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## **Balance and Chance<sup>1</sup> (4th Revision)**

**East and West**

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**...continuing**

### **79. The Eternal and God**

The Eternal is regarded in as many ways as there are religions on earth and given as many names. One thing the names have in common. They all refer to the Whole, seen in pantheistic, polytheistic, monotheistic, animistic or other ways.

The Eternal in religion and in philosophers' thought can be of equal interest. Neither should be rejected. People's beliefs expound the absolute truth in subjective terms while philosophers offer the same in objective terms. Apart or together they present what makes life worth living.

One can draw a line around the globe and place what belongs to the Eternal above the line and what belongs to Earth below the line. Someone might ask about the whereabouts of the line. Where time and space begin is below the line and where time and space end is above the line. The Chinese have two terms for the same: keijika, "what is below (with) forms" and keijijô, "what is above (without) forms." This thinking was the world-view of the Confucian mandarins until modern times.

Analogously, it is easy to follow the thought in the West from earliest age and find the Eternal both in common religion and in sublime philosophy. In Greece it can be pursued from Parmenides and Heraclitus until Plato, Aristotle and Plotinos. Most of western philosophy can afterwards indeed be described as a series of footnotes to Plato. The dualism of the Eternal and the Temporal is given in ceaseless variety, the medieval God and his Creation, Descartes's mental and physical realms (1641), Spinoza's substance and its modes (1675), Leibniz's monad vitalism (1714),<sup>223</sup> Kant's noumenal-phenomenal idealism (1781) and so forth. Gradually the emphasis was on the logical and rational.

The great change came with the Enlightenment and modern western materialism when the Eternal was reduced, ignored and even denied. In its place has come the Big Bang for what borders on the beyond while the Eternal itself is rarely mentioned or referred

to. The philosophers have been left anatomizing the Temporal. For most people around the globe, however, the Eternal is still real both in life and in death.224

## 80. The Will in Things

When one experiences the Will that flows through the All, one apprehends that there is no division between the noumenal and phenomenal worlds. One senses an infinite direction and a sublime purpose and one is aware of belonging to an endless process of creation. One sees the sacred everywhere, in a "grain of sand" (William Blake) and in a "flower on the crannied wall" (Alfred Tennyson 1809-1892). One understands the Indian who does not understand Nietzsche's "God is dead" and categorically refuses to discuss the subject with skeptical westerners. He finds no reason to ponder whether it is a matter of empiricism or psychism - being or nothing.

The Will embraces all things and mirrors the All. Looking up into the crown of a tree, one has perhaps the best picture of the Will. Every branch and twig speaks about the wonder of Creation, and each pattern surpasses all human art. Likewise, the Will begets in each of us distinct forms that are unmatched. Hence, any streamlining and alignment is as futile as attempts to shape the growth of the trees. No matter what efforts are made, the distinctive

traits of each tree or each man will remain.<sup>225</sup>

Likewise, no two days are identical, no two nights, no two halves of a face. Nothing neither abstract nor material really recurs in exact detail. The Will is at the root of this miracle. There is spontaneity and individuality in all creation. Everything is in harmony with destined order. It is entelechial, also in man - whose "free will" is, at best, limited to his span of life in the world.

Man is more prone to see the square than the circle. Both East and West man has striven to seek law and order in things and nature; he has picked up what has been square and digital and left out what is circular and analogue. In society he has behaved in a similar fashion, and instead of letting things run their natural course, he has forced them into cruel strait jackets and produced conformity. Better the Chinese way which sees the square and the circle as complementary.<sup>226</sup>

## **81. The Garden of Eden and the Age of Cronos**

Man has always longed for constancy and stability in his world and philosophers East and West have dreamed of Utopias and unchanging Edens. They have observed unspoilt forms in nature and expected the same in his society. The Chinese tried to force natural phenomena into coherent, often numerical, systems. Human society was treated in the same

manner: there had been a Utopia or an age of Sages, at the beginning of history, and it was the responsibility of each scholar and statesman, not to mention the Emperor, to practice benevolent government and sustain the eternal order that admits of no change. Change spelled abnormalities and calamities such as floods, drought, famine and disease.

The West presents an interesting parallel. In ancient Palestine and Greece we find an original perfect era when everything was constant and static. In Hebrew tradition it was the Garden of Eden and in Greece the Age of Cronos, when society was blissfully Divine and change did not occur. Plato harks back to this age as he visualizes eternal Ideas, among them the "Idea of the State", all emanating from the Eternal and taking shape as secondary Forms.

We can probably visit people on any continent and discover that constancy, in one shape or another, is fundamental to all of them. A wider perspective would perhaps reveal that we do not recognize constancies around us but an infinity of occurrences and processes, going and coming cyclically.

Change is a recent phenomenon in the world. Until the Renaissance it was the static world-view that man sought in the Bible and the ancient classics. The Renaissance itself was an attempt to revive ancient perfect forms of culture. It ended, however, by

creating a new world-view of change that has propelled the West first and now the whole world to constant progress in a crescendo of new science and technology.

## 82. The Scientists and the Creation

When we explore cosmos we might be inclined to think that “it is written in mathematical language” (Galileo Galilei, 1564-1642). Science has come a long way since Galileo penned these words, and an immense volume of structured order has been brought forth. We can anticipate a crescendo of new discoveries in years to come. Unfortunately, however, often in a language that is impossible for most of us to understand. Take for example the formulas of relativity by Albert Einstein? How many people genuinely understand them?

Even though not always a blessing, modern science is unquestionably a gift to mankind. Modern science is the highest attainment of human culture, the effect of rigid observations and experimentally verified theories. Its discoveries constitute the most important and significant accomplishment of man's logos. It has cleansed man's thinking of unnatural beliefs. Earthquakes and meteors are no longer ascribed to mystical intervention. Witchcraft is no longer exercised, witches are not burned and epidemic diseases are not ascribed to man's sin. "There is even

something commendable about a psychological method - psychoanalysis - which cures mental afflictions by making the unconscious conscious."227

It is the Eternal Will, also in scientific learning, that makes us understand that all reality is tightly bound together by well defined laws. If the dicta of science manifest the regularities within the processes and make us feel the eternal propinquity of all things, the deep region of our souls makes us aware of the irrational other side of what is instantly rational, Chance operating according to the Will. Man is equipped to feel and apprehend that the Will operates through Chance. It might not agree with common logic but there is still logic! Scientists have tried to express the immensity of the experience. Einstein, for example, could not help being astounded when confronting the incredible cosmic harmony. He writes that it is a religious feeling that reveals such a superior REASON and infinite INTELLIGENCE that all human propensities are nothing but trivial and insignificant reflections of them.228 (Emphasis added)

### **83. Similarities, East and West**

That the general speculation is similar in such distant places and cultures as in India, China and Europe is truly astonishing. That East and West should have influenced each other is out of the question. In early

times when basic thinking was formed, communications were rare and, if any, served the world of commerce and not the world of ideas. The similarities we find must depend on the fact that the same questions were asked on either side of the Eurasian continent.

This treatise forwards the following triad: the Eternal and its Will, Chance and Balance. These three concepts palpably reflect both western and eastern thought. The Judaeo-Christian-Islamic religions, originating from Abraham, with an anthropomorphic God, are not much different. If you exchange God for the Eternal, the scriptures for the Will and the law for Balance, the teaching is the same. The Christian religion has the categories of God, Christ and the Word, the Islamic religion has God, Muhammed and the Koran and the third century Greek philosopher Plotinos (c. 205-270) propounds the existence of a group of Three (Hypostases): the One, the Soul and the Intellect.<sup>229</sup>

From earliest times, Heaven and the Way<sup>230</sup> existed above things in China in the same manner as the Gods and Destiny in Greece. In Chinese thought, last advanced by Chu Hsi (1130-1200), we meet the threefold metaphysics: first Heaven (t'ien, ten) and its Way (tao) above, second energy-matter (ch'i, ki) below and third the heart-mind (shin, kokoro). Heaven's Tao combines Chance and Balance and equals the li and ch'i of Chu Hsi thought.<sup>231</sup> Chu Hsi

envisages the unity in duality, in which ch'i, energy-matter, concurs with li, "orderly principle."

India shows the same basic situation. Emphasis is on the oneness of things and the phenomenal world is dismissed as illusory. Metaphysics under many forms occupy reality.<sup>232</sup>

The modern West differs. The thought ranges mainly within the physical while metaphysics is written off. If the metaphysical is touched upon, this is done with much caution, skepticism and often even disdain.<sup>233</sup> The war waged upon superstition and backwardness results in a demand for scientific proof directed also against religion.<sup>234</sup> In the East people combined the affective (heart), the cognitive (mind) and the intuitive (soul). No conflict between science and religion was ever apparent. The inner psychic condition was as important as the outer affective and cognitive conditions and, together, formed human reality. Metaphysics came first and was considered the highest form of knowledge. From intuition to cognition, it ended up in the illumination that the individual is united with other beings, animals and plants, all forming a cosmic indivisible oneness of things.<sup>235</sup>

#### 84. **Faith or Balance**

The discussion in this oeuvre has been structured to avoid overflowing into a discourse on the object of

faith and a personal God. The discussion has been carefully focused on a divine Will in the inner reaches of reality while the existence or non-existence of a God has not been under debate. This question loses interest, as soon as one has experienced the interior light and attained self-fulfilment.

When one dwells on the line between inner and outer, all talk about faith and reason loses importance. The sentiment of the Balance is not faith because faith is not involved, neither is it reason because reason is equally not involved. It is a comprehension that subsumes both faith and reason. To use a Sino-Japanese term, it is a matter of jiriki, "strength in oneself", as opposed to tarik, "strength from outside". Thus, all discourse about transcendent significance, a personal God, "the unseen hand" and someone "up there" becomes superfluous.

Doubt is cast aside. One can have doubts a father and God, really anything in this world, even life, love and death, but one cannot deny a mother and the All that surrounds for everyone to see, guiding the universe through Balance and Chance. One can deny space and time as long one is not sitting in a prison cell or Holocaust even on the way to Auschwitz but...!236

If the Eternal Will is called God, then God envelops me. In Balance I realize that I am part of a supernatural oneness that is continuous with a wider

reality, whether called one thing or another. One can just quote Jung and agree: "I cannot define what God is. I can only tell you that my work has established that this pattern has at its disposal the greatest transformative energies of life."<sup>237</sup> Jung can be contrasted with Sigmund Freud (1856-1939) who described God as "nothing but an insubstantial shadow."<sup>238</sup>

What is needed is the cultivation of the interior. If one lives and breathes the inner harmony, seeing oneself in the centre of the Whole, one need not worry about giving it one name or another or discuss its existence. One need do nothing more than live and sense that all existence is holy! Once this fact is accepted, is there any need to debate whether it is one thing or another?<sup>239</sup> Intellectuals can discuss whether it is cosmic or secular religiosity! At the end of the day, it is a single self, listening to the voice within intuiting and instructing!

## 85. **Pan-holi-ism**

All reality is holy and as Jung said, "God is so great that it is utterly impossible to add or subtract from his greatness." This is expressed already in the opening book of the Old Testament, Genesis, where the voice (Yahweh) in the bush informs Moses, "I am who or what I am." This statement can easily be interpreted as "One who is" or "That which is." Reality is thus a

“pan-holi-ism” (or "hylozoism", that is, all-is-alive-ism or "panentheism"<sup>240</sup>) that embraces all reality, what is visible and what is invisible, chaos and cosmos. Once you comprehend reality in this light, you tend to agree with Jung, saying, “I do not need to be a believer: I KNOW!”<sup>241</sup> This pan-holi-ism is experienced as Purpose, Order and Chance and revealed in the great laws of the universe, deciphered by the scientists. There is cause and effect, there is gravity, there is electromagnetism, there is relativity, there is the quantum instability, and numerous other laws discovered and often honoured by Nobel prizes.

In western tradition as far back as the Genesis a Creator is recognized above all existence.<sup>242</sup> One meets this Godhead in the Hebrew-Christian religion and then in the Muslim creed. Whether referred to as God, Yahweh or Allah it is an anthropomorphic being and attempts have been made to define and describe its attributes and to prove its existence. In eastern beliefs the Eternal has been taken for granted, as what one breathes in and what one breathes out.

With his words maius cogitari non potest (that Being greater than which none can be conceived) St Anselm (1033-1109) succinctly articulated the plenitude of the Eternal. St Anselm was referring to the Christian God, but his words could equally be a description of the "pan-holi-ism" under discussion. The Eternal and God are presumed to be a priori and need not be known by limited human wisdom. St Anselm realized that “no

amount of knowing diminishes the amount of the unknown”.

Then what about prayer? Prayer maintains a precious function, when it is directed to the Eternal or God under any name, in contemplative silence or in spoken words. Prayer remains close to reflection and introspection as a means to maintain the balance of life - not least in times of crisis. “It helps also when one does not believe in it”, as N. Bohr said about the horseshoe that hung above the door in his summer house.

## **86. The Eternal is Love and Compassion**

"Love" is one of the most used and abused terms in any language, utilized in multifarious senses. It finds mention as much in profane as in religious contexts. From St Hildegard of Bingen to the Beatles hardly a song, a drama or a novel has been written without it being exploited. It is used not less to effect in sacred contexts. As a notion in Christian vocabulary it features in all the gospels, and hardly a sermon is preached that does not mention it. In essence absolute love equates God and is synonymous with the Eternal. It is central among virtues and on an equal footing with Heaven in Confucian thought. In Plato's thought pure love joins everlasting beauty and in Plotinos' thought it is equal to the One. Love is so central in the life of Balance that it need not be

mentioned often and passionately. If a person is guided by interior Peace, and the Will stretches into outward life, selfless love and goodness will result. Oscar Wilde wrote, "The consciousness of loving and being loved brings warmth and richness to life that nothing else can bring."

Love flows from within and is expressed in compassion, the common denominator of all creeds. When the Eternal Will moves and acts, our lives merge and goodness triumphs. It forms one straight line from the inside to the outside.<sup>243</sup> At times the final result might seem harmful and harsh. This is possible because the Will may seem inscrutable and its directions may surprise and afflict. Occasionally, it seems even to contradict love and compassion. The Tibetan poet Shabkar wrote: "One with compassion is kind even when angry; one without compassion will kill even when he smiles."<sup>244</sup> In truth, however, the Will never gives orders beyond what is said in the Bible, for example, that "God is love and he that dwelleth in love dwelleth in God and God in him" (1 John. 4:16).

Today sex and love are intermingled in entertainment and love seems to come second to sex. It is forgotten that the sex drive is rooted in the brain while true love is an outpour of the soul. In the olden days a drama rarely deviated from love and compassion while intimate matters even nearing sex were unmentioned

or only hinted at. Not so today when the bar is lowered.<sup>245</sup>

### 87. **Heart and Rotten Reins**

When someone relies only on his heart for the truth, how can he be sure that he is not just deceiving himself? Did not a Chinese philosopher once say that relying on one's heart is like relying on "rotten reins" when riding a horse? This was the Chinese philosopher's Hsün Tzu's (c. 371-289 BC) opinion but it should not be forgotten that most Chinese philosophers believed in the ceaseless outpouring of celestial goodness. Now, the verification is that Chance operates in a person's daily life in great or small things. Whether it comes to the larger perspective of an entire life or to the shorter perspective of a day, a mosaic of things and events unfold as the result of Chance, and when all the pieces fit together, they form a symmetry. Once one sees and feels the harmony of the mosaic, one knows that one is on the right track. When even the most difficult problems are solved naturally and things fall into place, one also knows that divine fortuity operates in one's life.

If on the other hand the mosaic is in disorder, a whole array of signs are sure to warn a person that there is kink on the line. When intuition is hindered by a dislodged harmony, it is time for retreat, for

contemplation, for rest and sleep to reconquer the harmony within. Life will serve reminders whether one is in or out of balance and lives with or against nature.

The Chinese philosopher Hsün Tzu says in one of his best passages that when the heart, that is, the inner is in disorder, "the mouth may hold good food, but it will not taste it; the ears may hear bells and drums, but they will not hear the music; the eyes may behold fine embroidery, but they will not see its pattern; one may wear the most comfortable clothing and sit on an even mat, but his body will be oblivious of them. Even if all the pleasant things in the world were offered to one in this state, he could not be content. ... Such is the lot of those who seek material things. ..."

On the other hand, Hsün Tzu continues, "When a man's heart is peaceful and happy, then even sights below the ordinary will satisfy the eye; even sounds below the ordinary will content the ear; coarse rice, vegetables and soup will be enough for the mouth; clothing of coarse cloth and sandals made from rough cords will give comfort to the body; a hut of straw, with a mat on the floor and a smattered stool to lean against, will suffice. Such a man, lacking all the fine things in the world, is yet happy. ... If he were appointed to rule the empire, it would mean much for the empire, but it would mean little difference in his peace of mind. This may indeed be called giving due weight to one's self, and making material things one's servants."<sup>246</sup>

## 88. **Chance "bloweth where it listeth"**

At the end of the day, a life led in harmony with Chance and Balance defies description. It has a numinous connection that cannot be apprehended with words nor grasped with intellectual activity. A passage from the gospel according to St John neatly expresses this situation (St John 3: 8):

The wind bloweth where it listeth,  
And Thou hearest the sound thereof,  
But canst not tell whence it cometh,  
And whither it goeth: so is everyone  
That is born by the Spirit.

This is as close as we can come to a description of the inborn life that moves unmapped by mundane and profane affairs and influences. One cannot force it, only open ears and hearts to it. Jesus never put it better, and his words are only matched by the greatest eastern thinkers, as in the case of Lao Tzu who speaks of "actionless activity", of everything becoming such as it is of itself" and of the spirit for ever functioning without any effort." We should not forsake the bliss of knowing that "where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17). Truly, intuited freedom is "freedom's self" (Shelley). When heart and mind cooperate and respond spontaneously like leaves in the wind, less laws are required. In fact,

most regulations could be scrapped, and few police would be required in the streets. When there are too many regulations it is also better to rely on inspiration than to try to know them all.

## 89. Life and the Persian Rug

True life can be likened to a Persian rug with a pattern like no other. The pattern of existence should spread naturally throughout a life-span, just as the universe spreads artlessly over time. This should not be taken for granted. It is a mystery how things, both organic and inorganic, find their places in the biological order that extends to every global cell. Chance is the warp and Balance the woof that concerns all evolution.

Chance operates in the same inscrutable way in the warp and woof of people's private lives. We should strive to lead our lives in line with the inner voice as it conducts the music of each single day. If we play by ear, lucky happenstance will operate in our lives. The mystery of "luck" is a characteristic of Chance turning up unexpectedly under circumstances that cannot be explained. At such times it seems as though things happen at the appropriate time at random. Some say that when you are focused on something, avenues open up and intuition works on piled up facts. This is generally true. Intuitions are usually the long-awaited fruits of long and hard work. How many Nobel-prize winners have not testified to that!

Guidance seem to spring from the depths of the human inner.<sup>247</sup> The right person can be in front of you at the time that he is mostly needed, the right book is suddenly just there, or the right opportunity presents itself at the crucial time. Just a little earlier or a little later it would have been too early or too late; it happens at the very instant of need and it cannot be explained by reason. "It is Providence working, and lacking a better term, I call it Coincidentia. It is Will willing me! In the quiet solitude the inner voice commands in many ways at unexpected times." "Wrap your spirit (shen) in stillness; then your body will right itself. You must remain calm and empty. Do not overwork your body; do not allow your vitality to become drained. Then you will live long."<sup>248</sup>

## 90. **Coincidence and Life**

Coincidentia is something most people encounter without being aware of it. They do not perceive occurrences in the sacred light they should. Happy coincidences should be remembered and savoured. As unexpected blessings presented by the higher world they deserve consideration. Rather than forgetting them, one should collect and cherish them, even going so far as writing them down. The coincidentias are blissful events, giving pleasure to timeless moments. The memory of such moments add sparkle to one's spirit in years to come. "We

ignore them at our peril".<sup>249</sup> People forget these resplendent instants of their lives - and suffer for it!

Walking the road of Balance, we run across coincidental encounters and the Chance presents us with opportunities, which we can seize and accept - or ignore and reject. We humans are singular and free, we can choose to comply with the inspired vision, and we will see that there is meaning and value in even the most trivial events. Alternatively we can decide against pursuing the transcendent signals from within, and only follow our intelligent, objective and well-informed cognition. The latter alternative seem in our present world to be predominant. Just a moment's consideration of the twentieth century will confirm. No earlier age has seen worse carnage and, what is more, no earlier age has seen more need for humans who act on the promptings of their souls.

Coincidentia is often referred to as "synchronicity". This refers to the coincidental events which happen simultaneously and fit together mysteriously and unexplainably. For the believer it is proof that he is on the wave-length with true life; for him who is not, it is just a happening that surprises somewhat but is left at that. One way or another, it colours humdrum daily existence.

## **91. Chance or a Machine**

Living up to the signals from one's inner self lends richness and fullness to life. Imagine how dreary, how dull life would be when all is planned by worldly standards! This is exactly what is happening in the web of earthly relatedness. The entire organization of life is rationalized in a geometrical fashion in accordance with sets of rules which are becoming more and more elaborate. The social sciences expand, as bureaucrats weave plans for everyone.

The total design of a person's brief span of life from cradle to grave becomes routinized; rather than being an individual he is a numerical statistic that sizes up to computerization as he is put on the Procrustean bed on which all humans are cut alike. A person is slowly dehumanized in a digital setting with norms and standards for life and thought. Not only has the world become a machine, but, worse, man seems satisfied to be a machine, living in a machine and acting like a machine! He becomes one-dimensional as his "integral being is lost."<sup>250</sup> His existence becomes essentially empty and desolate as he forgets that life stretches beyond the machine!

In this situation one must give Chance a chance. One must see to it that outer life never gets more than half of one's existence, the other half coming from the depth of one's self. Man must not become just "the tool of his tools," as H. D. Thoreau warned.<sup>251</sup> The poetic interior Chance and intuition must match the prosaic exterior materialism to create the true quality

of life. A complicated technical reality demands that half of a person's life is controlled by spiritless habits. Man must fight back and see to it that the inner half is free and unfettered. "A man should be in control of things, rather than allowing things to control him."<sup>252</sup> If all is planned, all becomes stiff and angular, and one becomes blind to the sacredness of life. The outer crude square needs the heart's soft circle; otherwise man runs the risk of merely existing and not living. G. Marcel worried about what would become of man if his feeling of sacredness would entirely disappear?<sup>253</sup>

As Frieda Fordham says, reflecting Jung, "A man is not a machine who can continually and steadily adapt himself to his environment; he must also be in harmony with himself, that is, adapt to his world within; conversely, he can only adapt to his internal world and achieve harmony with himself when he is adapted to the environmental conditions!"<sup>254</sup> Or as A. Koestler (1905-1983) puts it, "Machines cannot become like men, but men can become like machines".<sup>255</sup> Or as D. Adams puts it, "Where there are machines, there are bound to be machine worries, where there are machine worries there are bound to be machine hearts",<sup>256</sup> and finally N. Berdyaev: "the soul itself agonizes helplessly beneath its wheels."<sup>257</sup>

Man should not end up as a robot or a machine. Machines are valuable for mankind but man is much

more than so. He is a living organism, capable of using the machines!

## 92. **The Doppler Effect of Time**

In the Bible it says that man should not worry for more than one day at a time. One shall not care for the morrow. In a true life of insight and intuition one need not worry for even the actual day. This, of course, depends on a number of conditions. A fixed, secure life at the seaside is easy to handle in comparison with the life on the open ocean - in spite of the fact that more people drown at the seashore than in deep water. It is also worth noting that the uncertain future causes more anxiety than the past and the now. This is inevitable for a person who is on the move, and a suitable portion of healthy worry before the battle is necessary for victory. Even so, a person of pragmatic bent should not need to worry as long as his moves are profoundly felt and inspired. He should be as little infected by the future as by the past!

Perhaps it is fair to say that it is impossible to live by the day in accord with the Bible in this day and age. There must be some planning also in a private life. Let us say that a day should be exchanged for a year. A sector of life – employment, housing, clothes, and the like – requires this much worrying, but a year should mostly be enough. The everyday doings need be worried about only on a daily basis.

### 93. Money and Minimal Life

Money should not be the aspiration of inspired life. If one's private life is lived in accordance with dictates rising from within, enough money comes one's way at the proper time. While it may not be so much, it will certainly be enough to live. In this kind of life one is further satisfied with just enough. And with little one is healthier than with much. Do not trouble yourself to get new things! Learn instead to appreciate the old things, and reach for something new when the soul dictates that the appropriate time has come. One is satisfied with one pair of shoes, and one buys a new pair only when the old ones have become sufficiently "holy". As Socrates observed, "He is nearest God who need the fewest things."

If one acquires things only in accord with what is deeply felt, there will be things around oneself which reflect sentiment and memory. Haven't we all met people who suffer from property indigestion without being able to treasure what they already possess? None of us should forget that everything, in the end, is dust and ashes! With this criterion, one will indeed find many things that can be avoided - and have time for other more valuable things.<sup>258</sup>

The survival of mankind also demands that we learn to economize and go for less. With a world population

of about six billion and expected to rise to nine billion within a few years we can only expect the global poverty to grow, if Mammon continues to be worshipped and a minority unashamedly hoard millions, even billions of cash and wealth and the media focus on them and exalt the Golden Calf. The world must learn to economize, minimum rather than maximum should be honoured, and there would be enough for even nine billion people on our globe. It is a question of human survival!<sup>259</sup>

It is also about time that, in this age of of affluence, people learn to treasure a few (old) things rather than succumbing to the urge to add what is not necessary. This will also entail preventing envy from directing the purchases and from coveting the neighbour's possessions. People desire to be like others and are susceptible to what people nearby have acquired. Do we not, therefore, see house after house that are virtually identical, possessing the same accoutrements? Commercials play on human weaknesses and seduce people to strive for equal standards.

#### 94. **Coincidentia oppositorum**

If you are open inward, you will also be open outward. This does not need to concern great things: it can as well concern the most miniscule things. Opposites coincide. There is something strange in the

complementarity of opposites, how they contrast and harmonize. Once one accepts the small thing, one can expect the great thing. Hence, one should never let the slightest thing or humblest person pass by without due respect. It is said that there is a greater blessing hidden in the humble thing or person than in all the stars above. While this might be trying for modern science to understand, yet this is a divine law in life, just as in nature generally.

Nicholas of Cusa (1401-1464) calls this law coincidentia oppositorum. This was never a secrecy to the Chinese, who perceived matters generally as complementing each other. No A without a B and no B without an A. No positive without a negative and no negative without a positive. This equilibrium can easily be discerned both in customs and in nature. A Russian soldier realized this truth suddenly when digging a trench on the eastern front in 1915: "When you dig down, you dig up." Henry David Thoreau expressed similarly that you must dig down deep in order to aim high.

Neither was it a secrecy to the Greeks and the Romans. For them all reality was a coincidentia oppositorum. In all workings of Destiny, whether in the large order of nature or in the minute order of man, everything was balanced so that every deed, good or evil, had its reverse. The Greek dramas by Aeschylus, Sophocles and Euripides are built upon this decree. The modern laws of physics, similarly, show the

inevitable balance of opposites. The Roman saying Contraria sunt complementa, "Contraries are complementary", is quoted on the coat of arms of the Danish physicist Niels Bohr (1885-1962). The Destiny of the Greeks and modern physics evince the intuitive communion, universal spontaneity and dynamic order of Creation which harmonize Balance and Chance.260

In The Tiger's Heart, H. Howarth portrays coincidentia oppositorum, saying that beauty lies in the balancing off and unity of opposites, just as the beauty of art lies in the collation and identity of opposites.261

## 95. Heraclitus

The ancient Greek philosopher, Heraclitus (ca 540-470 BC), known to us through quotes and fragments in later writings presents the "opposites" as the Law of the World (logos) determining things and universal harmony. Everything originates from the Eternal and changes at every moment and functions in contraries in both the macrocosmic and the microcosmic sense. All phenomena are linked and contain the germ of their opposites as in the Chinese yin-yang picture. Through space and time you have this double dimension. The movements are in harmony, and there is a Will and a sense of direction pervading them.

This harmony can be observed in any niche of nature. Likewise, it is discerned in social life. Just as there are natural forces there are social forces, and they strive to harmonize. However, they are never static since all things change and move. Society is alive just as Nature is alive, and harmonies "tilt", as soon as they reach their culmen. "Where nothing ever changes resembles nothing more than the grave."262

Heraclitus is mostly remembered for his phrases, "Everything is in a flux (panta rei)" and "You cannot step twice into the same river," which together summarize his thinking.

## 96. Voice of Silence

As for coincidentia oppositorum, as for experience in general, it depends on the Will operating in the deep recesses of things. Life is first lived inward and afterwards outward. It was a mistake by the religions, not least Christianity, when they turned the eyes of the believers more outward than inward, where the true source of becoming is found. It was another mistake, born out of religious egoism and conceit, if not out of ignorance, when the route to the truth was made difficult and God was confined within four walls. The established religions have made religion seem like something that has to go via temples and clerics. And the clerics have exploited people's fear of death and hope for salvation for their own purposes. The

entrance to the Truth was made narrow and the seeker considered a heretic and even burned at the stake when finding peace within himself without intermediate clergy and church.

However, the inner voice is there for all to seek and find; simply, no cleric or guru is needed. It is man's private radar. Woe on all the church institutions and organizations, bishops and popes, who have not only made the entrance narrow but literally placed themselves in the entrance, preventing the seeker to enter without first selling himself. This might seem exaggerated, but the fact is that no one becomes so self-serving and prejudiced as a member of a religious sect and a political party.<sup>263</sup>

Happiness is for each and everyone to realize in his own intuitive chamber. Its essence must rest in clarity of the soul and pleasure of the mind. A long list of saints proves that it was not the institution that saved a person but he himself within himself. At best, an association or a church served an auxiliary role. Listen, for example, to what St Augustine (354-430) said following his singular experience:

“Recognise in yourself something within, within yourself. Leave aside the external things (relinque foris et vestem tuam et carnem tuam); descend into yourself; go to that hidden apartment, your soul! If you are far from your own self, how can you draw near to God? Not in the body, but in the mind was man made

in the image of God. In his likeness let us seek God; in his own image recognise the Creator.”

This could not be expressed better. If you just exchange "God" for the "Eternal" and "Creator" for the "Will", the message is the same as in this oeuvre. This was the way St Augustine expounded his lived experience, fulfilled on his own. "Descend into yourself; go to that secret and hidden apartment, your soul!" may be taken as the motto for the way to an illuminated happy life.<sup>264</sup> Rejoice in the revelation and nurse your soul! Enter into yourself and attain your imperishable bliss. This is Plotinos and Neoplatonism with Christ added to it. This inner communion is a route open for all and need not be considered strange and unreachable. Truth one does not find on a mountain peak but within oneself. It is surprising that this statement made by a father of all Christians is not heard more loudly in churches and sermons.

## 97. **Meister Eckhart**

Every religious tradition displays their St Augustines who have experienced the cosmic feeling and interior peace. We meet them East and we meet them West. Any true religion has them. It would be sectarian hubris to deny this fact. St. Augustine was not the only Christian to express this inward experience. Meister Eckhart (ca. 1260-1327) followed in his

footsteps, professing that something uncreated and eternal is the soul's essence. He uses the Latin name scintilla, “spark”, for this essence and he describes it as spirit and truth in the likeness of God. Meister Eckhart thought of God himself as an immortal spirit. We mortals cannot exist separate from spirit - we are in it. The uncreated scintilla in our midst offers the insights for the true life.

Consequently, Meister Eckhart advises man to turn inward and seek the Divine Providence, the heavenly spark, his scintilla. When he uses the term “uncreated”, he demonstrably refers to the eternal half of man, which constitutes the other side of phenomena. He also describes this half as the universal soul, the uncreated light, the heavenly melody, that helps man to face each situation in a state of equanimity and detachment.

Meister Eckhart’s depiction of his spiritual union with God was of course coloured with the images and reflections of the scholasticism of his times. It must also be remembered that the power of words is limited. What he said sounds authentic and one is justified in wondering whether other words could conceptualize more fittingly what he experienced. Meister Eckhart was undeservedly accused of “mysticism” by a later “rational” world.

One can think of the scintilla as the existential core where the Temporal and the Eternal converge and

where the duality of body and soul ceases to exist. The infinite light can be seen as a wonderful way to describe the Eternal as it replenishes reality and inspires man. For Meister Eckhart all eternity is concentrated in the name of God, which fits his time, but can be confusing in a later age when God is “put on a pedestal”, beyond and above. In this oeuvre the term Eternal is used for Meister Eckhart's God and scintilla. Man and Eternity join in the sacred world of light and harmony. The Will streams through soul, heart, mind and matter and guides the Whole. This oceanic feeling of oneness with the ultimate reality is a unio mystica in which man is free.<sup>265</sup> Facing only outwards, his existence is determined by worldly habits and conventions, and he is unfree.

## 98. **Stoic Thought and Marcus Aurelius**

The Stoic philosophy existed for some five hundred years as an organized movement and Zeno (334-262 BC) is considered the founder. Later outstanding figures were Seneca (ca AD 2 BC-65), Epictetos (ca AD 55-135), Cicero (BC 106-143) and Marcus Aurelius (AD 121-180).

The Stoic ethics has always been found impressive and admirable and the word "stoic" is in familiar use also in our day with the admiring tone of "withstanding adversity without complaint." The outstanding example is Seneca who, according to tradition,

without complaint committed suicide on Emperor Nero's order.

The Stoic philosophy was a natural creed with the Eternal pervading the world. The Eternal becomes, as it were, the self-awareness of Nature and the Whole. It presents a Stoic world of universal law. The creed was rational, showing a realism that recognized also death as an integral part of existence and the companion of life. The Stoic was therefore known to accept life's vicissitudes with dignity, even ending life like Seneca.

Stoicism probably fitted the late Greek era and the early Roman empire when men lived short and turbulent lives - not unlike the samurai in medieval Japan.

When reading Marcus Aurelius' Meditations, one finds a Weltanschauung that comes near to that of the Eternal and the vision of the Whole. His discourse on "withdrawing into yourself" leading to tranquillity and just action is close to turning inward and experiencing the happy calm of being. When reading "Love only what falls to your lot and is destined for you; what is more suited to you than that?", he is again adjacent to the subjective soul.<sup>266</sup>

## 99. Plotinos

An early religious philosopher and saintly visionary in the West was Plotinos (205-270) who belonged to the Platonic tradition. Though he lived in the early Christian era he seems never to have been in touch with Christianity. On the other hand, he is said to have influenced early Christian thinkers. He was the last great philosopher of antiquity.

Like Plato, Plotinos firmly believed that man's soul was part of a better and higher Whole and he wrote, "I call forth the most glorious life within me, I have become one with the One." Everything radiated from the One and he sensed the complementarity of things like the Taoists in China and expressed that "reality is neither thought nor thing, but the indissoluble union of thought and thing"<sup>267</sup> - like yin and yang in Chinese thought. In other words, all things are inseparable parts of the same process of becoming.

Plotinos' creed is found in the Enneads, compiled by his student Porphyry, and while difficult to read, these scriptures express vividly that the world beyond is the true world and this world is only an emanation. The One is the "eternally self-subsisting Unity", a kind of Godhead, from whom all beings derive and maintain identity. He "is not in the world: rather the world is in Him."<sup>268</sup> The aim of such an intuitive life is man's pursuit of freedom from physical hinderances in addition to his becoming an integral part of the complexity and richness of things. Man's soul is divine

and, at death, “the divine in man departs to unite with the Divine of the One.” Life in our mortal world should go through stages commencing with the “outer man” and end with the “man” in ecstatic union with the One when duality disperses and all is undisturbed repose.

Plotinos identified a number of ways for the lower outer self to avoid distractions and to attain complete unity with the One. He says, “There are different roads by which the One may be attained; the love of beauty which exalts the poet; the devotion to true knowledge; the love toward others; prayers and contemplation. These lead above the actual and particular to where we stand in the presence of the One who shines out as from the depths of the soul.”

Plotinos, accordingly, fits in with those rare saints who have adjoined the Absolute, by him called the One, within or outside established religions - East or West. He joins the two greatest Christian philosophers, St Augustine and St Thomas Aquinas (1225-1274). He is referred to as "the great thinker who must be, for all time, the classical representative of inner philosophy. No other inner thinker even approaches Plotinos in insight and profound spiritual penetration."269

#### 100. **Being - U - and Nonbeing - Mu - in China**

In China we observe a balanced oneness prevalent in religion and philosophy since earliest times. The

Whole is comprised of two halves, firstly mu, “nonbeing” or “nothingness” and secondly u, “existing” or “existents”. The mu, “nothing” can be taken as a generic term which represents the eternal side and pure being, while u, “existent”, refers to things in their cosmic Dasein. Chinese classics from the earliest times onwards reveal a symmetry of nonbeing mu and being u, and at no time deny the mu reality. Mu is always mentioned before u and may be compared with Meister Eckhart’s “eternal light”, or Jacob Böhme's Urgrund, or the "Eternal Indivisible unity without limit,"<sup>270</sup> or the “eternal energy” of modern physics. Mu contains the “roots”, or “beginnings” of the u side. Whether described as “light”, or “energy”, it is without shape and beyond time and space. Hence, the use of the term mu, “nothingness” is justifiable. It is a “loaded” nothingness that comprises the “seeds” of all cosmic shapes and configurations, that is, u. The Chinese have the two terms hsing-chih-shang, J. keijijô, “what is above (without) shapes” (metaphysical), and hsing-chih-hsia, J. keijika, “what is below (with) shapes” (physical). Form and shape make the difference between what is eternal and what is temporal.

Throughout their long tradition the Chinese expressed their belief in an equilibrium of mu and u. An early example is Taoism. A later example is Zen meditative Buddhism which harmonizes with Taoism. Eternity crystallizes into temporality. Myth finds expression in ritual. When life flows from the transcendent, outward

reality responds. This is what is referred to as the life of non-action (wu-wei) in Taoism.<sup>271</sup> In Neo-Confucianism, as exemplified by Chu Hsi (1130-1200), the same unity was expressed by the Unlimited (mukyoku) on the eternal side and the Grand Limited (taikyoku) on the cosmic side.<sup>272</sup>

### 101. Harmony in Taoism and Confucianism

Both Taoist and Confucian scholars harked back to an idealized past, a Golden Age, when everything was in harmony and man formed a trinity with Heaven and Earth. Heaven (t'ien) represented the transcendent half and Earth, the immanent half of reality. Man was located between them and responsible for their maintenance. He was there to assist Heaven and Earth. The emperor, the Son of Heaven, as Heaven's representative on Earth, had the prime duty in this maintenance. It depended on man whether the Whole was in harmony or not. Heaven was the source of the Way and rites, rituals, and norms (li) were what Heaven had decreed.<sup>273</sup>

Man is thus placed in the middle of a cosmic drama that is balanced in a number of ways not only in religion and philosophy but in culture generally. Just see an imperial dress, how everything balances on the two sides, or a picture where everything to the left is paired with things to the right!

In classical times the Chinese expressed this harmony with the yin and yang (yin-yang 陰陽, Jpn. inyô), the two forces which together compose and animate everything. Through their intercourse all things come into being and all things vanish, including Heaven (which is predominantly yang) and Earth (which is predominantly yin). Yin corresponds to darkness, cold, contraction, the female sex, the valley and river, while yang corresponds to light, warmth, expansion, the male sex, the mountain, sun and fire. They are in opposition but at the same time in union and complementary and their interplay decides the course of the universe. Jung refers to them as animus (yang) and anima (yin) and A. Koestler (1905-1983) compares them with sofia and masculine logic (yang) and osia and feminine intuition (yin).<sup>274</sup>

The two halves of the yin and yang circle are in symmetry and cosmic cyclic movement. In the yin half there is always a spot of yang, and in the yang half always a spot of yin. This aspect is an essential part of the Chinese creed: the dark always contains an element of light, and vice versa.<sup>275</sup>

## 102. **Symmetry in Chinese Thought**

Both in Taoist and Confucian writings the ch'i (ki) vital energy-matter gives the world of being a sacred dimension. Mencius (BC 372-289) laid stress on the ch'i “flood-like energy” that constitutes all reality. In

Sung times the li (ri), laws and forms, was added. The li constituted the eternal universals, the rationale of each phenomenon and thing. The ch'i and li formed the divine orchestra of harmonious order and established the boundaries for all phenomena and their interaction. Heaven and Earth are the parents of all creation, says Chuang Tzu.<sup>276</sup>

Mencius' ch'i thinking was already advanced in Han times and later adopted in Neo-Confucian philosophy, first by Chu Hsi (1130-1200) in the ch'i-li (ki-ri) philosophy and next by Wang Yang-ming (1472-1529) in the ryôshin, "good knowledge", philosophy.<sup>277</sup> Wang Yang-ming's concentration on the heart and mind (kokoro) made him repeatedly refer to an internal "lord" (chu tsai 主宰, J. shusai)<sup>278</sup> amidst "the thousands changes and the ten thousand transformations." He said that "if there is no 'lord' the ch'i will simply run wild." Chu Hsi, too, referred to a "lord" ultimately controlling existence. Questioned on this point, he stated, "Heaven revolves and spreads in all directions. It is now sometimes said that there is up there a person who judges all evil actions; this is assuredly wrong. But to say that there is no ordering [li, principle] would be equally wrong." Thus, both Chu Hsi and Wang Yang-ming did not see this "lord" outside man's heart and mind as a godhead above. It was not an anthropomorphic God but rather an immanent essence, called a sensorium, an inner organ for divine

perception, by Newton.<sup>279</sup> Neither went outside the human heart realizing identity with the divine.<sup>280</sup>

The traditional Chinese thinkers would have considered modern science one-sided, as it forsakes the harmonious relationship between the spiritual dimension (Heaven) and the physical dimension (Earth). While the West has cloven the Whole into bits and pieces, the Chinese have never left the Whole out of sight – and, as a result, come behind in science for a while.

"Nothing endures save the flow of energy (ch'i) and the rational order (li) that pervades it," words by Thomas Huxley (1825-1895) with which Chu Hsi, Wang Yang-ming and Einstein would agree.

### 103. **Søren Kierkegaard and Either-Or**

An uncompromising attitude, an all-or-nothing mentality, is manifested in Søren Kierkegaard's Either-Or.<sup>281</sup> From a strictly Christian point of view Kierkegaard was correct. It is an Either or an Or! This is symptomatic of Christian fundamentalism: God or the World. Each new sect has decried the earthly reality and demanded more faith in God - usually meaning the specific God of the sect! A generous Both-And as in eastern philosophies and religions is usually not accepted.<sup>282</sup>

In the West the faithful perceive a chasm between what is Good and Bad – between Heaven and hell. Significantly, there is no such clear division between Good and Bad in the East, where the Both and the And usually join to form a unity, which in its entirety spells truth. The Both and the And cannot do without each other and bring bad and good fortune depending on the intuited Will.

In Kierkegaard's works one also meets the dimension of living religion versus institutional religion. Kierkegaard realized that Christ's straight message had hardened into church dogma and ceremonies. Church and clergy had come to dominate Christianity - in cooperation with a state machinery of 1000 officials! He emphasized that true Christianity demanded that the private person alone pursue the quest of the Infinite; the "big leap" rests with him.<sup>283</sup>

#### 104. **India**

In India we encounter such a richness of religion, in fact, so rich and varied that the rest of the globe seems spiritually poor. As an Indian politician stated not long ago, "Religion we have in such surplus that we can export it." Indians have religion enough for export, and our profane world is turning more and more to India in its quest of religious truth. Materialistic westerners only run the risk of losing themselves among the wealth of detail from the start

and never reach the core and source of Indian piety, which is plain and simple. The fact is that once all the frills are stripped off, the sacred view is easy to understand. Again we have the basic equilibrium of eternal and temporal. There is Brahman, the universal soul, on the eternal side, and Atman, the individual soul, on the temporal side. The tradition has remained the same since the time of the Vedas. Sacrifice and self-mortification are mentioned in those early hymns and have continued important ever since.

In Hinduism the basic truth is expressed in the simple three-word phrase: Tat Tvam Asi, "Thou art That." Tat stands for the Eternal [Creator] (Brahman) and is identical with you. There is no duality, only a holy monism, the All in the One. Man descends into his self where Brahman dwells and constitutes his atman, his soul or self. Hence, his atman is not only divine but also identical with the Eternal and each person joins all others as a jewel of the Indra's net of essential being. The formula Tat Tvam Asi unites all men and women as brothers and sisters and thereupon relates to all creation, whether animal, tree or rock. "The entire universe is permeated with the same soul-stuff that each one of us bears within."<sup>284</sup> The world per se is an illusion, described as a delusive "appearance" or as a "shadow play without even a play."<sup>285</sup> Brahman "dwells in the lotus of every heart", and in meditation one senses an individual and internal relation with the numinous essence of the All. Buddhism, likewise, in all its

appearances an outgrowth of Hindu spirituality, proclaims the oceanic feeling of oneness with the entire universe and the unity of the Buddha soul in all beings. Its simple message declares that life is suffering and that man should strive for nirvana, that is, freedom from endless reincarnations and delusions. This has invited the allegation that the Hindu and the Buddhist are rather agnostic than religious.<sup>286</sup>

Where the Indians go far is in striving for enlightenment - so far as to negate mundane life. The same obsession with the attainment of enlightenment can be discerned among orthodox believers in other religions. One encounters extreme elements and groups in all creeds, leading to religious or non-religious fundamentalism. Perhaps some psychic essence demands a total engagement in whatever creed one embraces. At first glance, it seems to the outsider that the concentration is overly inward, and that the demand on religious devotion and asceticism goes too far. Now, a healthy inner life asks for a healthy outer life, and any over-emphasis on either is detrimental to human prospering.<sup>287</sup>

In the Persian (Muslim) Sufism we meet a doctrine that is of a piece with Hindu and world-embracing illuminated thought. Its well-known poet Jalaluddin Rumi (1207-1273) puts it in the following manner:

"I know nothing of two worlds

all I know is the One  
I seek only One,  
I know only One,  
I find only One".

### 105. India, China and Japan

The Chinese have never seen any cosmogony running through creation. There has never been a beginning, nor has there ever been a goal toward which creation strives. There has been little need to conquer nature like in the West. The tendency in Chinese thought has been dialectic, moving like waves from harmony to harmony, from dynasty to dynasty. In similar fashion, the Indians have seen a perpetual, dynamic process of becoming. The cycle of birth, death and rebirth is for the Indian as natural as the seasons which occur and recur in an unending fashion. Liberation from the wheel of life and death can only be achieved in union with Brahman according to Hinduism and through Nirvana according to Buddhism. Both the Indians and the Chinese have been religious throughout history but without any apparent attachment to institution, doctrine or godhead. Likewise, the Japanese have mixed their creeds, without losing their souls. All three have taken the message so naturally that they can declare themselves to be gnostics and agnostics on the same day. Religion has been more a matter of natural life of the spirit than a matter of lofty thought and theology,

and the Oneness of the Whole has been the innate awareness in all East, equalling the same in Greek proto-science and in recent atomic physics.

In Hinduism everything is holy and manifested in each man and woman. Man's soul is not separated from the universal soul, but joined in kind with the Eternal. This is different from Christianity where the soul turns eternal only after an act of salvation. Even then, however, the saved is only in communion with and not an integral part of God. In the Hindu system the Eternal rests everlastingly in man's soul; he comes from the Eternal, lives in the Eternal and ends up in the Eternal. Every individual is free to seek enlightenment without the help of a cult or a prophet.

In his midst the Hindu is one with the totality of things. He would say that he knows and lives his divine light. He feels in the middle of the universe that is tuned to a cosmic harmony. Like the Buddhist, Taoist and Confucian he is not a theist. They all have their myths and ritual observances but ancestors are more honoured and worshipped than prophets and gods. Their creeds are emanations of the Eternal and cannot be rationalised, intellectualized and explained. They are feeling pure and indeterminate, leading to "the great spirit of the universe that informs everything that has life."<sup>288</sup>

The Japanese Shintoism certainly recognizes a cosmogony, and has gods, myriads of them, and a

Sun Goddess who tops them all, but it is basically an all-embracing animism, which sees divinity (kami) in all things, also in man.

#### 106. Zen, Natsumi Sôseki and Satori

One author who presents a good picture of the modern seeker and the closed access to the higher light is the Japanese laureate Natsume Sôseki (1867-1916). In the novel under the title Mon, "Gate", the hero Sosuke goes to a Zen temple to do zazen. One of the heart-breaking passages in modern literature is the description of his defeat:

“He had come to the gate (mon) and had asked to have it opened. The bar was on the other side and when he knocked, no one came. Then a voice is heard saying: ‘Knocking will do no good. Open it yourself’. He stood there and asked himself how he could open it. He thought of a plan, but he could not find the strength to put it into effect. ... He lacked the courage to go back. He then looked at the great gate which would never open for him. He was never intended to pass through it. Nor was he meant to be content until he was allowed to do so. He was, then, one of the those unfortunate beings who must stand by the gate, unable to move, and patiently wait for the day to end.”

The predicament of most people today is allegorized in this passage. They hear of the gate, face the gate, and then a voice states tersely, “Knocking is no good. Open it yourself.” The poor disciple stands there wondering how he could possibly open it, but lacks the courage to do so. He concludes sadly that he is not predestined to pass through.

This allegory, written in 1910, is certainly put in a Zen setting but it could easily illustrate other religions. Natsume Sôseki was possibly affected by a long stay in the West.

This calls to mind an encounter with Zen monks on a train from Tokyo to Osaka. In a lively conversation they were asked whether they had achieved “satori”, or “enlightenment”. All of them answered in chorus and unhesitatingly, “Oh, no! We have been monks for only fifteen years, we have yet a long way to go. ‘Satori’ takes long to realize.” Whereupon, they pulled out their santori whisky flasks from the pockets of their gowns and took a gulp.

If even monks who spend fifteens years in a temple cell cannot manage the “gate”, one should not be surprised that a Sosuke gives up when he only approaches the awesome “gate”. How sad that this “gate” is made so difficult to enter that monks after fifteen years give up and rather turn to whisky!

Now, in life there are as many keyholes and keys as there are people. One thing they share: everyone must open his own private “gate”. He must turn the gaze inward and find the way to what a Hindu would call the “lotus of his heart.” What is often overlooked is that “gates” like “walls” can be by-passed and “overcome”. People forget that one does not fight locked doors or walls. In religion just as in life generally one must learn to overcome obstacles, just as an army circumvents an enemy fortress. On the other side new radiant panoramas will open up. Why allow imagined gates to hold one up?

### 107. **Franz Kafka and other Modernists**

Modern European literature gives expression to a similar pessimism. Franz Kafka (1883-1924) is probably the first and most well known writer who has given clear expression of this sentiment in his novels. In Das Schloss ("The Castle", written in 1920) the hero makes desperate efforts to gain access to “the castle”, that dark, mysterious other world for which he longs. He struggles in vain but never manages to penetrate its mysterious within. He remains an eternal stranger in the world into which he is “thrown” and cut off from true reality.<sup>289</sup> In Der Prozess ("The Trial", written in 1914) the hero is lost in the entanglements of a legal process, he loses his self and ends up being executed. This human wretchedness is also vividly described by Rainer Maria Rilke in his poem

"The Great Night". Rilke voices his sentiments about "the big city inaccessible", he finds himself a stranger locked out and ALONE "exposed on the mountains of his heart." He portrays the decadence of the West and the forlornness and angst in the big city culture where the depersonalized modern man loses contact with the divine, feels homeless and even prefers death to life.290

A modern Japanese writer, Abe Kobo (1924-1992), describes the same existential dilemma in his novel Suna no onna, ("The Woman in the Dunes", written in 1968). The hero is trapped in a hole in a desert with sand all around. To start with he struggles for a way out but then resigns to his fate and acquires his peace, finding contentment with a woman and water-making.

Also Jean Paul Sartre, the atheistic-nihilistic existentialist, has described man's tragic condition in a world devoid of absolute values in La Nausée (1938). As a substitute value he recommends political activity in works, such as Huis clos (1944) and Les mains sales (1948). Albert Camus (1913-1960) is close to the same existential nausea in the face of the "absurdity of existence" in L'Etranger (1942) and La Peste (1948).

One can sense the same gloom in modern poetry, for example, in the works of C. Baudelaire (1821-1867), A. Rimbaud (1854-1891) and P. Verlaine (1844-

1896). When Verlaine penned the words, "Il pleure dans mon coeur comme il pleure dans la ville", he articulated what can easily be said of much contemporary poetry. The poet has erred into a tragic impasse and does not know his way out. Poetry becomes a surrogate religion.<sup>291</sup>

In modern art Edvard Munch (1863-1944) personifies the nineteenth-century pessimism better than any Dostoyevski or Schopenhauer with his picture "The Scream" (1893) whose "anguished skeletal figure with a mouth frozen in a rictus of psychic pain embodies the existentialist horror, angst and despair."<sup>292</sup> He described first of all the anguish and anxiety of his own soul but next the existential angst of the whole modern age.

Existential philosophers, for example Martin Heidegger (1889-1976), made attempts to sacralize some aspect of the secular. If they succeeded is a moot question. Karl Jaspers (1883-1969) seems to have been close to Kierkegaard's words that "you are not a human being without God" in his discussions about "Grenzsituationen" and other metaphysical phenomena, but he does not mention any Kierkegaardian "big leap".

## 108. Outer Religion and Humanism

The aesthetic pleasure of a great piece of art can, however, evoke religious emotion. Both poetry and music can be bridges which connect the universal soul and a happy life. You listen to Beethoven's 5th symphony and you are transported beyond the terrestrial world, feeling an inner peace that reaches to your very last cell, and "you know that 'es einen Gott im Himmel gibt'" (Einstein). The same overtone of otherness is experienced when reading William Wordsworth (1770-1850) in the Tintern Abbey:

and I have felt

A Presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man.

Not only artistic and poetic happenings may cause exhilaration in one's soul. Artists and authors often serve better than priests. Any great elation, one's first love, a great success, a scenery in nature, recovery from a serious illness, scientific insight and other shattering experiences bring the other side into a person's life. All things considered, the person is rare who has not felt the immense joy when one "in a fine frenzy rolling, doth glance from heaven to earth, from earth to heaven" (Shakespeare). As Albert Einstein puts it, "All religions, arts and sciences are branches on the same tree". These occurrences have in

common that they usually come from without and go within, while the intuitive knowledge comes from within and is completed in action without.<sup>293</sup> They can be referred to as other-centred earth-bound religious experiences in contrast to inner-centred Heaven-bound religious experiences. It can be argued whether Heaven or Earth should be the primary beginning and end of the sublime encounter. Probably Shakespeare is correct when he speaks about "a fine frenzy rolling from Heaven to Earth, from Earth to Heaven," allowing the elevation of the soul. Also intoxicants, for example alcohol, can stimulate man's heart and mind.<sup>294</sup>

Humanism recognizes the "the natural religiousness" that characterize a system of thought that puts the values and dignity of man and mankind in its midst. One finds humanism both East and West, always attached to ethical rules which are finally anchored to a sacred quality. In its middle one constantly finds the virtues of compassion and love and other virtues. In China they emanate from the heavenly creed.

In the modern western world, on the other hand, one recognizes the dissolution of traditional values and a secular humanism. This humanism, often referred to as "atheistic humanism", has also its roots in the Hebrew-Christian tradition. Compassion and love are the same first virtues as in the Gospels. Beliefs might be rejected but moral standards are not.

## 109. **Man's Boundless Imagination**

Once the cobwebs are brushed away from both imagining and reasoning, one finds the source from where all original ideas come: the inner inspiration. Descartes began there in his logical reasoning, and so does everyone. All things, even holy conceptions, are “vanity of vanities”, but the elation in one’s heart, radiant in the calm state of peace, is not.

Man’s fantasy and imagination are boundless, as boundless as the infinity they attempt to embrace. Often they lose themselves in figments of castles in the air, but truth is hidden in them. Careful study of the endless streams of oral traditions, legends and sagas, that emerge from the Indian, Chinese, Japanese, Hebrew, Greek and others' power of imagination, display colourful and rich human efforts to depict what in the end defies depiction. What they have in common is that they regard this world as a mere appearance of another unseen world within and around themselves. They describe the myths that surround man and justify his existence. Myths about gods, origin of mankind, death and ancestors. Historians and anthropologists have rich and endless fields of legends and folklore to interpret. They recognize that all these narratives are attempts to present and describe original sentiments and personal encounters. Let's not forget what Hamlet said to Horatio: “There are more things in Heaven and

Earth, Horatio, than are dreamt of in your philosophy.”<sup>295</sup>

Human curiosity is behind religion and philosophy not less than knowledge and scientific breakthroughs. Without it, actually, man would be poor and development would be rare or non-existent.<sup>296</sup> It has enriched him with myth and culture and he needs both for his equipoise; with only either he is without the joyous equilibrium that a rich and happy life requires. He needs mythos for his inner subjective life and logos for his outer objective life. Together they widen and complement his horizons.

#### 110. **Dr. Sarvepalli Radhakrishnan**

Dr. Sarvepalli Radhakrishnan (1888-), former president of the Republic of India, had quite something to say about cobwebs in his conversation with Dom Aelred Graham:<sup>297</sup>

“The hippies and the Beatles! ‘Transcendental Meditation’, as it is called! You see, if you open a classic on yoga, it only tells you that man is full of discord. His heart goes one way; his mind goes another. You should try to bring both, and everything else, harmoniously together. Yoga is merely the method by which you examine yourself every day for a few minutes. Investigate your own nature and sensory input and ask yourself the question: ‘How can

I harmonize the different sides of my nature and make the outward and the inward coincide?' That's the purpose of yoga as you find it in the classical books. For example, the Yoga Sutra begins like that. It tells you that your soul, heart, mind and body are predestined to harmonize. That's the meaning of yoga — not the sort of thing that's happening today. ... Or take the word "Zen"; it is the equivalent of dhyana, a Sanskrit term meaning "meditation". It merely tells you that you have to penetrate beyond your brain and mind; you have to concentrate deeply until you are able to realise that celestial radiance, or "suchness" or "thusness", or whatever you would call the sanctuary of your soul. If you are able to accomplish that and allow it to penetrate every cell of your body, then you are an integrated and harmonized individual and enjoy good health. To become integrated involves persistent practice; it's not by mere talk, by chanting mantras and hymns, but by self-examination and submission to the Will. That is what is essential to develop in living. All things considered, the function of religion is the total integration of the personality. Let your depth penetrate to your surface; then the two will coincide."

Dr Radhakrishnan cuts through the fog of pious practices and takes direct aim at the plain facts of life and religion. He more or less says that the truth is stored in the mysterious depths of our souls, where we have to "inscend" and let intuition colour all aspects of our lives. The meditative technique is

simple and must not be obfuscated with doctrinal demands for seeking the truth that, after all, cannot be attained intellectually.<sup>298</sup>

### 111. **Simplicity is Truth**

Truth dwells in simplicity. As the Latin expression says: "Simplicity is the seal of truth" (Simplex sigillum veri). Long and convoluted terminology is no more a sign of truth than are metaphysical systems which attempt to arrive at eternity rationally. Man possesses the ability to complicate truth, and make it impossible for the majority to comprehend it. The happy life should not be for the privileged few. Even though everyone is different, everyone has the potential for a happy life. "You know simple life has its grandeur."<sup>299</sup> As André Comte-Sponville says, "Simplicity is freedom, buoyancy, transparency. As simple as the air, as free as the air ... The simple person does not take himself too seriously or too tragically. ... He goes on his merry way, his heart light, his soul at peace. ... The world is his kingdom ... and the present his eternity. He has nothing to prove, since he has no appearances to keep up, and nothing to seek, since everything is before him. What is more simple than simplicity?...It is the life without exaggerations, without lies. ... It is the insignificant life, it is the truth."<sup>300</sup>

"Having a simple mind is not the same as being simple-minded. ... It involves simplifying our acts, our speech and our thoughts and ridding ourselves of the superfluous." It results in clarity of thought and in the freedom from covetousness and vanity. Remember that "It is life near the bone that is sweetest."301

Renunciation comes naturally in a life that seeks simplicity. What is not needed, is superfluous and "superfluous wealth can buy superfluities only."302 Renunciation therefore means freedom from striving, worries and attachment. Being free means to follow the path of innerness and be one's true self; one's happiness increases and anxiety is gone. The baby is the naked ideal. Anyone can return to the spontaneity, innocence and simplicity of the child and realize his authentic self and happiness!303 As Chuang Tzu says, "he who maintains his simplicity is unblended with anything" and "he who embodies simplicity and pristine health is Tao's man." He says further that "he who humbles himself wins hearts."304 The Taoist Chinese held the "uncarved block" (p'u)305 as the ideal. The raw, uncarved p'u is a metaphor for simplicity. "Be clumsy, it helps", is their useful motto. The haphazard method usually leads to success; in similar fashion, it leads to directness and artlessness. Simplicity reigns the holy! As the philosopher Henry David Thoreau exclaimed: "Our life is frittered away by detail ... Simplify, simplify!"306

Or as Confucius put it, "Dressed in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed; - ah! it is Yu who is equal to this. He dislikes none, he courts nothing!"<sup>307</sup>

## 112. The Way of Balance is for Everyone

It is our duty to make the inward divine order accessible to everyone. If we have managed to establish democracy otherwise, why should we not in this respect? The paths to the deeps of existence should be wide-open for all and guide us to the shores of the Eternal and to the great joy and serenity.<sup>308</sup> The obstacles should be removed so that each person, who wishes, can by his own effort attain the great peace. It should be kept in mind that the inner communion is a private matter; it begins with and ends in personal experience.

We are different both in kind and degree - as different as our faces -, and as there are physical differences there are necessarily psychic differences. But the general structure is the same and there is a universal soul in which we all participate. It is reasonable, therefore, to conclude that the avenue leading to the complete person is the same for everybody but that everyone must walk this road in his own individual way.

### 113. **Faith, Reason and Order**

Faith and reason have been opposites ever since monotheism became prevalent. In polytheistic religions this schism seems never to have occurred. Originally there was no divide between them in Christian thought either. When Paulus wrote about faith, works and grace, they were not put in separate compartments. A gulf arose in western thinking when faith capitulated to the intellect. Faith has afterwards been up to the individual and Kierkegaard, for one, described it as "the big leap" when turning from reason to faith."

It was an intellectual ambition until Isaac Newton (1642-1727) to reconcile science and religion. Newton saw himself as God's servant whose duty it was to decipher the laws of God's Creation. He regarded his discoveries as only stations on the way to human understanding of the supernatural. Scientists before him, such as Nicolaus Copernicus (1473-1543) and Johann Kepler (1571-1630), considered their investigations to be a religious calling. So did others during the following centuries of rationalism and empiricism.<sup>309</sup>

In modern philosophy A. North Whitehead (1861-1948) comes close to Newton in his "philosophy of organism". The Eternal is the metaphysical energy that exists continuously and ubiquitously, covertly guiding the emergence of molecules from atoms,

living organisms from molecules and mind from matter. The universe is an interacting set of events or an evolving process. Religion and science are intrinsically compatible - together comprehended as the "ORDER."<sup>310</sup>

Order is the common denominator that links inner and outer thought, East and West. As Whitehead says:

"There is an actual world because there is order in nature. If there were no order, there would be no world. Also since it is a world, we know that there is an order. The ordering and refining entity is a necessary element in the supernatural situation presented by the actual world."

T. Jefferson said that, when one looks at the creation with its ORDER, harmony, beauty and wonderful design, one cannot help perceiving a God behind it. The divine Will could be learned from observation itself. He wrote to his friend John Adams in 1823: "When we take a view of the universe, in its parts, general or particular, it is impossible for the human mind not to perceive and feel a conviction of DESIGN, consummate skill, and indefinite power in every atom of its composition. ... It is impossible, I say, for the human mind not to believe, that there is in all this, DESIGN, cause and effect, up to an ultimate cause, a Fabricator of all things from matter and motion, their Preserver and Regulator while permitted to exist in their present forms, and their regeneration

into new and other forms. We see, too, evident proofs of the necessity of a superintending power, to maintain the universe in its COURSE and ORDER. So irresistible are these evidences for the existence of an intelligent and powerful Agent, that, of the infinite members of men who have existed through time, they have believed in the hypothesis of an eternal Creator, rather than in a self-existent universe. .."311 (Emphasis added)

Religion and science find each other in the order of nature. W. Heisenberg expressed that values must be related to a central order and "if this central order should ever become extinguished, terrible things may happen to mankind, far more terrible even than concentration camps and atom bombs."312 The Chinese philosopher Wang Yang-ming (1472-1529) expressed the same: "If there is no order (lord), the ch'i (energy-matter) will simply run wild."313 Other eminent scholars, for example, Albert Einstein and Max Planck (1858-1947), agree with them.314

#### 114. **Creeds, Meditation and Prayer**

Whoever wishes to bolster up his subjective life with religious faith, can anchor it in a religion that suits him. There are many creeds to choose among. As most people need the support in life, it is rather recommended that each person turns to the religious practise that is close to his personality. Some mantra,

contemplation and prayer are essential in life. Our hearts require the imaginary flourishes, the poetic phrases, the sublime music and the “ah-ness” in all living. To be just rational and factual makes man poor.

What should be stressed is that worship must come second. First comes the self-realization. When the moving inward has taken place and the tranquil soul is attained, it does not matter whether one uses the one or the other expression, whether one believes in one or another God or whether one has faith in a samsara wheel or reincarnation or whether one attends one church or another. One develops a firm belief that all creeds are built on the same values and that every living being is precious and belongs to the same Whole. It is not a matter of being a believer, just a matter of being open to one's inner.

### 115. Symbols and Metaphors

Much can be said about the symbols found in religions. In order to find and maintain inner peace a “higher object” can be a great help. Symbols such as the cross of the Christian religion and the Buddha figure in Buddhism serve this purpose for millions of people. The totem pole serves the same purpose. Also more abstract symbols like the yin and yang in Chinese philosophy and the mandala in Buddhism can help man to maintain a well-balanced heart.

Indeed, for the man at peace with himself, anything can be a totem or an icon. He sees beauty and symmetry everywhere. As Meister Eckhart once said: "We ought to understand God equally in all things for God is equally in all things." The sunny morning brings fuel to the happy mind just as much as the gloomy evening does with its rain and mist. The screechy sound adds to the peace of mind as does the melodious song. The sour taste in the mouth and the rough sensation under the finger tips can produce the same effect. On the other hand, even the most pleasing melody nor the sunniest day will help when one's mind is upset. Even the most radiant day and the most perfect system smacks of hell when the heart is in an uproar and harmony is gone.<sup>315</sup> A stormy day and an imperfect social system can be lived as long as one has the consolation of genuine inner peace.

Generally, when the inside is in order, we find order and beauty in the outside, too. On the other hand, when the soul is in disorder, one tends to perceive chaos everywhere. A split mind is split and splits. It is symptomatic of our times, that much is said about chaos not least by existential philosophers. This indicates more the chaos of their minds than that of the world. The person in Balance rather sees order and harmony even when the world is out of joint -- and acts constructively.(Bra)

## 116. The Wholesome Feeling of Peace of Mind

The elevated state of mind is the prime clue revealing that a person has attained his Balance. It makes its presence felt in many ways. Not self-assertive and arrogant, he is one with himself, free to take things and circumstances as they come. In "Karain: A Memory" Joseph Conrad writes: "To him who does not come to teach or to rule, to him who asks for nothing and welcomes all things, words are spoken by the camp-fires, in the shared solitude of the sea, in riverside villages, in resting-places surrounded by forests--words are spoken that take no account of race or colour. One heart speaks – another listens; and the earth, the sea, the sky, the passing wind and the stirring leaf, -- they all listen also to the futile tale of the burden of life."316

Conrad depicts the sentiments of a person who has attained his peace of mind. He acts with kindness and spontaneity and places the other person in the centre, he listens first and speaks afterwards. On the other hand, it is an indication of someone who has not achieved his peace that he loves to teach and be the leader of the herd. This refers particularly to the person, whose heart is a closed circle and who does not exhibit openness toward others. The generous heart is the emblem of the mature person, who has accomplished his equilibrium and attained the clarity of his soul. He is happy "to sit down quietly before

whoever comes his way, to observe with interest, to respond and felicitate.”<sup>317</sup>

In the fifth century BC, Confucius said similarly: “The superior man is not absolutely for or against anything in the world. He supports only what is right.” The entire Confucian Middle Way illustrates the man who is attuned to the voice of his soul, the chün tzu 君子, (J. kunshi), "noble man", whose conduct is unselfish, just and kind. Another close parallel is found in the Bhagavad-Gita: “He who craves for nothing, who is clever and impartial, and has risen above all distractions, who renounces the feeling of doership in all undertakings--that devotee is dear to me.”<sup>318</sup>

### 117. Social Rules and Inner Life

It has been normal to connect ethical rules with religion and to afford them a sacred colouring. Hence, they have been regarded as conferred by God or Heaven. The threat of the forces of doom and gloom or a lower reincarnation have helped to make people try to live a decent life. The best thing would be if people would continue to anchor their behaviour in devout beliefs and look forward to unending punishment for acting badly. Once the Eternal is denied, the reason for sin is gone and once the sense of sin is gone, only shame remains. Sin is deviation from the Will and guilt is the residue of sin. The denial

of sin and moral guilt by modern materialism has made man aware of only social guilt and shame.

As the sense of the sacred is lost, moral rules have become cultural constructs. A society moves forward, and the mores change accordingly. Most rules of deportment reflect man's attempts to regularize the flux of change. For example, most traffic regulations today reflect the economic situation, created together with the motor-car, and how do you connect driving on the wrong side on the road with God or Heaven? Before the motor-car, they did not exist, and when the motor-car vanishes, they will also vanish. They are practical and technical, and set up in accord with common sense and social, political and economic factors and as such in line with divine compassion.

Ethical rules have traditionally been central in religious life. In China it was Heaven's Tao that conferred the practice of rites and rituals and in Greece it was Destiny that directed nature and life. Religious notions were the backbone of justice. The close relationship between the supernatural and the natural has also been evident in western law. Early law was sacred. Today, however, the law has become secular and the norms are no longer sacred, but ordained as society demands.

Now, morality is designed for a particular society; it is public and devised so that people can live together. Individuality is private, and it lends quality and colour

to otherwise cold and impersonal laws. All wordly doings can be endowed with compassion and be regarded as “rites” or “rituals” as in Confucian thought.

## 118. **Affluence and Poverty**

Freedom is only half when other-determined. Without interior guidance, exterior liberty remains incomplete. The same applies to wealth. The advanced West has brought about unimaginable material affluence, yet the people are as unhappy as ever. Mortals are generated who have more than they need but are embattled against themselves. This proves that happiness is not proportional to wealth. The suicide statistics affirm that there are rather more suicides than earlier when our societies were poor and most people were destitute. It is our present task to create inner freedom as successfully as we have created outer freedom. Once inner freedom is substantiated as much as outer freedom, destructive emotions are eliminated and vanish.

True liberty is spiritual and attained by practice and rooted in the deepest inner of the soul. Worldly freedom, however civilized, is only partial as long as the psychic side is neglected. N. Berdyaev (1874-1948) says that the "completely socialized and rationalized man may be entirely impersonal; he may be a slave and not notice that he is."<sup>319</sup> The free man

does not desire to be a slave, neither a master, and his freedom he desires for all others.

Even an imperfect outside system can be endured as long as one has the consolation of the inward joy. This attitude can certainly be accused of being escapism, and religions have been labelled the “opiate for the masses”, when people accept unrighteous political frameworks and do nothing. Nonetheless, religion made life tolerable for poor people through thousands of years.

It is easily noted in history that there were not many alternatives for the poor and the weak. They either made the best out of their conditions of existence – or died. They had no way to overthrow the system, and when they dared, in final desperation, it mostly ended in death and blood-bath. The “revolts” are many in history, the “revolutions” are few. Each successful revolution came in the wake of hundreds of unsuccessful revolts. The destitute could put up with poverty while finding comfort in religion. Still, they were perhaps happier than the privileged few who lived above, better fed and better clothed.

## 119. **Ancient Roots**

Just as each individual and each social group need to develop and cultivate values, each land must allow bygones to become part of what is and what will be.

Culture must be true to its essence in history, religion and art or be stifled in a material impasse, a risk that we are facing today - East and West. Continuity must exist side by side with transformation.

In its widest perspective a culture encompasses both inward and outward factors of the lives of a group. It is a comprehensive network of tradition, convention, ritual and practice. One can speak of more other-determined cultures and more inner-determined cultures. The many-faceted Indian culture has the emphasis on subjective illumination, while the modern western traditions has turned to scientific discoveries and mechanical inventions. Until medieval times Europe, too, evinced inwardness and subjectivity. As in India there were two worlds, the world as presented to the senses, and then the absolute other world that was not directly accessible because the sensory world was "veiling" it off. In India, from the early Upanishads era (between 8th and 5th centuries BC) the balanced view of reality has been intact until this day while the West has gradually changed to an unbalanced material world.

Traditional China perhaps manifested the most continuous culture that the world has seen. It matched interiority and exteriority and strove for the Mean in things.<sup>320</sup> Contentment and moderation lay at the very heart of this traditional philosophy. These and other virtues have often been considered a strait

jacket but they were in fact the ethical cement that glued people and society together.

The entire Far East, China first and then Korea, Japan, Vietnam and Mongolia formed one civilization that was Confucian, Taoist, Buddhist or Shintoist. In spite of variety they formed a unity with China in the centre. If India and Hinduism are added, we have an eastern sphere which has many components in common. Over this immense area the irrational goes hand in hand with the rational. The question is whether China and the entire East does not present the way of life that is spiritually close to what is ideal. Today Japan seems to have become an outer Mammon culture along western lines and China and India seem to push in the same direction. However, once one scratches the surface, one will detect that the old culture is still alive, China and Japan more this-worldly and India more other-worldly.

Today we are in the happy position that all cultures form a cohesive mosaic. We can learn from them as they can learn from us. Humility demands that fundamentalism is discarded and that truth is accepted in different shapes and in a richer world. In the East we find intuition and contemplation while intellect and rational thought in the West.

## 120. **The Global View**

Until the present day people have lived in “provincial” realities, so it was natural to hold provincial views of the world. As they saw everything locally, they also perceived religion in a narrow, parochial light. Now the globe has irrevocably become world-wide in scope, and people have across the board begun to think in terms of a single humanity. Borders have become obsolete with modern communications. It was natural to regard religion and philosophy on a regional basis when the world was divided in feudal portions which competed with each other. Today, however, when the world has become one entity and is gradually approaching political unity, man is justified in striving towards a unified awareness of sacred values. Unfortunately the task is not so simple as it seems natural. Learning reaches out across the globe; today there is little regional scientific thought. This is plain and obvious to all. By contrast, religions and religious institutions are conservative and the unity of religious imagination does not shine distinctly even for spirited people.

A common denominator is required to carry out this task of threading all religions like pearls on a string. This string of beads could be the common scintilla of divine light that is inherent in all faiths and beliefs. This may sound optimistic, but if all religions acknowledged that they are all built on the same divine spirit, they would find themselves on common ground, being parts of the whole<sup>321</sup> and manifestations of the religion of the world.<sup>322</sup> All

myths could be regarded as allegories of the same truth emanating from one and the same inner ocean of the universal soul. Man's empathetic intuition would be the warp and woof of to world-wide ecumenicalism.

This does not need to concern only religion. A NEW world without the evils of colour, race, class, nationalism and other isms is also the goal! (bra)

## **121. Quality and the Eternal**

Quality is a manifestation of the Eternal in this world. Whatever has quality possesses a streak of the Eternal. Give something quality, and art is produced. See any piece of art which survives over many centuries, and you know that it possesses something timeless. It walks the line between temporality and eternity and has stood the test of time. This can be sensed in a painting, a book, a composition, a drama, a movie and otherwise. Surely everyone agrees when he sees Mona Lisa that it possesses some special feature that makes it the main attraction of the Louvre in Paris. The true sign of a good book is that it is read generations after it was first published. Most books are shelved within ten years of their publication. The same applies to movies. One can enjoy a movie once, but when one enjoys it again a decade later, one knows that it is first-class. Why are most of Chaplin's movies shown again and again? Surely because they

have the special quality required to make them last. As Chaplin said himself: "I worked on them". Products of quality are usually worked on hard. Unfortunately, however, this is often not enough. Time is a stern judge. It wipes out rubbish and only the best slips through its sieve. Perhaps this is why we can usually trust what remains from earlier centuries. Only a sharp eye discerns quality; many reviewers should be happy that the general public is so forgetful.

We can differentiate between inner and outer qualities. The latter are measurable while the former are not. The physical world can be measured and weighed and its constituents can be counted and listed and put under some microscope. They are outer qualities. The inner qualities are not so manageable and measurable. A tune cannot be analyzed as regards parts without losing the quality of its whole. A tightrope walker cannot deliberate his act without losing his balance.

Why does everyone like a winner? In sports the winner receives the laurel and recognition. As for the art of acting, one senses that one actor outshines another. The Japanese use the term yûgen, "Mysterious quality", to express this. When a Noh actor has attained the yûgen excellence, it means he possesses the sublime perfection that is beyond comprehension. When a Japanese is asked what yûgen means, he answers, "Yûgen is beauty and elegance." There is no preciser way to express the

experience; it must be felt individually by each spectator.

## 122. Quality and Goodness323

Quality and Goodness overlap. Quality usually shows Goodness, and vice versa. Goodness, however, stretches further. Goodness is the signum of the person who has achieved his mental equanimity. Who is not touched by the good deed? The great sign of people who live the inner-directed life is righteous acts - at the right time. True goodness is characterized by spontaneity; it has the personal touch that convinces. Official deeds generally have the same effect but may not always show true altruism. Take a glance at the well-meant assistance performed by international organizations to poor nations. The projects are necessary but often lack the grace of empathy and spontaneity. Often superiority and righteousness are more commonplace than humility.

Why does true goodness move us, even to tears? There must be something in us that relates to such situations, something emotive and tender that emanates goodness. As is known, this aspect of our spiritual life is much exploited in literature, drama and film, and has the same effect on every continent, on both men and women. Goodness is also mentioned in all philosophy as the first among the virtues, heavenly

or god-given. When the term love is used, usually it is goodness that is referred to. In Greek thought goodness was the first virtue, the compelling force of all creation. In Chinese ideology, jen, usually translated as “goodness” or “benevolence”, is also the highest virtue encompassing all other virtues. It is man’s central and innate virtue. Confucius asserts that it is the thread that runs through all and finds expression in rites and ceremonial life. His grandson Tzu-ssu (BC ca 390-305) says, “Goodness and wisdom (chih) are spiritual virtues (te) inherent in man and are the bridge (tao) bringing together the outer and the inner.”<sup>324</sup> Jen was so much in the mid-point of the later Neo-Confucian teaching that it was called “jen metaphysics”, close to the love gospel of the Christian teaching. Courage was also often counted as a Chinese virtue, and wisdom, goodness and courage were considered specific male qualities.

Mencius proved that jen, “goodness”, is inborn in man: Anyone witnessing a child about to fall into a well is instinctively terrified and wishes to save the child. Altruism comes from the heart, is spontaneous and without calculation of gain. In China from Mencius onwards there were innumerable discussions as to whether human nature (hsing) was “good” or “bad”. According to Mencius man was fundamentally “good” and to Hsün Tzu man was basically “bad.” Confucius himself steered a middle course, and it is logical that he would regard man as both good and bad. His Golden Rule with its principle of reciprocity said that

"What I do not wish others to do to me, I also wish not to do unto others." It was probably the first Golden Rule! This ethical rule is found in religions and philosophies from his time onwards. Man has his kindness which emanates from his inmost self. Light and dark vie however in his nature. The bad inclinations reflect his mundane self. It is important to sublimate them and to nourish the good desires.

In Greek thought, the true and the beautiful always enhance goodness. Like a clover leaf they display the Eternal in the world. Manifestations of beauty and grace contain truth and goodness. This is just as true East and West. With all three of them we enter the sacred ultimate reality, and witness the blessedness of divine life. Without one of them the clover leaf exhibits neither Eternity nor Heaven. To enjoy the clover leaf, however, we need the knowledge that only self-observation, introspection, calm and poise can offer. According to Plato, goodness bestows beauty to the soul, heart and mind and lends richness and transcendental meaning to existence.

Hand in hand with goodness goes righteousness. If goodness is the inner side of man, righteousness is the outer. Goodness finds its natural expression in right acts. Social norms should reflect both spiritual inspiration and rational reflection. In Confucian thinking, jen, goodness, and i, righteousness, mostly combine with li, ritual life, and chih, wisdom: outer and

inner life in four terms. Inner life comes first, outer life follows.

### 123. **All in the Eyes**

The eyes are the centre of a person, his seeing and knowing the world. They are the balancing region of the psyche, not merely of feelings and senses, but also of moral knowledge and learning. They can look into the immensity of the galaxies, and into the immeasurable soul. As much as we have extraspective eyes, we have introspective eyes. The mental eyes can penetrate as far into the soul as the physical eyes into the cosmos. In the end, the same eyes gaze in both directions. Our happiness demands that we travel inwards to the same extent that we travel outwards.

We should remember that “the light of the body is the eye”. Further that “when your eye is sound, your whole body is filled with light; but when it is diseased your body too is all darkness” and that “when thine eye is single, thy body is also full of light, but when “thine eye” is evil, the body is full of darkness” (Luke 11: 34).<sup>325</sup>

The eyes evince the light, that illuminates man's entire existence. This light can, however, be neglected and turn into darkness. Christ indicates a central existential truth often repressed and forgotten

in the labyrinth of supernatural concepts and constructs when he states that, for everything to shine, we must have sound eyes. We shall go through life illuminated by a light shining inwards - and outwards. Thus it is said that "a kind man is recognised by his shining eyes." Shakespeare expressed likewise with much lucidity that all is in the eyes.

By journeying inwards one recognizes the existence of the lucid stream of consciousness that is life itself. Just as when one looks into the foliage of a tree and into a blue sky, one pierces into the multicoloured world of the soul. One does not need to close the eyes; rather leave the eyes open, and let them roll around and zero in on that central point which sees nothing particular outwards but has its way of movement inwards.

As a candle which stands on a clean table casts no shadows, this light shines through the heart obliterating whatever disturbances, transforming darkness into light. It establishes the immediacy of feeling leading outwards into the finite world and inwards into the infinite Eternal. "The good and simple and kind have these qualities in their eyes and they are not hidden," says Marcus Aurelius in his Meditationes.

The technique lies in directing the eyes. The eyes are placed on the line leading from the essences within to the phenomena without, viewing both inwards and

outwards. They exist in the middle of the human psyche and they mirror the soul as they reflect human behaviour. That they “see” is not the most essential part; a blind person can experience the same miracle with his “eyes”. In the case of a blind person the concentration of the ego is as much on this life line as in the case of a “seeing” person. Remember, you “see” also in your dreams and that "it is only your heart that sees the truth."326

The eyes decide, accordingly, whether one lives conditionally or unconditionally. All life is contingent and dependent upon how circumstances evolve. Once the transcendent vistas of man has become part of his tapestry of life, there will also be an unconditional component in each decision. In most situations the conditional part is unavoidable. We have the freedom of choice to drive on the right side of the road and within definite speed limits - and live longer. When it comes to the genuine existential situations, which concern life and death, however, inward light is called for. An important decision requires inner certainty pro or contra. This issue can be incomprehensible for people who do not seek transcendent guidance. For anyone who abides in a living creed, it represents no wonder. It is close to the Taoist's "action through non-action". When inspiration is permitted partnership in a decision, it often feels as if no decision is taken. When the time is ripe, the signal comes, one moves forth, and everything falls into place.

## 124. **The Goal: to be Poised and Balanced**

The ideal is to be poised. When we feel at one with things, introverted and extraverted at the same time, we are on the rim between the eternal and temporal, outside time and space, the temporal in the eternal and the eternal in the temporal. In its purity and clarity it is even a non-thinking uncommittedness. It is where the Eternal signals the right way at the right time. Inner knowledge, demonstrably, does not usually fit into earthly cause-effect patterns, because it springs from, it seems, nowhere, having no connection with cognition. It is singular reality, belonging to each person individually. One person's intuitions and insights never equal another person's.

The designs of the soul are as definite and full of meaning and significance as the spatio-temporal order of the outer world of appearances. They are on another level, outside our criteria of practical thinking and free from the impediments of the other-directed existence. It almost seems as if contingency was at work as much as necessity in this world. In the end, however, though inexplicable, they fit into the greater design of a person's cycle of life. Immediate thoughts, timeless visions, opportunities and coincidences spring up when his mind turns inward and comes to rest. It is his duty to grasp them when the Will presents them! The science of life consists in seizing

the chances as they present themselves. They communicate themselves in their own way and one is mysteriously aware of them.

We should strive for "a world-view in which science and religion are partners, not rivals."<sup>327</sup>

## 125. **Illness and Suffering**

Illness and suffering are also unavoidable parts of man's contract with life. They go together with death and all living and being are affected equally. Plants, animals and man share the same lot and we can only attempt to ameliorate our lives - but in the end accept them. This also concerns old age and growing weakness leading unavoidably to the end. This may seem harsh, not least for those who are troubled the most - those who go through long periods of affliction, who are handicapped and suffer in other ways. It is no real comfort that all creation coexists under the same fate.

Alas, looking in the mirror, seeing the wrinkles, feeling the arthritis, one becomes aware that there is no way to hold back the clock. Time is also part of creation. It is no pleasure in becoming aware of added years; with inner time balancing outer time one can confront it more resolutely than by merely living a routinized existence.

An animal suffers as much and runs the risk of being eaten and plants deteriorate soon after they have bloomed. All creation lives under the same Heaven and its inscrutable laws and as terrestrial existents we can only enjoy the good moments when we flower momentarily on our way from the Eternal to the Eternal - like any plant or animal. We can be brave and stoic or take refuge in religion but we must accept the inevitable whether in ill or good health - in the perspective of eternity.

## 126. **Death**

At the end of the day, death is as natural as birth. Birth and death are the great balance of life. Birth is the arrival and death the departure. Death is an inescapable part of existence and should not be ignored or suppressed from consciousness. It is homecoming. People confront the reality of death every day in the news and they should not regard it as just an earthly occurrence but place it in a broad perspective of eternity. It should serve as a remembrance of where everyone ends up. Not just in a grave six feet down or as ashes in an urn in a vault or spread in a memorial church yard. This is death on the temporal side. Man has infinity on both sides of this instant of terrestrial existence. Life is only the coming and going on the great ocean of eternity. As one arrives through the tunnel of birth, one leaves

through the tunnel of death. One should not see oneself as beginning in nothing and ending in nothing.

Confronting death, one should rather think of oneself as emerging from a rich infinity and returning to an equally rich infinity. One should learn to live mindful of this longer extension. "We die only once - and for such a long time," writes T. S. Eliot. There is no end to death. Rational philosophy is of little help. Religion might rather come to one's assistance. One should not see oneself as just burning for a short while and then ceasing to exist. One should rather regard the world as a bridge from the one side of infinity to the other - where all existence begins and ends. One should not just be absorbed in a finite physical universe of temporary forms. This has become the life style of numberless people who see nothing but the cleft and neither of the panoramas that stretch before and after. While engrossed in daily activities, one must always remember that time is identical with eternity, always sub specie aeternitatis! As Jakob Böhme writes,

"He to whom time is the same as eternity  
And eternity the same as time  
Is free from all contention."<sup>328</sup>

Or as Nicolas of Cusa says,

"All temporal succession coincides in one and the same Eternal Now. So there is nothing past or future."  
"All is present in everything."

Or as Plotinos says,

"There is all one day,  
Series has no place;  
No yesterday and no tomorrow."329

Or as Lao Tzu concludes wisely and simply, "All going is returning," or as his follower Chuang Tzu asks matter-of-factly, "If life and death are companions, what have I to be anxious about? All Creation is one!"330

Life is long if we see it stretching endlessly backwards and forwards - and these views enrich it.

For a pessimistic view, on the other hand, one can listen to Schopenhauer who compares life and death to "riding a raft through turbulent rapids, struggling to avoid every shoal and rock, only to reach an escarpment where one is hurled down to eternal nothingness."331 This is the black view expressed by a modern man that contrasts with the hopeful outlook expressed in earlier ages and traditions.

127. **AMEN**

A line has a beginning and an end. It is man's duty to allow life to run the line in the most authentic way from birth to death, and to allow it to be dictated from within. Then the line will perhaps obtain the form of a circle. Birth and death will coexist and the totality, for which people are programmed individually, the totality of the occasion and the totality of the entire duration of life, will be acted out. If this is human destiny, well, let it be destiny, born from the essence beyond space and time. There are programmes for everyone, shaped and formed by the Eternal.

The end is the end. Let us finish with an Amen directed towards the Eternal. In the form of divine wisdom the Eternal streams in, steers and directs. If we only forget our modern pride, each and everyone will see that all is willed from that side – the Will that issues from the Eternal. This relates to each existence as much as it does to the Creation in its totality. From somewhere inside the grand Cosmos comes the force that directs the celestial spheres and from somewhere beyond comes the power that steers a single person, and from within comes the light that makes each leaf shape into a definite pattern.

Let us sing a song of glory to this Divine Will and submit to it with the mind's eye in its direction and feel the exhilaration of the existence that is attuned to the All within the amazing Whole. Amen!

Part II

## **Oneness in Scriptures East and West, Select Record**

From the outset one must note that there is a religious divide between East and West. When reading the following excerpts from the main sources of spiritual thought this becomes evident. The oneness in the West can be described as anthropomorphic with God as the Creator of the Whole, and the Oneness of the East as anthropathic when various concepts are used for the oneness of reality. The great difference is that, the western God is intimately linked to a personification, a godhead with human traits, a divine creator, while an anthropathic concept is an impersonal power that stands for the "must" and the "ought" of the great order. In either case reality is sacred.

Today our world is in a dire need of a one-world spirituality of what is felt inwards and what is known outwards, the one balancing the other. The great partnership of East and West is the vision of all things' balance. A cross-cultural exchange of ideas between East and West, unprecedented in the history of human thought, could take place, as the traditions are re-evaluated.<sup>332</sup> The absolute God concepts of the West could combine with the open God concepts of the East and create the godly field in which every soul finds Balance and Happiness could be created. Eastern wisdom would be paired with western wisdom

and give impetus to new universal thinking. Together they might teach mankind to move with and not against nature. Human beings would finish being "professionals without spirit" and "spiritual paupers in the midst of material affluence."<sup>333</sup> They would realize that "Great knowledge sees all in One and that small knowledge breaks down into the many"<sup>334</sup> and that "in the knowledge of what is other than myself am I able to rise to the knowledge of my own existence."<sup>335</sup>

### **Excerpts from scriptures East and West:**

#### I. Upanishads (India, 10th? - 5th? century, BC)

A.

Though the Infinite One is without colour,  
He colours the entire universe;  
Though immortal,  
He is born, lives and dies.  
That One is all that was, is, and will be  
Yet He is always the same."

He is the Supreme, Unchanging Absolute

He becomes the fire, the sun,  
the wind, the moon;  
He becomes the starry heavens,  
The vast waters, giving life to all.

He becomes the woman, the man  
The youth and the maiden too;  
He becomes the old fellow  
Tottering on his staff;  
He becomes every face  
Looking in every direction.

He becomes the blue butterfly,  
The green parrot with red eyes;  
He becomes lightning, the seasons,  
The endless seas.

Without birth or death,  
Beyond all time and space,  
He is the One from whom  
Every world is born.<sup>336</sup>

B.

The Lord of all,  
The knower of all  
The beginning and end of all –  
That Self dwells in every human heart. Look out – it's  
gone.  
Look in – it's gone.  
It cannot be remembered,  
It cannot be forgotten.  
It cannot be grasped by any possible means.  
It is beyond all limits and bounds.  
It is pure oneness

where nothing else can exist.

To know it, you must become it!

It is the final resting place of all activity,  
peaceful and unchanging,  
the ultimate good,  
one without a second.

It is the supreme Self.

It, above all else, should be known.<sup>337</sup>

2. Bhagavad-Gita (Song of the Lord), (India, 5th?  
century, BC)

Divine manifestations

Lord Krishna:

I am the source of everything,  
and all worlds come out of Me;  
knowing this, the wise one honours me  
in the cave of their hearts.

To those of unswerving devotion  
who worship me with love,  
I give the boon of discrimination  
by which they come to me.

Dwelling within  
as pure consciousness  
I destroy the darkness born of ignorance

with the shining lamp of true knowledge.

I am the Supreme Self  
dwelling in the hearts of all creatures;  
they are born in me, sustained by me,  
and in the end, return to me.

Listen Arjuna, I can only tell you of  
my most prominent forms;  
for my divine power  
is endless in extent

Of sun gods, I am Vishnu,  
of lights, the radiant sun;  
I am chief among the wind gods  
the moon in the starry sky.

Among rituals, I am the chanting of sacred names;  
among gods, I am Indra, king of Heaven;  
among sense organs, I am the mind,  
and the pure intelligence of all beings.

I am the glorious Shiva among gods of destruction,  
Lord of Wealth among the keepers of fortune;  
I am the pure flame among the fire gods,  
the great Meru among mountain peaks.

O, Arjuna, know me as instructor of gods,  
chief of heavenly priests;  
of generals I am Skanda, god of war,  
of bodies of water, I am the ocean.

Among great Sages, I am Brighu,  
among words, I am the eternal sound OM;  
of sacrifices, I am the repetition of God's Name,  
of all that is immovable, I am the Himalayas. ....338

3. LAO TZU, Tao Te Ching (China, 6th-5th century BC)

That which can be called the Tao  
is not the Eternal Tao  
That which can be called the Name  
is not the Eternal Name

Tao is both Named and Nameless  
As Nameless, it is  
the root of Heaven and Earth  
As named, it is  
the Mother of all things

A mind ever free of its own process  
beholds the true miracle of Tao  
A mind ever lost in its own process  
sees only the forms of this world

Tao and this world seem different,  
but in truth they are one and the same  
The only difference is what we call them.

How deep and mysterious this unity is  
How profound, how great!

It is the truth beyond the truth,  
the mystery beyond the mind  
It is the path to all wonder,  
the gate to the ecstatic nature of everything!

—— Tao Te Ching

Look at it and do not see it:  
We call it invisible.'  
Listen to it and do not hear it:  
We call it inaudible.  
Touch it and do not feel it:  
We call it subtle ...

Infinite and boundless, it cannot be named.  
It belongs to the realm of no beings.  
It may be called the shape of no-shape,  
It may be called the form of no-form.

Vague and obscure!  
Meet it, yet you cannot see its head.  
Follow it, yet you cannot see its back.339

—— Tao Te Ching

Something formless, complete in itself  
Time before Heaven and Earth  
Tranquil, vast, standing alone, unchanging  
It provides for all things yet cannot be exhausted  
It is the Mother of the Universe  
I do not know its name

so I call it "Tao"  
Forced to name it further  
I call it  
"Greater than the Greatest"  
"The End of all Endings"  
I call it  
"That which is Beyond the Beyond"  
"That to which All Things Return"<sup>340</sup>

\_\_\_\_ Tao Te Ching

Being and Non-Being produce one another  
Hard and easy complete one another,  
Long and short are relative to one another  
High and low are dependent on one another,  
Tones and voice harmonize with one another,  
First and last succeed one another.<sup>341</sup>

\_\_\_\_ Tao Te Ching

Cultivate simplicity  
Embrace your original nature  
Cut away selfishness  
Have few desires<sup>342</sup>

4. Chuang Tzu, The Inner Law (23. 8), 4th century  
BC)

He whose law is within himself  
Walks in hiddenness

His acts are not influenced  
By approval or disapproval.  
He whose law is outside himself  
Directs his will to what is  
Beyond his control  
And seeks  
To extend his power  
Over objects

He who walks in hiddenness  
Has light to guide him  
In all his acts  
He who seeks to extend his control  
Is nothing but an operator.  
While he thinks he is  
Surpassing others,  
Others see him merely  
Straining, stretching,  
To stand on tiptoe.

When he tries to extend his power  
Over objects,  
Those objects gain control  
of him.

**H**e who is controlled by objects  
loses possession of his self:  
If he no longer values himself,  
How can he value others?  
If he no longer value others,  
He is abandoned.

He has nothing left!

There is no deadlier weapon than the will!  
The sharpest sword  
Is not equal to it!  
There is no robber so dangerous  
As Nature (Yang and Yin).  
Yet it is not nature  
That does the damage:  
It is man's own will! 343

----- Chuang Tzu, Great Knowledge

Great knowledge sees all in one.  
Small knowledge breaks down into the many.

When the body sleeps, the soul is enfolded in One.  
When the body wakes, the openings begin to  
function.

They resound with every encounter  
With all varied business of life, the strivings of the  
heart;

Men are blocked, perplexed, lost in doubt.

Little fears eat away their peace of heart.

Great fears swallow them whole.

Arrows shoot at a target: hit and miss, right and  
wrong.

That is what men call judgment, decision.

Their pronouncements are as final  
as treatises between emperors.

O, they make their point!  
Yet their arguments fall faster and feabler  
Than dead leaves in autumn and winter.  
Their talks flow out like piss,  
never to be recovered.  
They stand at last, blocked, bound and gagged,  
Choked up like old drain pipes.  
The mind fails. It shall not see light again.

Pleasure and rage  
Sadness and joy  
Hopes and regrets  
Change and stability  
Weakness and decision  
Impatience and sloth:  
All are sounds from the same flute,  
All mushrooms from the same wet mould.  
Day and night follow one another and come upon us  
Without our seeing how they sprout.

---

If there were no "that"  
There would be no "this."  
If there were no "this"  
There would be nothing for all these winds to play on.  
So far can we go.  
But how shall we understand  
What brings it about?

One may well suppose the True Governor  
To be behind it all. That such a Power works  
I can believe. I cannot see his form.<sup>344</sup>

## 5. Chu Hsi, in Reflections on Things at Hand

The essence of Tao is an all-encompassing wholeness, which contains everything, and which is contained in everything and is such of itself. There cannot be even the fineness of a hair in differentiating the fine and the coarse, the root and tip, the secondary and the primary, the inner and the outer. No matter how meticulous, orderly, detailed or precise, nothing will ever harm its wholeness.

## 6. From the Lotus Sutra

I look upon all things  
as being universally equal  
I have no mind to favour this nor that,  
to love one or hate another.  
I am without greed or attachment  
and without limitation or hindrance.  
At all times, for all things  
I preach the Law equally,  
as I would for a single person  
I bring fullness and satisfaction ...

Pursue not the outer entanglements,  
Dwell not in the Inner Void;  
Be serene in the oneness of things,  
And dualism vanishes by itself.---

As long as you tarry in dualism  
How can you realize oneness?---  
The two exist because of the One,  
But hold not even to this One;  
When a mind is not dlsturbed,  
The ten thousand things offer no offence.---  
One in All,  
All in One -  
If only this were realized,  
No more worry about your not being perfect.345

## 7. Seneca (c. BC 4-65 AD)

What is God? –

The Mind of the universe.

what is He? –

All that you see, and all that you don't see

Guide and guardian of the universe;

Soul and spirit of the world;

Builder and master of so great a work –

to Him all names belong.

Would you call Him Destiny?

You will not err:

Cause of causes, on Him all depends.

Had you rather say Providence?

This will be all rlight:

By His plan the world is watched over

insuring that it goes safely through its motions

Or Nature?

This title does him no wrong:  
Of Him all things are born, and in him all things live.  
Or Universe?

You are not mistaken:  
He is all that we see,  
wholly present in every part,  
sustaining this entire creation.<sup>346</sup>

### 8. Marcus Aurelius (121-180)

Remember that it is the Hidden Power within us that pulls the strings; there lies the guiding force, there is the life, there, one might say, is the man himself. Never think of yourself as a mere body with its various appendages. The body is like the axe of a carpenter: dare we think the axe to be the carpenter himself? 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.<sup>347</sup>

Honour the highest thing in the Universe; it is the power on which all things depend; it is the light by which all of life is guided. Honour the highest within yourself; for it too is the power on which all things depend, and the light by which all life is guided.

DIG WITHIN. Within is the wellspring of Good; and it is always ready to bubble up, IF YOU JUST DIG! ... Waste no more time about great souls and how they

should be. Become one yourself! (Emphasis added)<sup>348</sup> (Emphasis added)

9. St Augustine (Meditationes) (354-430)

“Recognise in yourself something within, within yourself. Leave aside the external things (relinque foris et vestem tuam et carnem tuam); descend into yourself; go to that hidden apartment, your soul! If you are far from your own self, how can you draw near to God? Not in the body, but in the mind was man made in the image of God. In his likeness let us seek God; in his own image recognise the Creator.” (Also quoted above)

10. Jalaluddin Rumi (Sufi, 1207-1273)

I know nothing of two worlds  
all I know is the One  
I seek only One,  
I know only One,  
I find only One  
and I sing of only One.  
I am so drunk with the wine of the Beloved  
that both worlds have slipped from my reach.  
Now I have no business here,  
Save to reach for the cup of my Beloved.<sup>349</sup>

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Flowers every night  
blossom in the sky;  
Peace in the Infinite;

At peace am I.

11. Meister Eckhart (1260-1328)

(1)

We ought to understand God equally in all things  
for God is equally in all things.

All beings love one another  
All creatures are interdependent.

-----

(2)

The seed of God is in all of us

Now

the seed of a pear tree  
grows into a pear tree  
and a hazel seed  
grows into a hazel tree

a seed of God  
grows into  
God.

-----

(3)

This I know.

That the only way to live  
is like the rose

which lives  
without a why.

-----

(4)

What is life?

Life is a kind of boiling over  
in which a thing wells up within itself,  
floods itself and overflows  
pouring itself into all of its parts  
until finally  
it spills over  
boiling and overflowing  
into something eternal as well.

-----

(5)

My soul is as young as the day it was created  
Yes, and much younger!  
In fact, I am younger today than I was yesterday,  
and if I am not younger tomorrow than I am today,  
I would be ashamed of myself.  
People who dwell in God dwell in the eternal now.  
There, people can never grow old.  
There, everything is present and everything is new.

-----

(6)

There  
where clinging to things ends  
is where God begins to be.

If a cask is to contain wine,  
you must first pour out the water

the cask must be bare and empty

Therefore,  
if you wish to receive divine joy and God  
first pour out your clinging to things.

Everything that is to receive  
must and ought to be  
empty.

It is a delusion to think  
that we can obtain more of God  
by contemplation  
or by pious devotions  
or by religious retreats

than  
by being at the fireplace  
or by working in the stable.

-----

Spiritually  
is not to be learned  
by flight from the world,  
by turning away from things,  
or by turning solitary and going apart from the world.  
Rather,  
we must learn an inner solitude  
wherever or with whomsoever we may be.  
We must learn to penetrate things  
and find things there.

-----

God's ground is my ground  
and my ground is God's ground.

Here I live on my own  
as God lives on his own.

All our works  
should work out of this most ground  
without a why or a wherefore.

Then,  
God and the soul  
do one work together  
eternally  
and very fruitfully.

Then,  
all that this person works  
God works.

And just as I can do almost nothing without God'  
so too God can accomplish nothing  
apart from me.<sup>350</sup>

## 12. John Ruysbroeck (1294-1381)

The grace of God ... is an inward thrust and urge of the Holy Ghost, driving forward our spirit from within and exciting it toward all virtues. This grace flows from within, and not from without. ... His inward thrust or working within us, be it natural or supernatural, is nearer to us and more intimate to us, than our own working is. ... God works in us from within outwards,

but all creatures work from outwards inwards. ... Thus all the gifts of God, and the voice of God, come from within, in the unity of our spirit, and not from without.

...351

### 13. Blaise Pascal (1632-1662)

I see nothing but infinities on all sides, enclosing me like an atom, or a shadow which lasts only for a moment and does not return. All I know is that I must shortly die but what I know least about is death itself, which I cannot avoid. In the same way that I do not know where I came from, neither do I know where I am going. ...

God of Abraham, God of Isaac, God of Jacob,  
Not the God of philosophers and scholars.  
Absolute Certainty: Beyond reason. Joy. Peace.  
Forgetfulness of the world and everything but God.  
The world has not known thee, but I have known thee.  
Joy! joy! joy! tears of joy!<sup>352</sup>

### 14. Baruch Spinoza (1632-1677), Jewish philosopher.

[The human mind] teaches us that we share in the divine nature, and that we share the more, the more perfect our actions are, and the more we understand God. This doctrine, therefore, besides giving us true peace of mind, also teaches us where our greatest happiness or blessedness lies: in the knowledge of God, by which we are led to do only those things that

love and piety advise. From this we clearly understand how far astray from the true estimation of virtue are those who expect to be honoured by God with the greatest rewards for their virtue and good deeds, as if these were the greatest servitude – as if virtue and the service of God were not happiness itself and the greatest freedom.<sup>353</sup>

15. Swami Muktananda (India, 1908-1982)

God dwells as fully in you as in the highest heavens. ... The universe within is superior to that without. ... Sages have spent their whole lives trying to behold the scintillating divine spark that lies within the heart. ... O soul of man! What joy could beckon you in the external world while such an infinite treasure of marvels lies within? ... As the magnificent radiance sparkles in meditation, ... you will see the whole world as radiant. ... Sweet, divine music will ring in your ears. ... and you will be transported with immense delight. ... Your world will quiver with beauty, joy and love. ... Do not give up your worldly life, ... rushing around in search of God in the four directions. ... God belongs to you all. If you call Him with love, ... He will reveal Himself to you. He will grant a vision of the divine light of His love. Then you will know what that you are an embodiment of bliss. ... .<sup>354</sup>

Appendix: Chuang Tzu

Among the great world philosophers one finds the Chinese Chuang Tzu and his master Lao Tzu (no dates, fourth and sixth century, respectively). If Lao Tzu is the great progenitor of the Tao thought and in his own class with the work Tao Tê Ching, "The Book about the Way and the Virtue", Chuang Tzu is the great follower who in the work The Chuang Tzu expands his master's gospel in an ever richer mosaic. The two works must be considered pearls in the world literature and especially Lao Tzu's work finds new translations constantly. Chuang Tzu's work is longer and has not caught the interest of the world to the same extent. The Chuang Tzu is however is a pearl in world literature in its own sense; it is great prose while Lao Tzu represents great poetry.

The Way of the Tao is the great contribution of the early Chinese to the world of man. The Way (Tao) is there above things, even Heaven and Earth, corresponding to the Destiny in Greek thought. It is the Balance that does nothing in the way that everything is done. It is unnameable, as Lao Tzu says at the beginning of the Tao Tê Ching, an absolute, from which all cosmos springs automatically and returns as automatically. The world, man and his society are as much part of this natural process as the Universe and the All. It is unexplainable and need not be explained, just be lived. "Let life be a floating and death a resting. Avoid forethought and planning ahead... Do not shine; In all your sincerity think of nothing as definite. ... Being uncommitted and

tranquil, you become one with the action of nature."355

Chuang Tzu has better than any other philosopher expressed the truth that Balance is an attribute of the Way (Tao). It comes first in all existence and is followed by Chance. When Balance is achieved, Tao works.

Spiritual life has rarely been better expressed than by Lao Tzu and Chuang Tzu in their Tao philosophy. What is written about balance by them was better expressed 500 and 300 years BC than by Confucius and Mencius. Chuang Tzu, like Lao Tzu, puts Tao above Heaven. It is the Providence that rules from above Heaven. It is the uppermost unnameable Balance (Tao). Then follows the cosmic balance, the balance of Nature, the balance of the animate world, the balance of the social world and finally the balance of man. All Balances emanate from the same Tao and Chuang Tzu uses some twenty terms to name this "unnameable" first universal Balance. Read, for example, the first chapter of the Tao tê ching or the seventh chapter of the Chuang Tzu.

Chuang Tzu tells man how he should enjoy the world in pure simplicity and natural behaviour. Listen to him:

He whose law is within himself  
Walks in hiddenness  
His acts are not influenced

By approval or disapproval.  
He whose law is outside himself  
Directs his will to what is  
Beyond his control  
And seeks  
To extend his power  
Over objects

He who walks in hiddenness  
Has light to guide him  
In all his acts  
He who seeks to extend his control  
Is nothing but an operator.  
While he thinks he is  
Surpassing others,  
Others see him merely  
Straining, stretching,  
To stand on tiptoe.

When he tries to extend his power  
Over objects,  
Those objects gain control  
of him.

**H**e who is controlled by objects  
loses possession of his self:  
If he no longer values himself,  
How can he value others?  
If he no longer value others,  
He is abandoned.  
He has nothing left!

There is no deadlier weapon than the will!  
The sharpest sword  
Is not equal to it!  
There is no robber so dangerous  
As Nature (Yang and Yin).  
Yet it is not nature  
That does the damage:  
It is man's own will! (ch. 23)356

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## SUMMARY

### Balance and Chance

#### East and West

#### Intuition and Happiness in Life

Olof G. Lidin (18.10.06, lecture, Humboldt Universität, Berlin)

This is a long story. It begins decades ago when I was studying and teaching at Berkeley, California. It ended there on 7th June 1968 when an incident happened that became a break in my life. On that night when I was to prepare my lecture at University of California, Davis, the news came on television that Robert Kennedy was shot and later died at Los Angeles. My preparation was interrupted - and the lecture was never written. We were just nailed to the television screen into the late evening, waiting for the breaking news from Los Angeles, the sad message that Robert Kennedy was dead.

So I was rather unprepared or, shall I say, totally unprepared when I headed for Davis the next morning. But I needed not be prepared. When I entered the classroom where I taught Chinese Thought, the 20 or so students were not in the mood for Chinese philosophy either. They were shocked about the news and a lively discussion began that lasted all the 50 minutes of the hour. I never forgot that morning - and in the end my final teaching day at the University of California. The reason is that I received the invitation to Copenhagen less than a month later. My manuscripts were put away - for the time being, several of them until now.

The reason is that work was heaped on me from the day I arrived at the East Asian institute at University of Copenhagen. I understand now - in hindsight - that

I was caught in a kind of academic slavery. The worst part of it is that I somehow enjoyed this workload six or seven days a week. It was my field and I never complained. Then the European Association of Japanese Studies was added to my workload over a ten-year period which was tough - but I enjoyed that too.

I had however time somehow to work on Ogyu Sorai much based on my doctoral dissertation and a couple of books and articles were published Other work and manuscripts that I had on top of my mind when I left Berkeley kept being put away. For decades!

But they were not forgotten. Now, you are pensioned at 70 in Copenhagen and many of my colleagues are finished at that time.

I was lucky and blessed by being in good shape by that age and I could happily first go to Tübingen and then to Humboldt in Berlin. I could also finish, in quick order, two or three of my early works. (1) My translation of Ogyu Sorai's last work Seidan and (2) my Tanegashima project. Then, I could turn to my early philosophical manuscripts beginning with (3) my From Taoism to Einstein, then continuing with (4) Chance and Balance and now (5) Chinese Philosophy, Inner, Central and Outer which I now work on and hope to finish in another year.

It is the middle one that I am supposed to talk more about today because I have risked my neck by putting it on my home page. But I would like to stress that all three of them hang together. It is the third and last among them that I worked on the day that Kennedy was shot and my work came to an abrupt end.

Part of the inspiration came from Benjamin Schwartz, professor at Harvard, but only part! Because I had thought in the same vein before I read his works and later met him. Actually, I became somewhat nervous when I first began to read his works on Chinese philosophy. He was so close to me in his dividing Chinese thought into left, inner thinking and right, outer thinking. Happy I was when I discovered that he did not have the central part of my thinking.

I had early divided philosophical thought generally in a three-part continuum. In the case of China it turned out to be Taoism on the inner side and Legalism on the outer side and then Confucius in the very centre as the central part. Confucius is in the middle and looks in both directions, both inner and outer, he straddles the Chinese picture and we find two of his followers looking one more inwards and one more outwards, Mencius being more inner and Hsün Tze being more outer, both, however, closely tied to Confucius. I use to call Mencius "inner-central" and Hsün Tze "outer-central".

Now we are closing in on today's subject, that is, Balance and Chance. It is my view that thinking in the East has generally tended in an inner direction. The Taoists, first of all Lao Tze, have expressed the most sublime inner philosophy of Balance that can be imagined. There is an inner-outer balance in practically

every utterance in the Tao Te Ching, the Book of the Way and Virtue. "Going is returning", "actionless activity", "dig down and you dig up" and so forth, - always with emphasis on the inner side.

The cosmic harmony and balance have actually been expressed throughout the whole Chinese tradition. Heaven and Earth form a balanced couple which are thereupon expressed in the yin and yang philosophy and the marvellous yin-yang circle. What is black in one half is as white in the other half, all in movement. When described by philosophers the feminine yin is matched with a masculine yang in all categories. The valley matches the mountain. Further, darkness matches light, cold matches warmth, etc. They stand opposite each other but are at the same time in union and complementary and their interplay decides the course of things which make up the universe. Karl Gustav Jung refers to them as anima (yin) and animus (yang) and Arthur Koestler compares them with sofia and masculine logic (yang) and osia and feminine intuition (yin). As I heard said recently: "Alle Medaille haben die andere Seite".

It should be noted that it is the yin and the feminine come first in the Chinese thought and that yang and the masculine come second.

Thus, everything has its opposite as part of it. Everything is balanced by its opposite. It is a fundamental law of the universe that one must be in harmony with, not in rebellion against. This refers not just to the the totality but also to the part and in the human world to the single individual. As the universe has its balance, all individual things have their balances. As Tung Chung-shu says,

"In all things there must be correspondences. Thus if there is the upper, there must be the lower. If there is the left, there must be the right. If there is cold, there must be heat. If there is day, there must be night. These are all balances. The yin is the correlate of yang, the wife of the husband, the subject of the sovereign. There is nothing that is not balanced, and in each balanced correspondence, there is the yin and the yang. Thus the relationship between the sovereign and subject, father and son, husband and wife are all derived from the principles of the yin and the yang. The sovereign is yang, the subject is yin; the father is yang and the son is yin; the husband is yang and the wife is yin."

This correlative perspective forces everything to have a double - if needs be on a Procrustian bed!

As said, the feminine yin side comes first in the whole Chinese tradition beginning, in Lao Tze's Tao Te Ching. It balances the outer masculine yang side which followed in the Chinese tradition, but it is never lost nor forgotten. The Chinese could divide his soul and be inner and outer on the same day. He was outer and factual during the day when he functioned in one capacity or another in state employment, but he could turn inner when he left his official duties and was drinking and writing poetry or just musing in the evening.

He was living his inner life and he was close to his private balance and the intuition and happiness that goes with it. I like to stress this fact that it is in your inner life that you achieve your happiness and experience your inner intuitive (chokkan) truth.

It was in the midst of my Chinese and Japanese studies at Berkeley that it struck me that if you cultivate your life and listen to what your inner tells you, you need not go wrong and you win your happiness at the same time. If you rather just listen to what the outer senses register you need not go wrong either but you do not necessarily feel the same fulfillment. If you allow your inspiration to come from the inside, only to be ascertained by outer life, you are balanced and you are happy in whatever you do.

The pope expressed the situation among western people when he said that people suffer from Schwerhörigkeit Gott dagegen. I would simplify what he said and say that people generally today suffer from Schwerhörighet vis-à-vis their inner. The pope is right: westerners have to such an extent turned to outer life that they have become spiritually poor.

What the pope said so cautiously is exactly what I try to say in my Chance and Balance. The difference is that I more or less leave God outside the scope of my manuscript. I speak instead of the Eternal in man. You may ask why I am not intimately in tune with the pope. (Really I am - in my own way!) The simple reason is that when I use the more neutral term the Eternal I attempt to avoid the question about what God is. God has come to mean an anthropopathic creator, somehow a personality that can be discussed. And how he has been discussed over the centuries! Someone you can choose to believe in or not to believe in, to accept or deny, etc. and to end up believing in nothing!

When I use the term Eternal, it is a term that need not be questioned because you have it around you where you are and there is nothing to be discussed. You allow your mind to be like "the emptiness of a mirror and the evenness of a balance", as a Taoist sage put it.

My starting-point - where I begin and perhaps end - is actually Chinese thought that so easily may be seen as an extension stretching from the inner to the outer. The inner is then Lao Tze's teaching that comes earlier than other thinking in China. This is a sublime teaching which sees no rules but inner intuition as the Wahrheit. Then follows Central Chinese thought with Confucius. Here come the rules, the ethics, propriety and ceremonies, social norms thousands in number which form the core and essence of societal life and also political life through the dynasties. Then last comes the outer wing, the Legalist wing, with harsh laws and equally harsh punishments.

(No bones about it), laws are needed. As needed as inner tranquillity and ethical social norms.)

This is the extension and continuum of traditional Chinese thought. It was in the 60s when I taught at University of California that I divided Chinese philosophy in these three parts. I was very proud of this three-some division of the whole pattern of Chinese thinking and was rather shaken when I found that Benjamin Schwartz had been thinking in inner and outer terms, too. But happy I was when I found out that he had forgotten to place Confucius in a central position - and Mencius to his left and Hsün Tze to his right as inner-central and outer-central respectively.

Next came the realization that the Chinese could live the whole continuum on the same day. He could begin the day inner, be central in his relationships and in general life, then legal aid service, and then be inner again when drinking and writing poetry in the evening and finally inner in dream and sleep.

When viewing the long tradition of Chinese history we find no tendency like in Europe to get rid of part of the continuum, to become rational and negate part of the continuum. On the contrary, if the outer has tended to be stronger, so have the inner. No Descartes in China.

The fact is that the inner half has lived on and even been strengthened by the arrival of Buddhism and by the development of religious Taoism. The inner side comes first - and must come first - in a happy life for the Chinese and the Japanese. It is Never just a decoration as in the West.

The conclusion is that the inner has always been important to the Chinese, as for easterners generally. Proof is that the Legalist philosophers were little known and rarely mentioned while Confucius and Lao tzu were known by all and referred to and quoted at all times.

It was in the light of this realization that I one day experienced the vision of the balance of the whole. This was what Chinese philosophers have striven to attain through the ages. Lao Tze was the very first to put it in writing, in the Tao Te Ching, "The Book of the Way and Virtue", which title I translate as "The Book of Virtue and CHANCE, even though I know that te (J. toku 德) might mean differently. We can thereupon make a long list of all of those who have striven to live and also to describe this life of Balance and Chance or Chance and Balance. The last great philosophers who did were the Neo-Confucian philosophers in the Sung era with Chu Hsi (1130-1200) as the greatest among them. As he synthesized the Way of Balance and Chance it has remained a cornerstone of all Chinese thought for more than 700 years. Amazing! When you add the long tradition from Lao Tze about 500 BC and ancient times and add them together it becomes an era of coherent Chinese thinking over about 2000 years or even 3000 years!



expression *mushi no shirase*, “insect knowledge” for foreboding and presentiment and in German one finds, for example, *Vorahnung*, for the same. In Swedish we have the same “*föraning*.” And there are as many of them in any language, you can bet on it!

Immanuel Kant said that “our faculty of reasoning is limited. He was right! The sphere of sentiment and feeling is on the other hand unlimited. This might come as a surprise to you in a world in which reason is affirmed priority over feeling. In another world - in the East - this is not so. Whether in India, China or Japan the balance has been kept between feeling and reason just like in early Europe and man has not suffered from the one-sided and one-dimensional personality that is the result of living by reason alone. This is the illness of the West where we have allowed the outer world of reason to dominate while the inner world of sentiment is starved and left out of a rich life.

This was exactly what the Pope wanted to say said during his visit to Bavaria. We suffer from *Schwerhörigkeit* Gott dagegen. Just change Gott for inner life and the Eternal and it is the same. We suffer from the indigestion of material life and we do not have time to cultivate and live the inner life - and be happy.

“Dein Sinn ist tot, dein Herz ist tot,” says Goethe’s Faust. He has studied philosophy, medicine, law, theology - but feels no wiser than before. His sad conclusion is that “the tree of knowledge is not that of life.”

Only an amalgam of feeling and reason will in the end enable man to live a rich and fulfilled life. Only one results in a stunted personality; both intermingled results in the whole person - relegating depressions to the sidelines. Chu Hsi’s unity in duality, in which *ki* and *ri* unite, expresses the balance of the two.

It is in a life of feeling and reason *pari passu* that the inner and intuition work. One wonders why the true intuitionist is rare in our modern western world. One must achieve the balance of inner life and outer life and then follow Henry David Thoreau’s recommendation “Be inner - and go forth.” And I would like to add: and be happy!!

There is happiness in the balance of inner and outer, feeling and reason! Calming the mind and looking within, we become aware that life includes a higher reality beyond experience (that all is one and the whole is divine)

In this realization I will find that the inner works and speaks to you in a thousand ways.

I repeat, the pope is correct when he accuses present man and woman of being hard of hearing (*Schwerhörigkeit*) vis-à-vis God, which in my parlour means vis-à-vis his inner. We have alienated ourselves from our inner reality and we suffer for it. We have alienated ourselves from the Roman saying, *mens sana in corpore*

sano, "a healthy mind in a healthy body". We have forgotten that man's inner mental reality is just as important as his physical reality. Only together, in harmony and balance, do they form the complete person who is able to tackle the problems of the world and of himself. The sense of life's proportions have been lost with the excess of focus on mechanical contrivances which have come to dominate our lives. As long as our efforts were merely directed at achieving and having what was necessary, this was not serious. Now, however, the situation has changed. We have created commodities in abundance, far more plentiful than we could have dreamed of in former times. Settling down among them and allowing them to dominate our lives, the situation has become alarming.

We must remember that the inner world is as complex as the outer physical world. It has its own geography, its mountains and valleys. We cannot fathom its depth. Our eyes are directed toward the exterior world and we are born to live in this sinister world. Long ago, man was created to deal with a reality in which survival was precarious. It is a miracle that he survived at all. It is also a fact that he was never totally absorbed by the physical reality. The invisible ultimate reality was always as real as the visible reality. Inner essence balanced outer existence.

Anyone who studies the so-called primitive tribes around the world will find that the same picture unravels each time. Material phenomena are real enough everywhere but the material world is always coupled with an immaterial world. This unseen world always interferes with matters in the visible world. The beyond joins the here and now inescapably and there is no doubt about its role in human life.

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

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

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."

This means that inner intuition and outer intellect are of equal importance. Like yin and yang in Taoist Chinese philosophy they are complementary. They should not stand against each other but function as a unity. Man must follow what his inner guides and commands but his intellect must make sure that his inspiration does not go astray. The inner should show the way but common sense must see that wild imagination and brain storms are averted. Likewise, the inner should screen all impressions from the outside world and judge whether they are chaff or wheat.

Now, Balance and Happiness is there for everyone. However, everyone is unique and has himself to strike his private Balance. He must learn to direct his eyes inwards and achieve his very own Balance. He has the great advantage that it is a private matter. I underline PRIVATE! No confession is needed. No church needs be involved. Priests and gurus are sidelined. Absolution is irrelevant. You sin on your own and confess on your own! Spiritual imbalance can be corrected instantly - also on your own! Whether successful or unsuccessful, it is a private matter. You sin on your own, and you confess on your own! It is all in our inner. "The fault, Dear Brutus, is not in our stars but in ourselves," says Cassius. Or as Hamlet says, There is more between Heaven and Earth, Horatio, than is dreamed of in your philosophy."

Intuition is the key. From the conjunction of feeling and reason comes inspiration and intuition. In such a way you bring in your whole person and you live by your actions. It may often seem that such decisions have no rhyme or reason, but it belongs to experience that what seems unreasonable at first may later seem quite reasonable. Most difficult is actually to follow inspiration when mundane considerations signal another direction and dare to act one way when the entire society tells you to act in another way. The gamble pays off - in the long run. To be right at the wrong time is difficult, but you are vindicated when the right time comes.

Laurens van der Post writes in *Yet Being Someone Other*: "Intuition is, I believe a natural capacity in all living things to see around the corners of the future..." He 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 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 a any honest evaluation of reality."

Van der Post recognizes Chance and sees the long arm of coincidence that is working in his intuition. He writes further that he has been "subjected to a genuine premonition of the future and that strange contingencies have led him





6. Kierkegaard:

"Man is a synthesis of the temporal and the eternal but predestined to live in the world.

7. Einstein:

"All religions, sciences and arts are branches on the same tree. ... Science without religion is lame; religion without science is blind."

8. Emerson:

"Things are in the saddle and ride mankind.

"9. Radhakrishnan:

"Ascend to the mysterious reaches of the soul and let it colour all aspects of life!"

10. Swami Muktnanda:

"O Soul of man! What joy could beckon you in the external world while such an ocean of marvels lie within?"

Go by Chance!

Live up to Chance! WITHIN!