the magnolia.

One part of Jung's dream is specially of interest. The magnolia flowers "exploded with reddish flames which

added a light of their own to that of the sun.” This is also a lovely description of the person who is attuned to the light of his heart. He explodes “with reddish flames which add to the light of the sun.” In his maturity Jung had come to the realization, that intuition was a driving, blazing light in man's life. He had felt the strength of the subliminal and knew that it comes in one kind of explosion or another. Let it be like the outburst of the magnolia flowers which brighten up the world every spring!

It has to be remembered that allegories and parables are secondary. The personal experience must come first. If Jung's dream were merely acknowledged as a philosophical exposition, which is common today, it would, ultimately, be devoid of meaning. It would be a mere account without deeper significance. His dream would function as little more than a mandala picture or a cross in a museum. What is needed so urgently is that individuals, inspired by the truth of Jung's dream, establish contact with the Eternal during the precious duration on earth that they are graced with. Without that effort, it does not help how well they understand the verity in the yin-yang emblem.

77. **The One-dimensional Man**

Modern man has become the naked ape, one-dimensional with only reason and intellect at his

disposal. The old faith is gone, and the new belief in constant progress is a chimera. Its Napoleonic overtones seem to end him up on St Helena. He needs desperately to "regain a purpose, which bears on eternity" and "opens up a meaningful world," and be the two-dimensional individual he was through the ages.²¹³

This was not a problem until the Renaissance. Throughout the Middle Ages the interior psychic phenomena were yet a living reality. They were not shadows but dominant partners in human undertakings. In Jungian terms, one can observe Christ on the male side and Mary on the female side. There was during these ages a worship of woman (Mary) side by side with worship of man (Christ). Only from Descartes onward the sacred dimension was devalued. The present illness of man can be considered the product of these four centuries. Man's interior world has shrunk while his exterior world has expanded. Reason has taken over and the world has become a cold male reality, in which warm female values have waned.

It is of interest that China since early times went through a similar development. With the preponderance of Confucian thought from the first Han dynasty (BC 220-206), the Chinese society became rational and masculine and female values were, at least officially, curtailed. Other creeds, however, sustained the sanity of the Chinese soul.

China was never religiously monolithic like Europe. Side by side with male Confucianism there was always female Taoism and close to Taoism was Buddhism with its sublime Middle Path teachings. The Chinese could always lead double lives, denied the Westerner, in which his esthetic and moral forces merged. He did not need to suffer from a bad conscience like the western man. He tended to Confucianism in daily life, to Buddhism in life's Grenzsituationen and to Taoism in art and poetic life. The same happened in Japan where a masculine samurai world came to dominate from the twelfth century. Earlier feminine values had dominated.²¹⁴

78. Two Halves or One Whole

What is torn can be repaired. The two ends of a broken bone can grow back together again. The disrupted halves of the psyche can, likewise, reunite and form a new harmonious whole. What is sundered becomes unified and the soul becomes sound again. The mind must turn inward until it reaches the existential point between reason and feeling, where the infinite and the finite meet and merge. The one-sidedness vanishes, and however the pendulum swings from one pole to the other, it remains a sound and sane dialectic movement. One is guided in this kind of mental calmness, and the intellect is directed through the tangle of daily endeavours. Terms such as “frustration”, “depression”, “neurosis” and

“boredom” are eliminated. When one begins to feel things negatively, one knows that it is time for the vision to be renewed – and for the grand feeling to flood the mind again.

Oneness and harmony must be the idea and aim of man’s inner striving. He must realize a self that is greater than his interior and exterior together. The sum of the whole always adds up to more than the sum of its parts.²¹⁵ He must cut through the tops and valleys of his mental paradigm and discover that higher harmony and unity which encloses all outer and all inner. Then he will realize his inscape, his capacities and characteristics, which constitute his essence. His ego will not block what is on the inside, and will not make the supernatural world appear only in the form of a dark and threatening shadow – a shadow which cannot be shaken off any more than earthy shadows.

This vision of the Whole has been a way of life experienced in religion through the millennia the world over. Man has been tied to it through myth, magic and ceremonies. Today, often only the shadow remains of the inner side in the western world. As a result, the queues in front of the sofas of the psychiatrists are growing long. If religion and psychiatry, however, does not do the job, man is advised to take the urgent task upon himself to realize his essence, not allowing himself to become a mere “shadow”. "Just as one cannot rid oneself of the outward shadow, one cannot

get rid of the inward 'shadow'. There is no parting from your own shadow."216

Man's soul and heart, his conscious self, is, in Chu Hsi's words, the rider on the horse²¹⁷ and, in modern terms, the user of a computer and the driver of a car.²¹⁸ The brain is the horse in man's service.²¹⁹

D. Lack says, "The soul is ... the spiritual part of man ... and each soul is unique; It is also responsible for, the question of whether decisions and rational conclusions, and is immortal. Since the soul is held to be spiritual, the question whether it exists would lie outside scientific enquiry, and so would raise no problems in relation to Darwinism. ... Either man, like other animals, has no spiritual part to his nature, or, as in the Christian view, a supernatural event took place at the time of man's first appearance, before which our ancestors were protohuman mammals, after which, through the gift of the soul, they were truly human."220

J. C. Eccles says, "Each Soul is a new Divine creation which is implanted into the growing foetus at some time between conception and birth. It is the certainty of the inner core of unique individuality that necessitates the 'Divine creation'. I submit that no other explanation is tenable; neither the genetic uniqueness with its fantastically impossible lottery, nor the environmental differentiations which do not

determine one's uniqueness, but merely modify it."221

So speaks a Christian Darwinist. Darwin is limited to the outer and the Eternal to the inner. Chance is in the driver's seat on both sides. This is, however, not a blind randomness but a Chance that follows laws which we are not able to decipher. One is reminded of Xenophanes' words:

The gods did not reveal, from the beginning,
All things to us; but in course of time,
Through seeking, men find that which is better.
But as for certain truth, no man has known it,
Nor will he know it ...

Absolute certainty will never be the lot of man. Tricky CHANCE sees to that.222

