

Asiatic Notes 5

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Editor's Note: The Asiatic Notes series consists of Asiatic Notes 1, 3, 4, and 5 – Asiatic Notes 2 has been lost. These are essentially Book Notes files, but are separated from the Book Notes series under the categorization of "Asiatic." These notebooks reflect the birth and growth of "East-West" comparative philosophy from the late 1930s into the 1960s. They include articles exploring the influence of Eastern thought on Quantum Physics, Psychology and Mysticism. The majority of the articles reference Hinduism, Tibetan or Japanese Buddhism, Chinese thought (Buddhism, Taoism and Confucianism), and a few (then) modern movements based on these traditions, such as Subud. The material itself ranges from the profoundly philosophical, the professionally academic to what can at best be labelled 'speculative.' This latter material is often blatantly fictional and written with a very gullible audience in mind. PB strongly disapproved of these latter works and spoke out against them both publicly and privately. On the other hand many of these documents are excerpts from some papers which were presented at conferences,

and which are otherwise unavailable. We do therefore recommend a perusal of these volumes, but with a critical eye as well as an open mind.

As for the present volume, it is mainly taken from the writings of Saswitha; the other individuals of note in this short volume are the Dutch mystic “Yogi Dorjie” (whom PB seems to have respected), the psychologist Carl Jung, and Princess Irene of Greece, later the Queen of Spain. It is no secret that her family was deeply drawn to the teachers and teachings of South India, particularly to T.M.P. Mahadevan and H.H. the 68th Shankaracharya of Kanchipuram. The material in this volume can be dated as early as 1937 and as late as 1969, so it precedes Asiatic Notes 4 chronologically (more or less).

The material in the Asiatic Notes series is, generally speaking, not PB’s own writing. The vast majority of the material in these four files is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author’s thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB’s thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original.

For more information about the people and texts PB quotes or references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled “Introductory Readers’ Guide.” We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity’s sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

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¹ The original editor inserted “Asiatic Notes 5” at the top of the page by hand.

² The paras in this document are all unnumbered, except where otherwise noted.

³ Referring to “A. G. Van den Berg.”

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Ramakrishna: The Gospel of Sri Ramakrishna

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THE GOSPEL OF SRI RAMAKRISHNA¹⁰

Sri Ramakrishna
Quotations on the Ego

(3-1) "If one analyses oneself, one doesn't find any such thing as 'I.' Take an onion, for instance. First of all you peel off the red outer skin; then you find thick white skins. Peel these off one after the other, and you won't find anything inside.

"In that state a man no longer finds the existence of his ego. And who is there left to seek it? Who can describe how he feels in that state - in his own Pure Consciousness - about the real nature of Brahman? Once a salt doll went to measure the depth of the ocean. No sooner was it in the water than it melted. Now who was to tell the depth?

"There is a sign of Perfect Knowledge. Man becomes silent when It is attained. Then the 'I,' which may be likened to the salt doll, melts in the Ocean of Existence-Knowledge-Bliss-Absolute and becomes one with It. Not the slightest trace of distinction is left." - page 148

(3-2) "What happens when the mind reaches the seventh plane cannot be described.

"Once a boat enters the 'black waters' of the ocean, it does not return. Nobody knows what happens to the boat after that. Therefore the boat cannot give us any information about the ocean." - page 170

(3-3) "The vijñani sees that the Reality which is nirguna, without attributes, is also saguna, with attributes.

⁴ Referring to "Jan Rijks."

⁵ "Swabhavat" in the original.

⁶ The original editor deleted "(Index on P. 25" by hand. We have inserted the title "The Short Path to Wisdom" for clarity.

⁷ The original editor deleted "EXODUS - Trans-Asia-Overland" from before "Seeing" by hand.

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⁹ The original editor inserted "(1)" and "F" by hand.

¹⁰ This additional information was included with the title in the original: Ramakrishna-Vivekananda Center, N.Y., 1969".

“A man cannot live on the roof a long time. He comes down again. Those who realise Brahman in samadhi come down also and find that it is Brahman that has become the universe and its living beings. In the musical scale there are the notes sa, re, ga, ma, pa, dha, and ni; but one cannot keep one’s voice on ‘ni’ a long time. The ego does not vanish altogether. The man coming down from samadhi perceives that it is Brahman that has become the ego, the universe, and all living beings. This is known as vijnana.” –page 104

(3-4) “Why does a vijnani keep an attitude of love toward God? The answer is that ‘I-consciousness’ persists. It disappears in the state of samadhi, no doubt, but it comes back. In the case of ordinary people the ‘I’ never disappear.... Even after the attainment of Knowledge this ‘I-consciousness’ comes up, nobody knows from where.” –page 105

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THE GOSPEL OF SRI RAMAKRISHNA
Sri Ramakrishna
Quotations on the Ego

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THE GOSPEL OF SRI RAMAKRISHNA
Sri Ramakrishna
Quotations on the Ego

(5-1) “Don’t you feel at that time (in samadhi) even a trace of ego?”

“Yes, generally a little of it remains. However hard you may rub a grain of gold against a grindstone, still a bit of it always remains. Or again, take the case of a big fire; the ego is like one of its sparks. In samadhi I lose outer consciousness completely; but God generally keeps a little trace of ego in me for the enjoyment of divine communion. Enjoyment is possible only when ‘I’ and ‘you’ remain.

“Again, sometimes God effaces even that trace of ‘I.’ Then one experiences jada samadhi or nirvikalpa samadhi. That experience cannot be described.” –page 196-7

(5-2) “None but the Isvarakotis can return to the plane of relative consciousness after attaining samadhi. Some ordinary men attain samadhi through spiritual discipline; but they do not come back. But when God Himself is born as a man, as an Incarnation, holding in His hand the key to others’ liberation, then for the welfare of humanity the Incarnation returns from samadhi to consciousness of the world.” –page 237

(5-3) “After passing the six centres the aspirant arrives at the seventh plane. Reaching it, the mind merges in Brahman. The individual soul and the Supreme Soul become

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¹² The original editor inserted “(2)” by hand.

one. The aspirant goes into samadhi. His consciousness of the body disappears. He loses the knowledge of the outer world. He does not see the manifold any more. His reasoning comes to a stop.

“Trailanga Swami once said that because a man reasons he is conscious of multiplicity, of variety. Attaining samadhi, one gives up the body in twenty-one days. Spiritual consciousness is not possible without the awakening of the Kundalini.” –page 245¹³

(5-4) “A man who has realised God shows certain characteristics. He becomes like a child or a madman or an inert thing or a ghoul. Further, he is firmly convinced that he is the machine and God is its Operator, that God alone is the Doer and all others are His instruments.” –page 245

(5-5) “When a man merges himself in God, he can no longer retain wicked or sinful tendencies...he keeps only the ‘Knowledge ego,’ the ‘devotee ego,’ the ‘servant ego,’ and the ‘good ego.’ His ‘wicked ego’ disappears.” –page 252

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THE GOSPEL OF SRI RAMAKRISHNA
Sri Ramakrishna
Quotations on the Ego

Swami Siddheswarananda: Seeing Brahman with Open Eyes

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SEEING BRAHMAN WITH OPEN EYES¹⁶
Swami Siddheswarananda

(7-1) ‘SEEING BRAHMAN WITH OPEN EYES’

SWAMI SIDDHESWARANANDA
CENTRE VEDANTIQUE RAMAKRISHNA¹⁷
Boulevard Victor Hugo
Gretz, France

¹³ PB himself marked the section from “Trailanga Swami” through “–page 245” with an X, which he used to note ideas or phrases that he found particularly interesting.

¹⁴ Blank page

¹⁵ The original editor inserted “(3)” by hand.

¹⁶ Pages 7 through 22 is a clipped article; we have left the punctuation as it appears in the original published material.

¹⁷ “CENTRE VEDĀNTIQUE RĀMAKRISHNA” in the original.

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SEEING BRAHMAN WITH OPEN EYES
Swami Siddheswarananda

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SEEING BRAHMAN WITH OPEN EYES
Swami Siddheswarananda

(9-1) In the Sri Ramakrishna tradition there are two currents of thought regarding the realisations of the Master. The one that is popular is that indicated in *Sri Sri Ramakrishna Lila Prasanga*. Swami Saradananda in his classical treatment of the life and experiences of Sri Ramakrishna seems to hold the view that in the Master's realisation there is a gradual development, culminating in his Advaitic realisation. There is another tradition inspired by Swami Ramakrishnananda where the notion of an evolution is replaced by the faith that in his experience of Mother at the age of nineteen, at that historic moment when he thought of putting an end to his life, was not the starting point of higher and higher experiences, but *the fund and centre of all experiences*. All that he realised afterwards, he recognised as his Mother. This tradition whose principal spokesman is Swami Ramakrishnananda is not written as a philosophical document. We have heard this from those who received this approach, as oral transmissions, particularly from Prof. P. N. Srinivasachari who directed the philosophical studies of the writer of the following article when he was a novice at the Sri Ramakrishna Math, Mylapore Madras, from 1920 to 1924.

In mentioning this approach of Swami Ramakrishnananda the author is not giving a hidden hint that as in the Buddhistic tradition, in the Sri Ramakrishna tradition also there are signs of differences of opinion and the formation of schools of thought that spell disaster to a spiritual movement. The very nature of the Ramakrishna tradition is to permit different schools of thought and not to condemn all other opinions except one's own based on particular fanatical *Siddhanta*. It is SAMANVAYA - synthesis that Sri Ramakrishna preached and his devotees will not monopolise truth and deny access to others who differ from them.

There is a written tradition in Buddhism. Every later teaching was closely examined in the light of the written words to prevent heresy. There is equally an unwritten tradition in Buddhism. It is on the basis of this unwritten tradition the Mahayana school took its birth, which later on got codified into the scriptures of that school of thought.

The purpose of this article is not to oppose two direct disciples of Sri Ramakrishna – Swami Ramakrishnananda and Swami Saradananda. It is only to show that the position held by the author of the article has the support from the way Swami Ramakrishnananda looked at Sri Ramakrishna's experience – meaning that there is no evolution in his spiritual experience. He, the Master, had the whole of Truth at that historic moment when he had the revelation of Divine Mother, already referred to. The writer of the article has identified the *Vijnana* realisation of Sri Ramakrishna with the *Turiya* of the Mandukya Upanishad. If there is a written document in the *Gospel of Sri Ramakrishna* by 'M' mentioning the acquisition of *Vijnana* at a given moment after his *Nirvikalpa* experience, many years after the first experience of Mother, there is ample evidence in the way he explained his vision of Mother to note that what he had as the revelation of Mother first 'burst' on him was no other than *Turiya* or '*seeing Brahman with open eyes*'.

The full text of the Mandukya Upanishad with the *Karika* of Sri Gaudapada and the commentary by Sankara, is now published for the first time in Europe by the Centre Vedantic Ramakrishna. It is hoped that the words that follow, written to complement the Preface by Sri V. Subramanya Iyer and the masterly Introduction by Swami Nikhilananda, will be of use to the western reader.

The average student will be puzzled to read a statement like the one presented in the third chapter, 45th verse of the *Karika*, which says that 'the mind should not be allowed to enjoy the bliss that arises out of the condition of *samadhi*'. This quotation will be equally perplexing to the reader who, well acquainted with the teachings of Sri Ramakrishna, has therefore every reason to consider it as a depreciation of the *yoga* position where the attainment of *samadhi* is considered as equivalent to the highest realisation. Sri Ramakrishna considered *samadhi* consciousness as the highest expression of spiritual experience and this edition is published by a centre affiliated to the Ramakrishna Order. A word of caution is required to curb the iconoclastic enthusiasm of all those who interpret this verse as a devaluation of *samadhi* experience.

We have to remember that the realisation of *samadhi* has two aspects – one that is inferior and the other superior. This is clearly brought out in the relation between Sri Ramakrishna and Swami Vivekananda. Swamiji repeatedly begged Sri Ramakrishna to give

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(continued from the previous page) him the experience of *samadhi*, which at that time he believed to be the state of remaining oblivious of the world, free from that consciousness that binds man to the subject-object relationship, a state of total absorption in a unitary consciousness that is non-dual. The physical eyes of the *yogi*

¹⁹ "4" in the original.

remain closed and in the inner vision of the opened third eye (the term 'third eye' is used in a symbolical sense), consciousness remains contentless. This is equated with the realisation of *Brahman* in the popular mind, where the world consciousness is eliminated as unreal.

Sri Ramakrishna scolded Swamiji for having nourished this notion of *samadhi*. 'You are narrow-minded to restrict *samadhi* in that way' said Ramakrishna, and added 'Can you not see *Brahman* with your eyes opened?' ('seeing *Brahman*' is used in the figurative sense of seeing through the third eye). This way of seeing *Brahman* 'with opened eyes' is TURIYA vision, realisation of the timeless Reality, the subject of this *Upanishad*. The *Mandukya Upanishad Karika* calls this also a *yoga* - the *asparsha yoga*. (The word *yoga* signifies union). *Asparsha* is non-contact. Contact is union; thus two words that oppose each other are used to signify the highest, supreme doctrine and the experience that is expressed therein. All contact means establishing relations. The supreme doctrine is non-causal and as such no contacts or relations can be imagined in it.

When Sri Ramakrishna spoke of 'seeing *Brahman* with eyes opened' the state he referred to was also *samadhi*. This *samadhi* is the *Brahmisthiti*, the state of being established in *Brahman*, the *Brahmanirovana*, the state of *nirvana* identified with realisation of *Brahman*, referred to in the 72nd verse of the second chapter of the *Bhagavad Gita*. It is the state of *yoga* that Sri Krishna asked Arjuna to practise on the battle-field. The *yoga* of the battle-field is not the closed-eye-meditation that is described in the fifth and sixth chapters of the *Gita*.^A

In the verse 12 of the VIth chapter this meditation is advised for the purification of the self. The means are not to be confused with the end, which is *jnana*. The *yoga* of the battle-field is far from sitting with closed eyes 'in a pure place, established on a fixed seat, neither very much raised, nor very low, made of a cloth, black antelope skin and *Kusha* grass, one over the other' (Ch. VI-11). The *yoga* of the battle-field is seeing with the '*jnana chakshu*', the eye of wisdom and this *yoga* is also described as *samatva* - seeing equality everywhere. It is not by reducing everything to the same mode that the scriptures speak of the vision of the sage who looks 'equally on a *brahmana* adorned with learning and humility, a cow, an elephant, and a dog and an outcaste' (*Gita*, Ch. V-18). It is by seeing those modes themselves as *Brahman*; (the word 'seeing' is used in a metaphorical sense to signify the operation of *Buddhi* - the vision through *Buddhi-yoga* of the *Gita*). (For a closer study of the different transformations of modes the reader is requested to get

^A *Srimad-Bhagavad-Gita*, translation by Swami Swarupananda. Mayavati, 1933: Chap. V. verses 27-28: 'Shutting out external objects, steadying the eyes between the eye-brows, restricting the even currents of *prana* and *apana* inside the nostrils; the senses, mind and intellect controlled, with *moksha* as the supreme goal, freed from desire, fear and anger: such a man of meditation is verily free for ever.' Chap. VI, verse 10: The *yogi* should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, and free from hope and possession.

- v. 11: Having in a clean spot established his seat, firm, neither too high nor too low, made of cloth, a skin, and Kusha-grass, arranged in consecution.
- v. 12: There, seated on that seat, making the mind one-pointed and subduing the action of the imaging faculty and the senses, let him practise *yoga* for the purification of the heart.
- v. 13: Let him firmly hold his body, head and neck erect and still, [with the eye-balls fixed, as if] gazing at the tip of his nose, and not looking around.
- v. 14: With the heart serene and fearless, firm in the vow of a *Brahmachari*, with the mind controlled, and ever thinking of Me, let him sit [in yoga] having Me as his supreme goal.

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(continued from the previous page) thoroughly acquainted with the commentaries of Sankara in the *Brihadaranyaka Upanishad*, generally called the *Ghata-bhashya*, pages 15 to 26 in the Mayavati edition). Real metaphysics, untainted by theological and mythological considerations, is concerned with the explanation of Totality, *sarvam*. It is only when the lower conciliatory principle works, that all modes are reduced to one single mode, that of the consciousness that remains contentless in *yoga samadhi*. We can call that state of contentless consciousness of *yoga samadhi* also a mode, although the word has no meaning here for in the state of *yoga samadhi* there is no subject-object relationship and consequently no 'NAMA-RUPA'. The *yogi*, when he comes back from the experience of *yoga samadhi*, says that he has enjoyed the bliss of unitary consciousness; he describes it by the negative way - 'all that we see now did not exist then' - the 'all' that is meant here is name and form (*nama-rupa*); thus by the figure of speech the absence of name and form takes the dignity of a 'mode' by its negative reference; for there is an 'after' and a 'before' for this mode, although the content of this experience, a hiatus bound within an 'after' and a 'before', has virtually no form, no mode. The very fact that it is encrusted within an 'after' and a 'before' conditions that experience, and makes it fit into a temporal perspective. In the *yoga* of seeing with the third eye of *jnana* what is meant is an understanding of, or the meaning of the modes themselves and not their negation. The reader is referred to the very illuminating notes that Swami Nikhilananda has given regarding this point (Notes 6 and 7, see page 21, *Mandukya Upanishad*, Mysore edition 1936).

The vision of *samatva* identified in the *Gita* as *yoga* is the comprehension of the metaphysical centre where the higher conciliatory principle works. The word *samadhi* itself signifies the equal vision. The term '*dhi*' signifies intelligence and *sama* is equality; it is the state where *Buddhi* does not accept any hierarchy in its vision. Sri Ramakrishna has a particular vedantic term to signify this vision. It is VIJNANA. The Divine Mother

²⁰ "5" in the original.

revealed to him this state of VIJNANA from the very beginning of his spiritual career. When everything, the *sarva*, the totality, was known as MOTHER, there could be no place for a *yoga* of contact. Contact is possible only when there is duality. In the vision of MOTHER there is no duality. *It is She that sees.* In the words of Meister Eckhart, 'to see God is to see how God sees.' The vision of MOTHER as MAHASAKTI is equally *advaita* realisation according to the SAKTA school of *advaita*, for *it is the vision of Mother.* Sri Ramakrishna's *advaita* realisation in its *sakta* form of comprehending the totality as MOTHER was an immediate act when the MOTHER revealed Herself to him. In biblical language, 'He must increase but I must decrease' (St John, Chap. III, verses 30-31) and when the 'I' has become completely eliminated, what remains is only He. In the same way, in Ramakrishna's experience, MOTHER took full possession of him and only SHE remained - and the MOTHER is equally the non-dual *advaita* Truth. But the *advaitic* realisation achieved under the guidance of Totapuri gave Sri Ramakrishna his first experience of *yoga samadhi*, (which will be discussed more fully later on) and as a result of this direct knowledge he was able to condemn Swamiji's pursuit of the same state, which he considered inferior to that of 'seeing God with opened eyes'. When Swamiji nevertheless doggedly continued to press Sri Ramakrishna to grant him *yoga samadhi*, the latter exclaimed, 'Oh ye of little mind!'

Although Sri Ramakrishna gave a minor importance to *yoga samadhi*, the reader should not make the mistake of thinking that in the scheme of our spiritual evolution there is no place for *yoga samadhi*. On the contrary it has a very great importance for *sadhakas* of average intelligence and therefore the majority of spiritual aspirants. The higher intelligence required to grasp the *vijnana* position is possessed by *very few*. It is of this limited class that the *Gita* speaks in the VIIIth chapter, verse 3: 'Among thousands of men scarcely one strived for perfection; of the

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(continued from the previous page) successful strivers, scarcely one knoweth Me in Essence'. Vedanta gives a high place for *adhikara* - the nature and capacity of the *sadhaka*. In the scheme of purification of intelligence, the *atma-suddhi* spoken of in the *Gita*, verse 12, chapter VI, there is the injunction to pass through *yoga samadhi* for the purpose of the destruction of *samskaras*. (innate impregnations). For *yoga samadhi* is the furnace in which all *samskaras* are burned to ashes. And so long as there are *samskaras*, *jnana* as well as *vijnana* is impossible. *Jnana* is the intellectual intuition; it is keenness of the *buddhi* that steers us clear of all errors. In *vijnana* the totality of that vision becomes incorporated with life in one simultaneous functioning of the heart and the brain. A philosophy that has no bearing on life would remain a purely intellectual affair. It is this intellectual *jnana* that is condemned in the 33rd verse of the IIIrd chapter of the *Gita*:

²¹ "6" in the original.

'Even the man of wisdom behaves in conformity with his nature; beings follow nature; what can restraint avail?'. For those who are dominated by *raga* and *dwesha* (attraction and repulsion) disciplines have a great value; it is through them one reaches *yoga samadhi*, when all *samskaras* are burned away. Disciplines are, indeed, necessary for 99% of humanity, and therefore those who give their intellectual consent to the 45th verse of the IIIrd chapter of *Gaudapada's Karika* should remember that disciplines can only be dispensed with in the case of those rare individuals who have the total vision in the realisation of VIJNANA. It is very seldom that *jnana*, intellectual consciousness, will penetrate in a sudden blast, affecting and changing the whole personality and transforming itself into *vijnana*. Those who say that no discipline is necessary have only to make the experiment of attempting to free themselves from all disciplines. That would be impossible, for in the unconscious automatisms of our psychological nature we are dominated by taboos and inhibitions over which we have no conscious control. These taboos and interdictions are equally disciplines that have become second nature. To live liberated from all disciplines we have to get freedom from these psychological automatisms. How many can dominate the subconscious and say 'I have no taboos and inhibitions in me'? What is ordinarily conceived as abandoning all discipline is only for him whose dual vision has been absorbed in the non-dual realisation. For that there must be drastic change in the nature of man. *The question is: 'can man bring about that final change?'*. The answer must be in the negative when we consider the life-achievements of great and awakened souls. This incapacity of man to achieve a decisive transformation through self-effort alone is called in religious language by a pleasant and sweet term: *dependence on Grace*. We have no excuse for rejecting this term, dependence on GRACE; it explains clearly our inability to find access to the state of illumination. The dawning of knowledge can never be explained in a rational way. In fact, it is not got. It is GIVEN. Realisation comes in search of us and we cannot go in search of realisation.²² By means of the following illustration we shall understand more easily the type of person for whom disciplines are not necessary, and at the same time appreciate not only the extreme rarity of such a case but also the advisability of avoiding exceptions when studying the generality. During the night a man was awakened by the sound of a violin. He thought the player must surely be a professional, owing to the masterly execution of one of Bach's most difficult work; *La Chaconne*. Curious, he got up and following the sound of the music, found himself in the maidservant's bedroom. He was astonished to see that she was playing the violin in her sleep! Questioned the next day, the surprised servant said that she had never studied the violin or any other musical instrument. What had happened? The man was himself a very fine violinist; the maidservant's subconscious had become impregnated by the melody which she had heard him play so often, and as a result her whole

²² PB himself marked the section from "This incapacity of man..." through "in search of realisation." with brackets and an X, which he used to note ideas or phrases that he found particularly interesting.

nervous system yielded spontaneously to these mental impressions. In the same way there is very occasionally an isolated instance

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(continued from the previous page) of a person whose personality becomes soaked in vedantic thoughts and, without undergoing any discipline, the total realisation coming bursting upon him. We should understand that the *Mandukya Karika*, when it negates all disciplines – *sadhana* and the *sadhaka* – in the 32nd verse of the IInd chapter – does so from the standpoint of the vision of the realised man who sees no duality, no birth, no death, no liberation and none in search after that. There is a great danger of the *Mandukya Karika* being misinterpreted in the west by those who have not the age-long vedantic disciplinary tradition behind them. Such people will consider the attainment of *jnana* as a cheap affair, a bare adherence to one notion of life, which is only adhering to another form of idolatry.

In order that the reader should not get the idea that all forms of disciplines are dispensed with in this treatise, we emphasise once more that the search for *yoga samadhi* has its place in our spiritual scheme. But *vijnana* is not acquired by means of a search. It has to come to the individual as it came to Sri Ramakrishna. The 45th verse of the *Karika*, chapter III, which states that ‘the mind should not be allowed to enjoy the bliss that arises out of the condition of *samadhi*’ is a criticism aimed at this lower form of *samadhi* only, and these pages are written with the hope of precluding any misunderstanding on this point. The real *vijnanin* does not seek anything. He knows that whatever appears to be contradictory in life is merely one of the many aspects of *maya* – and *maya* is *Brahman* Itself. It is the unregenerate mind that reads and interprets this contradiction according to his *samskaras* and gets enmeshed and lost in anguish.

With illumination *this mind itself is known as Brahman and thus all seeking ends in the peace of Atma-jnana*. This understanding springs from the innermost core of the mind, *buddhi*, (the word mind is used in the general sense to indicate the internal organ, the *antah-karana*). Shutting oneself away from the external world – *yushmad jagat*, the region of the non-I – can be an enjoyable but short-lived pastime. The ‘I’ – the *asmad-jagat* – can through the processes of stilling be made to remain for a time in a state of quietude. But all these psychological and psychosomatic exercises cannot bring about *jnana*. *Vedanta* is categorical in its insistence that *jnana* cannot be produced. *Jnana*-state, ‘*aham Brahmasmi*’, ‘I am Brahman,’ or in the language of *Mahayana* Buddhism ‘I am of the nature of Buddha’ is innate. Man has never lost that state. The state of quietude mistakenly identified as *Brahman*-consciousness, through the exercise of inferior *yoga* and mentioned under the name of *yoga samadhi*, will not remain long. It is a temporal experience, as we have already noted, for it is bound by an ‘after’ and a ‘before’. A Zen

²³ “7” in the original.

master has humorously expressed this idea of the impossibility of remaining in an eternal state of absorption in *yoga samadhi*; a person seeking the inferior *samadhi*, he compares to a monkey sleeping in a cage. The outer world is represented by another monkey that comes to disturb the monkey that is asleep. The question is asked: 'what would the sleeping monkey do when the outer monkey comes to seek an interview?'

We have already said that Sri Ramakrishna's realisation of the Divine Mother when it burst upon him was an advaitic experience according to the *sakta* school. It is this realisation of VIJNANA which we have equated with *jnana samadhi*, or seeing *Brahman* with open eyes. *Here there is no entering into samadhi, and coming out of it, for once vijnana awakens us it ever remains.* We have also remarked that this realisation came to him at the end of a total defeat when all his human efforts failed to reach Her. Then the ULTIMATE REALITY came in search of him. The pilgrimage in search of reality ends, when our seeking is abandoned, and Reality comes in search of us – which is the action of Grace.

Vedanta makes a categorical distinction between truth and Reality. A truth is only an aspect of the reading of reality, and as all truths are partial, no single truth is total, for different experiences of truth give the notion of different degrees of truth.
Swami Vivekananda

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(continued from the previous page) has compared this notion of different truths to different photographs of the sun. In all the photos it is the sun, but each view is different from the other. This intuition of the Real is present in all experiences, and is metaphysical, not of this world. It is of that higher Unmanifested that the *Gita* speaks of in verse 20, chapter VIII.^A It is the *turiya* consciousness. Even when one thinks that one has to attain something one is in *That*. The *jnana*-state has never been nullified. We cannot become conscious of it as we become conscious of an object. We become conscious when we know a thing in the world of subject-object relations, in the way we know things in our temporal existence. I know I have a head when I get a head-ache. I know I have a heart when something is wrong with it. The metaphysical intuition cannot be known in this way, for it never gets ill! Even when we experience the metaphysical anguish because we have not got IT, we are IT; and this metaphysical anguish, this *avidya* is unreal, for at no *time* we have lost IT. Realisation is, in other words, knowledge of TIME, and this *Upanishad* begins with its study. In the *Gita*, Bhagavan Krishna says: 'I am TIME'. In our anguish of searching for *atman-Brahman*, there is the error of using time to get at TIME, using mind to get at MIND^B which is a wild-goose chase. Multiplicity is an appearance. The indivisible looks as if it were divided (*Gita*,^C chapter XIII, verse 16). Take the classical example of *akasa*, space – and

²⁴ "8" in the original.

the notion of space that is divided. In a building that has many chambers, we get the impression that each room is separated from the other by the walls, the *akasa* of one room being separated from the *akasa* of another by the wall. We have taken the separation for granted because of the wall, and we speak of the space that is cut up. But what is it that cuts up? The walls, the bricks that make up the wall, are they separate from space? And if they are not, then how can we speak of cutting up space and dividing it? In the same way the metaphysical intuition never gets cut up into parts. The notion that it expressed itself as the state of waking, as the state of dreaming and as the state of deep sleep, is imaginary, in the same way that it is imagined that space is cut up into parts. The key to understand the whole *Upanishad* is in the second *mantra* and the commentaries of Sankara. This contains one of the great *Mahavakya* - '*ayam atma Brahma*' - this *atman* is *Brahman*, and in the commentaries Sankara gives us through the illustration of the cow and the coin a key to the understanding of the states of waking, dreaming and dreamless sleep. (See page 13, *Mandukya Upanishad*, Mysore edition). Reality, Sankara says, is not like the feet of a cow. It is to be compared to a coin where the quarter merges into the half and the half into the three quarters and that again into the whole. The whole can never be cut up: the number one will ever be present. It can never be eliminated and this figure 'one' is elusive - this idea of fragmenting the ONE is only a *kalpana*, an imagination. It has no corresponding reality. The quarter that merges into the half; the half that merges into the three quarters and the three quarters that merge into the one, the ONE - the *purna* has never been absent. This is the mathematical significance of the upanishadic mantra: '*OM! Poornamadah poornamidam poornat poornamudachyate. Poornasya poornamadaya poornamevavasishyate. OM! shantih! shantih! shantih!*' ('*OM! That - Brahman - is infinite and this - universe - is infinite. The Infinite proceeds from the Infinite. Then - taking the infinitude of the infinite - universe - it remains as the infinite - Brahman - alone. OM! Peace! Peace! Peace!*' *Brihad. Up.*, translation by Swami Madhavananda, Mayavati).

^A 'But beyond this unmanifested, there is that other Unmanifested, Eternal Existence - That which is not destroyed at the destruction of all beings' (*Srimad-Bhagavad-Gita*, translation by Swami Swarupananda, Mayavati, 1933)

^B Cf. 'The Huang Po Doctrine of Universal Mind', p.16, The Buddhist Society, London 1947

^C Translation by Swami Swarupananda, Mayavati, 1933.

(continued from the previous page) In 1936 we made a special pilgrimage to Tiruvannamalai to consult Sri Ramana Maharshi about the use of the illustrations of the

²⁵ "9" in the original.

cow and the coin given in the commentary of the second *mantra*. In answer to our question he replied that, when an enumeration is done after counting three, there is a 'four'. To this we raised the objection that there is not only a four but all the numbers that can come after three, and he replied that 'with regard to experience catalogued under different numbers, there can be only three – the state of waking as number one; the state of dream as number two and dreamless sleep as number three and because the mind, working on a causal basis, has made an enumeration, we cannot avoid making a state that is transcendental, and counting that as number four. All the other infinite series of numbers, each representing the transcendental, can be grouped under number "four," thus avoiding the fatigue of counting an infinite series'. We found this explanation extremely original. And Maharshi added that when the causal attitude is known through realisation (*anubhava*), then the mind will not fly off in search of numbers! It will be concentrated on itself. *That mind itself will be known as Brahman*. This realisation, *without seeking a causal explanation*, is the realisation of *turiya*, where *turiya* is not only a transcendental state, but it becomes equated with REALITY.

In Reality there is no degree. It cannot be fragmented. The intuition of Reality when it becomes a realisation, is the experience of *turiya*, the subject matter of the *Upanishad*. If by *turiya* is meant the knowledge of TIME itself, and not its apparent division into past, present and future, and the notion of the transcendental, if by *turiya* is meant a vision in which the eye of wisdom – *jnana-chakshu* – sees, then Ramakrishna had it in the very beginning of his career. What different *gurus* taught him was only the realisation of different religious truths, and those partial truths came to him who had in his background the total vision. What Tota Puri brought him was one of those partial truths. *Yoga samadhi* is not a religious truth, it is an extra-religious spiritual experience. That can be called a truth which is the experience of the destruction of the psyche and the burning up of *samskaras*. With reference to Ramakrishna's experience of *yoga samadhi* there was no destruction of *samskaras*, for since his youth he had been the possessor of *vijnana* consciousness, a consciousness where there is no place for *samskaras* of the type associated with that word. What he experienced was only the destruction of his psyche. The form of Mother that he cut to pieces with the sword of discrimination was not the expression of a *samskara* as in the case of an ordinary person. The Mother he subtracted from his consciousness was not equivalent to the elimination of *vijnana*; for that is impossible, for having once got complete knowledge one cannot go back to ignorance. It was only the personal aspect that was eliminated, and this made Ramakrishna understand that even *that reality* minus its personal aspect was equally his Mother. But for the average person there is the destruction of *samskaras* through the experience of *yoga samadhi*, as taught by Patanjali. With Ramakrishna, when the *vijnana* consciousness came to him in his nineteenth year, all ways of seeing the universe as manifold came to an end. That is why in the course of very few seconds, through the directions given by Tota Puri, he could enter into *yoga samadhi* – for in him there were no obstacles such as beset an ordinary traveller in the path, that of *samskaras* created by *sankalpas* and *vikalpas* – the work of the 'film imaginatif'.^A

Ramakrishna's ability to enter so easily into the state of *yoga samadhi* astonished Tota Puri; for Tota Puri himself had worked more than forty years to get full possession of the state of *yoga samadhi*. The Absolute of Tota

^A Cf: 'La Doctrine Supreme', by Dr H. Benoit. Le Cercle du Livre, Paris. The reader wishing to study the workings of the 'film imaginatif' (imaginative film) should refer to the chapter XI, entitled: 'Voir en sa propre nature'. Dr Benoit clearly makes a distinction between the active film and the reactive film.

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(continued from the previous page) Puri was at that time a non-psychological state, much superior to that state that is mentioned in verse 45, chapter III; but it was not yet *vijnana* consciousness, for when the 'interviewer' - pain - came he could not fit that within his scheme of knowledge. He received the final realisation of *vijnana* only towards the end of his stay in the temple, and before he left he offered his salutations to Ramakrishna for helping him to get it. It is only by confronting pain, anguish and despair, and not by avoiding them, that *vijnana yoga* consciousness is awakened. The *asparsha yoga* is the *yoga* that gives final peace solution for all problems to which 'the flesh is heir to'. It is the *sambodhi* of Mahayana Buddhism.

After the experience of *yoga samadhi* - a truth into which Tota Puri initiated Ramakrishna - the Divine Mother kept him in the state of *bhava-mukha*. Even if there is a chronological sequence between Ramakrishna's *yoga samadhi* experience and that of remaining permanently in *bhava-mukha*, we cannot conclude that it was *yoga samadhi* that gave him the consciousness of *bhava-mukha*. Moreover, this state of remaining in *bhava-mukha* is, from the standpoint of manifestation through *sakti*, infinitely greater than that of the *jivanmukta*. Sri Ramana Maharshi was a *jivanmukta*. In every period of her history, India has produced *jivanmuktas*. But the unique experience of Ramakrishna, that of his ability to remain in the *bhava-mukha* state, has no parallel in our history. And that is why Ramakrishna said that 'my experience has gone beyond all *Vedas* and *Vedanta*'. We are merely stating certain facts about some modern representatives of Indian spirituality. It may be asked why, in a classical study, we have also discussed the experiences of contemporary saints. We reply that our presentation of *vedanta* is cultural and not purely academic, and that it is impossible to subtract from a study of *vedanta* its alliance with the life experience of saints. Spirituality in India is a *living force*. The day when the *Upanishads*, the *Gita* and the *Brahma-sutras* are discussed academically, without reference to its realisation in the lives of our people, that spirituality will be relegated to the position of a museum curiosity. A study of the *Mandukya Upanishad* and the *Gita* is inseparably associated with their modern

²⁶ "10" in the original.

repercussions on our contemporary life in India. The term *bhava-mukha* is not found in any vedantic literature. Ramakrishna employed it to express *the unique nature of his experience*. This experience is the vision through which Mother sees. It is identical to what Meister Eckhart spoke of seeing God as the way that God sees, about which we have spoken already. According to Swami Prabhavananda, when speaking of this experience of Ramakrishna, the usual religious way of considering him as the Incarnation of Mother gives place to equating him with Mother. In vedantic language the same idea is expressed when we say: the realiser of *Brahman* becomes *Brahman*.

Whenever Ramakrishna got a particular experience, the possession of a truth, in contact with a particular *guru*, he made those teachers – who had not the total vision of *vijnana* get it in contact with him. Their particular truth got enlarged till their truth became the Truth of truths – *satyasya-satyam* – which is identical with the Real. A truth can be contradicted by another, but *the Truth*, which is: the Real, is *trikalabadhitam* – non-contradicted by the three modes of time.

When he came to Ramakrishna, Tota Puri had only a limited vision of truth. The fact that he had no *dualistic conception* when he came to initiate Ramakrishna into *yoga samadhi* is no guarantee that he had the *non-dual vision*, or *vijnana*. If such were the case, he would not have mocked at Sri Ramakrishna's devotion to the Divine Mother. Tota Puri, lacking that *vijnana* that Ramakrishna had, derided his devotions and condemned him as an idolater. But the real idolater was Tota Puri himself. Idolatry is nothing but getting entrenched in one system of ideas, of opinions to the exclusion of others. To Tota Puri, *Brahman* was the Reality, and the *jagat* or the world-consciousness, error, *mithya*. For Ramakrishna with his *vijnana* consciousness, there was no difference between *Brahman*

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(continued from the previous page) and *maya*. One of the direct disciples of Ramakrishna, Swami Turiyananda, who was a thorough advaitin, just before he died in 1923 gave expression to his realisation in these words: '*Brahman* is true, and the *jagat* (*maya*) also is true'. This is a direct illustration of the *Chandogyopanishad* mantram: '*sarvam khalu idam Brahma*', all that exists is *Brahman*. Starting from a negation: '*Brahma satyam jagat mithya*' the Scriptures affirm that the totality (which is not a totalisation) is *Brahman*.

From all that we have said above we can now understand that it is not correct to say that Sri Ramakrishna's non-dual experience started from the day he had the *yoga samadhi* under the guidance of Tota Puri.

The truth of the vedantic tradition is verified by a triple authority:

(a) The declaration of Scriptures.

²⁷ "11" in the original.

(b) An oral tradition, which conforms to the scriptural teachings and which comes to us through the corridors of time, reaching us in the present day when reason and intuition go hand-in-hand.

(c) The conformity of (a) and (b) in the life-experience of Sages and Saints.

Both in the experience of Ramakrishna, and in his declaration to Swamiji to see *Brahman* with open eyes, we see the confluence of scriptural authority and oral tradition. It is illegitimate and lacking in critical taste to stigmatise the *Mandukya Karika* as a Buddhist work and, as such, outside the pale of vedantic tradition. Its insistence on *turiya* knowledge explains why it has relegated the *yoga samadhi* that seeks bliss to a lower place. The *Mandukya Upanishad* deals directly with the *metaphysical position of vedanta, untainted by any theological considerations*. When the theological causal position is predominant, then the *yoga samadhi* experience retains its value. From the causal standpoint, *avidya* is an *entity* that has to be destroyed, and the process of destruction is the *yoga samadhi* way. From the position of *tattva*, Reality, *avidya* has no existence, and therefore it is not an entity. This is the non-causal point of view, and to attain it one must be possessed by the *vijnana* consciousness.

The invocation verse of Sankara is very significant. It is first addressed to *Brahman*, and all that is said with reference to *Brahman* is applied to *turiya*, to which the same invocation is once again addressed, thereby implying that the entity as causal is the same as *turiya*, the timeless Reality, non-causal.

Before he begins his commentaries on the *Mandukya Upanishad* Sankara's invocation is addressed to *Brahman* conceived as *maya* and having the four states of waking, dreaming, dreamless sleep and *turiya*. The same *Brahman* is then again invoked under the name of *turiya* which it has become through the operation of *maya*. It is to time itself that this invocation is offered, where there can be no transcending of time, for time is equated with *Brahman*, the Ultimate Reality and *Brahman* has neither exterior nor interior, *Brahman* has no limitations. The notion of transcendence and immanence does not apply to IT. For any definition is a march towards limitation. In the *Bhagavad Gita*, chapter XI, verse 32, *Sri Krishna*, identifying the Ultimate Reality, says: 'I am Time.' In these invocations of Sankara the non-difference between the causal and the non-causal position is clearly indicated. Here is the scriptural justification of Ramakrishna's identifying *Brahman* and *maya* from the standpoint of *vijnana* vision. No higher stroke of Sankara's genius can be conceived than in these invocation verses. Our Professor who taught us *Vedanta*, Late V. Subramanya Iyer, told us during the period when we studied under him at Mysore between the years 1925 and 1937, that the late Jagad Guru of Sringeri considered that in those invocation verses is resolved the whole antagonism between metaphysics and theology.^A

^A *Mandukya Karika*, Chap. III, verse 17.

Only anti-traditional minds will see an opposition between the causal and the non-causal positions of *Vedanta*, between *Saguna Brahman* and the *Nirguna Brahman*. The advaitin cannot be in opposition to any position. He merely points out the error when any one makes a categorical affirmation 'that here in my dogma is the only truth'. The

advaitin can never become a propagandist. For all propaganda is only the affirmation of a partial truth on the temporal plane. On the non-temporal, *turiya* plane, the advaitin uses a language that is often enigmatic - for all language refers only to our temporal existence and no term appertaining to the realm of *maya* can be appropriate for his purpose. The advaitin must therefore have recourse to symbols and signs in order to suggest indirectly THAT which cannot be suggested. All suggestions are made through words. And words are concretised thoughts. Thoughts belong to mind and mind according to *vedanta* is an *indriya*. Through *indriyas* the truth cannot be grasped. But it is grasped by *BUDDHI* - *Buddhi-grahyam, atindriyam* (*Gita*, verse 21, Chap. VI). It is grasped by *Buddhi* which according to the *Gita*, is at the same time beyond all *indriyas*. In this *Upanishad*, the symbol of the *pranava* - *OM* is taken up. We have to be careful in using the term symbol - for virtually *OM* is not a symbol. It is a *sign*. (We can make this point clear by an illustration. A national flag is a symbol. One cannot purchase a country by going to a shop and purchasing a flag! The national flag merely stands for something, whereas a sign has its equivalent. A bank-note is a sign. For the sum indicated on the bank-note one can get its equivalent. So it is with *OM*. It is something more than a symbol. It is a SIGN. We cannot expound through an article the understanding of this with regard to *OM*. It embodies the whole scriptural science of vedantic spirituality and as such it appertains to the region of initiation. We owe our knowledge of distinguishing the symbol and the sign to a very eminent protestant pastor of Geneva, Pastor Dominice.)

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(continued from the previous page) We have to note that when the invocation is offered to *Brahman*, there is mention of the four states - waking, dream, dreamless sleep and *turiya*; yet when it is offered to *turiya* the word *Brahman* is never used. This means that the term *Brahman* is used only when the totality of the states is conceived from the causal background. According to the *Brahma Sutras* '*Brahman* is that omniscient, omnipotent [cause] from which proceeds the origin, etc.' [i.e. sustenance and dissolution] of this [world] (I. 1. 2.) (Translation by Swami Vireswarananda, *Brahma Sutras*, Mayavati Edition.)

The CAUSE of the universe referred to by the term Brahman can never enter into our personal experience. FAITH in the revelation alone can enable us to affirm anything about IT. The notion of Brahman is theological and metaphysical. The notion of TURIYA is philosophical and metaphysical. Having made his salutations to Brahman, Sankara salutes TURIYA, where the notion is non-theological and, consequently, non-causal. A reading of the whole Karika and its commentaries will bring home to the reader the non-theological and non causal character of TURIYA. Sankara's masterly genius lies in

²⁸ "12" in the original.

not creating a rift between the two notions of *Brahman* and TURIYA between religion and metaphysics. What is affirmed through revelation is reaffirmed through metaphysical investigation supported by correct reasoning (*yukti*). In the days of Sankara the Buddhists had succeeded in undermining all faith in revelation. Without referring to it, Gaudapada and Sankara showed the validity of an approach based on no scriptural authority whatsoever. It is on the idea of TURIYA – a study of the TIME as REALITY, that the whole structure of vedantic, non-theological metaphysics was expounded. And through a masterly stroke of genius, the whole of India's cultural and theological background was lined up with a metaphysics that demanded no *a priori* affirmation, a metaphysics that demanded a 'looking into' one's self. Taking an inventory of the totality of experience, it at the same time retained its full allegiance to the authority of Revelation.

Between the causal notion of *Brahman* as the source of everything and the 'timeless' idea of *turiya* – above all causal limitations – there is no difference from the standpoint of *tattva*. In the language of Ramakrishna, *Brahman* and *maya* refer to the same Ultimate Reality. His experience of Mother is *turiya*, it is *jnana samadhi* or *vijnana*, although at that time when he had that first illumination he was perhaps not familiar with the term *turiya*. The content of the word is more important than the word, and from the different descriptions he gave of his primary experience we

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(continued from the previous page) know he had the total vision from the very start. It is an unwillingness to recognise this that caused many queer theories to spring up to the effect that there was an evolution in Ramakrishna's spiritual consciousness and that his *yoga samadhi* was the final stepping stone that brought him to the terrace of the building. But, in fact, it was not the *yoga samadhi* that made him know *maya* as *Brahman*. In *yoga samadhi*, *maya* or *jagat* is absent. To know *maya* as *Brahman* one has to confront *maya* and it is this confrontation of *maya* that gave him *vijnana* realisation, from the very beginning of his career.

We shall relate how Tota Puri got the *vijnana* vision. During the latter part of his stay at Dakshineswar he suffered agonising pains due to dysentery. Many times he succeeded in weaning his mind away from the pain and in becoming oblivious to world-consciousness (by repeatedly merging his mind in *Yoga Samadhi*). Because this isolation within oneself makes one impervious to pain, it can be called by courtesy the experience of bliss. In the language of Zen the exigence of the outer monkey seeking an interview with the inner monkey came to such a point that the inner monkey was awakened to the reality of the presence of the interviewer! At the moment when Tota Puri became desperate because he could no longer take his mind away from the pain by

²⁹ "13" in the original.

entering into *Yoga Samadhi* due to the exigence of his interviewer, the pain, - at that moment of total frustration, when a letting go the 'hold', or 'hands off' operated, spontaneously from within, irrespective of any discipline - then, at that moment came the total vision, the explosion of Reality, the Divine Mother taking him up in Her arms. The position was reversed. All these years, it was he who was after the bliss of non-dual Reality whose pure existence, as pure consciousness, he had tasted in the *Yoga Samadhi* when the world-consciousness was completely negated. In this final experience, his partial truth of the reality of *Yoga Samadhi* was absorbed as it were into the *jnana samadhi*, the *turiya vision of seeing Brahman with open eyes*, of realising the glory of Mother.

When Ramakrishna practised different religious truths and having attained them knew them all as Mother, he had no great suffering to go through except that intense anguish of *viraha* (the pain caused by separation from the Beloved and the feeling of dryness that results from it) which he had when he practised *Madhura-bhava-samadhi*. His greatest suffering was experienced when he realised *yoga samadhi*. For months and months he had no body consciousness whatsoever, and we all know the service rendered to him at this time by his nephew, Hriday. Sometimes, in order to bring back to him body-consciousness, he had to be beaten, and then only could a few morsels of food be forced into him. But this total absorption *added nothing to the total vision he had already* - that *everything is Mother*. Yet, through it he knew by a firsthand experience that the *yoga samadhi* is equally a means of realising the Supreme Truth. The aspirant following this path (as opposed to the person pursuing other truths which are in accordance with various fixed religious formations) begins with no preconceived religious opinions. He has an extra-religious outlook and through this portal the Supreme Truth can seize him, raising him from a partial outlook, and giving him the blessedness of the total vision of *jnana samadhi* that which Tota Puri finally had before he left the temple.

Through our modern outlook we have acquired the habit of giving values to experience, and we have a tendency to class the *yoga samadhi* experience of Ramakrishna as the highest. For him who had the total vision from the very beginning of his career all his different experiences can be compared to different photographs of the sun: one is not superior to the other. For, from each position, the total vision came and seized him as he practised the different *sadhanas*.

The limited truth of one who lacks the total vision is but a fruitless attempt to reconcile the opposition created by *matas* or opinions on the temporal plane. Generally it is on a *mata* aspect that each religionist insists, giving superiority to *its particular way of truth*. Ramakrishna's experience of reconciling

³⁰ "14" in the original.

(continued from the previous page) *matas* through the metaphysical synthesis he made enabled him to avoid resolving all other religions into one, on the formal plane. Fanaticism and dogmatism and the desire to convert are bred when one is ignorant of the higher conciliating Principle.

From the above study we can easily understand that the doctrine taught in the *Upanishad* is in perfect accord with the experience of Ramakrishna. Sri Ramakrishna initiated Swamiji into this doctrine with these words: 'Can you not see *Brahman* with your eyes open?' This, in different words, is the message of Krishna to Arjuna: 'O Arjuna become a yogi!': '*tasmad yogi bhavarjuna*' - a yoga of the battle-field, and the battle-field before us is the effort to reconcile the multiple contradictions of life -, the *dvandva* or pairs of opposites. No victory or solution is achieved by closing our eyes to the existing battle - ostrich's policy of hiding his head in the sand. We have to open our eyes.

The greatness of a culture lies in its dynamic aspect: when it becomes a matter for historians to discuss as a thing of the past, that culture is dead. The vital teaching of all the *Upanishads* is in the *Mandukya*. The *Muktika Upanishad* bears witness to this, and Sankara himself confirms it thus: 'If the sole object of existence is the attainment of the highest truth, then the study of the *Mandukya Upanishad* is sufficient' (*Muktika Upanishad*). 'The *Upanishad (Mandukya)* with the *Karika* embodies in itself the quintessence of the entire philosophy of *Vedanta*' (Sankara).

Let us suppose for a moment that history has taken a different turn. What if Sri Ramakrishna had not initiated Swamiji in this vision of *seeing Brahman with eyes open*? Surely the whole course of modern Indian history would have been different. If Swamiji had sought exclusively the bliss of *yoga samadhi* he would not have been, in the words of Ramakrishna, 'a banyan tree under whose shade thousands would find peace and shelter.' To find the ideological and metaphysical basis of his enunciation of *seva-dharma*, the doctrine of service as *siva jnane jiver seva* - service not in the sense of a philanthropic act, but in the sense of serving *jiva* (creature) as SHIVA (the Absolute) - we have only to look at that historical moment when Sri Ramakrishna asked him to see *Brahman* with open eyes. Swamiji later expounded this doctrine of service in his *Karma Yoga* and thus India was given the true interpretation of her forgotten doctrine of the *Bhagavad Gita*.

The *Bhagavad Gita* ideal of spirituality has to be specially emphasised in presenting this *Upanishad* and the *Karika* to western readers. No better illustration of this upanishadic teaching can be presented than the *Gita* ideal of the *Mahatma* - the realised man - of one who sees the *sarvam* - the Totality, as *Vasudeva* (see chapter VII, verse 19). This insistence on knowing *sarvam* the ALL, as Reality is given in many places in the *Gita*. Other than the most important quotation already mentioned (chapter VII, verse 19) we have only to refer to chapter XI, verse 40: 'Then Thou Thyself art ALL.' And again, to the oft quoted verse 14 in chapter XIII: 'He dwelleth in the world enveloping ALL.' It is the undue emphasis on the acquisition of *yoga samadhi* that has caused the wrong and widespread impression that Indian spirituality, philosophy and

metaphysics are only ways of giving man that total abstraction and escape from the world, and therefore that Indian thought has relegated the world to the position of an illusion unworthy of attention. THIS UPANISHAD IS A CHALLENGE TO THAT MISTAKEN IMPRESSION. In relegating *yoga samadhi* to a lower order and giving importance to the realisation of *turiya* – what is pointed out is not the negation of the time process but the realisation of TIME itself as the highest Reality. This time is neither limited by the temporal process of past, present and future, nor its negation in a timeless experience, which is *yoga samadhi* but a totality (which is not as I have already said a totalisation) of realising in a metaphysical intuition the Timeless Reality.

Owing to the difficulty of finding a proper term to express the significance of the word '*turiya*' we shall have to manipulate the

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(continued from the previous page) English term 'Timeless Reality'. 'Timeless' is not a 'time-less' reality as that word is translated into English. We use it as a term to express the establishment of a synthesis between two opposing terms: 'in time, or of this world' and its negation 'out of time.' 'Out of time' we can translate as timelessness, as in experience of deep sleep (*sushupti*), syncope (*moorchana*) or *samadhi* (the class of yogic experience when all *chittavrittis* – all mental modifications are silenced). But even here TIME is not absent; TIME is Reality and Reality never ceases to be. *Turiya* is the term that makes a synthesis on the plane of metaphysical intuition – (we use the term metaphysical intuition to make clear the idea that it is not an intellectual conviction which can easily be contradicted). This metaphysical intuition is identical with TIME ITSELF and it cannot be apprehended by the mind, it is apprehended by *buddhi* (*Gita*, chapter VI, verse 21). *Turiya* is that intense awakening to that TOTAL REALITY. In *turiya* the significance of the temporal experience as duration, and of its opposite, non-duration, is apprehended as *vijnana* consciousness.

In the awakening of this *vijnana* consciousness, all *vasana* and *samskara* (innate impregnations) are burned away. That is to say, all tendencies that make us see the indivisible as if it were divided are wiped away by the intensified operation of *buddhi*, the *satori* awakening. This is the act of getting full possession of one's sattvic nature. 'That by which one indestructible Being is seen in all beings, inseparate in the separated, know thou that knowledge as sattvic (pure).' (*Gita*, Chapter XVIII, verse 20). According to the Indian interpretation, sin is the error of mistakenly appropriating to consciousness as well as for the field in which that consciousness operates, divisibility, when in reality it is non-divisible. When *vijnana* dawns, the seeds of this ignorance (which projects the error of seeing multiplicity) are burned. The same thing happens when one gets *yoga samadhi*, the experience of the non-manifested. The *yoga samadhi*

³¹ "15" in the original.

that is condemned in this book, verse 45, Chapter III, is the *samadhi* that searches bliss, on the lower place, by negating the possibility of pain. On the other hand, the bliss that is spoken of in verse 47 of chapter III, is the *Absolute Bliss*, the experience of *buddhi* that synthesises the temporal experience of bliss and pain, the pair of opposites. In this chapter III in the concluding verses of the *Karika* Gaudapada refers thus to two varieties of bliss. As an ersatz version of the *turiya*, absolute bliss, during the period that Gaudapada wrote the *Karika* there were people who identified spiritual awakening as the acquisition of yogic bliss of the lower order. In this yogic bliss - ignorance, the sin of seeing the indivisible as divisible, is not destroyed, for there has been no proper application of *buddhi* and its power of discrimination. In the *yoga samadhi* referred to by Patanjali, this destruction of ignorance is very much emphasised. Patanjali gives a great value to discrimination, and says that one who has real discrimination will never be lost by seeking the lower bliss. But the reader should not interpret this verse as a devaluation of the system of Patanjali. It is the misuse of that system that is held in reprobation.

The human problem is that of suffering and ignorance. Shutting our eyes to it is not a solution. We have to confront it in the eternal present.

Our teacher, Late V. Subramanya Iyer inserted as a motto to this book the lines the reader will find quoted from C.R. Haines:

'If thou wouldst master care and pain,
Unfold this book and read and read again
Its blessed leaves, whereby thou soon shalt see
The past, the present, and the days to be!
With opened eyes...'

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Untitled Note from Jeanne Astor

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Note from Jeanne Astor³³

(23-1) More information about the Ch'an Master Wu-chun will be sent as soon as a biographical sketch is found. Apparently, Wu-chun was himself a painter. The following information is taken from a couple of books which both contain a copy of the painting.

1. From: Chinese Paintings, XI-XIV Centuries, by James Cahill, Crown Publishers, Inc., N.Y.

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³³ Handwritten note at the bottom of the page reads "(from Jeanne Astor)".
Jeanne Astor worked at Snow Lion Publications.

“The portrait was done from life, and the inscription at the top was written by the subject himself, who presented the painting to a Japanese priest in the year 1238.”

2. From: *Treasures of Asia, Chinese Painting*, by James Cahill, Crown Publishers, Inc, N.Y.

“...perhaps the finest extant Chinese portrait has for its subject the Ch’an master Wu-chun. It was painted by an anonymous artist; Wu-chun himself has inscribed it and written the date, 1238.

According to this dedicatory inscription, the picture was done as a farewell present for the Japanese priest Ikkoku, who on his return to Japan founded the Tofukuji,³⁴ the Kyoto temple in which the painting is still kept.”

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Note from Jeanne Astor

Yogi Dorjie: Tibetan Teachings on the Short Path

25³⁶

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(25-1)³⁷ Thought-forms are obstacles. They obstruct the clear insight in life and are at the same time constantly nourished by the necessities and obligations which that same life forces upon the human beings. They grow and grow until they have outsized their real proportions until those thought-forms at last take possession of the whole being.

(25-2) I adopted the posture of Padmasana, sitting crosslegged on the floor and at that moment my spiritual journey to the realms beyond the veil was in the initial stage. Night after night I repeated the first simple breathings and concentrations, drawing my senses inward, at the same time inhaling six counts, holding the breath for twelve counts and exhaling again six counts.

(25-3) In the dark I lighted one incense-stick and fixed my eyes on the red glowing point. I induced in myself during this serene ritual a kind of hypnotic ecstasy and gradually I was engulfed in an atmosphere of almost tangible spirituality. Gradually I became conscious of the inner psychic life of mind and spirit. I followed the mental processes carefully and used the power of will to stay in command of my senses and thoughts.

³⁴ “Tōfukuji” in the original.

³⁵ Blank page

³⁶ The original editor inserted “(4)” and “(Manuscript)” at the top of the page by hand.

³⁷ The paras on this page are numbered 1 through 7, 7a, 7b, 8, and 9; they are not consecutive with the previous page.

(25-4) This inner process requires a lot of remembering. I mean remembering oneself as a living being, a mind-being. Normally we see ourselves as a material being, as a body, head, legs, organs and senses and subject to all kinds of accidents and sickness, ending at last in decomposition.

(25-5) The idea of what the Tibetans call "thabs" or "Method" means to evoke reactions through mental, emotional or other psychic shocks. This method is a speciality of the Tibetan Masters of the Short Path and in later years this method became part of myself.

(25-6) Its after-effect had changed my whole being. I had contacted a source of spiritual and pranic energy of supreme quality. It reminded me of the form of initiation, called by the Tibetans: "Angkour," which is the transfer of spiritual power.

(25-7) The necessities of daily life require much of my attention. There is so little time left for higher thought and I have the uneasy feeling that I do not give both, the material and the spiritual, the right consideration as it ought to be. The result is that spiritual nor material life give me the happiness I am longing for and I have the impression that I am pushed around by all kinds of accidental circumstances.

(25-8) My answer to this is: "We have to learn how to stop in action." This I know, is not a familiar expression, but it is a part of the Lamaistic training to halt the process of thoughts in a certain direction and not to nourish all kind of thoughts until they become an obsession. All activity is rooted in thinking, cerebral or emotional. You understand that "to stop in action" does not mean to stop the flow of life, which is a continuous activity. What I mean is the mechanical mind-activity which has the tendency to run out of control. By conscious application it is even possible to find the balance in any action of life. When the mind is in its right attitude and equilibrium there is no outward activity which can disturb the balance. To stop in actions means, to find rest in any movement of life.

(25-9) No other Yoga postures were done but the siddhasana, sitting cross-legged, one foot on the opposite knee or thigh, and the other below the opposite bent leg; the spinal column erect, eyes fixed on a point in front, arms stretched, hands on the knees and the fingers straight except for the index finger and thumb which were bent around each other, the forefinger inside the curved thumb. The group sittings were done often in the dark. The idea was to sit motionless and in complete control of all the muscles, like those of the eyelids and the respiratory organs. Breathing was slow and rhythmical without the slightest noise. In the beginning some of the aspirants could not sit as motionless as required, but gradually mastery came on this part of exercise. The sitting lasted from one to two hours. They formed the principle on which all later asanas or postures were based. When motionlessness or body-control is attained (and not to forget tranquillity of mind) then much of the well-known Yoga-gymnastics, as in Hatha Yoga, may be discarded. Some curious people came to attend the school of the Silence

who could perform many of the more difficult Yoga-postures, but when it came to sitting motionless, they were not able to do so. Regardless of their skill in Hatha Yoga, yet they could start all over again. Because the restlessness of the mind reflects itself in the restless reflections of uncontrolled muscles.

(25-10) So the “acrobats” and the “intellectuals” had to start with the beginning or quit. The Tibetan Method of psychic training knows no compromise in this direction. One should start with a mind completely made empty, so that the pure vision may be reflected in it. Yoga training aims for purification of mind and body, which is quite

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(continued from the previous page) a process in itself and requires often many years of working on oneself.

(27-1)⁴⁰ Pure vision is blacked out by all kind of emotional activity. Clairvoyant visions, dreams, thoughts and mind-impressions are all coloured, distorted or deformed by all sorts of emotions, love for moral things (possessive love), desires. When the happiness of one thing depends on the conditions of other things, then there is no real happiness, no real love, no logic thinking and no emotion in its pure sense.

(27-2) Reality cannot be imitated or substituted. Human forms of Art or Religion are often means for exploitation; subtle exploitation I mean. The “I” uses all forms of expression of the self, or other “selves” to put itself on the foreground, to come into headlines. Masterpieces are not made, they are discovered, sometimes many years after the artist has died. Nobody knows when he is or when he is not an artist. He may know when he is clever or skilful or falls into a trance. But the real creative work happens or may happen unexpectedly or even unknowingly. Genius may be of different kind because there are different sorts of entities who may take possession of the medium-artist. Sometimes they are demoniacal, sometimes elemental, natural, or angelic.

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³⁹ The original editor inserted “(5)” by hand.

⁴⁰ The paras on this page are numbered 10 through 17, making them consecutive with the previous page.

(27-3) On the Path of Spiritual Realisation we have to be careful with our admirations. We have to be more careful for the things we think are beautiful than for the things which do not appeal to our imagination. We have to free ourselves from all forms of influences the nature of which we do not recognise. We have to be more on our guard for people who admire us, than those who are indifferent. In fact we should be completely aware, awake in any circumstances. Then we may see danger in so-called "safety" and safety in so-called "danger."

(27-4) Most of the time I cannot remember a special question or the subject I have lectured upon. They are all words and ideas, no facts, no reality, all the Maya or Illusion. Answers, questions, words, ideas, are illusions.

(27-5) I am aware of strong vital impulses belonging to another plane than the mundane; my connection with that source gives me strength.

(27-6) The Voice impressed on my consciousness that what I saw were the Rocky-mountains in the vicinity of Nevada and California.

(27-7) I got the idea that about 1944 great Spiritual Powers or Entities had moved from the Himalayan Mountains to a place in one of the highest Regions of the Rockies. This fact had something to do with the Inner Government of the world, mainly in order to found a new Spiritual Centre right in the heart of the U.S.A. The purpose of this transmigration came to me in a sudden flash, namely to project a new race, a new era of humanity and to set etheric or atomic currents into working with the object of speeding up the process of progress of Mankind. Those enormous powers would change, in a short time, all conventional methods regarding politics, technic and orthodox science. Religion, in what-so-ever form, would not be affected by it.

(27-8) Occult Societies and organisations occupy themselves for the most part with the form side of things, that what has to do with the personal interests. Influences of leading personalities darken the true meaning of the teachings given by them to an audience mostly consisting out of laymen. Gradually a sort of spiritual elite is growing, a nucleus of perhaps well-meaning people, but, "au fond" completely misleading themselves and others. Mostly they are building a kind of atmosphere which they call "spiritual," but is, at final analysis, the subtle result of self-glorification. They claim to possess the Truth, which is at once proof of their ignorance. They are theoretical and in a way, dabbling in the occult. That is because the "I" is not eliminated. In contrary, the teachings and their priceless gems of truth are subjected to glorify the personality with the "Leader" as central focus and with a ring of satellites. Financial profits may be secondary and is perhaps less dangerous than seeking self-glorification and the posing as a sort of Christ or Adept. In general the public is completely without sense of real judgment in this matter and a fertile ground for spiritual exploiters. There is even a kind of competition between the different organisations, accusing each other of fraud

and many other unkindly things. Yet, in all spiritual and occult matters, service to mankind is the leading principle. Service to all, without exception is service to God. Instead of that, those leaders gather around them all sorts of servants, not to serve humanity, but to serve the leader. He the leader, becomes an uncrowned King of a host of ignorant people. Those disciples subject their own reason, personality and their status as “being” to the leader who exploits them, just as they have asked for. For the leader it is less dangerous when he considers himself as a business-man, than when he considers himself as a replacement of Christ or a real ambassador of Heaven. Because in the latter case, occult forces set in

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(continued from the previous page) motion which may disintegrate the very essence of their souls. All those people become imitations of the real thing, but have in themselves no power at all. Their reason is [gone.]⁴³

(29-1)⁴⁴ The path leads through the “void,” the absence of everything what has in itself the tendency to bring the Soul in bondage by worshipping false Gods.

(29-2) All those things are worthless and have nothing to do with the real path. If there is a real longing for knowledge in connection with the occult and spiritual life, the “seeker” will encounter many of these leaders and cults. But he will stick in the mud, when he will lose his own clear judgment, in those matters. On the short path, one has to stick with the Main Principle, which has no form, no shape, no “I.”

(29-3) Notwithstanding, pseudo-occultism of half-hearted observances of religious prescriptions and the following of a spiritual leader, it is certain that in any case, occult forces are evoked.

⁴¹ Blank page

⁴² The original editor inserted “(6)” by hand.

⁴³ The original typist deleted “and there is no serious conversation possible.” from after “gone” by erasing the text.

⁴⁴ The paras on this page are numbered 18 through 29, making them consecutive with the previous page.

(29-4) But when he is not sure of his doing, not so certain in which direction he has to go and is still under influence of the mental or emotional "I" or ego or personal self, then he may go downward and the original white magic forces will change into what is called "Black-Magic."

(29-5) I felt by instinct or intuition that the people who claimed occult connections with higher invisible beings, did not know what they talked about. I felt also that there was much self-seeking and hypocrisy. They pretended to have reached a state of spiritual development which they in reality did not have, but acted that holier-than-you attitude so common in these emotional semi-occult circles.

(29-6) Right now I have the feeling that I have come face to face with something that means a great change in my spiritual life and of much influence in connection with future life, here and in the hereafter. I experienced the sensation as if I received a blow right on my head. You have struck the right key-note to the entrance of my Soul.

(29-7) There are five main types of YOGA, namely Raja Yoga, or the Royal Road towards spiritual emancipation, the selfless way of unification with Supreme Reality. Then comes Jnana Yoga, connected with the mental capacities in man; next Bakthi Yoga, connected with the religious feeling in man, and his need for Love; next comes Karma Yoga, that of action in life itself, and at last Hatha Yoga, connected with the physical welfare, breathing exercises. All of the Yoga's aim to clean the human constitution from impurities.

(29-8) So I became a guru. In order to fulfil my duties in this lofty function I needed a special location, not too far from the town, not too close to the town and surrounded with the children of nature, like palm trees, tropical flowers and a view on one of the most beautiful mountains of Java. I erected a little house.

(29-9) I also based my lectures on the teachings of Ramakrishna, Swami Vivekananda, the aphorisms of Patanjali, and for lectures suitable for Western pupils, I chose the mental system of Gurdjieff and Ouspensky. For the more ethical side I received through the medium of the writings of Dr Paul Brunton a very suitable atmosphere.

(29-10) What we call "intellect" is in the eyes of the Adepts nothing but substitute for the real thing, namely true intelligence. Our thoughts run round and round, but never come near conclusion of solution of the problems of life itself. Therefore is needed another form of consciousness, that which is able to see through the veil, to penetrate all the mental and other obstacles which are clouding the mind's eye. All we know intellectually has not any value in view of the eternal. In order to proceed we have to discard with the erroneous principles on which the intellect has built itself. It should be completely indifferent to us how other people think about us. The "I" is the erroneous

factor in all our other acts and calculations. If we want to be freed from the “I” then we should not reject help from sources which we cannot understand intellectually.

(29-11) In order to continue the artificial life of this monstrous product of a satanic mind, called modern Civilisation, the bodies of animals are sacrificed to human beings, all living things are subjugated to the needs of mechanical creation and at last the whole of Nature will fall as a victim to the cruel demands of an Artificial Shape, an illegitimate product of an apostate Spirit ... Lucifer.

(29-12) A new artificial creation will come in Her place, an abominable Monster, outwardly beautiful, but without a heart, without love, created out of synthetic products. This duplicate of the World-Mother will strive for emancipation, imitating the ways of Men. Her creation will be rectangular, there will be sterility, no fecundity, there will be imitation, no naturalness.

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(31-1)⁴⁷ The concentration is directed on the functions of the body, like breathing, the contractions of the muscles, instinctive reactions and the movements of the mind, materialised in the emotions and thoughts.

(31-2) Meditations were held in pitch darkness with the exception of the glowing points of three burning incense sticks, while we sat cross-legged on the floor.

(31-3) The Task was to concentrate on the Vacuum of Nothingness. No image, no thought-formations were allowed to be formed in the mind. Emptying the mind from all thoughts and ideas belonged to one of the most arduous exercises. Some of our pupils could not, afterwards, even remember place and time and forgot themselves completely. In such an instant, they remembered something of the being they were in reality. Freed from all mental, emotional and psychic inhibitions, the real self appeared before the inner eye, which was, in its first impact on normal consciousness, a blissful sensation. Others fell in a half-state of consciousness and went in mediumistic trance.

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⁴⁶ The original editor inserted “(7)” by hand.

⁴⁷ The paras on this page are numbered 30 through 34, making them consecutive with the previous page.

(31-4) Of breath control there are NINE types and each of them have different effects. By exercising one should know, that breath-control should never be attempted without the muscular contractions (bandhas) and in Yoga exercising one is warned that it may even injure the lungs. In Yoga practice muscular contractions are used during in-and-out breathing always done through the nostrils and never and never through the mouth, because this means loss of strength during the holding of the breath. The contraction during the in-and-out breathing is twofold, viz., the Root-contraction and the Flying-contraction, respectively Mulabanda and Uddiyana-banda. The Root-contraction is done according to Shiva Samita by closing the anus by pressing it with the heel and strongly drawing upwards the excreting energy (apana) and bringing it gradually to the upper region (i.e. life breath (prana) region). This will conquer, according to legend, old age and death. The Flying-contraction consists in strongly drawing in the belly at the level of the naval and then releasing. This gives support to the lungs during breathing exercising and has a beneficial effect on the health by balancing the various elements of the body. Its defective praxis however, weakens both lungs and digestive organs. During holding the breath, the Root-contraction and the Netholding-contractions are done. The Net-holding contraction (Jalandhara banda) during holding the breath is as follows: the chin should be pressed on the chest closing the net-arteries of the neck. This is difficult to achieve. The purpose of this contraction is to prevent the ambrosia (Food of the Gods) which flows from the Lotus of a thousand petals at the summit of the head from being devoured by the digestive fire which dwells in the naval of all beings. (Shiva Samita 4-60-61).

(31-5) Anuloma-Viloma should always be practiced first. It is a purifying action and strengthens the lungs and balances all elements of the body. Keeping the head, body and neck in a straight line, expel the impure air from the lungs through the nostrils. The belly is drawn in and should be held thus. Apply the root-contraction. Then the lunar channel (chandra-swara), i.e. through the left nostril, breathe in for four, eight or sixteen seconds. Having done this, the belly is reinflated (turns to its normal condition). Apply next the Net-holding contraction, pressing the chin against the cavity of the throat, holding the breath for sixteen, or thirty-two units of measure or as long as possible. Then breathe out for eight, sixteen or thirty-two units. While breathing out the belly draws in automatically and should be held thus while doing the flying contraction. After breathing out, remain as long as possible without breathing. Next with the same rhythm and taking in the breath through the solar channel (surya swara) i.e. through the right nostril, hold the breath for as long as you can and then slowly breathe out through the left nostril. In this way one breath-control is completed. At first only ten breath controls should be done at a time, then daily increase by five; within a week forty can easily be done, after which one should keep to the number or slightly increase it. Within three months this exercise will clean all the nerves, blood-vessels and other channels. It gives resistance equally to heat or cold and can be practised all the year around. While holding the breath a mantra should be mentally

repeated, the body should remain relaxed, natural and motionless, the eyes closed, and, when breathing in or out through the right nostril the little and fourth fingers of the right hand should press the left nostril to close it; when breathing through the left nostril the thumb of the right hand should be used to close the right nostril. Morning and evening practises should be equal in length, but if one is tired, the evening practice may be cut short, but not altogether dropped. The second type of breath-control, or piercing of the Sun (Surya bhedana), is as follows. The particularities given in the former lesson, describing the first type are the same for all other types, sitting cross-legged, by which the soles of the feet are laid above⁴⁸

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(33-1)⁵¹ However, these things are not so simple as stated in published Yoga teachings. If this was so simple, all human beings who abstain themselves from sexual desires for the cause of religion, celibate and eunuchs would become mental giants, which is certainly not proven and often is just the reverse.

(33-2) What is the truth? Is it only in the functional aspect? Or lies the truth more in the subtle realm of the Mind itself? I know by experience during a life-time, that the latter is right. The motive power of all things lies in the Mind. The physical seat of Kundalini originates in the Mind. So all concepts about life and its functions and utilities.

(33-3) For the rising of the Kundalini Shakti there are three routes. The first is to take the Shakti from the Svadhithana (the region of the testes) and make it enter the Sushumna Canal (the lengthwise hollow of the spinal column) from there to the higher centres, first entering the Muladhara Chakra, (base of the spinal column). This entering is the piercing of the Svayambhu Linga. The second route takes a full risen Kundalini Shakti to the physical heart centre, along with the Saraswati Nadi. This is the nerve channel corresponding with Ida in the front side of the body (Ida the artery). Then turn the Shakti right angle and join It with the spiritual heart-centre situated in the right side of the chest. Turn the Shakti backward towards the spine and join It with the passage of

⁴⁸ This para is continued on page 34.

⁴⁹ Blank page

⁵⁰ The original editor inserted "(8)" by hand.

⁵¹ The paras on this page are numbered 42 through 46; they are not consecutive with the previous page - but follow the paras on page 34.

Sushumna Nadi or Anahata Chakra (cardias plexus). This is called the piercing of the Bana Linga. The third route takes the Shakti right up to the Ajna Chakra (the Centre of Command between the eyebrows).

(33-4) The experiences one gets by the rising of kundalini Shakti. (1) When the Shakti ascends in full action (Kriya) there will be a burning sensation along the spinal column and extending to the whole body. This is an actual experience or sensation. (2) When the Shakti enters the Sushumna Nadi (the etheric life fluid in the hollow of the spine), there will be a pain like a blunt object thrust in the opening. Some get afraid, thinking that it is caused by some disease of the spinal marrow. (3) When it rises through the Saraswati Nadi, reaching the heart centre, heart palpitations may be the result. Again also those sensations should not be "cured" by a doctor, otherwise the whole process will be ruined. (4) When the Kundalini Shakti rises in full power, creeping sensations may be felt as a sudden shock of an earthquake. This is often felt on the point of falling asleep. (5) When the Shakti enters the Sushumna Canal, urine and faeces become scant (it becomes less). The mind becomes calm, steady and placid. One feels happy and the eyes shine the face is serene. The body lean and then the health is perfect. One feels the lightness of the body. (6) When the Shakti rises completely through the passage of Sushumna, up above the heart centre, there will not be a loss of semen. One gains perfect Brahmacharya or continence.

(33-5) The rising is felt like that of a monkey making a long sudden jump. So one gets different sensations at different times when the Kundalini Shakti ascends and descends. When the rising is completed in the higher chakras there will be no charm from any sense object. There will be a change in the mental outlook of the person. The sex-instinct, appetites and even the most beautiful person of one's opposite sex looks like a carcass, like a heap of filth. The desire for attachment to food and sleep, subside greatly. Sleeping hours become less, secretion of semen stops. The genitals shrink, this is, as long as the Kundalini Shakti remains in the Anahata or above the heart of cardiac centre. The desire will be to hear of God, to think of God, to walk with God and to move in the company of holy men. One feels disgusted to see or call visits to other worldly minded people, to talk to them, to share their interests. Their company becomes painful. One likes seclusion, devoting one's time to contemplation and yoga exercises, finding delight in religious matters. The mind becomes steady and easily concentrated. One does not like to talk much or to hear gossip or any other idle talk. The Kundalini Shakti can fall downwards again through the carelessness of the person when he indulges in sexual relationship and descends to the lowest centre, Muladhara. The Vritis or elemental bad forces are coming to activity again. And if one leaves the effort and gives up {whole}⁵² one will be doomed forever.

⁵² The word is cut off by a hole punch. Only "w-" is visible in the original.

If⁵³ falling back NOT as the result of carelessness, then the Shakti can be risen again and again and transmute Itself into the Planetary Beings, having all Vritis or Elemental beings under full domination. But the last is very dangerous, and only very determined and strong Adepts use these different methods to keep the Cosmic Kundalini in relationship with that of Man or the Earth. It is a good thing first to perform that what is more easily and less dangerous in one's reach.

34

TIBETAN TEACHINGS ON THE SHORT PATH

Yogi Dorjie

(34-1)⁵⁴ or beneath the knees, one foot beneath and one foot on top the knee. Breathe through the right nostril, and hold the breath as long as possible before breathing slowly through the same nostril. At first repeat ten to twenty times, then gradually increase the number. This breath-control generates heat. It also increases the production of {illegible}⁵⁵

(34-2) The THIRD TYPE of breath control is called "VICTORIOUS" or (Ujjayi) whereby the head is slightly bent. A little air should be taken in through both nostrils and the air thus breathed in, should produce a sound between the nose and the throat. Hold the breath for four or five seconds and breathe out through the left nostril. The inhaling and exhaling of the breath are all short. It can be done while sitting, walking or lying and no muscular contractions are needed. This form may be practiced for about an hour and may be done when for reasons of health other forms are not possible. It increases warmth, internal heat, duration of life and cures respiratory affections, phthisis, intestinal troubles and oedema, (edema). It should be done at first some ten to twenty times only.

(34-3) The Mazadanic influence is to lift humanity upwards towards the Light and free man from materialism and mechanisation. However, it is not that we should have no machines at all, modern industrialism or assembly lines. These belong rightly to man's development in the physical world and his skilfulness in mastering the material forces.

(34-4) The SIXTH TYPE of breath-control is called Bhastrika or the Bellows. Take the Lotus posture and do some rapid (about ten) air "rubbings" through the left nostril; THE ELEVENTH TIME breathe in by the same nostril, applying the NET-HOLDING CONTRACTION (chin pressed on breast) and hold the breath as long as possible. Then breathe out slowly through the right nostril or solar channel. Release the Net-Holding

⁵³ The original editor inserted a paragraph break by hand.

⁵⁴ The paras on this page are numbered 35 through 41; they are not consecutive with the previous page - but follow the paras on page 31.

⁵⁵ The word is cut off by a hole punch. Only "-le" is visible in the original.

Contraction and apply the FLYING CONTRACTION, (moving the muscles of the belly up and down and in and out). Hold the breath for three to four counts in the outer chalice and then repeat the "rubbings," but this time through the right nostril. FOR THE ELEVENTH TIME, breathe in, hold the breath as long as possible and then breathe out slowly through the left nostril. Now repeat as from the beginning. If practiced for six months, ten times morning and evenings, it makes the coiled energy very powerful. This practice should be done with MODERATION, because it can injure the lungs.

(34-5) The SEVENTH TYPE of breath control is called MURCH'HA or the rising-breath-control. There are two methods, in which the postures are the same, the posture of Attainment, (sitting cross-legged) one foot shows and the other under the knee. The first method is as follows: Breathe in through the nostrils and apply the Net-holding-Contraction. Place the thumbs on the ears, the fore-fingers on the eyes, the third and fourth fingers on the nostrils and the little fingers on the mouth and hold the breath for some six counts. Relaxing only the third and fourth fingers, breathe out very slowly through both nostrils, without releasing the net-holding contraction. In the second method both the Net-holding contraction and the Root-contraction are applied throughout. Breathe in through the left nostril, holding the breath as long as possible and breathe out slow through the right nostril. This increases the capacity for holding the breath. Both methods give great mental concentration and silences the movement of the mind.

(34-6) The Arch Gesture is done as follows; with the left heel press carefully the yoni-place (between the sex and the anus). Spread the right leg and hold the foot with both hands. Press the chin against the chest, and establishing the mind on the Supreme Consciousness, practice the breath-control. First it should be practiced on the LEFT side, then on the RIGHT side. The two legs should be extended alternately.

(34-7) Plavini, the Floating Breath-control. Sit down in the Lotus posture and stretch both arms straight upwards. Breathe in through both nostrils and lie down placing both hands under the head as a pillow. As long as the breath can be held, keep in mind "MY BODY IS AS LIGHT AS A FEATHER." Then, once more sitting in the first posture, breathe out slowly through both nostrils. Continuous practice of this control enables one to float, or even walk upon water.

(34-8) Gross seminal fluid can be conserved and converted into form of subtle energy, called "Ojas." This Ojas may become a source of spiritual life. Extinction of sexual desires releases the mind of a strong physical bond. Because Mind, Prana or vitality and Virya are closely connected.⁵⁶

⁵⁶ This section is continued on page 33.

Table of Stages of Prayer and Sinking Inwards

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STAGES OF PRAYER AND SINKING INWARDS

Patanjali yoga sutras	conscious samadhi						unconscious samadhi
	Meditation on an object	spiritual reflection	joy	self- consciousness			
The four jnanas of the Buddhistic canon	concentration and meditation	joy and satisfaction	calmness, consciousness, satisfaction	fulfilment of the calmness and of the consciousness			nirvana
Pseudo- Jamblichus	unitive cognition		unity				
Proclus	insight in the divine order	total purity	communion	approaching			unity
Algazali	energetic concentration	deep contemplation	end of self- consciousness; emergence in God				
Bernhard of Clairvaux	reading	meditation	prayer	contemplation			
Unknown mystic of 13th century	concentrated thinking of forms of prayer	prayer without words of desire	rest of God	contemplation of divine Beauty	sleep of inner peace	unity with God	equality to God

⁵⁷ The original editor inserted "(9)" by hand.

John of the Cross	contemplative prayer or prayer of concentration	prayer of rest or stillness	prayer of unity		
Theresa of Jesus	prayer of turning inwards	prayer of quietude	prayer of union	prayer of ecstasy	
Francois de Sales	meditation	contemplation			
		quietness	union	conformity	submission
P. Lacombe	prayer of meditation or of discourse	prayer of affection	prayer of contemplation		
Madame Guyon	prayer of meditation	prayer of simplicity	Prayer of the simple presence of God	infused prayer	(mystic death)

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STAGES OF PRAYER AND SINKING INWARDS

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STAGES OF PRAYER AND SINKING INWARDS

Alphons of Liguori	supernatural concentration	prayer of quietude	simple union	union of engagement			consummated union
				ecstasy	rapture	mental elevation	
The mystic stages of the Hindus	contemplative rest	submission to the will of God	friendship	childlike tenderness	intoxication with love		

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⁵⁹ The original editor inserted "(10)" by hand.

STAGES OF PRAYER AND SINKING INWARDS

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STAGES OF PRAYER AND SINKING INWARDS

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STAGES OF PRAYER AND SINKING INWARDS

Carl Jung: Letters to V. Subrahmanya Iyer

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LETTERS TO V. SUBRAHMANYA IYER

Carl Jung

(41-1) To V. Subrahmanya Iyer^A
London
16.IX.1937

Dear Sir,

I completely agree with you that it is a noble endeavour of philosophy to search for a path to happiness for all mankind. Naturally this goal cannot be reached without the extinction of suffering. Philosophy must find a way to bring about the extinction of suffering in order to achieve the condition of happiness. However, it seems to me fairly demanding to desire the elimination of suffering from the world and I am not that optimistic to believe in the accomplishment of such a task. On the contrary: I believe that suffering constitutes an essential part of human life without which we would never do anything at all. We always attempt to escape suffering. We do this in a million ways, but never do we succeed completely. Therefore I have come to the conclusion that one should try to find a way at least which enables man to endure the inevitable suffering which is the lot of any human existence. If someone should at least succeed in bearing suffering, he has accomplished an almost superhuman task. This may allow him a certain amount of happiness or satisfaction. If this is what you call happiness, I should hardly object. I hope very much to see you again in India.^B Meanwhile I send you my best wishes.

Yours faithfully,

.....

^A V. Subrahmanya Iyer was the guru of the Maharadscha of Mysore with whom Jung stayed as a guest during his journey to India in the following year. In 1937 Iyer was the

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⁶³ The original editor inserted "(11)" by hand.

representative of India at the "Internationalen Philosophie-Kongress" at the Sorbonne. At that time Jung had invited him together with Paul Brunton, the English author of a variety of books on Yoga and Indian philosophy, to Kusnacht where there took place extensive conversations about problems of Indian philosophy.

^B In 1938 the Indian Government invited Jung to the 25th anniversary of the University of Calcutta. On this occasion he had detailed discussions with V. Subrahmanya Iyer. See "Erinnerungen," p.278.

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LETTERS TO V. SUBRAHMANYA IYER
Carl Jung

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LETTERS TO V. SUBRAHMANYA IYER
Carl Jung

(43-1) To V. Subrahmanya Iyer
Mysore/India
29.VIII.1938

Dear Sir,

I thank you for your kind letter which brings back to me all those happy and beautiful memories of my short stay in Mysore, this beautiful city with its nightly lights on Chamundi Hill.^A

On the whole I agree with you on your philosophic problems. Of course there is no happiness without suffering. Schopenhauer, the German philosopher, said that happiness is but the end of suffering. This is a somewhat negative definition. In so far as suffering is a very real condition happiness must also be real. Unfortunately, however, the one cannot exist without the other. They are so closely related that happiness easily changes into suffering on the one hand and the most intensive suffering may call forth a kind of superhuman sensation of happiness on the other. They constitute a pair of opposites indispensable for life.

The phenomenon of life consists in a multitude of pairs of opposites. No energy without opposites. But in so far as you participate in the opposites you are in conflict with or in a constant whirl of ups and downs of pain and pleasure. Of course one would like to free oneself from the action of the opposites but this is possible only up to a certain degree; for as soon as one withdraws from conflict one evades life. Thus liberation can only be very fragmentary. It may be found in the construction of a consciousness beyond the opposites. But even if the head were freed, the feet would

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⁶⁵ "1" in the original.

The original editor inserted "(12)" by hand.

still be chained. Complete liberation means death. What I call "consciousness" corresponds to your term "mind."

The I-complex seems obviously to be the root of all complexes, for no complex could be experienced at all without the I. With the complete extinction of the I there is nobody there to experience consciously. Too

^A See, *Erinnerungen*, p. 378

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LETTERS TO V. SUBRAHMANYA IYER
Carl Jung

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LETTERS TO V. SUBRAHMANYA IYER
Carl Jung

(continued from the previous page) much I always leads to a condition of conflict, therefore it should be extinguished. But it is just as with the pairs of opposites: if the I is extinguished completely, unconsciousness is created. And yet it is assumed that an I-less consciousness exists, a kind of Atman-Consciousness. I am afraid that the possession of this supreme consciousness is denied to us men. In as far as it exists we do not exist.

On this occasion I should like to thank you once more for the kind reception you gave us in Mysore.

I hope you are in good health.

Yours

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LETTERS TO V. SUBRAHMANYA IYER
Carl Jung

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Carl Jung

(47-1) To V. Subrahmanya Iyer

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The original editor inserted "14" by hand.

Mysore/India
9.1.1939

Dear Sir,

you are right. It is not possible that Schopenhauer had a complete knowledge of the Upanishads or understood them; for at that time the Upanishads were known in the very incomplete Latin rendition of A. Duperron only who had translated them in the form of the so-called Oupwekhat at the beginning of the 19th century.^A

I agree with you that deep sleep or any condition of utter unconsciousness is beyond pain and pleasure, but it is also beyond consciousness, so that after the attainment of the condition of pain and pleasure there is nobody there anymore who could be conscious of it. However, it is right that someone who survives that condition, who for example awakes from deep sleep or unconsciousness, could say: "I must have been unconscious for I did not feel anything." Or when there remains a pleasant feeling after sleep: "I slept very well and pleasantly and had no dreams." But while he was asleep or unconscious he did not come into any awareness thereof; at least we cannot prove that anybody did become aware of that condition.

Of course, it is a purely theoretical statement when I say that complete unconsciousness, i.e. a complete conquest of pain and pleasure and ego, was death.^B With such a statement I merely wish to say that my soul is not without content and not without ego as long as I am conscious of anything; for I am aware of the particular position I am in.

I should not define the ego as a creation of the soul or of consciousness, for, as is well known, infants next speak of themselves in the third person and only later, when they have found their ego, do they begin to say "I." Therefore the I is rather a discovery or an experience than a new creation. We could rather say: the empirical existence of an ego is a condition through which a continuous consciousness

^A Abraham Hyacinthe Anquetil-Duperron, 1731 - 1805, had been living in the Orient for many years, studying above all Iranian culture. He had translated a 17th century Persian version of the Upanishads into Latin. The translation was published under the title Oupnekhat, Strasbourg 1801-02, and became the source of Schopenhauer's knowledge of the Indian.

^B See letter to Iyer, 29.VIII.38, para.3.

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LETTERS TO V. SUBRAHMANYA IYER
Carl Jung

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⁷¹ "2" in the original.

(continued from the previous page) becomes possible. For we know that the impersonal consciousness observed in children is not continuous but of an incoherent and insular nature.

I know that Indian thinking is characterised by ascribing to consciousness a metaphysical and pre-human existence. We, however, are of the opinion that what we call the unconscious – that is by definition a psyche which nobody is aware of – has a pre-human and pre-conscious existence. What we call the unconscious thus corresponds exactly to the Indian term of the highest of Super-Consciousness. As far as is known to me there is no proof whatever of the hypothesis that a pre-human and pre-conscious psyche is conscious – and consequently consciousness – to anyone.

As to your last question I wish to say: I certainly agree with you that there is nothing in and of this material world which is not a projection of the human psyche, for everything we experience and are able to express through thinking is alien to the nature of our psyche, (as objective existence). Through experience and psychic assimilation, however, it has become incorporated into our soul and thus acquired a psychic nature. If an object does not enter into our awareness, it is not experienced and we cannot say with certainty that it exists. Everything we touch and come into contact with immediately transforms itself into a content of the psyche. Through this we are locked up in a world of psychic images some of which are labelled “material origin” and others “mental origin.” But how these contents as material things in themselves or mental things in themselves look like we do not and cannot know, for we can experience them as psychic contents only and as nothing else. However, I do not hold that material things in themselves or mental things in themselves are of a psychic nature although it is thinkable that there is no form of experience other than that of the psychic. If this were the case, matter would be nothing but a determination of divine thoughts, as is maintained in Tantrism. I have

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Carl Jung

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Carl Jung

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⁷³ “3” in the original.

The original editor inserted “16” by hand.

(continued from the previous page) nothing to say against such a hypothesis but Western thinking has renounced, even though only recently, metaphysical assertions which by definition cannot be verified. In the middle ages up to the 19th century we did believe in the possibility of metaphysical statements. India, it seems to me, is still convinced of the possibility of metaphysical statements. Maybe India is right, maybe not (...).

I hope you are in good health and active as ever.

I remain, dear Sir, yours

.....

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LETTERS TO V. SUBRAHMANYA IYER

Carl Jung

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LETTERS TO V. SUBRAHMANYA IYER

Carl Jung

(53-1) Enclosed also find an additional footnote to Jung's letter to Iyer dated 16.IX.1937. which I overlooked at the time.

"Professor Walter Uhsadel reports about a discussion with Jung which took place in the "little library" in Jung's house in Kusnacht, in 1938. Jung pointed to a reproduction of the glass window of Konigsfeld depicting the crucifixion and said: "This, you see, is the crucial point for us." Asking him why he was saying this he replied... : "I just returned from India and there this dawned upon me anew. Man must deal with the problem of suffering. The Easterner wants to rid himself of suffering by stripping it off. The westerner attempts to suppress suffering by means

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(continued from the previous page) of drugs. But suffering must be overcome and it is overcome only by bearing it. This we learn from time alone." With this he pointed to the crucified."

From Uhsadel, Evangelische Seelsorge, Heidelberg, 1966, p.121.

Princess Irene: An Introduction to Indian Spiritual Thought

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⁷⁵ The original editor inserted "17" by hand.

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⁷⁶ "I" in the original.

AN INTRODUCTION TO INDIAN SPIRITUAL THOUGHT
Princess Irene

(55-1) This is obviously a very imperfect and incomplete amateurish description of part of a vast religion which is thousands of years old.

The trouble with my studies of it is that I am able to remember only those things which appeal to me personally, and which have even helped me. Those things which I could find in our own religion, and other points which not only confirm its soundness but also enrich it, have imprinted themselves on my mind, covering all other points with a curtain of oblivion.

What is described here is of course too far gone for the average Indian masses to understand. For them naturally the gods and mythological stories are there with the symbolic meanings which the average superstitious person takes literally. The general public needs "spiritual food" suited to its geography and customs. It protects them from going "amok," like we "civilised" Westerners have gone with our LSD, etc.... All the same, there too you can find superstition and hypocrisy. Nevertheless, a people which has made it a "national sport" to think of God deserves surely more respect than the West has given it.

Of course India is full of imperfections, poverty, injustice, illnesses, corruption and inefficiency. But full awareness of the jewel of a culture within the "dust" and "filth" makes me boil with rage when one hears some clever "practical" Westerners, who think they can solve the problem of starvation by "convincing" the religious people, which the Indians are, to eat the starving cows. We also would not cook with oil from our holy lamps, neither satisfy our hunger by eating oblaten. Forgive this outburst, but your

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AN INTRODUCTION TO INDIAN SPIRITUAL THOUGHT
Princess Irene

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AN INTRODUCTION TO INDIAN SPIRITUAL THOUGHT
Princess Irene

(continued from the previous page) sympathetic understanding gives it existence! I hope you will enjoy India as much as Mama and I have done.

When you make friends there you may lose contact for years, yet when you meet them again it is as if you had never parted.

The original editor inserted "(18)," "By Princess Irene," and "unpublished" by hand.

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⁷⁸ "2" in the original.

The original editor inserted "(19)" by hand.

You will notice that I have not really separated Philosophy from Religion. This is unintentional, yet perhaps not wrong. For them philosophy and religion and living have no real clear-cut borders. They do not categorise things into departments as we do. Spiritual aspiration is supposed to permeate their activities and thoughts.

(57-1) Which of the philosophies is most representative and comprehensive: Indian Religion is so full of diverse schools that it not only becomes totally confusing, but also seems like a mountain of material which may even discourage one in its study.

Perhaps it can best be studied by picking out 1) Those points most like our own religion. 2) Those bits which can be useful to us in life generally.

The philosophy of Shankara Acharya⁷⁹ is the school of spiritual thought most useful to us for the above reasons.

(57-2) When it emerged: First of all it must be noted that the Indians do not have a sense of time and chronology, so the exact dates of this philosophy's birth is not known. It can be assumed however that it emerged at more or less the same time as most of the ancient Greek and Chinese philosophers.

(57-3) Shankara's work: Hinduism was undergoing corruption and degeneration. The outward

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Princess Irene

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Princess Irene

(continued from the previous page) appearances, habits and rituals were given more importance than the inner unifying message. Shankara's work was to bring attention back to this essence, and to give again the proper meaning to the ceremonies of this very ancient religion. He created monasteries, and walked for miles and miles all over India, reforming, enriching and spiritualising. His life, as so often with great beings, was a short one. Much was achieved in these few years.

(59-1) His successors: He appointed a successor in the North, South, West and East of India. Each of these four took on the name Shankara Acharya,⁸² and still today the

⁷⁹ "Achāryā" in the original.

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⁸¹ "3" in the original.

The original editor inserted "(20)" by hand.

successors of the successors are traditionally called that way. They hold the post which is equivalent to the Western conception of a Pope.

(59-2) Shankara of Kanchipuram: I believe the most important Shankara today is the one of Kanchipuram. He not only has unlimited knowledge, but is the living symbol of the deepest in Indian Spirituality. A devotee of his is this Professor Mahadevan of Madras University, a wonderful man whom I mentioned to Fabiola.

(59-3) Ultimate essence of the philosophy: Unlike what most Westerners believe, this is neither a pantheistic, polytheistic nor atheistic religion. God exists for them, and is given the greatest importance. Why they have been misunderstood is: 1) because the masses do believe in various “gods” which have come down from mythology. However, the deeper one studies all the more does one see that they are mere symbols, and eventually they disappear. 2) Because the Indians refuse to describe God in conventional terms such as we

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Princess Irene

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Princess Irene

(continued from the previous page) are used to. He is not the old man with a big stick ready to punish or even reward us. To them, He is beyond and yet within the Universe. Nobody and nothing can exist without having been created by Him. Thus He is both Creator and created. Consequently, we are made of God. Our purpose in life is to find that out, and realise our union with Him, and live accordingly.

(61-1) The philosophy, and Yoga as a practical help to understand it: Yoga means union. It is a practice which helps you to understand your fundamental relationship with God. Intense effort is called for, but no strain. All efforts must be gradual, and the ends must be achieved naturally. That is effortless effort! These are the strictest commandments of Yoga. The schools of Yoga, from Hatha until Jnana, have this as their ultimate purpose. (Mind you, not all Indians see it this way, but nevertheless this is its original purpose.)

⁸² “Achāryā” in the original.

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The original editor inserted “(21)” by hand.

(61-2) In comparison: Christ said: "The Kingdom of Heaven lies within you." How like the Indian philosophy which teaches one to look inwards and find the "Self," the real self, which they spell with a capital S. Very similar ideas can be found furthermore in Christ's last prayer as expounded by St. John the Apostle.

(61-3) The ideal human being according to this school of thought: There is another concept of the Indians, unlike that of St. Paul, who regarded himself as the empty frame through which God or Jesus acts.

Thus also the Indian religion is not an egoistic concept as might be thought. On the contrary. It gives the ego its proper place. The ego is understood as a frame, all the faculties of which should be

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Princess Irene

(continued from the previous page) used only to confirm the Truth to other egos which are not aware of their unlimited origin and are blinded by their ignorance. The one whose individuality is consciously filled with God can never become vain, because he becomes beyond all personal feelings. Thus he is the greatest, most impressive personality, before which all remain awed and impressed.

(63-1) More [Yoga and the]⁸⁷ importance of a guru: Based on this philosophy, the Yogas are methods of discipline which condition the mind and body for realisation of the Truth. One is supposed to be physically and mentally ready to accept and preserve the teaching with the help of Yoga. Just as in all fields of life there are dangers, these are not excluded from the path to spiritual enlightenment. This is why the sages have been so secretive in the past. Nothing was written down until quite recently. A candidate had to prove his sincerity, and that anything learnt would not be used for egoistic purposes. He had to make great efforts to improve his character [in order to]⁸⁸ deserve these higher teachings.

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The original editor inserted "(22)" by hand.

⁸⁷ The original editor changed "Yoga, the" to "Yoga and the" by hand.

⁸⁸ The original editor changed "and thus" to "in order to" by hand.

(63-2) The pros and cons of having a guru: The Indians lay great importance on a teacher "guru" who initiates the pupil by stages. Since the guru is supposed to have arrived at the ultimate understanding of everything, the pupil respects him as a living symbol of God. Thus he submits himself completely to the directions of his guru. This is all very well as long as the ultimate conceptions are kept as the judging point. However, based again on this ultimate teaching, the best guru is the inner Higher Self, direct experience of God. The guru serves as Its "spokesman"

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AN INTRODUCTION TO INDIAN SPIRITUAL THOUGHT
Princess Irene

(continued from the previous page) until the pupil can be aware of It himself.

The teaching used to go by word of mouth from guru to pupil. Now, however, you find most of the teachings printed and even translated. Your own experience and judgment are perhaps a safer guru in this age where sages are so rare.

(65-1) The various Yogas: "Karma Yoga" is the system of "good action," which when practised helps in deserving grace. Karma roughly means fate. In Indian thought fate extends beyond death. You are born again and again, acting and reaping the effect of your actions. The better your actions, all the better your fate (Karma). This goes on and on until you have reached ultimate understanding, and are liberated from the bondage of birth and death.

(65-2) Hatha Yoga is not only to keep as young and fit, and perhaps even improve one's looks, as most society people of the West have come to believe. Its various postures and breathing exercises are to teach: 1) Mental superiority of mind over the body (as Jo-jo pointed out). 2) To give one health, usually a helpful condition for a spiritual seeker. 3) To assist the seeker by physical means to find mental quiet so important for meditation. Hatha by itself is not spiritual and can be practiced, as is done mostly, without involving religion unless one wants to. However, a guru is advisable here even if he is spiritual or not, because without one,⁹¹ one can injure one's self if one is not experienced. Also because of the various breathing exercises he is necessary. Those wrongly practiced could lead to insanity.

⁸⁹ Blank page

⁹⁰ "6" in the original.

The original editor inserted "(23)" by hand.

⁹¹ The original editor inserted a comma by hand.

(65-3) Raja Yoga is the method of concentration. Raja means ruler, king.

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Princess Irene

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(continued from the previous page) To rule one's thoughts helps to bring concentration, just as concentration helps to rule one's thoughts. A Raja Yogi has command over his mind and thinks the thoughts he wants to think, rather than being swayed by diverse thoughts and emotions.

(67-1) The noblest Yoga of them all, however, is Jnana Yoga. The Yoga of knowledge. Here the greatest importance is given to the philosophy and application of the wisdom gained from it. One studies the philosophy, and one meditates. Study and meditation together balance each-other and correct each other, and confirm the Truth. Here one inquires, and questions and analyses life, and death, one's self and one's relationship to the surroundings and to God.

(67-2) Advaita Vedanta (Non-duality, as taken from the scriptures, Vedas): If God is beyond everything, He is beyond life and death. If we are of God, we too are beyond life and death. Then why are we subjected to them, why is there diversity? God is non-dual, thus we too are not separated from each other and everything. Why then do we still perceive separation and difference? This is precisely why the sages never call God Oneness. They call Him Non-duality, "Advaita," which is a very subtle difference. God created all these apparent separations and differences. Since He created, He is beyond creation, yet He is also the "created" because nothing exists without His having done it.

This is where we as God-creations - by realising His supremacy in this way - also become supreme. Life and death are on the plane of creation, which is all God anyway. So they are real, but only relatively so, and not fundamentally or ultimately. This is why the Indians do not regard death as dramatically as we do. Does this not make Christ's

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⁹² Blank page

⁹³ "7" in the original.

The original editor inserted "(24)" by hand.

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(continued from the previous page) miraculous victory over death even more beautiful, real and symbolic?

All Yogas and schools of discipline (some incomprehensible to our eyes), even music, are aimed at this knowledge which, once acquired, renders the person fearless, peaceful, and God-like.

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(71-1) INDEX to SWABHAWAT⁹⁸
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CHAPTERS⁹⁹

⁹⁴ Blank page

⁹⁵ "8" in the original.

The original editor inserted "(25)" by hand.

⁹⁶ Blank page

⁹⁷ The original editor inserted "25" by hand.

⁹⁸ "Swabhavat" in the original.

⁹⁹ PB himself reordered this TOC by hand. It originally read:

1. SECRET HEART OF BUDDHIM

2. PRINCIPLES OF THINKING

3. DIFFERENCE

4. TIME

5. LA PHILOSOPHIE TENDANT a "I" UNITE

6. EPISTEMOLOGY

7. ANCIENT SIGNS SPEAK

8. MAGIC OF SIGNS

1. SECRET HEART OF BUDDHISM	P26
2. PRINCIPLES OF THINKING	86 (published as Epistemology see below)
3. DIFFERENCE	90
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7. MAGIC OF SIGNS	109
8. MAGIC OF LETTERS	115
9. MAGIC OF NUMBERS	121
10. LA PHILOSOPHIE TENDANT à l'UNITÉ ¹⁰⁰	131 (French)
11. EPISTEMOLOGY (PRINCIPLES OF THINKING) ¹⁰¹	140 (Published)

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The Secret Heart of Buddhism

(73-1) THE SECRET HEART OF BUDDHISM.

by SASWITHA.

Translated by Idzada.

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9. MAGIC OF LETTERS

10. MAGIC OF NUMBERS

11. CONCENTRATION - MEDITATION - CONTEMPLATION

12 (by) DR. G.P. MALALESKERA - ASPECTS OF REALITY IN BUDDHISM"

¹⁰⁰ "a 'I UNITE" in the original.

¹⁰¹ "Epistemology" is the name of the publication in which "Principles of Thinking" appears.
See para 301-1 for additional publication information.

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¹⁰³ The original editor inserted "26" by hand.

¹⁰⁴ Blank page

(75-1) Looking¹⁰⁶ around us in the world of mankind, we perceive a mighty force, which binds people together.

Persons, tribes, nations and even races experience this binding force.

It is the aggregate, or parallel trend of the religious feeling.

According to the race, nation, tribe and community, the religions originated therefrom.

In this force lies a creating impulse and the great acts of the nations are often driven by religions.

But, like everything that is accomplished by Man, this force has also expressed itself in the destruction of the accomplished good...

Religions also tear up people, communities, nations and races. The love for one another, which lies fundamentally in each religion, was concentrated to the outgrowth in partitions of races, nations and communities. What was out of it, had part only in the hatred, with which dissentients were afflicted!

Hereby religions drew a bloody track in the history of mankind, never equalled in its cruelty and depth!

The thought, that this vengeance on dissentients was pleasing to the Deity, is pitiful indeed!

Nations destroy one another, if they wish to worship God in some way or another. The honour of a religion compels one community to fight another.

That's how it was in the nebulous past of mankind and that's how it is on earth nowadays.

All good was distorted to evil! And all in the name of God!

Each religion claims to be the "one and only right way" to perfection, - and denies this to others.

The Buddhism, one sees nowadays, does not do this!

It leaves the conception of God absolutely free and never wages war against other religions.

This originates from the figure of Buddha, who is not beheld as "God" or "Deity," but exclusively as a leader and guide on the Path.

¹⁰⁵ The original editor inserted "27" by hand.

¹⁰⁶ This section was not written in paragraph form - we have formatted it with a hanging indent to enhance readability.

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(continued from the previous page) All sacrifices and prayers are only the rendering of one's gratitude for the showing of the Path to perfection of Life.

However many errors were made by the priesthood, [(purposely or by ignorance) never has it dared]¹⁰⁹ to make a deity of Gautama.

Gautama's doctrine never left any doubt with regard to his humanity!

Gautama had denied the mediation between Man, the priests and God, and had [thereby]¹¹⁰ affected the entire existence of the priests. The representative on earth of the invisible Deity in Heaven, had had his day. But at the same time his doctrine transformed the priests to a guide of the Divine in Man!

Many outgrowths of Buddhism show a sequence of inserted ancient conceptions, (which are strange to Buddha) to make their old priesthood necessary. South- or North Buddhism, with their so-called "churches" and "communities," are deformations of Gautama's doctrine, which permits the power of the priest, only in great necessity! One could even better speak of the "lacking of a fixed priesthood," in the form as is usually conceived. The manner in which Gautama is rendered honour, is usually not in accordance with this doctrine itself, for Man generally has a weakness for externals!

He, who wishes to see, pierces the skin and finds the seed, in which real Life can germinate.

The urge to find, however, must be present...

Having arrived from the East some time ago, my interest concentrated on the Western conception of Gautama's doctrine and I acquainted myself with the most important Western writings on this subject.

I was very much astonished, to find, that this doctrine was called a "religion," was seen in that light, and ... [was]¹¹¹ condemned!

¹⁰⁷ Blank page

¹⁰⁸ "2" in the original.

The original editor inserted "28" by hand.

¹⁰⁹ The original editor changed "(purposeful of by ignorance) never have they dared" to "(purposely or by ignorance) never has it dared" by hand.

¹¹⁰ The original editor changed "herewith" to "thereby" by hand.

¹¹¹ The original editor inserted "was" by hand.

I found [that]¹¹² not one religious [teacher endeavoured]¹¹³ to search for parity, but only combat...

[They had merely searched for the differences]¹¹⁴ and never that, which can unite!

Those, who discussed Buddha unprejudiced, lacked the kernel, and those who were supposed to follow Buddha, missed the personal ability!

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(continued from the previous page) I meant to see the influence of the religious conception, which has been cherished [for many]¹¹⁷ ages in the Western world. It is very difficult indeed to loosen oneself from a certain conception, especially when this conception has been conveyed from parent [to]¹¹⁸ child, during many centuries.

This is the reason, why I endeavour to show (with omittance of all religions) Gautama's doctrine, as I have learned to behold it.

[Learned, not by]¹¹⁹ heart, as one learns a lesson, but a considerative practice in material life. This is how to learn to live: [by being]¹²⁰ totally absorbed in it!

You, in whom I wish to arouse an interest in Gautama's doctrine, you too will not be able to pass judgment on these valuables, if you do not [first]¹²¹ test them in daily life!

¹¹² The original editor inserted "that" by hand.

¹¹³ The original editor changed "teacher with an endeavour" to "teacher endeavoured" by hand.

¹¹⁴ The original editor changed "Merely the differences are searched for" to "They had merely searched for the differences" by hand.

¹¹⁵ Blank page

¹¹⁶ "3" in the original.

The original editor inserted "29" by hand.

¹¹⁷ The original editor changed "since" to "for many" by hand.

¹¹⁸ The original editor changed "upon" to "to" by hand.

¹¹⁹ The original editor changed "Not learned by" to "Learned, not by" by hand.

¹²⁰ The original editor changed "to be" to "by being" by hand.

¹²¹ The original editor moved "first" from after "life!" to before "test" by hand.

[My purpose is therefore, none other, than to draw your attention to a philosophy,
which can only prove its value through experimental practice.]¹²²
What I present, is only [that which]¹²³ I myself have experienced as the TRUTH.
For the rendition of this doctrine, the book:
“THE LIGHT OF ASIA,” by Sir Edwin Arnold, (printed by Rand, Mc. Nally and Co.
Chicago and New York.) served me.
I hope to [draw]¹²⁴ your attention to a philosophy, which you can practise for your own
personal [benefit]¹²⁵ each moment of your life!
It is no combat of [any particular]¹²⁶ persuasion, it is merely meant as an elucidation of
LIFE-ITSELF.
Use it for all it is worth, for your own practical possibilities, but never forget, that the
TRUTH is strictly personal!
My purpose only is: to arouse your interest [in]¹²⁷ YOUR OWN LIFE!

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(81-1) Speaking of “Buddha,” one involuntarily thinks of the founder of Buddhism, and
thinks this was: Gautama, the “Buddha.”

But this is wrong!

Gautama [taught]¹³⁰ a philosophy, but [he]¹³¹ never established a church, nor any
community to practise his doctrine! [These]¹³² did not occur until his death.

¹²² The original editor changed “My purpose therefore, is none other, than to rouse your attention for a philosophy, which can only prove its value by experimental practice” to “My purpose is therefore, none other, than to draw your attention to a philosophy, which can only prove its value through experimental practice” by hand.

¹²³ The original editor changed “what” to “that which” by hand.

¹²⁴ The original editor changed “rouse” to “draw” by hand.

¹²⁵ The original editor changed “interest” to “benefit” by hand.

¹²⁶ The original editor changed “whatever” to “any particular” by hand.

¹²⁷ The original editor changed “for” to “in” by hand.

¹²⁸ Blank page

¹²⁹ “4” in the original.

The original editor inserted “30” by hand.

[These]¹³³ could never have been Gautama's [wishes]¹³⁴ for, in his doctrine he called them wrong!

Gautama, named "The Buddha," was one of the many, who attained Buddhahood. But, as his doctrine imparted the most alterations, he is often thought of, as having been the only Buddha.

Who was Gautama?

[He was]¹³⁵ a person, as any other...

It is said, that he was the prince of a state in India, but let's admit, that he descended from an important family, which, according to the conceptions of ca. 600 B.C., required the best obtainable education for [its]¹³⁶ members.

Thus he was acquainted with all worldly and spiritual matters and conceptions of his time.

Like all young people, he was content with everything as it was, he married and lived the ordinary life of wealth, protected by his distinguished birth.

How he broke away from this sort of life, doesn't matter, but we do find a trail of deep contemplation on Life, throughout his doctrine.

[Wherever this young man enquired concerning the origination and the purpose of LIFE he never received the satisfying answer.]¹³⁷

These ideas haunted his mind, restlessly searching an answer...

Therefore he broke [off]¹³⁸ all [relationships],¹³⁹ which tied him to his former life, supposing that by placing himself totally alone in Life, without any possessions or help, LIFE itself would answer him, in the experiences he would undergo.

[That he could come to such drastic deeds!]¹⁴⁰ The urge of these problems must have been consuming him.

He gave up everything: wife, child, home and wealth. Even his clothes he laid aside and adopted the attire of the pilgrims. Not one single tie with the past did he

¹³⁰ The original editor changed "coached" to "taught" by hand.

¹³¹ The original editor inserted "he" by hand.

¹³² The original editor changed "This" to "These" by hand.

¹³³ The original editor changed "It" to "These" by hand.

¹³⁴ The original editor changed "edification," to "wishes" by hand.

¹³⁵ The original editor inserted "He was" by hand.

¹³⁶ The original editor changed "their" to "its" by hand.

¹³⁷ The original editor changed "Wherever this young man asked, he never received the satisfying answer concerning the origination and the purpose of LIFE." to "Wherever this young man enquired concerning the origination and the purpose of LIFE he never received the satisfying answer." by hand.

¹³⁸ The original editor inserted "off" by hand.

¹³⁹ The original editor changed "relations" to "relationships" by hand.

¹⁴⁰ The original editor changed "The urge of these problems must have been consuming him, that he came to such drastic deeds!" to "That he could come to such drastic deeds! The urge of these problems must have been consuming him." by hand.

keep up in his material life and he went through the country to surrender himself to LIFE...

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(continued from the previous page) Gautama never did things partly. He searched everywhere, [through]¹⁴³ everyone who also stood alone in life, just as he did, but,¹⁴⁴ nowhere did he receive the redeeming answer...

Unsatisfied with the answers to the problems - of - Life, which he received from people, who, - like [himself]¹⁴⁵ - had searched for years, he distinguished this searching as an attempt to seek support. Therefore he also gave up this support and placed himself entirely alone in Life and contemplated the assimilation of Life in himself.

One cannot help [respecting]¹⁴⁶ a person, who experiences Life in himself and contemplates this [in order]¹⁴⁷ to attain the solution of the problem of himself and LIFE.

These investigations must have taken him much time! How many years, doesn't matter and what [was the]¹⁴⁸ way he learned to [consider]¹⁴⁹ a by-path, also doesn't matter.

The only thing that matters to us, is the conclusion of all these, - Gautama's investigations - , which [show]¹⁵⁰ that he [above all others],¹⁵¹ indeed

¹⁴¹ Blank page

¹⁴² "5" in the original.

The original editor inserted "31" by hand.

¹⁴³ The original editor changed "by" to "through" by hand.

¹⁴⁴ The original editor inserted a comma by hand.

¹⁴⁵ The original editor changed "he" to "himself" by hand.

¹⁴⁶ The original editor changed "to respect" to "respecting" by hand.

¹⁴⁷ The original editor inserted "in order" by hand.

¹⁴⁸ The original editor inserted "was the" by hand.

¹⁴⁹ The original editor deleted "as" after "consider" by hand.

¹⁵⁰ The original editor changed "shows" to "show" by hand.

comprehended Life in its profoundest meaning, and therefore duly may be named "The Enlightened."

I, for myself, doubt whether this would please him!

Gautama searched for the "purpose - of - LIFE," because he found the sorrow in life: incomprehensible!

Profoundly has he tasted grief in all its appearance-forms, [in order]¹⁵² to reach the bottom and to know what would come thereafter...

But there came no end to grief, death, or anything, for LIFE evidently was eternal! Then he grasped the eternal, - to wrest from it, temporary life, as a conception.

He could come to nothing, until he saw, that Life contains both [contrasts,]¹⁵³ and that their values are determined exclusively by MAN! The depth of Gautama's contemplation hereon - which he tries to express in words - is unfathomable, but the personal depth, which each person can attain, [according to]¹⁵⁴ his own disposition, can give him support in life, [and]¹⁵⁵ is not to be despised!

Here are his words, placed before you, according to a [strictly personal point of view]:¹⁵⁶

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(continued from the previous page) "O¹⁵⁹m, Amitaya! measure not with words

¹⁵¹ The original editor moved "above all others" from after "profoundest meaning," to before "indeed comprehended" by hand.

¹⁵² The original editor inserted "in order" by hand.

¹⁵³ The original editor changed "contraries" to "contrasts" by hand.

¹⁵⁴ The original editor changed "conform" to "according to" by hand.

¹⁵⁵ The original editor changed "that" to "and" by hand.

¹⁵⁶ The original editor changed "strict personal view" to "strictly personal point of view" by hand.

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¹⁵⁸ "6" in the original.

The original editor inserted "32" by hand.

¹⁵⁹ The original editor inserted quotation marks by hand.

Th'Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!"¹⁶⁰

Gautama commences with the kernel of the matter! He always endeavoured to approximate Life with the human standard of value: "Time." He understood that Man cannot but see everything in TIME. This "Time" is a restriction, a part of Eternity, although it is a comprehensible part to him.

With this part, or restriction, Man endeavours to investigate Eternity. How could Eternity with any possibility be investigated, when only restriction (time) is available as a measure?

The word is the restriction of the thought. It approximately expresses what is in thought.

Therefore Gautama says:

"Measure not with words th'Immeasurable."

Eternity cannot be measured with "Time." "Time" has a beginning and an end, and Eternity has not!

"Who asks or answers, errs."

Why do they err? Because they endeavour to fix a beginning and an end to the Eternal.

This degrades Eternity to: "TIME!"

The very first question, put to Gautama, he answered by keeping silence!

Perhaps you will say: [It is]¹⁶¹ incomprehensible, that [at the beginning of his teachings,]¹⁶² a teacher answers a feverish search for explanation, with silence!

Later, when [you]¹⁶³ have learned to comprehend the Eternal, you'll see the wisdom of this silence...

The error, of seeking a beginning in the Eternal with the measure of Time, is spoken of by Gautama in the following verses:

"The¹⁶⁴ Books teach Darkness was, at first of all,
And Brahm', sole meditating in that Night:
Look not for Brahm and the Beginning there!
Nor him, nor any light"¹⁶⁵

¹⁶⁰ The original editor inserted quotation marks by hand.

¹⁶¹ The original editor inserted "It is" by hand

¹⁶² The original editor moved "at the beginning of his teachings," from after "search for explanation," to after "that" by hand.

¹⁶³ The original editor deleted "shall" after "you" by hand.

¹⁶⁴ The original editor inserted quotation marks by hand.

¹⁶⁵ The original editor inserted quotation marks by hand.

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(continued from the previous page) "Shall¹⁶⁸ any gazer see with mortal eyes;

Or any searcher know by mortal mind;
 Veil after veil will lift - but there must be
 Veil upon veil behind."¹⁶⁹

Gautama now includes another thing!

It is a retrospection in the ancient truth, which was taught in his time, the so-called "Books" wherefrom Brahma originated as a God and was placed upon the throne by human hands!

After having answered a question with silence, and, [by so doing,]¹⁷⁰ confirmed his humanity, he leaves the "Books" of those days to speak.

These acknowledge a "non-existence" in the beginning. Gautama does not deny this, nor does he consent to it. He only says, that the "Books" say this, but at the same time he warns, that Man, - seeking after a beginning with his profoundest investigation - can never behold this "Brahm."

He doesn't place himself on a higher level than any other human being and says, that he knows neither the "yes," nor the "no" of these things.

He sets the Universe as [an]¹⁷¹ example and shows us, what happens around us. Far away and nearby, is the Eternal Breath of the whole Universe:

"Stars¹⁷² sweep and question not. This is enough

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¹⁶⁷ "7" in the original.

The original editor inserted "33" by hand.

¹⁶⁸ The original editor inserted quotation marks by hand.

¹⁶⁹ The original editor inserted quotation marks by hand.

¹⁷⁰ The original editor changed "doing so" to "by so doing" by hand.

¹⁷¹ The original editor inserted "an" by hand.

¹⁷² The original editor inserted quotation marks by hand.

That life and death and joy and woe abide;
And cause and sequence, and the course of time,
And being's ceaseless tide,"¹⁷³

"Whic¹⁷⁴h, ever changing, runs, linked like a river
By ripples following ripples, fast or slow –
The same yet not the same – from far-off fountain
To where its waters flow"¹⁷⁵

"Into¹⁷⁶ the seas. These, steaming to the Sun,
Give the lost wavelets back in cloudy fleece
To trickle down the hills, and glide again;
Having no pause or peace."¹⁷⁷

He shows us, that even in the most simple things around us, no beginning can be indicated, nor can a demonstrable end be shown, but that they are, to our comprehension, merely the eternal progress of the changing appearance-forms of Life!

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(continued from the previous page) The activity of sequences!

"This¹⁸⁰ is enough to know, the phantasms are;

¹⁷³ The original editor inserted quotation marks by hand.

¹⁷⁴ The original editor inserted quotation marks by hand.

¹⁷⁵ The original editor inserted quotation marks by hand.

¹⁷⁶ The original editor inserted quotation marks by hand.

¹⁷⁷ The original editor inserted quotation marks by hand.

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¹⁷⁹ "8" in the original.

The original editor inserted "34" by hand.

The Heavens, Earths, Worlds, and changes changing them,
A mighty whirling wheel of strife and stress
Which none can stay or stem.”¹⁸¹

Here we have Gautama’s first expression:

“All is phantasm,” and,¹⁸² also,¹⁸³ the warning not to forget this!

[By looking]¹⁸⁴ around us and admitting the Eternity of Life, then we also admit that all forms of Life can only be a temporary appearance.

The conception “phantasm” could be understood in this way, that the Eternity of Life, originating from the dark past, and losing itself in the far future, appears to us from the mist as an image. The growing visibility in the form however, can also still be a “phantasm.”

“Why?” you will ask.

Is the form of this appearance not fixed enough to notice Life? Surely it is, seen from the form-world, but there are so many expressions of Life, which are not tied to tangible forms. Just think of a “thought-form,” a tone, etc, etc.

As Gautama not only speaks of the form-world, but of LIFE in the whole, we cannot accept, that he only uses the conception “phantasm,” concerning the form-world exclusively.

By this, “phantasm” means to say, that whatever expression of Life we may consider, we can NEVER behold the true form, but only the “phantasm.”

This is the image of the form-itself.

What we see¹⁸⁵ is not the fixed form, but [that which]¹⁸⁶ is reduced to something nebulous, in the form of the image!

So indeed, we cannot know, what the image is!

This is, deeply contemplated, the appearance of [expressible]¹⁸⁷ Life.

The composing particles, which are displayed as an appearance to Man, are forever incomprehensible to us, just as the future of this appearance is ungraspable for us...

Thus we can never exactly determine what this appearance really is!

¹⁸⁰ The original editor inserted quotation marks by hand.

¹⁸¹ The original editor inserted quotation marks by hand.

¹⁸² The original editor inserted a comma by hand.

¹⁸³ The original editor inserted a comma by hand.

¹⁸⁴ The original editor changed “Looking” to “By looking” by hand.

¹⁸⁵ The original editor deleted a comma by hand.

¹⁸⁶ The original editor changed “what” to “that which” by hand.

¹⁸⁷ The original editor changed “expresioning” to “expressable” by hand. We have standardised it to “expressible”.

¹⁸⁸ Blank page

(continued from the previous page) The multiplicity of the past of this appearance, obtrudes itself upon us as a form, losing itself again, when the form falls apart in the multiplicity in the Future.

Thus it is with thing, plant, animal and Man.

Man, beholding the form, is always inclined to ask: "Of what does this consist?"

One wishes to discover the "First Cause," a "Beginning!"

Science tries to do this on principle, but cannot even discover the limit of the living and the so-called "dead." These limits are forever receding.

Contemplation on what one does, gives the conception that all MUST be "phantasm," as each appearance-form of Life merely is the shadow on a Time-plane of the Eternal Breath of the Universe.

He, who learns to consider this as a shadow, perceives, that here the attributes of the Law-of-Life are displayed.

It is merely the momentary image of the Eternal Progress.

Later, when we investigate more thoroughly into the Nature of Eternity, our inability will become more comprehensible.

[It is not the]¹⁹⁰ Nature of Eternity [that]¹⁹¹ is mysterious, but Man obfuscates himself by IGNORANCE!

Only very few dare to follow a line of thought, which differs [from]¹⁹² their own conceptions!

Generally ALL is thrown away, [but]¹⁹³ that does not immediately prove, that the personal conception was already right....

Only very few people [recognise]¹⁹⁴ this as an act of doubt about oneself, and [therefore,]¹⁹⁵ only diligently follow another line of thought in conformity with their own!

¹⁸⁹ "9" in the original.

The original editor inserted "35" by hand.

¹⁹⁰ The original editor changed "Not" to "It is not" by hand.

¹⁹¹ The original editor inserted "that" by hand.

¹⁹² The original editor changed "with" to "from" by hand.

¹⁹³ The original editor inserted "but" by hand.

¹⁹⁴ The original editor changed "distinguish" to "recognise" by hand.

¹⁹⁵ The original editor deleted "will" before "therefore" and inserted a comma by hand.

The total sum of his Life-value is what defines Man, and NOT the merely: “devised life.”

It must be possible to really USE these accepted conceptions in active daily life, otherwise they are of NO USE at all!

The very idea of this profound conception “Phantasm” deters many....

You’ll probably ask: “Why does Gautama do this?”

Gautama here gives a philosophy, which must be practised in the deed, to prove its value.

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(continued from the previous page) Anyone, who cannot follow the line of thought, [coolly]¹⁹⁸ and [sober-mindedly],¹⁹⁹ [and]²⁰⁰ thinks that Gautama is mysterious, – at²⁰¹ the first obfuscation in his own mind, judges too soon and thinks too [narrow-mindedly]²⁰² to be worthy of this doctrine!! The beginning of this speculation,²⁰³ already,²⁰⁴ is a sieve [with which]²⁰⁵ to withhold the coarse thinkers!

Who insists, goes on! [It is especially]²⁰⁶ the mysteriousness [that]²⁰⁷ has its great fascination!

The “phantasm” conceals much, [- so]²⁰⁸ seek therein for the unknown...

¹⁹⁶ Blank page

¹⁹⁷ “10” in the original.

The original editor inserted “36” by hand.

¹⁹⁸ The original editor changed “cool” to “coolly” by hand.

¹⁹⁹ The original editor changed “sober-minded” to “sober-mindedly” by hand.

²⁰⁰ The original editor changed “but” to “and” by hand.

²⁰¹ The original editor inserted and n dash by hand.

²⁰² The original editor changed “narrow-minded” to “narrow-mindedly” by hand.

²⁰³ The original editor inserted a comma by hand.

²⁰⁴ The original editor inserted a comma by hand.

²⁰⁵ The original editor inserted “with which” by hand.

²⁰⁶ The original editor changed “Especially” to “It is especially” by hand.

²⁰⁷ The original editor inserted “that” by hand.

What shall we find?....

Gautama does not give much encouragement!

Gautama, living in a world²⁰⁹ where many religious systems and communities endeavour to attract people, [by]²¹⁰ pretending to be able to mediate between God and Man, now warns against these conceptions:

“Pray²¹¹ not! Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters! Seek”²¹²

“Nought²¹³ from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.”²¹⁴

With few words Gautama erases all mediation between God (or gods) and mankind!
This line of thought may be strange, but it is worth while [investigating]²¹⁵ especially as these verses are only an introduction to his philosophy. The proof of the herein expressed directives will follow later.

Gautama places Man as an active being, –entirely²¹⁶ opposite himself! A wrong act in life, gives wrong consequences from its very nature, and can never be ransomed!

By nothing and [no one]²¹⁷

Only by acting more rightly, can better [consequences]²¹⁸ be CREATED!....

No more than Time can recede one single step, can our deeds be made impotent, with regard to their [consequences]²¹⁹

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²⁰⁸ The original editor inserted “– so” by hand.

²⁰⁹ The original editor deleted a comma by hand.

²¹⁰ The original editor inserted “by” by hand.

²¹¹ The original editor inserted quotation marks by hand.

²¹² The original editor inserted quotation marks by hand.

²¹³ The original editor inserted quotation marks by hand.

²¹⁴ The original editor inserted quotation marks by hand.

²¹⁵ The original editor changed “to investigate” to “investigating” by hand.

²¹⁶ The original editor inserted an n dash by hand.

²¹⁷ The original editor changed “nobody” to “no one” by hand.

²¹⁸ The original editor changed “sequences” to “consequences” by hand.

²¹⁹ The original editor changed “sequences” to “consequences” by hand.

²²⁰ Blank page

(continued from the previous page) Gautama endeavours to show us, that we determine our OWN LIVES by our DEEDS, and that Life is a matter of freedom within ourselves!

Nothing and nobody can influence this and NOBODY can ransom himself from LIFE!

“Each²²² hath such lordship as the loftiest ones;
Nay, for with Powers above, around, below,
As with all flesh and whatsoever lives,
Act maketh joy and woe.”²²³

The above-mentioned²²⁴ accentuates this and Gautama – knowing the power of the religions – includes the Creator of the World: “god,” supposed by these religions. Even God is not exempted from the Law!

The whole South- and North Buddhistic Church, all temples and images, all services and practices, (rites, ceremonials, etc.) sacrifices, yes, everything, that is gathered around the figure of Buddha to worship him, is altogether a denial of the doctrine!

These sayings designate Gautama’s doctrine as a philosophy, with a utility-form for each person IN himself, but they leave no doubt, that is can NEVER be a religion!

“What²²⁵ hath been bringeth what shall be, and is,
Worse –better –last for first and first for last;
The angels in the Heavens of Gladness reap
Fruits for a Holy past.”²²⁶

In this verse he shows the perishableness of the appearance-form, but at the same time, the imperishableness of the Nature of things.

²²¹ “11” in the original.

The original editor inserted “37” by hand.

²²² The original editor inserted quotation marks by hand.

²²³ The original editor inserted quotation marks by hand.

²²⁴ The original editor deleted a comma after “above-mentioned” by hand.

²²⁵ The original editor inserted quotation marks by hand.

²²⁶ The original editor inserted quotation marks by hand.

He strips the “phantasm” of the nebulousness and adds the mysterious incomprehensibility to the APPARENT reality of Man....

What “has been,” determines what “IS.”

What “IS,” originated from what “WAS.”

The attributes of what “WAS,” determine what “IS”

For example: Iron WAS a certain composition, and what it IS NOW at the moment (a screw-driver) is determined by what it WAS.

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(continued from the previous page) Iron cannot be made out of wood. These attributes also determine what it will be later, by transformation of the form, but forever will the “PAST” determine what it “IS” and what it will be in the “FUTURE.” (without addition nor decrease.)

Considering this plain example, we must admit the attributes of the so-called “Eternity”: PAST - PRESENT - FUTURE

What appears to us as “PRESENT,” has implicitly had a “PAST” and therefore must also have a “FUTURE.”

Human thinking, the only possible view for Man, beholds everything in “TIME” and is therefore compelled to use the “PRESENT” as a starting-point.

In this “PRESENT” he recognises the attributes of Life, which originated from a “PAST.”

Merely the conception “PRESENT,” must be generated by a “PAST.” Not one thing can come into existence from NOTHING, but always from something else.

The “PAST,” whatever this may have been, produced the “PRESENT.” Shifting our “TIME” on this line of thought, back to the “PAST,” then we can see the “PAST” as “PRESENT,” generating from the “BEFORE - PAST” of our first observation!

This “BEFORE - PAST” is then “PAST,” and “PAST” has become “PRESENT” and “PRESENT” the “FUTURE!”

²²⁷ Blank page

²²⁸ “12” in the original.

The original editor inserted “38” by hand.

Thus the shifting - possibility to both sides: PAST - FUTURE is endless!
Therefore all appearances are eternal (thing - plant - animal - Man). But we must not forget the warning: "All is 'phantasm!'"
The appearance-form may seem fixed at the moment, but in the philosopher's view, the forms of the immense "PAST" loom up and also of the immense "FUTURE."
By this, the fixed form evaporates like a nebulous figure ("phantasm"), for we experience a glimpse of the Eternity of everything, whereof none can lift the last veil....
However, the activity of Eternity determines in our thought, this "phantasm" (nebulous image), which appears to us as an attribute of TIME, more easily than as an attribute of Eternity.
By deep contemplation, we can attain consciousness of the attributes of: "PAST" - "PRESENT" - "FUTURE."

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(continued from the previous page) The "PRESENT" is the form in which "PAST" and "FUTURE" express themselves.
The "PRESENT" evidently is the conjunction of the "PAST and the "FUTURE."
The binding unity of both, we call "PRESENT," because this is the assimilation of the attributes of the "PAST" in the "FUTURE."
Again we see here the changing of images, which we used to see as independencies!

"The devils in the underworlds wear out
Deeds that were wicked in an age gone by:
Nothing endures: fair virtues waste with time,
Foul sins grow purges thereby."

"Who toiled a slave may come anew a Prince

²²⁹ Blank page

²³⁰ "13" in the original.

The original editor inserted 39 by hand.

For gentle worthiness and merit won;
Who rules a King may wander earth in rags
For things done and undone.”

“Higher than Indra’s ye may lift your lot,
And sink it lower than the worm or gnat;
The end of many myriad lives is this,
The end of myriads that.”

“Only, while turns this wheel invisible,
No pause, no peace, no staying-place can be;
Who mounts may fall, who falls will mount; the spokes
Go round unceasingly!”

Evidently nothing has a fixed point, that stays unchangeable! It is an eternal progress of Cause and Sequence, wherever you look. With one thing, the fixed state seems to last long, (diamond) with another, short (soap-bubble) but it is clear, that this is only our own time-measure!

Our centuries are but moments in the Universe! Gautama shows us, that living in the natural line of Life, gives a natural existence.

Unnatural acts give grief! Profoundly has he tasted this experience, but he found no bottom to it! For Eternity is never-ending!....

Bitterly would this powerless life-scheme be, if we were compelled to live as it represents itself in the nebulous images (“phantasms”)

Nowhere is any certainty or hold, but to: a nebulosity!....

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(continued from the previous page) Nothing is less true!

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²³² “14” in the original.

The original editor inserted “40” by hand.

Gautama himself has had the bitter experiences with this nebulosity-thought, before he found the redeeming way for mankind.

He mentions "LOVE" and "PEACE" as the "HEART OF ETERNAL BEING."

Each person can attain this for himself, but it costs willpower and trouble.

Gautama's philosophy can enlighten our path, however. No one, who will not follow it, will ever come to this PEACE and LOVE!

Never forget that Buddha cannot help you, BUT for his example!

No adoration or prayer has the power to let you omit the smallest particle of your way!

Your own deeds will evoke their sequences....

Nobody else has any responsibility for the success or the failure, but YOU - YOURSELF. This is what Gautama shows in the next verses:

"If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain."

"Ye are not bound! The Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better - Best."

"I, Buddha, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and I am glad, for there is Liberty!
Ho! ye who suffer! Know"

"Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,"

"Its tire of tears, its nave of nothingness.
Behold, I show you Truth!"

But never forget, that Man who "IS," also admits that he "WAS" and also must distinguish this "PAST" as a sequence of a self-created cause!

Your lamentation for what "IS," is merely an admittance of your own faults in the "PAST!!!"

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(continued from the previous page) With²³⁵ a right conception of the attributes of the "PRESENT," you'll never lament for the "PAST," nor the "FUTURE," as you hold both in your own hands in the assimilation of the "PRESENT" of Life.

"Higher than Heaven, outside the utmost stars,
Farther than Brahm doth dwell,"

"Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure."

Throughout the Universe we perceive a continual change by assimilation, an endeavour to perfection of what "WAS."

Hereby we learn to see the "PRESENT" as a devised point in the ever-changing, that never stops one single moment!

Everything changes, grows, prospers, increases or decreases, appears or disappears in a seemingly fast or slow speed, according to the abilities of the attributes.

You, yourself are not the same for one single moment!

Life-Itself urges us on forever, without rest...

Everything practises freedom of development, as far as this is attainable.

"This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus leaves;
In dark soil and the silence of the seeds

²³⁴ "15" in the original.

The original editor inserted "41" by hand.

²³⁵ Due to an error in the carbon transfer, the three paragraphs starting from "That is its painting" through "The white doves know them well" were transferred onto the page twice. We have removed them for clarity.

The robe of Spring it weaves;"

"That is its painting on the glorious clouds,
And these its emeralds on the peacock's train;
It hath its stations in the stars; its slaves
In lightning, wind and rain."

"Out of the dark it wrought the heart of man,
Out of the dull shells the pheasant's pencilled neck;
Ever at toil, it brings to loveliness
All ancient wrath and wreck."

"The gray eggs in the golden sun-bird's nest
Its treasures are, the bees' six-sided cell
Its honey-pot; the ant wots of its ways,
The white doves know them well."

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(continued from the previous page) "It spreadeth forth for flight the
eagle's wings

What time she beareth home her prey; it sends
The she-wolf to her cubs; for unloved things
It findeth food and friends."

"It is not marred nor stayed in any use,
All liketh it; the sweet white-milk it brings
To mother's breasts; it brings the white drops too
Wherewith the young snake stings."

²³⁶ Blank page

²³⁷ "16" in the original.

The original editor inserted "42" by hand.

“The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli.”

“Ever and ever fetching secrets forth,
It sitteth in the green of forest-glades
Nursing strange seedlings at the cedar’s root,
Devising leaves, blooms, blades.”

In these verses Gautama attempts to make clear, that the entire Universe follows the same law, as far as Man can judge.

In the following verses, he shows this law in activity, as Man can experience and endeavours to give Peace and Rest:

“It slayeth and it saveth, nowise moved
Except unto the working out of doom;
Its threads are Love and Life; and Death and Pain
The shuttles of its loom.”

“It maketh and unmaketh, mending all;
What it hath wrought is better than has been;
Slow grows the splendid pattern that it plans
Its wistful hand between.”

“This is its work upon the things ye see;
The unseen things are more; men’s hearts and minds,
The thoughts of peoples and their ways and wills
Those too, the great Law binds.”

“Unseen it helpeth ye with faithful hands,
Unheard it speaketh stronger than the storm.
Pity and Love are man’s because long stress
Moulded blind mass to form.”

“It will not be contemned of any one;
Who tharts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.”

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all; (continued from the previous page) "It seeth everywhere and marketh

Do right - it recompenseth! do one wrong -
The equal retribution must be made,
Though DHARMA tarry long."

"It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
Or after many days."

"By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie, the creeping thief
And spoiler rob, to render."

"Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!"

Gautama now takes the ancient "Book" and shows what is written there.
These ancient Books contain a conception, with which he agrees. He follows this
scripture up to and including the "NIRVANA" - conception:

"The Books say well, my Brothers! each man's life
The outcome of his former living is;

²³⁸ Blank page

²³⁹ "17" in the original.

The original editor inserted "43" by hand.

The bygone wrongs bring forth sorrows and woes,
The bygone right breeds Bliss."

"That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born."

"He cometh, reaper of the things he sowed,
Sesamum, corn, so much cast in past birth;
And so much weed and poison-stuff, which mar
Him and the aching earth."

"If he shall labour rightly, rooting these,
And planting wholesome seedlings where they grew
Fruitful and fair and clean the ground shall be,
And rich the harvest due."

"If he who liveth, learning whence woe springs,
Endureth patiently, striving to pay
His utmost debt for ancient evils done
In Love and Truth alway;"

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(continued from the previous page) "If making none to lack, he
thoroughly purge
The lie and lust of self forth from his blood:
Suffering all meekly, rendering for offence

²⁴⁰ Blank page

²⁴¹ "18" in the original.

The original editor inserted "44" by hand

Nothing but grace and good:"

"If he shall day by day dwell merciful,
Holy and just and kind and true; and rend
Desire from where it clings with bleeding roots,
Till love of life have end:"

"He - dying - leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it."

"No need hath such to live as ye name life;
That which began in him when he began
Is finished: he hath wrought the purpose through
Of what did make him man."

"Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joy and woes
Invade his safe eternal peace; nor deaths
And lives recur. He goes"

"Unto NIRVANA. He is one with Life,
Yet lives not, He is blest, ceasing to be.
Om, Mani Padme,²⁴² Om! the Dewdrop slips
Into the shining sea!"

Here the introduction ends and the doctrine commences.

Gautama has used the kernel of similarity in the scriptures of ancient wisdom and has brought them closer to man, by his own contemplation, so that they would have the practical use of it in daily life.

With all religions it has been so, that the explication appeared in multiplicity, which soon obfuscated the doctrine itself!....

Gautama dug up the doctrine and secured it from obfuscating explication, by edifying a philosophy and NO religion.

To explain the saying: "obfuscating explication," we follow Gautama:

"This is the doctrine of the KARMA. Learn!
Only when all the dross of sin is quit,
Only when life dies like a white flame spent
Death dies along with it."

²⁴² "Padmé" in the original.

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(continued from the previous page) This verse speaks of "KARMA" and of the "DROSS of SIN."

I could treat you to an argument, why these two words never could have been used by a Buddhist, for the word "sin" can have nothing to do with "Karma!"

Only misunderstood "Karma" still has the conception: "sin."

But this explication would only extract you from the topic, and doing so, would work obfuscating!

Also it is not the purpose of this booklet, to explain in detail all these differences, but it is merely to give you an idea of the thought-line which Gautama, the "Buddha" followed.

This compels me to glide over much in this translation. The seed that I wish to germinate, needs no deeply - ploughed earth! My only wish is to rouse interest in these beautiful teachings!

One of the most interesting points in the last verse is the following:

"Death dies along with it!"

This is very interesting!

Man generally is terrified by the thought of death, and still, it is the ONLY certainty he has, commencing his life-appearance at birth!!!

HE IS AFRAID OF THE IRREVOCABLE!

Does Karma teach that there will be no more material death or mortality?

NO! But it teaches what death IS!

"Karma," as the Law of Cause and Sequence, is the appearance of the eternally-changing progress of Life, this means, that something that "IS," also "WAS" and "WILL BE."

²⁴³ Blank page

²⁴⁴ "19" in the original.

The original editor inserted "45" by hand.

This signifies that Man merely undergoes a form-change at his material death, same as he underwent at his birth!

“DEATH” therefore means: to be born in a new state.

Considering your life from the view of Time, you see birth and death, but from the view of Eternity, neither birth nor death exist, only the changing of appearance – forms.

To you the sun descends, while at the same time she rises to others!

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(continued from the previous page) Could you travel along with the sun, there would be {neither}²⁴⁷ rise nor descent!

Man, as an appearance-form of earth-life, or as an appearance of the so-called “Hereafter,” merely is a changed arrangement, through the exhaustion of the material.

The attributes determine the FUTURE, as soon as the possibilities of the PRESENT are exhausted.

Considered from the view of the PRESENT, it is a descent, but at the same time it is an ascent to something new from the viewpoint of the: “FUTURE!”

Life’s Eternity, displayed everywhere around us, gives us the proof that this viewpoint is right.

Gautama, knowing Man’s thoughts, returns immediately to this conception in the following verses, to explain this:

“Say not “I am,” “I was,” or “I shall be,”
Think not ye pass from house to house of flesh
Like travellers who remember and forget,
Ill-lodged or well-lodged. Fresh”

²⁴⁵ Blank page

²⁴⁶ “20” in the original.

The original editor inserted “46” by hand.

²⁴⁷ We have inserted “neither” into the text for clarity.

“Issues upon the Universe that sum
Which is the lattermost of lives. It makes
Its habitation as the worm spins silk
And dwells therein. It takes”

“Function and substance as the snake’s egg hatched
Takes scale and fang; as feathered reed-seeds fly
O’er rock and loam and sand, until they find
Their marsh and multiply.”

“Also it issues forth to help or hurt.
When Death the bitter murderer doth smite,
Red roams the unpurged fragment of him, driven
On winds of plague and blight.”

“But when the mild and just die, sweet airs breathe;
The world grows richer, as if desert-stream
Should sink away to sparkle up again
Purer, with broader gleam;”

“So merit won winneth the happier age
Which by demerit halteth short of end;
Yet must this Law of Love reign King of all
Before the Kalpas end.”

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²⁴⁸ Blank page

²⁴⁹ “21” in the original.

The original editor inserted “47” by hand.

(continued from the previous page) "What lets? Brothers! the Darkness lets! which breeds
Ignorance, mazed whereby ye take these shows
For true, and thirst to have, and, having, cling
To lusts which work you woes."

"Say not "I was," "I am" or "I shall be."

Apparently he demolishes all he said before. But this is not the case. Knowing Man's thoughts, he protests against the conception that Man would accept that he eternally returns as the same person! In his selfishness, Man does not wish to be abandoned, in the form with which he has acquainted himself. But that is not REAL Life. Life forever changes! Therefore Gautama says: "I was," "I am," "I shall be," and accentuates the necessity of assimilation, by saying:

"Fresh issues upon the Universe that sum,
Which is the lattermost of lives."

With these many examples he shows all the changes that happen around us and wherein we participate. He also says that: "Darkness breeds Ignorance," so Darkness gives birth to Ignorance, wherein Man errs, considering the personal "I" or "Ego" as the "Being."

In his selfishness, Man demands much from Life.

This demanding originates from the wrong conception he has of himself! He only sees the "nebulous form" ("phantasm") and considers it the real figure and acts accordingly!

Life however, is active within him, with his "PAST" and his "FUTURE," and this brings grief.

But the comprehension of the "PRESENT" gives the ability to know what this "PRESENT" can give.

By this the factor "grief" or "sorrow" is omitted for one learns to ask only for what can be given!

You would never demand of a cripple to partake in the Marathon, would you?

Therefore do not demand more from Life that YOU can give! You have forgotten the Law, that: everyone makes his own life by his deeds!!!

Therefore it is foolish to demand more than YOUR actions allow.

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(continued from the previous page) Only your deeds give sequences. YOUR actions must be brought in balance with the possibilities of Life, which lie in your own "PAST," "PRESENT" and "FUTURE. Otherwise they become a well of grief and misery!

Gautama points out the inevitability of Cause and Sequence and does not give the idea that this can be diverted. He shows us the way to comprehend this Law of Cause and Sequence, so that we no longer are predominated by grief or joy. This comprehending of the Law of Life, he calls the: "Middle Road." "The Road of Bright Reason," which can lead to Quietude and the Highest Rest.

But he also indicates that on this Road we shall see those things that belong to Life too, and which we'll observe in others.

First he speaks of "Sorrow:"

"Ye that will tread the Middle Road, Whose course
Bright Reason traces and soft Quiet smoothes
Ye who will take the high Nirvana-way
List the Four Noble Truths."

"The First Truth is of SORROW. Be not mocked!
Life which ye prize is long-drawn agony:
Only its pains abide; its pleasures are
As birds which light and fly."

"Ache of the birth, ache of the helpless days,
Ache of hot youth and ache of manhood's prime;
Ache of the chill grey years and choking death,
These fill your piteous time."

"Sweet is fond Love, but funeral-flames must kiss
The breasts which pillow and the lips which cling:
Gallant is warlike Might, but vultures pick

²⁵¹ "22" in the original.

The original editor inserted "48" by hand.

The joints of chief and King.”

“Beauteous is Earth, but all its forest-broods
Plot mutual slaughter, hungering to live;
Of sapphire are the skies, but when men cry
Famished, no drops they give.”

“Ask for the sick, the mourners, ask of him
Who tottereth on his staff, lone and forlorn,
‘Liketh thee life?’ – these say the babe is wise
That weepeth, being born.”

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(continued from the previous page) Gautama shows us that Life will forever go on actively in all that is around us, although we have attained a better conception of Life and of living! He points out, that others have not yet attained what we have. We must always keep in mind this forever-present sorrow, grief, joy or pain, in order to know our right place in Life and how to help others.

Fundamentally this doctrine teaches us, that, although Man can change his own entire life for the better, Life in general goes on. He shows that all new conceptions and attitudes are an entirely personal matter. Each living being creates his own life!!!

But this does not change general Life...

He then discusses the origin of Sorrow, of which everyone becomes a victim:

“The Second Truth is SORROW’s CAUSE. What grief
Springs of itself and springs not of Desire?
Senses and things perceived mingle and light
Passion’s quick spark of fire;”

²⁵² Blank page

²⁵³ “23” in the original.

The original editor inserted “49” by hand.

“So flameth Trishna, lust and thirst of things.
Eager ye cleave to shadows, dote on dreams;
A false Self in the midst ye plant, and make
A world around which seems;”

Gautama here shows that the appearance of Sorrow depends on Man’s deeds...

No action – no sorrow nor joy!

Here he deprives Life of the power to give sorrow or joy, without the presence of Man!

Life Itself, is without joy or sorrow.

Evil nor Good comes of its OWN accord!

Man’s action makes it to Good or Evil....

We already learned that Man is a “phantasm,” that his personal “Ego” is not a fixed Being, but only an appearance-form of the attributes of the “PAST” and the shadow of the FUTURE, united in the PRESENT.

The common Man however, considers himself a rather important “Ego,” who can demand certain things from Life!

He forgets altogether that he generated from this Life in the PAST and also that Life is going to act with him in the FUTURE!

Life therefore, can also demand something!

This demand, in the first instance, is a notion of unity with Life, as a particle OF this Life.

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(continued from the previous page) Man is but an appearance-form of Life and exists by means OF this LIFE.

²⁵⁴ Blank page

²⁵⁵ “24” in the original.

The original editor inserted “50” by hand.

Therefore it is foolish to withdraw into an independent “Ego” and then demand things from Life! That one is willing to co-operate, provided that Life does something for him, for example: will give him no sorrow!!!!

Without Life, this “Ego” cannot exist and Man, acting in this manner, as though Life were the enemy of his “Ego,” does wrong things and exactly causes sorrow. (for excluding oneself from Life IS a hostility!)

As soon as we see that Life goes on forever and we can only co-operate with this life-principal in our appearance-form, then we learn to do the right actions.

This conception principally contains the comprehension of oneself and knowledge of Life. Not the lives of others, but the possibilities of Life which we can assimilate in ourselves!

Our own abilities determine our action-possibilities, so that we must create the most useful sequences with our actions in Life!

Whenever a thing is at too great a distance for you to grasp it, you approach it and do not retreat. Thus we also must learn to co-operate with Life to come nearer to the desired sequences, and not counteract, for then they will surely elude us!

In myriads of forms it is active, and when you offer resistance, you will be abused!

All your praying and beseeching will not help, only your deeds reward you with sequences, unesteemed whether this is good or bad for you!

Your personal deeds always give a strict-personal sequence!

If, by the wrong conception, that Life can be compelled by Man, one does an action contrary to Life, then the sequences cannot be but contrary. Man is then acting with the “phantasm!”

A half-image gives only half actions and can therefore exclusively give disappointment!! Man then immediately blames Life for it, but he must blame himself for his incomplete action, which cannot be returned by Life otherwise than with incompleteness. This is the reason of all sorrow!

Considering incompletely what Life demands from us, always gives sorrow....

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²⁵⁶ Blank page

²⁵⁷ “25” in the original.

The original editor inserted “51” by hand.

(continued from the previous page) Our passions, lusts, desires, which demand for the "Ego" only, all selfishness that does not reckon with the possibilities of the Universal Life, inevitably brings sorrow!

This Gautama shows in the following verses:

"Blind to the heights beyond, deaf to the sound
Of sweet airs breathed from far past Indra's sky:
Dumb to the summons of the true life kept
For him who false puts by."

"So grow the strifes and lusts which make earth's war,
So grieve poor cheated hearts and flow salt tears;
So wax the passions, envies, angers, hates;
So years chase blood-stained years"

"With wild red feet. So, where the grain should grow,
Spreads the biran-weed with its evil root
And poisonous blossoms; hardly good seeds find
Soil where to fall and shoot;"

"And drugged with poisonous drink, the soul departs,
And, fierce with thirst to drink, Karma returns;
Sense-struck again the sodden Self begins,
And new deceits it earns."

How to act with these conceptions, however?

This also Gautama teaches us:

"The Third is SORROW'S CEASING. This is peace
To conquer love of self and lust for life,
To tear deep-rooted passion from the breast,
To still the inward strife;"

"For love to clasp Eternal Beauty close;
For glory to be Lord of self; for pleasure
To live beyond the gods; for countless wealth
To lay up lasting treasure"

"Of perfect service rendered, duties done
In charity, soft speech, and stainless days:
These riches shall not fade away in life,

Nor any death dispraise.”

“Then Sorrow ends, for Life and Death have ceased;
How should lamps flicker when their oil is spent?
The old sad count is clear, the new is clean;
Thus hath a man content.”

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(continued from the previous page) Desiring something for the “Ego,” includes that it must be deprived of something else. (all that is “not-Ego”) The “Ego” does not consider Life as a oneness, wherein as a participant it has a right to everything. (also sorrow!)

It demands only the Good for itself and leaves Sorrow to others...

But what IS “Evil,” what IS “Good???”

Man knows Evil by the existence of Good!

Only by comparison does he realise this....

Good and Evil therefore are parts of one another, the differentiating parts. Therefore a thing can be good to one, that seems Evil to another.

The differentiation is then otherwise.

For a healthy person a meal can be “good,” but at the same time it can be “bad” for a stomach-patient. The food is not to blame, but the action! If the stomach-patient does not accomplish the action of “eating,” there will be no “Evil” for him. Thus the apparently “Good” for one person, can be “evil” for you....

How can you ever demand that Life prefers YOU above all others, while your OWN deeds only make it to “good” or “evil???”

Your assimilation of the “Good” in Life, might be so wrong, that it turns to “Evil!!” The Good and Fat of the land, may cause you a fatty degeneration of the heart!... but... is LIFE to blame or YOUR wrong use of the GOOD?

²⁵⁸ Blank page

²⁵⁹ “26” in the original.

The original editor inserted “52” by hand.

As soon as Man places himself in the middle of Life, and does not shut himself in his "Ego," he participates in everything, but he himself must learn to use it well.

LIFE gives GOOD nor EVIL!!!

Man himself makes this lifepower to Good or Evil. The passions and lusts that only wish to reckon with the poor-spirited "Ego," deform the good Lifepower to "Evil." Therefore we must learn to experience the great oneness of Life. No longer feel it seethe around us, but we must experience it inside ourselves!!!

This feeling of solidarity with Life in all forms helps us to conquer the lusts of the "Ego."

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(continued from the previous page) Then one can come to rest! There is no more struggle to maintain the position of the "Ego" against Life. One has now obtained a hold to Life Itself, one can find oneself again in Life! This is also an assessment of values of oneself!

One then experiences his Eternal Nature, for a particle of Eternity must also be eternal! Sorrow, joy, death or life, all are encompassed by the conception of Universal Life and this gives rest. Sublime rest, without passion! Even the passion for Good we are done with, for each impulse only admits a deficiency!

Accepting this philosophy ends all conceptions of sorrow!

But you must realise well, that only the personal deeds can change your life.

Only YOUR DEEDS give SEQUENCES.

Which way we must follow Gautama also teaches us; the Way of the Eightfold Path.

Eightfold by graduation of the necessary attributes one must have, to be able to follow this Path:

"The Fourth Truth is THE WAY. It openeth wide,
Plain for all feet to tread, easy and near,

²⁶⁰ Blank page

²⁶¹ "27" in the original.

The original editor inserted "53" by hand.

The NOBLE EIGHTFOLD PATH; it goeth straight
To peace and refuge. Hear!"

Gautama, knowing Man's heart, immediately continued by saying that there are many trails or paths leading to these "sister-peaks." Herewith he deprived everyone to call his Path or his community "the only right one."

Gautama even says that these "sister-peaks" speak to anyone (each creature) of a Higher World.

He herewith fixes the Higher principals of Life within the individual.

"Manifold tracks lead to yon sister-peaks
Around whose snows the gilded clouds are curled;
By steep or gentle slopes the climber comes
Where breaks that other world."

"Strong limbs may dare the rugged road which storms,
Soaring and perilous, the mountain's breast,
The weak must wind from slower ledge to ledge,
With many a place to rest."

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(continued from the previous page) "So is the Eightfold Path which
brings to peace;
By lower or by upper heights it goes.
The firm soul hastes, the feeble tarries. All
Will reach the sunlit snows."

Not only in a community does Life display Itself.

²⁶² Blank page

²⁶³ "28" in the original.

The original editor inserted "54" by hand.

Life is experienced in the individual!!!

Community-life is merely the sum of the individuals, and is never a pure representation....

Exactly in these verses is expressed that Gautama considered Life from a totally different view than religions, churches, etc. do. He does not even mention them, but lays all accent upon the entire individuality of Man, who stands in Life opposite these conceptions. The real freedom, for he does not mention them disapprovingly. But still, as this philosophy awakens all responsibility in the individual and places him in his life opposite LIFE with a consciousness of entirely individual action, that is very important, and where absolute freedom of thinking cannot change the slightest of "Truth," one astonishedly asks how people came to compose these prayers, rites, services, etc.!!!

This has been possible only by the MISUNDERSTANDING of Gautama's doctrine!!!

Following Buddha can never go together with adoration and entreaties to him for help!

He precisely taught that each individual MUST - and CAN accomplish it himself!

There is no other way to comprehend Life. Not to believe that "all will come well and that Buddha will arrange things on our request," but that self-accomplishment is the only way!

And not only Buddha taught this, but many before him have proclaimed the same Truth. Gautama only stripped it of the appurtenances of time and dressed it in a more suitable form for his time.

The conception is put more easily, but the practice is as difficult as before!

Just see what you have to conquer in the First part of this Path:

"The First good level is RIGHT DOCTRINE. Walk
In fear of Dharma, shunning all offence;
In heed of Karma, which doth make man's fate;
In lordship over sense."

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²⁶⁵ "29" in the original.

The original editor inserted "55" by hand.

(continued from the previous page) Honour Dharma (justice), shun all evil, keep control of your lusts! Just imagine what this means!

To honour Dharma, also means that we must give freedom of thought to everyone!

To shun all evil in each single action, means not only in the large, but also in the small things.

In ALL your actions!!!

Not even grow angry in thought!

Control all your passions! And when you remember how difficult it is for you to miss your coffee or your cigarette, how much chance have you to control your larger passions?

And when you really have conquered these things, you must convert them into Good. Not merely keep them chained, but also use their potency in reversed sense!

We only see how difficult it is, when we just imagine what is asked from us....

But still, we must admit that it is of no use to only control our passions. We must already conquer them by their germination, so that they will not even be part of us in the end!

This will be a hard struggle with ourselves!!!

Each simple action must be controlled and considered if there is no selfishness in it.

But when one has already started on this road – and has conquered a few times, – then by the balance in oneself, one feels a trifle of the Rest and Peace which can be achieved.

“The Second is RIGHT PURPOSE. Have good-will
To all that lives, letting unkindness die
And greed and wrath; so that your lives be made
Like soft airs passing by.”

Without control of your passions, you cannot have “Good-will!”

“The Third is RIGHT DISCOURSE Govern the lips
As they are palace-doors, the King within;
Tranquil and fair and courteous be all words
Which from that presence win.”

Without control of your passions you cannot be tranquil, courteous and speak comforting words. Without control of your passions, you cannot lay love in all your actions!

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(continued from the previous page) "The²⁶⁸ Fourth is RIGHT
BEHAVIOUR. Let each act
Assoil a fault or help a merit grow:
Like threads of silver seen through crystal beads
Let love through good deeds show."

These are four actions by which you climb the "Path." But, there is still more...

"Four higher roadways be. Only those feet
May tread them which have done with earthly things,
RIGHT PURITY, RIGHT THOUGHT, RIGHT LONELINESS,
RIGHT RAPTURE. Spread no wings"

But Gautama never compels, he only shows the way!

"For Sunward flight thou soul with unplumed vans!
Sweet is the lower air, and safe and known
The homely levels; only strong ones leave
The nest each makes his own."

"Dear is the love, I know, of Wife and Child;
Pleasant the friends and pastimes of your years,
Fruitful of good Life's gentle charities;
Firm-set, though false, its fears."

Live-ye who must - such lives as live on these;
By golden stairways of your weakness; rise
By daily sojourn with those phantasies

²⁶⁷ "30" in the original.

The original editor inserted "56" by hand.

²⁶⁸ The original editor inserted quotation marks by hand

To lovelier verities.”

“So shall ye pass to clearer heights and find
Easier ascents and lighter loads of sins,
And larger will to burst the bonds of sense,
Entering the Path. Who wins”

When one fulfils all the conditions that Life puts before us, then we must retreat from this Life. Through the fullness of expression, – the necessity of Life has vanished. Life only demands the expression of Itself within OURSELVES.

We are Life-Itself and thus we must try to fully express the possibilities.

These so-called attributes, in their thousands of appearance-forms come to full advantage and unfoldment by our actions.

Having been entirely spent, there is no necessity for expression of Life on this earth and there would appear a moment of absolute non-activity on earth within this person who is that far....

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(continued from the previous page) This Gautama calls “partial Nirvana.”

This is the period of Rest and Peace, entirely experienced within the person himself. I should wish to call it: “the active Peace-Rest of Man” which will end sometime, where after comes the “Real Nirvana.” We shall speak of this later-on. These last steps are now spoken of:

“To such commencement hath the FIRST STAGE touched,
He knows the Noble Truths, the Eightfold Road:
By few or many steps such shall attain
NIRVANA’s blest abode.”

²⁶⁹ Blank page

²⁷⁰ “31” in the original.

The original editor inserted “57” by hand.

“Who standeth at the SECOND STAGE, made free
From doubts, delusions, and the inward strife,
Lord of all lusts, quit of the priests and books,
Shall live but one more life.”

“Yet onward lies the THIRD STAGE: purged and pure
Hath grown the stately spirit here, hath risen
To love all living things in perfect peace.
His life at end, life’s prison”

“Is broken. Nay, there are who surely pass
Living and visible to utmost goal
By FOURTH STAGE of the Holy ones - the Buddha -
And they of stainless soul.”

Our deeds brought us to the first rest-point.

The second rest-point is the ripeness of the expression of Life within ourselves so completely, that we need no advice any more, from thing nor person. (Script nor priest.)

We assimilate ourselves in Life entirely independently on this Path. This encompassment of Life represents the THIRD rest-point, the ripeness of the necessity of Life and one can see the end...

What end?

The beginning of something new, the so-called “NIRVANA!”

Here the Buddha’s abide...

At that moment we have all become alike, but in the new beginning the Law of Cause and Sequence also is active, by which others were before us, and others will come after us!

Eternal progress, without an end....

The lot of ETERNAL-BEING!!!

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²⁷¹ Blank page

²⁷² “32” in the original.

The original editor inserted “58” by hand.

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(continued from the previous page) "Lo! Like the fierce foes slain by
some warrior,

Ten sins along these Stages lie in dust,
The Love of Self, False Faith, and Doubt are three
Two more Hatred and Lust."

"Who of these Five is conqueror hath trod
Three stages out of Four: yet there abide
The Love of Life on earth, Desire for Heaven,
Self-Praise, Error, and Pride."

"As one who stands on yonder snowy horn
Having nought o'er him but the boundless blue,
So, these sins being slain, the man is come
NIRVANA'S verge unto."

For a moment Gautama looks back and shows us what we had to conquer to come that
far. He names them for us, one by one!

"Him the gods envy from their lower seats;
Him the Three Worlds in ruin should not shake;
All life is lived for him, all deaths are dead,
Karma will no more make"

In this verse the conception arises that is very difficult for the Westerner: "the 3
Worlds."

Many explanations can be given, but I shall only give you this one:

Eternity knows of no Time. Time creates the three dimensions: length, breadth and
height, that is: the world of forms.

One who experiences Life at this height of Eternity, is immune to the dying of the form-
world of Time, for he lives in Eternity.

One who is still too strongly attached to the world as he has seen it and experienced it
in matter, has now spiritually seen both sides. He has not only attained entire
conscience in matter but has also learned what is behind this matter, and has
given expression to it.

By confluence of one of the differences into another, he obtained the oneness of both, so
that he can now look over Time in the 4 dimensions.

Time has now become a matter of no importance to him, for he sees and experiences everything eternally!

Through this, his temporary appearance is nevermore of paramount importance to him!

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(continued from the previous page) The next verses say:

“New houses. Seeking nothing, he gains all;
Foregoing self, the Universe grows “I”:
If any teach NIRVANA is to cease,
Say unto such they lie.”

“If any teach NIRVANA is to live,
Say unto such they err; not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless, bliss.”

These verses appeal to you to choose!

“Enter the Path! There is no grief like Hate!
No pains like passion, no deceit like sense!
Enter the Path! far hath he gone whose foot
Treads down one fond offence.”

“Enter the Path! There spring the healing streams
Quenching all thirst! there bloom th’immortal flowers
Carpeting all the way with joy! there throng
Swiftest and sweetest hours!”

²⁷³ Blank page

²⁷⁴ “33” in the original.

The original editor inserted “59” by hand.

“More is the treasure of the Law than gems;
Sweeter than comb its sweetness; its delights
Delightful past compare. Thereby to live
Hear the FIVE RULES aright:

And hereafter follow simple rules:

“Kill not – for Pity’s sake – and lest ye slay
The meanest thing upon its upward way.”

“Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.”

“Bear no false witness, slander not, nor lie;
Truth is the speech of inward purity.”

“Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, needs no Soma juice.”

“Touch not thy neighbour’s wife, neither commit
Sins of the flesh unlawful and unfit.”

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(141-1) Perhaps you will have asked yourself, why I have started on page 283 of “The Light of Asia” and stopped on page 303.

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²⁷⁶ “34” in the original.

The original editor inserted “60” by hand.

Do not suppose that I don't attach any value to the other pages. I even recommend you to read them!

Having read them, you will agree with me, that I have chosen these verses, because they represent nothing of Gautama's life, but only his doctrine - or what was handed down to us.

Who understands Buddha, knows that it was not his purpose to appear himself in our contemplations, but only that we see the doctrine of his philosophy as important! However sublimely can be written about Gautama's life and his thoughts, never can the reality of this life be approximated as he personally experienced it!

In each story, book, or whatever representation, but that is experienced, what meets with a wide respond. In this personal experience of what is heard, seen or read, but the reflection of oneself is roused in the observed.

All observations can be approximated from thousands of angles. They are the centre, while the circumference presents the possibilities of approximation. Man determines his own situation on this circumference by his personal attributes!

You consider a horse differently than a farmer or a breeder of horses! Their approximation of the horse is a sequence of their personal attributes. A tow-horse can never pass for a race-horse. Here too, the attributes determine what the being (as appearance) will demonstrate.

Always we behold ourselves in others, without being conscious of it!

Man always is inclined to hang all good and noble that is thinkable, upon the one he adores. All the good he lacks himself, he hangs upon the shoulders of his hero. This gives the great possibility of obfuscating the doctrine with the tinsel of appearance.

I cannot imagine Gautama telling his most intimate personal sensations, to become an object of personal adoration in the future!

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²⁷⁷ Blank page

²⁷⁸ "35" in the original.

The original editor inserted "61" by hand.

(continued from the previous page) No! He never sought himself, but he sought for a solution of uncomprehended Life.

The conclusion of his contemplation was his purpose and not his description of the WAY!

His doctrine which places Man in personal independent action with Life, – independent of all other beings in the caused sequences –, would NEVER permit the error to quote his own experiences as a guide!

But he invites us time upon time, to experience by personal action.

It is pardonable to try to represent Gautama's path of life, but it would be unpardonable to permit these experiences as a guide on the Path! This would be an acceptance of matters, exclusively on belief!!!

Belief is the acceptance on authority of something or someone else.

The meaning of Karma: "The Law of Cause and Sequence" already shows that "believing" is against this Law.

The Eternal-changing of Life also indicates that nothing can ever return in the same form, – deed, – action or possibility. Always something is added in the progress. Always the sequence will be different, for the Cause can never be entirely the same!

Life has not one single moment of rest....

Each Sequence will therefore always emanate from old and new sequences.

Action "on belief" (on authority of someone else) will therefore always include the error of omitting the influence of the Eternal.

Action on the conception: "He acted thus – so I shall act the same," exactly lacks that part in which Time progressed. Summing up the experiences,²⁷⁹ believing (and acting accordingly) gives a necessary omission of the belief in the sequences of the action, for only the action itself can give experience concerning the sequences.

Considered from this point of view, an act on "belief" is possible only once before the action.

Each following action has the experience of the preceding action.

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²⁷⁹ The original editor inserted comma by hand

²⁸⁰ Blank page

²⁸¹ "36" in the original.

The original editor inserted "62" by hand.

(continued from the previous page) Now you can object that this speculation is extremely analysing, but however can any self-analysis concerning thought be possible, when you don't learn to look sharply for the motives which underlie the cause?

It is extremely important to consider why and how you are going to do something!

The fundamentals of your thinking must be proportionally strong to the building of your actions!!!

When you neglect this your world will collapse by the first shock and you'll be left with the ruins....

Therefore Gautama already shows in the first few verses that there is a thought-limit for the PRESENT.

Not that this limit is fixed by something or somebody, but that your OWN ability creates this limit. You restrict yourself!!!

Gautama also fixed this limitation for himself!

The Law of Cause and Sequence already shows this, for you can never evoke more than your ability permits and therefore your sequence-limit can NEVER reach farther.

This limit is never fixed but is also subject to Eternal, progressing Life.

It is possible that your limit extends far, but it is also possible that it is nearby....

Your questions about the so-called "great conceptions of Life" often place the limit so far away! They try to penetrate in expansive conceptions, but when we only wished to clearly see the field of control of our passions, then we would stumble each moment, because we have no room for progress! Only just think of it how difficult it is for you to miss your cigarette, for example!!!

Man wishes to control all great expressions of Life with one single peremptory sentence! It is so difficult to see all these small things as important for the entire Life. Man easily forgets that nothing "great" exists that is not composed of uncountable small things.

Of how many laboriously conquered small things does the knowledge of reading consist? You have probably already forgotten this, but nowhere in the world will you find anyone who didn't laboriously conquer all these "small things" to learn to read!!!

(continued from the previous page) Gautama now warns us that when we search Life from a new point of view, it is not to be found in the so-called "great Problems of Life" but that the conception of the "small controls the "large!"

The Ocean is the total sum of the water-drops!!!

When we have discovered these small things, Gautama shows us that all these things can be considered two-sided.

He speaks of "phantasm" and says that everything is "phantasm!"

NEVER can the real image be seen. For this would be the solution of a beginning and how can you square that with "Eternal-Being"?

This saying is the same as the following:

"Oneness comes to consciousness in its contraries"

The Eternal as motive-power of Life, knows no point of rest. Life is therefore never, wherever you look, the same as it was in the Past, nor will it ever be the same in the Future....

Forever the chain of experience builds Life still greater for our idea, but it would be righter to say: "Life unwraps ever more sleeping possibilities as active elements of Life."

Retreat is impossible....

Each image of Life has in its appearance-form the inscrutable large number and sequences of Cause in the Past and at the same time the hereby possible appearance-forms of the Future!

Considering the Present as the appearance-form of Life, does an injustice to the Past and the Future. This forming of images therefore must reckon with both sides of Time. These are the contraries, which give consciousness in the Present.

They are images that reflect in one another.

One includes the other, but we suppose to see the Present!

By deeper contemplation this appears to be wrong! The Present is the conjunction of the Past and the Future. This also means that the Past and the Future are evoked by the appearance "Present."

This has far-reaching consequences....

²⁸³ "37" in the original.

The original editor inserted "63" by hand.

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(continued from the previous page) When Past and Future are determined by the Present, one who controls the Present also has the Future entirely in his own hands.

In other words this means:

“The Present, (that is the assimilation of the Present in which the attributes of the Past and the Future build) is the: Kernel of Life”

The Present is the ever-moving moment in the Progress of Eternity. Each action in the Present evokes as sequence: The Future. The right action in the Present, evokes the desired Future!

As we have already seen the Future depends on the attributes of the Past, which must be assimilated in the Present in the familiar sequence of LIFE.

Gautama teaches us this in his philosophy!

It appears that in the first instant we must have a thorough knowledge of what we MAY demand from Life. We must not act in the Present with unknown forces!

Firstly we must realise very well that in this Present we receive the chances to take our own life entirely into our OWN hands!!!

The Present and the action of Man are entirely personal. Nobody has anything to do with it, except the person himself! All other people are but assimilated “phantasms,” not to mention the animals, plants and things....

To expect help from any other person, God or angel is absurd, as this action would become an assimilation of the Present of the person who ostensibly must “help”....

Therefore Gautama dares to say:

“Seek nought from the helpless gods by gift and hymn deliverance.”

²⁸⁴ Blank page

²⁸⁵ “38” in the original.

The original editor inserted “64” by hand.

As the Present of each person appears to be entirely tied to his own personality,
Gautama also says:²⁸⁶
That freedom must be sought within oneself!
Each wrong assimilation of the Present always is a constraint for yourself....

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(continued from the previous page) Do you see and feel the great justice of this happening? To each person the sequences of his actions return entirely personally....

Contemplating the above deeply, we dare to admit that Man or God determines himself by his own actions!

With this we have obtained power over the contents of our own life!!!

Everything in Life is founded on personal merits. Superficially considered the multitude in the Past is so very hazy that it often seems undemonstrable wherefrom this merit of good or evil emanated, but that does not matter to the conception of merit by itself as being a likely effect of this line of sequence!

In the sequence we can soon find the cause, even though the fact of the action is not fixed. (It isn't necessary for you to see the hammer with which the nail was driven into the wood to accept that the nail IS in the wood!)

Considering our own life, we see that many errors have been made! We feel powerless, by ignorance of so many things in the Past, to do in the Present what will give the desired Future....

This is in itself an error, as the value of the Past proved to lie NOT in the Past-Itself, but in the Present where it is active every single moment!

Gautama however, heartens us by saying that it IS possible to control all our actions....
Firstly it is the WILL which opens the way for us to this possibility!

²⁸⁶ The original editor inserted a comma by hand.

²⁸⁷ Blank page

²⁸⁸ "39" in the original.

The original editor inserted "65" by hand.

This Will is: to laboriously gather knowledge of what Life really IS!
Life has no preference for anyone!
Who does right, receives the right sequences.
We must not look at things or other people when we wish to study Life! We must
exclusively come to know ourselves!!!
The Law of Life has its demands. What can WE realise of these demands?
Through your ignorance of Life, you cannot expect that you can live up to it for 100%,
but then do not expect that Life can give you 100%!!!

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(continued from the previous page) When changing a dime you don't expect a quarter,
but you do expect to receive 10 cents!

But how can we know that our expectance was not too large? By the sequences! For the
sequences are always proportional to our actions...

What is missing, is what WE failed to do! A close examination of the sequences and
especially of the UNDESIRED sequences, gives us a manual for correcting our
future actions.

When you throw a ball too softly against a wall, it will not return to you. In Life it is the
same. Your expectations of Life may therefore never be more than your
produced actions....

Contemplating this seriously we perceive that all our expectations of Life (which must
give us SO much!) do not lie in Life-Itself, but exclusively in our OWN ability!
Thus we must expect nothing from Life, but everything from ourselves. Here
also we see the sublime justice, that Life gives us nothing but that WE ourselves
create our lives!

Isn't that worthwhile to wilfully and bravely learn to know our own ability to operate
and to learn to develop it?

All eagerness to demand something from Life, vanishes! We demand it from ourselves!

²⁸⁹ Blank page

²⁹⁰ "40" in the original.

The original editor inserted "66" by hand.

Why don't you give yourself all you desire?
Because you do not yet control your own ABILITY! As long as you think you are able to demand from Life and not from yourself, your action is already wrongly-aimed....
We must fundamentally start to know ourselves!
Self-analysis is one of the most difficult things and continually we stumble over all sorts of things we never discovered before....
The Love of Self, Pride, Selfishness, and so on.
All foolish things....
Let's consider the first:
In the light of our discovery that we give ourselves what we used to impute to Life, this Love of Self of which we now grow conscious when it is "offended," appears to be what we inflicted upon ourselves!!!!
The wrong action works out wrongly and we are the laughing-stock of the so-called "outer-world!"

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(continued from the previous page) Instead of being angry with ourselves because we have not considered our action sufficiently, (for the result is entirely wrong!) we are angry with the outer-world, even with entire Life! It is much better to accuse ourselves that WE did the wrong thing, which gave the wrong result!....
Hate is also something that we inflict upon ourselves, even though WE don't hate... hatred comes to us by others. This other person inflicts these feelings upon himself, but we who suffer this hatred, also inflict this upon ourselves!
If we didn't do the wrong thing, which reflects in our life as hatred then this would not have come upon us. (It does not matter who does this, for everything around us is "LIFE") The other person was also wrong to consider "your action" as a reflection in HIS life!

²⁹¹ Blank page

²⁹² "41" in the original.

The original editor inserted "67" by hand.

However, it was his wrong action! It seems intertwined, but I'll give you an example:
Two men love the same girl. One of them succeeds in winning her love. Usually the
men hate each other, but one did the right thing in Life, - by which he won the
girl's love -, the other did the wrong thing, so that he had no chance.
Instead of hating himself for his wrong conception of Life, he hates the other and the
other hates him because he feels his hatred! Both are wrong and have only
themselves to blame, because they desired too selfish thing from Life.
They expected that Life gave them something, not realising that their own actions
created their lives.
Just look around you!....
If someone refuses to accept anger, this anger runs to a dead end.
You cannot stay angry with someone who refuses to accept it and who stays kindly! It
then seems as though the anger is reflected upon yourself!
Hatred, anger and love also can only develop when you permit it in your own mind!
But this action makes them alive in your OWN mind and your OWN Life! When
you don't evoke this, they will not enter your existence and the consequences are
for others....

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(continued from the previous page) Desire is the acknowledgement of a power outside
our ability of action in Life!
Comprehending the conception of Cause and Sequence, we also know that each action
has its sequences. When we cause something, a sequence emanates which is
proportionate to this cause.
Desiring something, we must first contemplate what we must cause to achieve the
desired sequence....
The RIGHT action evokes the RIGHT sequence!!!

²⁹³ Blank page

²⁹⁴ "42" in the original.

The original editor inserted "68" by hand.

Then one doesn't consider Life any more as the part from which we must receive something, but it then appears, that Man creates this Life by his OWN actions!!!
Gautama says this in the following:

“No need hath such to live as ye name life;”

The anxiety or fear for Life, which emanates from fear that the so-called “Life” will not give the desired things, has then vanished! We know now, that WE ourselves can create the desired situation by our RIGHT action.
Gautama calls this:

“He hath wrought the purpose through of what did make him Man.”

Surely Man has now become the Master of Life!

Man used to be predominated by Life, like a slave. Now he is master over this Life and it is HIS slave!....

Whoever can realise this in all the million aspects of the expressions of Life, attains the so-called “NIRVANA”....

Life and Death have then become equally as only a change in condition of Eternally progressing Life which WE ourselves create, and thus every desire (even for Life) has vanished.

Then we are working with the right potency, without asking nor desiring, with Eternity as driving-power....

This is called “NIRVANA,” the “REST FOR SPIRIT AND BODY,” the equilibrium of Matter and Mind.

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²⁹⁵ Blank page

²⁹⁶ “43” in the original.

The original editor inserted “69” by hand.

(continued from the previous page) "NIRVANA" doesn't mean that Man is NOTHING, but that he has become EVERYTHING what Life can offer!!! But HE himself, as a person, as an individual and independent Being, wishes to "BE" no more.

He has become entire LIFE himself!!!

Gautama calls this:

"He lives not. He is blest, CEASING TO BE."

Mind: ceasing to "BE" (personally)

What is attained, he calls:

"The Dewdrop slips into the shining sea!"

Considering this entire development, we see that one thing emanates from another and thus we must come to these conclusions.

There is nothing forced in it. Everything, entire Life has concentrated Itself IN the individual person!

Naturally this entirely omits the use of certain rights, practices, services, prayers or gods for help and support!

Gautama teaches Man to behold himself as the very centre of experience of Life in exclusively PERSONAL ability. There is no room for a God, nor is help expected from a God or Deities, nor are there any services to bribe these gods for help!....

How can this philosophy ever be called a "RELIGION???"

This is but possible through misunderstanding or unwillingness towards this WISDOM!

Unwillingness often emanates from fear for the more-perfect, which could endanger the OWN religious feeling!

To cut up the result of a rival-community, especially when it is not "national" and not well-known, is VERY simple! The "stupid masses" will swallow it! Especially when the contents are NOT shown, but only the packing, which is also made for the "stupid masses!!!"

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²⁹⁷ Blank page

²⁹⁸ "44" in the original.

The original editor inserted "70" by hand.

(continued from the previous page) By ignorance one is so easily convinced that it seemingly is the same, but that the one is Good in its assimilation and the other Bad! (only later-on, for then it cannot so easily be traced!)

Although the Buddhistic churches are wrong in their design and their exposition, one thing must be said to their credit: They will never allege: "What WE offer is the BEST!"

They give absolute freedom, in- and outside their church. Therefore they don't fight and are highly tolerant.

In 1773 two fathers of the Society of Jesuits were accepted at Lhasa. Having learned the language, they commenced with their preaching and also fighting the doctrine which they had studied from the books of the Buddhists, to which they were freely admitted!

The Buddhistic Priesthood brought to their attention the Doctrine of Tolerance. They had no objections that these foreign priests preached their religion, for everyone was free to think or believe whatever he chose! But they DID object to the fact that people were set against each other, as this affected the freedom of THOUGHT and sowed hatred...

When these Jesuits nevertheless persisted, they were expelled from the country.... Ever since, Tibet has been very careful in admitting strangers! They have seen, that they endeavour to affect the freedom of thought and this is the very HIGHEST ASSET of the Buddhists!!!

Personally I have investigated many expressions of Buddhism and have attended the services in their temples. Day after day I have visited these temples and have been a guest of their priests. Hundreds of conceptions were exchanged in PERFECT brotherhood! In their own temples I was permitted to give lectures to their own priests and disciples, without ever affecting our BROTHERHOOD!!!

Gautama taught that many roads lead to the aim, didn't he?

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²⁹⁹ Blank page

³⁰⁰ "45" in the original.

(continued from the previous page) Itineraries of the voyager of the other Paths are instructive, although one is not compelled to leave the own path. When one agrees with the other, newly-shown Path, why wouldn't it lead to gladness that a brother on his way to the Goal has found a Path that fits his feet better?

All arrive at the same point and Man creates his own life, doesn't he? To withhold someone from his course of life is an act of selfishness, of offended vanity! Nobody has the right to say that HIS Path is the RIGHT Path, whenever it is NOT meant strictly personal!!!

Therefore Gautama never says: "Hear, what I or my Path teaches!," but he says: "Hear, what "KARMA" teaches!"....

Karma is the Law of Cause and Sequence.

"God nor Man can change anything in this Law," says Gautama.

His starting-point is not "own Thought" or "own doctrine," but the radiance of the Law "KARMA" in this living world. Not the product of a Being, but the Causes and Sequences as these are related in the active appearance of Life from the fundamentals of our consideration of Life. Who wishes to know Life must investigate this Life, that means that he must learn to concentrate millions of appearing expressions of Life into ONE single Law: "the Law of LIFE."

This Karma is the Law which unrepealably converts each action (in whatever form, even in thought!) into sequences. Each appearance is a sequence of causes in the Past. Nobody will deny this. Still this acceptance brings a great depth for the conception of Life: "MAN IS!"

His appearance in the Present, includes that this is a sequence of some cause in the Past. The appearance "MAN" in the Present is in itself again a cause which must have sequences, and we call these: "FUTURE."

Thus we have fixed: PAST - PRESENT - FUTURE which form LIFE. Whatever forms or conditions in the Past, Present or Future will be, have nothing to do with the LAW, and need not be spoken of.

The original editor inserted "71" by hand.

³⁰¹ Blank page

(continued from the previous page) This Law however includes that LIFE is Eternal, and hence MAN also!!!

Man already lived long before the Present, (in what form, does not matter) otherwise he never could have appeared in the Present and also in the Future he will have his expression of Life, for this is the sequence of his Present! (in what form this Future will be, doesn't matter either!) Death as the end and Birth as the beginning of Life are herewith brought back to their right proportion and value.

They now are expressions of Life, only in different conditions. "Death" is also "Birth" in another condition. Death also causes sequences. This conception, which shows us Life in a comprehensible Progress, is misused for the so-called: "Doctrine of Reincarnation by calculation!"

The urge for continuation in the well-known form of the Present, compelled Mankind to reach for this Law and transform it to his OWN desire!!!

Gautama already warns for this:

"Say not "I am," "I was" or "I shall be."

He says that in this Law, one should not look for the desired form, but that the changes must be seen as "sequences."

The Law of Life is sufficient, and fully comprehended it doesn't matter in what form Man has appeared in the Past, appears in the Present, nor how he will appear in the Future! The only thing that matters is our eternal appearance as the "expression of LIFE!!!"

Some people degenerate this doctrine by calculating what sort of people abide longer or shorter time in the condition after Death, before they "are allowed" to reincarnate!....

For example: 25 years for a scavenger and 1200 years for a professor!!!

Hereby "noble mentality" is of no importance, only "erudition" and "social standing" matter!!!

Thus Man gladly transforms this doctrine fitting to his arrogance....

³⁰² "46" in the original.

The original editor inserted "72" by hand.

³⁰³ Blank page

(continued from the previous page) I repeat: the FORM of appearance is not spoken of, as it is of no importance in the joyful doctrine which Gautama gives. For, isn't it a joyful message, that we are Eternal?

All our haste, fear and anxiety may vanish now!!! Besides, we have learned how to handle the appearance of Life! We can NOW, each single moment determine who and what we wish to be and how we wish to live....

This represents the RIGHT freedom for Man and is the TRUE BEING of Mankind in its highest form and destiny.

What withholds Man from these Paths?

His ignorance of the Laws of LIFE!!!

How can these be learned?

If Man wishes to master Life, that expresses Itself within him and that is dependent on HIS actions, then it is an urgent necessity that he masters HIMSELF!!!

Investigating deeply into ourselves, what we do and think, we perceive too many unconscious actions....

The actions escape from us, before we have considered the sequences. However, the person who was compelled to consider each single action, would be a queer model of Life! Therefore we do not mean the actions which we already do well by long years of experience, but those actions which we are going to do and of which we do not yet know the consequences.

To learn to drive a car, it is not necessary to know the development from the raw-material up to the finished product: the car! You must learn the traffic-rules and obtain experience in following them up with an automobile!

Life shows us everywhere around us, by its struggle and misery, that Man does the wrong actions.

He doesn't know the traffic-rules and bumps against everything! With the shameful sequences!!! Firstly we must learn the TRAFFIC-RULES of Life! Experience teaches us, that we don't control them. Driving on a new road, we must first know these rules. Especially important is, to have very good brakes!

³⁰⁴ "47" in the original.

The original editor inserted "73" by hand.

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(continued from the previous page) In LIFE good brakes are also very important! This means that we must control our passions.... These passions are the driving-power of our "Life-car." And you wouldn't like to step into a car, of which the accelerator stays fixed in its highest position and besides this, has worn-out brakes....

On the Path of Life, we must first learn to use the brakes: we must compel our passions to obey us!

It is so easily said, but how much troubles it does cause, to correct all these small errors! This "control" is also necessary on a much larger domain than you superficially think.... Overestimating your car on the road, often brings you in a scrape, and when your wind-screen is dirty, you cannot overlook the road far enough!

"Self-overestimating" in the clear view you suppose to have on the road, or the approaching curve also belongs to this control of the passions!

The Road of Life is one, which must be carefully driven or trodden on!.... As soon as it becomes insufficiently clear or dark, you must try to clear your vision. (your mind.)

Before you act, you must consider the sequences, which may appear. You must investigate whether the action does not emanate from one or other uncontrolled passion or desire. You must test your brakes and see if they work well in this respect! Thus Life is reduced to the ever-returning: SELF-ANALYSIS.

You can be sure of it, that sorrow and grief are waiting by the road-side whenever and wherever you err....

Gautama says this, not promising the ending of all sorrow, but giving you the restriction into your OWN hands!

He shows us how sorrow comes into existence and by this we know how to shun it. This possibility to shun it, is called: "SELF-DISCIPLINE."

³⁰⁵ Blank page

³⁰⁶ "48" in the original.

The original editor inserted "74" by hand.

Man must learn to entirely master the motives, which cause the sequences. All uncontrolled causes must be withheld in the sieve of Reason, before they come into action. Only the Good may pass.³⁰⁷

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(continued from the previous page) This self-discipline can be extended so far, that the causes can even be nipped in the bud and cannot come into existence any more, but for the RIGHT sequences and results!!!

Then Man is delivered from Sorrow!

He then has the quiet gait and the assurance on the Path of Life of the real World-habitant, who masters Life-Itself because he is the appearance-form of REAL LIFE!

Gautama doesn't say that this is exclusively taught by HIS doctrine or HIS philosophy.

No! He shows many Paths, many possibilities, but at the same time he admits that for each person this possibility lies in the: assimilation of oneself, WITHIN oneself!

According to Gautama's doctrine, the entire event concentrates within the individual, who, having a good conception of Life, is [the]³¹⁰ only active and determinating power for himself!

Now we are to some degree acquainted with the fundamentals, we have the possibility to sum-up Gautama's philosophy, from which the Buddhistic currents after his time emanated:

Sorrow and fight, joy and love, are but the expressions of Life, having become visible.

³⁰⁷ The original editor inserted a comma by hand.

³⁰⁸ Blank page

³⁰⁹ "49" in the original.

The original editor inserted "75" by hand.

³¹⁰ "the" was typed in the right margin and inserted with a caret.

Life however, operates in "KARMA," this means: by the Law of Cause and Sequence, which is the concentrated manifestation of appearance in a form which is acceptable to us, thus a form which can stand the test of Human Reason.

This Law however, holds the creator of the Cause entirely and only responsible for the Sequence.

By this the Law gives the power to him, who uses it and determines the sequences.

In short, this philosophy gives Life the possibility to appear only through the creator himself!

Life-Itself has no power....

The responsibility for Life is hereby entirely laid in the creation of Life by Man!

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(continued from the previous page) "NIRVANA," the Rest, is the end of this endeavour to master the expression of Life: It is not NOTHING, but it just is REAL LIFE! (a further explanation of this will follow later) The great difficulty now is, to find one's way in the multitude of expressions of Life and the influence of these caused upon each other, (thing - plant - animal - Man) but the great ONENESS of the multitude of Life is characterised by its immutable expression of the Law!

Myriads of threads, having myriads of knots in common, make the texture of Life seem inextricable. (In this short explanation it is not possible to give you an idea of this.)

Strictly spoken, the conception of KARMA is sufficient to give oneself an idea of this tangle of mutual influence.

This road however, is dim for many, without an enlightening guidance....

Centuries before Gautama, KARMA already was explicated by the "School of Strivers for Oneness," which followed the Doctrine of Swabhawat. (this means: "The changeability of things.)

³¹¹ Blank page

³¹² "50" in the original.

The original editor inserted "76" by hand.

Gautama also was a pupil of this School once! He gives us these conceptions in his philosophy, though not lying on the surface, but a keen observer can find them shining like pearls....

But this takes a profounder study than is possible in the beginning, for the Westerner must build up an entirely different mentality than he has maintained from generation upon generation!

Let this sentence lead you: "PEACE IS NOT MADE BY VIOLENCE"

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(175-1) Gautama himself pointed out the so-called NIRVANA (complete Rest) as the height of earthly expression of Life.

It is said that Gautama, the "Buddha" entered NIRVANA, but I doubt whether he would have found this "complete Rest," had he known how this conception would be misused!

Disciples as well as opponents made it to "something" or "nothing," just as they desired! NIRVANA has become a much-desired condition....

Whoever comprehends Gautama well, knows that ANY desire was considered wrong by him, even desire for the "Highest Good!"

Investigating the original cause of this desire, we find that the slipped-in "old Conceptions," which never died in most people, were to blame. Life leaves much to be desired and consequently arouses the desire for some moment in which one has entirely settled with all sorrow and fight!

The inexplicable of the Will and Urge for Life had to have a hold somewhere....!

By that a counter-image of Life on this earth was created and the conception arose, that Life must end in some place or condition, which was just the reverse of the expression on earth. And this was called "HEAVEN!!!"

After this, or even gradually with the development of this conception, also the urge for the "Good" was admitted, as this was ineradicable! Considering the ever-

³¹³ Blank page

³¹⁴ "51" in the original.

The original editor inserted "77" by hand.

emerging "Good" itself, it was inevitably, by the acknowledgment of a "Heaven" to join this to that "Good." If Man were "Good," he would end in this "Heaven!" The "Bad" however, reigned supreme in "Hell" and who was bad was placed therein! The undeniable Law of Cause and Sequence in this belief also determined where one would end: Being "Good" the result was: "Heaven," being "Bad" the result was: "Hell!!!"

Life however, taught the influence of people upon each other, and thus a "God" was placed in Heaven who was the Creator of everything (also Heaven and Hell!!) and who was to judge where one was to be sent....

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(continued from the previous page) This took away a great part of the Law of Cause and Sequence and placed it into the hands of a Higher Being. This "Being" was as Man WISHED it to be, but what he never considered attainable for himself!!! The OWN desire became "GOD!" But, as there must be good order in this world among the people, the "Hell" was also accepted with "Satan" - the God of Evil! The Deity of Heaven, could of his own nature, have nothing to do with this Hell and was therefore always considered hostile to Satan! There also we see the representation of the human fight on earth! But still, the conception that one got his due reward, was maintained. The arbitrariness which oppressed Man on earth, grew lighter in his mind when he imagined that after death this arbitrariness would vanish and he would surely receive his due reward!!! At the same time he was sure that his oppressor would receive HIS due reward as punishment in Hell!!!

How very humanly this is....!!!!

Considering this "Heaven" in all religions of the world, then we see it is a place of all good and Rest! Work, sorrow, nor difficulties exist there! All that Man could not achieve on earth, is to be found there....

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³¹⁶ "52" in the original.

The original editor inserted "78" by hand.

Hell gave only pain and fear!!! All earthly disagreeableness was doubled there, and more cruelly! Everlasting penal servitude, tortures when one would try to rest; thirst, hunger, etc, etc!!!

Thus Human Mind framed a dream, which would make "life" bearable in some far-away future....

Life however, also taught that it was eternal, and consequently "Heaven" and "hell" also must be eternal! Were they not eternal but only temporary abiding-places, where then would be justice for humanity?

Accepting only this very short life on earth to deserve one of these "Eternities" wasn't agreeable, but the human short-sightedness saw but this life from birth to death....

Not to be entirely unjustly towards many, who just couldn't enter Heaven but were not so thoroughly wicked that they belonged in Hell, most

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(continued from the previous page) religions created a sort of intermediate condition. Thus it was possible that only very hardened sinners sank into Hell and the "converts" still came in Heaven. This compelled to a classification as one was used to on earth. It would be unjustly, if a person who has always been good and had been hailed with delight by the angels, would later-on meet the partly-good on the same plane in Heaven, wouldn't it ?....

Then were also invented the degrees of splendour, nearer to God or farther away!

Thus I could show you thousands of devices, which emanated from the great Religions.

It is humanly, it is a great human tragedy, this entire design, which places the responsibility as much as possible into the hand of some OTHER Being a GOD!!!

To call oneself weak, having only a very small ability, but still wishing to inherit ALL Good!!!!

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³¹⁸ "53" in the original.

The original editor inserted "79" by hand.

The larger their ignorance was the more imagination the people had and the more intricate their conceptions were of "Heaven" and "Hell." It were cries of distress from out of their miserable existence!....

The less cultivated a nation was in mind, the more humanly and roughly were their imaginations! Especially the Eastern Religions give us a good representation of these degenerated conceptions! Therefore it is very humanly, that Gautama's Nirvana was buried under these old conceptions.

Gautama's "NIRVANA" isn't a "condition-after-death," but an attainable condition for everyone, each moment of his life, - provided that he can create this Nirvana-condition!!!

Moreover it is not the finish of total Life, but Nirvana can be achieved partly in all expressions of Life.

The blessed "NOTHING," where all earthly expressions of Life have vanished, is therefore NOT "Nirvana!!!!"

"NIRVANA" is the activity of REAL LIFE ITSELF....

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(continued from the previous page) Swabhawat teaches that re-birth, conversion, etc, unceasingly happens on different heights and in different ways. Not only in big matters, but also in all small things.

It is the "becoming-aware" of the new things in Life. Gautama also taught this.

In the quoted verses you therefore find conceptions, which are lifted from his own mind to explicate it to those who came after him.

Here the 'Gods' envy the Buddha "from their lower seats."

It was asked too much to break away from the conception of classifications, even in Nirvana! Very honestly the old compiler says, that his writing does injustice to Buddha, for who could ever entirely comprehend Gautama???

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³²⁰ "54" in the original.

The original editor inserted "80" by hand.

But all these humanly representations do not affect the kernel for the individual who knows how to get hold of the thread.

Now you will ask what this NIRVANA exactly IS....

I have already pointed out superficially³²¹ the origin of the wrong conceptions of Nirvana. Some call it the place of "Nothingness" or "Total Solution," etc, but they are all conditions where everything vanishes, even Eternity!

This is valueless for the Reasonable Man!

Some suppose that in Nirvana everybody has become a "God!!!"

These are conceptions of a real-human desire for the end of earth-life.

This also is no solution for a serious thinker!

I must now ask your attention for a consideration which reaches very far, probably too far for these preceding conceptions. A philosophical mind is necessary to follow this exposition, but I shall try to represent this consideration in its most-simple form.

Purity is characterised by simplicity!!!

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(continued from the previous page) By the Law of Cause and Sequence we see the appearances of Life as "phantasms." Each expression, however fixed it may be, is a reflection of the Cause. We could call this: "THE REFLECTOR OF TIME"

The sequences now, are as much the reflector of this "REFLECTOR OF TIME" (the Law of Cause and Sequence), which we shall call the: "REFLECTOR OF ETERNITY"

What we can observe of Life, are only the: "RECIPROCAL REFLECTIONS"

That's why Gautama speaks of "phantasms." Looking in one mirror, we perceive the image of the other mirror. These are the contraries, which united, form the oneness of our observance.

³²¹ The original typist moved "superficially" from the beginning of the sentence to after "pointed out".

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³²³ "55" in the original.

The original editor inserted "81" by hand.

Summing up, this means that in the PRESENT also the PAST and the FUTURE are visible.

More fixedly: The PRESENT is the PAST and the FUTURE TOGETHER! The contraries PAST-FUTURE form the oneness: PRESENT!!!

You have no use of the driving-wheel, the wheels, or the body of a car without the motor, the only thing that has value, is the whole!

The oneness "PRESENT" is the only value of LIFE!

Operating in the PRESENT, this means in the exclusive strict PRESENT, removes each thought of Future, but at the same time it leaves no possibility for activity of the PAST. This gives a great Quietness and is already a partly "NIRVANA!!!"

Fear for the sequences of the PAST or for the causes in the FUTURE, is impossible.

Life is operated with all its offered attributes concentrated in one point of the Eternal-Motion, in one's OWN hands!!!

But this is not the entire "NIRVANA"....

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(continued from the previous page)We quote Gautama:

"ALL is phantasm."

According to this saying, the PRESENT would also be a "phantasm," however much power it gives us in our determination of Life and notwithstanding it can give Man a great quietness with respect to LIFE-ITSELF.

Therefore this "PRESENT" would also not be the RIGHT image!

Let's investigate this matter profoundly:

The PRESENT is the Oneness of two reciprocal reflections.

Reflections however, can NEVER be the form-itself, but only the reflection of forms or images. They appear to be ungraspable as soon as one tries to consider them

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³²⁵ "56" in the original.

The original editor inserted "82" by hand.

individually! If the PRESENT is a sequence of causes, and these causes appear to be unreal, as contraries of reciprocal reflections, then this PRESENT which is built-up according to the same attributes, must also be an unreality!

This is exactly right!

Going on a journey, we have no use at all of a train on the film, however fast it may ride!

Is this PRESENT of no value at all?

Yes! It is....

But firstly we must determine what this PRESENT, which appears for us in LIFE in myriads of expressions, REALLY is!

We already know one attribute, with which we lost all hold in the last moment: reflection. We must still investigate deeper....

Thousands of great thinkers wouldn't have followed this philosophy, hadn't the very last point of support appeared to be of great value for Man....

When I give you two similar pencils, of which one is painted green and the other is uncoloured and I ask you how you can distinguish them, then you will answer, that one is green and the other is not!

What has occurred here?

Had I given you two green pencils, then you would not be able to distinguish them!!!

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(continued from the previous page) In the first case you could, because one was green and the other was uncoloured. You can distinguish these two pencils by the difference in colour....

Should I place the green pencil before a mirror, then you would immediately see that the reflected pencil could impossibly be that other one, because this one is also green....

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³²⁷ "57" in the original.

The original editor inserted "83" by hand.

Had there been two uncoloured pencils, then it would be impossible for you to distinguish this mirror-reflection!

Which law do we discover here?

The following: "THIS" is distinguished by the difference with "THAT."

Reversed it has the same value: "THAT" is the difference of "THIS."

Considering the contraries or reflections in this light, then it appears that throughout entire Life, with all its myriads of expressions (thing - plant - animal - Man) we can only distinguish things by their DIFFERENCES! One thing is NOT the other, by their DIFFERENCE, which expresses itself in our consciousness as a RECIPROCAL DIFFERENCE. This has very far-reaching consequences....

Entire LIFE thus appears to be for us BUT the "become-conscious DEFINITION of the DIFFERENCES."

This means that thing - plant - animal - Man, do not enter our consciousness as they really are or represent themselves, but that they are exclusively observed as DIFFERENCES. The Oneness, which we suppose to find, appears to be but the "difference" which we observe!!!

LIFE appears to be entirely founded on: OBSERVANCE OF DIFFERENCES.

Never shall we be able to observe LIFE as a REAL ONENESS....

Throughout entire Life we operate with: "the ATTRIBUTES of the DIFFERENCES."

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(continued from the previous page) You can act with \$100, which are the difference of two unknown capitals. (it is not even necessary for you to know how large these capitals are, for the \$100 retain their fixed value of \$100!) Just in the same way you act with the differences of unknown quantities in LIFE, these are: "THE CONTRARIES!!!"

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³²⁹ "58" in the original.

The original editor inserted "84" by hand.

This conception Gautama called "MAYA" or: "DELUSION," a word which was already used in the same sense by the Swabhawat-School, long before Gautama....

It is clear now, that the PRESENT can be but a "phantasm:" the DIFFERENCE between the PAST and the FUTURE.

We must proceed a little farther on this road and point out why Man can never come to know LIFE on this earth....

Wishing to determine one of these contraries, we always endeavour to find a fixed form, that is: a "beginning" or an "end."

Our ability is chained to the conception TIME. We can exclusively think IN TIME!!....

We now know that everything what IS, once WAS, and therefore also WILL BE.

This is the conception: "ETERNITY."

How can Man ever comprehend this ETERNITY, or investigate this NEVER-ENDING SPACE, when he is obliged to do this in TIME? (restriction)

It is impossible to determine ETERNITY in TIME!

Even in thinking of "ETERNITY," we already fix a restriction (attribute) to this Eternity and we have stepped from ETERNITY into TIME....

Investigating this "phantasm" PRESENT, we found that this is exclusively the CONSCIOUSNESS of the DIFFERENCES the highest of human ability on our modern plane of mind....

Still we have herewith obtained the ultimate: "FIXED ROCK," whereupon we can found our life!

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(continued from the previous page) To assimilate entire LIFE as a "consciousness of differences," which occurs eternally, each single moment in the PRESENT of the slightest trifle, that is what gives the entire rest and certainty in our assimilation of LIFE, which is called: "NIRVANA."

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³³¹ "59" in the original.

The original editor inserted "85" by hand.

“Many are called – only few are chosen.”

But Gautama gave us by his philosophy a directive which concentrates the entire responsibility in MAN-HIMSELF, who assimilates LIFE.

(Here is spoken only of HUMAN BEINGS)

LIFE exclusively manifests Itself in the causes of these sequences, without the slightest influence from outside!!!

This is the greatest justice Life can give us! No help, support nor interference of WHATEVER or WHOEVER, this is the kernel of this clear philosophy.

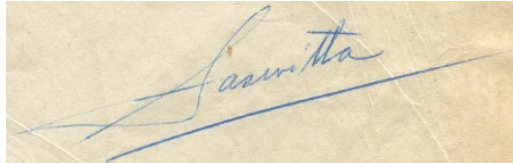
Therefore we justly say: “BUDDHISM IS NO RELIGION”!!!

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16 Antwerpsestraat

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(193-1)³³⁴ Observations, in the full sense of the word, enable Man of becoming conscious of LIFE. These observations are assimilated according to the personal level of experience. By these Man is able to form a PERSONAL view of the world.

According to this view Man performs actions which actually exist of a rearrangement of these views. These arrangements – in their new aspect – now offer (by their equality or their contrasts) new views, which, also, impel to rearrangement.

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³³³ The original editor inserted “SASWITHA” and “86” by hand.

³³⁴ Pages 193-199 is a duplicate of pages 303-308.

This proceeds infinitely....

We can never speak of a "BEGINNING" of human thinking. We can, however, investigate the principles of human thinking. This "thinking" appears to be an incessant rearrangement of the observed experiences.

It is demonstrated in a HUMAN form, for it is MAN who thinks!

Wishing to investigate how Man thinks we must discover the kernel of the formation of "thinking." Anything, whatever, appearing as "thinking" has come into existence by LIMITATION. Becoming conscious of something is limiting, or fixing, the forever changing images. This representation in multitude is fixedly focused.

In thinking Man gathers a multitude of experiences, and, by their equality, or their different qualities, he limits them in ONE single conception. Here we meet with a rule, it is the following: "MULTITUDE" is represented in "SIMPLICITY."

How is the course of this "SIMPLICITY," and, what IS it?

As "thinking" comprises EVERYTHING and excludes nothing, we can investigate very simple (but easy to verify) facts as well as abstract ones.

We shall now investigate how we acquire knowledge of the conception "SHORT." Saying "SHORT" we set a limit to "measure." "SHORT" means that "measure" up to this limit is called "SHORT."

The thinker may ask: "Why is this and how does one arrive at this definition?" Well, we measure with "TIME." Anything that takes little "time" to measure we call "SHORT." If it takes more "time" to measure we call it "LONG."

How do we know, however, that something must be given that certain name? "MEASURE" is infinite in its possibilities, infinite to BOTH sides. We can call something "short," however, only if we have already had the experience of "long" and on account of this are capable of making comparisons. Because something is NOT "long" we call it "short" (with respect to this conception "long"). We must, therefore, already know "long" in order to be able of calling something "short."

This seems to be obvious, but the logical thinker asks: "How have we been able to form an idea about this conception "long?" Has "TIME" told us to call this "long?"

No, it has NOT, for "TIME" is only an expedient through which we can separate the conceptions "long" and "short." "TIME," in this case, can be called: a "factor of discrimination." The question: "How do we acquire the conception of 'long?'" is, in the reversed sense, equal to the question: "How do we acquire the conception of 'short?'" The answer is: "Already knowing the conception 'short' we are capable of determining 'long.'" This seems to be in contradiction to the already discovered origin of the conception "short," for "short" emanated from the preconception "long." How is it possible that "long" emanates from the preconception "short?" This seems very illogical, but, nevertheless, not ONE SINGLE human expression of LIFE is excluded from this rule! We call this the

(continued from the previous page) “reciprocal creation.” This may be an acceptable term, but it does not explain anything! The following question now urges itself upon us: “Which CAUSE produces the EFFECT of ‘reciprocal creation?’” The origin is quite obvious: It comes into existence by means of the “discrimination” between both. The “difference” between “long” and “short” (which is the same as the difference between “short” and “long”) offers the possibility of defining both conceptions in appellation. As soon as we perceive a “difference” we are able of opposing in appreciation two things, or thoughts and even ALL expressions of LIFE, and we can “name” them with respect to one another. It will immediately attract attention that we can NEVER deal with the “appreciation of differences” of more than TWO things, thoughts, or expressions of LIFE at the same time. If it should be possible that our comparisons were manifold it would be impossible for us to limit ANYTHING! For example endeavouring to consider “short” we would simultaneously also observe “long” as the other possibility....! Exactly by means of this SINGLE comparison can we limit in “TIME” and can we express it in appellation. Now it has become clear that we give “short” and “long” their “time-name” by means of the “consciousness of differences.” This “becoming conscious of differences” is the main impulse to a definition of an “expression of LIFE” in the appearance-form of “TIME.”

We suppose to have discovered the fundamental kernel of thinking: the “becoming conscious difference.” We have simplified the origin of “expressions of human thinking” into an INSEPARABLE “double” (reciprocal creation) which is created by this “difference.” As, however, NOTHING is excluded from this discovered rule we must now answer the following question: “How does this ‘difference’ come into existence?” Investigating this we meet with the same apparent absurdity!

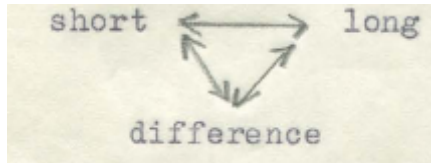
The “difference” between “short” and “long” emanates from the preconception of this “short” and “long.” The appearance of “short” and “long” offers the possibility of marking this “difference.” How does this fit in?

“Short” and “long” emanate from the conception “difference” and we find that this “difference” also is created by “short” and “long”!

Again we meet with the rule we already discovered, that of “reciprocal creation.” We can best represent this conception of “reciprocal creation” as follows:

³³⁶ “page 2” in the original.

The original editor inserted “87” by hand.



In “reciprocal creation” none of the angles is predominating. This means that “TIME” is stripped of its power!

The occurrence ITSELF is beyond “TIME” and “SPACE.” Here we have reached the limit of human thinking in “TIME” (“form-creation”). At this point “timeless TIME” appears as “visible TIME,” or; “beyond-space-time” becomes “space-time.” The essence of human thinking, being timeless, is now projected in “time-appearance.” Have we, doing so, actually discovered a limit? NO, we have NOT! The fact that the “becoming conscious of difference” created EACH possibility of LIFE (by limitation in TIME) does not mark a fixed limit....! Exactly because we are compelled to do this anew in EACH expression of LIFE proves clearly that Man experiences BOTH spheres as ONE. How can we prove this ONENESS?... The conception “reciprocal creation” has actually led us into a circle! They create one another and are also equivalent to one another. Not ONE of these conceptions can be omitted without preventing the appearance of the other two. They all come into existence exclusively by means of their UNBREAKABLE ONENESS.

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(continued from the previous page) It is the ONENESS of the three “discriminating conceptions” by means of which LIFE comes into existence as a “TIME-appearance.” We call this “the discrimination of the Oneness.” Endeavouring to consider this ONENESS as independent we perceive it can exclusively be observed as consisting of THREE! It is therefore impossible to consider it as a SIMPLICITY....!

Exclusively by the conjunction of the “three discriminations” we can comprehend the ONENESS of these three. Whichever expression of LIFE we consider it can appear only if this “discrimination in three” is present. We can express this as follows: “LIFE is performed in ‘three conditions of consciousness.’” To the non-thinker

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³³⁸ “page 3” in the original.

The original editor inserted “88” by hand.

who observes everything in a single "time-circumstance" the "timeless" and the "difference" are hidden (although he unconsciously applies them continuously....!).

There still remain unanswered questions: "Why can't Man acquire the SINGLE discrimination IN ITSELF without the other two?" It really is very simple! The "becoming conscious of difference" is a standard of "TIME-appreciation," or expressed otherwise: "the consciousness of differences" transforms "beyond-space-time" into "space-time."

Man however, has so accustomed himself to thinking exclusively in "TIME" that he is no longer conscious of the fact that whatever he does or experiences, it is PERSONALLY created by himself at that very same moment! In the course of human thinking we have observed that Man is able of appreciating the inner- and outerworld by means of the mutable "consciousness of differences." Man actually EXISTS by means of a "statement of differences." This is why Man exclusively observes "differences," for he cannot estimate simplicity! If I state "10" as the "difference" between two certain numbers one can NEVER define these two numbers, for they can change endlessly, although the number "10" remains constant. This enables us of stating the impossibility of an existing INDEPENDENT SIMPLICITY....! The entire human life is performed in the three "conditions of consciousness." This presents neither beginning nor end and also no limit to the possibilities of thinking. The idea of TRINITY is the root of human thinking (human life). By means of these THREE Man creates HIMSELF in TIME and SPACE and also (although mostly unconsciously) beyond TIME and SPACE....

We can formulate this thesis as follows:

1.³³⁹ The regularity of consequences of the same nature leads Man to suppose them to be determined by law. The concept which we call "law" is a consequence of phenomena. "Law" appears as an attribute of exhausted causes, but never causative itself. The law of thinking proceeds from the correlative assimilation of phenomena. The unseparable correlation of the distinct form-reflexions confines their assimilation by thought.

2. Thinking is the co-ordination in the frame of experience of assimilated form-reflexions, through which one comes to the inevitable acknowledgement of a liberating concept of the acquired perceptions.

3. Concept is: the released thought-form of the distinct form-reflexions in correlation.

4. The reflexions which are thought as separate self-dependent forms are comprehended in their unseparable distinction.

5. Man - irrespective of the senses he uses - is only able of perceiving "qualities in mutual relation." What he perceives is the reflected image of reality. It seems to be the appearance of reality - real to the observer but nevertheless: the reality is an apparition. The very essential SOUL still evades. How is this?

³³⁹ Pages 197-199 are duplicates, in English, of the French paras 289-1 through 295-3.

(continued from the previous page) 6. Man is seeking the eternal quality of BEING, but is only able of achieving this within the restriction proceeding from the concept TIME. Time is the limitation of eternity. It is impossible to find the all-comprehensive idea within a limitation of this.

7. Time is: "becoming conscious." TIME gives a thought-fixed resting-point in the eternal motion. It brings about a "before" and an "after." This "before" and this "after" TOGETHER confine the "present." The "present" is our "coming to consciousness." The correlative assimilation of "before" and "after" combines BOTH in our coming to consciousness of the "present." Now what is this of which we become conscious?

8. The appearance of qualities, perceived by Man's senses as a delusory self-dependent form is only able of becoming "apprehensive" by means of correlative assimilation with the appearance of qualities of the (likewise delusory) self-dependent observer, if - within the thinking-faculty - these seemingly self-dependent forms evading their delusion of self-dependence will have combined in inseparability as a distinct representation. To become "apprehensive" is: the process of synthesising the distinct components of the whole. The contrasts (thesis and antithesis) are appearances of qualities. The "apprehension" of the qualities is a correlative assimilation of the appearances. These qualities are only able of becoming conscious by the understanding of the "differences." Wood appears by its differences in qualities, with regard to the properties of iron. Consequently, to become conscious is: the assimilation of the differences in qualities.

9. Thinking is: the assimilation of the consciousness of differences.

10. Existence is: the assimilation of differences in correlation.

11. Man will never know the essence of Being, as he is only able of becoming conscious of "differences."

12. Accordingly THOUGHT is eternal without beginning or end, as it is "becoming conscious of differences" and "difference" is: "motion in its profoundest correlation."

³⁴⁰ Blank page

³⁴¹ "page 4" in the original.

The original editor inserted "89" by hand.

13. EXISTENCE is therefore: “motion.” Now what can we do with this “motion” in the correlative assimilation of differences? MOTION is eternal, consequently DIFFERENCE likewise.

14. THINKING - by means of becoming conscious of those “differences” - forms the world as thought by Man. That is why “difference” exists only within OUR thinking, as it is forever the inevitable “difference” between the observer and that which is observed.

So thinking can become: the equilibrating causation of difference-assimilation. ONENESS is the comprehensive idea which liberates from SINGLENES and MULTITUDE.

ETERNITY singlifies itself as “time” in its dynamic proceeding towards MULTIPLICITY.

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Principles of Thinking

Saswitha: Difference

201³⁴³

SWABHAWAT: THE SHORT PATH TO WISDOM

Saswitha

Difference

(201-1) We³⁴⁴ learned in the treatise on “Time” that awareness of the differences is the cause as well as the result of the contrasts.

For the human being, thinking himself in TIME most of the time, it is important to explain the equal value of the TIMELESSNESS and the DIFFERENCE. Absence of time gives the possibility to create the contrasts and the difference.

We can also say: “Absence of time gives the human being the possibility to become conscious of himself.”

This does not mean, that, when time would be absent constantly, we would be conscious of ourselves all the time.

On the contrary!

Anything to be able to be “absent,” must first be “present.”

Only by this “reversing its nature” is time able to receive and reflect. Only both together give possibility to create.

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³⁴³ The original editor inserted “SASWITHA” and “90” by hand.

³⁴⁴ This section was not written in paragraph form - we have formatted it with a hanging indent to enhance readability.

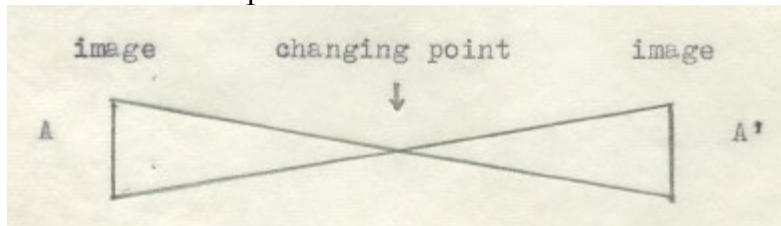
The "Timelessness" creates also, not independently, but only with the reflected image of the "Time." However to be able to receive it as reflection from time, the "timelessness" must have emitted it also.

The "Timelessness" receives the projected as reflection and "Time" reflects the received. Both do the same with the same.

No awareness of this activity would be possible if there were no change (reversal of the picture).

How can we trace this activity?

We know that we are standing before a reflection because in the mirror the image looks at us. The image before us is standing in reversed position. It has been turned 180°. Still it reflects what it receives. Imagine that two mirrors reflect an image into each other, then they will reflect the reversed image all the time. What is left in the one mirror is right in the other. At a certain point a reversion takes place. We could picture it as follows.



This "changing point" where the "difference" comes into being is always the distance from A to A' divided by 2.

As distance is not a fixed measure, but can be enlarged and made smaller infinitely, the "difference" or changing point is EVER present.

Every appearance consists exclusively of the 3 distinctions of the UNITY.

The changing point gives the possibility to distinguish the reflections from each other, but at the same time they indicate the "changing point." They show the difference with each other.

In every distinction two other situations reflect themselves.

In "Time" we see the "Timelessness" and the "difference."

In the "Timelessness" the "Time" and the "difference."

In the "difference" the "Time" and the "Timelessness."

Whatever we try to see only "TIME," we are always aware of the "three divisions" in this one picture.

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(continued from the previous page) Therefore neither "Time" nor the "Timelessness" nor the "Difference" can exist independently.

The "difference" is the changing point of the 3 divisions.

Difference is not only the changing point of the contrasts, but also the changing point of "THE DIFFERENCES."

The difference in A is "different" from the difference in A', as both images change differently in the changing point, as a result of the mutual creation.

By these differences we have come to the understanding that absence of time gives awareness in "Time."

Now that we have understood the reversal, we can also understand that presence of time creates consciousness in the "Timelessness."

What is now the value of the difference?

In the changing point the differences - by mutual creation - come together and dissolve each other.

So the changing point is at the same time the equalisation point.

The Swabhawat teaches: "Difference is the UNITY of the contrasts."

Difference works twice in the changing point.

Reversing and equalising.

Therefore different again, as reversal and equalisation become contrasts.

As a result there is no standing still, but an ever continuation of the reversal by differences and equalisation.

The same happens in the contrasts.

This is the nature of the THREE.

As however the human being is most strongly aware of "TIME" and experiences this vividly in the slowness of matter, it is very difficult to see as simultaneously this continuing contrast in movement and stillness in "differences."

If the human being would be most strongly aware of the "TIMELESSNESS" than it would be just as difficult to imagine an appearing "AFTER" each other.

The awareness of the difference gives the possibility to elevate the slowness of the one contrast with the quickness of the other.

One can contemplate the contrasting possibility in the absolute slowness (Timelessness) and in the absolute quickness (Time).

In this way insight in the full depth of both sides occurs.

This is a spreading-depth-sight.

One could call this the 4th dimension, but as nothing can exist in more than 3 in unity, it is more correct to talk about a complete 3 dimensional consciousness.

³⁴⁶ The original editor inserted "91" by hand.

Saswitha: Time

(205-1) The³⁴⁹ Swabhawat teaches:

1. "Time is the limitation of the Eternal"
2. "Time is becoming conscious"
3. Eternity singularises itself as TIME in the continuing movement towards multiplicity.

He who knows this Swabhawat sees in these theses far-reaching consequences.

The 1st is a concentrative, the 2nd a meditative and the 3rd a contemplative consideration of the conception "TIME."

To understand the consequences of these three views we have to investigate what "Time" is.

One could call "Time": "Means to measure."

"Measure" means: "The comparison of 2 things from a supposed starting-point." This makes "Time" not only a "Means to measure," but also a "Means to form." Time gives the FORM of the relations with respect to the supposed starting-point.

The starting-point however is also included in this "comparison of relations" and is then also "time."

On consideration time appears to be: "Former of the relations of ALL."

One could say: "In 'time' the Unconscious becomes conscious. Time is therefore 'BECOMING CONSCIOUS.'"

Now the question is: "How does this becoming conscious take place?"

When we consider the starting-point, then the multiplicity of INFINITE possibility comes in ONE single point to consciousness in time.

The infinite multiplicity appears as SINGULARISATION.

Time stiffens the infinite (Eternal) possibility to ONE appearance and composes out of this singularisation again INFINITE possibilities.

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³⁴⁸ The original editor inserted "SASWITHA" and "92" by hand.

³⁴⁹ This section was not written in paragraph form - we have formatted it with a hanging indent to enhance readability.

Where the infinite possibility changes, the conception "Time" comes forward as singularised possibility.

Where the limitation occurs, there we find "time."

Everything forms itself by means of "time."

When we find the TIME-BOUNDARY, i.e. the moment of arisal of the form "time," then we find also the arisal of our human world-picture.

There is then also the arisal of human thinking.

We are now going to look for the place, where "TIME" is not "TIME" any more, i.e. has no forming power in comparison AFTER each other.

There where TIME loses its creative power, "TIME" ceases to be "TIME." Where is now this Time-enfeebling-moment?

As time has the possibility of creating ALL, we need not limit our research to a certain domain.

We shall therefore make use of good recognisable conceptions.

What happens when we bring into being the "time-form" I (one)?

With this I we express singularisation. It denotes: "Not the MULTIPLICITY, but ONE."

The infinite multiplicity in number is limited by the number I.

We have narrowed this INFINITE number-possibility to the absolute singular number.

We do this with the "absolute" CONTRAST.

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Time

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Time

(continued from the previous page) This contrast is infinite on both sides of the I.

The infinite (eternal) number has limited itself in the "time"-form to the perfect singular number, by showing itself in INVERSELY proportional meaning. However how come the conceptions "Singular number" and "Infinite number" into being?

The contrast, although being the means to the TIME-form of these conceptions does not explain their arisal.

The contrast creates the possibility to appear in time.

³⁵⁰ Blank page

³⁵¹ "TIME 2." in the original.

P.B inserted "93" by hand.

How arises now this possibility to create, for instance with: "Infinite number - Singular number."

When we assume the conception "Infinite number," then we can by consciousness of the contrast assume "Singular number."

The difference in consciousness gives this possibility.

We can say this also with the words: "Infinite number" creates by the difference in consciousness: "Singular number."

However how comes "Infinite number" into being?

"Singular number" creates by the difference in consciousness "Infinite number." There is no other possibility.

Both are necessary to create each other.

What comes first? Infinite number or Singular number?

None of the conceptions is present first. They mutually create each other at the same time.

Here we meet ABSENCE of "TIME."

Is this now the "time-boundary?" Are there no other factors involved in this case?

What about the contrast? What is its task? "Infinite number" and "Singular number" become contrasts by the difference-conception.

The consciousness of a difference gives the possibility to create contrasts. Because we know "Infinite number" and "Singular number" we can also notice a difference.

We need the difference however to create the contrasts. How is this?

Difference and the contrasts are also present at the same time.

They also "mutually" create each other at the same time.

Here again ABSENCE of time.

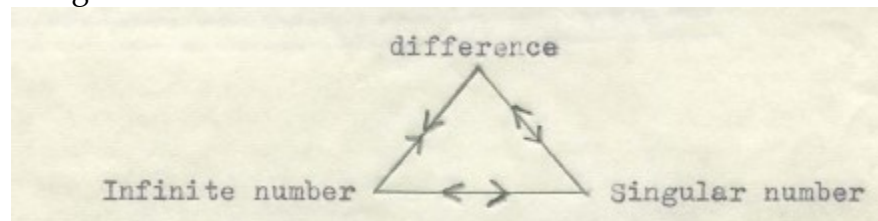
We perceive that we have found a moment on which time has no hold.

Here are 3 (three) conceptions at work to compose ONE conception, but they work without "TIME."

"DIFFERENCE" creates the contrasts and is created by them.

"Infinite number" creates contrast and difference and is created by them.

"Singular number" creates contrast and difference and is created by them.



It appears, that if one of these conceptions would appear earlier, the possibility of the others would be annihilated and at the same time its own appearance could not take place.

(continued from the previous page) It is impossible to think of anything that can appear without contrast and difference.

They form an unbreakable unity. It is this complexity that gives the possibility to appear.

These above-mentioned conceptions are the DIFFERENTIATIONS of the UNITY.

The unity however is never 1, but 3.

The "Singular number" exists only by grace of the at the same time present "Infinite number" and the "Difference."

The absolute independent SINGULAR does not exist.

What we call unity is the unity of the 3.

This creation takes place when TIME IS ABSENT.

What we call now depiction in TIME happens by absence of TIME.

This leads to the conclusion that without this ABSENCE NOTHING can come into being.

These facts prove clearly, that thinking or creation happens outside time and space, i.e. TIMELESS, while the TIME now finishes the continuation of this creation.

That makes us understand also that we would stop with our thinking without the TIMEFORM.

The possibility to create arises, because TIME destroys the form by throwing back in the TIMELESS.

By this we become EMPTY and can create the next.

As DESTROYER TIME is at the same time creator.

If the time would keep the image, then it would not be possible for instance to consider short and long, high and low, in the form which it has for us at that moment. We should see both as one.

The world-picture is formed by the TIMELESS and TIME together.

The union and the separation happens by the DIFFERENCE.

Difference is the so-called changing point. Even the conception MULTIPLICITY is a "singular in consciousness of 3 situations."

The form does not continue to exist. By appearance in "TIME" it destroys itself immediately.

³⁵³ "TIME 3." in the original.

The original editor inserted "94" by hand.

Time has therefore no boundaries, but is a MIRROR that reflects.
The TIMELESSNESS reflects back just as a mirror does. Both reverse the reflection.
INFINITE MULTIPLICITY (to which the singularisation belongs also) turns 180° and
shows itself as SINGULAR MULTIPLICITY.
The turning-point is called "DIFFERENCE."
This turning is caused by man himself by becoming conscious of the difference.
The Swabhawat calls this: "The Infinite multiplicity singularises itself as TIME in the
continuing movement towards multiplicity."
Time IS not. The human being CREATES TIME always as necessary picture of the
Infinite. (Eternal).

School for Eastern Philosophy.
September 1952.
Swabhawat.
Antwerpsestraat 16.
Scheveningen.
(Saswitha)

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Time

Saswitha: Concentration - Meditation - Contemplation

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(211-1) CONCENTRATION³⁵⁶ - Contracting all activity in ONE single action, that is:
utilising the total potency of the entire level of experience for one single action.
MEDITATION - Utilising this concentrated action (in its compilation from the
multitude) as a development of comprehension.

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³⁵⁵ The original editor inserted "95" by hand.

³⁵⁶ This section was not written in paragraph form - we have formatted it with a hanging indent to enhance readability.

CONTEMPLATION - Considering the composition "concentration - meditation" as contrasts, (which have emanated from the "reciprocal creation" as a "consciousness of differences") whereby the total, - as the three "become conscious discriminations" -, is comprehended as a ONENESS.

This formulation does not give a single hold to those, who do not already master the "Swabhawat doctrine."

Therefore, a thorough explication is necessary: Man creates LIFE in a human representation. The result, "human thinking," therefore, also is a representation of LIFE.

Wishing to investigate what is the relation between forms we may not exclusively utilise the SINGLE form, but we must seek for the "fundamental rule" of human thinking, around which the forms are grouped.

In order to form the correct notion of a plant we must not only consider the leaves, the branches and the trunk, but, also, the roots....

Each human action in Mind or in Matter must, therefore, have the same "basic conception" as a foundation.

As long as we acquire several "fundamental conceptions" we have not yet reached the bottom of the problem.

This compels us to seek for the "fundamental conception" which permits NO EXCEPTIONS!

Suppositions of "half-fundamental conceptions" are useless....

The "Swabhawat doctrine" actually offers the "fundamental conception" which has no exceptions....!

Starting from this kernel only may we investigate the form-representation of LIFE, which emanates from it.

In order to investigate the conception "meditation" we are compelled to penetrate into the kernel of human thinking.

What causes human thinking? Which kernel is transformed in representation?

Whatever Man says, does, thinks, etc. it is represented by limitation.

Man is compelled to grasp the fleeting progress in order to give expression to whatever is observed and experienced.

Man represents a fixed moment of his inner emotions in his actions, thoughts, etc., the same as a photograph fixes one single moment of LIFE which is in eternal progress.

Considered in this manner Man focuses a multitude of inner emotions in a single form of visibility.



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(continued from the previous page) Here we meet with the first rule.

The multitude of inner emotions is focused and hereby produces a simplicity.

This is a rule without exceptions, for it has proved to be impossible to find a departure from it.

The "thinker," however, is not yet content with this!

How is this multitude? What is it? etc, etc.

This has NOW become the question.

In order to answer this question we must seek for the origin of the least complicated form of this multitude.

It amounts to this: "What is the origin of thinking, and, how does this occur in the most simple sense?"

We do not need abstract ideas for this!

"LIFE" is EVERYTHING, and, if a discovered rule refers to the abstract part only it is worthless!

"Swabhawat" will not tolerate this....

The discovered rule MUST refer to ANYTHING whatever, and must, at the same time, be without exceptions.

We shall, therefore, consider the course of thinking in ordinary, material things, for these are easier to verify than abstract conceptions.

We are now going to investigate how our thinking is formulated when we say "short."

Saying "short" we set a limit to "measure."

"Short" means that "measure," up to this limit, is called "short."

Now the "thinker" asks: "Why is this?," and: "How does one arrive at this definition?"

Well, we measure with "TIME." Anything that takes little "time" to measure we call "short." If it takes more time to measure we call it "long."

How do we know, however, that something must be given that certain name?

"Measure" is infinite in its possibilities, infinite to BOTH sides.

We can call something "short," however, only if we have already had the experience of "long" and thereby are capable of making comparisons.

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³⁵⁸ "2" in the original.

The original editor inserted "96" by hand.

Because something is NOT “long” we call it “short.” (with respect to this conception “long.”)

We must, therefore, already know “long” in order to be able to call something “short.” This seems to be obvious, but the logical thinker asks: “How have we already become known with this conception “long”?”

Has “TIME” told us to call this “long?”

NO, for “TIME” is only an expedient through which we can separate the conceptions “long” and “short.”

“TIME,” in this case, can be called: a “factor of discrimination.”

The question: “How do we acquire the conception ‘long?’” is, in reversed sense, equal to the question: “How do we acquire the conception ‘short?’”

The answer is: “Already knowing the conception ‘short’ we are capable of determining ‘long.’”

This seems to be in contradiction to the already discovered origin of the conception ‘short,’ for ‘short’ emanated from the preconception ‘long.’

How is it possible that ‘long’ emanates from the preconception ‘short?’

This seems very illogical, but, nevertheless not ONE SINGLE human

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(continued from the previous page) expression of LIFE is excluded from this rule!

“Swabhawat” calls this: the “reciprocal creation.”

This may be an acceptable term, but it does not explain anything!

The following question now urges itself upon us: “Which CAUSE produces the EFFECT: “reciprocal creation?”

The origin is quite obvious....

It comes into existence by means of the “discrimination” between both.

The ‘difference’ between ‘long’ and ‘short’ (which is the same as the difference between ‘short’ and ‘long’) offers the possibility of defining both conceptions in appellation.

³⁵⁹ Blank page

³⁶⁰ “3” in the original.

The original editor inserted “97” by hand.

As soon as we perceive a 'difference' we are able of opposing in appreciation two things, or thoughts, and, even ALL expressions of LIFE, and, we can 'name' them with respect to one another.

Now it will immediately attract attention that we can NEVER deal with the 'appreciation of differences' of more than two things, thoughts, or expressions of LIFE at the same time.

If it should be possible that our comparisons were manifold, it would be impossible for us to limit anything whatever!

For example: endeavouring to consider 'short' we would simultaneously also observe 'long' as the other possibility....!

Exactly by means of this SINGLE comparison can we limit in 'time' and, can we express it in appellation.

Now it has become clear that we give 'short' and 'long' their 'time-name' by means of the 'consciousness of differences.'

This 'become conscious difference' is the main impulse to a definition of an 'expression of LIFE' in the appearance-form of 'TIME.'

We now suppose we have discovered the fundamental kernel of thinking: the 'becoming conscious difference.'

We have now simplified the origin of 'expressions of human thinking' into an INSEPARABLE 'double' (reciprocal creation), which is created by this 'difference.'

As, however, NOTHING is excluded from this discovered rule we must now answer the following question: "How does this 'difference' come into existence?"

Investigating this we meet with the same apparent absurdity!

The 'difference' between 'short' and 'long' emanates from the preconception of this 'short' and 'long.'

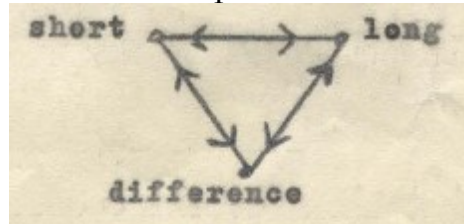
The appearance of 'short' and 'long' offers the possibility of making this 'difference.'

How does this fit in?

'Short' and 'long' emanate from the conception 'difference,' and, now we find that this 'difference' also is created by 'short' and 'long'....!

Again we meet with the rule we had already discovered, that of: 'reciprocal creation.'

We can best represent this conception of 'reciprocal creation' as follows:



In 'reciprocal creation' none of the angles is predominating.

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(continued from the previous page) This means that 'TIME' is stripped of its power!
The occurrence ITSELF is beyond 'TIME' and 'SPACE.'
Hereby we have reached the limit of human thinking in 'TIME.' ('form-creation').
At this point 'timeless TIME' appears as 'visible time,' or: 'beyond-space-time' becomes
'space-time.'

The essence of human thinking, being timeless, is now projected in 'time-appearance.'
Have we, doing so, actually discovered a limit?
NO, we have NOT!

The fact that the 'become conscious difference' creates EACH possibility of LIFE
whichever, by limitation in TIME does not mark a fixed limit....

Exactly because we are compelled to do this anew in EACH expression of LIFE proves
clearly that Man experiences both spheres as ONE.

How can we, however, prove this ONENESS?

As you see, "Swabhawat" is never content as long as there are unanswered questions!
The conception 'reciprocal creation' has actually led us into a circle:



They create one another, and, are also equivalent to one another.

Not ONE of these conceptions can be omitted without preventing the appearance of the
other two.

They all come into existence exclusively by means of their UNBREAKABLE ONENESS.
It is the ONENESS of the three 'discriminating conceptions,' by means of which LIFE
comes into existence as a 'TIME-appearance.'

Swabhawat calls this: "the discrimination of the Oneness."

Endeavouring to consider this ONENESS as an independency we perceive it can
exclusively be observed as consisting of THREE.

It is, therefore, impossible to consider it as a SIMPLICITY!

Exclusively by the conjunction of the 'three discriminations' can we comprehend the
ONENESS of these three.

³⁶² "4" in the original.

The original editor inserted "98" by hand.

Whichever expression of LIFE, it can appear only if this 'discrimination in three' is present.

Swabhawat expresses this as follows: "LIFE is performed in 'three conditions of consciousness.'"

To the non-thinker, who observes everything in a single 'time-circumstance' the 'timeless' and the 'difference' are hidden. (although he unconsciously applies them continuously...!)

Can a 'Swabhawat-thinker' now be content with only tracing the emanation of human thinking?

No, he cannot, for there still remain unanswered questions.... Why can't Man acquire the SINGLE discrimination IN ITSELF without the other two?

Well, it really is very simple!

The 'become conscious difference' is a standard of 'TIME-appreciation.' Or; expressed otherwise: 'the consciousness of differences' transforms 'beyond-space-time' into 'space-time.'

Man, however, has so accustomed himself to thinking exclusively in 'TIME' that he is no longer conscious of the fact that, whatever he does, or experiences, it is personally created by HIM at that very same moment!

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(continued from the previous page) In the course of human thinking we have observed that Man is able of appreciating the inner- and outerworld by means of the mutable 'consciousness of differences.'

Man actually EXISTS by means of a 'statement of differences.'

This is why Man can exclusively observe 'differences,' for he cannot estimate simplicity!

If I state '10' as the 'difference' between two certain numbers you can NEVER define these two numbers, for they can change endlessly, although the number '10' remains constant.

This, now, enables us of stating the impossibility of an existing INDEPENDENT SIMPLICITY.

³⁶³ Blank page

³⁶⁴ "5" in the original.

The original editor inserted "99" in the original.

Entire human life is performed in the three 'conditions of consciousness.'
This presents neither beginning nor end, and, also no limit to the possibilities of thinking.

TRINITY, therefore, is the root of human thinking. (human life).

By means of these 'three' Man creates HIMSELF in 'time' and 'space,' and, also (although mostly unconsciously) beyond time and space....

Investigating the conception 'meditation' we must not inquire what to do with it, but we must ask: "What IS it?"

We must know how these 'three' stand in relation to one another, and which 'two' are still hidden.

'Meditation' means: 'spiritual development.'

ONE of the 'three' has now appeared. This 'appellation' is the result of a 'consciousness of differences.'

We shall now project the CONTRAST in its 'reversibility,' and we then obtain: 'material simplicity.'

We have thereby 'reciprocally created' the CONTRASTS: 'spiritual development' - 'material simplicity.'

This 'material simplicity' can also be called 'CONCENTRATION.'

Having defined the two 'contrasts' we can observe that the 'difference' is the relation between both, and that it is also the 'nominating definition.'

The same 'difference' MUST be present in both contrasts, and, it is in the REVERSED meaning of the QUALITIES.

The 'contrasts' SIMULTANEOUSLY create this 'difference.'

This 'difference,' therefore, must contain MULTITUDE and SIMPLICITY. Starting from MATTER the 'abstract' must be accentuated. This is called the 'abstract definition' of the relation between Mind and Matter.

It represents the observation of MIND and MATTER.

We find this 'contrast-appreciating-quality' in CONTEMPLATION. Contemplation, therefore, is the 'observing appreciation' of BOTH contrasts.

We have now discovered the 'THREES.'

It is obvious now that 'meditation' can IMPOSSIBLY be practised in a SINGLE form....!

In 'meditation' we equally practise the two other parts.

Attempting to meditate in a SINGLE form (without attaching equal rights to both contrasts) we distort reality, and, doing so, we obtain a distorted result.

We can express it as follows: "The 'soul' of meditation escapes, or, is missing."

Acting UNCONSCIOUSLY with certain values we shall NEVER acquire ability of action.

Acting CONSCIOUSLY we acquire the ability of activating our ENTIRE potency.

(continued from the previous page) This is the purpose of concentration – meditation – contemplation.

The correct MEDITATION simultaneously considers CONCENTRATION and CONTEMPLATION, in order to master the ONENESS of action.

There are many wrong ideas concerning these conceptions!

For example, it is supposed that, by means of meditation something can be mastered which was formerly beyond our comprehension!!!

This is absolutely WRONG....

Enlargement of comprehension is the result of our STRICTLY personal level of experience.

It is IMPOSSIBLE to exceed one's level of experience.

We experience thousands of things and place these into our field of experience. All these experiences have a certain correlation with one another.

In CONCENTRATION we grasp many of these facts and gather them by means of their associative equality, or their contrasting qualities.

Doing this, we have also MEDITATED on their mutual connection.

At the same time we have CONTEMPLATED by deriving this connection from a 'timeless form' and projecting it in a 'representation in time.'

Hereby we have projected the abstract form of the multitude in 'TIME.'

By means of this connection in Mind- and Matter-sphere we learn from our experiences and hereby we enlarge our field of experience.

Each new experience is opposed of the quality of nearly-conformed, of exactly opposed factors of our already acquired conceptions. This can be greatly enlarged by comprehending the "three conditions" in which all things are.

We cannot, therefore, master anything whatever which has not emanated from our field of experience.

The multitude of the "already-occurred" on the former level of experience creates a new form of "relation in time."

We call this a 'new thought.'

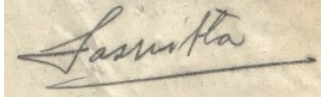
The conscious application of the 'three conditions of consciousness' does not leave this occurrence to 'CHANCE,' for, it can be applied WHENEVER one wishes....!

³⁶⁶ "6" in the original.

The original editor inserted "100" by hand.

Headquarters of the BUDHI - priest organisation
16 Antwerpse straat
Scheveningen
HOLLAND

SASWITHA

A handwritten signature in cursive script, appearing to read 'Saswitha', written on a piece of aged, yellowish paper. The signature is underlined with a single horizontal stroke.

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For equal conceptions see:

St. Matthew XVIII: 19 - 20

The Message of the Gita. chap. II: - 45 and VII: 13 - 14

The Upanishad (Katophanisad) 17 - 18

Tao Teh Ching XLII

Stanza's of Dzyan stanza VII: 3

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SWABHAWAT: THE SHORT PATH TO WISDOM

Saswitha

Concentration - Meditation - Contemplation

Saswitha: Ancient Signs Speak

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³⁶⁷ Blank page

³⁶⁸ The original editor inserted "101" by hand.



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(225-1) Swabhawat-experiments³⁷¹ on the signs, occurring in the book: "Mysteries of Ancient South-America," by Harold T. Wilkens. (already mentioned in: "Magic of Signs.)

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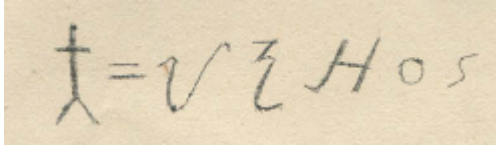
On page 45 of this book inscriptions of ancient ruins are given, where at the top are represented:

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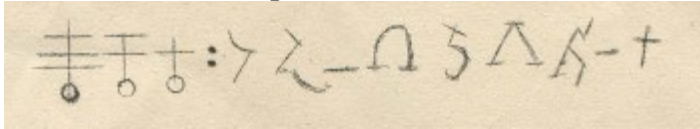
³⁷⁰ "1." in the original.

"The original editor inserted "102" by hand.

³⁷¹ This section was not written in paragraph form - we have formatted it with a hanging indent to enhance readability.



And in the second place:



More signs are given, but we shall pass these for the present.

If we want to investigate these signs according to the Swabhawat-Doctrine, then it attracts our attention, that the first sign stands higher than the others and therefore must be more important.

We must especially keep in mind, that the Swabhawat-Doctrine for the phonetics, expresses itself in 3 representations (the 3 conditions of consciousness).

These are (as we have already learned) the 3 conditions: Numbers, Signs and Letters.

Investigating these ancient ruins, we must administer equal rights to all 3.

Considering the first row of signs, we see that this is singular. The 2nd series opens with 3 signs of the same character. (plural) This rouses us to consider the first series as an expression of the whole, while the 2nd describes the same, but falls apart in the 3 conditions of consciousness, because the first sign of the first series has the same character as that of the 2nd.

We can admit that the first series is meant to express the conceptions of LIFE as an appearance-of-ONENESS, whereas the 2nd series shows the more definite forms of this LIFE-ONENESS.

So we can also start from this supposition in our investigation and prove it to be valid by determination.

We are now going to investigate sign by sign.

First Sign:



= 4. LIFE crossing itself in the 4 elements.



= 2. Mind-Matter: the fundamentals of manifestation.



= Origination. Eternity, become visible in Time as an independent appearance-form.



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(continued from the previous page)  = Mind-Matter, but only as matter-reflection. The visible parts of the appearance have come to light. The invisible however, is inversely-proportionate and therefore would be: 

The total-sign has then become:  or , that means: the  is the visibly-appeared part of LIFE as: 

This  is the turning Wheel of LIFE in progress, through the 4 elements.



= This sign therefore represents: Appearing LIFE as entirety, in the 4 elements, forever progressing.


Second Sign:




= Mind-Matter, in the direction of Eternity. By their equal size, they are parts of Eternity in equal potency, that means:  (is equal to.)

We also still use this sign in daily life for the same purpose. This sign therefore means, that it is a continuation of the same, fallen apart in different appearance-forms.

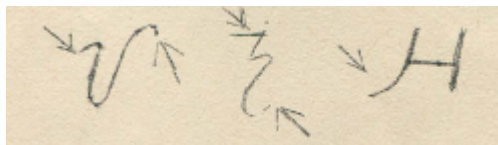


Each sign therefore, represents how the first sign, the:  has formed itself by adaptation, to the appearance-possibility.

As the 2nd sign () makes a division, it also places the first sign and the 5 following as reverses opposite one another, and this means, that the 5 signs as reverse, form a Oneness.

We must therefore observe these 5 signs separately, like we did the 1st sign.

Here it attracts our attention, that the 1st 3 signs are larger than the 2 following. Also we see, that these 3 signs have small strokes, this means: proceeding possibilities for mutual attachment. However, it is not at the end of the 3rd sign.



³⁷³ "2." In the original.

The original editor inserted "103" by hand.

Towards the other 2 signs, no attachment is possible.

Considering the last 2 signs, of which one is an 0 and the other an S, we see that the 0 is not attachable, but the S is.

This we must contemplate.

The 1st 3 signs have an independent entirety in 3-form, the last sign has attachment towards the 0 and further in Eternity. The 0 however, in the middle, is not touched upon.

According to the Swabhawat Doctrine, which teaches us to pay attention to the “difference-consciousness,” we see a dependent-correlation of the signs before and after the 0.

This gives us the supposition, that LOGICALLY this 0 could be put on a level with the PRESENT.

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(continued from the previous page) For we already know from our teachings of the Swabhawat Doctrine, that the PRESENT, as a “difference-consciousness” brings to appearance the reverses: PAST and FUTURE.

If we want to realise this, proof must be found in the signs that represent the PAST, that they are completely known in their form-appearance.

The 0 as the PRESENT (not yet PAST) has not yet come to complete unfoldment, and the sign S is only supposed from out of the possibilities of the PAST and the unfulfilled PRESENT.



Considering this sign-series after the  sign, we see according to this view, that the signs, which would represent the PAST are clearly larger than those, representing the unfulfilled PRESENT and the supposed FUTURE.

Also I have already fixed your attention upon the attachment-strokes of the first 3 signs which, (although staying dependent) clearly show the possibility of progress.

These reasons allow the supposition of PAST, PRESENT and FUTURE to become very probable.

³⁷⁴ Blank page

³⁷⁵ “3.” in the original.

The original editor inserted “104” by hand.

Now you will ask, why we want to investigate into this so deeply, without finding therein an explanation for the phonetics of these signs.

The composer has not meant to represent SOUND therein, but only wanted to show in which appearance-form LIFE was; and by this it is possible for us in our era, to figure how many years ago he made these signs.

It may seem subtle to you, but LOGIC shows us the way, and here we find no subtleness, but only Reality.

If you have followed me keenly, remembering the conceptions you have learned at the Swabhawat school, you yourself will perceive that this edification has more probabilities than only a supposition.

Again we commence with the 0, the sign which, being centrifugal or centripetal, as entirety can never undergo any form-alteration, by whatever change.

Now we must remember the reflection-action of Time and Eternity (the reverses) which, (being similar) cancel one another in the "difference-consciousness."

We then see, that only half of LIFE's evolution is needed, to be able to compose the other half.

Mind and Matter are absolutely equal in their BEING, without however, manifesting themselves equally in their appearance-form. The composer of these ancient signs, must therefore have been past the first half of this 0 (human appearance-Round) to be able to compose the whole, for he knew the first half, and by that could know which reflection was yet to come.

Considering these 3 signs, we can conclude that they represent: the 3 Rounds of the human-appearance-form on earth, which in their fulfilment each represent in form, a certain LIFE-appearance, and by their definition of LIFE in qualities have made possible the forming of the 4th.

The composer therefore was present at the half of the 4th Round, which would be about 850,000 B.C., according to the Hindu calculation.

The PAST appears in the PRESENT as quality-giving consciousness. As the PRESENT of the 0 was not yet fulfilled, but was already defined in possibilities by this PAST, the possibility also arises to define the FUTURE.

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³⁷⁷ "4." in the original.

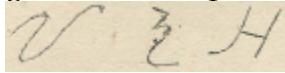
The original editor inserted "105" by hand.

(continued from the previous page) We have learned at the Swabhawat school, that the PRESENT, operating with the possibilities of the PAST, is the definition of the FUTURE.

Remembering the 7 conditions in which LIFE appears and the reflections of the 2X3 with their centre as ONENESS, we see in relation to the discriminating ONENESS, that this 0 is the centre of the binding possibilities.

Therefore it is correct that this 0, being the fulfilment of the 3 preceding signs, as quality-form must divide itself again from out of this indefinite form: 0.

Coming from dependence to independence, is represented as follows:



, coming to 0, and we see it is absolutely correct, that Mind and Matter appear again, taking form from this indefinite 0. This is the: S.



As the PRESENT lay in this 0 for the composer, he could not go further in his contemplation than this one condition, which was FUTURE for him.



By the law of "difference-consciousness" it is also absolutely correct that, from the PRESENT, we can form a FUTURE-consciousness and can never penetrate further.

We could consider this sign-series in this way: that the 1st sign is equal to the 5 others, of which the first 3 were already known, the 0 was the PRESENT (not yet completely known) and the S. the FUTURE-image.

By this we would have placed these signs as conceptions in a certain time-definition.

Now I could speak to you of many suppositions according to the Swabhawat Doctrine of each sign in itself, but I miss the comparative material to be able to give any more than suppositions.

We shall now consider the 2nd series: The same sort of sign as the:  we see here falling apart in 3 conditions, but here the:  has been replaced by the small o, which as we know, represents the small human life as species. Upon this the Time-line rests, which has 3 strokes in the first sign, 2 in the second and 1 in the third. These are the different expressions of the 3 conditions of consciousness.

I could tell you much more about this, but for the present we shall consider it as a trinity, because the next sign is a : (double point). This is equal to the , but because it divides the human life as trinity from the following LIFE-forms, (which are placed as reverses) they only possess the human value, that means that they are temporary in their appearance. By this they are only points of the Eternal progress, that was the  sign in the Great LIFE.

Here we also see the oneness of the following signs.

These signs mean to express that the 3 conditions of consciousness of MAN as species, appear in certain forms of qualities.

As LIFE forever changes by the addition of experiences, the two strokes which appear after the next 2 signs and the following 4, are no representations of a LIFE-condition, but only designations of the Eternity-line, that is: forever progressing. For never two absolutely equal LIFE-conditions can exist. Also these strokes divide appearing LIFE in the 3 conditions: 2 signs, 4 signs and 1 sign, which is in accordance with the Swabhawat Doctrine.

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(continued from the previous page) We shall not speak of the form of these signs, as the same already mentioned difficulties go for this too, but we can suppose the deeper meaning of their correlation.

Human LIFE appears first in Mind and Matter, from which the reverse must emanate, the question: "wherein can this Mind and Matter-appearance come to light?"

This occurs in the following 4 signs, which represent the 4 elements, which we call: earth, water, fire and air.

With these signs however, we can only determine after a very deep investigation and comparison, whether they had the same sequence for the elements.

The oneness of these 6 signs together, is expressed in the last sign, for as we know, the cross is the symbol for Mind-Matter, that cross themselves in the 4 elements, as the Human Being, for therein Eternity becomes visible as Time.

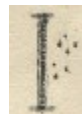
Calculating the total of these signs (except the division-signs) we come to the total-sum: 10.

As you all have learned in the preceding lessons, this is the sign of the independent HUMAN BEING, who undergoes LIFE consciously.

So far the discussion of the two sign-series.

I now want to draw your attention to a few other things in this book.

On page 95 we see the sign:



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³⁷⁹ "5." in the original.

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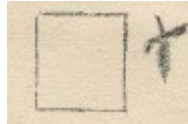
Here clearly the conception is expressed: I (MAN) as independence, operating with his 7 Time-points. (conditions).

On page 127 we see the signs:

Brazil



China



Egypt



The subscription is: "a river, spanned by a bridge!"

This I consider too profane!

I should explain this as follows:

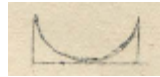
Brazil: MAN (crossed) is still completely dependent on the 4 elements.

China and Egypt: MAN (crossed) operates independently with the 4 elements

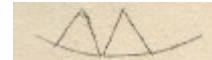
Brazil



Egypt



China



For this see the explanation of the letter M in "Magic of Letters."

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(continued from the previous page) You will understand, that I could tell you a lot more about the signs occurring in this book, and which, by Western Science, believing that their civilisation of the PRESENT is a summit, are regarded as signs of primitives!

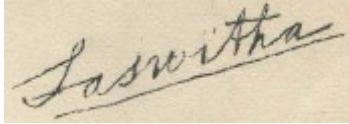
But I advise you to investigate these signs, according to the conceptions you learned at the Swabhawatschool, and it will become clear to you, that there have been greater civilisations than MAN supposes!

If Science dares to test and experiment with these conceptions on its large supply of subjects, it would be of much greater use for the edification of History!

³⁸⁰ Blank page

³⁸¹ "6." in the original.

The original editor inserted "107" by hand.



(SASWITHA)

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Swabhawatschool.
Buddhi-Priests
16 Antwerpse straat
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Saswitha: Magic of Signs

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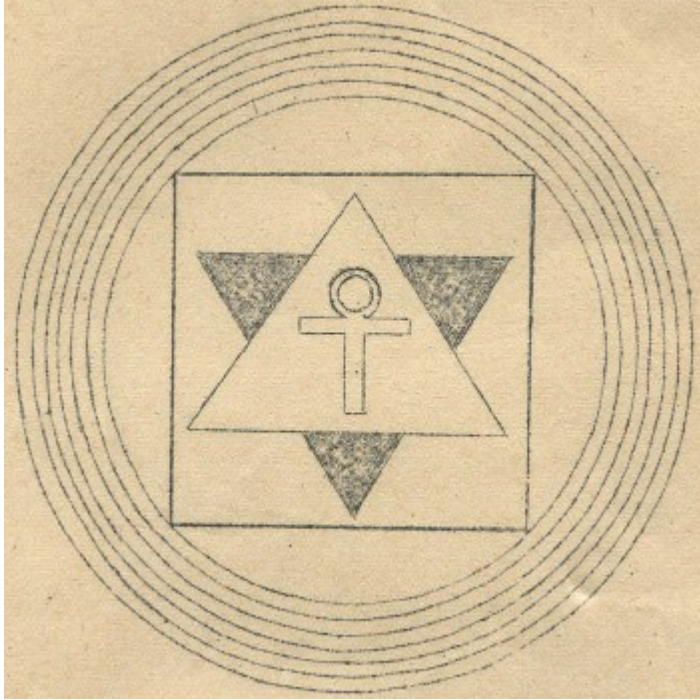
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³⁸³ The original editor inserted "108" by hand.



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Magic of Signs

(239-1) Becoming³⁸⁶ visible, the so-called 'inner-commotions' render LIFE the best possibilities to come to appearance.

MAN supposes himself to be the most conscious-operating appearance-form on earth.

Inner commotions force him to make these visible, that he can be himself in representation.

Each sign is a reflection of Human Being. It is an attempt to represent the commotions in visible forms, and therefore they only serve to determine MAN. Each sign is by that a multitude of thoughts, which try to express themselves in an image.

³⁸⁴ Blank page

³⁸⁵ "1." and "2" in the original.

The original editor inserted "109" by hand.

³⁸⁶ This section was not written in paragraph form - we have formatted it with a hanging indent to enhance readability.

Necessarily we obtain a singularity of this multitude. Singularities of a multitude can never wholly represent the meaning. Therefore signs can never reflect the fullness of representation.

Still a right sign gives the possibility to loose oneself from there in the multitude, from which it emanated, provided that it is not form-bound. We can observe all externals of LIFE as signs, but in these lines we shall contemplate the conception 'SIGN' only.

We shall observe it as a form-representation of a thought.

We consider SIGN as a fixed representation, wherein lies the multitude. This sign we must look upon as an image in durable form, for, considering sound as sign, it attracts our attention that the very short duration of existence makes them unsuitable to convey thoughts on the long run. A sign in stone, on the contrary has an almost unlimited duration, observed from the view of MAN.

We shall therefore start from conveyed signs of antiquity in our inquiry into the tenability of our drawing-up.

The question arises: "What must be fixed to convey?"

Is there any necessity to fix our surroundings for coming generations? "None whatever!"

The repetition of all the living and so-called not-living in the surrounding world, gives no rise to the supposition that they will not continue, therefore representation can be omitted.

What has value for representation?

MAN would want to fix the transient in himself, which he also suspects in each other person.


It is: The Human Thinking.

Besides MAN there seems to be no other LIFE-form that thinks independently.

Therefore the want of representation of the most transient purpose of LIFE, the human thought, is necessary, if he wants some to remain for coming generations.

How do we obtain a sign-form that does not reflect in the surroundings of the form-world?



Putting a sign, for example:  then it has two possibilities. We can view it as a dwelling-place, but also as a house.

We can consider it the dwelling-place of the spirit, but also a normal shelter for weather-conditions.

Looking back in TIME, we observe that MAN comes to abstract thoughts very difficultly and is very much inclined to stay in the familiar form-world. The sign 'house' is therefore unsuitable for the representation of an abstract thought, because it will tie MAN to his form-world and will not excite abstract thoughts.

Especially signs throw back into the world of thought, and this happens to be abstract. They are the representation of the volatility of the thought. By that we also give

possibility to the edifying thoughts, emanating from signs, caused by the thinker himself, but we

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(continued from the previous page) lead these in the right direction.

The sign reflects like a mirror in the multitude of edification.

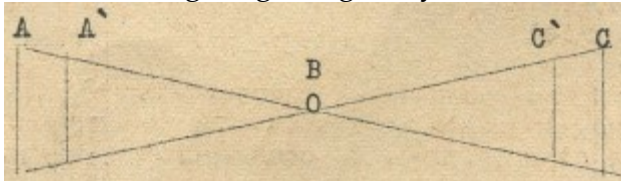
This multitude can reflect itself therein, but also the caused will reflect itself in this original multitude.

The observer or contemplator of the sign is by that the measure for himself in thought-breadth. By that we obtain the limitation by MAN and not by the sign.

The contrived multitude thus preserves its entire power and is independent from the creator of the sign, so that a contemplator can draw out even more than the composer has put into it.

The deeper the contemplator can think, the more he can derive from it.

The following diagram gives you an idea of the action of these fundamental ideas:



A = the contrived (multitude)

B = the sign

C = the contrived by the observer.

Or:

A = the contrived.

C = the contrived of a less powerful observer, by which the contrived in A falls back to A'.

Or:

A' can be the contrived, but C the contrived of the observer who thinks more powerful, by which A appears in the same sphere of power. Only this gives freedom of thinking to the individual, because B undergoes no change and only passes this multitude of the contrived through the focus.

Therefore a sign may never connect to a form of the familiar form-world. A would then forever stay A, the freedom of representation, that is the kernel of all thinking, would be lost.

³⁸⁷ "2." and "3" in the original.

Having found that our drawing-up of representation fulfils the freedom of thinking (see diagram), we must ask ourselves what we want to represent for coming generations.

What does MAN pursue with his thinking?

It is LIFE. Not in the first place human life, but the GREAT LIFE, by which everything lives.

How MAN realises this is very important. He cannot omit human life herein, because it is a human manifestation that realises this representation.

Signs can never be separated from MAN as their creator.

We shall now try to represent LIFE in signs.

How does this come to appearance in human thinking?

It appears as a 'thing,' but this also expresses that it emanates as a 'thing' from a 'no-thing.'

We can never make a sign of one of the 'reverses,' and are therefore forced to think by each sign that we represent the two 'reverses' in their proportions.

Appearing LIFE comes to us as a 'thing,' emanating from 'no-thing.' The most simple sign for appearing LIFE would therefore be: • (a point)

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Magic of Signs

(continued from the previous page) Herewith we have done two things: We produced the 'thing' to visibility from out of the 'no-thing.'

From out of the indefinite 'no-thing,' the definite 'thing' has been produced. This 'no-thing' we can now give a quality-definition, this is: 'SPACE.'

By this definition by a point, the indefinite has become definite and the 'no-thing' has obtained a quality-definition, wherein the point can appear.

This means that SPACE is born.

We have done no more than produce an appearance of LIFE.

LIFE is in this point still unlimitedly expanding in centrifugal and centripetal directions.

It is only an appearance-idea, without any direction-consciousness. Still this idea already necessarily contains the occurring of the appearance.

How can we determine this?

As follows: LIFE radiates. Inwards and outwards. The inward-direction we cannot represent, but, because in signs we express the two reverses, we only have to represent the visible side, to contemporaneously represent the invisible side.

Now we let LIFE radiate from the produced visible sign:

³⁸⁸ "3." and "4." in the original.

The original editor inserted "110" by hand.



We have now made LIFE visible as radiation. But this is not enough, for radiation loses itself in INFINITY.

Radiation must be able to reflect, to become visible.

We are now forced to limitate the radiation, so that emanating LIFE can become visible by this reflection.

This we indicate by a limitation. In this limitation we must consider the nature of LIFE, that is: Its eternal appearance, and also its indefinite form, that is: the great multitude of forms; therefore we choose a form without beginning or end. Also it must be possible to enlarge this limitation, without altering the form.

The right sign to represent this, is the circle: without demonstrable beginning or end and enlargeable without alteration of the form.

We then obtain the following sign:



LIFE can now be imagined reflecting in all directions, and thus becoming visible as appearance. In the infinite SPACE it reflects itself and thus comes to visibility.

All LIFE can be found in this sign.

But this is only the appearance as 'LIFE.' It gives no connection whatever with any form-appearance. Still LIFE needs a form to make its visible appearance.

We must now determine the form wherein LIFE appears.

But this form may have no connection whatever with any form in the familiar world.

Wherein does LIFE appear?

Form-appearances of LIFE emanate from the presence of the 4 elements in unbreakable coherence. If one of the elements is missing, LIFE cannot come to appearance.

These 4 elements are: earth, water, fire, air. We can also give them other names: solid matter, liquid, warmth, and air.

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Magic of Signs

(continued from the previous page) They all have equal value for LIFE, and to represent this, we can best take this sign:

³⁸⁹ "4." and "5." in the original.



LIFE appears to us in this quadrangle.

We can now determine LIFE as an appearance-form, without being tied to the familiar world-forms. We have now found three conditions of representation, with which we can represent appearing LIFE:



Separately they also give possibilities of representation again to the separate appearance-forms of LIFE, so they can give colour for a special representation in the more-complicated representations of form-life.

With these signs we forced the invisible cosmic radiation to appear in its possibilities. Still they give absolute freedom to determine the herefrom emanating manifestation.

Contemplating this edification, we discover that we have done no more than define the 'reverses' and the 'liberating.'

What is the next-important now?

The ETERNAL of LIFE-appearance.

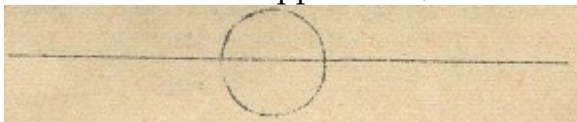
Considering this, MAN starts from himself as centre and forms a circle around him, without beginning or end.

Also a circle is unchangeable, how large or how small it may be.

MAN acknowledges that he only recognises a very small part of it in his short life-time, and therefore we can best represent this conception in a line, along which LIFE (0) proceeds.

We therefore obtain in this reflecting SPACE, a line through the point, that obviates the point and makes it coincide in the proceeding-movement.

The ETERNAL of appearance, we could represent thus:



This is LIFE, but as appearance-form of the contriving human being, MAN must be expressed in a sign.

MAN is an appearance-form of TIME in eternal progress. He crosses ETERNITY and thus has become an independence in this LIFE.

He can therefore be represented by:



In the LIFE-image this gives the form, which also expresses the crucifixion in the matter-world. LIFE appears in this drawing-up in 4 parts: the 4 elements.

For the HUMAN appearance-form as species, we can give the following edification:



Looking back, we see that we have found the following signs:

● = LIFE, sometimes called GOD: the POWER in TIME and ETERNITY.

○ = the reflecting outer-world. The creative.

□ = the reflecting matter. Form-life.

— = ETERNAL progress.

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Magic of Signs

(continued from the previous page)  = TIME as form-producing. MAN.

 = ETERNITY's TIME-consciousness. Crucifixion in the matter-world.

These 6 signs express the ONENESS of LIFE.

This ONENESS requires 6 conditions to come to a comprehensible appearance for MAN.

This edification however, only represents the GREAT LIFE in a small definition as species. We can only extract MAN from this as LIFE.

As a definite species he has no form yet.

We must now give a representation of the species MAN and of his life as a form, to be able to convey some of him to others who come after him.

It is important to investigate how MAN thinks about LIFE. That will be worthy of representation.

When MAN becomes conscious of something, that object is only something different from himself. Contemplating this, we perceive, that MAN becomes conscious of 'this' by 'that' (the reverses) and then only that part of it, that is 'the difference.'

Only the 'difference' comes to his consciousness as discrimination. Thus human thinking takes place in 3 conditions: The reverses and the difference.

These are unbreakable related, for they create one another.

In representing this consciousness, we can best use the equilateral triangle. The angles are equivalent in regard to the centre, in whichever direction one may turn these angles. Moreover, one cannot make any alteration in form, without loss of the entire relation.

If we want to represent the thinking as CONSCIOUS-LIFE, the sign of LIFE must encompass this:

³⁹⁰ "5." and "6." in the original.

The original editor inserted "111" by hand.



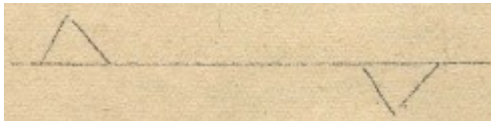
This is the LIFE-consciousness of the species MAN, but it does not represent how MAN himself undergoes this.

MAN distinguishes TIME and ETERNITY. He also distinguishes MATTER and MIND. He separates these LIFE-conditions in 2 parts: his MIND- and his MATTER-operation.

Matter is not eternal in the human-form, but he supposes his mind to be eternal. Mind is a transient idea, and thus he places it in transiency. Matter is form, and therefore he supposes it earth-bound.

He imagines these spheres of LIFE-consciousness above and below the ETERNAL - progress. The 3 conditions of consciousness would now be placed above the line for the MIND-consciousness, and for matter below this line.

We then obtain:



But this fixes limitations, and MAN knows that his mind and matter must co-operate to be able to represent himself. This separation is not right. They operate in one another with absolute equivalence.

To represent this, without abolishing the discrimination, we choose for human thinking the following sign:



which gives in LIFE:



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(continued from the previous page) All angles have an equivalent contact with the reflecting SPACE. They are controlled by the binding centre. This centre need not be marked, for the reflecting outer-world already gives the determination of the binding, from which it emanated.

Thus we have found for MAN 6 conditions in which LIFE materialises.

The ONENESS of emanation is the 7th condition, without which LIFE cannot appear.

This can be indicated visibly or invisibly.

For signs the greater part must be visible in one of the 'reverses.'

Now we must compose a sign for MAN, as observer of his outer-world.

³⁹¹ "6." and "7." in the original.

For the present MAN has 5 senses. These are not so unbreakably related, that the whole falls apart if one of these is missing.

Still they are dependent on one another.

To represent this, we choose the following sign:



But there is still another condition for which we must compose a sign. This is the division in which MAN occurs: male and female. This is a conception of division, that inasmuch is a conception of fertility. If MAN divides himself in male and female, he can propagate. We represent this in the following sign:



But this also goes for anything that divides itself in propagation. By this division we attain two species-appearances of MAN, which however, are absolutely equivalent. They are two small LIFE-appearances and we must also define them. We do this as follows:



In TIME, MAN appears as two equal separate appearances on the same place upon the ETERNITY-line. This however, is connected with the LIFE-principles and has the power of the appearing LIFE.

If we want to give a representation of the separate existence-possibility of male or female, we can do this with another sign. This must be absolutely equivalent, but at the same time, must represent independence. We do this as follows:



Not one sign is related to any form in the familiar outer-world, and therefore leaves all possibilities absolutely free.

In a preceding document "MAGIC OF NUMBERS," we have already explicated how we can represent conceptions in numbers.

Looking back in these lines, we see that these discovered signs can also be expressed in numbers:

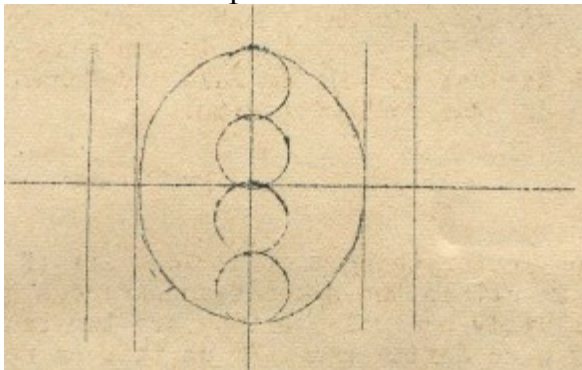
- 1 = the ONENESS of all things (LIFE)
- 2 = the reverses, by which LIFE can appear.
- 3 = LIFE's consciousness.
- 4 = the 4 elements, necessary for appearance.
- 5 = the 5 senses, observing-organs to obtain consciousness.
- 6 = the mind- and matter-consciousness.
- 7 = MAN, conscious in the ONENESS 'LIFE.'
- 8 = propagation, conception male and female.
- 9 = the conscious GREAT LIFE in all small things (the 3 in the 6 conditions.)
- 10 = MAN ('I'), operating in all expressions of LIFE ('O')

(continued from the previous page) We must now explicate why this 'I' stand outside the 'O' in the number 10. This expresses the possibility which the independently-thinking human being possesses: the possibility of self-operation with LIFE. Should the 'I' be placed inside the 'O,' then he would not be independently-operating.

We have now found different signs for the representation of the attributes of LIFE as it presents itself to MAN. From these signs we must now compose a sign that encompasses all these attributes in ONE sign. We must seek a form that can serve as a key for all our reproductions. Herein we must implicate everything.

For further extension from signs into letters, words, etc, this key must be fit. Again we commence with a centre and therefrom we compose our signs. What overlaps cancels one another. It is not necessary to take the small LIFE-appearances into consideration, as these are self-evidently already represented in the large LIFE-appearances. We must still start from the idea that MAN thinks all these things, so we must make MAN the represented being.

We commence with a cross. The LIFE-principle becomes a cross in the 4 elements. Thus we proceed and obtain a design that can express all LIFE-representation.



Considering this sign, we see the following: The ETERNAL-progress is expressed in the flattening of the circle at the ETERNITY-line. Along this line LIFE (motion) gyrates. The TIME-line also expresses fertility in the GREAT LIFE as well as in the small (o), which is a representation of MAN in male and female as a dual-appearance in MIND-MATTER (like above, so below), and also in the 4 elements (4X) The ETERNAL appearance-form for MAN we find in the double I - I, propelled and carried away by LIFE in this progress, but also as a separate

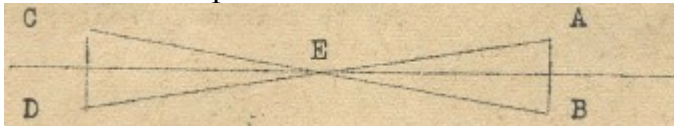
³⁹² "7." and "8." in the original.

The original editor inserted "112" by hand.

independence. It also gives the representation of FUTURE and PAST, whilst the 4 X 0 in the GREAT LIFE represent the PRESENT.

By this process, and the therewith attached MAN, we also obtain a view of the eternal changing of the whole. By the gyration MIND and MATTER are forever operating on the same, because they alternate. To abolish this alternation as TIME, the representation of MIND and MATTER are wholly similar and we cannot see the sequence. They operate absolutely contemporaneously. (like above, so below)

In this sign we must also pay attention to the law: 'inversely proportionate,' as that finds expression in the consciousness of the 'reverses' and the 'difference'



The focus E produces an inversely proportionate image of A and D, and of B and C. To MAN A seems to be MIND and B = MATTER. Thus it seems as if, in the progress B produces the MATTER-consciousness as first contact and A follows thereafter.

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(continued from the previous page) We have already seen that this happens contemporaneously, but by the focus E, C has become the so-called MIND-reverse.

We could give it still another name: B is cause and C is effect. But also, by the law of contemporaneously-operating, A and D are similar. We could also put it in this way: that both presumed actions are only representations of the MIND-MATTER-activity in this cause and effect. But, as we are operating with our discriminations, we are compelled to durably represent these MIND-MATTER-conceptions and their reciprocal creations. For it is the contrived of the HUMAN BEING which we want to represent and convey. If we want to use this sign-key, we shall also have to work with these discriminations.

The MATTER-part of the key, we shall therefore have to seek in the right-lower-corner. The MIND-part in the left-upper-corner. (reverse of MATTER in the effects) The MIND-action we find in the right-upper-corner, but the MATTER-action in the effects, in the left-lower-corner.

If we want to convey something in signs, we shall have to take these values into consideration.

³⁹³ "8." and "9." in the original.

We have 4 quality-fields for the representation of something that can predominate in one of the fields, and appear less in an other. Thus we can represent an action in MATTER and contemporaneously can prove a MIND-side to it, by using a part of the MIND-field. Also we can indicate cause and effect.

This is a sign, edicated by LOGIC, that can give a key for the conveyance of MAN's thoughts about LIFE.

0 - 0 - 0 - 0

Still we have not achieved anything! An edification that presumes to be right, must however still prove this. If it does not fit to all phenomena, something is wrong.

Now I do not claim my sign to be absolutely faultless, but it must be looked upon as an experiment which we are going to prove now.

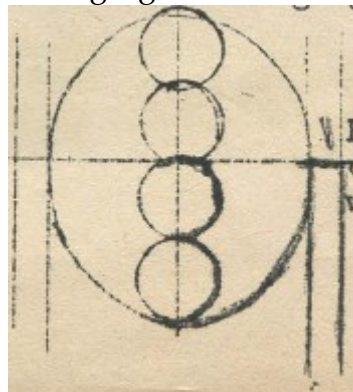
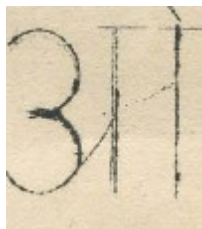
As was already evident in "MAGIC OF NUMBERS," thinking and the representation thereof have been a similar basic pattern with all peoples. We must now try to find the same basic pattern for signs.

Wherever signs are in antiquity, we must make comparisons. But we must take care not to choose ancient civilisations, which have originated from each other. They must be as far apart as possible and with the greatest-possible difference in age. And preferably at greatest distance from us. If we fulfil these conditions and find similarities, we may safely suppose that the foundations of these signs possess sufficient oneness to proceed. This is proved by the possibility of the key. Perhaps much may be altered yet. One must not expect a logic edification to be fit for all human-thinking, which is so often locally tinted by race and country. In this case we are searching the kernel of the conceptions.

Considering ancient cultures, I came across Sanskrit.

Also I received a newly-published book about ancient Brazilian art and signs. This culture is very ancient and only at the beginning of rediscovery. The author of "Mysteries of Ancient South-America" (published by Rider & Co. 68 Fleetstreet, London E.C.), Mr Harold T. Wilkins, gives us a treasure of subjects.

We shall first consider Sanskrit: LIFE is a circle. Viewing the letter O in this language, we see the following sign:



obtain this.

Fitting this into our Sign of LIFE, we

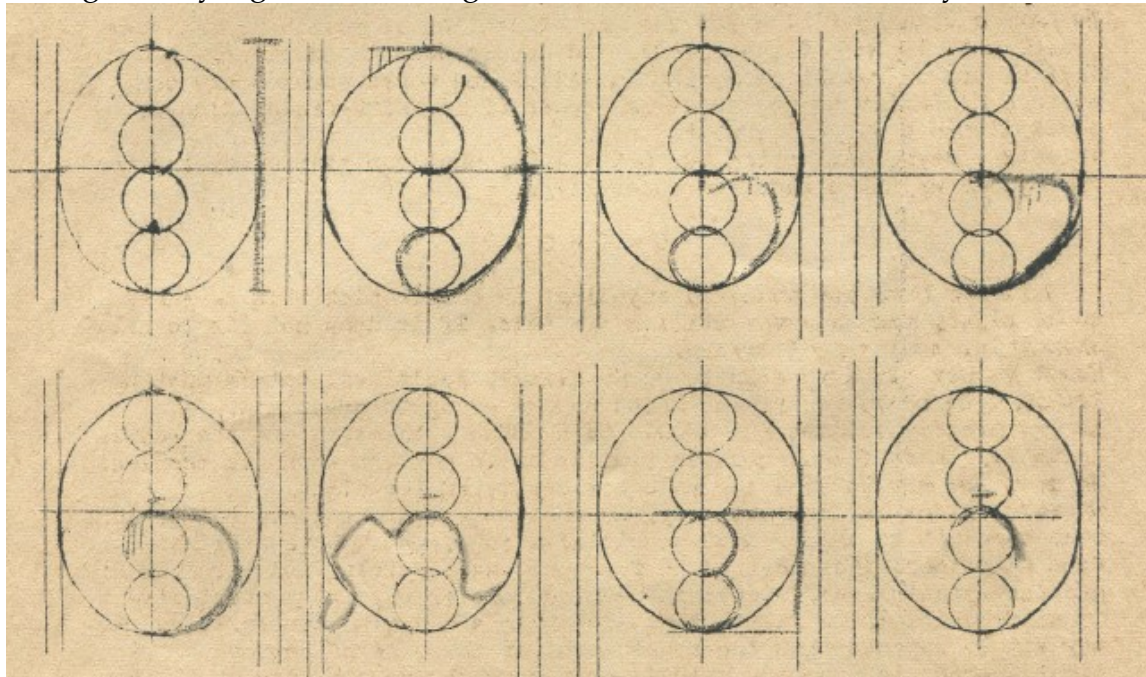
(continued from the previous page) It is the entire figure of the right-lower-corner, but it extends a small portion into the left-lower-corner. Also it shows the influence of the right-upper-corner, by the sign: ` . Thus it is expressed in the 3 conditions. On page 60 of the alleged book, we find the following signs:



The crosses indicate from where we must start and in which corner the signs are accentuated in their greatest power.

One cross seems to be superfluous. Behind the 4th sign we find a cross, that belongs to no other sign. But it stands in the middle and divides the field in 2x4 signs. In connection with the 4 elements, we could suppose that it is the division-sign of the GREAT LIFE.

Fitting our key-sign into these signs, we see a remarkable similarity:

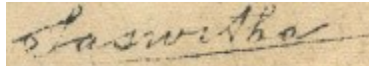


I have only wished to show you in these lines, what possibilities can be obtained with the SWABHAWAT-doctrine. With this doctrine it is possible to find one's way through LIFE even better than in ancient signs!

³⁹⁴ "9." in the original.

The original editor inserted "113" by hand.

Next time we shall speak of the logical contemplation of LETTERS.



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Swabhawatschool.

16 Antwerpsestraat.

Scheveningen.

Holland.

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Saswitha

Magic of Signs

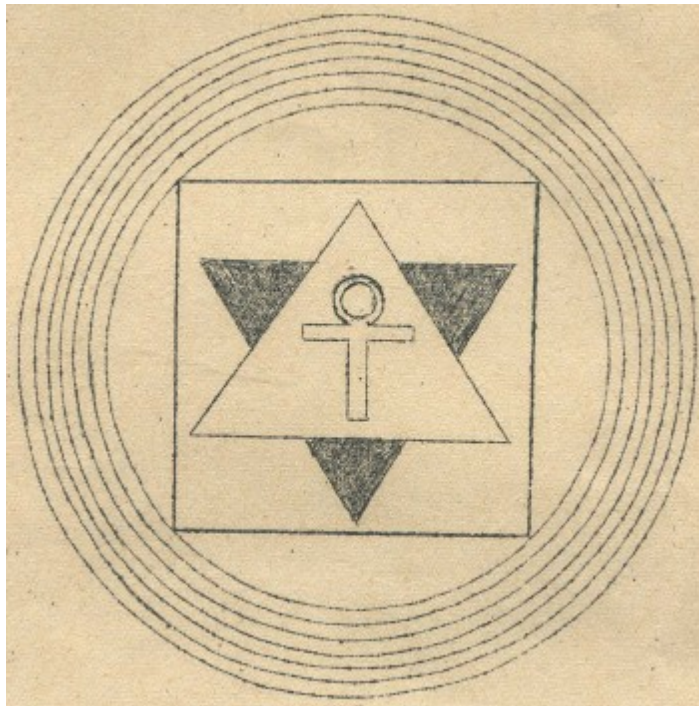
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³⁹⁶ The original editor inserted "114" by hand.

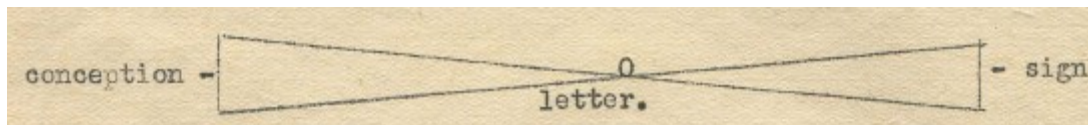
(251-1) In³⁹⁹ “Magic of Numbers” and “Magic of Signs,” we have already explicated sufficiently how the edification of thoughts in stone or otherwise, were worked-up on the foundation of LOGIC.

Letters render the possibility to limitate a conception to a singular meaning. They are signs, of which the arrangement indicates a fixed singularity.

They are representations of sound.

MAN has fixed SOUND in signs. The conception, which we simplify in its multitude to make it to a multitude for the observer (as we have seen in “Magic of Signs”), has only come to a singularity in this case.

Here follows a diagram to explicate this:



Now we must pay attention to the fact, that ONE letter has the possibility in it to continue as a Sign.

By this it loses the letter-meaning.

Therefore only a series of letters indicate a singularity. By placing several letters, the sign of each letter in itself loses its importance and we obtain a more fixed meaning, which leads to singularity in certain form.

Still the image of each letter retains its power on the sign side, by which the contracted conception of the letter-series still shows likeness in the multitude of the sign-side.

Each letter therefore has a conception of multitude and of singularity.

³⁹⁷ Blank page

³⁹⁸ “1.” In the original.

The original editor inserted “115” by hand.

³⁹⁹ This section was not written in paragraph form – we have formatted it with a hanging indent to enhance readability.

Considering it alone, one comes to the multitude, but if one considers it in the arrangement, then the conception signifies itself as a part of the representation of the sound-multitude.

This sound-multitude indicates a singular conception.

To comprehend the meaning of this sound-multitude (word) of an unfamiliar conception or word, we can reach back in the multitude, and by this can nearly know which singularity is meant.

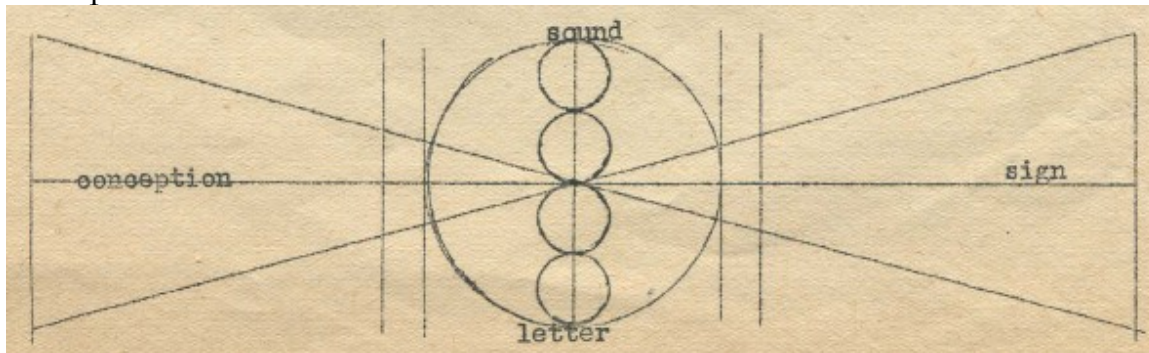
This goes for cognate languages, which are edificated from the same source.

For unfamiliar conceptions, emanating from other starting-point, we must first try to find the source, before we can determine the conception.

Sounds give imitations of certain tones, which MAN has perceived in his surroundings. Each sound represents some event in LIFE.

Having found a sign which, as PRINCIPLE-SIGN, represents LIFE, we can now also place the letters therein, according to their sound-conceptions.

We represent this as follows:



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(continued from the previous page) Life is a sound-occurrence, which we can place in one of the 4 parts of the SIGN OF LIFE, according to the sphere.

From this emanates a sign, which shows the conception as multitude.

In its singularity it can be named: "Letter."

⁴⁰⁰ Blank page

⁴⁰¹ "2." in the original.

The original editor inserted "116" by hand.

“Letter” is a qualification-definition.

Letters have the same origination as signs, but have lost their sign-conception in the multitude by the correlative use.

By this they no longer as a singularity reflect the multitude, but being a multitude, they reflect the singularity.

Considering a letter alone, we come at a multitude-representation of the conceptions.

Considering the letters as a coherent ONENESS, we come at the singularity-representation.

Actually none of the meanings is lost. It is only: “the percipience in ONE of the discriminating mirrors (reflectors).”

If we want to consider the deeper significance of a word (letter-series), one reflector (mirror) is not sufficient, for we must also consider the other reflector.

Doing so, we can bring the singularity of a word to consciousness, as well as the multitude.

It is therefore insufficient to know only ONE side.

Even the placing of the conception “thing,” already indicates (sometimes unconsciously) the conception “no-thing.”

Sound is the “difference-consciousness” of “conception” and “sign.”

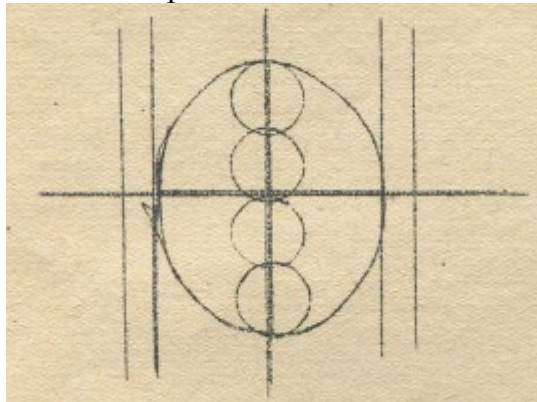
This is a ONENESS: ‘having become conscious in discrimination.’

We are obliged to administer justice to the ‘conception-discrimination’ as well as to the ‘sign-discrimination.’

It is impossible for us to obtain ‘difference-consciousness’ without the knowledge of reflection.

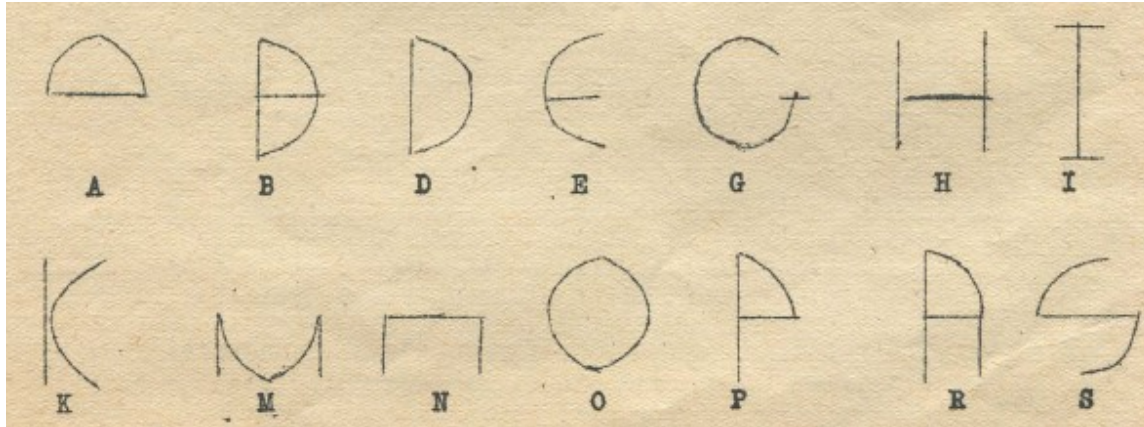
As soon as we form a word, we already work with this ‘difference-consciousness,’ (although mostly unconsciously) but our knowledge now requires that we do this consciously.

ONLY this produces LOGICALLY-thinking BEINGS.



PRINCIPLE-SIGN.

Placing the letters into this Principle-Sign, we obtain:



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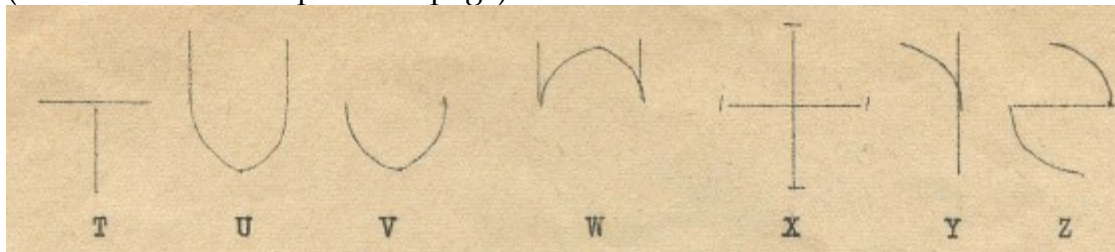
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(continued from the previous page)



These signs I shall definite with the name: 'letter-sign.'

In daily-life we call them 'Capitals.'

Several foreign peoples still have the habit of using these 'discriminating' capitals for nouns or great things.

This habit originates from the use of the Principle-Sign for the representation, that is: these signs are extracted from the series as a whole to indicate that they represent the GREAT LIFE by themselves.

Capitals are 'sound' and 'letter.'

We shall now consider these letters:

⁴⁰² Blank page

⁴⁰³ "3." in the original.

The original editor inserted "117" by hand.

- A: The Eternity-line is the base. The arch embraces the spiritual side of the circle. This represents a spiritual growing-LIFE-consciousness in Eternity-vision.
- B: Here half of the circle proceeds along the Eternity-line. The base is the Time-line. Also the division is deliberately made. It distinguishes 'Mind' and 'Matter' (fertility-sign). Hereby it has become progressing LIFE, creating in Mind and Matter. The revealed 'awakened-consciousness.'
- D: This gives the same meaning as the B, but here the consciousness of Mind and Matter and fertility is missing. LIFE proceeds 'unconsciously.' It is progressing LIFE, unconscious of Mind and Matter.
- E: The half-circle as base pushes along the Eternity-line. (unconsciously) The sign is opened for the penetrating LIFE. Also it is divided (creative). The Time-line here rises in 3 points: in Time it only has resemblance in the 3 consciousness-conditions.
- G: This sign is only opened at the Mind-side (the right $\frac{1}{4}$ circle). It is a full life, which only is not mentally perfect. The Eternity-line is very little expressed, to show that Matter proceeds along this line and blocks it. Time has almost vanished here.
- H: The LIFE-circle has become 'conscious.' The Eternity-line connects the independent Time-lines. The creating, conscious BEING.
- I: Here LIFE is represented standing alone, as independent consciousness. All powers of LIFE (circle) have become invisible and are contracted in a fixed form. The BEING. This sign we must keep in mind, for it is important as Time-conception, without Eternity as visible coherence. Also it is the 7th letter-sign.
- K: For the first time we see this independent line in coherence with the LIFE-circle. It is a conscious LIFE-operation. The half-circle is opened to the receiving side.

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(continued from the previous page) M: Matter-LIFE is embraced (lower $\frac{1}{2}$ circle), the independence is dual, but only materially (creative). It is a sign of the conscious BEING-side of LIFE in creative form.

⁴⁰⁴ Blank page

⁴⁰⁵ "4." in the original.

The original editor inserted "118" by hand.

- N: Here we see the Eternity-line, supported by Matter. This indicates that it has not yet come to conscious manageability. Imperfect LIFE. It is sufficiently conscious of Mind and Matter.
- O: Fullness of LIFE. Progressing LIFE in Mind and Matter, but not conscious as independence. Outpouring LIFE, form unconscious. The revealed Unrevealed.
- P: The Eternity-line is the foundation of only the Mind-part ($\frac{1}{4}$ circle). The Time-line controls the whole. Fixed LIFE-form-purpose, that is pursued by the Mind (Spirit).
- R: Same as the P, but here Matter is operating independently in creative power. Consciously creating in Mind, but not in form. The Revealing.
- S: Two $\frac{1}{4}$ -circles as reflectors opposite one another, with ONE focus, of which the Eternity-line is the base. The form proceeds, the Mind follows. Balance in form-and Mind-life, but directed towards the form-world. The 14th sign.
- T: The Eternity-line carries the Time-line in the Matter-world. Self-conscious LIFE in Matter, carried by Eternity. LIFE-necessity.
- U: Here are neither Time nor Eternity. The controlled Matter-world seeks independence in the Mind-world. The form seeks the incomprehensible in its BEING. The Time-Being seeks the Eternity-Being.
- V: The control of Matter. Form-world, become conscious. Little Mind-seeking.
- W: Conscious control of the Mind-side, in which it wants to root. No form-seeking, being enough in itself. Creative balance in Mind. Adaptation to ONE side.
- X: Time and Eternity cross one another. The turning Wheel of LIFE. Proceeding LIFE in the 4 elements. LIFE-possibility in both spheres (Mind and Matter).
- Y: Independence, strongly coming to the front. It does not want to receive, but only derive. The Mind-side is attracted, but only the outer-side. Without the capacity the Mind is made sub-servient to the independence.
- Z: Same as the S, but here the Mind is the seeking force. Seeking for a greater mental-capacity. The growing consciousness of mental power in LIFE. The 21st sign.
- Now you will ask, where the C, F, J, L and Q are.
These letter are derived from the above-mentioned, and therefore do not appear as independences in the PRINCIPLE-SIGN.

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⁴⁰⁶ Blank page

⁴⁰⁷ Page 259 is a duplicate of page 257.

(continued from the previous page) The C. is the K, and the F. is the V. (in sound also very little difference.)

The J and the L. are differently-directed I's.

The Q is the O with a quality-definition.

They only have rights as letters, but not as sound.

This co-operation in words means, that one letter will bring forward ONE of the many multitudes of meaning, which others require to be able to represent a conception together.

The letters that are derived from the Capitals, serve to represent the more materialistic side of LIFE. These could be arranged in a 4th group.

This is correct, if we follow the representation of the 7 conditions in the 4 elements.

The representation directs itself very personally to the individual.

In the forms of the letters, we also perceive alterations. These are adapted to the human feeling. MAN has his feeling more in the Matter-world. He rather represents the conception in a fixed line. Therefore the half-circle has become a V or A or a K, and the ¼-circle a Y.

Where he sees divisions he represents them divided; doing so the second letter has become a B, etc.

Only the letter H is sufficiently fixed in its form and has been maintained as before.

MAN is inclined to omit the Eternal, except with himself.

The forming of the letters: O, D and G could not be changed, as these have relations on the formless sphere and don't permit alteration in any fixed form. They have stayed formless (round).

For the word-determination we must feel the letters in their sign-form, and then apply one or other part, according to their arrangement.

We must first investigate, how certain alterations have occurred; the b, d, e, h, m, etc.

⁴⁰⁸ Blank page

⁴⁰⁹ "5." in the original.

The original editor inserted "119" by hand.

MAN has directed himself strongly towards Matter. His representation thereby also became one-sided, the b expresses that clearly; the omitted part is the MIND.

With the d, Matter-life has become the pusher of the I.

The e, h, and m show the same.

Also the hanging to the line (of ancient scripts) is a materialisation.

By many peoples the f occurs without the v, and reversed. It is the same sound.

The J and L are only differently-directed I's.

In ancient scripts they very often do not occur.

To comprehend a word, we must behold the spirit of the sign. We shall now try to do this:

MAN:

M = creating independence in the Matter-world.

A = spiritual-awaking-consciousness.

N = not yet perfect.

MAMA:

M = creating independence in the Matter-world.

A = spiritual-awaking-consciousness.

The doubling expresses the fertility. Human Motherhood gives the qualification: 'MAMA.'

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(continued from the previous page) SOUL:

S = Balance in Matter- and Mind-life, but directed towards the form-world.

O = Progressing LIFE in Mind and Matter. Outpouring LIFE.

U = The form seeks the incomprehensible in its BEING.

L = (I) Independent LIFE. BEING.

TIME:

T = Self-conscious LIFE in Matter, carried by Eternity. LIFE-necessity.

⁴¹⁰ Blank page

⁴¹¹ "6." in the original.

The original editor inserted "120" by hand.

I = Independent LIFE. BEING.

M = LIFE's conscious BEING in creative form.

E = The 3 consciousness-conditions of independent LIFE. Creative.

LIFE:

L = (I) Independent LIFE. BEING. male and female form.

I = (I) Independent LIFE. BEING. male and female form.

F = (V) The control of Matter. Conscious form-world.

E = The 3 consciousness-conditions of independent LIFE. Creative.

Thus we could proceed with examples.

The alphabet however, has 26 letters. This in connection with the 4 elements. We are directed towards Matter, therefore we represent the 4 elements.

We therefore acknowledge the rights of the letters c, f, j, l, and q, to take a place in this arrangement.

There are 4X7 conditions, but 26 letters. Where are the two missing ones?

These are the signs for PAST and FUTURE.

They are: PAST = -.

FUTURE = +.

These are the last signs. They remind us of LIFE's progress. The old sign for + is: & (The 2 circles are closed and the new one already started.)

Many questions arise and I should want to answer many, but for the present it is sufficient.

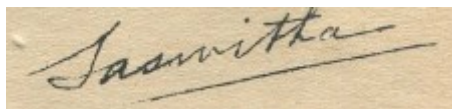
Seek for yourself....

'What does the sign = mean?'

'What do the 7th, 14th and 21st letter mean, applied to the 7th, 14th and 21st year of human life?'

Just some questions to help you.

You will be able to find much in the preceding conceptions.

A photograph of a handwritten signature in cursive script on a piece of light-colored paper. The signature reads "Saswitha" and is underlined.

(SASWITHA)

Swabhawatschool

Buddhi-Priests.

16 Antwerpsestraat.

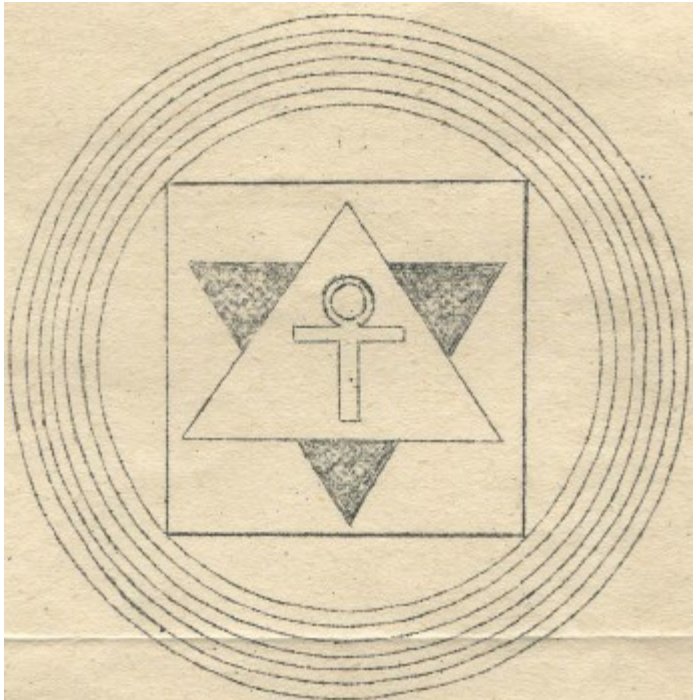
Scheveningen.

HOLLAND.

SWABHAWAT: THE SHORT PATH TO WISDOM
Saswitha
Magic of Letters

Saswitha: Magic of Numbers

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⁴¹³ The original editor inserted "121" by hand.

⁴¹⁴ Blank page

⁴¹⁵ The original editor inserted "122" by hand.

(267-1) Much⁴¹⁶ is spoken about "LIFE."

Mostly it is divided into "spiritual" life and "material" life.

The biologist seeks for the borders of all living, the philosopher argues about life as phenomenon of Reason, etc. etc.

But what about "LIFE" itself?

Let us first put the question: "WHAT IS LIFE?"

Questioning this as man, we immediately stipulate the HUMAN conception of Life, for man can never grasp beyond his human comprehension.

It is therefore impossible for man to know how animals, plants, or minerals go through life.

But we can accept that LIFE follows the same law through the whole Universe.

What we call "LIFE," is: THE UNDERGOING OF THE ACTIVITY OF THIS LAW.

We can therefore only render how Life presents itself to US, that means that: MAN RECOGNIZES LIFE AS AN AWAKING CONSCIOUSNESS OF THE ACTIVITY OF BEING.

This consciousness is Life's characterisation.

With the question: "WHAT IS LIFE?," we come to the first answer: "AWAKING CONSCIOUSNESS."

To be able to comprehend this, we shall have to make clear how this awaking of consciousness happens.

It occurs in general by means of perception, especially through the 5 senses. These 5 perception-senses permit us to observe.

This we could call: "AWAKING CONSCIOUSNESS OF SOMETHING BESIDES OURSELVES."

But this is not sufficient, because in noticing "something else" we also conclude that the observer must be the reverse of that "something else," be it possible for him to observe.

In our first investigation of the awaking of consciousness, we meet 2 conditions: THE OBSERVER - THE OBSERVED.

Western philosophy calls this: "subject - object."

Considering the consciousness of these two, the observer perceives himself in the observed as the "something else" of the observed, but likewise his own awareness of the observed, because this is something different from himself (observer). It therefore resembles a mirror in which one sees oneself as well as the "something else." Indeed, the mirror is not the observer himself, but he recognises himself in it, likewise "subject" will reflect itself in "object," but at the same time "object" in "subject."

Investigating this seriously, it is impossible to ascertain where this first-awaking consciousness started.

⁴¹⁶ This section was not written in paragraph form - we have formatted it with a hanging indent to enhance readability.

This is the same case as the father, who is created by his son. Before the son was born, the father was only "man." Thus the father created the son, but at the same time the son created the father. They create one another.

The creation of the reverses (subject-object) is likewise reciprocally and therefore they are like mirrors which reciprocally reflect one another's image.

The awaking of consciousness therefore means, according to the perceived law:
REFLECTION OF ONE ANOTHER (of the reverses).

But this is no explanation of "LIFE."

We only know that Life reflects itself reciprocally in subject-object.

Life is the reflection... but, WHEREOF?

What reflects itself? For Life also includes these reflection-images in the activity-sphere. Having found 2 conditions of the awaking Life-consciousness which we can call: "reverses in reflection," we are obliged to ask: "WHAT is reflected by these reflection-consciousnesses?"

We are now approaching the nucleus of Life!

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(continued from the previous page) Taking two similar mirrors, we cannot perceive one in the other, let alone, indicate them as an image, although we know that the reflections must be present.

When we put a mark on one of the mirrors, then suddenly the reflections of both in one another are visible.

What is our conclusion?

"The awaking consciousness of the reverses consists of the observation of their differences."

This gives us the law that:

"The difference of the reverses creates the Awakening of Consciousness."

Is this difference added from the outer world as in the case of the mirrors? No! For the reverses exactly owe their coming into existence as reverses to this difference.


By awaking-consciousness we must acknowledge that this conception has descended from the three reflections in reciprocity of which none can claim to be "the first present."


⁴¹⁷ "2." and "-3-" in the original.

By this creation of one another without demonstrable beginning or ending they prove their unbreakable oneness.

Oneness as unrecognisable substance awakens to consciousness in 3 conditions. Our most subtle conception of Life cannot go further than 3 conditions of awaking-Life-consciousness.

We are forced to accept LIFE as ONENESS, by the unbreakable oneness of the 3 revealing consciousnesses of this Oneness. But conjunction of the 3 conditions is impossible as they do not possess a demonstrable beginning.

This Oneness of Life can therefore best be represented by a circle without a beginning or an ending, but still giving a limitation of the Unlimited Space .

The three conditions we found, are best represented by the equilateral triangle with the angles on the circle .

Whatever way one may turn, the three stay forever equivalent in this circle of Oneness.

To comprehend human Life these 3 conditions are not sufficient.

LIFE in total surely is a compound of awaking-consciousnesses in 3 conditions, but it falls apart in the most simple form in plural conditions, be it possible for man to positively gain consciousness of the REAL LIFE. Man acknowledges in LIFE a “spiritual” and a “material” side.

But the three conditions maintain themselves with equal forces in each sphere for spirit and matter again are reverses that reflect one another in reciprocity.

Here the same law of creation is also valid.

The awaking-consciousness of the 3 conditions, that is: their differences in demonstration, create the spiritual and the material side, and at the same time these reverses create the consciousness of the differences.

Spirit and matter both gain consciousness in the 3 conditions by the relation of differences, etc. etc.

(Just think of the 3 dimensions of matter. The spirit as reverse has the consciousness of Time and Eternity and their differences in Space.)

Thus the least complicated of the consciousness of Life seems to fall apart in 3 conditions of the Spirit and 3 conditions of matter, which together form an unbreakable Oneness.

To the question: “WHAT IS LIFE?” we can answer: “IT IS THE REFLECTION OF THE 7 CONDITIONS OF GROWING-CONSCIOUSNESS.”


Wherever man lived and meditated on this Life, he forever came to the conclusion that Life is experienced in 7 conditions that have the moving power of the 2x3 and the ONENESS.

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⁴¹⁸ “3.” and “-4-” in the original.

The original editor inserted “123” by hand.

(continued from the previous page)  1 = the Oneness that represents LIFE, the limited possibility of the Unlimited Space.



3 = the 3 equal conditions of awaking-consciousness of this Life.



2 = spirit-matter, as the consciousness of the limited possibility of Space.



2 = the image of Time which reveals Eternity.



5 = the 5 observances on the circle of the limitation of Space.



4 = the 4 fundamentals, substances of Reality (world) in which the 5 senses activate (earth-water-fire-air).



7 = the 6 (3 in reflection) conditions and their Oneness.

Principally the numbers will prove to be unchangeable, although the diagram can be altered to taste.

This lets man free to represent more than one idea together in the same form without losing any value.

Thus it is possible that the reflection in reciprocity causes a repetition of the same diagram. Likewise the conceptions of Time-Eternity and Spirit-Matter. The number, however, represents a condition, often the reflection of the reverses.

The purest representation of human contemplation of LIFE was reflected in religions. Therein the laws and Life as man desired it, were represented. Considering the remnants of these religious representations or ruins from all over the world in any known time, we immediately perceive that the Great Law of Life clearly speaks in numbers one and the same language in all religions (reflections, senses, etc., all in one: THE 7 CONDITIONS).

Undeniable the Great Law of Life of the 7 conditions of growing consciousness demonstrates itself, or explained by other numbers of which the activities represent these conditions, but solely serve as enlightenment.

On the next pages I shall show you some specimens of the old images from all over the world, left behind by people who long, long ago, contemplated Life. Their positions, so far apart, excludes the possibility of imitation of one from another.

They must have obtained their conceptions from their very own contemplation.

LIFE IS FOREVER ITSELF and the people of bygone times and our present time do not differ considerably.

A comparison of the following images will prove this to you.

(1) Old Syrian image.

Man under the 7 conditions.

(2) Assyrian art.

The course, materialistic man.

The left side is generally the intuitive side, the right side the active side of man (in most images).

Here we see the left hand with three fingers: the 3 conditions of consciousness. The right hand has two fingers: active life in spirit and matter. Both people are dressed from the waist downwards in the 4 fundamentals (earth-water-fire-air).

The ape is to demonstrate that the animal-world lives according the same law, but one cannot attach to them any positive consciousness of the 4 fundamentals (earth-water-fire-air) and therefore they appear undressed.

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(continued from the previous page) (3) Tlaxolteotl⁴²⁰ – Aztheke.

This image expresses many conceptions in one representation. It is the birth-giving LIFE.

The spirit at the left side (indicated with the 3 conditions of consciousness) enters Life, expressed by an image (male-female-deity) who has 3 moustache-hairs on the left side (intuition) and 2 on the right side (spirit-matter).

The ovary on his head is a Oneness, divided into the 2 x 3 conditions, wherein the increasing moon (symbol of fertility) and ending in a top of 4 portions (the 4 fundamentals: earth-water-fire-air) wherefrom sprout the 3 conditions and there from again sprout the 6 (2 x 3).

This is the conception of the Great Life in general. The 7, passing through the 4, create the 3 consciousnesses, that must express themselves in the Oneness as 6 (2 x 3). But next to this, but on a lower level than the Great Life, is the personality that sprouts from the Oneness, continuing in the 3 consciousnesses as a side-shoot, but now as limited human life, revelating itself in the 7 conditions.

The double hands of the deity stand for the condition: "As Spirit - so Matter," or as Hermes said: "As above - so below."

The representation of Life is worn on the head, but has a connection with 3 lines, clearly expressing the 3 conditions of consciousness. On his stomach we find the representation of Spirit-Matter (2 half moons), above the 4 half-moons of the 4 fundamentals, but at the same time with the reflection of Time-Eternity. We can only approach Eternity intuitively, therefore this part is dark (left side). Time, however, is visible for us, therefore it is light (right side).

⁴¹⁹ "4." and "-5-" in the original.

⁴²⁰ "Tlaxoltéotl" in the original.

Below man is born as substance. He is crowned with the 5 senses (5 plumes) to which hangs a loop of a rope. In his right hand he is holding another rope that passes through the above-named rope as a loop, thus expressing the connection of Spirit and Matter – possibilities in man with 5 senses.

His left hand is posed by his ear to listen better to the voice of the intuition. He is born on the base that expresses the 3 conditions in reflection (2×3) in black-white, as symbol of Life's Eternal Progress.

By closer examination of the original, one could find much more symbolism, but this is sufficient at present.

(4) Quetzalcouatl⁴²¹ – Toltheke.

The ridge of the crown has 6 peaks (2×3), but is part of the top of the crown, that is divided in 3. The left shoulder has 3 squares whereas the right one has 7. The active part of Life is again expressed in the right side, not in 3, but in 7 conditions. It therefore is the symbol of MAN.

The knees are covered with the symbol of the 5 senses in reflection (Spirit-Matter). The side-pieces of the crown consist of 8 (2×4) on the left – and 9 (3×3) on the right side, symbolising the reflection of the 4 fundamentals and the reflections of the 3 conditions of consciousness, the 3 becoming merged in the 6 (2×3) in Oneness.

(5) Mictlantecutli – Mexico.

In the middle is the column, representing the 3 consciousnesses of the construction of the 7 conditions (7 steps). This column also characterises itself by the 2 horizontal lines, reflecting the Spirit-Matter in reciprocity.

The deity sits on the column of the 3 consciousnesses which form the heart of the 7 conditions (7 steps), and roots herein with 7 nails.

The snake of wisdom (the 0) hangs dead from his waist: there is no life, but death round the loins of this deity.

The headdress has the 5 senses as a crown and although the left side has the 3 intuitive openings, they are not active, for the claws have 4 nails, that means: they clutch the 4 fundamentals (earth-water-fire-air).

The whole image represents the materialist, rooting in and sitting on the 7, and clinging to the 4 fundamentals with the 5 senses, but the snake (wisdom) dies round his loins.

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⁴²¹ "Quetzalcóuatl" in the original.

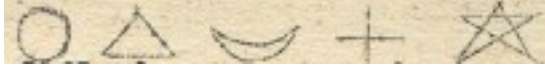

⁴²² "5." and "-6-" in the original.

The original editor inserted "124" by hand.

(continued from the previous page) (6) Tetragram – Kabala (Jewish).

Here is an image that intentionally is full of meaning. I shall only explain you a few, for otherwise it would fill a book.

The “spirit-matter”-snakes wind around the progress of Life, that symbolises the law: “As above – so below” in the 2 circles, separated by the cross of Time and Eternity. The left side represents the 3 consciousnesses in the 3 letters and the right side “Spirit-Matter” in the 2 letters. The 5 senses are represented in the 5-pointed star, the 4 fundamentals in the 4 letters “gram” and the reflection of “spirit-matter” in the other letters MA and TN.

Here the  and the  show their role in the Science of Numbers very demonstratively and in many variations, too many to investigate here profoundly.

(7) One of the seals of St. John.

This is the least complicated seal of St. John.

In the outer ring are the 24 (reflections of the $12 = 2 \times 6$) conditions, demonstrating the limitation of Time and Eternity. Here Eternity is represented in the 12 on the outside, and Time in the 12 on the inside. The 12 on the inside (Time) are pointed toward the 7 circles (7 conditions) that enclose the inner part. This is divided into 4 fundamentals (4 beings), with the 5th in the centre. On the right side are 2 points for Spirit-Matter, and on the left side 3 points for the 3 consciousnesses. The law: “As above – so below” is demonstrated in the 2 points on the left (in eagle and man).

The connection with the other 6 seals of St. John cannot be discussed here, as this is quite a study for itself.

(8) Bodhisattva – India.

It immediately attracts attention that the head-ornament has 3 ropes on the left side (3 conditions of consciousness), whereas the right side has only 2 (spirit-matter).

The double-cutting sword (spirit-matter in the world) is represented on the right side, and the left hand is held over the heart.

The reflection of man in the 4 fundamentals (earth-water-fire-air) are represented in the background on both sides (reciprocity), though with this difference that the left side reflects the right side and conversely.

Between them is the lotus, wherein we find the 3 consciousnesses (2 leaves = the reverses, and the bud = the difference of the reverses come to consciousness), which differ in shape on the spirit-side (Eternity = left side) from the matter-side (Time = right side).

The right side represents the materially growing of each action, the left side indicates the equality (and unchangeableness) of the reverses and their fruit. By

continuing the plant-stalk, the top-figure also resides on the Oneness and the 4 stalks (4 fundamentals) sprout from the base of the image.

Upon closer examination of the original image, we would find that many symbols speak an even clearer language, but this would take us too far.

(9) Huaxter – sculpture.

The head is crowned by the 2 x 3 conditions, coming together in the middle. The reflection by equality on both sides and their coming together in the middle, is clear. Also the division: light-dark of the crown-petals clearly demonstrates the law: “As above – so below” of the equality Time-Eternity.

(10) Monolith monster at Quiriqua (Early Maya-period).

The monster represents the earth, wearing the symbols of the 5 senses in the 4 fundamentals (4 x 5 squares). The division of the squares expresses the reflection of Spirit-Matter. This upper-part, however, is resting on the 7 conditions (the 7 squares on the base which also represent the reciprocal reflection of Time-Eternity and Spirit-Matter).

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(continued from the previous page) (11) Old silver kettle – Celtic (Museum Copenhagen).

This image represents the course of human life.

The horsemen, who are joined 2 by 2, represent the reflections of the reverses, but also show us the difference of spirit and matter, by placing 2 feathers (spirit-matter) on one helmet and on the other the bird (spirit = freedom).

They are riding on the base where the 7 conditions are represented in the 3 leaved-protuberances of the Tree of Life. This Tree of Life is equal at the beginning and the end: the 3-leaved representation of the 3 consciousnesses.

The “As above – so below” represents itself in the 6 (2 x 3) 3-leaved protuberances.

The 7th condition is represented as the materialisation in 6 fighters and 1 commander, but the spiritual condition is represented in the 3 horn-blowers who, as the 3 consciousnesses, blow the breath to the other side. The spirit, delivered by the horsemen, is going through the tube of Life that is bipartite, to express that the spirit (unborn man) appears in Spirit and Matter. At the small outlet the 7 conditions await him as menials.

The wolf and the wolf-headed ending of the horns indicate the race of this man. Also it is accepted here that the circular course of Life is never-ending, as the 3 horn-

⁴²³ “6.” and “(7)” in the original.

blowers pass on the spirit again at the end of the Tree of Life. The image therefore also represents a circular course.

(12) Egyptian image (representing the abundance of the field).

The head is crowned with 3 feathers (the 3 consciousnesses), but behind the human being are 4 birds (4 fundamentals) which are crowned by 3 flowers (3 consciousnesses), of which the central one ends in 7 petals (7 conditions). Under this on the altar are the 7 conditions (7 vases) and the reflection of many absolutely-equal forms to the right and to the left.

Hanging from the arms are the representations of Oneness and the 6 (2 x 3) conditions = a spadix with 6 petals. Also there are the 4 fundamentals (4 birds) and amidst these a 5-petaled flower (5 senses) a figure for Spirit-Matter and the chronometer (the 12 partitioned strip).

Here also there is a great multitude, but always based on the Numbers of Life.

(13) Cretan Ax.

On the square (4 fundamentals) stands the column, divided in 3 (the 3 consciousnesses), ending in the double ax (reflection Spirit-Matter).

(14) Egyptian deity - delegating the responsibility to the King.

On the head of the deity is the circle of Oneness. The king, being human, stands differently in life from the God, hence the 3 conditions of consciousness represented above his head.

The God shows him 6 ropes, kept together by the binding 7th (the 7 conditions) while on a lower sphere the 5 rope-ends (5 senses) are handed over.

(15) Egyptian image.

Here are two Trees of Life of which both ends represent the 3 conditions, becoming merged in the 6 conditions, ascending and descending (Spirit-Matter).

Between these stands the spirit of man, wrestling to come free from the animal-power, whereas the material-man (lying figure) owns himself beaten.

The spirit of man tries to reach for the Circle of Oneness, wherein are expressed the 3 conditions of consciousness and in the upper part (spirit) the Sun of Oneness touches the Circle of Oneness. This circle of Oneness, however, is divided into the two circles (spirit-matter) of higher order, bearing in their top the freedom of spirit (eagle) with the 7 feathers (7 conditions).

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⁴²⁴ "7." and "(8)" in the original.

The original editor inserted "125" by hand.

(16) Egyptian hand-mirror.

The top-motif represents the 7 conditions in flower-form with the reflection of the condition of spirit - matter (birds). The 3 conditions sprouting from one are also reflected in this motif. The lower motif expresses the 5 senses (flowers) with 2 hanging birds (slavery of the spirit), residing on the 2 calyxes (spirit-matter).

In the middle stands the human being ruled by these from above and from below. The right hand holds the 2 x 3 conditions, expressed in flowers; the left hand holds the creative elements in the 7 conditions. From the ground sprout the 4 fundamentals (in 4 flowers).

(17) Egyptian sacrifice.

The left hand (intuition) sacrifices the 3 conditions of consciousness to the God of Life, whereas in the right hand Life is symbolised as a pot with a lid (spirit-matter). Hanging from this are the 4 fundamentals in reflection (8 leaves = 4 on each side).

(18) 13 Buddhas.

Here are 6 figures on the left and 6 on the right side.

The central Buddha is the binding 7th.

This is the reflection of the 7 conditions. The lowest figure has no ring round his head, but a double-cutting sword in his hand.

This symbolises the material man, and each figure represents the successive degree of each of the 7 conditions in reflection (spirit-matter).

The profound significance of each figure and their placing would take us too far.

(19) Stupa.

From the 6-angled pedestal the Oneness rises, demonstrating the 4 fundamentals: earth-water-fire-air (4 rings), ending in the 3 conditions of consciousness (3 flame-bearers), again dividing into the 7 appearances (Buddha's conditions).

(20) Gautama Buddha.

The middle Buddha is carried by 5 apes (the 5 senses). He is the centre figure of the 3 (3 consciousnesses).

The further symbols will also give the magic of numbers, but on the reproduction they are too vague to investigate. The original image will surely give further affirmation.

(21) Parinirwana of the Buddha.

The lying Buddha is sleeping under the bell of the 7 conditions (7 partitions). Below are the 7 inactive conditions. At his feet is the Spirit-matter-condition, but above all are the 3 consciousnesses.

(22) Stupa.

The stupa expresses a very simple form of representation: Between the 4 great fundamentals (earth-water-fire-air) and the 3 consciousnesses ("As above - so below") are the 5 human senses. Everything is expressed in protuberant rings.

(23) Nevado-Indians.

This image shows great likeness with the Egyptian goddess Nut (fig. 26). Here a female figure encloses the image as a symbol of the fertile Life (Oneness). In the centre is the Tree of Life on 2 roots (spirit-matter), resting on 2 terraces and ending in the 3 protuberances (the 3 conditions of consciousness). There are 5 thorns on this tree (5 senses) on which the ascending man is caught, but one thorn on the right and left bear fruit (spirit-matter).

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(continued from the previous page) (23) Continuation.

At both sides of the tree are 2 x 3 figures; together the 2 x 6 conditions (reflection of spirit and matter).

Investigating this image profoundly, we find that each little figure also represents a symbol of the same magic of numbers, but it would take us too far now to examine them.

(24) Egyptian image.

The head-ornament has the double snake on the forehead (spirit-matter).

The top is occupied by 3 symbols, between 4 larger ones, expressing the 3 consciousnesses in the 4 fundamentals (earth-water-fire-air), but these are carried by 7 equal figures (the 7 conditions).

The lily hangs over the shoulder as a symbol of the 3 consciousnesses.

(25) Ardha-Nari.

This ancient Hindu-image wears a chain on the right side consisting of 14 faces (2 x 7 conditions of matter, reflection of the 7), but on the left side (the intuitive) these faces change into 14 links, what clearly expresses that man has more personality in the material world than in the spiritual, being only a link in the Oneness.

On the right arm and shoulder are 3 snakes turned towards the emblem, held in the right hand: the 3 consciousnesses pointing aloft.

The representation of "Spirit-Matter" is in the double hands and arms, whereas the animality of man is expressed in the 5 senses (5 layers), ending in a tiger-head on the thigh.

⁴²⁵ "8." in the original.

The left hand holds the 3 elements of the intuitive spirit, assembling a flaming sword, and here also is the reflection of spirit-matter, symbolised in the double hand, holding a circle of which the end points aloft. Round the breast are 3 chains of consciousness and the head is surrounded by the Circle of Oneness.

This image also gives a large possibility for investigation, but it would take us too far now.

(26) Nut - Egypt.

Just like the Indian representation this image is enclosed by the female figure (creative life) which is crowned with a circle (Oneness).

Thus enclosed stands the spiritual man with the feather on his head (symbol of freedom), whereas the materialistic man lies on the ground.

The reflection Spirit-Matter is expressed in the 2 human birds in equal representation on the left and the right side.

The Goddess is supported by a figure, representing the Circle of Oneness resting on the solid base of Life, residing in the horns of Spirit-Matter.

(27) Trigram of Fohi.

This ancient Chinese representation expresses in striking simplicity the 3 consciousnesses in absolute equality in spirit and matter. Also it expresses their oneness as 7 in the most simple symbol.

(28) The Pyramid.

The base is formed by the 4 fundamentals, each finding expression in the equilateral triangle (3 consciousnesses), thus forming 5 faces to a pyramid. However the light is thrown on a pyramid, it will always produce a shadow in the form of a triangle. This is chosen as symbol of consciousness of the 4 fundamentals (the Great Life) in the 3 conditions of consciousness, which again acknowledges the 7 conditions.

Time, supposed as reflection of Time-Eternity, gives for Time a representation of 2×3 , considering the spirit-matter-conditions and the 3 consciousnesses therein, whereas Time as Eternity follows the same law. Time-Eternity thus expressed as Oneness, gives the number 12, which is represented in the pyramid by the 4×3 angles of the triangle of consciousness.

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⁴²⁶ "9." in the original.

The original editor inserted "126" by hand.

(continued from the previous page) Studying the preceding, we surely come to the conviction that there is a great probability that man wished to express the Law of Life in his images.

It is indeed very nice to revive the ideas of the ancient, but we ourselves, who live later, also have these truths in another form, although deeply hidden and in their inactivity of little use to us. Only giving a description of "how the ancients thought" is nowadays a waste of paper and labour.

The newly-found values must be useful at any moment in every-day-life. They are only REAL if they live NOW.

A profound examination will prove the world that these laws can make life more successful and by absolute equality of Spirit and Matter these spiritual laws will demonstrate in Matter.

Chemistry, agriculture, etc. etc., and even every aspect of daily life will take cue from these 7 conditions of consciousness and man, applying to it, will have a guide by any examination in science.

Where 5 conditions are found, 2 will still be missing, discriminated as a difference-compound.

In studying the life of insects, faster and more intensive work can be done, being conscious of the "still-missing."

Even the atom-energy will be able to reveal the still hidden condition by means of the Great Law of Life.

Considering this law it will be possible to form a positive line of investigation from the "already known," thus minimising "casualness."

The purpose of the preceding is not to revive the ancient that comes to us from these images, but TO USE THE GENERAL LAW OF LIFE IN EVERYDAY-LIFE OF OUR MODERN TIME.

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(277-1)⁴²⁹ Orthostattuit Nadjib. Museum Stamboel

⁴²⁷ Blank page

⁴²⁸ The original editor inserted "127" by hand.

⁴²⁹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.



(277-2) "Pati." Assyrische kunst.



(277-3) Flazolteotl.⁴³⁰ Asteken.



(277-4) Quetzalcouatl.⁴³¹ Toltekon.

⁴³⁰ "Flazoltéotl" in the original.

⁴³¹ "Quetzalcóuatl" in the original.



(277-5) Miclantecutli. Mexico.

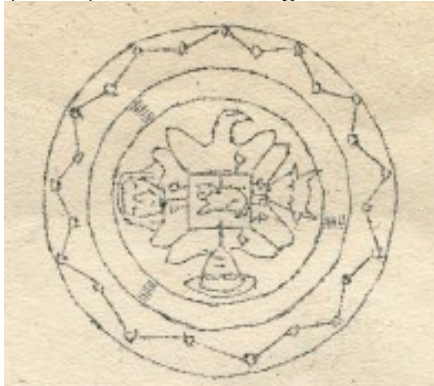


(278-1)⁴³² Tetragram. Fabala. (Joods)

⁴³² The paras on this page are numbered 6 through 8; making them consecutive with the previous page.



(278-2) Een der 7 zegels van de Heilige Johannes. (De binnenband bevat 7 cirkels)



(278-3) Bodhisattva.



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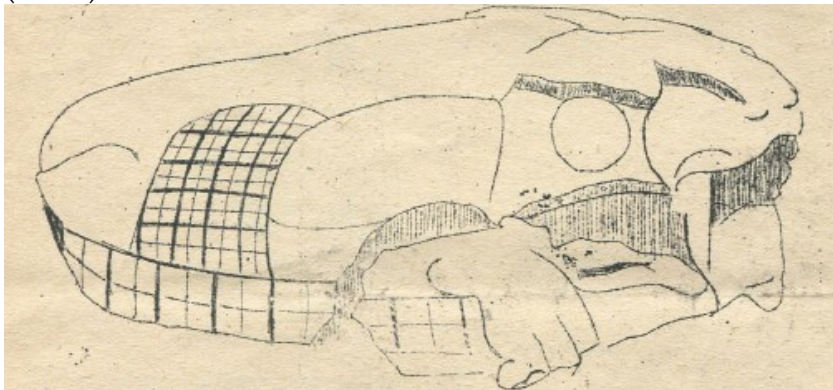
(279-1)⁴³⁴ Huaxter - sculpture.

⁴³³ The original editor inserted "128" by hand.

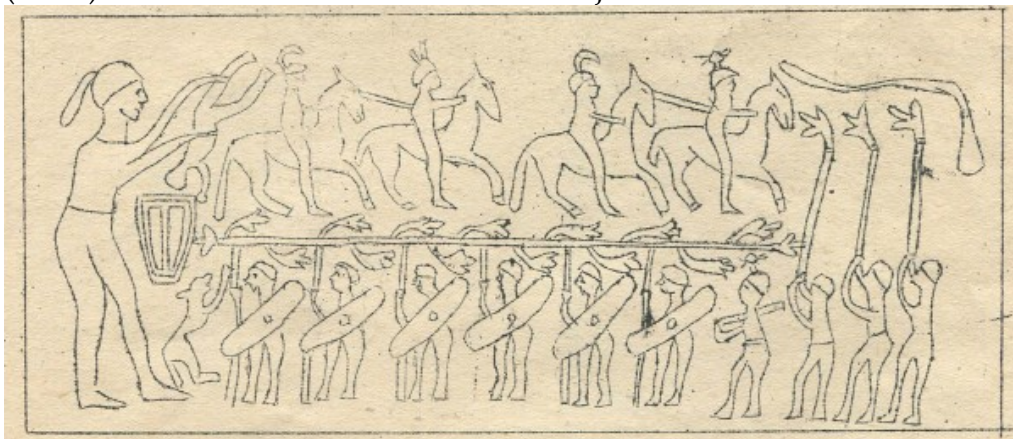
⁴³⁴ The paras on this page are numbered 9 through 13; making them consecutive with the previous page.



(279-2) Monolithe monster.



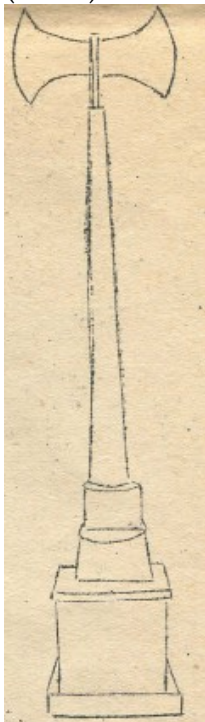
(279-3) Oude zilveren ketel uit de Keltentijd.



(279-4) Egyptische afbeelding.



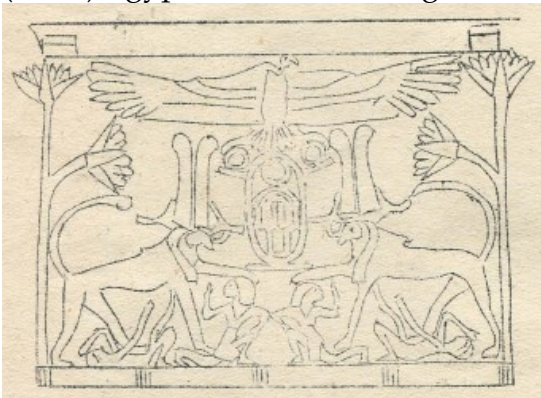
(279-5) Kretzer bijl.



(280-1)⁴³⁵ Egyptische voorstelling.

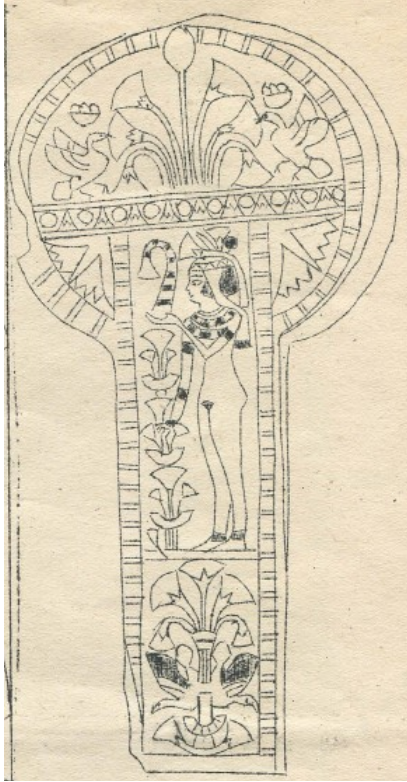


(280-2) Egyptische voorstelling.



(280-3) Egyptische handspiegel.

⁴³⁵ The paras on this page are numbered 14 through 17; making them consecutive with the previous page.



(280-4) Egyptische offering.



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(281-1)⁴³⁷ 13 Boeddha's.

⁴³⁶ The original editor inserted "129" by hand.

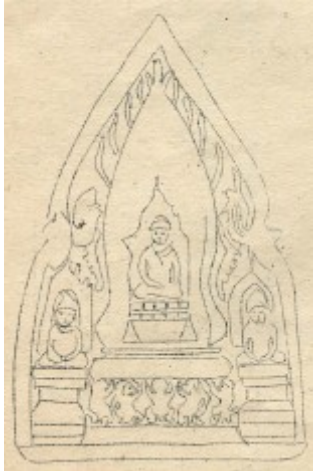


(281-2) Stupa.



(281-3) Gautama Boeddha.

⁴³⁷ The paras on this page are numbered 18 through 22; making them consecutive with the previous page.



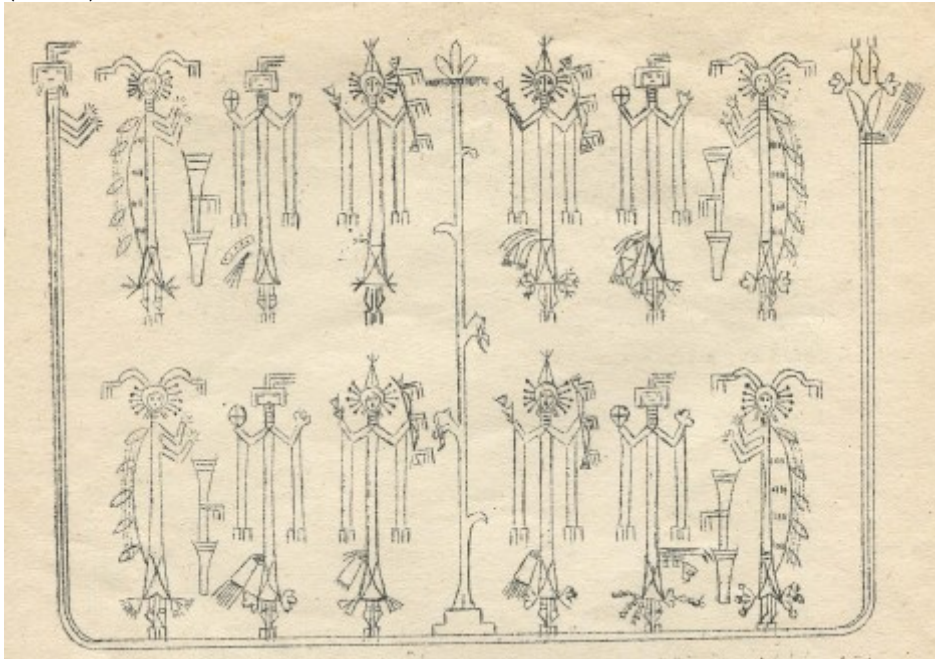
(281-4) Het parinirwana van de boeddha.



(281-5) Stupa.



(282-1)⁴³⁸ Nevado-Indianen.



⁴³⁸ The paras on this page are numbered 23 through 25; making them consecutive with the previous page.

(282-2) Egyptische afbeelding.



(282-3) Hindoe-voorstelling.



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SWABHAWAT: THE SHORT PATH TO WISDOM

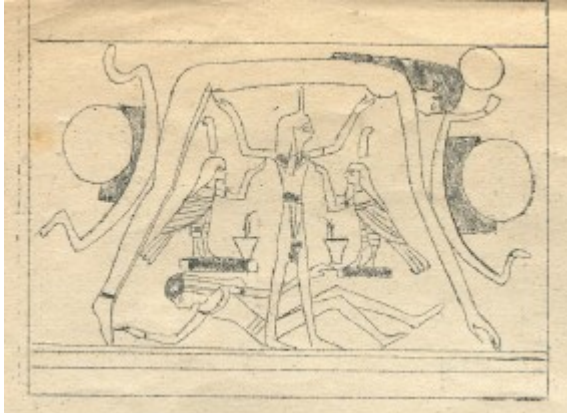
Saswitha

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(283-1)⁴⁴⁰ Godin Nut – Egypte.

⁴³⁹ The original editor inserted “130” by hand.

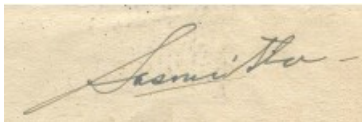
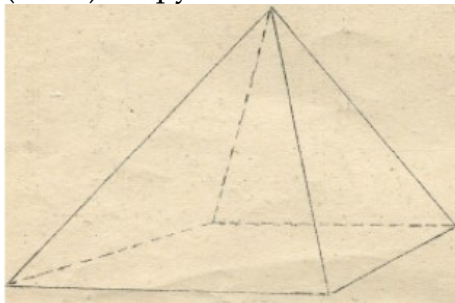
⁴⁴⁰ The paras on this page are numbered 26 through 28, making them consecutive with the paras on the previous page.



(283-2) Trigram van Fohi - Chinees.



(283-3) De pyramide.



BOEDHI - PRIESTERS
HOOFDKWARTIER NEDERLAND
Antwerpschestraat 16
SCHEVENINGEN

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Saswitha: La Philosophie Tendant à l'Unité (Translated by J.R. Morard)

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La Philosophie Tendant à l'Unité

(285-1) SWABHAWAT.

Traduction: Mad^{elle}. J.R. Morard.

par: Saswitha.

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La Philosophie Tendant à l'Unité

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La Philosophie Tendant à l'Unité

La Philosophie de l'Occident

(287-1) La philosophie de l'Occident, dans l'idée bornée qu'elle se fait de l'absolu, se heurte à cette idée et devient confuse.

Cet absolu l'emprisonne. Il n'en saurait être autrement.

1. Attendu qu'elle admet pour la pensée des limites, un sommet, dans la recherche de ses éclaircissements.

2. Elle reconnaît en cela un commencement. Elle met des bornes à ce qui est Eternel.

Dans la recherche, le désir de déterminer l'essence des choses se manifeste clairement.

On obtient comme résultat final: l'incrée, la durée éternelle, l'immutabilité changeante: tous termes désignant: "l'absolu."

Est-ce là l'essence des choses?

Du tout!

⁴⁴² The original editor inserted "132" by hand.

⁴⁴³ Blank page

⁴⁴⁴ "1." and "2" in the original.

The original editor inserted "133" by hand.

Cela n'explique rien et n'a qu'une valeur très relative de développement. Ce développement de l'unité des opposés, n'est-il pas exactement comme celui de n'importe quelle autre proposition?

Ce que fait la philosophie de l'Occident, c'est plutôt de reporter les difficultés de la forme simple à la forme invisible des pensées développées. On pense s'être élevé, on se croit au-dessus du commun, mais en réalité, on est resté à la même hauteur.

On agit avec la pensée sans se rendre suffisamment compte de la nature même de cette pensée.

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La Philosophie de l'Occident

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La Philosophie de l'Occident

(continued from the previous page) On met des valeurs dans ce qui est développé, lesquelles en réalité ne s'y trouvent pas.

On recherche le point fondamental de l'invisible comme entité et l'on en arrive à l'absolu. La formation de la suite des pensées se trouve dans la recherche du point fondamental, mais on arrive au point fondamental s'échappant....

Où se trouve la faute? En quoi consiste cette faute?

En raison du manque de satisfaction causé par la philosophie de l'Occident, ne serait-il pas possible d'y apporter plus d'intelligence?

LA PHILOSOPHIE TENDANTE À L'UNITÉ

(289-1)⁴⁴⁷ La régularité des effets de même portée amène la supposition d'une légalité. L'idée "loi" est un effet des phénomènes. La loi apparaît comme qualité des causes accomplies: jamais comme étant elle-même l'auteur de ces causes. La légalité de la pensée trouve son origine dans le développement réciproque des phénomènes. La

⁴⁴⁵ Blank page

⁴⁴⁶ "2." in the original.

The original editor inserted "134" by hand.

⁴⁴⁷ The paras on this page are numbered 1 through 2.

Paras 289-1 through 295-3 are duplicates, in French, of pages 197-199 and 306-308.

réciprocité inespérée des aperçus distincts détermine leur mise en oeuvre dans la pensée.

(289-2) Une "idée" c'est la jonction dans le cadre des expériences des aperçus mis en oeuvre, par quoi on arrive forcément à reconnaître une idée des perceptions reçues.

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(291-1)⁴⁵⁰ Une "idée" représente la conception des aperçus distincts dans la réciprocité.

(291-2) Les images formées dans la pensée, de façon isolée, indépendante, sont saisies comme un tout dans leur distinction in séparée.

(291-3) Quel que soit l'organe de perception, l'homme ne peut distinguer les qualités que par la comparaison.

Ce qui est perçu est le reflet que rejette l'objet.

C'est le reflet de cet objet, mais essentiel pour l'observateur.

L'être lui-même l'âme nous échappe. D'Où vient cela?

(291-4)⁴⁵¹ Nous cherchons la durée Eternelle de l'existence, or cela n'est possible que dans l'idée de "temps."

Le temps est la limitation de ce qui est Eternel. La totalité ne saurait se trouver dans la limitation. Qu'est-ce que "Temps?"

(291-5) Le Temps est le devenir de la conscience. Le temps, dans la pensée, indique un arrêt du Mouvement Eternel. Il crée un "avant" et un "après" (le passe et l'avenir). Cet "avant" et cet "après" déterminent le "présent."

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⁴⁴⁹ "3." and "4." in the original.

The original editor inserted "135" by hand.

⁴⁵⁰ The paras on this page are numbered 3 through 8, making them consecutive with the previous page.

⁴⁵¹ 307

Le présent est une prise de conscience. Le développement réciproque de "avant" et de "après" réunit à nouveau ces deux durées dans la prise de conscience de "présent." De quoi prend-on conscience?

(291-6) La chose perçue, l'apparition de qualités, comme forme soi-disant indépendante, ne peut arriver à la prise de conscience que dans le développement réciproque à l'apparition des qualités de l'observateur supposé libre, si dans la pensée ces formes, soi-disant indépendantes, quittant cette indépendance limitée, se seront réunies en un tout inséparable comme image distincte.

Prendre conscience c'est la réunion des parties distinctes de l'Unité. Les contrastes sont des apparitions de qualités.

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(continued from the previous page) La prise de conscience des qualités est un développement réciproque des qualités.

On ne peut prendre conscience de ces qualités, qu'en concevant les différences. Le devenir de la conscience est donc le développement des différences en qualités.

(293-1)⁴⁵⁴ Penser, c'est la différence devenue consciente.

(293-2) Exister, c'est le développement des différences dans la réciprocité.

(293-3) L'homme ne pourra jamais connaître l'essence, puis qu'il n'est capable de prendre conscience que de différences.

(293-4) La pensée, par-là est éternelle, sans commencement ni fin, puisque c'est la prise de conscience de différences, et le différence c'est le "mouvement" au plus profond de sa réciprocité.

⁴⁵² Blank page

⁴⁵³ "4." and "5." in the original.

The original editor inserted "136" by hand.

⁴⁵⁴ The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

(293-5) L'existence, par conséquent, c'est le mouvement. Or que pouvons-nous faire de ce mouvement dans le développement réciproque des différences?

Le mouvement est éternel, par conséquent les différences de même

(293-6)⁴⁵⁵ La pensée, dans la prise de conscience de ces différences, forme le monde créé dans le cerveau de l'homme. Aussi la différence n'existe-t-elle que dans notre pensée, puisque, forcément, il y aura toujours la différence entre l'observateur et la chose perçue.

(293-7) Prendre conscience de cette légalité qui reconnaît que des différences se forment dans l'homme même, créé également l'idée de la possibilité de susciter des causes qui peuvent harmoniser les différences devenues conscientes.

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(295-1)⁴⁵⁸ Penser⁴⁵⁹ peut donc devenir: la causation harmonisant le développement de la différence.

Il en résulte l'Unité de penser et de vivre. Il se trouve que le monde extérieur et intérieur de l'homme effectue sa réciprocité absolue exclusivement dans la pensée.

(295-2) Les événements cosmiques se rassemblent dans l'homme. L'homme n'est pas "une" forme d'apparition, mais il est "la" forme du cosmos.

(295-3) Chaque pensée ou action établissant une idée de séparation entre un "JE" indépendant ici, et un "CELA" de même indépendant là, renforce les différences et est une action centre soi-même. Chaque pensée ou action des différences devenues conscientes empêche de troubler l'Unité.

⁴⁵⁵ 308

⁴⁵⁶ Blank page

⁴⁵⁷ The original editor inserted "137" by hand.

⁴⁵⁸ The paras on this page are numbered 15 through 17, making them consecutive with the previous page.

⁴⁵⁹ 308

L'Unité est ce qui rend un seul et beaucoup absolu.

De même que des milliers d'ancêtres engendrèrent un seul homme et que cet homme à son tour, peut avoir des milliers de descendant, de même l'Unité est l'individuation de beaucoup pour aboutir de nouveau à la multiplicité. L'Unité est l'idée du "présent" comme image nécessaire de l'Éternité. L'Éternité s'individualise comme "temps" dans le mouvement s'avancant rapidement vers la multiplicité.

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La Philosophie Tendant à l'Unité

Saswitha: Drawings

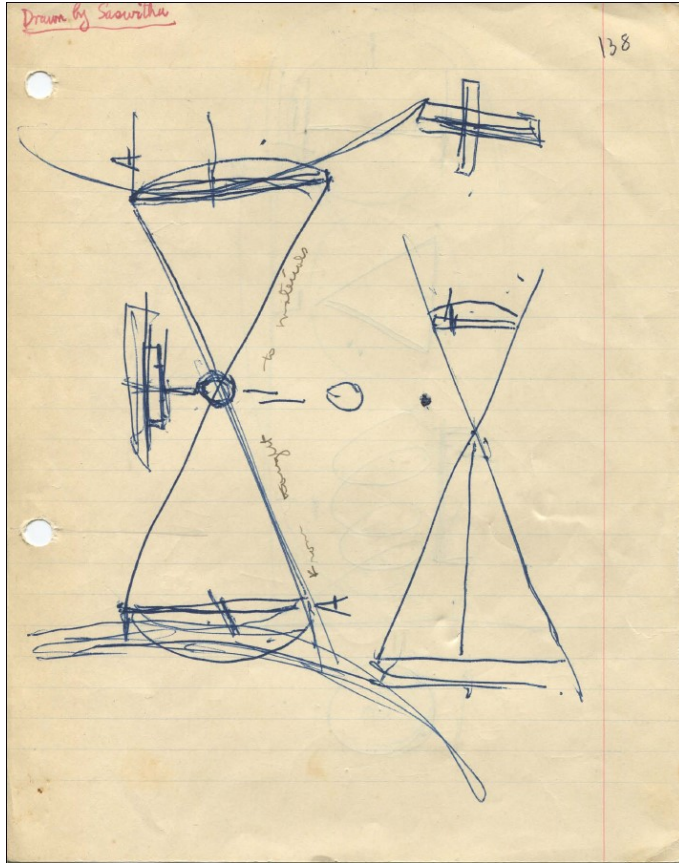
297⁴⁶¹

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Saswitha
Drawings

(297-1)

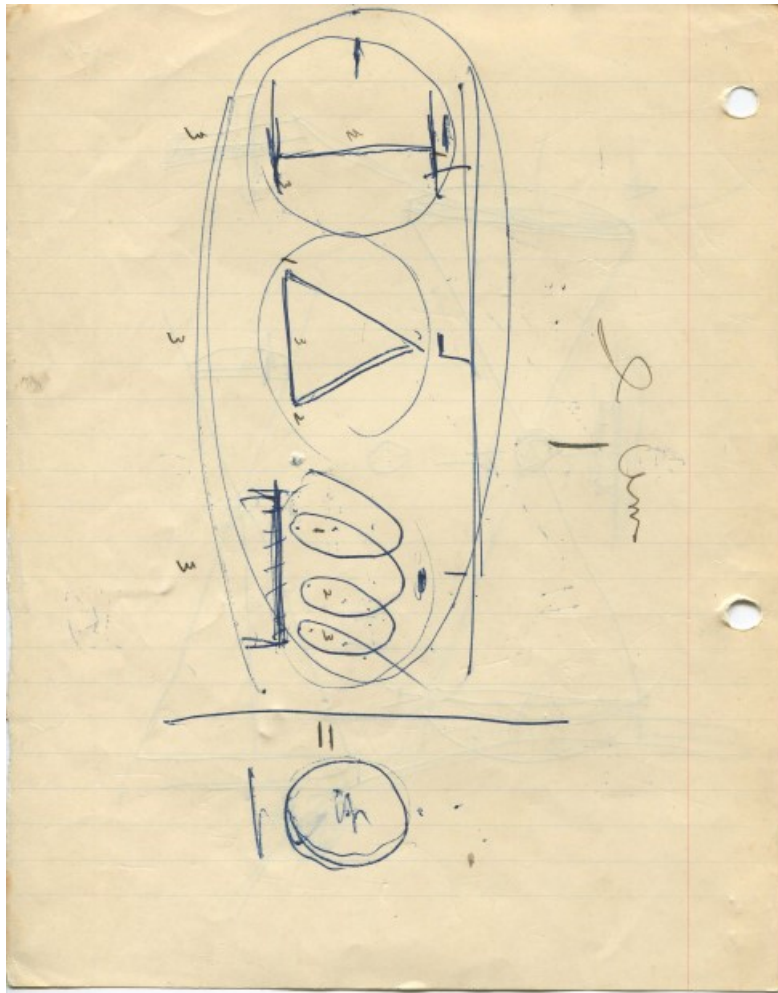
⁴⁶⁰ Blank page

⁴⁶¹ PB himself inserted "Drawn by Saswitha" by hand.
The original editor inserted "138" by hand.



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SWABHAWAT: THE SHORT PATH TO WISDOM
Saswitha
Drawings

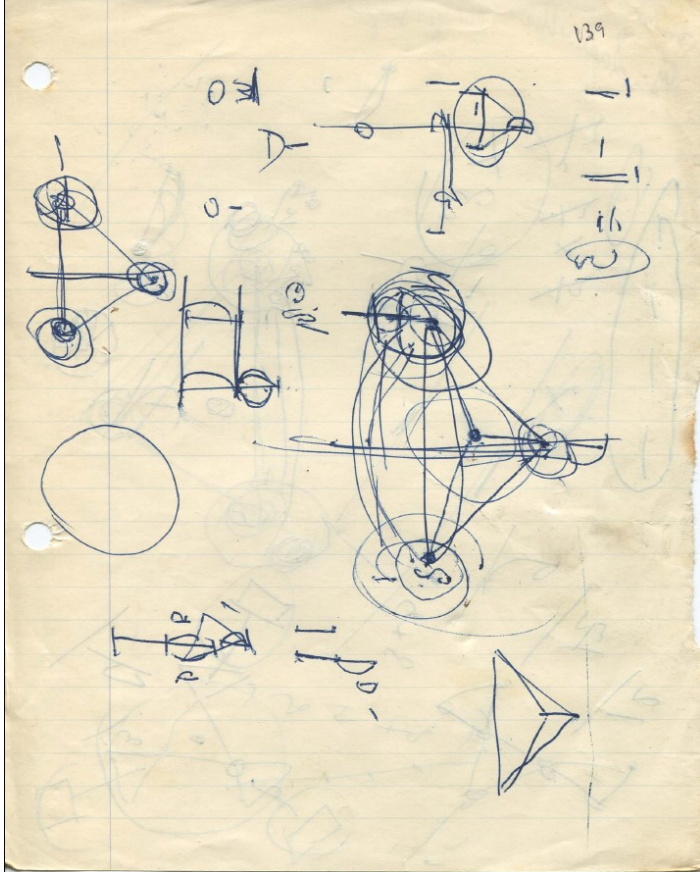
(298-1)



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(299-1)

⁴⁶² The original editor inserted "139" by hand.

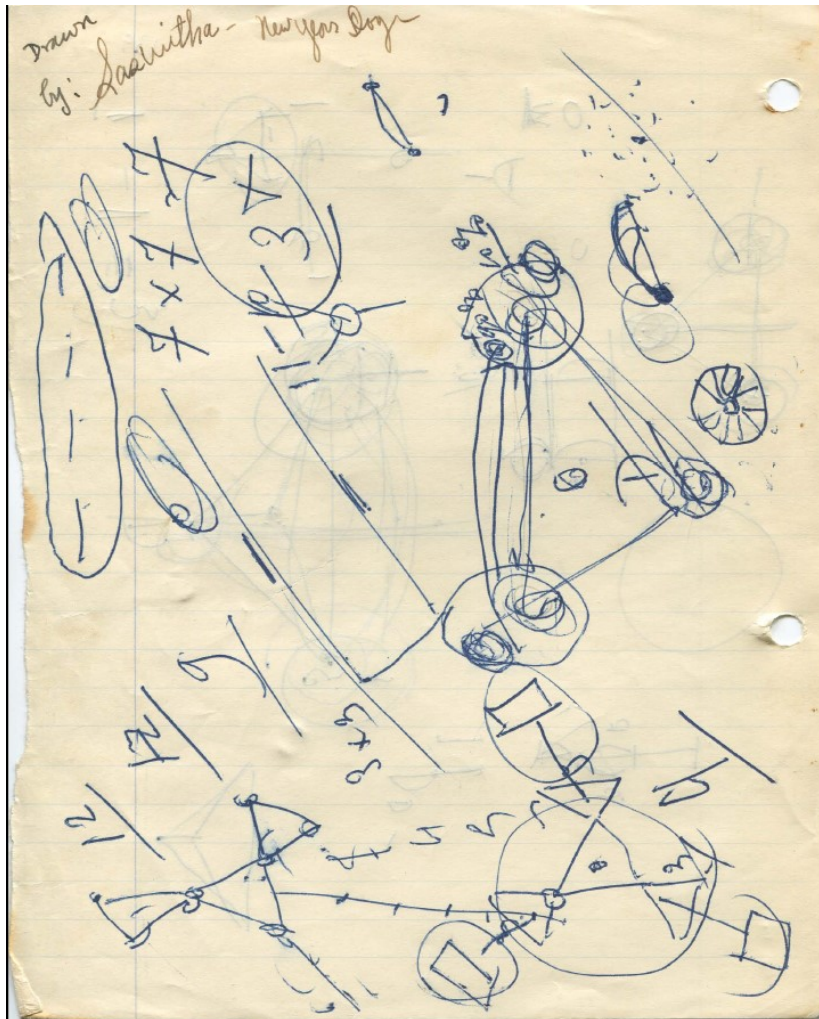


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Saswitha
Drawings

(300-1) [Drawn by Saswitha - New Years Day]⁴⁶³

⁴⁶³ PB himself inserted "Drawn by Saswitha - New Years Day" by hand.



Saswitha: Principles of Thinking

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Principles of Thinking

(301-1) Actes du XI^{ème} Congrès⁴⁶⁵ International de Philosophie
Proceedings of the XIth International Congress of Philosophy
Volume II

Epistemologie⁴⁶⁶

Epistemology

⁴⁶⁴ The original editor inserted "140" by hand.

⁴⁶⁵ "XI^{ème} CONGRÈS" in the original.

⁴⁶⁶ "ÉPISTÉMOLOGIE" in the original.

[By Saswitha]⁴⁶⁷

Bruxelles, 20 – 26 Aout⁴⁶⁸ 1953
North-Holland Publishing Company – Amsterdam Editions E. Nauwelaerts –
Louvain

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Saswitha
Principles of Thinking

303⁴⁷⁰

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Saswitha
Principles of Thinking

(303-1)⁴⁷¹ Observations, in the full sense of the word, enable Man of becoming conscious of LIFE. These observations are assimilated according to the personal level of experience. By these Man is able of forming a PERSONAL view of the world.

According to this view Man performs actions which actually exist of a rearrangement of these views. These arrangements, - in their new aspect - , now offer (by their equality or their contrasts) new views, which, also, impel to rearrangement.

This proceeds infinitely....

We can never speak of a "BEGINNING" of human thinking. We can however, investigate the principles of human thinking. This "thinking" appears to be an incessant rearrangement of the observed experiences.

It is demonstrated in a HUMAN form, for it is MAN who thinks!

Wishing to investigate how Man thinks we must discover the kernel of the formation of "thinking." Anything, whatever, appearing as "thinking" has come into existence by LIMITATION. Becoming conscious of something is limiting, or fixing, the forever changing images. This representation in multitude is fixedly focused.

In thinking Man gathers a multitude of experiences, and, by their equality, or their different qualities, he limits them in ONE single conception.

Here we meet with a rule, it is the following:

"MULTITUDE" is represented in "SIMPLICITY."

How is the course of this "SIMPLICITY," and, what IS it?

⁴⁶⁷ PB himself inserted "by SASWITHA" by hand.

⁴⁶⁸ "AOÛT" in the original.

⁴⁶⁹ Blank page

⁴⁷⁰ "59" and "II-11-38" in the original.

⁴⁷¹ Pages 303-308 are duplicates of pages 193-199.

As “thinking” comprises EVERYTHING and excludes nothing, we can investigate very simple (but easy to verify) facts as well as abstract ones. We shall now investigate how we acquire knowledge of the conception “SHORT.” Saying “SHORT” we set a limit to “measure.” “SHORT” means that “measure” up to this limit is called “SHORT.”

The thinker may ask: “Why is this and how does one arrive at this definition?”

Well, we measure with “TIME.” Anything that takes little “time” to

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(continued from the previous page) measure we call “SHORT.” If it takes more “time” to measure we call it “LONG.”

How do we know, that something must be given that certain name? “MEASURE” is infinite in its possibilities, infinite to BOTH sides.

We can call something “short,” however, only if we have already had the experience of “long” and on account of this are capable of making comparisons. Because something is NOT “long” we call it “short” (with respect to this conception “long”). We must, therefore, already know “long” in order to be able of calling something “short.”

This seems to be obvious, but the logical thinker asks: “How have we been able to form an idea about this conception “long?” Has “TIME” told us to call this “long?”

No, it has NOT, for “TIME” is only an expedient through which we can separate the conceptions “long” and “short.” “TIME,” in this case, can be called: a “factor of discrimination.” The question: “How do we acquire the conception of ‘long?’” is, in the reversed sense, equal to the question: “How do we acquire the conception of ‘short?’” The answer is: “Already knowing the conception “short” we are capable of determining ‘long.’” This seems to be in contradiction to the already discovered origin of the conception “short,” for “short” emanated from the preconception “long.” How is it possible that “long” emanates from the preconception “short?” This seems very illogical, but, nevertheless, not ONE SINGLE human expression of LIFE is excluded from this rule! We call this the “reciprocal creation.” This may be an acceptable term, but it does not explain anything! The following question now urges itself upon us: “Which CAUSE produces the EFFECT of ‘reciprocal creation?’” The origin is quite obvious: It comes into existence by means of the “discrimination” between both. The “difference” between “long” and “short” (which is the same as the difference between “short” and “long”) offers the possibility of defining both conceptions in appellation. As soon as we perceive a “difference” we are able of opposing in appreciation two things, or thoughts, and, even ALL expressions of LIFE, and, we can “name” them with respect to one another. It will immediately attract attention that we can NEVER deal with the

⁴⁷² “60” in the original.

“appreciation of differences” of more than TWO things, thoughts, or expressions of LIFE at the same time. If it should be possible that our comparisons were manifold it would be impossible for us to limit ANYTHING! For example: endeavouring to consider “short” we would simultaneously also observe “long” as the other possibility...! Exactly by means of this SINGLE comparison can we limit in “TIME” and can we express it in appellation. Now it has become clear

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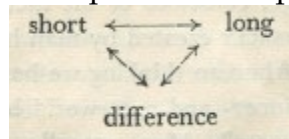
Principles of Thinking

(continued from the previous page) that we give “short” and “long” their “time-name” by means of the “consciousness of differences.” This “become conscious difference” is the main impulse to a definition of an “expression of LIFE” in the appearance-form of “TIME.”

We suppose to have discovered the fundamental kernel of thinking: the “becoming conscious difference.” We have simplified the origin of “expressions of human thinking” into an INSEPARABLE “double” (reciprocal creation) which is created by this “difference.” As, however, NOTHING is excluded from this discovered rule we must now answer the following question: “How does this ‘difference’ come into existence?” Investigating this we meet with the same apparent absurdity!

The “difference” between “short” and “long” emanates from the preconception of this “short” and “long.” The appearance of “short” and “long” offers the possibility of marking this “difference.” How does this fit in?

“Short” and “long” emanate from the conception “difference,” and, we find that this “difference” also is created by “short” and “long”...! Again we meet with the rule we already discovered, that of “reciprocal creation.” We can best represent this conception of “reciprocal creation” as follows:



In “reciprocal creation” none of the angles is predominating. This means that “TIME” is stripped of its power! The occurrence ITSELF is beyond “TIME” and “SPACE.”

Here we have reached the limit of human thinking in “TIME” (“form-creation”). At this point “timeless TIME” appears as “visible TIME,” or: “beyond-space-time” becomes “space-time.” The essence of human thinking, being-timeless, is now projected in “time-appearance.” Have we, doing so actually discovered a limit? No, we have NOT! The fact that the “become conscious difference” created EACH possibility of LIFE (by limitation in TIME) does not mark a fixed limit...! Exactly because we are compelled to do this anew in EACH expression of LIFE proves clearly that Man

⁴⁷³ “61” in the original.

experiences BOTH spheres as ONE. How can we prove this ONENESS?... The conception "reciprocal creation" has actually led us into a circle! They create one another and, are also equivalent to one another. Not ONE of these conceptions can be omitted

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(continued from the previous page) without preventing the appearance of the other two. They all come into existence exclusively by means of their UNBREAKABLE ONENESS. It is the ONENESS of the three "discriminating conceptions," by means of which LIFE comes into existence as a "TIME-appearance." We call this "the discrimination of the Oneness." Endeavouring to consider this ONENESS as independent we perceive it can exclusively be observed as consisting of THREE! It is, therefore, impossible to consider it as a SIMPLICITY...! Exclusively by the conjunction of the "three discriminations" we can comprehend the ONENESS of these three. Whichever expression of LIFE we consider, it can appear only if this "discrimination in three" is present. We can express this as follows: "LIFE is performed in 'three conditions of consciousness.'" To the non-thinker, who observes everything in a single "time-circumstance" the "timeless" and the "difference" are hidden. (Although he unconsciously applies them continuously...!) There still remain unanswered questions...: "Why can't Man acquire the SINGLE discrimination IN ITSELF without the other two?" It really is very simple! The "become conscious difference" is a standard of "TIME-appreciation," or expressed otherwise: "the consciousness of differences" transforms "beyond-space-time" into "space-time."

Man, however, has so accustomed himself to thinking exclusively in "TIME" that he is no longer conscious of the fact that whatever he does, or experiences, it is PERSONALLY created by man himself at that very same moment! In the course of human thinking we have observed that Man is able of appreciating the inner- and outerworld by means of the mutable "consciousness of differences." Man actually EXISTS by means of a "statement of differences." This is why Man can exclusively observe "differences," for he cannot estimate simplicity! If I state "10" as the "difference" between two certain numbers one can NEVER define these two numbers, for they can change endlessly, although the number "10" remains constant. This enables us of stating the impossibility of an existing INDEPENDENT SIMPLICITY...! The entire human life is performed in the three "conditions of consciousness." This presents neither beginning nor end, and also no limit to the possibilities of thinking.

The idea of TRINITY is the root of human thinking (human life). By means of these THREE Man creates HIMSELF in TIME and SPACE, and also (although mostly unconsciously) *beyond* TIME and SPACE....

We can formulate this thesis as follows:

⁴⁷⁴ "62" in the original.

1.⁴⁷⁵ The regularity of consequences of the same nature leads Man to suppose them to be determined by law. The concept which we call "law" is a consequence of phenomena. "Law" appears as an attribute

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SWABHAWAT: THE SHORT PATH TO WISDOM

Saswitha

Principles of Thinking

(continued from the previous page) of exhausted causes, but never causative itself. The law of thinking proceeds from the correlative assimilation of phenomena. The unseparable correlation of the distinct form-reflexions confines their assimilation by thought.

2. Thinking is the co-ordination in the frame of experience of assimilated form-reflexions, through which one comes to the inevitable acknowledgement of a liberating concept of the acquired perceptions.

3. Concept is: the released thought-form of the distinct form-reflexions in correlation.

4. The reflexions which are thought as separate self-dependent forms are comprehended in their unseparable distinction.

5. Man - irrespective of the senses he uses - is only able of perceiving "qualities in mutual relation." What he perceives is the reflected image of reality. It seems to be the appearance of reality - real to the observer, but, nevertheless: the reality in an apparition. The very essential SOUL still evades. How is this?

6. Man is seeking the eternal quality of BEING, but is only able of achieving this within the restriction proceeding from the concept TIME. Time is the limitation of eternity. It is impossible to find the all-comprehensive idea within a limitation of this. What is "time?"

7. Time is: "becoming conscious." TIME gives a thought-fixed resting point in the eternal motion. It brings about a "before" and an "after." This "before" and this "after" TOGETHER confine the "present." The "present" is our "coming to consciousness." The correlative assimilation of "before" and "after" combines BOTH in our coming to consciousness of the "present." Now what is this of which we become conscious?

8. The appearance of qualities, perceived by Man's senses as a (delusory) self-dependent form, is only able of becoming "apprehensive" by means of correlative assimilation with the appearance of qualities of the (likewise delusory) self-dependent observer, if - within the thinking-faculty - these seemingly self-dependent forms, evading their delusion of self-dependence will have combined in inseparability as a distinct representation. To become "apprehensive" is: the process of synthesising the

⁴⁷⁵ Pages 306-308 are duplicates, in English, of the French paras 289-1 through 295-3.

⁴⁷⁶ "63" in the original.

distinct components of the whole. The contrasts (thesis and antithesis) are appearances of qualities. The “apprehension” of the qualities is a correlative assimilation of the appearances. These qualities are only able of becoming conscious by the understanding of the “differences.” Wood appears

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(continued from the previous page) by its differences in qualities, with regard to the properties of iron. Consequently, to become conscious is: the assimilation of the differences in qualities.

9. Thinking is: the assimilation of the consciousness of differences.

10. Existence is: the assimilation of differences in correlation.

11. Man will never know the essence of Being, as he is only able of becoming conscious of “differences.”

12. Accordingly THOUGHT is eternal without beginning or end, as it is “becoming conscious of differences,” and, “difference” is: “motion in its profoundest correlation.”

13. EXISTENCE is therefore: “motion.” Now what can we do with this “motion” in the correlative assimilation of differences? MOTION is eternal, consequently DIFFERENCE likewise.

14. THINKING - by means of becoming conscious of those “differences” - forms the world as thought by Man. That is why “difference” exists only within OUR thinking, as it is forever the inevitable “difference” between the observer and that which is observed.

So thinking can become: the equilibrating causation of difference-assimilation.

ONENESS is the comprehensive idea which liberates from SINGLENES and MULTITUDE.

ETERNITY singlifies itself as “time” in its dynamic proceeding to MULTIPLICITY.

Antwerpsestraat 16
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⁴⁷⁷ “64” in the original.

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