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The Synthesis of Science and Spirituality

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Chapter One

The Mysteries of Existence and Creation

By Sutapas Bhattacharya, London, <sutapasbhattacharya@tiscali.co.uk>, chapters I,II,IV,V,VI

Hubris, Hyperbole and Humbug in Ontological Fantasies of Physics

In the BBC's 2007 science documentary series entitled *Atom*, presenter Jim al-Khalili, a professor of Nuclear Physics, asserted assuredly that, in discovering that everything is made of atoms modern physics has solved the "mystery of existence". Furthermore, he also claimed that, in discovering how heavier atoms are made in stars and supernovae and that much of the helium was created with hydrogen in the Big Bang, physics has also solved the "mystery of creation". In discovering the radioactive transmutation of elements, al-Khalili added, physicists were the first true "alchemists". Al-Khalili admitted that Consciousness still remained a mystery but assumed that Consciousness posed no problem for the atomic metaphysics; it was a mystery related to amazingly complex arrangements of atoms [1]. To be fair to al-Khalili, he was voicing publicly a view held widely amongst scientists and such claims are regularly made for pet theories by scientists presenting television documentaries. In 2008 the world's media reported the start-up of the Large Hadron Collider (LHC) at CERN (the European particle physics research centre) with apocalyptic headlines about the possibility of planet-destroying black holes in recreating conditions similar to the Big Bang. This reminded me of the concern voiced by the famous physicist Enrico Fermi in 1945 that testing of the world's first atom bomb might ignite the atmosphere, leading to a chain reaction that would kill all life on Earth. In 2008, before the rather damp squib-like gas leak problems with the LHC, the media also lapped up without hesitation the ludicrous eye-catching claptrap about the hypothetical, so-called, Higgs Boson as the 'God particle'!

We shall see later that the Big Bang hypothesis is far less certain than the scientific establishment PR would have us believe as the glaring evidence contradicting it, threatening to burst the "Hubble bubble" dogma, is largely suppressed by orthodox science. Incidentally, Belgians Englert and Brout predicted the existence of the phenomenon called the Higgs Boson before the Briton Peter Higgs [LS]. We shall also see that, in reality, the supposed individual fundamental particles (the modern Democritan *atoms*), are merely superficial phenomena (appearances) or abstractions and not

ultimately real entities as presented by al-Khalili and mainstream Physics. We shall see that calling the hypothetical Higg's Boson the supposed 'God particle' is more than just putting a hyperbolic spin on media presentations of boring science but a display of pseudo-intellectual ignorance of the highest order in regard to perennial notions of Divinity as Oneness associated with the Divine Light of Godhead. Contrary to popular misconceptions, true Alchemy had nothing to do with transmuting metals like lead into gold but with transforming the "philosopher's stone" into the "philosopher's gold". These were symbolic terms for transforming the mundane mind of the alchemist into the Divine Light of Pure Consciousness, a spiritual transmutation which the spiritually ignorant Western alchemists took literally, projecting such mystical transformation onto the natural world, before eventually alchemists like Paracelsus realised the error [GTL]. Medical psychiatrist Anthony Stevens [AR] tells us:

The post-Renaissance view of alchemical purpose is a travesty, a base projection of our own barren spirit; what he wanted was not so much to enrich his coffers as to transform his soul. In order to acquire the 'golden understanding one must..., observing and contemplating by means of that inner light which God has lit in nature and in our hearts...

Nobody who is familiar with the dynamics of consciousness and mental states as experienced in mindfulness meditation (which modern Western Husserlians call Phenomenology), with their characteristic wholeness or Gestalt quality and mutual interpenetration would think that they are made of discrete impenetrable atoms. Distinguished French physicist Bernard d'Espagnat argues correctly in his recent book *On Physics and Philosophy* that the Democritan notion of ultimate particles or 'Multitudinism' (the view that reality consists of many discrete elements) is no longer a tenable ontological perspective but most physicists still cling to the old 'Galilean ontology' [BdE]. In fact, the great physicist Erwin Schrödinger, whose wave mechanical Schrödinger Equation lies at the heart of modern physics, had never accepted the notion of actual particles. In his *The Interpretation of Quantum Mechanics* he stressed that there are no individual particle trajectories in Quantum Mechanics, i.e. particles do not exist except in relation to our measurements [ES], implying a collective wave existence [CM]. In his *The Nature of the Physical World*, the famous physicist and astronomer Arthur Eddington depicted Schrödinger's wave mechanics as a sub-aether oscillating with ripples a million times faster than those of visible light, too fast to come within the scope of our gross experience. What we humans can appreciate is a disturbed area created by the convergence and

coalescence of waves which we think of as a material particle such as an electron [AE]. If we examine things impartially, we will see quite clearly that physics, including Quantum Theory, actually has no explanation whatsoever for the existence of the most basic fact of our existence, the fact that we are conscious of existing. Furthermore, *contra* al-Khallili, it is rather obvious that the Big Bang hypothesis doesn't really solve the mystery of Creation as no real explanation is offered as to the source of all this energy and matter, along with expanding spacetime which supposedly just burst into existence out of nothing some 13-14 billion years ago.

In fact, as we shall see, modern materialist science is the disaffected child of Christian and Greek mythology with roots in the Christian anthropomorphic myth of *Creatio ex nihilo*. This involves a Christian God, resembling a male human personality, creating the Earth, Sun, Moon and planets (the entire Christian universe) out of absolutely nothing (not some pre-existing substance). In putting forward notions such as there being supposed "Laws of Nature", existing independently of material Nature, the founding fathers of science (in particular Isaac Newton) were explicitly assuming that this myth was true and that a man-like God, resembling a human "sovereign" or a Roman emperor, laid down the rules specifying the mechanical (like clockwork) operations for the inert, inanimate and insentient material Nature that He had created magically out of nothing. Due to such tacit Christian roots, modern physics comes full circle and presents us with an unsatisfactory, magical *Creatio ex nihilo*, which furthermore, completely ignores the fact that our existence is sentient and primarily has a conscious or spiritual aspect. Furthermore, the initially God-given Laws of Nature, nowadays considered 'transcendental' (i.e. extraneous to the intrinsic nature of matter) and hence inexplicable except with pseudo-ontological modern myths like the Anthropic Principle (the Laws and constants have the forms and often extremely precise values they have as, if they didn't, there could be no evolution of Life and Mind in this universe to look back and discover them). We even have scientists, usually apologists for Christianity and Semitic Monotheism associated with the Templeton Foundation, using the supposed paradox of the unexplained and remarkably precise values of the universal physical constants to reintroduce their neo-Christian 'God-of-the gaps' (i.e. a God concept filling in for the failings of Physicalist ontology). However, building on the aforementioned ideas of Schrödinger, as well as the views of Einstein, Mach, Clifford and others, my acquaintance the US physicist Milo Wolff [MW] has put forward a remarkable new holonomic (*see below*) wave model of the electron, resembling Indian Tantric (*see below*) metaphysics, that can account for both the emergence of

particle-like material phenomena from the underlying wave dynamics but also account for the self-organizing appearance of the Laws of Physics and the intriguing relationships between microcosmic and macrocosmic physical constants pointed out by Paul Dirac (the great physicist who put forward the notion of antimatter). In fact, the famous physicist and philosopher David Bohm had suggested a similar model to Wolff's in the last chapter of his last book [B&H]. I had argued in *The Oneness/Otherness Mystery* that the so-called Laws were such self-organizational properties emerging from the energetic waves and vibrations underlying material phenomena.

In his *On Physics and Philosophy*, d'Espagnat mentions the arguments of Jean Petitot (whom we shall encounter later in regard to neurophenomenology) on science and ontology. Petitot has put forward the valid argument that Physics gave up seeking to discern the true substantial nature of Being long before Niels Bohr. Bohr's orthodox Copenhagen Interpretation of Quantum Mechanics interpreted Quantum Mechanics and Science as being descriptions, not of anything like a given external reality, but merely of intersubjective (interpersonal consensus), communicable human experience. Thus for Bohr, scientific "Reality" is actively constructed not only by human thought but also by our operational (experimental set-up) decisions [BdE]. The latter point of our operational decisions is most apparent in regard to the wave/particle paradox as, we shall see, 'particles' are really products of our interaction with Nature. D'Espagnat himself notes the highly artificial nature of isolating individual atoms in recent so-called 'photo' images and, given that 'particles' do not have trajectories, the particle aspect should strictly be considered as merely aspects for human observers with no implicit assumptions about actual properties [Bd'E]. Petitot has argued that, in seeking lawlike ordering of Nature rather than its intrinsic (substantial) features, the Galilean-Cartesian revolution in Physics (i.e. Classical Physics) had already discarded Ontology (questions about the true nature of Being) before Bohr's interpretation of the New Physics which is the orthodox view [Bd'E].

There are wackier views of our Existence and Creation put forward by some distinguished scientists faced with such grand metaphysical questions. The British Astronomer Royal, Martin Rees, has recently been promoting in the popular media the contemporary, computer age myth, that our existence may be only a virtual reality type of simulation in some cosmic computer. Rees, following his friend Nick Bostrom makes a facile literal extrapolation from the simple computer simulation known as the 'Game of Life' in which the following of a few simple rules results in the generation of somewhat complex and unpredictable two-dimensional forms from the initial set of 2-D forms. Rees

and Bostrom assume without question notions such as Laws and atoms and they conclude that our universe was created by more intelligent beings in a multiverse (a larger Reality containing many universes). In this puerile fantasy, it is claimed that the God of our ancestors (suggesting all humans were monotheists with the same 'god') is this greater intelligent being creating our simulated universe. This myth assumes that we can never uncover the secret of Creation, never look beyond the spatiotemporal order of phenomena and discover how it is being generated, so, for all we know, our very existence might be a giant computer simulation! This modern computer age myth is little different from the view that the Earth rides upon an elephant, which rests upon turtles. Both are fantasies created by those who are ignorant of the fact that we can transcend the realm of spatiotemporal phenomena to the source of the universe, or Creation.

We shall see later that the seemingly similar Hindu concept of *Maya* (the creative power of the Absolute which is usually translated as 'illusion'), which shall be discussed later, does not really mean that the physical universe is all an illusion or dream, but that the spatiotemporal phenomenal universe perceived through our senses is 'illusory'. d'Espagnat stresses that Physics is limited to direct knowledge of Empirical Reality (the world of sensory perception) and, following Kant he imagines that the (human) mind-independent 'veiled reality' is impossible for humans to apprehend [BdE]. The Hindu knows that it is possible to transcend spatiotemporal perceptions and 'see' (with the 'Inner Eye') or realize how the phenomenal universe is generated. At the end of the following section, I shall briefly show how my identification of the physical correlate of the Divine Light or Inner Light of Pure Consciousness helps us to understand in scientific terms, both how it is possible for the individuated consciousness of the human being to transcend the spatio-temporal limitations of Empirical Reality and experience transcendental realms. But also I will also undermine Kant, Existentialists, Constructivists and more or less the whole of Western philosophy by revealing, albeit briefly for this introduction, how it is possible for the human being to go completely beyond the structural limitations of human embodied being and experience the true Reality in itself, independent of the human mind, in this mortal life.

The True Temple of the Spirit and Human Access to True Reality Behind Sensory Appearances

You might have heard it said that the human body is the temple of the Spirit. Indeed, a Hindu temple is said to symbolize, in its architecture, the so-called subtle body (or etheric or energy body) [EG], well known to Western psychics and healers, with its so-called *chakras* or vortex-like energy centres along the spine which, according to some, are supposedly opened in yoga. Whereas the Christians and Mohammedans build their churches and mosques to look upwards to the sky above as a representation of an imaginary heaven, the most sacred part of the Hindu temple is the innermost sanctum, hidden deep within the structure. As William James asserted famously in his *Varieties of Religious Experience*, beneath the surface of what seems to us most familiar and unassuming, our own consciousness, there lies hidden wonders, exotic planes of consciousness very different to our everyday existence. No account of reality, no account of the universe in its totality can be complete, noted James, which ignores these other forms of consciousness. But James appreciated that most of us may well go through life without even suspecting their existence [VRE]. James' own experiences were based on experimentation with nitrous oxide [GWB] and restricted to more superficial Nature Mysticism (*see below*). However, many a person may become aware of the greatest secret of human existence, of which James was not aware himself, only in the final moments of life. This revelation at the moment of death is not one that can usually be transmitted to others. Intimation (proclamation) of such intimate (Latin: *innermost*) secrets has long been suppressed by Christians and Muslims as it undermines their religious beliefs, exposing them as superstitions susceptible to disproof in spiritual experience. Modern materialist science, rooted in Christian and Greek anthropomorphic mythology, also tries to suppress discussion of this Great Secret (in the form of modern-day Near-Death Experiences) as its own dogmatically held beliefs are also undermined.

Tacit intimations of this great secret are to be found all around us even in such well known cultural artefacts as the Mughal mausoleum in India, the Taj Mahal, the anthem of the European Union and the Great Seal of the United States of America as depicted on the dollar bill. Each of these artefacts used to symbolize these great supranational unions also hints at this Great Secret. This Great Secret has been wrapped up in arcane symbolism and often deliberate secrecy. Indeed, the word *mystic* originally referred to someone initiated into secret and sacred rites. Throughout history this secrecy has helped contribute to the jungle of confusion and misunderstanding of such rare and exalted experiences. However, now we are in the 26th century after Siddhartha Gautama (a.k.a. the Buddha) tried to learn for himself this secret knowledge and to reveal it (or at least methods to attain it) to the masses, we have

reached a stage of collective human knowledge where we can now reject with confidence an ancient argument which has introduced tremendous confusion into all discussions of mysticism. William James reinforced this argument in *Varieties* in which he listed the first characteristic of mystical experiences as their *ineffability*. Most Western scholars of, and popular writers on, mysticism have simply taken it for granted that mystical experiences are ineffable. This implies that mystical experiences are completely beyond the limited capacity of our languages and thought to convey their true character, hence the use of often self-contradictory attributes and of negative terminology (the *via negativa* - asserting what they are not to dispel the error of exact description) to describe them and insisting that they can only be understood properly through experiencing them. The enlightened states may be extremely meaningful whilst in such states, sometimes involving identity of subject and object (or “becoming one with” aspects of Reality), through modes of understanding that are lost once one returns to normal modes of cognition, locked into subject/object dualities, and mundane spatiotemporal causality which are intrinsic to all languages. But if we are truthful, our words and concepts are insufficient to convey fully even simple experiences such as the taste of coffee to someone who has never tasted coffee. However, with sensory experiences such as the taste of coffee, it is usually quite easy for the uninitiated to experience the sensation for themselves. On the other hand, deep mystical realizations are notoriously difficult to attain. Decades of effort may result in failure, false pseudo-realizations or incomplete and partial insights. Over-exaggeration of ineffability and overuse of negative terminology associated with it has created endless confusion and controversy especially amongst the followers of the Buddha.

In fact, ancient literature such as the *Rig Veda* and the *Iliad* only had about three colour concepts. Even as late as Aristotle, the rainbow was said to have just three colours! Our modern science and technology provides us with numerous new concepts allowing us to describe nebulous phenomena such as those associated with information processing or electricity which would have appeared completely ineffable to the premodern mind. Although grounded on Christian superstitions and Greek myths (as we shall see), modern Western Science has nonetheless advanced remarkably our understanding of natural phenomena such that, with the advent of the new quantum physics in the 20th Century C.E., Science has actually trespassed into the domains of the supernatural and transcendental which Descartes’ compromise with the Catholic Church had left outside the realm of Science. Nature alone was to be the domain of the new Natural Philosophy which we now call Science so as not to create

conflict with the Church. Concepts now exist within our language, drawn from the new physics (e.g. holonomic inter-relatedness of all phenomena and nonlocality) and elsewhere which, as we shall see, allow us to say much more in positive terms about the deepest mystical experiences which in the past could only be expressed in anthropomorphic metaphors or inadequate ancient philosophical concepts.

Franklin Merrell-Wolff, a 20th Century American mathematician, philosopher and enlightened mystic lamented the fact that many enlightened men throughout history lacked well-developed intellects and thus failed to explicate the path clearly for others to follow. He acknowledged that a powerful intellect can, though need not be, a barrier to enlightenment [E&P]. Contemporary mystic and Religious Studies professor, Christopher Bache, who has realized mystical union etc., thinks that ineffability is overrated as a sign of genuine mystical experience. If you can't represent even to yourself where you have been, he says, you probably just got lost [CB]. Ironically, whilst highlighting the ineffability of mystical experience, William James (in *Varieties*) also mentioned that the expression 'field of consciousness' had had come into vogue (in the early 20th Century). He added that psychologists (referring primarily to German Gestaltists) tend to view the actual unit as more probably the total mental state (Gestalt), the entire wave (emphasis mine) of consciousness or field of objects present to the thought at any time (note James used Stream of 'Thought' for Stream of Consciousness).

In fact, over two millennia earlier, the great Indian philosopher Patanjali, began his famous *Yoga Sutras*:

Atha Yoganusanam/Yogas citta-vritti-nirodhah

Meaning, "Now an exposition of Yoga/Yoga is the cessation of the waves of the mindstuff" (emphasis mine). Note that, although supposedly authoritative scholars have translated the Sanskrit term *vritti* in many English renderings, it literally means waves reflecting the actual phenomenological facts rather than the etymological ramblings of word-mongers. Merrell-Wolff, who attained enlightenment and mystical union in the mid-1930s stated that Consciousness (or 'Life') is in some sense like electrical energy fields [E&P]. We shall see that this equivalence of 'Life' with Consciousness is a rediscovery of the ancient *Prana/Atman* (Life Energy/Impersonal Spirit within) identity of the ancient Hindu texts known as the *Upanisads* (Upanishads). The idea that consciousness may be field-like can also be traced back to the Upanishads, with their concept of *Brahman* [DR] (pronounced "Brummon"), the Absolute Transcendental Consciousness from which the phenomenal universe (empirical world of spatiotemporal forms) manifests. However, discussion of such philosophical issues within the Western

academic physics establishment has largely been rendered taboo as many open-minded physicists, interested in going beyond mere technical problems, have testified.

In fact the rise of the new quantum mechanics in the 1920s actually involved two European physicists, Werner Heisenberg and the Austrian advocate of monistic Brahmanism, the aforementioned Erwin Schrödinger, who have both put on record the influence of Indian philosophy upon their revolutionary ideas in physics although Western academia retains its, subliminally racist, Eurocentrism and suppresses discussion of such non-European influences on Western ideas. Heisenberg, the prime inventor of quantum mechanics, himself checked the manuscript of the chapter on quantum mechanics in *The Philosophy of Space and Time and the Inner Constitution of Nature: A phenomenological approach* [PST] written in 1967 by mathematical physicist and Sanskrit/Pali-literate mystic, Professor J.H.M. Whiteman, in which Whiteman argued in favour of a universalised pure consciousness, or Universal 'Mind' transcending appearances in space and time, which is the real core of our consciousness, and other notions resembling Indian philosophical ideas. The aforementioned inventor of the notion of antimatter, Paul Dirac, the second greatest English physicist after Isaac Newton, invited Whiteman to Cambridge to discuss the book with him personally. As Germany's senior-most physicist, Heisenberg was chief of Hitler's atomic bomb project during the 1939-45 war and thus the Anglo-American West has largely ignored his ideas although both his philosophical ideas and the metaphysical implications of quantum mechanics are far more profound than those of the theories of Relativity. Yet Einstein has attained the status in Western popular culture as the celebrity "icon" (to use the contemporary pop culture buzzword) even though he tried to deny the reality of the new quantum theory that has proven itself amazingly accurate in all tests of its validity in spite of Einstein's belief that it was wrong.

We shall see that the previous lack of adequate concepts concerning the ego or individuated consciousness, in spite of ancient Buddhist teachings that it is a self-organising process, has led to much confusion and controversy. As we shall see, much of the confusion stems from Siddhartha Gautama's own rather vague and misleading concepts, especially the so-called Doctrine of *Anatman*. The confusion over this manifests not only in regard to the great issues of what am I, and our relation with Divinity where major philosophical schools collide but also leads to great confusion over issues such as the yogic state of Deep Sleep consciousness (*susupti*) which, supposedly authoritative, Indian commentators (e.g. Krishnaswamy Iyer [VSC]; Bina Gupta [CC]) misunderstand. Once we have a

much clearer idea, based on converging lines of empirical evidence, as to what the physical correlate of ego consciousness is, it becomes much easier to clarify these issues which, even those who have experienced them can easily misinterpret. Experience in itself is not sufficient as, unless one has advanced intellectual training along with adequate conceptual constructs to label the subtle processes of yogic transformation, one is likely to sow only confusion amongst those who rely upon the written word. The doctrine of Ineffability is a product of the historic inadequacy of human concepts to capture the essential features of mysticism. Merrell-Wolff states correctly that clinging to traditional methods and interpretations is a subtle form of attachment and hence a barrier to enlightenment [TiC]. However, by identifying the physical correlate of the central element of all yogic mysticism with a well-established physiological process as I managed to do in 1994, related issues such as the nature of the ego consciousness and deep sleep consciousness, begin to fall into place as we shall see.

Ironically, in spite of the West's great advances in science and technology over the last half millennium that transformed the entire world, *Time* magazine correctly listed an Asiatic, Genghis Khan and not Isaac Newton as the most important man of the last Christian millennium. This was because the key inventions that transformed medieval Europe into modern Europe, gunpowder, the magnetic compass, printing and the mechanical clock had all been transmitted into Europe from China by the invading Mongol hordes that had previously conquered China. As Joseph Needham noted in his classic *Science and Civilisation in China* [JN], the mechanical clock led the Europeans to imagine that Nature was clockwork. The imagery of Nature as clockwork or mechanism is prominent in the philosophy of Descartes. The Christian mythology of Nature as devoid of Spirit, Nature miraculously created from absolutely nothing and separate from the Christian man-god, resulted in the search for supposed laws of this "lifeless" Nature which this anthropomorphic god, the sovereign and lawgiver, had laid down. The mainstream Western historians tell us that the inspiration for the European Renaissance was the rediscovery of the works of the Ancient Greeks, those supposedly miraculous, superhuman progenitors of the modern West. Even as late as December 2008, the Classics scholar Conservative M.P. and editor of the right wing *Spectator* magazine who recently became Mayor of London, Boris Johnson, who has referred to nonwhites as 'piccaninnies' stuck basically to this preservation and transmission of the Greek inheritance myth in a BBC TV series about the crusades. Ironically Johnson, himself partly of Turkish origin, stressed the strong similarities between Christian and Mohammedan monotheism.

This Romantic racial purity myth holds that the knowledge of the demigod-like ‘white’, European Greeks had simply been preserved by the Byzantines and the Arabs in the Eastern part of the old Roman Empire and they transmitted this Greek knowledge to the West. There is some grudging acceptance by the Western historians that the Arabs may have also taught the Western Christians a new, non-Greek, system of mathematical numerals and some other new knowledge hence the use of words Arabic words such as Algebra, Alchemy, Algorithm and Alcohol. The Arabs assert that the medieval Europeans learnt from Arab, not Greek, maths, medicine and chemistry. Moorish Cordoba in Spain, was the largest, most modern and most sophisticated city in Europe. It was the envy of Christian Europe, inspiring Europeans to copy its then advanced and sophisticated styles, with well-planned streets and gardens etc. in their own cities. The likes of Boris Johnson and the highly Eurocentric Lewis Wolpert [LW] and others point to Aristotle’s syllogisms and Greek logic as critical to Renaissance science but this is a facile Eurocentric myth. As Jack Goody points out in *The East in the West*, Aristotelian logic was adopted by the Catholic Church after Aquinas’ synthesis of Aristotle and Christian mythology. This Greek logic culminated in the medieval Scholastic nitpicking which has very little to do with the rise of Science (which was very much based on experiment whereas the Greeks detested experimentation for pure thought) and such Aristotelianism was very explicitly rejected by Newton [JG]. In regard to Logic, which Wolpert presents as distinctively European, the Europeans only surpassed the premodern Hindu *Nyaya* school’s development of formal logic in the 19th Century with Boolean algebra. W.V.O. Quine was surprised to discover that ancient Indians already knew what is called De Morgan’s theorem etc. [JNM]. The Europeans only began the formal study of linguistics in the 19th Century inspired by Sanskrit and the famous grammatical analysis of Sanskrit by the Indian philosopher Panini written before Jesus.

In fact, the revolutionary ideas which overthrew the Aristotelian-Ptolemaic (i.e. Greek) cosmology amongst first the Arabs, then the Sephardic Jews, and finally the Christians in the West, and also allowed the Arabs and Europeans to consider Atomism as a possibility, originated in Indian mysticism. Pure mathematician turned mystic, Merrell-Wolff, recognised that the general insight of the Greeks was not as profound as Westerners assume. We remember the great exceptions like Plato and Plotinus. The Greeks focused on bodies rather than on space. Our modern spatially-oriented mathematics is nearer to the typical feeling of the Indians than to the typical Greeks [TiC]. In fact, the ancient Greeks did not possess a concept of Consciousness. The English word ‘consciousness’ has

Latin roots [BG] ('awareness' has Old English roots). It was the new Indian system of numerals and mathematics (the Arabs even called mathematics *Hindisat* or Art of the Hindus [ALB]), which the West knows as "Arabic numerals", Arithmetic, Algebra, Trigonometry, negative and imaginary numbers, and the solution to general equations etc. along with the concepts of Zero and Infinity (the last two originating in yogic realizations of the 'Void' as we shall see below) which played a revolutionary role in the Renaissance, transforming the cosmology, banking, art etc. as well as laying down the mathematical basis without which the scientific revolution of Galileo and Newton etc. would have been impossible. In his 2008 British TV series *The Ascent of Money*, the right-wing Glaswegian historian (and apologist for British imperialism and Kipling's White Man's Burden) Niall Ferguson wrongly presented the new methods of arithmetical calculation introduced by Leonardo of Pisa (Fibonacci) to Italy from Algeria as Arabic. This new maths that revolutionised banking and was practised secretly by bankers when the Church tried to suppress it was of course Indian, not Arabic. The rules of arithmetic using the Indian numerals and zero were first clarified by Brahmagupta in 628 C.E. [JB]. This is not a trivial point for as the Cambridge mathematical physicist John Barrow states, the Indian number system is probably the most successful intellectual invention ever invented by humans. It is the nearest thing we have to a universal (human) language [JB].

Contrary to western myths, subsets of Infinitesimal Calculus had been invented by the Keralan mathematician Madhava over 200 years before Newton and Leibniz [MM; GGJ]. Westerners have suppressed the fact that Copernicus copied Arab mathematics such as the Urdu lemma and the Tusi couple in his astronomy. The Arabs had solved mathematical problems that had plagued the Greeks. Copernicus' work contains identical notation and arbitrary details identical to al-Tusi [DT]. Although Aristarchus of Samos put forward a heliocentric model in the 3rd Century BCE this remained unknown to Renaissance Europe. However, the Indian astronomer and mathematician Aryabhata put forward a heliocentric model around 499 C.E. over a thousand years before Copernicus' supposed revolution. Aryabhata's work, the *Aryabhatiya* was translated into Latin in the 13th Century C.E. (before Copernicus) allowing Europeans to learn Indian methods of calculating volumes of spheres, square and cube roots etc. [DT] Although Teresi claims that this *Aryabhatiya* translation did not influence the heliocentrism of Copernicus, Professor Martin Bernal suggested to me that the work of Swerdlow and Neugebauer on the mathematical astronomy in Copernicus [S&N] would indicate that Copernicus read a Greek translation of *Aryabhatiya* [MB-PC] (I am not in a position to check this). Teresi, himself of

Sicilian origin, does however note that, for Galileo, mathematics was Geometry and, contrary to Western textbook presentations, he did not use algebra. Galileo never actually wrote the equation $s=At^2$ but rather expressed his relation in common written language [DT].

In medieval Italy doing multiplication the Indian way was as amazing to the public as magical tricks and they paid to watch such unbelievable feats as multiplying 27 by 14 (presumably done mentally without writing) performed by travelling mathematicians as town fairs [DT]. Now imagine if Newton had been limited to Greek mathematics, with no zero, no algebra, no means of rapid arithmetic calculation etc. and Indian ideas of the Void etc. had not allowed Atomism to be reconsidered. Add to this the possibility that Copernicus' heliocentrism was influenced by the heliocentrism in the *Aryabhatiya*. The Eurocentric presentation of the rise of Renaissance science as a uniquely Greek-inspired phenomenon does not hold water and we have not even considered the Eurocentric omission of what some have called the Second European Renaissance in 19th Century Germany inspired by the translation of Sanskrit texts. The aforementioned influence of Indian mystical ideas on Heisenberg and Schrödinger, the two men who really invented Quantum Mechanics in the mid-1920s may be seen as the culmination of the Indian-inspired new Renaissance which Schopenhauer predicted. It will come as no surprise that Christopher Isherwood, whose *Goodbye to Berlin* about the decadent Weimar Republic was made into the musical *Cabaret*, was himself very much into Vedanta or Brahmanism. We shall uncover in this work the falsity of Western pretensions to Universalism, Contrary to the self-proclaimed status of Western academic institutions as 'universities' given their actual limitation largely to 'white mythologies', they are better referred to as "Euroversities".

As with Physics, biological sciences also made remarkable progress in the 20th Century C.E. This was in part due to the influx of physicists into biology just after the 1939-45 war (which I would call the First World War as the 1914-18 war was but European), partly shocked by Hiroshima and Nagasaki, and partly inspired by a little book by Erwin Schrödinger called *What is Life* [ES] in which Schrödinger again propounded his monistic Vedantic (Brahmanic) philosophy in the appendix. This book helped stimulate the revolution in molecular biology which was my own field of study at university. This revolution, combined with the fact that most biologists (as indeed most physicists) have not yet cottoned on to the implications of the new quantum physics, has led to a naïve, reductionist conception of Life as if it is merely the result of the replication and transmission to offspring of DNA macromolecules which encode for other macromolecules called proteins.

Archbishop of Canterbury Rowan Williams wrote rather aptly in regard to the views of biologist (and proselytizing pop philosopher) Richard Dawkins, just because you are a scientist doesn't make you a good philosopher [Gu141007]. I have thought that Professor Dawkins should have used the more pithy 'Dick Dawkins' for his mass market myth peddling; his literalist interpretations reveal him to be the alter-ego of the religious fundamentalists he lambasts. Not surprisingly some have referred to him as the Mad Mullah of NeoDarwinism. Genetic transmission of hereditary factors is certainly not what most people throughout history have considered to be *Life* or the sense of being *alive* although biologists and the media refer in reverential terms to the Human Genome Project as the supposed "Book of Life"! We will see, in regard to the myth of the Elixir of Life etc., that the true understanding of Life requires a much broader understanding which accounts for why ancient philosophers in both East and West, and the likes of Husserl and Merrell-Wolff, have associated Life with Consciousness and Energy.

Similarly, in regard to the mind and brain, it is commonplace for Western scientists and philosophers to propound the behaviorist myth of *Neuronal Man*. "Neuronal Man" was coined by French Nobel laureate J-P. Changeux in his book of the same name [NM] but the Neuronal Man myth is perhaps best expressed by the better known English Nobel laureate famous for discovering the double helix structure of DNA, Francis Crick, with which the molecular biology revolution really took off. In his 1994 book *The Astonishing Hypothesis: The Scientific Search for the Soul* [16], Crick states.

The Astonishing Hypothesis is that "You", your joys and your sorrows, your memories and your ambitions, your sense of personal identity and free will, are in fact no more than the behavior of a vast assembly of nerve cells and the associated molecules. As Lewis Carroll's Alice might have phrased it: "You're nothing but a pack of neurons."

Neurons are important in understanding the nature of the mind but, as we shall see, cannot account for consciousness. Crick makes another revealing statement in this book. He says that for Western religions, the vast scale of the universe known to science was almost inconceivable. But, says Crick, "certain Eastern religions, such as Hinduism, took pleasure in inflating times and distances for the sheer joy of it" [AH]. Once again we find a distinguished scientist openly exhibiting his ignorance along with his arrogance. Most scientists (indeed most academics) reveal the limited breadth and depth of their knowledge, often quite embarrassingly, the moment they venture outside their limited technical domains, revealing themselves to be "glorified technicians" rather than the "philosopher-scientists"

they imagine themselves to be. Crick's second chapter is entitled "The General Nature of Consciousness" yet Crick says nothing (and probably knows nothing) of altered states of consciousness.

The underlying nature of consciousness has long been of central concern to Hinduism and, by exploring this, Hindu mystics gleaned insights into the vastness in space and time of the universe as consciousness transcended the perceptual limitations of normal Space/Time/Causality and the ego dissolved into an unlimited or infinite expanse of Cosmic Consciousness. Such insights have been confirmed by scientifically-educated modern Western mystics and LSD researchers. Modern scientific cosmology is only recently beginning to appreciate the seemingly startling prescience of ancient Indian concepts of the distinctionless "plenum/void" transcending space and time (*nirguna Brahman*) from which the material universe (or Creation) manifests and of notions such as the holonomic interpenetration of all phenomena in the transcendental. To dismiss such insights as mere fantasies made up for the joy of exaggeration, because they are so remarkably different to the Judaeo-Christian-Greek geocentric cosmos, reveals more about how small-minded, arrogant and culturally-blinkered are the supposedly "visionary" thinkers of mainstream science.

It has been the convenience of probing live monkey brains with micro-electrodes that has led to the neurobiological fixation with the activity of individual neurons whilst failing to see the "forest for the trees". In this case the forest being the field dynamics of the brain which seem intuitively to be far more likely candidates for the physical correlates of what we call mental activity as we saw above in regard to William James and Gestaltism etc. Hans Berger invented the electroencephalogram (EEG) in 1925 after a telepathic incident with his sister and he hoped to use the EEG to study telepathy [DR/SP], another fact which the Western scientific orthodoxy would like to brush under the carpet. In spite of new brain-imaging techniques, the EEG remains the most useful monitor of real-time gross brain activity correlated with behaviour. Yet still very little is known about the so-called brainwaves and field activity believed to underlie the electrical potentials detected by the scalp electrodes of the EEG [EFB]. Nonetheless enough is known to show that the deepest and most profound mystical phenomenon, the Inner Light of Pure Consciousness, can be correlated with a very special set of brainwaves, whose source has been known since 1949.

This does not mean that the Inner Divine Light is nothing more than a set of "brainwaves". To understand how this brainwave correlation leads to the Great Secret of Existence we need a much

broader and deeper understanding of Reality than the technically-limited concepts of Science. We can then appreciate that “brainwaves” and other scientific concepts are, in part, the product of the limitations of technology which can only abstract certain patterns of information at certain levels of order from an unimaginably complex, multilevel psychophysical reality. Thus the idealised abstractions or concepts of science, pick out intellectually manageable “skeletal” forms omitting the “flesh”, and should not be confused with actual Reality. The bigger, deeper picture of Reality beyond the limited abstractions of the regular or lawlike features of its dynamic activity by Science is what this work is really about. Although dogmatic scientists deny it, there do exist paranormal psychic phenomena which do not conform to the lawlike behaviour patterns abstracted by Physics. Most scientists are in what psychologists call ‘denial’ about the existence of phenomena which would undermine their ‘world’ or their habituated and comfort-giving frameworks of mind. The aforementioned J.H.M. Whiteman [PST], who has experienced such psychic phenomena quotes from *The Personality of Man* (1947) by a G.N.M. Tyrrell :

The major part of the scientific world...is not animated by a scientific desire to know the truth but is in the grip of a psychological urge to disallow what is distressingly unfamiliar...

The Great Secret of Existence is hidden in a ‘temple’, and although the Hindu temple architects were on the right track, when they viewed the human body as the Temple of the Spirit, they were not quite correct. We shall see that the opening of so-called *chakras* along the spine are just imaginative symbols for use by yogic neophytes to represent the stages of yogic progress. As with the common metaphor that God dwells in the human heart, representing the centre of our being, these are merely anthropomorphic projections onto the human body of seemingly ineffable experiences. Yet the spine does play a key role in the Great Secret as the true Temple of the Spirit is in fact the human brain and the secret is linked to its innermost sanctuary where the primitive chordate spine enters the human brain as the brainstem. Thus we could say that the true Temple of the Spirit is found between the temples of the human head.

The human being-in-the-world (or *Dasein*) as the Existentialists, following Heidegger refer to the normal sensory or empirical world in which we find ourselves can, contrary to Existentialist, Kantian and Constructivist naivety and dogma permeating Western thought be transcended. As Husserl’s colleague Eugen Fink began to realise in the 1930s, it should be possible to go deeper into the constitutive processes of mind than the (Continental European) phenomenology of Husserl, limited to

object perception in the mundane waking state. Fink realised that such a deepening would amount to an “unhumanization”. Fink also realised that the underlying flow of Husserl’s so-called Absolute (or Temporal) Consciousness established the Spatiotemporal field horizons or ‘world-concepts’ for perception [RB]. In fact Fink was beginning to rediscover ancient Indian yogic knowledge that the underlying flow of the Inner light of Pure Consciousness constitutes the Time/Space Matrix of normal perception and that the yogi can transcend this normal field to attain transcendental realisations. We shall see that my retreat to the brainstem interpretation of *Raja Yoga* (the path to Enlightenment) accounts for how such Unhumanization and Time/Space Transcendence occurs as the yogic ‘vehicles’ of consciousness (transformed foci of attention or individuated consciousness) leave behind the uniquely human structures of the neocortex as they retreat toward the primitive brainstem. By retreating from the cerebral cortex, the yogic vehicle escapes the spatial and causal limitations imposed on wakeful perception by the flow of the Inner Light through the cerebral cortex allowing experience of underlying transcendental realm where all phenomena interpenetrate unlimited by normal spatiality and true causation is holistic. Eventually in mystical union the naked individual consciousness dissolves into the Inner Light, the flow of electrical energy from the brainstem.

As solid-state physicist, C.A. Mead (a colleague of the late Richard Feynmann) states, with the phenomena of superconductivity etc., experimental physicists are beginning to realise that Electromagnetism is the macroscopic manifestation of the deeper Quantum Reality. Albert Einstein had already reduced Newton’s imaginary force of Gravity (with its paranormal action-at-a-distance) to a mere phenomenon (appearance) in his highly abstract General Theory of Relativity. The great Russian physicist Anatoly Sakharov had suggested in the 1960s that Gravity was not a fundamental reality but rather a collective phenomenon rather like a pressure. It is no surprise that orthodox physics has failed to synthesize Quantum Theory and Gravity. However, in Milo Wolff’s holonomic wave model of the electron, gravity appears as a secondary phenomenon to the primary electromagnetic activity in a manner resembling Einstein’s space-time curvature model of the Gravity phenomenon. It is well-known that the nuclear forces and electromagnetism are all manifestations of the same underlying activity. Thus if in mystical union, the individuated consciousness dissolves into the underlying flow of electric energy waves, it is in effect dissolving into the singular substance of modern Physics, electromagnetic energy. This is not the place to discuss the relationship between Energy (the dynamic activity of the underlying Reality) and its substantial nature as Pure Consciousness which is in itself

undivided and One. I have given this brief overview here so that the reader can begin to appreciate that Indian yogic metaphysics is not limited like Science and Western philosophy to human mental constructions or phenomena but actually is based on direct apprehension of Reality as it is independent of human mentation!

The Taj Mahal's Marble, the European Anthem and the USA's Great Seal

I possess only one piece of artwork, a large plate made of white marble inlaid with roses created out of semi-precious stones of deep blue and pearl in the famous *pietra dura* style of the Taj Mahal. Indeed, I bought it at the Red Fort in Agra in 1990 as the striking blue and pearl roses immediately stood out from the other plates and items that had the more typical red and green stone set in the white marble. We encounter here a fundamental issue of perception in the fact that I focused on the figures inlaid in the white background arose from processes inherent in our visual system which distinguish the figure from the ground. Such perceptual abstraction of the obvious forms, similar to the conceptual abstraction above, is one of the many subtle reasons why Science has failed to account for consciousness. The intrinsic properties of the largely blue and white plate, apart from its relative difference from the other plates, may also have attracted me as I have supported Chelsea Football Club (the "Blues") since I was five. The tourist guides at the Taj Mahal also focus on the intricate artwork inlaid in the white marble and none mentioned the reason why the white marble itself was chosen for the Taj. Indeed, as the Taj Mahal is not only a mausoleum but has mosques on either side of the mausoleum along with minarets, it is obviously a Muslim shrine. The Taj Mahal is often used to represent India as in films such as *Independence Day*. As if alien invaders of Earth would find Agra a strategic, military target! It is a Muslim shrine built by barbaric, Turko-Mongol (Mughal or Mogul comes from Mongol) alien invaders of India who claimed ancestry from both the bloodthirsty, mass-raping, man of the millennium, Genghis Khan (who had wanted to exterminate the entire Chinese peasantry in their countless millions) and the even more bloodthirsty barbarian Turk Timur Lenk (Tamerlane, who left gruesome towers of skulls of his victims from Persia through Delhi to Russia).

Thus many Hindus feel that this Persian style Mohammedan mausoleum is not a suitable symbol of India, home of the great, continuing civilization of at least five thousand years age, which foreigners call "Hindu". The famous Hindu temple complex at Madurai in South India represents the true Indian tradition. Babur, the first of the Moghul invaders actually came from Persia where the

descendants of Genghis and Timur had settled, hence the Persian style. Earlier Muslim invaders from Afghanistan as well as the Mughals had destroyed countless Hindu temples and built mosques on their ruins (hence the famous Ayodhya dispute where Babur built a mosque on a holy Hindu site) hence the lack of major Hindu sites in Northern India. Even the city by the confluence of the Ganges and the Jamuna known as Prayaga, the most sacred site of the Hindu *Kumbh Mela* (“spiritual fair”), officially retains the distinctly non-Hindu name *Allahabad* although Calcutta, Bombay, and Madras (cities built by the British) have been given Indian names (Kolkata, Mumbai and Chennai). In fact, Prayaga is supposed to be the site of the confluence of three rivers, not two, as the legendary Saraswati river is also said to join the Ganges and Jamuna here. The most ancient Indo-European texts, the hymns of the *Rig Veda*, the oldest of the Hindu scriptures known as the Vedas which eventually culminate in the Upanishads, refer to this river Saraswati as the main river in the homeland of the Vedic Aryans (who wrote the *Rig Veda* hymns). Archaeological evidence indicates that this river actually flowed North-South through Rajasthan to the East of the present course of the Indus. Earthquakes in the Himalayas around 1900 BCE diverted tributaries of the Saraswati into what is now the Indus. In recent years two Saraswati-Indus type cities have been detected under the Gulf of Cambay, tying in with Hindu myths of Krishna’s submerged city of Dwarka. If Cambay was submerged when geologists say it was then questions must be asked about Western archaeology’s subliminal Christocentric focus on Mesopotamia as the cradle of civilisation. The Western archaeological focus on Mesopotamia is rooted in the Biblical story of Abraham, the Tower of Babel etc. and the myth that Mankind originated there.

Thus it seems that, contrary to colonial European Orientalist myths, the Vedic Aryans, who settled Northern India in the mid-2nd millennium BCE, were not white-skinned invaders from outside the subcontinent, projecting European Colonialism onto Antiquity. Rather the Vedic Aryans were most probably the builders and residents of the vast and ancient civilisation, contemporaneous with the much smaller Sumeria, along the Indus and the nearby now dried-up course of the earlier main river, the Saraswati. Whilst ancient Egypt built pyramids, resembling somewhat the giant monuments of the Soviet state, contemporaneous India covered a much larger area with numerous grid-pattern cities built of fired-brick. Whilst conventional Western archaeologists have exaggerated the importance of monumental architecture, the ancient Indian pattern of civilised development seems to indicate a less centralised civilisation. This lack of centralized authority also distinguishes Hinduism from Middle Eastern spiritual traditions. Clay seals have been excavated depicting a figure in the classical lotus

position of Yoga, known as the Siva Yogeswara (Siva Lord of Yoga) figure. This figure once again hints at the Great Secret. The Sanskrit word Yoga has common Indo-European roots to the English word Yoke. Yoga thus refers to a yoking together, in fact the yoking together of the individual and the Absolute consciousness in the mystical union. Thus a yogi in the lotus position is far more representative of India than the Persian style Muslim mausoleum built by Turko-Mongol invaders.

Although the Taj Mahal is alien to India's indigenous culture, beneath the overtly Muslim symbolism lies a deeper symbolism reflecting our common humanity. The official name of the Taj Mahal is in fact The Illumined Tomb. The white marble was chosen to represent Divine Light as scholars at the Mughal court were intimate with the philosophy of Divine Illumination propounded by the medieval Persian mystic Suhrawardi [PL]. Shah Jahan's grandfather, Akbar the Great, was mystically-inclined, engaged in debates with Hindu, Parsi and Christian scholars and even mooted a syncretic religion drawing on numerous traditions. In fact, Mohammedanism in India, cut off from its Arabian desert roots and heavily influenced by Sufi mysticism has generally been less rigid than in the Middle East although Shah Jahan's son Aurangzeb, who killed his liberal, mystically-inclined half-brother Dara Shukhoh, was a fundamentalist zealot. Aurangzeb's incursions into Maharashtra provoked the rise of the Hindu Marathas, originally led by the legendary Marathi warrior-king Shivaji after whom Mumbai's old 'Victoria Terminus' railway station, a target of the 26/11 Pakistani terrorism, has been renamed. Contrary to most British historical presentations, the newly created Maratha Confederacy was the dominant military power in India in the mid 18th Century. Having defeated the Mughal army the Marathas kept a Mughal figurehead 'emperor' in Delhi. The original Mohammedan Arab imperialists who conquered the Southern Roman world had occupied the province of Sindh (from "Sindhu" or Indus) now in Southern Pakistan, in the 8th Century C.E. but were driven out after about 60 years by the Hindus. Contrast this fact with the ludicrous assertion of the Pakistani leader Zulfikar Ali Bhutto that 'Pakistan' was always a part of the Middle East. This was the same Bhutto who declared that Pakistanis would eat grass if that was what was needed to get them a nuclear weapon! In fact it was the Chinese Communist dictatorship, ever keen to do down rival India, a nuclear bomb blueprint to the failing Islamic state. Though not yet reliant on grass, Pakistan is on the verge of bankruptcy.

But generally the Turko-Mongol Mughals were liberal Muslims and this Sufi-influenced anti-clerical strain of Islam persists in India although the influence of Saudi Arabian funded Madrassahs teaching the fundamentalist Wahhabi form of Arabian Islam has led to the rise of fundamentalism,

especially in modern Pakistan where the Taliban originated. India has for most of its history maintained the religious pluralism and tolerance that was common in the ancient world prior to Roman Emperor Constantine's politically convenient adoption of monotheistic Christianity to symbolize a unified empire with one emperor. Following this came the creation of a totalitarian Church denying religious freedom and imposing a dogma that only one human being, in all history, was of Divine nature. The well-educated liberal, mystically-inclined Roman emperor Julian, demonised by the Christians, tried unsuccessfully to reverse Constantine's Christian totalitarianism [GAG]. William James, in his *Varieties*, says that Sufism has existed in Persia since earliest times and that it has been suggested that Sufism must have been inoculated into Islam by Hindu influences. Some may dispute this but we shall see later that the scholarly evidence all points to Indian (though not Hindu-Buddhist) origins for the transcendental monism of both the pre-Socratic Greek philosophers such as Pythagoras and of Platonism itself. The link of course was the Persian Empire which stretched from the Indus to Greece, the word Hindu being a Persian-Arabic term for the people of the Indus or Sindhu.

Most people around the world will not know what the European Union's anthem is although, if they heard it, they would recognise the tune. It is in fact Friedrich von Schiller's *Ode to Joy* which Schiller's friend Beethoven set to music as part of his famous Ninth Symphony. Schiller's poem expresses his vision of the human race becoming brothers. The Joy to which Schiller refers is not simple pleasure but Divine Joy (nearer to the *ananda* or 'Bliss' attribute of *Brahman* which is more a blissful freedom from (material) worldly bondage), the "spark of Gods" or the "spark of Heaven", the Divine Spark which is within each of us so that, according to Schiller, beggars become princes' brothers. This Divine Spark within each of us is better known as the Divine Light and in the 19th Century C.E., the great Indian Brahmanic reformer Vivekananda would argue similarly for a common humanity along similar lines. William Anderson, in his marvellous book on the role of Divine Inspiration in truly great artistic genius entitled *The Face of Glory: Creativity, Consciousness and Civilization* [FG], claims that both Schiller and Beethoven believed in the existence of a universal consciousness (like the *Brahman* of Hinduism) and that their artistic lives were heavily influenced by this belief. Schiller certainly was an idealist emphasizing Spirit (or Anderson's "Universal Consciousness") over matter as his *Encyclopaedia Britannica* entry makes clear right at the start. As Anderson highlights in his book and we shall also see, true creative genius would not exist if the Great Secret were not true. In these times when the prepubescent-level, shock displays of unmade beds and

pickled sheep carcasses of British so-called Conceptual Artists win the infamous Turner Prize, it is worth noting that not only great artistic geniuses but also many of the greatest creative geniuses of the new physics have understood something of the Great Secret. However, as we saw above, most scientists nowadays are little more than glorified technicians learning more and more about less and less and yet quick to dismiss such mystical knowledge as primitive superstition or nonsense. This is either because they are mere journeymen technicians operating unquestioningly within the frameworks set by the mystically-inspired true geniuses of science, or if they themselves have been creative, they have, in accordance with Western Christian culture, repressed the true sources of their creativity which they have been indoctrinated culturally not to recognise and accept if indeed they are aware of them at all. As William James indicated, we may go through life never suspecting their existence.

This cultural ignorance of the true nature of Divine Inspiration is seen in the story of the remarkable mathematical genius, Srinivas Ramanujan Aiyar (known as Ramanujan) as told in Robert Kanigel's excellent biography *The Man Who Knew Infinity* [RK]. Kanigel notes that many mathematicians do not consider Ramanujan to be a mere genius, but a magician. With a normal genius, given hindsight, you can see where he was coming from. For instance, a modern physicist will recognise the origins of Einstein's theory of Special Relativity in the Lorentz Transformations. Whiteman, like others, has noted that the clear point of origin of Special Relativity was in an insight of the French mathematician Henri Poincare that, if the failure to measure an ether drift was absolute, then the postulation of an absolute space-time frame would be unjustified. Poincare had the further insight in 1904 that, if this was so, the Lorentz Transformations must then be interpreted as new kinematics of space and time. This is what Einstein did in his 1905 Special Theory of Relativity [PST]. Ramanujan often put together mathematical functions from such disparate fields that it appears as if he plucked them out of thin air. People are still working out proofs of his theorems almost a century after he died.

The India/West dichotomy is seen in the scepticism of his atheistic patron G.H. Hardy, then Britain's leading mathematician towards Ramanujan's explanation as to the true source of his inspiration. Hardy considered his association with Ramanujan as the greatest thing that ever happened to him. Furthermore, in terms of natural creative ability, if Ramanujan were to score 100 then Hardy rated himself as scoring only four. However, Hardy could not accept that Ramanujan was telling the truth when he claimed that his insights came to him in visions when he meditated upon his village deity, Namagiri (Ramanujan was a Brahmin but Brahmins still participate in the countless polytheistic

cults of popular Hinduism). So in Britain, Ramanujan kept quiet about this whilst openly telling people in India. Mathematician turned mystic, Merrell-Wolff realized the mystical origins of esoteric mathematics, impossible to visualise in the normal framework of human mentation, and thought that such mathematical training might provide a path for Westerners seeking enlightenment [TiC].

We shall see that modern Western Philosophy of Mathematics [RT], Philosophy of Physics[Bd'E] and epistemology cannot really account for the invention of non-Euclidean geometries, not limited by normal perceptual Space and Time. Existentialist Maurice Merleau-Ponty tried to dismiss the supposed 'transcendental illusion' of past philosophies, like those of Kant and Husserl, with their 'supernaturalism' (trans-empirical realms). Merleau-Ponty's superficial phenomenology reduced human Creativity to merely the expressive play of indeterminate potentialities in the (Jamesian) 'fringe' or (Gestalt) background field of our experience [LH]. Merleau-Ponty rejected the (seemingly) Platonic and Kantian a prioriism of Husserl's phenomenology in regard to mathematics with its Free Variation of the experienced 'object' (which could be a non-physical idea) in the imagination, exploring its possible transformations. Husserl viewed mathematical insight as the discovery (uncovering) of *a priori* invariants in our cognitive processes through such imaginative Free Variation [RT]. Merleau-Ponty's emphasis on many possible creative pathways unique to individuals fails to account for why, in maths, there is only one actual true solution which, as in the case of Newton, Leibniz and Madhava, a mathematician may re-**discover** rather than create *de novo*. Merrell-Wolff states that, since non-Euclidean geometry it has been evident that Mathematics is not an independent existence beyond thought but rather the necessitarian aspect of thought [TiC]. This is in agreement with Husserl's view as 'necessitarian' here implies the basic constraints or limitations on possibilities of experience. We shall see that although Kant and Husserl were essentially correct on the notion of *a priori* conditions of human experience, they both remained ignorant of true 'transcendence' in the traditional sense of going beyond the Space/Time/Causality limitations of sense perception. Kanigel notes that in the Ancient West, the Greeks and Romans knew of the link between the "unconscious" and the transcendental realm [RK]. This again points to the rise of Christianity as the point in time when the Western world started to become so ignorant of the Great Secret of Existence.

At the end of his January 2006 television programme on the Holy Grail [RH], British television presenter Richard Hammond (famous for surviving a crash in rocket-powered car whilst filming the BBC motoring show Top Gear) concluded by saying that such grail myths persist because people want

to believe in an object that is secret and which holds the key to great mysteries. The diminutive daredevil, however, seemed unable to grasp what he had been told at a New Age gathering in Glastonbury that perhaps the Holy Grail represented the goal of inward spiritual progress. The recent popular interest with the Holy Grail followed the enormous success of Dan Brown's fictitious novel *The Da Vinci Code* which highlighted the fact that the Catholic Church has suppressed various inconvenient truths about the origins of Christianity and the life of Jesus. The rehashing of conspiracy myths about a supposed bloodline of Jesus detracts from the related, yet far more profound and historically sound so-called "heresy" which the Christian Church suppressed brutally and wrote out of official Christian teachings and history, Gnosticism. The fact that the Gnostics' teachings that true spirituality involved looking within oneself to find the Divinity within each one of us was anathema to the Church as it undermined the role of the Christian priest as the mediator between God and the laypeople.

Following the success of *The Da Vinci Code*, television has also jumped on the bandwagon of another book by Brown, *Angels and Demons*, which revives the conspiracy theory of the Illuminati. This conspiracy theory need not concern us save for the fact that it involves the so-called All-Seeing Eye on the Great Seal of the United States of America as depicted on the back of a US Dollar bill. This All-Seeing Eye (or Eye of Providence), an eye within the apex of a pyramid, is linked by Brown with the so-called Illuminati and the Freemasons. The actual Illuminati secret society was a short-lived group of late 18th Century Enlightenment freethinkers in Bavaria who wanted society to be rid of organised religion. At the time organised religion, the Church, played a key role in justifying the existence of the absolute monarchy states in Europe. The Illuminati conspiracy theory was propounded by 18th Century European reactionaries who felt threatened by the liberal ideas of the Enlightenment such as Liberty, Equality, Republicanism and of course the Brotherhood of Man as expressed in Schillers' *Ode to Joy* written a few years before the French Revolution. The paranoid, conservative reactionaries saw in the new order sweeping Europe, the hidden hand of a secret anti-establishment, anti-Christian movement in which they placed all the liberal philosophers of the Enlightenment. The All-Seeing Eye on the Great Seal is surrounded by rays of light known as a *glory*. Freemasons are quick to point out that they use a triangle, not a pyramid, linking the All-Seeing Eye of Deity with the Christian Trinity.

The surrounding Light-Glory points to the subtle esoteric links to spiritual (rather than socio-political) Enlightenment. This is seen in Alexander Korda's famous 1940 film version of the Arabic One Thousand and One Nights' tale *The Thief of Baghdad*, in which the boy thief Abu has to steal a magical jewel from the forehead of a Hindu-Buddhist style statue of the Goddess of Light on the highest peak of the highest mountain range on Earth (i.e. Himalayas). Note the Mohammedan conflation here of the omniscience of the All-Seeing (Inner) Eye with the height of the mountain indicative of the Semitic Heaven in the Sky myth. Thus the All-Seeing Eye is a symbol of the "third eye" or "eye of wisdom" which is opened when one attains spiritual enlightenment. For as Anderson states in *The Face of Glory* [28]:

Glory in Judaeo-Christian terms is first the splendour of the godhead and, second, the experience of the transformation in which we, temporarily on Earth and for eternity in Heaven, are taken up into the sharing of that splendour. ...In Indian terms it is the participation in the rasa, the taste of the glory of atman mediated through the bliss of contemplation... Glory is another aspect of the imagery of light associated with the nature of consciousness: it is another name for the halo...

The Scottish singer-songwriter Donovan Leitch, who recently started a Transcendental Meditation centre in Ireland, included the following lines in his beautiful song *Brother Sun, Sister Moon* from Franco Zeffirelli's 1973 eponymous 'flower power' film retelling of the life of the Christian mystic Francis of Assisi.

I am God's creature/Of Him I am part/I feel His glory/Awakening in my heart

Thus when Richard Hammond speaks of people wanting to believe in an object which is secret and which holds the key to great mysteries, he is misunderstanding the fact that such popular myths project properties of rarified spiritual experiences of the universal Self ('subject' or consciousness) onto imagined physical objects such as a mythical Holy Grail, a Fount of All Wisdom, an Elixir of Life or an All-Seeing Eye. Indeed, we are told in the television programmes about the Illuminati conspiracy that the position of the Eye at the very apex of the pyramid represents the fact that the masses of humanity are ignorant of the great truths which are known only to a select few. The eye at the apex symbolizes that only a tiny few possess this Divine Illumination or Gnosis, whilst the masses remained trapped in the Ignorance of the sensual world. We shall see in Chapter Two that the ancient Indian hymns of the *Rig Veda* linked true nobility to those who seek and find the Light within

(the Hero inside oneself). The All-Seeing Eye, the Fount of all Wisdom and the Elixir of Life myths are all based upon the mystical experience of union with the Divine Light (the Divine Spark of the Gnostics, the *Atman* or the *Cit* (Pure Consciousness) of Brahmanic Hinduism (*Vedanta*), Mahayana Buddhism's Buddha Mind or Clear Light of Death, Islamic Sufism's *Al haqq* (the Reality), the Eternal Light or Uncreated Light of Christian mystics etc.) into which the ego (the individuated consciousness) of an enlightened yogi or mystic dissolves resulting in an experience of impersonal (without a sense of "I" or personality) Universal Consciousness, an experience of Oneness, devoid of subject/object distinctions (i.e. "nondual"), with the entire Cosmos. It is this experience of a Universal or "Cosmic Consciousness" (known in Brahmanism as the *saguna Brahman*; Reality with distinctions) in which our individual boundaries dissolve into an infinite, impersonal Oneness, an all-pervading Light of Awareness permeating the entire Creation, that has led to the popular myth of the All-Seeing Eye which now graces the Great Seal of the United States. According to tradition, the Stewart king Charles I, on the scaffold before his execution quoted a passage from Philip Sydney's *Arcadia* beginning: "O all-seeing light and eternal life of all things..." [WA].

Nature Mysticism, Transcendental Cosmic Consciousness, the Plenum/Void and Creative Manifestation

Merrell-Wolff calls the power of the Light of Consciousness to turn upon itself (i.e. rather than flowing outwards towards sensory perception of the external world) "introception" (which he notes is the same as the Indian *nirbija* ('seedless') meditation without a subtle object which leads to enlightenment [TiC]. In contrast, introspection involves objective content. Successful introception means that Consciousness loses all content other than itself [TiC]. This is what is usually called purification of consciousness to attain Pure Consciousness as implied in Patanjali's definition of Yoga as cessation of the waves of mindstuff (which cloud over the inner Light). Merrell-Wolff says that introceptive consciousness is realized in a way independent of both Time and Space, at least as these notions are predicated of the external world [TiC]. As Whiteman says in his *Philosophy of Space and Time*, there is no need to regard the term 'transcendental' as unscientific. He uses it to refer to features of contemplation or analysis which come to light when one passes beyond 'simple location' in space and time. In fact, the first quotation Whiteman [PST] presents before his Preface is from *The Concept*

of Nature by A.N. Whitehead who asserts that “the meaning of **nature** reduces itself principally to the discussion of the character of **time** and the character of **space**” [*emphasis mine*]. I would add that the use of “space” here for a characteristic of Nature really means wakeful, sensory perception of **spatiality** and **causality** as *Space* as such is not absent in transcendental realms as we shall see below. Normal spatiality is related to perception of generally discrete forms or impenetrable objects distinct from one another and normal causality with temporal succession of events in the familiar manner of cause preceding effect.

The usage of the term ‘transcendental’ by the likes of Immanuel Kant and Edmund Husserl is not this traditional meaning referring to experience beyond normal spatiotemporality. Husserl refers to the actual (non-phenomenal) object in the external world transcending the limited perspectives of perceptual adumbrations etc. and both Kant and Husserl use ‘transcendental’ to refer to the non-experienced processes of consciousness underlying the constitution of our ‘empirical’ perceptual consciousness. Although Kant and Husserl remained ignorant of the reality of mystical realization of transcendental realms of existence, their usage in a sense conforms to the traditional usage as such transcendental experience is usually contrasted to the normal sensory experience which is limited by our wakeful apprehension of Space, Time and Causality (where cause follows effect in distinct succession). Thus the traditional distinction is also making a distinction between Empirical consciousness with its wakeful apprehension of Space, Time and Causality and Transcendental consciousness although this involves mystical realizations of realities beyond our normal experiences rather than simply deeper constitutive processes generating the *a priori* categories of thought (as in Kant and Husserl) such as Kant’s Transcendental Unity of Apperception (or Transcendental Ego) which, according to Kant, is always present but cannot be perceived or discerned by introspection.

Thus we are in a position to distinguish what I will call ‘**Nature Mysticism**’ from what I have already referred to here as ‘Cosmic Consciousness’ or the *Saguna Brahman* (Reality with distinctions). The so-called Pan-Sensist ontology of the famous physicist Ernst Mach and the very similar Pan-Experientialism of William James (both of which we will discuss later) are based on such superficial Nature Mysticism experiences. This involves attaining momentary ego dissolution in the normal waking state of consciousness and an experience of impersonal, nondual consciousness where one loses the sense of separation from the surrounding sensory world. Mach had such a Nature Mysticism experience (or ‘panpsychist epiphany’ as the anti-mystical Skrbina refers to it) and abandoned his

earlier Kantianism which of course holds that the noumenal Reality underlying perceptual phenomena can never be apprehended. Mach described the experience as “the world with my ego suddenly appeared to me as one coherent mass of sensations”. This led Mach to believe that noumenal Reality consisted of sensations (e.g. colours, tones, pressures, spaces, times) but with no observing mind [DSk]. The latter point is a description of Nondual Consciousness where there is no objectification of these senses by an observing mind creating subject/object duality. William James’ Pluralist Pan-Experientialism is essentially the same Nature Mystical view as is clear from the ‘plurality’ of experiences. Skrbina says that James, after the manner of Mach, asserts that ‘pure experience’ is the ultimate reality [DSk].

Mach’s use of ‘spaces’ and ‘times’ is interesting but, if senses are active, then one should be limited to normal Space, Time and Causality. The key point to note here is that such Panpsychist (consciousness or awareness pervades the entire material world) views limit Ultimate Reality to the **Space-Time world** or ‘**Nature**’ but have no conception of a greater transcendental Reality from which Nature emerges. This parallels Spinoza’s limited Pantheism in which his impersonal ‘God’ was simply the totality of Nature rather than a deeper ‘Panentheism’ which understands that the impersonal Spirit, although pervading and being the substance of Nature, is not limited to simply the realm of Nature but transcends Nature. The yogic path to Enlightenment and true Mystical Union (*Raja Yoga*) involves “stopping the mind” [DB]. Stopping the mind means cessation of mental activity, this primarily means withdrawing attention from the senses leading to their deactivation. Recall that Patanjali began his *Yoga Sutras* with the assertion that Yoga is the cessation of the waves of the mindstuff. Cessation of mental activity (equivalent to Merrell-Wolff’s introceptive turning away of the Light of Consciousness from the objective world towards consciousness itself) uncovers the underlying flow of the Inner Light of Pure Consciousness which, as I have already stated, creates through its flow the Time/Space Matrix in which gross perceptions manifest [DB]. As indicated previously, new modes of attention or lucidity (the so-called ‘vehicles of consciousness’ – of which the normal waking ego is but one case) are stabilised in deeper processes of consciousness.

Unlike Mach’s overhasty conclusion that Ultimate Reality is a coherent mass of senses, the Vedantic tradition utilises the process of **Sublation to Ultimate Reality**. Sublation (cancellation) and also subration (contradiction) is the criterion of Truth in *Advaita Vedanta* (Nondual Brahmanism). The less capable some content or object of consciousness is of being sublated, the more real it is [RI].

Briefly speaking, the introceptive retreat into consciousness leads to the normal perceptual world being sublated, it is revealed to be generated by deeper planes of manifestation within consciousness.

Through such processes, passing through a number of planes of manifestation, it eventually becomes clear that the only non-sublatable realm is that of Pure self-luminous Consciousness without which there can be no Being. Through yogic sublation Ultimate Reality is revealed as the Pure Being and Pure Consciousness of the Inner Light or *Atman*, which, when the ego dissolves into this transcendental Light (rather than in the field of perceptual activity in Nature Mysticism) expands into an unlimited or infinite Awareness. This is mystical **realization** (what Merrell-Wolff, following Aurobindo Ghose calls Knowledge by Identity) or ‘becoming one with’ the Universal Light of Nondual Consciousness or *Brahman*. However, as indicated previously Brahman is realized in two different modes of being which can transform between one another like a Gestalt switch between two alternative perceptual constructs in apprehending an ambiguous figure.

Merrell-Wolff uses the term Cosmic Consciousness for any mystical (transcendental) plane of consciousness which gives a content or any kind of multiplicity [E&P]. This distinguishes a variety of levels of subtle manifestation of forms from the pure formless (nondual) consciousness, the plenum/void (the *nirguna Brahman*; Reality without distinctions) which, Merrell-Wolff calls the High Indifference and says has something of the character of an infinite space [E&P]. Stanislaw Grof, referring to both LSD subjects and others experiencing mystical states through his own variations on Yoga, Dervish practises etc. which he calls “holotropic breathwork”, says that such individuals claim to witness the emergence of creative Cosmic Consciousness from the Void or, conversely, its return and disappearance into the Void [CG]. Similarly Merrell-Wolff [TiC] states:

The immediate effect of a state of consciousness having...no object is that of a vast void. It is an I suspended in an utter voidness. At once a process of ‘enantiodromia’ transforms the voidness into the value of substantial fullness. ...this quality of fullness, which is the actual palpable presence of Divinity itself. It is nothing so crude as a vast person in space, but a Presence that permeates all space, interwoven throughout the objects of ordinary consciousness, yet more completely present where those objects are not. The effect is a radical reversal of all former values...

This description from a 20th Century mathematician and mystic is reminiscent of the famous statement of Pythagoras, itself reminiscent of earlier Vedic cosmology; the One breathed in the Void

to fill up the space between things. It should be added that the normal experience of objects as mere surfaces disappears as nondual Consciousness penetrates the depths of entities with which it is one [E&P]. As Aurobindo Ghose says, in supramentalised seeing the material world and space and material objects cease to appear material as in our sense perceptions but are seen as Spirit itself in a form of itself [SoY]. Thus we begin to see that sense-perception is not so much a transparent ‘window’ on the world but more a screen or filter allowing in only selective information. Merrell-Wolff [TiC] also gives a very clear description of **mystical union** or dissolution of the most basic individuated vehicle of consciousness into the Light:

The self stripped of all extraneous elements, of everything that can possibly be an object for consciousness, is very small indeed. It is a bare point of Light... If, at this point, the introceptive process continues... then there follows a tremendous enantiodromedal transformation. The self as a bare point becomes an unlimited Space whose nature is Light or Consciousness. Divinity fuses with the self, thereby becoming the Self which is at once both God and I. Again, this is not speculation –it actually happens. This changes the whole view of the nature of being and supplies... the true basis of absolute idealism.

Note the striking resemblance here to the famous testimony of 13th century theologian and mystic Meister Eckhart, denounced as heresy by the fearful Christian (Catholic) Church, given below.

In regard to the Brahmanic understanding based on such realisations (constituting in a sense a sort of ‘experimental’ evidence) along with logical argument that the Light of Pure Nondual Consciousness in its formless mode as the plenum/void is the Ground of all Being, it is worth briefly considering the following. We shall see later that the Galilean ontology, which most physicist still adhere to [Bd’E], surreptitiously presupposes consciousness which is logically primary to Galileo’s imagined ‘primary qualities’. Indeed, we shall see that all Physicalist ontologies of an insentient Ultimate Reality are merely the ‘phantasies’ of physicists as they actually exist only in the imagination of humans and cannot actually be realised; nor can consciousness be somehow made to appear in these speculative ontological systems by emergence or otherwise as Physicalists’ naively imagine. Merrell-Wolff says that Consciousness is essentially undefinable; it is presupposed even in the possibility of definition, but is never itself the object defined [TiC]. This point is related to the famous Godel’s Theorem which undermined the Formalist program in the foundations of mathematics. As the likes of Kurt Godel and Herman Weyl, both admirers of Husserl, realised, the fundamental, unproven ‘self-evident’ axiomatic

definitions in any formal system are themselves established by conscious intuition. Thus neither Physics nor Mathematics, under careful epistemological scrutiny, can escape the fact of the **Primacy of Consciousness**.

The realization of Cosmic Oneness or the Universal Self is not the ultimate realization. The deepest realization is that of the formless plenum/void (the *nirguna Brahman* or the Clear Light of the Void), transcending all dualities or polarizations including the limitations of normal Space, Time and Causality. The Sanskrit *nirguna* means “without distinctions (qualities or forms)” which relates to the use of the term “void” (*Sunyata*) by some branches of Mahayana Buddhism or Nothingness by those fond of negative terminology. The famous negative predications of this Ultimate Reality in the Upanishads which assert that *Brahman* is neither this nor that highlight the inadequacy of concepts (which are of necessity relative and abstractive) to grasp the ineffable Absolute which transcends all relative predications, all dualities. Our concepts can only indicate in a limited and inadequate manner something of its character. Rather paradoxically, the seeming nothingness (better “no-thing-ness”) is the formless Plenum or Fullness of Pure Absolute Consciousness which is the substantial, Ultimate Reality or Ground of All Being which contains the possibility or potential for all forms of existence. Merrell-Wolff says that Voidness is only *Sunyata* from the relative perspective; when Realized in its inherent nature it is absolutely substantial and is the one and only self-existent Substance. He notes that Buddhism abandoned the notion of Substance entirely leading to a nihilistic view that there is nothing but movements inhering in nothing else [TiC].

Although mystical union, or loss of individuality in the uncovered Light of Pure Consciousness, appears to be the ultimate goal in some yogic texts, it is the end of the mental deconstructive process of Raja Yoga leading the yogi to the Ultimate Reality. The yogi needs to realise this ultimate Ground from which all the planes of manifestation are found to arise before he or she can begin to explore the manifestations. It is also necessary to attain mystical union to demonstrate that our individuated existences are themselves manifestations and not absolute entities. But in order to retain some clear memory of nondual realizations, the yogi in reaching the depths of being will have reduced the ego to a naked individuality, a subtle individuated consciousness stripped of personal attachments (the *anandamayakosa* or bliss-vehicle) which floats almost transparently in the Light of Godhead without clouding over the Light. It is by developing the capacity to generate such subtle “vehicles of consciousness” that the yogi can remain lucid in deeper planes which appear “unconscious” to ordinary

people and form memories of such states. So-called *Yoganidra* (Yogic Sleep) is like Lucid Dreaming but lucidity can also be developed in deeper states equivalent to Deep Sleep. We normally forget dreams unless we attain a degree of lucidity just before we awake. It is such capacities for stabilising lucidity that is beyond the likes of Pseudo-Dionysios with his “Darkness” and the presumably sincere dualist Vedantin theists, who ‘black out’ stabilising a bliss-vehicle on the verge of mystical union. Thus such dualists may deny oneness with the impersonal Godhead due to their own lack of yogic skill rather than on dogmatic grounds as with Semitic religious orthodoxy. The ability to reduce the ego to subtle vehicles of consciousness to access deeper planes is presumably important, along with the highly developed discriminative skills, to the post-mystical union practises in which the yogi can remain aware Light-flow in the midst of normal waking consciousness.

It becomes clear to the yogi that the Absolute Distinctionless Plenum is both the source and substance of the phenomenal universe (the objective world of appearances in dualistic, relative consciousness) or the Creation which is a manifestation arising within the Plenum. Manifestation does not imply a one-off event occurring in time, but rather that the entire universe of matter, space and time is a process continuously arising out of the infinite Absolute Plenum. Contrary to the naive ontology of the (so-called) *Advaitin* or Nondualist Sankara, whom Merrell-Wolff called the greatest Idealist philosopher, with his tacitly dualist Illusionism which denied that the *nirguna Brahman* transforms itself into the manifest Creation (*saguna Brahman*), the original Vedantic summary the *Brahmasutras* repeatedly asserts *Brahmaparinama* or transformation of Brahman [EL] As Pratima Bowes states, the Upanishads taught of two levels of reality, the sensory/empirical reality and the Suprasensory Reality that could only be realised to extrasensory means. Contrary to the usual reading of Sankara, the empirical level is still real and not merely illusory [PB]. Merrell-Wolff elucidates this point saying that the empirical world is a mirage, insubstantial and ghostlike. The concept of *Maya* (actually meaning the mysterious Creative Power of the Absolute) when taken as ‘illusion’ refers to mistaking this illusory phenomenal appearance for the Ultimate Reality [Tic]. We shall see that the later Tantric Doctrine of Vibration in Nondual Kashmir Saivism began to elucidate the actual process of creative manifestation of the phenomenal universe and that we can appreciate in modern quantum mechanical terms the insubstantiality of the phenomenal manifestations of the physical world.

The mystical realization of the *nirguna Brahman* (plenum/void) parallels the quantum theoretical notion of the quantum vacuum actually being full of unimaginably vast amounts of energy. The *saguna*

Brahman or manifest Creation is like but an overflow or rippling over of the infinite formless plenum of transcendental consciousness. The Creation, at both the tiniest microcosmic level and at the cosmic cycle level of growing great and eventual dissolution, is not separate from the formless; tiniest particle-like phenomena and even the expansion of space-time is a process continuously emanating within the absolute transcendental “space”. The *Maya* world or illusory appearance of the empirical world also parallels the quantum theoretical understanding that matter is but a higher-level manifestation of the imperceptible energetic vibrations at a deeper level as we saw in Eddington’s description of Schrodinger’s view of a particle phenomenon. The fundamental Planck equation relates the scientific concept of energy of a particle phenomenon to frequency (indicating a deeper level wave activity constituting the ‘particle’). In deep, subtle planes of manifesting existence, still transcending normal space and time, the yogi realises that normal spatiotemporal causality arises from a deeper transcendental, holistic causality wherein all phenomena are interconnected without limitations of space or time. We shall see that Milo Wolff’s aforementioned holonomic wave model of the electron ties in with such yogic knowledge in that particle phenomena are actually created by the coalescence of wavefronts from the entire ‘universe’ (actually limited to the Hubble Light horizon) creating ‘particle’ like wavecentres from which new spherical scalar waves rebound outwards. Thus all matter is interpenetrating on a ‘universal’ scale and all true, transcendental causality holistic. The yogi can also attain mystical realizations of the creative principles of phenomenal manifestation underlying all forms of existence and also subtle information emanating from all created things associated with the yogic notion of *akasa* (space as subtle ether or subtle matter).

We saw above that ‘stopping the mind’ or ‘introception’ involves purifying the Stream of Consciousness of sensory and mental activity and content. The above-described Gestalt-switch like transformations between nothingness and fullness are related to the fact that contentless Pure Consciousness, though free of empirical superimpositions, under careful lucid discernment reveals itself to be totally full of subtle information. The mystic experience of the subtlest vehicle of consciousness floating in the flow of Light, welling forth full of subtle “omniscient” information, a little of which may crystallize into subtle, inspired concepts, is known as the realization of the dense luminous mass of consciousness (*prajnaghana*) in Vedanta. This has led to the myth of the “Fount of All Wisdom”, related to the term *gnosis* or divine knowledge from which we get “Gnosticism”. Such mystical realization is also related to the true meaning of the Greek word *philosophia* (Love of the

“*Sophia*” or Divine Wisdom) which has been largely misunderstood and distorted in the Western imaginings of the Ancient Greeks as non-mystical rationalists and Western conceptions of so-called “Philosophy”. Most Western philosophers would not realise that, as Lee Bailey [LB] points out, for Plato the purpose of philosophy was to unforget that primal, vision of pure, powerful Light. In 2006, I heard a Professor Anthony O’Hear publicizing his new book *Plato’s Children* [AOH] on BBC Radio. The title refers to British society today. O’Hear gives a completely superficial misrepresentation of Plato’s famous allegory of the cave as representing merely our difficulty in facing up to difficult truths about our lifestyles, consumer and celebrity culture etc. Like many westerners O’Hear imagines Plato and other ancient Greeks, who certainly were not Westerners, to be like modern Western Europeans ahead of their times ignoring the glaring truth that Plato was a mystic believing in reincarnation, and that the Ancient Greek “world” contained very little of so-called Europe and very much of Afro-Asia. O’Hear’s BBC host, Simon Mayo, was fawning in the rare presence of a so-called “philosopher”, totally oblivious of O’Hear’s imaginative misunderstanding of Plato’s true meaning!

Similarly, we will later see that the alchemical myths of an Elixir of Life are similar projections of the mystical experience of the Divine Light as the energy that continually sustains our individuated conscious existence, a fact that ties in most beautifully with my identification of the physical correlate of the Divine Light of Pure Consciousness in the brain and its relationship with the scientific understanding of braindeath. We saw above that Merrell-Wolff also linked the flow of Consciousness to ‘Life’. This association of the Divine Light and the processes of Death has led in recent decades to a much wider acceptance in Western popular culture of the factuality of rare mystical experiences of the Divine Light, Transcendental and Universal Consciousness, and experiences of seeming Omniscience which have been reported by mystics in all cultures throughout history. This is because modern medicine has allowed many thousands of people to survive close encounters with death and return to tell tales of their so-called Near Death Experiences (NDEs). Indeed, it was this experience of the Light in such NDEs which led to my breakthrough in 1994 when I realised that this Inner Light was correlated with the brainwaves generated by a well-established brain process known to all medics. This initial correlation has since been reinforced by a considerable amount of further research into authoritative yogic and mystical knowledge of the Light. The overwhelming evidence in favour of this identification of the physical correlate of the Divine Light of Pure Consciousness is presented

throughout this book and the key pieces of evidence will be collated at the end of this book in an appendix.

That Thou Art: The Nondualist Doctrine of *Atman-Brahman*

However, this identification of the physical correlate of the Divine Light of Pure Consciousness leads to an understanding of the true nature of Consciousness and of Spirituality which turns on its head the materialist metaphysics of modern Science (which imagines consciousness as a latecomer in the evolution of its insentient universe) and also undermines the dualism of theistic religions which instil belief in a personal God (a Divine Personality resembling the human ego as opposed to an impersonal Godhead or Spirit) very different from a supposed human soul which Theism claims can never become one with the Divinity. Such strict dualism of a supposed personal God and a supposed human soul is found in the theistic religions, Judaism, Christianity, Islam and Sikhism as well as in theistic brands of Hinduism which claim that the individuated human consciousness never actually attain union with the Godhead (*Brahman*). Thus the Great Secret of Existence is that there is no God as the theists believe but that co-existing with our everyday waking and dreaming consciousness, is another Divine Consciousness which can be uncovered through meditation and which is one with the Transcendental Ground of all Being (the *nirguna Brahman*) or the Impersonal Absolute with which the individual mind is identical in essence and which can be experienced in this life rather than after death. Furthermore, advanced practise in encountering this Light can also lead to realizations of the creative principles underlying the entire cosmic manifestation (the *saguna Brahman*), which some western mystics have called the “ideas in the mind of God”. The Great Secret also involves realizations revealing that the phenomenal (or physical) world of Nature, studied by modern science, is, like our own minds, a manifestation of this Godhead of Transcendental Pure Consciousness. Consciousness is not the late, emergent product of Nature’s evolution; rather the entire universe of Nature is a dynamic manifestation within this infinite Light of Pure Consciousness, Absolute Plenum beyond all dualities, the Sheer Completeness which, to our relative consciousness appears as No-thing-ness.

Such knowledge denying the existence of a personal God and asserting our essential identity with an impersonal Godhead is of course heresy to the monotheists of Christianity and Islam. Merrell-Wolff says that, before the final moment of transformation, he was aware of an Otherness but this vanished in Identity. Consequently, there was no need for the term God [TiC]. He also recognises that many

Western scholars of Mysticism have fallen into the error of misunderstanding Buddha's (vaguely expressed) term *Nirvana* (extinction; turning off) in the absolute sense as meaning literal annihilation. The famous works of Pseudo-Dionysius have reinforced such false impressions [TiC]. As Christopher Bache, who attained mystical union using Grof's holotropic breathwork methods, has stated in regard to the overrated notion of ineffability. If you can't represent even to yourself where you've been, you probably got lost [CB] or blanked-out into unconsciousness as Merrell-Wolff would put it. The anonymous English author of *The Cloud of Unknowing* points out that the supposed "Divine Darkness" of Pseudo-Dionysios which illuminates the soul is spiritual Light, not actual 'darkness' as in such misleading negative terminology [CoU]. Merrell-Wolff says that Church Council theology shows great ingenuity in working out artificial conceptual constructions to give Christ's mystical teachings externalised meanings. Bodily self-torture grew out of the literal materialistic interpretation of Jesus' teachings. Indeed, he says that he finds no clear evidence that either Christ or Buddha entered into the full trance state (i.e. attained the deepest realizations) [TiC]. The Christian's fear of such truths is clearly illustrated in the case of the great medieval German theologian and mystic, Meister Eckhart, who had held the same chair in Paris as Thomas Aquinas. Eckhart was not condemned as a heretic and put to death mainly because he died during his trial and was not hostile to the Church. But, Eckhart's mystical discoveries, almost identical to those of the great seers who wrote the Upanishads over two thousand years earlier, were of course denounced as heresy by the Church.

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

The knower and the known are one. Simple people imagine that they should see God as if he stood there and they here. This is not so. God and I, we are one in knowledge.

Meister Eckhart [ME/RF]

The dominant form of Brahmanism (*Vedanta*) holds to Nonduality (*Advaita* – pronounced "adwaita"). I have used the word *nondual* above as referring to the transcendence of the subject/object relation leading to a oneness of the knower and the known as in quotation from Eckhart. *Advaita* is better expressed as absolute monism, implying not only transcendence of subject/object duality but also non-theism (as theism involves a God/soul distinction or duality as in theistic *Dvaita Vedanta*) and a monism of Spirit and Nature (or Godhead and Creation) as ultimately the same in essence. From this nondual perspective, everything is experienced as Oneness with no real separation into individuated beings. From the ultimate perspective, after dissolution of the individuated subtle bliss-vehicle, there is

no individual “soul”, the *Atman* is taken to be the same in all individuals. This assertion has created confusion as to how each of us has the *Atman* within but which is the same *Atman* as in everyone else as two different types of consciousness are involved. My identification of the physical correlate of the *Atman* helps resolve this confusion (as well as undermining the previously mentioned Constructivists in Comparative Religion). There is an *Atman* in each of us (as viewed from our everyday waking or empirical conscious perspective) but this set of brainwaves is simultaneously universal in the sense that it is the same in everyone, it has no personal differentiation due to our memories or cultural information (i.e. it is impersonal). The Constructivists deny that there can be a common core mysticism of the Light as they claim that all mental processes are constructed or mediated by our cultures and individual perceptual biases. However, they are ignorant of the fact that modern medicine has long recognised a brain process which is the same in everyone, underlying all other gross brain activity! But this sense of (common human) *universality* of the *Atman* due to its lack of differentiation between individuals, its lack of gross cognitive content, is considering it as an objective concept from the empirical perspective of individuated, ego consciousness.

The other sense of (cosmic) *universality* is apparent only if one can attain ego dissolution then there is the actual experience of Oneness of all created entities. *Advaita Vedanta* stresses the essential identity of the *Atman* within each one of us and the macrocosmic Light of Pure Consciousness, the Divine Ground of All Being or the Godhead (*nirguna Brahman*). *Brahman* is **not** God (or like an individual person) but an impersonal Absolute Spirit, the transcendental source and the all-pervading substance of Creation. Merrell-Wolff notes that the generally held (misconceived) view of Western Idealists is that Consciousness is an attribute of Spirit rather than itself being Spirit [TiC]. It is important to realise here that Christianity, as well as being dualistic in the theistic sense in denying the individual’s essential identity with God, is dualistic in another sense. Christianity holds to a doctrine of *Creatio ex nihilo* with a substance dualism of “God” (conceived as like a human person writ large) and Nature. The Christian’s “Nature” is not created out of Godhead as is the case in *Advaita Vedanta* or the more thoroughly monistic Nondual Kashmir Saivism. The Christian “Nature” is magically created out of absolutely nothing and a personal (human ego-like) God is sovereign over it. This pre-existing Christian Spirit/Nature dualism has been reinforced in the West by Galileo’s concept of primary and secondary qualities. Galileo considered only the quantifiable properties of an object like weight and length to be real calling these “primary” qualities whereas colours and other subjective

attributes were held to be secondary and not real. We shall see later that Galileo's supposedly primary qualities actually presuppose a conscious observer to determine them but the point to note here is that, not only Christianity, but Western science also "despiritualised" Nature. By abstracting only idealised mathematically quantifiable information from Nature, science despiritualises by abstraction and then comes to the naïve conclusion that its idealised, skeletal constructions depict Reality as it actually is.

Although early Buddhism (known as Hinayana or Lesser Vehicle) rejected a theistic personal God and an immortal soul, it also rejected such a Godhead or Ground of all Being. It thus mired itself in self-created paradoxes of an insubstantial world constantly created out of discontinuous moments appearing and disappearing out of Nothing or even out of each other. The later Buddhist Mahayana (Greater Vehicle) has in some of its branches, especially the sort of Tibetan Buddhism advocated by the Dalai Lama, reinstated a Transcendental Consciousness as the Ground of All Being. The well-known branch of Mahayana Buddhism known as the Middle Way (*Madhyamaka*), steeped in the, seemingly nihilistic, negative discourse of the Indian Buddhist Nagarjuna rejects a Ground of all Being. This can only be due to dogmatic adherence to Nagarjuna's teachings which, if actually based on his own realizations, imply that he did not attain the deepest and most ultimate realizations. We shall see that father of American psychology, William James' own experiences of the so-called Stream of Consciousness and founder of European phenomenology, Edmund Husserl's experiences of the Flow of the Absolute or Temporal Consciousness are in fact modern rediscoveries of the flow of the Light of Pure Consciousness underlying our minds and that both James and Husserl unwittingly confirm the Hindu position of the ultimate continuity of Consciousness as opposed to the Buddhists' abstraction of discrete moments or pulses. Merrell-Wolff also recognized that discontinuous Momentariness is a product of abstraction by the ego mind from the true underlying continuity of the Transcendental Absolute Consciousness which he asserts is the true *Nirvana* [TiC]. It should be noted that a **physical** correlate (in this case brainwaves) is by definition a spatiotemporally limited empirical concept, of necessity an abstraction and captures only part of the energetic aspect of the Absolute which generates the "illusory" multiplicity. The seemingly discontinuous Inner Light is our empirical discrimination of multiplicity at the spatiotemporal level of energetic activity masking the underlying Oneness of Consciousness in itself (the *nirguna Brahman*).

The *Advaita Vedanta* and the *Yoga Sutra* traditions, as with Buddhist schools, give useful insights into the phenomenology of perception and the nature of the mind. The Nondual or "Monistic"

form of Kashmir Saivism, the most sophisticated branch of Hinduism in regard to its understanding of creative manifestation, refers to the Godhead as the Supreme Siva, the Absolute Consciousness or the Great Light which is explicitly equivalent to the Vedantic *nirguna Brahman*. Siva, the ancient anthropomorphic deity found in the Saraswati-Indus culture, is best known as *Siva Nataraj* (Siva, the Lord of Dance), with Siva's dance representing the creative, cosmic energy of the Godhead. This energetic *Shakti* aspect of the Absolute is emphasized in Hindu Tantrism this Kashmir Saivism may be referred to as Tantric. Nondual Kashmir Saivism correctly challenges the misinterpretations of the Upanishads (the final Vedic scriptures, which teach the *Brahman* doctrine) by Sankara, the most famous exponent of *Advaita Vedanta*, that the phenomenal (or physical) world is mere illusion (*maya*) and false. The very word *Brahman* comes from the Sanskrit root *brih* meaning "to grow" indicating that *Brahman* ("growing great") becomes the universe [WoV]. Unlike Sankara's supposedly unchanging Ground of all Being (a doctrine at odds with the Vedantic scriptures which stress transformation (*parinama*)), the Saivite's stress the energetic, creative aspect of the Ground. The Kashmiri Saivites' view of Creation, with its Doctrine of Vibration, actually resembles those of Gaudapada, Sankara's great predecessor in the *Advaita* tradition and also with the modern scientific understanding of the true nature of energy and matter. Sankara's misleading views have been taken by many Westerners and modern Neo-Hindus (keen to show off Sankara's rationalism) to be the authoritative Hindu position. Unlike *Advaita Vedanta*, monistic Kashmir Saivism also stresses, explicitly, the fact that Pure Consciousness is Divine Light or Luminous Consciousness.

Chapter Two

Seeking the Light: Modern Physicists' Knowledge of Mysticism and Transcendental Realms

Light: The Bridge between the Spiritual and Material Realms

Western Rationalist distortions and Constructivist denials of true enlightenment

The Europeans refer to the 18th Century C.E. period of Rationalist re-examination of traditional thought as the “Enlightenment”. This metaphor is rather apt in regard to mainstream European thought mistaking true enlightenment for a mere metaphor rather than a special mode of knowledge acquisition, which Plato himself acknowledged transcended Rational knowledge. In his *The Shape of Ancient Thought*, Thomas McEvelley states that most Western scholars have difficulty with the phrase “destroying the hypotheses”, in Plato’s *Republic*. Some amend the text to remove this key phrase whilst others reject Plato’s obvious meaning out of hand. The mind is drawn by negative dialectic, beyond the realms of mathematics and astronomy, which it destroys in passing. The ‘wisdom eye’ or ‘eye of the soul’ rises above the false knowledge of the sense world to the higher realm of mathematics and astronomy but these nonsensory ‘tools’ must in their turn also be cleansed. Progressive cleaning of the ‘wisdom’ eye requires annihilating these tools (these hypotheses) befouling the ‘wisdom eye’:

Now the wisdom eye sees, and the light of knowledge, which, like the sun shining on a shuttered window, has always been right there waiting, shines in.

Thomas McEvelley [TM]

As with nearly all great philosophical mystics from all cultures, Plato asserts that the Light is in fact present in everyone but clouded over by concepts and sense perceptions (i.e. mental activity), a point stressed by Forman *et al.* in *The Innate Capacity: Mysticism, Psychology and Philosophy* [IC]. Thus contrary to the self-aggrandizing myths of Richard Bucke, Aurobindo Ghose, Gopi Krishna and Ken Wilber, repeated by many New Agers like Ervin Laszlo, there is no Evolution of Consciousness. The enlightened mystic is not more evolved biologically. Rather enlightenment involves ‘stopping the mind’ to attain a state resembling a Near-Death state (hence the lack of heartbeats etc. in Ramakrishna). This “Innate Capacity” argument again fits perfectly my brainstem brainwave correlation.

In the introduction to a recent scholarly book, *The Presence of Light: Divine Radiance and Religious Experience*, [RK] the editor Matthew Kapstein (an American scholar of Buddhism) refers to Light being a near-universal factor in mystical experiences and to the fascinating role of Light as a bridge between the physical and spiritual realms. In mysticism East and West, says Kapstein, not only is the Light ubiquitous, but there exist strikingly precise similarities between traditions. Light cannot be dismissed as a culturally constructed concept limited only to one culture and thus inadmissible as a common element of all mysticism. At the beginning of the book, Kapstein presents a quote stating that God is Light. However, Kapstein and most of the Western religious studies and art historian contributors to this book are heavily influenced by the prevailing Constructivist dogma of contemporary Comparative Religion. Constructivism stands opposed to the Perennial Philosophy view (advocated by Forman *et al.* in *The Innate Capacity*) that there is a deep, common core Mysticism, reflecting universal human transformations of consciousness. Constructivism claims that all mystical experiences are hallucinatory, arising as a consequence of the mystic's indoctrination and prior expectations.

Even the Light is often treated by such naïve Constructivist academics as being merely a metaphor! Even some non-Constructivist scholars who try to link Buddhist meditation to Cognitive Science make this error. In the recent *The Cambridge Handbook of Consciousness* there is one chapter on non-Western knowledge entitled "Asian Perspectives: Indian Theories of Mind", focusing mainly on Buddhist Abhidhamma, written by Buddhologist Georges Dreyfus and Buddhophile philosopher of mind, Evan Thompson (who is also a co-editor of the book). These authors state that in the Indian philosophical system called Sankhya, the non-material self is described metaphorically as a light as it passively illuminates objects [GD/ET]. The dualist Sankhya philosophy, is commonly associated with Patanjali's *Yoga Sutras* although Sankhya actually first appeared 600 years after Patanjali [ASM]. The Self (*Purusa*) in the Sankhya/Yoga tradition is quite clearly equivalent to the Vedantic *Atman* and contemporary yogis in the *Yoga Sutra* tradition quite clearly refer literally to the flow of the Light underlying gross cognitions [DB]. One must question the motivation of such academics given, for instance, that Thompson's mentor Francisco Varela co-wrote a book with the Dalai Lama in which the Dalai Lama spoke quite specifically of the Clear Light! The underlying assumption seems to be that the phenomenological assertions of non-Westerners are not trustworthy even though Dreyfus and Thompson say that Cognitive Science should utilise such Buddhist phenomenological knowledge (although Varela and Thompson ignore the Dalai Lama's views in their so-called 'neurophenomenology', relying exclusively on the phenomenology of Edmund Husserl). In his concluding chapter to *The Presence of Light*, Kapstein shies away from the glaring conclusion of an underlying, universal core mysticism of the Light or Pure Consciousness, common to spiritual

traditions (known as the Perennialist or Perennial Philosophy view) reassuring readers, assumed to be Constructivists, that he will not “pull the perennialist rabbit out of the hat”.

The Constructivist argument is an extremely simplistic, unscientific and downright false argument based mainly on the absurd premise that the personal beliefs of European Immanuel Kant must be correct and taken on authority. The corollary of this is that Eastern philosophers must either be fabricating claims or else mistaking mere hallucinations as real and are thus not to be taken seriously (in spite of the fact that reports of Eastern yogic experiences and Eastern philosophical ideas are included in the comparisons). Immanuel Kant was unremittingly hostile to the claims of mystics to have experienced the Divine in this life and his thought actually precludes the possibility of any such Divine or mystical insights [AP]! Kant’s famous epistemological distinction between things as they are apprehended by us (*phenomena*) in perception and things as they actually are in themselves (*noumena*) assumes that the latter (noumenal reality) can never be apprehended. We saw in Chapter 1 that Kant’s doctrine resembles that of the ancient Upanishads but there is a crucial difference. Transcending our perceptual and cognitive constructions in suprasensory perception and eventually reaching Reality as it is in itself is precisely what yogic mysticism claims to attain. In Chapter 3 (Bohm’s unanswered question), a key Constructivist argument about the nonexistence of unconditioned mental processes is undermined using my identification of the physical correlate of the Inner Light and biomedical knowledge. I have already indicated in Chapter 1 how we can begin to understand mystical Direct Unmediated Apprehension of human mind-independent Reality in scientific terms using my ‘retreat to the brainstem’ interpretation of enlightenment [O/OM]. The facile Eurocentric appeal to Kant’s naive belief, that mystical realizations cannot be true, has been misused by self-serving academic apologists for the exclusivity and uniqueness of Semitic monotheisms such as Catholicism (e.g. R.C. Zaehner) and Judaism (e.g. Stephen Katz) in an attempt to counter the perceived threat of a true Universal Spirituality underlying the diverse religious mythologies superimposed by various cultural traditions. In fact, we shall see in Chapter 5 that Judaism, unlike Hinduism, Buddhism, Christianity and Islam, is not based on the Inner Light. Nonetheless, the vengeful Yahweh is based on the same human brain structures underlying other tribal war gods. This is just one example of Eurocentrism and Western pretensions to universality, the false belief that Western knowledge systems are capable of incorporating all human knowledge within their scope.

Thus Kapstein’s ‘scholarly’ book jumbles together diverse references to supposedly spiritual light although some are clearly not really mystical phenomena such as lights reportedly seen on the top of some sacred mountain in China. Astoundingly, Kapstein makes no effort to address why mystics in different cultures

might have taken different interpretative perspectives on what may indeed be the same basic mystical phenomena. Yet such superficial discussion passes as scholarly analysis in academic Religious Studies to the bemusement of those like myself who are trained in natural sciences. Indeed, the afore-mentioned Suhrawardi was put to death in Palestine during the Crusades by the Saracen warrior king Saladin who obviously felt that Suhrawardi's teachings compromised the Mohammedan faith. One contributor, Paul Muller-Ortega (whose discussions with Kapstein prompted the *Presence of Light* project), has actually experienced the Light himself [PC] but this is not mentioned in the book as Western academia frowns upon such personal testimonies as "subjective" [MMC, GWB]. In fact, seeing the overwhelming evidence from all spiritual traditions and scientific research supporting my identification for the physical correlate of the Inner Light, Muller-Ortega [PC] wrote:

...much of the scientific research on mysticism has had either of two purposes: either to support and confirm a particular group's claims for the superiority of their method (witness the work on TM in the seventies, and the revival of such scientific investigations in the recent investigation of Buddhist meditation; or alternatively to be used as a tool for reductive explanations that explain away mystical experience and meditative practice as reducible merely, to brain chemistry, brain electricity and so on. I am pleased to see that your work appears to take neither of these tacks and seeks rather an intelligent adjustment between these two modalities of knowledge...

In his chapter in *The Presence of Light*, Muller-Ortega notes that the Indian philosopher Abhinavagupta, living in Kashmir about one thousand years ago (before the Mohammedan invasions of this divided Indian territory whose glaciers seem to feature in the ancient *Rig Veda*) had access to thousands of years worth of Hindu and Buddhist yogic knowledge. Those familiar with the story of the Gautama Siddhartha, the Shakya prince known as the 'Buddha' (Awakened One), will know that, although he challenged the Brahmanical Orthodoxy, he travelled far and wide across India debating with Brahmins and other traditions and lived to the grand old age of eighty. We have seen that Buddha denied a Ground of all Being and also put forward the central Buddhist doctrine of Doctrine of *Anatta* (Pali for *Anatman*: meaning 'no *Atman*'). Thus if we took Buddha literally, he asserts that there is no Inner Light either. The Kerala-born philosopher-mystic Sankara (fl. 8th Century C.E), was the most famous proponent of *Advaita Vedanta* which replaced Buddhist supremacy across India, following famous debates with leading Buddhist scholars. The point at issue here is that mystics living in Christian and Mohammedan societies were generally isolated individuals often persecuted, if not killed, for revealing their experiences and without access to the vast knowledge of yogic methodology and

philosophical interpretation that existed in India and to a lesser extent in China. Thus, as with many such books, Kapstein's opens with profound statements about Light as the intriguing bridge between the physical and the spiritual etc. but fails completely to even come near to addressing these questions.

Physics-appeasement in Western philosophy

Physicist and astronomer Arthur Eddington asserted that Time was the bridge between Matter and Mind [NPW]. Physicist David Peat claims that Carl Jung's concept of Synchronicity is the bridge between Matter and Mind through Jung's notion of a Psychoid realm where Matter and Mind are indistinguishable [DP]. We shall examine such notions later and see that Jung's Synchronicity is related both to the *akasa* (space as subtle ether – with transcendental resonances of form) linked with the *Yoga Sutras* and the nonlocality of quantum mechanics. Clearly the experience of Light is much easier to grasp and thus Light is a much better candidate than such vague notions of Time and Synchronicity. In their book *The Non-Local Universe: The New Physics and Matters of the Mind*, [N&K] historian of science Robert Nadeau and physicist Menas Kafatos state:

It is also interesting that light was the primary object of study in new theories that would displace classical physics. Light in Western literature, theology, and philosophy appears rather consistently as the symbol for transcendent, immaterial, and immutable forms separate from the realm of sensible objects and movements. Attempts to describe occasions during which those forms and ideas appear known or revealed also consistently invoke light as that aspect of nature most closely associated with ultimate truths.

Although these authors limit themselves to Western thought; refer to Eurocentrism; mention Husserl's efforts to ground mathematical physics in human consciousness; disclose the hidden Platonist assumptions underlying Science; and even state that it is not unreasonable to conclude that the universe is conscious, they nevertheless still exhibit a naïve understanding of the relationship between the new physics and actual matters concerning the mind. In the quotation above, the authors themselves seem to imply that the simplistic Platonic notions of static, unchanging forms or abstract, generic ideas are the ultimate truths. They also assert that they find it totally unacceptable to imply that metaphysics is prior to physics, claiming that they practice epistemological Realism and refuse to make metaphysical leaps! How *metaphysics* (Aristotle's term meaning "above" or "beyond" physics) could not be epistemologically prior to physics as physics, like any human conceptual system, is based on numerous unproven metaphysical assumptions is not discussed.

Such “lip service” assertions of Physics-appeasement are typical of many Western academics who clearly fear the ridicule of their peers if they appear to be dabbling in metaphysics. Thus, as we shall see, Western academics like the well-known philosophy professor John Searle, make statements about consciousness which, if followed through consistently, contradict the materialist metaphysical assumptions of Science. However, if pressed publicly on these implications, Searle quickly backtracks and denies that his view is contradictory to Materialism in regard to ‘causal closure’ etc. [JS] The afore-mentioned Evan Thompson also displays such Physics-appeasement in his recent work *Mind and Life: Biology, Phenomenology and the Sciences of Mind*, reassuring readers that he has not strayed beyond physics (i.e. into metaphysics) [ET]. We shall see below that the founding fathers of the New Physics (whose ideas the likes of Kafatos, Nadeau, Searle and Thompson bow to) frowned upon such naive Positivist rejection of metaphysics. Not surprisingly, having refused to challenge the Physicalist orthodoxy, Thompson then exclaims that the so-called “Hard Problem”, a fashionable new label for the old problem of the ontological status of Consciousness (misleadingly called the ‘Mind/Body problem’) seems impossible [ET]. Thompson, like Nadeau and Kafatos, follows the Western tradition in conflating Mind (individuated consciousness) from Consciousness *per se* or Awareness. The arguments put forward by Nadeau and Kafatos for concluding that the whole universe may be conscious (a clearly metaphysical assertion - their earlier book was entitled *The Conscious Universe*) are vacuous. As with most scientists they exhibit next to no knowledge of the actual processes of mind and consciousness and spend nearly all their time discussing the paradoxes of the new physics. Their only concern seems to be harmonising the so-called “two cultures” (a phrase coined by C.P. Snow) of Science and Humanities scholars in Western academia. They nonetheless refer also to the European ‘Enlightenment’ ideal of unifying human knowledge in the service of the common good. However, as they have next to no knowledge of altered states of consciousness or of non-Western human knowledge they come nowhere near to advancing their ideal.

Philosopher-Physicists: Contemplative ‘Big Fish’ of New Physics

Divine light in popular culture

Most of us are not familiar with mystical knowledge of the Divine Light although nearly all of us in the English-speaking world have heard the phrase “seen the Light” referring to someone who has realised the truth about some issue. In his Best Actor Oscar acceptance speech in 2007, Forest Whitaker, said that he believed that there was a Light within each of us. The 1958 film version of Norman Mailer’s famous war novel *The Naked and the Dead*, though not referring to Divine Light as such, ends with an American soldier stating, “The Spirit in Man is

godlike, eternal, indestructible”. I recall from primary school that in the Christmas Carol “Oh Little Town of Bethlehem”, there was a verse about the Everlasting Light shining in the dark streets at the supposed time of the birth of Jesus. In fact the celebration of December 25th seems to have originated long before the birth of Jesus as it was the supposed birthday of Mithras, the Persian God worshipped by some of the great Roman emperors (*see* Chapter 5). Another primary school hymn had the lines: “I’ve seen the Light, I’ve seen the Light, I know what I have seen/I know the joy, I know the joy, of what loving Jesus means”. At age seven or eight I could not possibly appreciate the mystical “Passion with Christ” alluded to in this hymn, which is derived from the Gnostics’ Love of *Sophia* (Divine Wisdom) as indicated in St Augustine of Hippo’s assertion that, “The true *philosopher* is a lover of God”. The “joy” is of course the same as Schiller’s Divine Joy. At my second primary school, along with 1960s songs like “Blowing in the Wind” etc., we sang a Negro spiritual called “This little light of mine”. Again at age ten or eleven, I had no idea what it was actually about; I liked the unconventional Afroamerican use of “Oh Lordy” for “Oh Lord” in the song. Now I know that it was based on teachings of Jesus about not hiding our Light under a bushel but letting our Light shine so that your Father might be glorified.

Jesus is clearly stating that everyone has this Light and that the “Father” is everyone’s Father, in contrast to the later Christian claptrap about Jesus alone, in the entire universe, being the “Son of God” (or more maturely put, of Divine origin)! Christianity childishly maintains its claim to exclusive revelation asserting that Jesus alone is the “True Light” and that others can only attain salvation “through Jesus”. In fact the supposedly unique Divine status of Jesus and his supposed redemption of the entire ‘world’, as with the Christian appropriation of Mithraic traditions, reflects earlier examples of man worship in the Helleno-Roman world. Jesus appropriated much of the iconography of the supposedly Divine, godlike Alexander, whose mythology continues to be peddled in the West today (*see* Chapter 7). Even in January 2009, the screening of the 1956 film *Alexander the Great* on the BBC has a synopsis about him conquering the entire “known world” (on Sky satellite TV at least), rather than actually conquering only the declining Persian Empire. The Divine status of the man Jesus in Christianity reflects more the emperor worship cult of the Roman Caesars. The Church transferred divinity from the supposed “world-conquerors” to this “world-renouncing” Jew, whose teachings struck an anti-materialist chord in the popular psyche but, more significantly, whose Jewish monotheism served the political purposes of Constantine (*see* Chapter 5).

As enlightened mystic Merrell-Wolff says, the mystical understanding of the Gospels implies that Jesus was not a unique Son of God, in a sense unattainable by anyone else, simply an exemplar [TiC]. Merrell-

Wolff, himself the son of a Methodist minister, only understood the true Jesus after a period of atheism and then learning from Buddhism. He notes that Mahatma Gandhi said that Jesus played a vital part in bringing the Light to him even though Gandhi came from India, the very Fount of Spiritual Wisdom (as we shall see in Chapter 5). Gandhi could treat Jesus on his own terms without needing to clear away the theological rubbish or overlying superstition (of Christian tradition). Christian theology, he says, makes Jesus a symbol of bondage. Divinity for the superstitious is an object to be feared or in which to place irrational confidence. He also agreed with Sankara, the great *Advaitin*, that there is no such thing as essential evil as in the Christian doctrine [E&P]. Indeed, many foreigners staying in Indian ashrams claim that they began to understand their own native spiritual traditions properly only after learning from Indian Yoga. Ashis Nandy, in a famous essay on the Psychology of Colonialism, saw Gandhi's nonviolent, turn-the-other-cheek approach as completely outwitting the cynical British (with their Divide and Rule etc.). Gandhi showed that Indians could be more Christian than the Christians whilst the British rule was based on primitive brute force [AN]. On his Christmas Day 2007 TV programme, black Christian scholar Robert Beckford, after showing the countless borrowings from older traditions in the Jesus myths, presented the Indian leader known as the 'Mahatma' as the modern day equivalent of the true, nonmythological Jesus. Naive Western Buddhophiles sometimes seem to imagine that Gautama Siddharta, who came to be known as Buddha (Awakened One), was the first man to attain enlightenment when, as the likes of enlightened mystics Whiteman and Merrell-Wolff recognised, that Gautama was only reformulating the older Hindu knowledge of the *Rig Veda* and Upanishads which he clearly did not realise fully given his vague and often misleading teachings (*see* Chapter 5).

Parallels for Atman, Brahman and Tantra in writings of "Acharya" Eddington

The famous astronomer and physicist, who helped confirm Einstein's General Theory of Relativity by taking measurements of stars during an eclipse in 1919, Arthur Eddington, came from a Quaker background. The Quakers place emphasis on the Inner Light of Conscience. We have seen that the English word "consciousness" comes from the Latin *conscience* or Inner Voice [BG]. Albert Einstein lauded Eddington as one of the few men in the entire world who truly understood his theory. But, in fact, Eddington's understanding of metaphysics and his insight into Reality was deeper and more profound than that of Einstein. In his *The Nature of the Physical World*, Eddington [NPW] states:

In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds the fulfilment of something implanted in its nature. The sanction for this

development within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours. Science can scarcely question this sanction,... Whether in the intellectual pursuits of science or the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our nature responds.

This passage reminds me of my own assertions in *The Oneness/Otherness Mystery* regarding my own sense of Destiny, driven on or compelled against my personal will by my Deeper Self which spoke through the Inner Voice and which seemed to know in advance my future, somehow sensing my potential (or ‘scanning my brain’) from the depths of my being. Eddington obviously knew of the Light and wrote extensively in defence of mysticism and the epistemological primacy of Consciousness over scientific knowledge [QQ].

Rather like Petitot’s claim that Galilean ontology avoided the intrinsic nature or substance of Reality, in *The Nature of the Physical World*, Eddington described the network of self-referential concepts constructed by Physics as “the house that Jack built”, empty on the inside. If one searches for an insight into the intrinsic nature of these physical entities, one is sent round in circles as they are all defined in relation to each other. The only true insight into the background reality we have, if we assume metaphysical monism, is that the inaccessible reality behind physical phenomena is the same as that background reality that manifest as our thoughts; i.e. it must be like Consciousness [NPW]. The stuff of the world is mind-stuff, something more general than our individual conscious minds but not altogether foreign to the feelings in our consciousness. The matter and fields of force in physics are imaginings that the mind-stuff has itself spun. Our bodies are more mysterious than our minds. The mind-stuff is not spread in space and time (i.e. it is transcendental) [QQ/NPS]. Matter for Eddington was the metrical description of aspects of the activity of mind. A universe without conscious mind would have no more status than Utopia. The *potentiality* of being known to mind, he added, was a fundamental objective property of matter, giving it actuality whether individual consciousness is taking note or not [NPW]. In *Science and the Unseen World*, Eddington presents a NeoBrahmanic (Universal Consciousness as Ground of Being) and Tantric (matter as manifestation of energetic activity of Consciousness) picture that any advocate of Vedanta or Kashmir Saivism would immediately recognise as almost identical to the dominant Indian metaphysics of the Ocean of Consciousness/Light and its waves of phenomenal manifestation:

Similarly, I assert that the nature of all reality is spiritual, not material nor a dualism of matter and spirit. ...Interpreting the term material (or more strictly, physical) in the broadest sense as that which we can become acquainted through sensory experience of the external world, we recognise now that it corresponds to the waves, not to the ocean of reality.

Hence I have given him the Sanskrit title *Acharya* (the Master) as when Sankara is referred to as Sankaracharya.

The fifth element, photons, matter waves and Einstein's confused 'cosmic religious feeling'

As I first typed this section in 2007, the Sci-Fi Channel kept showing Luc Besson's delightful Sci-Fi comedy film, *The Fifth Element*. This was a 'meaningful coincidence' as Jung would say. The climax of this film utilises mythological interpretations of the production of the so-called Fifth Element or "Divine Light" through secret rituals involving the four elements Earth, Fire, Wind and Water. This is a classic case of the false projection by non-mystics of mystical qualities onto the realm of nature. Whiteman [PST] says:

In this process of dissemination, moreover, true insights became rapidly coloured over by fanciful speculation or altogether transformed by people who did not understand the form in which they were expressed. The doctrine of the four (or five) elements, which in the Upanishads is presented as purely mystical, becomes in Empedocles a semi-mystical or philosophical doctrine, and in Aristotle a theory of natural phenomena.

So we see that from long before the rise of Christianity, the Europeans were misunderstanding the mystical knowledge which was transmitted to them from India via the Persian Empire. I find it interesting to note a couple of things in regard to *The Fifth Element* and the notions of the four or five elements.

Luc Besson's film also highlights another tendency in contemporary Western mythology, that of projecting mystical secrets onto the new mythology of UFOs and alien beings from outer space as well as onto Egyptian pyramids. This includes the nonsensical Sci-Fi stories such as some of the 1960s *Star Trek* episodes which suggested that perhaps the supposedly miraculous Ancient Greek civilization was actually due to the Olympian gods being advanced aliens from outer space as in *Who Mourns for Adonais*, alien visitors copying Plato in *Plato's Stepchildren*, and that great human geniuses were actually superhuman or alien beings as in *Requiem for Methuselah*. Such UFO mythology is still superimposed upon spirituality by some American New Agers, including those close to shaven-headed pop guru Ken Wilber (*see* Chapter 3), who imagine extraterrestrials performing the supernatural acts of the Old Testament etc. These ideas resemble Erik von Daniken's *Chariots of the Gods* and more recent nonsense about extraterrestrial knowledge encoded in Egyptian pyramids which appeal to the childish fantasies of the uneducated. As Martin Bernal highlighted in his *Black Athena: Afro-Asiatic Roots of Classical Civilization. (Volume 1: The Fabrication of Ancient Greece 1785-1985* [BA], the real aliens bringing advanced knowledge such as writing to the primitive ancient Greeks were the

Phoenicians, Egyptians and Hittites. As stated above, we shall discuss later the Indian origins of the new transcendental philosophy of the Greeks which was to replace their primitive, indigenous Olympian gods.

Interestingly, in these five elements, we seem to find an ancient rendering of the five states of matter known to modern science (Earth as solids, Water as liquids, Air as gases, Fire as plasma and Light as radiation) although this was not what the elements were actually supposed to represent. In fact, there is another known state of matter which only occurs at temperatures almost identical to absolute zero thus this state was first observed in the laboratory in 1995 using laser technology. This state is known as the Bose-Einstein condensate named after the Bengali physicist Satyendra Nath Bose and Albert Einstein. Particulate matter approaching absolute zero temperature becomes more and more wave-like and, eventually, macroscopically visible matter behaves like one gigantic Schrödinger wave function collectively incorporating all the atoms in the sample. Thus matter waves are not merely an idea. Einstein broke off from his own work to translate Bose's paper and to develop the new Bose-Einstein statistics from which we get the term *boson* for the class of quantum particles that carry force. In fact, as John Gribbin tells us in *Schrödinger's Kittens*, the concept of the particle of light was only given the name Photon after S.N. Bose put the quantum theory of light on a secure footing. Max Planck had never suggested the actual existence of electromagnetic quanta (particle-like packets of energy), Planck said in 1931 that quantization was a purely formal assumption. He like others thought of light as really being waves and the quantum as a mathematical trick to account for interactions of light and matter (a view to which physics is returning). However, in India astrophysicist Meghnad Saha took the light quantum seriously to describe radiation pressure in 1919. This led Bose to seek to put Planck's law of black-body radiation on a consistent footing. This involved treating light quanta as behaving like gas particles, removing all vestiges of Maxwell's wave theory, thus allowing application of statistical laws to light [JG]. In fact Saha and Bose had produced one of the first English translations of Einstein's General Theory of Relativity in 1919 thus helping to publicise Einstein's major work. Einstein was so impressed by Boses' paper on the statistical treatment of light quanta that he translated it into German himself hence ensuring its publication in a top German journal [JG]. Ironically Schrödinger said that Einstein's 1924 work on developing Bose-Einstein statistics, which Einstein interpreted in terms of de Broglie's new concept of matter waves, inspired him to create his own wave mechanical Schrödinger Equation in 1925, the centrepiece of Quantum Mechanics soon after Heisenberg invented the highly abstract Matrix Mechanics [WM].

Even more ironic is the fact that Einstein was an admirer of another Bengali physicist J.C. Bose in regard to Bose's aspirations to create a new Indian holistic science inspired by Vedantic monism [AN]. J.C. Bose, a pioneer of microwave research was also the second man to send a wireless signal after British physicist Oliver Lodge. Lodge was a founder of the UK Society for Psychological Research and thus it seems that wireless communication was invented by men with interests in the psychical aether and the closely related yogic *akasa* (space as subtle ether), which also involves such wave-like communication. Therefore Meghnad Saha and S.N. Bose's role in developing the notion of the photon actually went against the traditional Indian monistic view which is incompatible with discrete particles! Note also that mainstream Western histories of Physics present the photon concept as appearing with Planck and Einstein at the turn of the 20th Century with no mention of this Indian role. Einstein, and, as we shall see, Heisenberg, the inventors of Relativity Theory and Quantum Mechanics (the New Physics) both felt it worthwhile to debate philosophical issues with the Indian poet Tagore who was the living representative of Indian civilization. Interestingly, Einstein's holistic monist sympathies presumably came from Spinoza's metaphysics. Einstein famously asserted that his god was the god of Spinoza, the impersonal pantheistic conception of Nature which we have seen is similar to the Nature Mysticism of Mach and James. However, Einstein, whilst adhering to Spinoza's Determinism did not seem to accept Spinoza's Panpsychism, remaining a Physicalist.

Thus many of the quotations from Einstein used by pop philosophers, who imagine Einstein to be a modern prophet with some unique mystical communion, are misleading. Einstein (with his highly abstract space-time continuum), as with Spinoza with his abstract, conceptual psycho-physical parallelism, did not understand true transcendental spirituality. Thus Einstein's vague talk of "cosmic religious experience" conflates Spinoza's pantheistic Nature Mysticism with Cosmic Consciousness and shows no knowledge of the Plenum/Void where Time itself is transcended by 'Eternity'. In his writings on cosmic religious feeling, Einstein claims that the religions of all civilised people, especially Oriental ones, are primarily moral religions with anthropomorphic conceptions of God. But Einstein does talk of a more advanced third stage of religious experience or cosmic religious feeling which knows no dogma and no God conceived in man's image so there can be no church whose central teachings are based on it [QQ]. In fact this statement by Einstein seems identical to the views of his friend the French Nobel laureate writer, mystic and fellow pacifist Romain Rolland. The latter, like Einstein himself, was a friend of Rabindranath Tagore and the man who regarded Tagore as his guru, Mohandas Gandhi ('Mahatma' Gandhi). Deeply into Hindu Vedanta, Rolland had told Sigmund Freud (whose absurd reductions of spirituality to sex etc. we shall examine later), "religious sensation... is entirely different

from religions and much more durable”. Religious experience, Rolland asserted, referring to the Bengali mystic Ramakrishna and his apostle Vivekananda (*see* Chapter 6), was, “independent of all dogma... of all organization of the church, of every holy book” [O/OM]. Einstein, however, jumbles together naively the Psalms of David, Buddhism, Francis of Assisi and Spinoza. He says that we learnt from Schopenhauer that Buddhism contains a much stronger element of cosmic religious feeling than the Psalms [QQ]. Schopenhauer’s primary association with Eastern spirituality was with the Upanishads which he described as the solace of his life and that they would be the solace of his death [CHI]. As stated in Chapter 1, it is clear that, in spite of his celebrity ‘icon’ status in the popular media, encouraged by books like Pais’ *Albert Einstein: Philosopher-Scientist*, Einstein was actually a lesser philosopher than Eddington, Heisenberg, Schrödinger and Pauli.

David Bohm: taking physics into the transcendental and holy

Besides Heisenberg’s original Matrix Mechanics and Schrödinger’s dominant Wave Mechanics, the third best known formulation of Quantum Mechanics is the 1951 Causal Interpretation put forward by David Bohm which gives exactly the same experimental predictions. Bohm developed Louis de Broglie’s earlier Pilot Wave ideas and treated the Schrödinger Wave Function as a real ‘quasi-physical’ field-like entity or Quantum Potential (when previously it had been viewed as merely a mathematical tool; *see* Heisenberg’s naive criticism below). Bernard d’Espagnat makes many references to Bohm’s Causal Interpretation in *On Physics and Philosophy* as it reintroduced particle trajectories but achieved this seeming return to normality at the expense of introducing **nonlocality** (i.e. its independence of normal spatiality apparently existing everywhere at once) in the underlying Quantum Potential guiding the particle. Although Bohm himself stressed this distinctly non-Classical nonlocality of the Quantum Potential, implying monistic holism, Bohm’s model mainly drew attention because it restored Determinism [BdE].

Albert Einstein befriended Bohm like an intellectual son at Princeton before Bohm was forced to leave the USA by the McCarthyite witch hunt [DP]. Bohm, who eventually settled in London, befriended the famous Indian mystic Jiddu Krishnamurti whom the Theosophists had aggrandized whilst still a boy. Indian philosophic influence is seen in Bohm’s later metaphysical ideas stressing Perception (rather like Eddington’s depiction of the ‘particle’ phenomenon in Chapter 1), a space-time transcending, monistic, holonomic (each seeming ‘entity’ exists in relativistic relation to all others – i.e. is inseparable from the Whole) underlying reality (his ‘Holomovement’ which Talbot [HU] and Rosen [PUST] both say shows Brahmanic influences) and a notion of nonlocal Active Information of the Quantum Potential or the so-called ‘implicate order’ resembling the *Akasa*

of the *Yoga Sutras*. In fact Bohm also befriended neurologist Karl Pribram who had himself put forward mysticism-inspired views of the underlying reality of the ‘holographic Frequency Domain’ (a realm of ‘frequencies’ (a rather tangential term for **waves** or **energetic vibrations**)) which is transformed through Fourier transform-like operations in our perceptual system into our normal or mundane Space-Time world. The ‘Frequency Domain’ is really a modern reformulation of the *Akasa*. Interestingly, Pribram, in his later work on so-called ‘Holographic Quantum Field Neurodynamics’ points out that the Nobel laureate physicist Denis Gabor, who invented Holography, had already recognized the parallels between the formalism of Quantum Theory and the process of perception [KP]. Clearly the confusing mumbo-jumbo introduced by John von Neumann about the role of a so-called ‘consciousness’ in the so-called ‘collapse’ of the Schrödinger Wave Function is related to the appearance of the perceptual phenomenon in the mind of the observer.

Although moving toward Panpsychist views in his late works, Bohm’s view of Consciousness, like those of his friend David Peat, resembled Jung’s vague notions of a deeper Psychoid realm, where Matter and Mind were, in some unspecified sense, indistinguishable. In his last book, Bohm (and Hiley) say that, “it is convenient to introduce the notion that consciousness shows or manifests on two sides which may be called the physical and the mental. Active information can serve as a kind of link or ‘bridge’ between these two sides” [B&H]. They also state that there is no real division between mind and matter. They add that, unlike Wigner, Everett and Squires, our position is that Quantum Theory can be understood without bringing in consciousness. However, the intuition that consciousness and Quantum Theory are somehow related seems good [B&H]. Finally, they ask, if the subtle levels (i.e. implicate orders) are carried to infinity [B&H] which strikes me as a Spinoza type view of God having an infinite number of attributes of which we apprehend only two, mind and matter. Ericson says that Bohm suggests that quality is at least as important as quantity and talks of the *qualitative infinity of nature* [PE]. Rosen aptly criticizes Bohm’s approach:

Rather than facing the problem of undifferentiability head on – in classical Cartesian language, facing the problem of mind – this problem is put off interminably by an endless series of abstractions upon the differentiable or physical.

Rosen acknowledges that Bohm, in his ‘Vedantist’ moods recognised that mathematical abstractions such as ‘implicate orders’ do not approach undifferentiable, ultimate reality or the ‘infinite totality’ [PUST].

Bohm does however go beyond Einstein’s limitation to the totally abstract, mathematical ‘space-time continuum’ and said that Quantum Theory is less about the motion of particles than with how the space-time order emerges from a ‘pre-space’ [H&P]. Hiley and Peat state:

One important feature concerning the holomovement is that it is not described in space-time but from it space-time is to be abstracted. Thus we no longer start with an a priori space-time manifold in order to discuss physics; rather we construct space-time from the underlying process.

The 1990s reformulation of Quantum Mechanics by German physicist Wolfram Schommers, which incorporates Mach's relativistic Principle of Inertia involves just such a nonlocal, particle-free, 'prespace' of fundamental energy and momentum process from which empirical space-time appears through our perception [WS].

Schommers does not specify further his underlying processes but it is difficult to conceive them as anything other than the usual waves or energetic vibrations. Thus Bohm recognised the 'transcendental' realm with its nonlocality. Hiley and Peat describe how Bohm wanted to abandon the traditional notion of separate particles and fields in order to incorporate the holistic properties of Reality indicated by Quantum Theory. Inspiration in such matters came from the study of perception where the eye is found to detect not what actually exists outside but only those features that remain invariant for sufficient time to be perceived [H&P]. Bohm would point out that the word "Holy" actually referred to such transcendental Oneness. As stated above, in the last chapter of his last book Bohm and Hiley. [B&H] suggested a 'particle-free' holonomic model of Quantum Mechanics similar to the holonomic Huygens construction wavefront model put forward by Milo Wolff [MW].

Heisenberg's Hindu influences and epistemological uncertainties in approaching the One

Heisenberg stated that he was well aware of the parallels between quantum mechanics and Eastern mysticism long before they reached the popular psyche in the 1970s. He stated that he had himself been subconsciously influenced by Indian mystical philosophy in his invention of quantum mechanics. It also came as a great comfort to him, after discussions with Tagore on a lecture tour to Calcutta, to find that an entire civilisation (Indian) held a view of the world resembling in some ways that of the new quantum mechanics which had so shocked the Western Mind [UW/HP]. These talks with Tagore helped him a lot with his work on physics [HP]. Heisenberg, who stressed that the human mind could neither visualize nor conceive the radical otherness of quantum reality described by the abstract language of mathematics no doubt recognised the parallels with the Vedantic doctrine of *vyavahara*, that *Brahman*, paradoxically transcending conceptual dichotomies, cannot be characterized in normal human thought.

In contrast mainstream Western scientific culture remains totally perplexed by the supposedly paradoxical, 'weird' and supposedly incomprehensible world revealed by quantum mechanics. Popular science

books and TV documentaries lap up the glib remarks of the hyped-up, bongo-playing, celebrity physicist Richard Feynman about nobody understanding quantum theory. Thus *Star Trek Voyager* scriptwriters project magical qualities onto quantum mechanics, imagining future starship engineers as having advanced degrees in it. This allows for fictional storylines allowing misunderstandings of Heisenberg's Uncertainty Principle etc. to permit time travel etc. In fact, Feynman was prominent in establishing the "shut-up-and-calculate" orthodoxy in theoretical physics (although he might not have coined the phrase) as its centre of gravity shifted from Germany to the USA during the 1940s. Lee Smolin, like other would-be philosopher-physicists, laments that many young physicists become depressed entering the profession as it has become taboo to ask deep questions and discuss the philosophical foundations of quantum mechanics [LS]. d'Espagnat refers to the 'sham ontology' associated with the Feynman diagram tools-for-thought, where a force is described by an exchange of virtual particles, ascribed to by many physicists [BDE]. In fact, Feynman's 'Sum over Histories' (path integral) method implying that particles travel infinite paths and Wheeler and Feynman's 'advanced waves' travelling backward in time from the Universe at large are mathematical abstractions reflecting the underlying holonomic existence of particle-like phenomena [MW]. This pseudo-mystical status of quantum mechanics in popular culture recently hit the headlines in 2008 with England's rugby world-cup winning hero Johnny Wilkinson telling the press about his interests in Buddhism and quantum mechanics. The Buddhist 'living in the moment' has long been conflated by naive Buddhists and Buddhophile seekers with enlightenment.

Heisenberg was disdainful of the Positivists of the Vienna Circle (trying to emulate the supposed 'exactness' of the 'big boys' in Physics). The Positivists dismissed most of metaphysics as prescientific and animistic but as Bohr had pointed out, such a dismissal of metaphysics would prevent our understanding Quantum Theory [QQ]. In fact most of the fundamental concepts of modern science (e.g. acceleration, force, heat, energy, attraction, mass) are themselves animistic projections onto Nature. In his 1958 *Physics and Philosophy* [WH], Heisenberg states:

...[T]he great difficulty which even eminent scientists like Einstein had in understanding and accepting the Copenhagen Interpretation of quantum theory, one can trace the roots of this difficulty to the Cartesian partition [i.e. Mind/Body dualism]. ...We "objectivate" a statement if we claim that its content does not depend on the conditions under which it can be verified [i.e. not merely intersubjective empirical consensus]. ...Dogmatic realism claims that there are no statements concerning the material world that cannot be objectivated. ...When Einstein has criticized quantum theory he has done so from the basis of dogmatic realism.

Thus Einstein naively mistook the explanation of Nature by simple mathematical laws for the genuine objective reality rather than something we humans have constructed [P&P].

In Whiteman's 1967 science and mysticism incorporating book *The Philosophy of Space and Time*, for which Heisenberg checked the manuscript of the chapter on quantum mechanics, Whiteman quotes Heisenberg stating that we cannot return to the ontology of Materialism. However, taking Heisenberg's *Physics and Philosophy* as a guide, it would seem that, rather like Einstein but unlike the explicitly Brahmanic Schrödinger, Heisenberg's rejection of the ultimate reality of elementary particles seems to be no more than a rejection of what d'Espagnat calls Multitudinism in favour of a Physicalist monistic Holism. Heisenberg places an emphasis on *Energy* as the new metaphysical substance in modern physics and presents a notion of energy as the potential reality which actualises into material forms, influenced by Bohm's earlier notion of *tendencies*, which we will return to later in this chapter. In spite of his criticism of Descartes' Mind/Body dualism, the Niels Bohr type epistemological critique of Einstein's naive Realism only heals the Mind/Body dualism within the context of the Western conflation of Mind (as ego) and Consciousness (as Awareness). In spite of his associations with Tagore, Gopi Krishna (see Chapter 3), Indian philosophy and Whiteman's book which argues for a Universal Consciousness, Heisenberg himself is not an Idealist in the sense of postulating Universal Consciousness as the One. His emphasis is on epistemological limitations and Platonic mathematical forms.

Indeed, in spite of references to Platonism and rejection of the reality of elementary particles, Heisenberg's criticisms of Bohm's and Schrödinger's views reveals the limitations on Heisenberg's understanding of transcendentalism. Heisenberg, unlike many naive Western academics understands Plato as a mystic stating in regard to Plato's simile of the cave [P&P]:

The real philosopher is the prisoner who has escaped into the light of truth or, we may in the Christian sense say, with God is the new reality that has begun to be perceived that has begun to become stronger than the reality of the world as perceived by our senses. The immediate connection with God happens within the human soul, not in the world, and this was the problem that occupied human thought ...in the two thousand years following Plato.

In another work [QQ], he says that if we wish to approach the "one" in terms of a precise scientific language, we must turn our attention to Plato's centre of Science, that realm of being which can be understood mathematically. Heisenberg recognized that Plato himself was not content with this restriction and evoked poetic images of an altogether different kind of understanding (as we saw at the beginning of this chapter).

Probably influenced by his friend Wolfgang Pauli (*see below*), Heisenberg adds that these images are probably connected with unconscious mental patterns [Jungian] psychologists call archetypes which in some way reflect the internal structures of the world. Whatever the explanation for these other forms of understanding, the language of images and metaphors is probably the only way of approaching the “one”. We have seen that the ancient Greeks, even Egypt-based Plotinus, in the 3rd Century C.E., speak of the Light and the One but did not develop a concept of *Consciousness*. This leads to the focus on Plato’s mathematical forms and the emphasis on physical forms and their dynamic inter-relations. Similarly, as Rosen indicated, Bohm sees only the differentiable abstractions (his supposedly infinite subtle orders) but is oblivious of the formless Ground of all Being.

Heisenberg discusses Kant’s *a priori* concepts or ‘pure intuitions’ of Euclidean Space and Time and of Causality and Substance. He says that we now have non-Euclidean geometry in Relativity, quantum theory no longer applies the law of causality and the law of conservation of matter (the Kantian substance; *energy* was a 19th Century animistic projection of yet another human feeling onto Nature) no longer holds in the annihilation of elementary particles. Thus, at first sight it seems as if Kant’s central concept of ‘synthetic judgments *a priori*’ has been annihilated. Kant could not have foreseen that these *a priori* concepts can be the conditions for Science yet only have a limited range of application; they are relative truths. Heisenberg asserts that such a reinterpretation of *a priori* means that we need not consider only the perception rather than the things as given. In contrast to Kant’s view that from the perception we cannot conclude anything about the thing-in-itself, Heisenberg cites his friend astrophysicist Carl von Weizsäcker. Weizsäcker says that for the atomic physicist, if he uses the concept of thing-in-itself at all (Bohr’s Copenhagen Interpretation of course does not touch it), it applies to a mathematical structure but this structure is, contrary to Kant, indirectly deduced from experience [P&P]. We have seen that Bernard d’Espagnat goes beyond the (supposedly) “sublime Kant” in arguing that, insofar as human mind-independent “Veiled Reality” conforms to our logical reasoning, the amazing success of mathematics in predicting phenomena implies that mathematical physics is revealing some aspect of the structure of Veiled Reality [BDE]. Heisenberg also concurs with ethologist Konrad Lorenz’s view that our Euclidean *a priori* concepts are the product of our evolution corresponding to innate schemes in other species. Physicist Wolfram Schommers also places much emphasis on the biological basis of our Euclidean perception of Space and Time, claiming that they are uniquely human (as compared to say the world as perceived by a turkey) [WS]. I doubt that the world as it appears to turkeys is as radically different from ours as Schommers makes out; the echolocation world of bats may be. Schommers remains a strict Kantian assuming that

transcendental perception of noumenal Reality beyond our Euclidean perceptual constructs is impossible (although he cites the New Age books of Michael Talbot, *Mysticism and the New Physics* and *The Holographic Universe* in his references).

Heisenberg discusses Bohm's 1951 Causal Interpretation. Bohm considers (in this model) particles to be 'objectively real' point masses. The waves in the configuration space [the positional component] are also considered 'objectively real', like electric fields [i.e. the Quantum Potential]. Heisenberg challenges this objective Quantum Potential saying that "real" goes back to the Latin *res* (thing) but things are in ordinary 3-D space not in abstract configuration space. One may call them 'objective' in the sense of not being dependent on an observer but one can't call them "real", says Heisenberg, unless one changes the meaning of the word [P&P]. Hence I used the term 'quasi-physical' above. Heisenberg adds that Pauli emphasized that Bohm's Causal Interpretation also implies that electrons in atomic ground states should not be performing any orbital motion. But Bohm can counter-argue that the measurement can no longer be evaluated by the ordinary laws unlike a normal evaluation which would lead to a velocity distribution. But due to strange quantum potentials introduced *ad hoc* by Bohm then the statement is inadmissible that the electrons 'really' are at rest. Thus Bohm rejects the ordinary interpretation for velocity measurements. Heisenberg calls Bohm's objective description an "ideological structure" which has little to do with immediate physical reality. Bohm's hidden parameters, he says, are of such a kind that they can never occur in the description of real processes, if quantum theory remains unchanged [P&P]. Later, in discussing Language and Reality, Heisenberg says that physicists have become accustomed to considering the electronic orbits not as reality but as "potentia" (objective tendencies or possibilities) [P&P].

Of Schrödinger's opposition to the Copenhagen Interpretation, Heisenberg says that Schrödinger has taken an exceptional position inasmuch as he would ascribe "objective reality" not to the particles but to the waves and he won't accept the interpretation of waves as 'probability waves only'. Discussing Schrödinger's denial of the existence of (discontinuous) 'quantum jumps', Heisenberg replaces this provocative term with 'discontinuity'. Heisenberg says that Schrödinger overlooks the fact that only the waves in configuration space (or 'transformation matrices') are probability waves in the usual view, whereas the 3-D matter waves or radiation waves are not. These 3-D waves have just as much "reality" as the particles; they have no direct connection to the probability waves but have a continuous density of energy and momentum, like an electromagnetic field. Although he says that Schrödinger rightly emphasizes that these processes can be conceived as more continuous than they usually are, Heisenberg adds that this interpretation cannot remove the

element of discontinuity that is found everywhere in atomic physics as demonstrated by any scintillation screen or Geiger counter [P&P]. I have already shown above that this aspect of seeming discontinuity, or the existence of light photons or ‘particles’ of matter is becoming resolved with views resembling the ‘particle-free physics’ of Schrödinger and the later Bohm. Mathematical physicist Richard Thompson [MNMS] and d’Espagnat [BDE] both explain why the continuous tracks in cloud chambers do not prove the existence of particles, as Eddington also indicated. Thompson says that the word “particle” is used metaphorically in quantum mechanics. Physical descriptions are actually given in terms of waves, or more generally in terms of ‘state vectors’ [wave functions] in Hilbert space. As d’Espagnat says, Multitudinism is no longer tenable [BDE].

Heisenberg’s arguments against Bohm’s Quantum Potential once again touch upon the questions of space-time transcendence as he only grants “reality” to “things” in 3-D space. He does not specify what distinguishes a thing in 3-D space from objective entities existing outside of 3D space. The Pauli Exclusion Principle, excluding particles from each other’s energy space [DP] (*see below*), suggests to me that Heisenberg’s ‘reality’ implies spatial exclusivity or impenetrability for matter as opposed to the mutual superposition or interpenetration of forms as found in the wave function and in mystical descriptions of transcendental realms. One also picks up a hostility given the fame of Heisenberg’s Uncertainty Principle limiting our simultaneous knowledge of ‘conjoined’ pairs of particle attributes (position and momentum; energy and time (duration)). As mentioned above, Bohm’s Causal Interpretation reintroduced trajectories and Determinism at the cost of the underlying nonlocal Quantum Potential. Peter Ericson in an essay entitled *Indeterminism and the Bohm Interpretation of Quantum Mechanics* actually focuses more on Bohm and Hiley’s 1993 development of the Causal Interpretation called the Ontological Interpretation. Ericson has difficulty with the “weird” features such as nonlocality and active information (presumably being attracted to the comforting old particles with trajectories). He says one reason why many people prefer an interpretation other than Bohm’s is because of the Indeterminism that is, in one way or another, implied. But such opponents of Bohm fail to understand his broader ideas about nature and reality such that it is possible to support Bohm’s interpretation without giving up Indeterminism. He adds [PE]:

The Bohm interpretation being an ontological interpretation, does not agree that the [Heisenberg] uncertainty principle sets an ontological limit on knowledge. It says that particles do have all attributes simultaneously. On this view the uncertainty principle is purely epistemological. Furthermore, contrary to what is believed when the uncertainty principle is taken to set an ontological limit, the uncertainty is due to disturbances introduced by measurements:

Of course the Copenhagen Interpretation restricts itself to epistemology and what humans can perceive (communicable intersubjective phenomena). Heisenberg's overall approach is one of epistemological limitations of human understanding with an antipathy toward granting "reality" to entities whose behavioural patterns do not conform to empirical, three-dimensional Space-Time-Causality. Although he recognises Plato's higher mystical mode of suprarational knowledge, Heisenberg thinks it can only be described in poetic symbolism. Given his discussions with Tagore, I presume that being a product of the 19th Century Bengal Renaissance and NeoHinduism, Tagore was familiar with the negative discourse of the ineffable Reality in Vedanta. The positive descriptions of transcendental vibrations in Tantric traditions like Kashmir Saivism is not that well known to my own Bengali *bhadralok* community of which Tagore was the most famous representative. Heisenberg even refers to Carl Jung's reinterpretation of NeoPlatonic archetypes but, unlike Pauli, does not know too much about such notions. In fact, we shall see that, like the 'blind men' and the elephant, Bohm, Heisenberg, Schrödinger and Pauli are all abstracting limited aspects of the same underlying "Bigger, Deeper Picture" of the transcendental realm and that the notions of Nonlocality, Active Information, Potentia, particles as epiphenomena of underlying waves, and Archetypes are all inter-related.

Erwin Schrödinger: Quantum wave mechanics reflects the unity and continuity of Advaita Vedanta

When quantum mechanics first appeared, says d'Espagnat, neither physicists nor philosophers apprehended clearly its implications of a Wholeness, radically foreign to Classical physics. The one exception being Schrödinger. He adds that the views of Schrödinger are hardly known, even amongst the experts [BdE]. Some Western commentators familiar with his views suppress the fact that in his *My View of the World* and in appendices to other works, Schrödinger stressed that he advocated the Absolute Idealism of *Advaita Vedanta*, that Ultimate Reality is Consciousness which is One (*Brahman*). D'Espagnat does mention Schrödinger's Vedantism. He also refers to the Schrödinger scholar, neurophenomenologist and Buddophile admirer of Nagarjuna, Michel Bitbol who has discussed d'Espagnat's 'Veiled Reality' views in his own works. Recently, I purchased Schrödinger's monographs *My View of the World* and *The Interpretation of Quantum Mechanics*, both reprinted by Oxbow Press [ES]. The former had an orange cover with a Hindu style eye (Inner Eye) on the front as Schrödinger openly stressed his advocacy of *Advaita Vedanta*. However, the second monograph had an introduction by Michel Bitbol which claimed that Schrödinger's Idealism was inspired by Ernst Mach's Pansensism. Bitbol even gave the Oxbow Press *My View of the World* as a reference for this claim [MB]. However, having just read *My View of the World*, I could not recall Schrödinger mentioning Mach although he

repeatedly referred to Vedanta as he also did in the appendices to *What is Life* and *Mind and Matter*. I mentioned this suppression of Schrödinger's Indian Brahmanic influence in a critique I wrote undermining Bitbol's late friend Francisco Varela's neurophenomenology which I forwarded to Bitbol.

Bitbol largely agreed with my critique as the physical correlate of the Inner Light which I identified is, as discussed in Chapter 4, also the physical correlate of Husserl's flow of Absolute Consciousness which Varela misrepresented. Indeed the Dalai Lama in his book written with Varela [SD&D] and in another book, *Buddhism and Science* [BAW] in which Bitbol has a chapter, gives authoritative Buddhist knowledge of the Light which provide two striking pieces of evidence in support for my brainstem brainwave correlation. Bitbol, however, denied my claims of ethnocentrism stating that he had mentioned Eastern influences in French publications although admittedly not in the Oxbow Press publication [PC]. However, he never did forward these other papers to me. Bitbol also denied my claims of subtle Eurocentrism in Varela's ignoring his friend the Dalai Lama's views, saying that they had been too shy in challenging Western views in the past and pointed out his own interest in Indian Nagarjuna's *Madhyamaka* philosophy [PC]. Schrödinger saw Quantum Mechanics as perfectly consistent with Monistic Brahmanism. He viewed the unity and continuity of Quantum Mechanics, with 'particles' being merely epiphenomena generated by underlying wave activity, reflecting the All in One and One in All (holonomy) of Vedanta [WM]. Hence the opposition to Democritanism (Multitudinism) and discontinuous quantum jumps. He also held the Upanishadic doctrine of the *Atman-Brahman* (that the impersonal Self within us is one with the Universal Self) as the grandest thought ever put forward by humanity [WM]. The *Atman-Brahman* doctrine is in fact not a 'thought' (or product of conceptual speculation) but mystical Knowledge by Identity ('becoming one with). Schrödinger also says [QQ]:

We know, when God is experienced, this is an event as real as an immediate sense perception or as one's own personality. Like them, he must be missing in the space-time picture. I do not find God anywhere in space and time---that is what the honest naturalist tells you. For this, he incurs blame from him in whose catechism is written: God is spirit.

I would point out that most mystics actually claim that the experience of Divinity within actually has a greater sense of reality than our experience of the sensory world. In Heisenberg's reference to Plato's cave, the real philosopher perceives the Light of Truth as more real than the sense world. It has a sense of being the Real or True Reality. In Islamic Sufi mysticism, which al-Biruni says is etymologically derived from the Greek *Sophia* (Divine Wisdom), the Light (*nur*) is called *al haqq* (The Real).

My critique of Varela's neurophenomenology which reduced Consciousness to Materialist myths of (magical) emergence in self-organizing, living cell-like 'autopoietic' processes included the following:
Surely, said Schrödinger, the singularity of consciousness is more intuitively convincing than the western plurality of consciousnesses which leads inevitably to the invention of souls.

Robinson, A. (1996)

Having quoted this and some other Vedantic assertions of Schrödinger on the nature of Consciousness from *What is Life*, Benjamin Libet and co-editors of *The Volitional Brain* stated that they find Schrödinger's conclusions "outrageous" [TVB]. His co-editors Anthony Freeman and Keith Sutherland are the editors of the *Journal of Consciousness Studies*. Freeman is actually also a Christian priest. Christianity of course rejects such monistic views denying the separation of God and souls. Libet *et al.* add in a footnote, referring to "the observed multiplicity of conscious minds", that "we may feel that it is hardly scientific to call observable facts illusory in favour of a universal entity whose existence is not testable" (*emphasis mine*) [TVB]. These comments of Libet, Freeman and Sutherland are in fact the truly outrageous verbal and epistemological 'sleights of hand' so typical of materialist arguments, falsely posing as "scientific" to rubbish views which challenge their beliefs. Libet *et al.* ignore the fact that conscious 'Other Minds' cannot be seen nor even proven to exist logically. We can only infer the existence of conscious minds in other humans by analogy with our own experience of our own seemingly individuated consciousness. Yet Libet *et al.* state that this analogical imputation of the multiplicity of conscious minds is an "**observable** fact[s]". Could Libet *et al.* describe for us what these "**observable**" **conscious minds** look like and how they managed to observe them! Perhaps they secretly possess extrasensory perception allowing them to look inside living human heads.

In regard to testing the *Brahman* doctrine, have they ever practised Yoga and actually experienced their own conscious minds dissolving into Universal Consciousness or *Brahman*. The multiplicity of our egos or individuated conscious minds does not necessarily imply a plurality of consciousnesses as the non-egoic processes, as Husserl and Sartre noted, are themselves forms of consciousness and not actually insentient. Thus the individuation of ego minds does not mean that Consciousness *per se* is not an underlying unitary existence. Furthermore, American philosopher, mathematician and mystic Merrell-Wolff did test the *Brahman* doctrine and, having eventually (after 24 years) found it to be true, came to appreciate his earlier subtle error that *Brahman* cannot be observed as Universal Consciousness is not an *object* but the universal *subject* or Self in nondual mystical realization [E&P]. d'Espagnat says that Schrödinger argues that the reason our sentient ego is nowhere found in the scientific world picture is that it itself is that world picture. Although there appears to be a

great multitude of these conscious egos, the World however is only one. Schrodinger's solution to this "Arithmetical paradox" is that of the Upanishads, the thesis of the Unity of Consciousness which shines in each of us. The multiplicity of consciousness is only appearance [BDE]. By analysing and undermining all the alternative Western viewpoints, I shall show that this Brahmanic view of the Oneness of Consciousness *per se* is the only tenable ontology. Contrary to the traditional view that this truth can only be experienced, I shall confirm it logically by elimination of alternatives.

Wolfgang Pauli's Bombay dream of dance: Atoms, archetypes and Shiva's dance

Similarly, the views of Wolfgang Pauli, another of the founding fathers of Quantum Mechanics have largely been ignored by historians of the New Physics as he had an interest in mystical and psychic phenomena. He became convinced that a new conception of Reality had to include matter and Spirit as complementary aspects. In discussing the 17th Century dispute between Kepler and the alchemist Robert Fludd, who took Kepler to task over his quantitative view of the world, Pauli stated that he identified with both Kepler and Fludd [FAW]. Pauli wrote that in the new science the world-soul [NeoPlatonic 'Cosmic Consciousness'] was replaced by the abstract mathematical law of nature. Against this one-sidedness, alchemical philosophy represented a counterpoise; "there dwells in matter a spirit awaiting release" [QQ]. Pauli attempted to create a neutral language to unify the concepts of Physics, Psychology and Parapsychology, speculating that imaginary numbers may have a role to play [FAW]. As Pauli himself stated, this was an attempt at a "Psychophysical Monism" relating to deeper invisible reality [QQ]:

We should then have found a mode of expression for the unity of all being, transcending the causality of classical physics as a form of correspondence (Bohr); a unity of which the psychophysical interrelation, and the coincidence of a priori instinctive forms of ideation with external perceptions, are special cases. On such a view, traditional [i.e. Western] ontology and metaphysics become the sacrifice, but the choice falls on the unity of being.

Pauli kept up a correspondence with Jung for 26 years until Jung's death in 1958. The letters were published in English in 2000 under the title *Archetype and Atom* [A&A]. Interestingly, I was given a review copy by a colleague in the Journals department of the publishing company where I worked. Although it was the world's largest publisher of scientific journals, such books on unorthodox topics were not going to be reviewed. Pauli wrote to Jung in 1952 about a dream he had in Bombay containing the motif of dance. He interpreted such dance motifs, or rhythmic sensations as based on an inner perception of "archetypal sequences" and linked it to

the Indian symbolism of the Dance of Shiva (which represents the creative energy of manifestation of the Absolute), the rhythmic movement of the transmigration of souls and the world age [A&A]. Pauli argued that at the quantum level all of Nature engages in an abstract dance [DP]. We shall discuss the notions of Synchronicity and Acausal Orderedness which Jung developed through his correspondence with Pauli in relation to Jung below including remarkable new scientific support for such ideas from the work of physicist Wolfram Schommers.

Pauli was reputed to have psychokinetic influences on sensitive physical instruments which friends jokingly referred to as the “Pauli Effect” as distinct from the famous Paul Exclusion Principle [FAW]. This principle, prohibiting two electrons with the same energy from occupying the same atomic orbital, underlies modern Quantum Chemistry and the stability of matter. Without it there could be no regular atoms and periodic table of elements and hence no stable cosmic evolution. It is also involved in the quantum coherence phenomena of laser light and superconduction [DP]. Physicist David Peat says Pauli recognised that his famous Exclusion Principle, this *exclusion* of particles from each other’s energy space, cannot be reduced to an act of normal causality explicable in conventional physical terms such as a force, a field or mechanical connection. Rather it was an acausal connecting principle, related both to his concept of the abstract dance of energies constituting Quantum Reality and to Jung’s notion of Synchronicity. The underlying pattern of the *whole dance* has a profound effect on the behaviour of the individual particle [DP]. This sounds very much like Bohm’s Quantum Potential ideas with nonlocal active information connecting each particle to the whole universe. In fact, David Peat, himself a co-author with the late David Bohm, supported me when another S&MN physicist Chris Clarke, a close friend of David Lorimer (*see* Chapter 3), challenged my assertion that the Pauli Exclusion Principle was an example of transcendental resonance in the *Akasa* (equivalent to Bohm’s nonlocal Active Information). In fact, in regard to Pauli’s speculation about imaginary numbers (one of the aforementioned Indian inventions), Eddington noted that although these seem rather mystical, 19th Century physicists and engineers knew that the presence of the (imaginary) square root of minus one in their equations was a signal to look out for waves or oscillations [NPW].

The description of Quantum Reality as an **abstract dance** needs clarification. Dance implies a dynamic, rhythmic pattern of activity. As discussed later, I realised as a teenager that Physics only describes the regular spatiotemporal patterns of energetic activity and thus precludes Consciousness *per se* (or Awareness) from the scientific world-picture. The word abstract, usually referring to extraction of limited or partial aspects of the total information, in *abstract dance* means ‘hard to conceive’, hard-to-imagine or imperceptible (i.e. non-

empirical). This is equivalent to being non-spatiotemporal in the mundane (sense perception) sense and hence *abstract dance* symbolizes transcendental rhythmic patterns of activity. The rhythmic nature of such activity is itself suggestive of waveforms. Similarly Heisenberg's difficulty with the reality of 'configuration waves', taken as real by Bohm and Schrödinger, was that they were 'abstract' and not three-dimensional like 'matter waves'. Pauli's transcendental dance of energies or 'archetypal sequences' tie in with Eddington's waves and oscillations symbolized by imaginary numbers for, as physicist Nick Herbert notes in his *Quantum Reality*, all the dynamic attributes of matter (there are no non-dynamic attributes) are represented in Quantum Theory by waveform families [NH]. The influence of the underlying pattern of the whole dance on the individual particle is thus a roundabout reference to **holonomy**; the relativistic dependence of each entity on every other entity (everything exists in relation to everything else or as an inseparable part of the Whole Reality).

Culture-bound cavemen: Contemptuous dismissal of Mysticism by metaphysical minnows of modern science

Hyped-up Hawking's hubristic hogwash and hostility to mysticism

In fact, Nick Herbert told me that his own metaphysical view is known as Quantum Tantra as he recognizes the convergence between the Indian view of matter as the manifestation of the energetic activity of the underlying Absolute Consciousness and the world-picture presented by quantum mechanics [PC]. We shall see below that Heisenberg's view of energy as *potentia* is consistent with such views when we distinguish Transcendental Reality from his Empirical "reality" based on the Latin *res*. Whereas the founding fathers of the New Physics were open to Indian influences, most much lesser scientists recoil from any mention of Indian concepts in regard to Physics or even in regard to psychology due to their Eurocentric cultural indoctrination that spirituality has nothing to do with science. Back in the 1990s, a British physics graduate work colleague Jim, who worked as a lowly copyeditor on science journals (a nonentity whose double-barrelled name I forget), said on hearing of the book I was then writing, Physics is true, Eastern mysticism is nonsense! Admittedly, he was something of a pariah due to his right-wing, Conservative Party supporting views making him even more Eurocentric (though ironically Europhobic as a 'little Englander') and narrow-minded than most.

When I worked in another scientific publishing company in 1990, a young Northern English female, fresh out of college with a degree in Mathematics found it extremely ridiculous, hence proclaimed it out loud to

everyone in the office, that Sutapas thinks that Physics doesn't actually deal with reality. Admittedly, most of the people in the office were elder and wiser than her. But such immature views that Physics gives direct access to Reality are held zealously and dogmatically by most scientists. Indeed Nobel laureate Harvard physicist Sheldon Glashow proposed an 'article of faith' shared by scientists that our sense-organs can discern the one full and unique true theory of the world and that Science will lead to this one correct theory which will rule out all alternative views [JH]. In 2000 I was told by the person who had invited me to speak, Professor John Poynton, that use of Sanskrit terms put off many members of the Society for Psychological Research when I gave a lecture on Science and Mysticism in London. The primary aim of most members of the SPR was to demystify claims of psychical phenomena, showing that they don't really exist. They assume that all spirituality resembles the blind faith and literalist dogma characteristic of the Semitic religions and thus all spirituality must be hostile to scientific notions such as Evolution. Not only are most scientists unworthy of the title 'philosopher', as stated previously, most contemporary so-called 'scientists' are in fact glorified 'technicians' unable to think beyond the narrow tram-lines of their specialities, projecting their limited range of concepts and pet theories onto the whole of Reality.

The contemporary "celebrity" scientist so loved by the media, Stephen Hawking says that all attempts to integrate Science and Mysticism are Pure Rubbish [RW]. Hawking seems more famous for his remarkable life story, afflicted with motor neurone disease, than his actual contributions to Science. My criticism below is of Hawking's ideas not the remarkable man himself to whom the human-interest obsessed media is drawn. Astrophysicist Peter Coles in his book *Hawking and the Mind of God* refers to the Hawking Cult, the pseudoreligious notions in Hawking's themes and the fact that Hawking, contrary to the popular myth, is not one of the "greats" of physics [PC]. In fact, those who know point out that, the aforementioned, Paul Dirac who held the same Lucasian Chair of Mathematics at Cambridge from 1932-1969 is considered the second greatest English physicist after Newton (James Clerk Maxwell was a Scot). Dirac is largely unknown to the pseudo-intellectual "chattering classes" (literary type "intelligensia" of the sort who think that Sigmund Freud is a great thinker!) and the media although, historically, Dirac is a much greater figure in the history of physics than Hawking. The Bishop Road Primary School in Bristol school attended by both Dirac and Archibald Leach (Cary Grant) had a blue plaque commemorating the Hollywood star but not Dirac who historically will be remembered long after the hyped-up nonentity superstars of pop culture are forgotten.

Dirac, a founder of quantum mechanics, made the remarkable prediction of the existence of antimatter. He was also open-minded enough to invite mathematical physicist and mystic Michael Whiteman to Cambridge

to discuss with him the draft of Whiteman's aforementioned 1967 book which argued for a transcendental universal consciousness [JP]. Indeed, Dirac's description of his notion of "antimatter" involved the creation of matter out of an imperceptible form of substratum leaving a "hole" in the latter which is a peculiarly material form of nothingness [HP]. d'Espagnat says that Dirac's conceptual aid of the 'Sea' of invisible and nonlocalized fermions preserved the everlasting existence of each individual fermion but at an exorbitant conceptual price. Thus it was soon replaced by Quantum Field Theory which applies to both fermions and bosons (force carriers) and readily accounts for the lack of individuality of each particle [BdE]. Merrell-Wolff, who attained enlightenment in 1936, found Dirac's notion of matter and antimatter coming together and annihilating into radiant energy as a particularly good metaphor for the absolute plenum of Pure Consciousness transcending all dualities which polarize out this plenum [E&P].

Stephen Hawking's view, expressed in his bestselling *A Brief History of Time* (a hyped-up book which many bought but few actually read!), that we can ignore the fundamental differences between Space and Time and treat Time as just another dimension of Space is considered wrong by most theoretical physicists working on such problems as Quantum Gravity [LS]. I bought a copy of Hawking's book as a present for a physicist relative then researching in Las Vegas who put me up on holiday in 1989, so I did peruse the book myself and found it contained just more of the same mediocre, mainstream mass-market fodder as in countless pop science books. The *Daily Express* newspaper published a two page spread about Stephen Hawking on June 15th 2006, after he called for humans to colonise Mars, with the huge headline: "Vain truth about the Professor of Publicity". Whilst rubbishing Science-Mysticism integration possibilities, Hawking, at the end of *A Brief History of Time* says that if we had the final **Theory of Everything** we would know the "**Mind of God**". In a sense, this resembles the views of the greatest Lucasian Professor, Isaac Newton, who thought that the Laws of Nature had to be found by patient experimentation rather than mystic communion with spirits [MJ]. But, contrary to the hubris of Hawking, Newton thought Mysticism was more important than Natural Philosophy (Science), and actually spent more time on mystical, alchemical studies. In his biography of Newton, economist John Maynard Keynes famously described Newton as being better understood as the last of the great magicians rather than the first great scientist. It is well known that Newton was a supporter of the Arian heresy that denied the Christian dogma of the Trinity (ironically Newton was a fellow of Trinity College) [MW]. Newton, influenced by NeoPlatonist Henry More, also held privately some mystical views such as considering all of Space to be the Divine Sensorium (rather like a Universal Consciousness) [EAB].

...if there be an universal life and all space be the sensorium of a thinking being who by immediate presence perceives all things in it, as that which thinks in us, perceives all their pictures in the brain; these laws of motion arising from life or will may be of universal extent.

Isaac Newton [MJ]

It is well known that Copernicus' heliocentrism was influenced by the mystical symbolism of the Sun (representing the Light as in the quote from Plato above) at the centre (if not also by the heliocentrism of the *Aryabhatiya*). Pauli mentions Kepler's Platonist writings of Ideas, pre-existent in the mind of God and imprinted in the soul as the image of God. These primal images, Kepler calls archetypes [QQ]. Johannes Kepler's work had been inspired by his lifelong belief in astrology. Michael Faraday was inspired by his Evangelical Christian belief in the underlying unity of all phenomena to try to demonstrate the underlying unity of electricity and gravity back in the Victorian era. Stephen Hawking, like many contemporary cosmologists and other scientists, seems happy to utilise profound, pseudo-mystical assertions for his own naive views whilst, simultaneously dismissing actual mysticism as rubbish. Thus, keeping to Plato's simile, Hawking and the loudmouthed Mysticism-bashing, defenders of Materialist orthodoxy such as Richard Dawkins and Lewis Wolpert may be considered culture-bound 'cavemen'.

The very notion of a "theory of everything" is epistemologically puerile, a contradiction in terms, for a theory can never be more than a set of idealised abstraction or formalised representations. As with scientific concepts, these skeletal abstractions of regular features of phenomena omit the flesh or the qualitative, intrinsic substance of Reality and are merely human mental constructions. Quantum mechanics, by far the most successful scientific theory yet created, as we have just noted, has at least three different versions, each of which make exactly the same predictions and so cannot be tested against each other even though they are based on different intuitive pictures of what exists. Even the greatest conceivable mathematical model or "theory" is as close to conveying the "real thing", the experienced world, as a romantic novel in some difficult-to-learn foreign language is to the experience of making love. Popular expositions of the arcane maths are little better than impressionistic, black and white pencil sketches of two lovers. The map is not the territory; you cannot taste the food in a restaurant by licking the menu. A mathematical model is a predictive tool for studying the behaviour of phenomena or spatiotemporal patterns of activity. Like a novel, the model can describe the 'mechanics' of the attraction and intercourse between two 'bodies' but the scientist, like the reader doesn't experience the real thing! Thus a puerile belief in reaching a final "Theory of Everything" is little different from blind faith in the "one true faith" or the "one true God". All of these are but human mental constructions, not Reality.

It also takes a huge leap of blind faith to believe that a mathematical model of supposed ‘particles’ and supposed ‘forces’ could also explain “everything”, all the emergent spatiotemporal complexity of Nature, let alone conscious experiences which can only be sneaked in to such pictures by ‘magic’. The mathematical models of Physics deal with extremely simplified, isolated systems and usually lose their predictive utility when more than merely two ‘particles’ are considered. Statistical models of large numbers of ‘particles’ deal with only averaged-out general behaviour patterns, losing sight of the particulars. This is a problem even before we recognize that no individual particle trajectories exist in quantum mechanics. Isolated ‘atoms’ still display interference patterns in two-slit experiments, indicating underlying wave nature [JG]. Then, if we are true “scientists”, we have to consider paranormal phenomena which don’t obey these theories of regular phenomenal behaviour. On the other hand, mystical communion with the Neoplatonic *archetypes* (to which Pauli related the Dance of Shiva as a Jungian ‘archetypal image’), and which ex-NeoPlatonist Augustine of Hippo (the father of Catholicism) anthropomorphised as the ‘Ideas in the mind of God’ (to which Hawking alludes indirectly) is something we shall begin to understand as a rational feasibility rather than fantasy. These *archetypes* are not the supposed ‘Laws of Nature’ sought by Newton through experiment rather than mystic communion but deeper ‘principles of manifestation’ or self-limitation of the Absolute (as found in Tantric Kashmir Saivism) underlying material phenomena as indicated by Pauli’s understanding of his own Principle underlying the stability of atoms. As in knowing what it is like to make love, so to truly know the “mind of God” you must become a true *philosopher*, a mystical lover of Divine Wisdom, attaining Knowledge by Identity through becoming one with the “mind of God”. Only then may one claim, as did Meister Eckhart, “God and I, we are one in knowledge”.

Quantum potentialities and paranormal, psychical phenomena

The *Yoga Sutras* describe the deeper, transcendental realms of consciousness as being intrinsically associated with *Siddhis* or supernormal phenomena not limited by Space-Time-Causality and related to the aforementioned *Akasa*. In *The Medium, The Mystic and the Physicist*, Lawrence LeShan described the parallels between the transcendental reality of mystics, quantum theory, and the extrasensory perception of the so-called “**clairvoyant reality**” described by psychics, not limited by normal Space and Time relations. Materialists will argue that it is only delusional primitives and ancients living in pre-scientific cultures who misinterpret hallucinations induced by schizophrenia, temporal lobe epilepsy, drugs or sensory deprivation in primitive psychical and mystical

terms. We have seen that these Positivistic ‘cavemen’ overlook the animistic basis of the concepts of physics, projecting human feelings onto Nature. There is also a subliminal racism in such arguments as the prevalence of such mystical philosophy in the East thus indicates the primitive, mythological worldviews of the Eastern cultures. The argument goes that intelligent modern scientists and rationalists can see through such mystical delusions as mere hallucinations. Albert Einstein was open-minded enough to write a foreword for Upton Sinclair’s book on telepathy entitled *Mental Radio* [US] and was even open-minded in regard to Carl Jung’s notion of Synchronicity [MLvF] which is in fact a mystical notion. In *The Oneness/Otherness Mystery*, I told of how I was surrounded by synchronicities in the period leading up to my identification of the physical correlate of the Divine Light. The closely related ideas of Acausal Orderedness and Synchronicity (usually presented as ‘meaningful coincidences’) was developed, as we saw, by Jung in collaboration with Pauli who was considered the cleverest of all the founders of the New Physics by his peers [A&A].

Furthermore, German physicist Wolfram Schommers has reformulated Quantum Mechanics incorporating Mach’s Principle (treating inertia as relative to the whole universe). This reveals that unlike the Space-Time-Causality of the empirical world of our senses, the deeper Quantum Reality is ‘particle-free’, nonlocal and relativistic in its operations. Schommer’s calls this deeper transcendental causality “Synchronicity” [WS]. In my 1999 book I had realised that Jung’s famous quadrant diagram distinguishing Space-time and Causality from an “Acausal Orderedness” (including Synchronicity) was a modern rediscovery of the undivided wholeness of the transcendental realm realized by the yogi after transcending the Time/Space Matrix of perception. Here all the potentialities for the manifestation of gross phenomena are interconnected and exist relative to everything else (holonomy) [DB]. This, like Bohm’s nonlocal Active Information, is related to the *Yoga Sutras* notion of the *Akasa* and its space-time transcending resonances of form. Jung, famous for his obscurantism, misleading terminology and focus on mythological imagery, spoke of vague and anthropocentric ‘coincidences of meaning’ and used the misleading “acausal” for such transcendental causation.

The British Nobel laureate physicist Brian Josephson told a Bombay Conference in 1986 that, in order to experience Quantum Reality and the deeper planes, scientists might have to practise meditation. He also linked Quantum Reality to the dream state as both seemed to involve possibilities or potentialities [BJ]. At the same conference, the Nobel laureate neurobiologist George Wald told of how he had received an insight into the fundamental nature of Consciousness which had eluded him in spite of decades of scientific knowledge and enquiry. He soon found that this enquiry placed him in great company, alongside Eastern philosophy and great physicists such as Schrödinger, Eddington and Pauli [GW]:

Let me say that it is not only easier to say these things to physicists than to my fellow biologists, but easier to say them in India than in the West. For when I speak of mind pervading the universe, of mind as a creative principle perhaps primary to matter, any Hindu will acquiesce, will think, yes, of course, he is speaking of Brahman. The Judaeo-Christian-Islamic God constructed as universe and just once.

Brahman thinks a universe and does so in cycles, time without end.

I would add that the so-called 'universe' of the Semitic monotheist religions was merely the Earth, Sun and visible planets with stars as tiny lights. Augustine and Eckhart refer to Creation lasting one or a few thousand years. The Hindu universe was Infinite, at least in regard to its formless background or *nirguna Brahman* with countless worlds and the Hindu time scales for Creation of billions of years resembling modern cosmological time scales.

On the other hand, the British media always seems to wheel out the same old polytechnic psychologists to rebuff any claims of Near-Death Experiences and paranormal psychic phenomena on the grounds that they contradict the "Laws of Physics". Polytechnics were the second class education establishments in the UK which since 1992 have been allowed to use the title "university". In spite of the tenuous status of academic Psychology, even as a soft "science", plus the pseudoscientific superstitions propounded by the likes of Sigmund Freud, such polytechnic psychologists present themselves as authoritative spokespeople for "Science" and the "Laws of Physics", defenders of Reason over superstition. Yet rather than being defenders of Reason, they are more like defenders of the blind faith in a "bright schoolgirl" type conception of Science, noisy "cheerleaders" rather than the heavyweights of physics like Einstein and Pauli. We have seen that the idea of immutable "Laws of Nature" is based on Christian anthropomorphic mythology of a god like a Roman Emperor laying down laws and contemporary physics is increasingly realizing that the regularities of Nature must now be viewed, not as "laws" transcendent to Nature, but as emergent stabilities arising within Nature. We also noted that Milo Wolff has shown how such regularities or seeming 'Laws of Nature' can emerge from the underlying holonomic, wave structure of matter [MW]. We have already seen various references from yogic and NeoPlatonic mysticism to the transcendental realm as one of **potentialities** (or possible manifestations). Nobel laureate physicists Brian Josephson and Eugene Wigner endorsed mathematical physicist Richard Thompson book *Mechanistic and Nonmechanistic Science* on its back cover. One of Thompson's arguments was that the Laws of Physics are limiting constraints within which the quantum mechanical Wave Function is allowed a certain limited degree of freedom. This would help account for the experimental data on Psychokinesis gathered by Professor Robert Jahn (who had been Dean of the School of Aeronautical Engineering at Princeton) where

the statistically combined data conformed to the Laws but individual results could deviate considerably beyond statistical norms [RLT]. I myself have performed successfully in such psychokinesis set-ups at Jahn's lab using display systems based on random radioactive decay which I had to try and steer off a random path.

SEXING UP PHYSICS and suppression of psychical phenomena by Western media

Yet when one of Britain's two living Nobel laureates in Physics, wrote the following in the Royal Mail's 2001 Nobel Prize Centenary stamp set:

Quantum theory is now being fruitfully combined with theories of information and computation. These developments may lead to an explanation of processes still not understood within conventional science such as telepathy, an area where Britain is at the forefront of research.

Brian D. Josephson [Sync]

Robin McKie, the science correspondent of the left-wing *Observer* newspaper depicted the Nobel laureate Trinity College, Cambridge don as if he was an oddball heretic using his Nobel laureate status to give publicity to some absurd magical notion rejected by all sensible scientists. McKie quoted with approval the Oxford physicist David Deutsch who said, "It is utter rubbish. Telepathy simply does not exist" [Obs]. Yet it was not mentioned that Deutsch openly advocates the so-called "Many Worlds interpretation" of quantum mechanics, an attempt to show that "God doesn't play dice" that is actually far more preposterous than a belief in telepathy. Occurrences of seeming telepathy have been reported in all human societies throughout history and Berger invented the EEG after having a telepathic experience. Proven aspects of quantum theory such as entanglement immediately bring to mind space-time transcending influences. Wolfgang Pauli seemed to have psychokinetic influences upon instruments and I have personally had successful psychokinetic results upon a radioactivity based device at the famous PEAR laboratory at Princeton. The Many Worlds interpretation holds that, rather than quantum particles mysteriously assuming one of a number of possible alternative states as observed, the particle magically becomes all possible alternatives. We only see one state as the alternative states appear magically in a near-infinite number of parallel universes which are constantly splitting off from ours so that all possible alternatives are realised in countless parallel universes, each varying slightly from adjacent ones! This view also requires our conscious minds to be constantly splitting as well with no real free will.

Richard Thompson notes that it is ironic how scientists dismiss spiritual ideas as (supposedly) unverifiable whilst simultaneously advocating (actually) unverifiable views like the Many Worlds view [MNMS]. BBC Radio 4 (supposedly the intellectual channel) marked the switch-on of the Large Hadron

Collider at CERN on September 10th 2008 as “Big Bang Day” claiming “Physics Rocks” with celebrities, including comedian Dara O’Briain and the baby-faced pop-musician turned physicist (now a ‘cool’ and ‘politically correct’ white male BBC Science documentary presenter) Brian Cox, presenting ‘Particle Physics’ as the new ‘Rock ‘n’ Roll’. The phrase “Rock ‘n’ Roll” comes from the negro slang for having sex. Like the British GCSE examinations which are harder to fail than get an A-grade in, this reflects the ‘Dumbing Down’ of culture or the cultural ‘tyranny of the majority’. I recall attending a Science Journalism day course in 2002’ as part of our redundancy package given by the world’s largest Science publishers. Journalists from UK broadsheets basically taught would-be science journalists to pick out the most ‘sexy’ snippet in the report and turn it into an eye-catching sensationalist headline. The Science journalism mantra seems to be “MAKE IT SEXY”. In fact, in November 2008 I chanced upon the Irish comedian Dara O’Briain who studied mathematical physics at University College Dublin, speaking on BBC Radio 5. His radio host admittedly, was rather wary of guest physicists who seem normal suddenly ‘going off’ into wild and wacky pet theories little removed from Science Fiction. What was most amusing was that O’Briain defended his belief in the truth of the Many Worlds interpretation claiming scientific justification for it! Given that, here in England, Irishmen and the Irish accent used to be the butt of comedic parodies, an Irishman defending his mythological view of countless, slightly different parallel universes imperceptibly splitting off from our world at every moment was as amusing as the usual Irish comedians’ parodying the Catholic obsession with Sin.

As with Martin Rees’ view of the universe as a computer simulation played by some cosmic geek, the Many Worlds’ view assumes that we cannot transcend Empirical Reality and attain suprasensory perception of the Deeper Reality underlying the manifestation of phenomena. As I stated above, perennial mystical knowledge of yogis, NeoPlatonists etc. refers to the transcendental as a realm of potentialities containing possibilities which are not all actualised or manifested as phenomena. Werner Heisenberg wrote in *Physics and Philosophy*:

All the elementary particles are made of the same substance, which we may call energy or universal matter; they are just different forms in which matter can appear.

...we can say that the matter of Aristotle, which is mere “potentia,” should be compared to our concept of energy, which gets into “actuality” by means of the form, when the elementary particle is created.

Nick Herbert says in his *Quantum Reality*, Quantum Theory treats objects as “vibratory possibilities”, oscillating opportunities for something real to happen [NH]. In fact by ‘real’ here, Herbert means the manifestation of empirical phenomena from a supramundane Deeper Reality resembling Heisenberg’s *potentia*.

Thus even if the so-called ‘collapse of the Wave Function’ is not actually an outdated epistemological (existing only in the human mind) pseudo-problem done away with by new notions of decoherence, it is outrageous and infantile to postulate countless parallel universes constantly being created in order to solve an epistemological paradox.

Fred Hoyle raised the philosophical objection against the “Big Bang” (a derogatory phrase coined by Hoyle) hypothesis that it pushes the problem of origins beyond our possible experience. Hence supporters of the Big Bang hypothesis, claim that we can say nothing whatsoever about or that it is even meaningful to talk about what happened before this miraculous modern version of the Christian *Creatio ex nihilo* myth. In fact there is glaring evidence contradicting the Big Bang idea which is suppressed by the orthodoxy [HA/LA]. Ashmore has shown in his Ashmore’s paradox, that the Hubble Constant is merely a measure of the amount of electron in a unit volume of space. The actually measured redshifts of light photons are ultimately due to activities of electrons creating the photons. Thus, as the galactic redshift, supposedly due to the Big Bang expansion is based on properties of electrons, the Big Bang believers are actually measuring a property of the electron in a sort of false tautology [LA]. Ashmore’s argument supports holonomic wave model of the electron phenomenon as the Hubble ‘Light Horizon’ represents a limit to the holonomic interrelationship of nonlocal wave phenomena [MW]. The history of the Big Bang hypothesis has been one of unproven *ad hoc* add-ons like Inflation, still undetected Dark Matter, Dark Energy etc. to try to salvage this Creation idea from the facts.

In fact, in recent years the emphasis in Big Bang cosmology has shifted from study of the galaxies through radio-astronomy to trying to recreate near-Big Bang conditions in accelerators such as the aforementioned multibillion Large Hadron Collider at CERN which uses more power than Geneva. Many have commented that the vast sums of money spent on such nuclear physics or particle physics research using accelerators was just a ploy to maintain a pool of scientists capable of working on nuclear weapons. Similarly, Artificial Intelligence research was not originally meant to model the human mind but to help create AI-guided cruise missiles. Far from being ‘Rock-gods’ or philosopher-kings, the hyped-up Materialist exponents of particle physics are actually better described as Plato’s ‘cavemen’ or Physics’ Flintstones. These vulgarians project their rocks and stones of the sense world onto transcendental reality. Far from exclaiming “Particle Physics Rocks”, the wise should be saying “Particle Physics Sucks” for, as we have seen, as d’Espagnat stresses in *On Physics and Philosophy* and Schrödinger in *The Interpretation of Quantum Mechanics*, particle-like phenomena only manifest in physical experiments through artificial human interaction, there are no moving particles. No one has observed an electron in isolation [MW]. Similarly solid-state physicist and IT pioneer Carver Mead, who was a

colleague of Richard Feynman, says in his *Collective Electrodynamics* (published in 2000), as does Milo Wolff, that the metaphysical problems faced by 20th Century physics arose from refusal to abandon the myth of fundamental particles. Mead says that the last seventy years will be remembered as the Dark Ages of theoretical physics [CM].

Chapter Four

Knowledge of Spiritual Light of Rig Veda Distorted in Diffusion Across Eurasia: Origins of True Philosophy and of Mythological Monotheist Religions

Aristoxenus the musician tells the following story about the Indians. One of these men met Socrates at Athens, and asked him what was the scope of his philosophy. "An inquiry into human phenomena," replied Socrates. At this the Indian burst out laughing. "How can we inquire into human phenomena," he exclaimed, "when we are ignorant of divine ones?"

Eusebius [SR]

The Divine Light in the Rig Veda and the Upanisads

Although the Homeric gods shone with light, notions that Divinity was Fire or Light and that mortals might interact with or receive it were uncommon in the ancient Mediterranean [TM]. We saw in Chapter 3 that Buddhophile Michael Wood, who reduced Buddha's enlightenment to Thinking, also claimed that the essence of Hinduism was ritual! Professor Sarvepalli Radhakrishnan, who went on to become first President of India, stated [SR]:

If there is one doctrine more than any other which is characteristic of Hindu thought, it is the belief that there is an interior depth to the human soul, which, in its essence, is uncreated and deathless and absolutely real. The spirit in man is different from the individual ego...It is the core of all being,...

The ancient hymns of the *Rig Veda* refer to an intoxicating drink, made from a plant, called *Soma*. *Soma* was offered to the gods and drunk by the priests. As Huston Smith states, *Soma* may have been the basis of all Vedic spirituality [HS]. Hymns of the *Rig Veda* say that by drinking *Soma*, one becomes immortal, arrives at the Light and finds the gods [HS]. J.L. Mehta, chastises the Western scholars who have distorted the interpretation of the Vedas by imagining that the Vedic seers were talking about Nature in the modern sense. It is often stated that the Vedic Aryans worshipped the elements of Nature as deities. Sanskrit-literate mystic, Michael Whiteman says that even Radhakrishnan has misinterpreted the *Rig Veda* as Nature worship when in fact these hymns contain deep and profound mystical knowledge [PC]. Mehta says that Light is the keyword of the *Rig Veda*, the central concept that illumines and holds it together. *Deva*, the Rig Vedic word for a god or deity literally means "the Shining One" and these deities constitute a differentiated structure of the one Light. The *deva* closest to

Man is *Agni* (fire), present in Man's heart as the Light by which Man sees and knows and as the immortal within the mortal [JLM].

This immortal Light in our hearts is the one source of all thought, the fountainhead of Truth. [JLM]. This 'fountainhead' metaphor for the Inner Light or God-head, the fountain of Divinity, is repeated throughout history, along with related notions of water-like flowing, and echoes of it are found in the *Ereignis* dynamics of Heidegger with its welling-up flow of Being. In fact, the fountainhead metaphor is a rather apt phenomenological description for the flow of the brainwaves from the brainstem which constitute the physical correlate of the Inner Light. It is of course related to the metaphor of the Fount of all Wisdom referring to mystical realization of holonomic (mutually interpenetrating) or Akashic (of the subtle ether that is Space) information from the whole universe permeating each spatially limited portion of existence. In *Varieties*, William James quotes an unnamed scientific man who refers to that 'indefinite consciousness' as the Absolute Reality behind phenomena or this fundamental Cosmical *It*. The unnamed man continues, "It was an unfailing fountain of living justice, truth..."[VRE].

Mehta says that Rig Vedic man was not only aware of a Light within him but also of a Light that comes from beyond. The *arya* (the Sanskrit for "noble") of the *Rig Veda* is one who pursues the Light and is open to transcendence, hospitable to the Light from beyond [JLM]. The *Brahmana* (the Sanskrit term nowadays used for the elite Hindu priestly caste, the Brahmans or Brahmins) is dedicated to his creative vocation of "wording the world" (through divine inspiration) and has one all-consuming passion, the unceasing pursuit of Light [JLM]. Unlike this "wording the world" linked to Divine Light, Existentialist Maurice Merleau-Ponty's *chanter le monde* or "singing the world", the effort to illuminate the world by creatively expressing it [LH], is a superficial modern notion of creative illumination as Merleau-Ponty rejected notions of transcendental or supernatural realms and thus remained totally ignorant of true Illumination or Divine Inspiration.

Muller's myths of Vedic Aryan 'nomads' and Doniger's mistranslations of Rig Veda

Clearly, the later "Hindu" racial/social hierarchical notion of hereditary castes including so-called *brahmanas* (including myself) is a gross corruption of the true meaning. The Sanskrit *varna* for the four Classical Hindu castes meant colour. The *Brahmana* (educated priest, philosopher, scholar), *Ksatriya* (warrior) and *Vaisya* (merchant or farmer) were of Aryan stock whereas the non-Aryan tribes

assimilated into Aryan society as peasants and labourers became the fourth caste called *Sudra*. The Vedic hymns were transmitted orally by the *Brahmanas* with remarkable precision as only a handful of words are disputed. We have seen that Eurocentric Western academia still holds to the old Colonial myth of the invasion of the white, nomadic “Vedic Aryans” into India around 1500 B.C.E. as dreamt up in the 19th Century by Oxford-based Max Muller sponsored by the East India Company. Furthermore, he made up the ‘official’ dates for the Vedas on equally flimsy grounds. Most revealingly, Muller claimed that the famous Hindu erotic sculptures at the temples of Khajuraho must have been carved by (white) Greeks as no (nonwhite) Indian could possibly have carved them [CoI].

So once again Western academia bases its arguments on racist assumptions. The ancient Saraswati-Sindhu civilization was only rediscovered in the 1920s. As stated in Ch. 3, the name *Hairiyupiya*, resembling ‘Harappa’ appears in *Rig Veda*. B.B. Lal, a retired Director General of the Archaeological Survey of India says, even as late as 1920 Western scholars denied to India any iota of civilisation prior to the invasion of (white man) Alexander [BBL]. I would argue that the real clinching argument supporting the indigenous view that the Vedic Aryans built the Saraswati-Sindhu civilisation is one that mainstream Western academia would not even understand. In abandoning his chair at Stanford to practise Yoga, Merrell-Wolff said that he was seeking a type of knowledge beyond the academic circles of the West [FMW]. Western academia simply doesn’t comprehend Mysticism, always reducing it to more familiar things. Thus the discovery of figurines in yogic *asanas* (postures) in these ancient cities is the key. The remarkable mystical knowledge of the *Rig Veda* as found explicitly in *Nasadiya Sukta* (*see below*) and symbolically in other hymns as recognised by actual enlightened mystics like Whiteman (not your usual ‘white man’) indicate that such mystical hymns could only have been produced by the yogis of the Saraswati-Indus civilisation not by some uncivilised nomadic warriors dreamt up by Muller in the self-image of the Northern European conquerors!

Furthermore, the translations of Chicago’s Wendy Doniger, the so-called ‘Queen of Hinduism’ studies in the USA are a travesty of the true meaning of Vedic texts. Yet her Penguin translations of *Rig Veda* are the best known in the West. Harvard Indologist Michael Witzel has asserted that Doniger misunderstands First Year Sanskrit. In her translation of one Rig Vedic hymn of just 18 stanzas, Doniger made 43 errors or questionable translations. Witzel stated that Doniger would have done better by using old translations and then adding her Freudian interpretation [i.e. it’s all SEX]. Witzel wrote that “Doniger’s rendering of even the first two *paadas*” of the *Rig Veda* “is more

of a paraphrase than a translation”, and her style “is rather a stream of unconnected George Bush-like anacoluthas” [ITS]. Harvard would not have accepted her work. But Witzel was privately reprimanded by Harvard for posting his criticisms of Doniger on the internet [ITS]. After all US academia had heaped praise and awards upon her ‘scholarship’ [ITS]. European Indologist Nicholas Kazanas examined Doniger’s obsession with sexual connotations and wrote that she overlooks spiritual connotations of sexual metaphors as are also found in Christianity. She is obsessed, he says, with one meaning, the most sexual imaginable [ITS]. In Christian mysticism, enlightenment is often depicted using sexual metaphors of ‘passion’ or ‘marriage’ with Christ’ for the penetration of the ‘soul’ by Divine Light.

Rig Veda scholar Professor Antonio de Nicolas noted that Doniger even uses Hebrew translation in the *Rig Veda*. The ‘jewel’ of her mistranslations is that of ‘*aja eka pada*’ (literally meaning *aja*= unborn, unmanifest; *eka*=one; *pada*=foot, measure). It is the unmanifest one foot measure of music present in the geometries of the ‘Asat’ meaning the Rig Vedic world of possibilities where only geometries live without forms[ITS], rather like Plato’s realm of Ideas. Doniger translated it as “the one-footed goat” because ‘aja’ in Hebrew means goat [ITS]. Hugh Urban has shown that in the 19th Century USA, Hindu *Tantra* was appropriated and misrepresented as simply sexual practises by conservative, white Christian society starved of erotica [ITS]. Doniger’s *Purana Perennis* was criticised by Hans Bakker as poorly researched but heavily promoted as its racy, sensationalist style attracts attention and sales although devoid of authenticity [ITS]. Rajiv Malhotra pointed out that Doniger intentionally destroys any shades of meaning in deference to her preferred one [ITS]. I pointed out to De Nicolas and Malhotra that Adam Curtis showed in his award-winning BBC documentary series *The Century of the Self* how Sigmund Freud’s ideas caught on in the USA, not due to any scientific authenticity, but due to their sexually titillating content attracting attention. Curtis also pointed out the role played by Freud’s nephew Edward Bernays, the pioneer of PR. Bernay’s used Freud’s ‘wish fulfillment’ (an idea already known and better understood by *Advaita Vedanta*) to associate products in advertisements with sexual fantasies etc. rather than the intrinsic merits of the product [AC].

After the discovery of the cities of Mohenjo-Daro and Harappa by R.D. Banerjee and D. Sahni in 1922, Western scholars tried to diminish this ancient Indian civilisation, predating anything in Europe, to merely a peripheral offshoot of Mesopotamia [BBL]. The self-hating, anti-Indian writer,

beloved of his conservative British patrons, Nirad C. Chaudhuri repeated this myth [NCC]. Narayana Menon wrote fittingly that Chaudhuri is like a dog taught to wag its tail when its master said “England” [PI]. In fact the entire Saraswati-Indus civilisation is the largest of all the first generation civilisations covering much of the Western Indian subcontinent, hardly a minor offshoot! The Vedic Aryans with their sophisticated mystical hymns and references to 100-oar ships etc. are far more likely to have been the builders of the Saraswati-Sindhu civilization spreading across modern Punjab, Rajasthan, Gujarat and the Indus Valley. The river names of the Punjab are all Aryan. American and European rivers retain names given by original settlers [B&P]. London’s Thames retains its Celtic name (related to the Sanskrit *Tamas*) even though the Romans built London. There is no evidence for any Aryan invasion or indeed any major cultural discontinuity between the Saraswati-Sindhu civilisation and the later, supposedly the first Aryan civilisation in the Gangetic plain of Northern India beginning in the 2nd millennium B.C.E. [B&P].

Thus the spread of the Vedic Aryans into the Gangetic plain of North India seems to have followed the drying up of the once-great Saraswati around 1900 B.C.E. after earthquakes diverted tributaries into the Indus and Yamuna turning the once great river into a seasonal river flowing through the recently formed desert of modern Rajasthan. The *Rig Veda* even places the Saraswati between the Yamuna and Sutlej rivers which are still extant [BBL] As we saw in the last chapter, Western and Leftist Indian academics assume that everything in the Vedas is myth and smear Indian opponents who may actually be presenting good scientific evidence and rational arguments as ‘Hindu fundamentalists’. Thus Eurocentric Michael Wood, who reduces Buddha’s enlightenment to Thinking and Hinduism’s essence to ritual, sides with the white nomads from Southern Russia myth in his 2007 BBC TV series. Unlike the Western New Agers, the mystical argument linking *Rig Veda* to yogic figurines is beyond Wood’s little mind. Another factor was the hidden Western root assumption that human civilisation began with the myths of Abraham, the Tower of Babel etc. as stated in the Bible, hence the Christocentric focus on Mesopotamia.

Yet the growing scientific evidence such as the LANDSAT images of the old course of the Saraswati in Rajasthan dotted with ancient cities along its banks and the recent oceanographic discoveries of undersea cities in the Gulf of Cambay etc. are again unravelling the basically racist mythological assumptions underlying the supposedly value-free Western historical ‘scholarship’. As in Western academic philosophy, we find Western archaeologists posing as ‘scientists’ even though, as

Colin Renfrew pointed out in *Archaeology and Language*, archaeologists took literally the myths of 19th Century Linguists about Aryan migrations etc. (as in the Nazi obsession) and then Linguists took the archaeological interpretations based on these myths as hard facts and so each built upon the other's unsubstantiated myths [CR]. As with Western New Ager's and Postmodern scholars' false claims to know Hindu-Buddhist Nondualism better than the natives, the supposedly 'scientific' Western scholars claim to know my ancestral history better than my own people do.

Central Rig Vedic theme of Atman-Brahman conceptualized in Upanishads

We find in Mehta's phenomenological analysis of the *Rig Veda* that the concept of *Atman* (the microcosmic, inner Light of Pure Consciousness) which is one with *Brahman*, the macrocosmic Light, that the central theme of the later Upanishads, was already present in inchoate form in these the oldest Vedic and probably the oldest Indo-European literature. According to standard Western scholarship, Muller's hunches are scientific facts usually taken as 'written in stone' (even though himself he later expressed doubts) that the *Rig Veda* was composed in the Second Millennium BCE. The controversy over who the Vedic Aryans actually were and the imaginary dating by Muller leaves it open that some hymns may date back much further to the dawn of human civilisation. The most famous hymn in the *Rig Veda* is *Nasadiya Sukta* (The Hymn of Nonbeing) which speaks of a paradoxical Void-like state referred to as 'That One' from which the Creation (also called 'That One') arises. The paradox of the Void which is simultaneously *purnam* (plenum or fullness) has become a key element of perennial mystical insight and the dual use of 'That One' involves the paradox of the Creation arising out of an indescribable, infinite source which remains undiminished.

Nasadiya Sukta, although older than most of the religious mythologies of the Middle East, actually ends with a remarkable open-minded scepticism as to who truly knows whence came this cosmos. Perhaps, it asserts, that He who surveys everything from the highest of realms, even He may not know the answer. Of course, later texts would stress the impersonality of the highest, or the most fundamental, realm of *nirguna Brahman*, beyond all dualities, although the poetic use of "He" was not abandoned. British comedian Bill Bailey comments about this remarkable open-mindedness of Hinduism, in contrast to the Judaeo-Christian threats of 'fire and brimstone' in Hell, in his recent *Part Troll* stand-up show. The joke is of course on primitive Judaeo-Christian superstition resembling the 'monsters will get you' warning to errant toddlers. Oxford physicist Professor Frank Close ends his *The*

Void with a quote from *Rig Veda* [a rare uncontroversial Wendy Doniger translation] preceded by Close's comments including [FC]:

In Genesis some God said, 'let there be light,' but for the Rigveda, gods are creations of human imagination, invoked to explain what lay beyond understanding: 'the Gods came afterwards...who then knows whence all has arisen?'

The Upanishads, mystical *sutras* (aphoristic poetry summarising the key knowledge) were composed over a number of centuries starting perhaps three thousand years ago. They are known as the *Vedanta* (the end of the Vedas) as they are supposed to represent the culmination of the Vedic mystical tradition with the transition from the numerous shining deities of the Rig Veda to the realisation of the Ultimate Reality in the doctrine of the *Atman-Brahman*. They contain the famous grand pronouncements such as *Tat tuam asi* (That thou art), *ayam atma Brahman* (this *atman* is *Brahman*), and *aham brahmasmi* (I am Brahman) which refer to the identity of the impersonal *Atman* (not the personal or individuated ego) with *Brahman*. Radhakrishnan notes that Yajnavalkya, the sage accredited with the famous *Brihadaranyaka Upanisad* refers to the Light of the Self [RS], the Self (*Atman*) indeed is his light [RI]. The Deeper Self, says Radhakrishnan, be it called a ghost, a soul or a spirit, is a Light which dwells in each being, a Light which no power can extinguish (i.e. it is uncreated and eternal), an immortal spirit, the silent witness in the heart. The Upanishads assert that the Light of Absolute Truth is refracted as it passes through the distorting medium of human nature [SR]. The *Chandogya Upanisad* asserts that the unchangeable essence of the empirical Self is immortal. It is the highest Light (*parama jyotih*), the Light of lights [BG]. The *Maitri Upanisad* asserts, "That is the realm of Brahman. That is the ocean of Light" [RI].

Of course, as Radhakrishnan points out, these aphoristic mystical insights leave us with many questions as to how the primal Reality in which the Divine Light shines everlastingly can yet be the source and fount of all empirical being (i.e. all that we experience) [SR]. Yajnavalkya describes the Self (*Atman*) as its own light, self-effulgent, self-luminous [BG]. He also describes different states of Self Consciousness, Waking, Dreaming and Deep Sleep. In Deep Sleep, though the eyes are inactive, the Self is still the *seer* as the Self sees by its own Light, its intrinsic nature is to see. In Deep Sleep, the True Self is experienced because consciousness (*cit*; Pure Consciousness) alone is present without an object [BG]. These questions about the exact nature of the relationship between the individual consciousness and impersonal, Absolute Consciousness, and of the relationship between transcendental

Absolute Consciousness, the phenomenal universe (the Creation), states of consciousness etc. have occupied the great Indian philosophers for thousands of years. These are also central topics of this book.

The Transcendental Light from India Travels East and West

Origin of philosophy in the Upanishads

We have seen that the ancient Greeks did not have a developed concept or even a word for Consciousness [BG]. Western ethnocentrism over the uniquely Greek roots of Renaissance science is undermined by knowledge of the Indian origins of most of the key mathematics. As mathematician Merrell-Wolff noted, modern spatially-oriented mathematics derives mainly from Indian insight. Similarly, the true understanding of *Philosophia* as a mystical enterprise helps clarify the Indian, rather than Greek, origins of Philosophy. We have seen that the Sanskrit and Pali literate mystic, J.H.M. Whiteman, who was also literate in Greek, recognized that the doctrine of the four or five elements, which Westerners attribute to the Greeks (as early attempts to understand Nature in terms of general concepts) actually originated as true mystical insights in the Upanishads but became distorted into semi-mystical and naturalistic speculations as such knowledge spread to the Greeks. Thomas McEvelley asserts in *The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies*, that the first truly philosophical concept was the Upanishadic doctrine of *Brahman* [TM], the transcendental monistic Ground of all Being.

Nonetheless, modern Western academic McEvelley, though recognizing that true mystical *Philosophia* (Love of Divine Wisdom) resembles Indian Yoga and goes beyond mere concepts derived by Thought (Plato's 'destroying the hypotheses') does not (at least publicly) really seem to understand enlightened Gnosis (knowledge of Divine Wisdom) as having some basis in facts [TM]. Such claims are nowadays also made by hospital patients having Near-Death Experiences. McEvelley says that Mahavira was the first religious teacher in India to claim such omniscience and subsequently such claims became common amongst the Jains. Even some of the Ajivikas seem to have claimed omniscience which McEvelley says is strange for teachers of scepticism. The claim to omniscience first arises in the Buddhist tradition in the *Milindapanha* at the very end of the Pali Canon. McEvelley concludes, fairly, that the claims for Gautama the Buddha attaining omniscience may have been added retrospectively in order to compete with the Jains. The only place in Greek philosophy where complete

omniscience is taught is in Plato's doctrine of Recollection; knowledge of all things in the universe is innate in the human soul but obscured at birth by the soul's immersion in matter [TM]. I have already indicated how such Love of Divine Wisdom (*philosophia*) is understood as the holonomic, Akashic information discriminated in the seeming empty Light of Pure Consciousness when the superimpositions of the sense world (material plane) and concepts are withdrawn.

Radhakrishnan tells us that the mystery cults of Greece had as their central doctrine: Man's soul is of Divine origin and is akin to the Spirit of God. The Orphic Cult was very different from the anthropomorphic worship of the Greeks with their Olympian gods. Orpheus was entirely free of warlike attributes and affirmed the oneness of all life [SR]. Berlinerblau tells us that Bernal's *Black Athena* began as a quest for his Sephardic Jewish roots [JB] Bernal focuses on Egypt which Herodotus stresses as a major source of Greek culture and the Semitic Phoenicians who had created colonies all over the Mediterranean. However, *Black Athena*, whilst challenging the racist 'Aryan model' of Greek civilisation as the product of white Northern invaders, overlooks the similar distortions of Indian history where a similar 'white Aryan' model was projected. The Saraswati-Sindhu civilisation was the largest first generation civilisation and was trading with Sumer and Mesopotamia from before the time of the Mycenaean Greeks. Professor John Burnet wrote in 1930 of the striking resemblances between Orphic theology and beliefs prevalent in India at about the same time [SR]. Both Alexander the Great and Julius Caesar underwent initiation in the Eleusinian mystery rites whose background was similar to those of Orphism: our real Self is Divine and we need to unwrap the dark shrouds that surround it [SR]. Pythagoras has echoes of *Nasadiya Sukta* and later Vedic cosmology in his philosophy of the Void which the One breaths in to fill up the space between things. Plato was himself allegedly an initiate of the Eleusinian mystery cult giving a detailed description of the ritual experience in his *Phaedrus* [SG].

Roman emperors Diocletian, Galerius and Licinius dedicated a temple on the Danube to the Persian god Mithra, the "Protector of the Empire" in 307 C.E. In 270 C.E. the Roman emperor Aurelian won his victories in the name of Mithra. Emperor Julian, whom the Christian histories demonise for attempting to remove the totalitarianism of Constantine's Church, was an ardent votary of Mithra, the most dangerous rival to Christianity [SR]. Mithra was supposedly the product of a Virgin Birth with December 25th as his birthday. Leaders of the Mithraic Cult were known as the *papa* and it seems as if the Roman Christian cult took over an earlier Mithraic site at a place in Rome known as the

Vatican. Radhakrishnan notes that the Vedic god Mitra and the Persian Mithra (Mithras) have many similarities. Both are Gods of Light [SR].

This is not surprising as, prior to the Arab Muslim conquest and suppression of indigenous Aryan Persian culture, Persian language and culture was closer to the Sanskrit of the Indo-Aryans than the Latin of the Romans which is also similar to Sanskrit. The Roman claim to be descendants of the legendary Trojan hero Aeneas is usually attributed by scholars to the imagination of Virgil. Edith Hall says that Julius and Augustus Caesar took it upon themselves to prove that they were descendants of Aeneas. Poets were suborned to defining Roman ethnicity and Virgil made the Trojans' ancestor an Italian so that the 'Romans' (in the form of Aeneas' Trojans) could claim to have returned to what was rightfully theirs [EH]. But the claim to Trojan ancestry may actually hold some truth as the Hittite civilisation, of which "Troy" or "Ilium" was a peripheral part, was another Indo-European language-speaking civilisation and modern Armenians and Kurds living in the region once known as Asia Minor, now largely Turkey, are also speakers of Indo-European languages. Armenians, like Persians and the lighter-skinned Indian upper *varna* or 'twiceborn' castes are also called 'Aryans'. It was in Asiatic Ionia, on the modern Turkish coast that Greek philosophy originated with the Milesians. Indeed, the Greeks remained in Ionia until the 1914-18 war when they were ethnically cleansed by the Muslim Turks (the Central Asian conquerors of Byzantium) along with the 1915 genocide of the Armenians in Turkey and the brutal suppression of the Kurds. The Greeks had themselves invaded Western Turkey provoking the Turkish response.

I believe that there is some truth in the arguments of Germany's first Sanskritist Friedrich Schlegel that the Indo-European languages facilitated the development of philosophy amongst the Indo-European speakers due to these languages being inflected ones [??]. Inflection involves changes in the forms of words to imply changes in grammatical functions such as tense, person and gender. Thus Middle Eastern spirituality has been shrouded in anthropomorphic mythology whilst the educated **Indian and Greek mystics** were able to go beyond mere **mythology of Semitic religions** (Judaism, Christianity and Islam) to **philosophy**. Of course the majority of Indians and Greeks were not educated and even today half of Indians are illiterate and, in the main, the anthropomorphic deities remain more typical of popular Hinduism rather than the elite Brahmanic philosophy. Although such views are suppressed nowadays due to the Nazi misuse of Schlegel's notions of the Aryans and the Semites, Jewish writer Bernal himself notes that Schlegel was no anti-Semite, being married to a Jew and

advocating Jewish emancipation [BA]. Friedrich and his brother August (the first Sanskrit scholar at Bonn) were the founders of the Romantic movement.

Indo-Aryan cultural dominance over China, Tibet and S.E. Asia

The language argument applies equally to the Chinese language, based on pictograms, which is hardly conducive to the development of abstract philosophical thought. Merrell-Wolff commented that the Chinese language is peculiarly lacking in concepts necessary for abstract thinking [TiC]. Goody notes the role of Indian Buddhist logic in the development of Chinese and Japanese philosophical thought. Contemporary Japanese philosopher Nakamura has linked the tendency to neglect logical rules to the intrinsic structure of the Japanese language. Goody links Logic to the development of writing [EiW]. Westerners brought up with Eurocentric, Orientalist myths about Eurasian history know little of India's massive cultural influence on China as well as on Europe. The system of geomancy known as *Feng Shui* originated in the Indian system of *Vastu* and the martial art of *Kung Fu* originated with an Indian Buddhist monk known as Boddhisattva who brought the Keralan martial art of Kariyappa to the Shaolin monastery in China. As the famous Chinese scholar and Chinese Nationalist Ambassador to the USA, Hu Shih [SC] states:

India conquered and dominated China culturally for twenty centuries without ever having to send a single soldier across her border. This cultural conquest was never imposed by India on her neighbours. It was the result of voluntary searching, voluntary learning, voluntary pilgrimage and voluntary acceptance on the part of China.

Hu Shih adds that the gifts of India learnt by the Chinese were both philosophical and practical. As S.N. Chopra, once an Indian Ambassador to China, elaborates, Buddhism dominated China for six centuries, calming China down after centuries of war and allowing for constructive creativity. Sanskrit and Pali added 35,000 words to the Chinese vocabulary. Carved wood printing entered China with the Buddhists who used it to spread their message. The first extant book printed by carved wood block-printing was the Buddhist text *Vajracohedika-prajna-paramita-sutra* in 868 C.E. discovered in a temple in Chinese-occupied Turkestan [SC]. In spite of the claims of the Chinese Communist propaganda at the 2008 Olympics and the BBC Series "What the Ancients Did For Us", it is absurd to say that this first known printed book, containing a Sanskrit *sutra* is Chinese! China occupied Turkestan in 1949 not in 868 C.E. The area was however linked to India earlier by the

Kushana Empire through which Buddhism spread from India to China! We saw with Stalin that Communism and truthful history (as in Christian Church totalitarianism) don't go together.

Much of China's heritage in painting, sculpture, printing, poetry and grammar owes a great deal to Indian influence. The first known Chinese 'opera' *Pu-tow* was based on a South Indian story and Indian classics added to Chinese literature [SC]. Even the Chinese word *Mandarin* comes from the Sanskrit *mantrin* meaning a Brahmin advisor to a king. Kautilya was the most famous *mantrin*, advising the great Aryan *ksatriya* emperor Chandragupta Maurya and writing the famous *Arthashastra* (Art of Stetcraft). The famous Chinese writer and inventor Lin Yutang stated that India was China's teacher in trigonometry, quadratic equations, grammar, phonetics and so forth [LY]. Goody notes the influence of Indian logic on China, Korea and Japan via Buddhism. Goody also tells us that Hu Shih himself wrote *The Development of the Logical Method in Ancient China* noting that China lacked adequate logical methods. Japanese philosopher Nakamura said that India differed from China and Japan where he found little by way of logical thinking. Japanese scholars visited China to study under Hsuan-Tsang who had travelled in India in 629-645 C.E. translating 74 Buddhist works [JG]. Thus Buddhism was not simply India's spiritual gift to East Asia. Numerous Chinese scholar-pilgrims travelled to India with a view to taking back to China the '**true light**' of knowledge or the '**original light**' (*emphasis mine*)[SC]. Such references seem to indicate a spiritual search for methods of accessing Divine Light, rather than intellectual knowledge, in India.

I would add that Tibet, which communist China under the mass-murdering maniac and tyrant Mao Zedong invaded in 1950 and continues to occupy with brutality, had a similar historical experience in regard to India. As the USA's leading Buddhist scholar Robert Thurman, father of Hollywood actress Uma (named after a Hindu goddess), states [RT]:

Over a period of millennia, the Indian Buddhist civilization profoundly influenced all the other civilizations of Asia. ... in the seventh century CE, the Tibetan civilization opened itself in a unique way to receive the great treasures of Indian Buddhism...

In fact the Tibetans were once warlike barbarians who invaded North-Eastern India, ruled by the Pala Dynasty, around 1,350 years ago. The Buddhist Palas drove the Tibetans back up the Himalayas but the Tibetans took back with them Indian Buddhism and invited Indian Buddhist masters to Tibet. As in China, this Buddhist influence pacified their warlike instincts. Sixteen centuries earlier the great Mauryan emperor, Asoka, who completed the Indo-Aryan conquest of the entire Indian subcontinent

started by his grandfather Chandragupta Maurya, is said to have converted to Buddhism and renounced bloodshed. However, the doctrine of *ahimsa* (noninjury to all living things) originated with Mahavira's Jainism. We shall see that Western Neo-Buddhists, steeped in political correctness and pro-Tibetan independence politics, make grand claims for Tibetan Buddhism ignoring the fact that more or less all of these Tibetan notions, bar some of the mythology of reincarnation such as the *Bardo* myth and Tibetan deities, can be traced back to either Indian masters or to precursors in Indian philosophy.

This raises the question of the Eurocentric motivations of Western NeoBuddhists and Buddhophiles, with their Shangri-la image of Tibet and the *Dzogschen* Buddhism of the Dalai Lama which, with its inner Light and Universal Consciousness as the Ground of all Being, returning Buddhism to a crypto-Brahmanism. As the famous Sri Lankan scholar of Buddhism, Ananda Coomaraswamy stated in his *Hinduism and Buddhism* [AKC]:

The more superficially one studies Buddhism, the more it seems to differ from the Brahmanism in which it originated; the more profound our study, the more difficult it becomes to distinguish Buddhism from Brahmanism or to say in what respects, if any, Buddhism is really unorthodox.

The Western antipathy toward Hinduism is obviously related to caste discrimination as well as the Naturalistic predispositions of Westerners who think that Buddhism, in supposedly rejecting gods and souls etc. as well as focusing on individual psychology rather than grand cosmology is more scientific than Brahmanism which rejects Physicalism.

We saw above the Emergent Materialist reduction of Eastern mysticism by Buddhophiles like Laughlin and Varela. The pseudo-profundity of the negative Nagarjuna's Middle Way appeals to those obsessed with words and ideas. One also has to question the tacit ethnocentrism of such Western Buddhophiles given that in India, the civilisation of its origin, Buddhism has long been superceded by Nondualist Brahmanism and similar monistic Hindu views amongst the intellectual elite, but Western Buddhophiles and Gadamerian Postmodernists like Richard King [O&R] remain hostile to NeoHindu assertions that Buddhism is merely an unorthodox variant of the *Sanatana Dharma* (Eternal Truth) usually equated with "Hinduism" and the Dalai Lama welcomed by Hindu Nationalists. We find that Brahmanism has appealed more in the West to highly educated, metaphysically sophisticated individuals such as Schrödinger, Rolland, Aldous Huxley and American Transcendentalists like Emerson. In fact, as we shall see, intellectually sophisticated scientist-mystics like Whiteman and

Merrell-Wolff who have actually attained enlightenment and mystical union emphasize the deeper, more complete and more accurate metaphysics of the Brahmans over the Buddhists.

The influence of India is more prominent throughout South-East Asia, where Indians, often becoming Hindu kings, brought in person the advanced civilisation of the Indo-Aryans to the tribal peoples of the Indo-Chinese jungles and the islands of Indonesia. Thus British Indologist A.L. Basham wrote in his famous *The Wonder that was India*, “The whole of South-East Asia received most of its culture from India” [ALB]. Contrast these facts to the claims of Karl Marx, following the myths of the British historians like James Mill justifying their colonial parasitism of India, that India had no history at all except for that of its invaders [KM]! James Mill, who also tried to ‘decontaminate’ Plato of Oriental influence, rose to be second in command of the East India Company [BAR]. Thus we have the Hindu temples of Angkor Wat in Cambodia, Buddhist Burma, Buddhist kings and Hindu-influenced culture in Thailand. I noticed the Sanskrit name *Suvarnabhumi* (Golden Land) of one of the airports in Bangkok besieged by anti-government activists in 2008. The Chinese-majority city state in Malaysia is known as Singapore from the Sanskrit for Lion City. From the great Rig Vedic god Varuna, through the local corruptions of the Sanskrit to Barunai, we get the name of the wealthy, now Mohammedan, kingdom of Brunei. The liberal Hindu culture still survives on the island of Bali in Indonesia, now a mainly Muslim country making it a target for Jihadi terrorists. Indonesia’s oldest cities still bear their Sanskrit names like Yogyakarta and the leaders still bear Sanskrit names like Sukarnoputri (daughter of Sukarno) as found in India with the Brahmaputra (son of Brahma) river.

In October 2007 the President of the Philippines, Gloria Arroyo, sought to revive the ancient ties with India. India played an important role in Filipino culture through trade with the two Indo-Malayan empires before Spanish colonization. The Srivijaya Empire (7th to 13th Century C.E.) based in Palembang, Sumatra was a mix of Buddhism and Hinduism. The Majapahit Empire (1293 to 1527 C.E.) was Hindu and centred in Java. Scholars believe that Indian influence on Filipino culture has been underestimated given the Sanskrit roots of the pre-Hispanic script, epic folk literature, traditional dress, social customs, arts, crafts and Sanskrit roots of words all indicate massive Indian influence [MLU]. Even as far away as South Korea, prominent Koreans still claim ancestry from an Indian princess, known in Korea as Queen Huh, who came almost two thousand years ago from Ayodhya to marry King Suro, founder of the Karak kingdom.

The Japanese word *Zen* has roots in the Sanskrit *dhyana* (meditation). We saw that the *Zen* that D.T. Suzuki popularized in the West was actually a Vedanticised interpretation [RK]. For Japanese tourists, the “Holy Land” is not Palestine but Bihar in Northern India, the region once known as *Aryavarta* (the Aryan’s country) with its capital Patna built above ancient Pataliputra, capital of the Mauryan Empire. It was here in Bihar that Buddha attained enlightenment at Gaya and started teaching his *Arya Dharma* (Noble Truths). Such facts highlight the supreme prestige of the great and ancient Indian civilisation amongst the nascent civilisations of the Far East. It was at Chandragupta’s court in Pataliputra that Seleucus Nikator’s ambassador marvelled at the vast wealth and wonders of the “slaveless” society of Mauryan India and wrote his *Indika*, the first European text on India.

Western Orientalist historians have tried to downplay the fact that there were republican cities in Ancient India so as to exaggerate the so-called ‘democracy’ in slave-owning Athens, even falsely trying to reduce the antiquity of Gautama the Buddha [TM/DC] Whereas Alexander, conqueror of the Persian empire, studied under Aristotle who taught that all non-Greeks should be treated as slaves, conqueror of India Chandragupta’s advisor Kautilya wrote against bondage, advising that bonded labourers be restored to freedom as soon as possible [PLB]. Unlike the savage brutality of Alexander, Julius Caesar and other ancient Mediterraneans and Middle Easterners, with their frequent massacres of entire tribes, such savagery was not common in ancient India [ALB]. Indian rules of war meant that agricultural labourers could fight unscathed in one field whilst warriors fought to the death in neighbouring ones [ALB].

The Rise of the East and the Indian metaphysical foundations of truly universal sciences

There is a tendency in the West to imagine that China has historically been the dominant culture in the East and that the forthcoming rise of East Asia will be dominated by China. When we look beneath the distorted historical presentations which denied historical agency to India, we find that India has in fact played the leading role in the cultural history of East Asia. In some respects, modern India and China may be compared to Athens and Sparta respectively. One is a chaotic, pluralistic, open democratic society (though Athenian ‘democracy’ was restricted to male, native citizens). Behind the ‘smoke and mirrors’ of the public spectacles, the other is an aggressive, totalitarian dictatorship. China occupies East Turkestan, Tibet, Aksai Chin, part of Vietnam, threatening all its neighbours, props up the brutal North Korean and Burmese dictatorships, cynically gave Pakistan the nuclear blueprint and, via N.

Korea missiles , whilst suppressing the freedoms of its servile masses. Beyond military prowess on land, Sparta is little remembered.

The false and distorted Western perception of ‘mystical India’ is based on modern Naturalistic mythology and superstition which immediately projects irrationality and primitive mumbo jumbo onto anything tainted by Mysticism (in the complete ignorance of the historical origins of Philosophy, Mathematics, Chemistry etc. in Mysticism). Yet even in places like Nigeria, South Africa and more progressive parts of the Middle East, India is now seen as the model of development with democracy. A gigantic population, ethnically, linguistically and religiously more diverse than any other country yet still holding together and changing governments peacefully. Compare India with its countless tribes with the Buddhist Sinhalese descendants of Indo-Aryans on the island of Sri Lanka who remain locked in ethnic strife with the native Tamils. Or look at modern Iraq, once the land of Mesopotamia, with a population of only c.25 million and only one major religion!

In his novel 1924 novel *Passage to India*, E.M. Forster uses the echoes of the cave that so disturb and disorient the European woman as a parable which slips by most of the literati. The Oum-Boum echoes of the cave supposedly represented India (more specifically her philosophy), which undermines the Westerner’s deepest beliefs [PI]. On the back cover of Mumbai-born Mohammedan Salman Rushdie’s ‘Booker of Bookers’, *Midnight’s Children*, one Western reviewer wrote something like, “It is as if an entire subcontinent finds a voice”. I found this to be a typically patronizing and ignorant Western statement as I tried reading this novel in 1989 to see what all the fuss was about. The ephemeral memory of Rushdie’s completely forgettable and boring story brought to my the mind the phrase “Wham Bam” (i.e. ‘is that all’) rather than the Oum-Boum profundity of Forster’s cave although there was nothing memorable warranting even a “Wham” in Rushdie’s over-rated little story.

Twenty years on I really can’t remember what Rushdie’s story was about. As if all that the great continuing civilisation of at least five thousand years had to tell the world was this stale tale by some Turkic-looking Mohammedan. Similarly, Englishman Forster’s use of a Mohammedan lead character Dr Aziz was not representative of the indigenous Indian tradition. As I stated in regard to Michael Wood misrepresenting the history of India as largely Buddhist, Mohammedan and British, the marvel of Indian Unity in Diversity actually reflects the Brahmanic ‘Great tradition’ with its roots in the Vedas and the Saraswati-Sindhu civilization. As a Mohammedan professor in an Islamic University, told the BBC’s Mark Tully in a 60th Anniversary news report in 2007, the liberalism of

Mohammedanism in India actually reflects the liberalism and pluralism of the indigenous Hindu tradition. The likes of Islamophile William Dalrymple and British Pakistani Saira Khan place great emphasis in British TV programmes on the traditional liberal, mystical Sufism amongst the Mohammedans of the subcontinent without mentioning that this actually says more about the influence of Hinduism rather than the intrinsic nature of Mohammedanism.

British historian Arnold Toynbee stated in the 1950s, in the 21st Century, India will conquer her conquerors, not politically but with her ideas [HS]. However, Toynbee naively thought that Indian Buddhism would play the key role in India's philosophical dominance of the globe. In 1986 Willis Harman told the Bombay conference on the Synthesis of Science and Religion that the new Science of the future would replace the old Materialist metaphysics with Indian-style metaphysics based on the **Primacy of Consciousness** [WH]. Gautama the Buddha denied that there was a Ground of all Being. The Indian metaphysics, said Harman, can include the Western concept of Causality within it as a limited case. The reverse is not the case [WH]. We also saw in the last chapter that ten million Japanese TV viewers heard physicist Shiuji Inomata repeating Harman's conclusions in his inaugural speech to the 1998 Tokyo conference of Eastern Philosophy and Science. As I showed in O/OM and this work intends to show more clearly, contrary to the universalist pretensions of the West, the Indian metaphysics of Brahmanism and Tantrism supplies the ontological base for a truly Universal Science accounting for so-called 'anomalous phenomena' precluded by Western science. The latter is just a limited abstraction of regular phenomena from the bigger, deeper picture of Indian cosmology. Indian knowledge also undermines all Western (and non-Western theist) religion. Heisenberg noted that Indian civilisation already subscribed to a view that shocked the Western Mind. India really does undermine the Western world's deepest beliefs.

The Divine Light in Plato and Plotinus

Greek transcendental monism arose in Lydian and Persian-ruled Ionia when previously the Greeks had no such philosophy, only anthropomorphic myths of Olympian gods etc. Athenians were themselves Ionians unlike the Northern Dorian Spartans. We have already seen the Yoga-like nature of Plato's *philosophia* which McEvelley argues was brought to Greece by Indian Jains as Jainism, unlike Vedic spirituality, had a missionary ethic [TM]. The quote at the head of this chapter refers to Aristoxenus, a pupil of Aristotle [SR]. The meeting of Socrates with an Indian is also mentioned by Diogenes Laertius

[WH]. We saw above that Divine Light was the central concept of the *Rig Veda* the sacred hymns of the Vedic Aryans largely written before the Mycenaean Greeks invaded and looted Hittite outposts in what was to become Ionia. These conflicts laid down the ancestral memories for the anthropomorphic god-filled *Iliad* which attained its final form around 700 BCE [TM]. Whereas Indian literature fully absorbed the philosophical monism of the Upanishads, Greek literature continued the polytheism of Homer, ignoring the new Monist philosophy [TM]. In Greece, the Monism which followed from mystical realisation of the Light remained a small cult, as noted above. Merrell-Wolff points out that Plato and (Egypt-based) Plotinus were not typical of ancient Greek culture as a whole [TiC]. Psychoanalyst Sudhir Kakar says that the notion of *moksa* ('moksha': liberation, meaning mystical union with *Brahman*), the direct experience of the fundamental unity of human being with the Infinite, is central to the Hindu world image [SK].

A few centuries after Homer's time, Plato's "meditation" involved being flooded with Light, opening the inner eye and becoming wedded to *Sophia* (Divine Wisdom) [TM]. We saw in Chapter 2 Plato's famous "destroying the hypotheses" passage from *Republic*, indicating that the sense world and the tools of the intellect must be transcended. For pure knowledge of anything, Plato claimed, we must quit the body. The soul in herself must behold things in themselves, attaining the Wisdom (*Sophia*) of which we say we are lovers (philosophers) [TM]. Plato's famous allegory of the cave, as Bailey states, reflects the centrality of the Cosmic Light of Wisdom [LB]. Here we see **medi**-tation as the Return to the Centre, not merely *meditare* or reflection but a return to the Light at the Centre. This ties in well with my brainstem brainwave correlation. Meyer tells us that Plato's philosophy, although inspired somewhat by Monism, cannot be considered as consistently monistic. Traditional Platonism involved a two-tier system with priority given to the permanent and unchanging perfect realm of Forms, under the primacy of the Form of the Good, the True and the Beautiful. Time, the moving shadow of Eternity, characterizes a lesser, chaotic, unformed domain [JM/NIP].

Many centuries after Plato in 3rd Century CE Alexandria (on the Nile), Plotinus, through his own meditations and glimpses of the Divine Light would become the father of NeoPlatonism, which would influence deeply St Augustine of Hippo (in North Africa) and other Christian theologians. For Plotinus gods are entities arising from Light. Plotinus' The One, is the infinite and undifferentiated Light above light [??]. Plotinus' One does not know itself but has self-intellection. The One is impersonal and matter is the pure negation of Being [AB/NIP] In contrast to Plato, Plotinus' Ultimate

Reality is active and dynamic. Although Plotinus avoided any positive descriptions as these would limit the unlimited One, as his Mind and Soul are the first two emanations, it is hard to consider the One as very different from Spirit or (impersonal) Consciousness [JM/NIP]. We saw that the ancient Greeks had no concept of Consciousness unlike ancient India. In later NeoPlatonism which moved more toward ritual and occultism (theurgy) , the theurgist must prove himself for ascent by donning Divine Light. The *pneuma* (“breath” or spirit) descending upon the theurgist is Divine Light [??]. Plotinus himself had joined the military campaign of Emperor Gordian III in Persia in the hope that he might travel through Persia to India to learn more about Indian philosophy.

Macedonian and Roman campaigns in the East and the brahmana who snubbed Alexander

However, the Romans, who had crushed the Macedonians, Greeks, Celts and many Germanic tribes in Europe, were yet again defeated by the Parthians in Persia and Plotinus never made it to the home of transcendental monism. The earlier Eastern campaign of Crassus in 54 B.C.E, at the time Julius Caesar and Roman expansion, had been trounced by the Parthians and Crassus killed. Both Julius Caesar and Augustus made plans for Eastern campaigns, Caesar dreaming of conquering rich India [BJ]. The immense fertility of the Gangetic plain, spices, cloths and jewels (India was the only source of diamonds for most of Eurasian history) led to the fabulous wealth of India. Thus in the 1st Century C.E. Pliny would complain that India absorbs at least 50 million sesterces of the Roman Empire’s wealth selling merchandise at one hundred times its prime cost [BI]. Seventeen centuries after Pliny, the British would complain that the silver (which the Spaniards and Portuguese looted from the South America) which the British gained by selling African slaves to the American colonies, itself ended up in India in exchange for Indian textiles, spices etc. British rule looted India’s wealth and prevented industrial development (*see* Ch.7).

Contrary to Western hype, Alexander of Macedon never conquered India, only the Indus province ruled by the Persians. Note that before Macedonian barbarian Alexander’s conquest of the declining Persia, Greek writers had for two centuries urged Greeks to unite as the decadent Persians were ripe for conquest. Under Cyrus the Great, young Persians used to be well-trained in the arts of war, but by the time of Xerxes, the Persian nobles were raised by the harem [BJ]. Alexander, claiming to be the son of Zeus, famously sent an invitation to the *brahmana* sage of Taxila whom the Greeks called Dandamis (or Mandanis) threatening him with death should he refuse Alexander. The *brahmana*

replied that he was as much a son of Zeus as Alexander himself and that the Macedonian, if he wanted anything from him, AI should come himself to the *brahmana*. Having realised his own Divine nature , attaining Oneness with Divine Reality in 1936, Merrell-Wolff retells a version of this story with approvingly, saying that AI wanted the Indian Yogin to travel back with him to Macedonia. The Indian Yogin remained as unmoved as ever at the threat of death from the (supposed) world-conqueror [TiC]. How can one fear Death when one has already tasted the Eternal Life of *Brahman*.

As we saw above, in regard to the erotic Hindu sculptures at Khajuraho etc, Western colonial scholars tried to use Alexander's incursion as the source of both civilisation and high culture in India prior to the discovery of the Saraswati-Sindhu civilisation and the 2nd Millennium B.C.E. Aryan civilisation of the Gangetic plain associated with the epic *Mahabharata*. Alexander's army refused to cross the Beas into India proper where the rapidly expanding Nanda empire was soon to be replaced by the Mauryans who would conquer the entire subcontinent. Chandragupta Maurya first defeated Alexander's satraps in Punjab before as emperor of India he defeated Alexander's general Seleucus Nicator who had seized the bulk of the old Persian empire from the Bosphorus to the Indus. The Macedonians were forced to secede suzerainty of Bactria (Afghanistan) to the Indo-Aryan Chandragupta although Macedonian satraps warlords remained.

Yet we were told by Michael Wood at the end of his BBC series *In the Footsteps of Alexander*, that had Alexander not died so young who knows? Perhaps, suggested Wood, he would have conquered China! Whoa – White mythologies! In Chapter 2 we saw that the Christian Church superimposed much of the iconography of the, supposedly unique, Divine Alex onto the, supposedly unique, Divine Jesus who is also portrayed as the one True Light (found nowhere else but in Jesus). Even before this would-be Messiah of the Oriental Jews was appropriated as a Roman man-god, we see that the *brahmana* sages of India dismissed the Europeans' infantile pretensions that one amongst all men alone was a Divine incarnation. The Indian in Athens had laughed at AI's teacher Aristotle's predecessor Socrates for his ignorance of Divinity! Similarly the Eurocentric Western historians on Discovery and History Channel tell us that Rome was an invincible world-dominating superpower which crushed all opponents! Strabo frequently acknowledged that the Parthian Empire rivalled Rome in terms of territory and number of subjugated tribes [BJ].

The earlier Greek Eratosthenes, like Macedonian emperor Alexander rejected the division of the world, as stressed by Aristotle, into Greeks and non-Greeks (fit only for slavery). Nor was the East

all associated with despotism as supposedly the case in Persia although Oriental despotism is Eurocentric hypocrisy. A British TV series on Stalin quoted his father-in-law blaming Stalin's tyranny on his Asiatic origins. In fact, Georgians like Stalin are descendants of Greek settlers in so-called Colchis using Greek writing etc. Eratosthenes says that many non-Greeks like Indians and Arians and also Romans and Carthaginians are refined and conduct government so admirably [BJ]. As with the authoritarianism of Middle Eastern religions, Middle Eastern politics have long been chaotic. Westerners, seeking vicarious glory, claim that modern Western democracy is somehow rooted in ancient Athens with the two and a half millennium temporal interlude overlooked and the fact that Athens was not Western ignored. Franks and Latins (true Westerners) are still dirty words in Greek after the savage Western Crusaders' capture, and plunder of Greek Constantinople [G&B]. Afghanistan has more direct connections with Ancient Greek politics than New England!

The Rise of the Christian “Religion” with its Two Very Different Gods

We saw above that the Sanskrit term *yoga* means to bind together, referring to the individual and the Absolute Consciousness. Yoga is usually taken to be a means towards attaining mystical union although there are theistic forms of yoga which aim at enlightenment without the final ego dissolution (or union) so that a distinction or dualism is maintained between the human and transcendent realm. The Christian interpretation of the Latin term *religio*, from which the English term religion derives, has a similar theistic meaning of “binding together” the human and transcendent realms [RK] without attaining union. Richard King stresses that this Christian derivation of the term *religio* from the Latin *re-ligare* (where *ligare* means to bind together) was not the original Roman interpretation. In the pre-Christian era Cicero derived *religio* from *re-legere* meaning to re-trace or to re-tread. In the “pagan” Roman world this made *religio* virtually synonymous with *traditio*. This involved performing the rituals of one's ancestors and paying homage to the gods of one's ancestral tradition [RK]. Religion like citizenship for Romans was inherited not acquired apart from Roman citizenship and worship of the Emperor Cult [BI]. Hence Roman *religio* was tolerant of the ancestral traditions of non-Roman cultures and this allowed for religious pluralism [RK]. Aldous Huxley noted in *The Perennial Philosophy* that the true significance of performing sacred rites and rituals, adhering strictly to traditional practises whilst inhaling incense etc. has a basis in the mystical experience of reuniting with

the collective memory of one's ancestors who performed such rituals [AH]. J.N. Mohanty states that every cult and rite is repetition as sacred time is cyclic [JNM]. This mystical basis for the universal human cultural fact of rites and rituals will be discussed later in regard the yogic notion of *Akasa* and the mystical realization of so-called "transpersonal" realms between the purely personal and the impersonal realms.

Exclusivist tribal roots of Semitic monotheist traditions

Early Christians had sometimes been labelled atheists by Romans as they did not belong to a recognizable tradition nor did they have a common ethnic identity. Thus Christians rejected the old meaning of *religio* and reinterpreted it as above [RK]. For Christians *religio* denoted the bond of piety between their "one true God" and Man. They also denounced those who worshipped other gods as "pagans" (village idiots) and superstitious [JK]. Original Christianity was very much an unorthodox form of Judaism. Roman laws protected Jews' rights to practise their own religion (tradition) and retain Roman privileges. The Jews were even exempted from army service and other duties which conflicted with their customs. Roman citizens were forbidden to convert to Judaism in the 2nd Century C.E. as it, like Christianity after it, was viewed as atheistic. Jews, like the later Christians, failed to worship the proper gods and thus conversion and circumcision by non-Jews became a criminal offence [BI]. Romans thus saw Jews as antisocial, isolationists cutting themselves off from the rest of humanity. The Greeks considered sociability an indispensable feature of being civilised [BI]. Isaac notes that, from Cicero to Tacitus, Jews are loyal to one another and form an effective pressure group. Horace wrote of the political pressure which the Jews exerted in Rome thanks to their mutual loyalty [BI].

Radhakrishnan says that the Jews invented the myth of the one true faith [SR] although I think that Zoroastrianism which influenced the Jews under Persian rule also seems to hold to this exclusivist line. Kirsch tells us that in the Book of Daniel, Persian traditions of angels and 'Son of Man' becomes exalted, all powerful and eternal. The Persian emperor Cyrus who conquered Babylon and restored the Israelites to Palestine is actually a Jewish Messiah or Redeemer. Kirsch says that the apocalyptic tradition found in Daniel is the mother of Christianity [JK]. Thus Western society has inherited this pejorative label "pagan" for the traditional polytheistic spirituality of the Greeks, Romans, Egyptians and other peoples of the Roman world who had not adopted the monotheism of the Jews. Thus even the NeoPlatonist contemporaries of the early Christians were labelled "village idiots" although Plotinus's

sophisticated philosophy of the One has far less to do with superstition than the Judaeo-Christian myths of monotheism and the later Christian absurdities relating to the apotheosis of the man Jesus! This Semitic belief in the one exclusive path to 'salvation' led to the sectarian Christian burning of the non-believers including Protestant reformers and Jews.

As Robert Beckford showed in his Christmas Day 2006 documentary *The Secret Family of Jesus*, Jesus's own family played a crucial role in the foundation of Christianity but they were airbrushed out of Christian history by the Church. This is because gospels existed, also airbrushed out of history by the Church, which claimed that Jesus's brother James (the first Bishop of Jerusalem) and not Peter (the first Bishop of Rome) had been asked by Jesus to lead his 'flock' (note the imagery of sheep implying a herd mentality). Jesus's actual brother James also viewed Jesus as an ordinary man chosen to lead the 'flock' in contrast to Saul (St Paul of Tarsus) who never actually met Jesus but propounded the myth that Jesus was a unique Divine Being [??]. It was Saul-Paul, the Romanised Jew, who wanted to include gentiles into the Jewish sect of Jesus and set about 'universalising' (Romanizing) Jesus's message of redeeming the Jews into one of Jesus being the redeemer of all humanity! The Roman Church has more to do with the ideas of St Paul than the actual Jesus whom it worships. The early Jewish Christian Ebionites who rejected the entry of gentiles also rejected the virgin birth (a myth that was also associated with Buddha in the popular *jataka* myths and with the Persian Mithras). For the Ebionites, Jesus was a Jewish Messiah who became possessed by the Divine Christ at his baptism and the Divine left Jesus at death.

With the Christian appropriation of *religio*, there occurred a shift towards doctrine as constitutive of the essence of religion. This Christian emphasis on the written word and its correct interpretation has led to the clear literary bias in the modern Western conceptions of *religion* [RK]. King also stresses that academic Comparative Religion remains tacitly based on Christian assumptions although it claims to treat all religions equally [RK]. It was Constantine who convened the Council of Nicaea in 325 C.E. in order to settle the doctrinal disputes between the numerous Christian sects. As stated above, Constantine's adoption of monotheistic Christianity was a politically convenient move symbolizing his will to become the one and only Roman emperor at a time when the empire had been divided amongst three regional emperors. He only actually became baptised on his deathbed [JK]. This resembled King Josiah's imposition of the monotheistic worship of Yahweh upon the Israelites, around 600 BCE, motivated by political concerns for unity in the face of the Babylonian threat etc. [KA].

Radhakrishnan noted that the constant threat of conquest led the Jews to develop the apocalyptic eschatology with dreams of redemption by Messianic figures. Similarly, Mohammed's rejection of the polytheist deities of Mecca reflected his striving for political unity amongst the Arabian tribes. Thus we find that Semitic Monotheism has come into prominence under the aegis of political rather than spiritual considerations. As stated previously, the dualist, theistic view of separation from Divinity is undermined by proper spiritual and scientific examination of mystical union and my correlate of the Light.

Unholy trinity: Christian conflation of wrathful Yahweh with the Light of love and the man Jesus

Christian scholar Robert Beckford concluded his Christmas day 2008 TV programme on Nativity celebration by concluding that the teachings of Jesus were the way in which the one god of the Old Testament spread out to the rest of the world. I recall that the Religious Education teacher at our school, starting to teach the Ordinary Level course (which only boy took as others like myself soon dropped out) claimed that monotheism was the great achievement of the Jews as if we should be thankful for this! But in spite of claiming to be monotheistic, Christianity, as the Christian scholar Marcion had noted in the 2nd Century CE, has two very different gods in the Old and the New Testaments of the Christian Bible . Yahweh is a vengeful, bloodthirsty, self-contradictory deity whilst the God of the New Testament is a god of Love. Marcion, who had started his own Church [KA], had thus wanted the Christians to dispense with the Old Testament but it was retained by the Council of Nicaea. So too was the distinctly un-Christian rantings of the still very Jewish convert John the Evangelist who, according to tradition, penned the delusional revenge fantasy known as the *Book of Revelations* thrown in at the end of the Nicaean canon. Kirsch calls it a heartless theology of exclusion [JK].

Ironically, given Constantine's role as Roman emperor (even though he moved to Constantinople), the inclusion of *Revelations* in the biblical canon is bizarre as this text , albeit cryptically, demonizes Rome, whose army destroyed the Temple of Yahweh in Jerusalem and exiled the Jews from Palestine in 70 C.E. *Revelations* preaches Revenge against Rome as the 'Whore of Babylon' [JK]. This just highlights the spiritual ignorance of the founders of the Christian Church. The last book of the New Testament reverts to wrathful Yahweh, not the Light of Love that Jesus preached

and demonizes the very Roman world forced to adopt this new totalitarian religion. Jewish slaves largely built the Colosseum in Rome. The term 'Antichrist' is not used in *Revelation* for the Beast which quite obviously refers to a Roman emperor. The forthcoming vengeful events to which John looks forward in his fantasy are actually supposed to happen shortly (in the lifetime of John's contemporaries or soon afterwards). Indeed, it is now known that Nero was correct to blame the Christians in Rome for starting the great fire as these Christians were mainly Jewish converts who viewed Rome as the Whore of Babylon (an image derived from the Jewish collective memory of captivity in Babylon). *Revelations* also teaches that *any* sexual encounter between men and women, even in marriage, ought to be avoided as sex is dirty and defiling under *all* circumstances. It is misogynous; any non-virgin female is a whore. It also teaches fear and loathing of one's own body. Kirsch tells us that the prophets of the Hebrew Bible were obsessed with **fornication** which was actually a code word for **syncretism**, the mixing and matching of spiritual beliefs that was so common in the Classical Greco-Roman world [JK]. Thus Rome, the great 'melting pot' of the Mediterranean, is depicted as the Great Whore.

Kirsch describes *Revelations* as a Jewish document (its imagery resembling the prophetic texts of the Hebrew Bible) with a slight Christian makeover; its author a "Christian rabbi". Yet John asserts that Christians are the only authentic Jews and Jews who reject Jesus as Messiah are the Synagogue of Satan [JK]. Whereas Julius and Augustus Caesar took measures to confirm formal recognition of Jews, when Rome became Christian a strong hostility towards Jews became the norm. Constantine referred to Jews as "bloodstained men...mentally blind", "a detestable mob" and a "deadly" or "nefarious sect" [BI]. *Revelations* is a potent rhetorical weapon in a culture war against the High Culture of Classical Civilisation that John calls 'paganism' (village idiot culture) but we associate with the Renaissance [JK]. The Book of Revelation fantasizes the Jews returning to Zion (soon after 70 C.E.) leading to an apocalyptic battle of Armageddon, Second Coming of Jesus, the Resurrection from the grave of 'pure' Christians, the thousand year reign of Christ in the New Jerusalem, the End of the World and other such images such as the Horsemen and the Grim Reaper now implanted firmly in the Western psyche. As Kirsch says, it resembles a drug-crazed psychedelic trip full of dream-like images. Even Augustine of Hippo, who urged readers to internalize *Revelation* as a moral conflict within each person, nonetheless still remained convinced that the end of the world was inevitable and Christ would return and the dead shall rise etc. [JK].

Kirsch tells us that Zionism was considered by most pious Jews (*Hasidim*) as ‘the ultimate heresy’ as there was no messiah to lead them. In fact it was ‘Christian Zionists’ in the USA, who took *Revelations* literally who wanted the Jews to return to Zion so that the Second Coming of Jesus would literally occur, including the supposed apocalypse or ‘End of the World’. Apocalyptic churches such as the so-called 7th Day Adventists, Shakers and Watchtower Society (Jehovah’s Witnesses) sprouted after the Domsday didn’t of course arrive in 1843! So convinced was apocalyptic preacher William Blackstone that he secured the signatures of more than 400 prominent US politicians and moguls so as to petition the US President in 1891 to give to the Jews the land of Palestine from which they were expelled by “our Roman ancestors”. This was five years before Herzl wrote the Zionist manifesto *The Jewish State* and six years before the first Zionist Congress. Herzl was perfectly willing to accept Argentina or Uganda as a Jewish homeland [JK].

What Argentines and Ugandans might have felt does not seem to have bothered him. Similarly the fact is that Palestine was not a ‘land without a people’ as the deceitful Zionist propaganda claims but full of Palestinian natives. My father’s coin collection had coins from Palestine. The Palestinians were present in Palestine longer than the English in England (as Mahatma Gandhi noted) but this didn’t bother the racist colonial mindset of Harold Truman and the European Zionists who seized control of Palestine. ‘God’ (i.e. our tribal god Yahweh) gave this land to us as we are God’s Chosen People as is written in the Bible (written by our own people) is one stock Zionist response. Even today the ‘Bible Belt’ of the USA is full of Christian fundamentalist ‘End Timers’, Christian Zionists supporting Zionism on the belief that it will lead to the Second Coming and Domsday! Presumably they are looking forward to a global conflict precipitated by the American-sustained, settler-colonialist Zionist regime in Palestine. Even as I type this, the native Palestinians in Gaza are massacred using American weaponry like the American settler-colonialists massacred native so-called ‘Indians’ at places like Mystic River, Sand Creek and Wounded Knee.

Jewish neurologist Rhawn Joseph says, after cataloguing the countless incidents of Yahweh’s genocide, vindictiveness, bloodlust, jealousy, temper tantrums etc., with few exceptions the god in the Bible appears as a man and behaves like a man and not as a spirit-like being. Joseph links such paranoid, bloodlust-filled and misogynous war gods like Yahweh to mystical experiences of the amygdala, a bilateral subcortical structure associated with our fear and rage responses [RJ]. The Nordic Wotan is another example. In his *Neuropsychological Bases of God Beliefs*, Michael Persinger [MP]

also links the amygdala to the aggressive gods of religious traditions especially Yahweh. We all know people who cannot control their temper and the amygdalic rage response takes over, especially under the influence of alcohol. Yahweh is the apotheosis of this wrathful, hateful rage response as exemplified in the phrase, “An eye for an eye”.

Contrary to the claims of Robert Beckford, Yahweh is clearly **not** the same monotheistic god of Love and Forgiveness which Jesus spoke of. Once again we find in Beckford’s claims the superficiality and irrational nature of academic theological argument . We saw that Merrell-Wolff only knew the true Jesus after atheism and yogic practise [TiC]; Christian theology twisted his message into one of fear and self-loathing. Sigmund Freud’s Psychoanalysis, according to Bakan, was a secularised form of Jewish mysticism, stripped of supernatural elements. This makes perfect sense given Freud’s family history [RM]. Freud’s central idea of the repression of sex and aggression again hint at amygdalic influences. Carl Jung, whom Freud had hoped would become his successor, broke away from Freud accusing Freud of replacing the jealous god Yahweh with another jealous god, Sexuality [AS]. Yet, as we have seen, Freudian academics of Religious Studies in the USA try to reduce Hinduism, based on true knowledge of Divine Light, to absurd Freudian superstitions about sex.

Recently there has been renewed publicity in the story that Jesus (known in India as Issa) travelled to Kashmir as a teenager before returning to Palestine around the age of thirty (as the Gospels are silent in regard to this period). Apparently Hollywood is making a film. The story goes that, after the supposed crucifixion, Jesus didn’t really die but escaped and returned to India where he is buried in Kashmir. Although this story is somewhat far-fetched, it is of course less far-fetched than Virgin Birth, Resurrection and other myths. It displays a kernel of symbolic truth in highlighting the dramatic transition between the apotheosis of amygdalic, animal instincts in Yahweh to Jesus’ acquaintance with the Divine Light with its Universal Oneness or Divine Love. Schopenhauer was convinced that Christianity had “Indian blood in its veins” especially insofar as it distinguished itself from the world-affirming tradition of Judaism [WH]. Joseph Schulz tells us that knowledge of Buddhist and Hindu ideas was prevalent in First Century C.E. Palestine. The contemporary Jewish historian Josephus, who wrote *The War with Rome*, attributed to Eleazar, commander of the Jewish Zealots besieged in Masada (an event deeply etched in the Jewish psyche), the following [JPS]:

...let us look at those Indians who profess the practise of philosophy. They, brave men that they are, reluctantly endure the period of life, as some necessary service due to nature but

hasten to release their souls from their bodies; and though no calamity impels or drives them from the scene, from sheer longing for the immortal state...

The Jewish sect known as the Essenes, who some think are the same as the 'Qumran sect' who wrote the Dead Sea Scrolls called themselves "Sons of Light" [??]. But the *War Scroll* of the Essenes foresees a final battle between the 'sons of light' led by archangel Michael and the 'sons of darkness' led by a demonic Belial [JK]. Thus this is not perennial philosophy or true Divine Light but resembles the later Persian Manichaeism with its primordial conflict between light and darkness. Kirsch says that Essenes may have been the same as the 'Pious Ones' (*Hasidim*) mentioned in the Books of Maccabees and of Daniel. These Books reflect the historical circumstances of the Maccabean Revolt by the fundamentalist Jewish *Hasidim* against the Seleucid Greek rulers and the Hellenized Jews after Antiochus IV forbade the worship of the God of Israel and placed a statue of Zeus in the inner sanctum of the Temple of Yahweh in Jerusalem [JK]. As Kirsch notes, we find in the Jewish *Hasidim*, even before the reign of Antiochus IV, a hostility to the liberal, pluralistic pagan, and open-minded culture of Hellenism introduced by Alexander's Macedonians and Greeks which was attractive to many open-minded Jews [JK]. We see a similar hostility to the open, liberal society of the modern West amongst today's monotheistic fundamentalists. Thus the Hellenistic rulers saw the Jews as antisocial, isolationists [BI].

Josephus and Diodorus both describe the friends of Antiochus as advising him "to wipe out completely the Jewish people, since they alone of all nations avoided dealings with other people and looked upon all men as their enemies". The Jews were said to have "made hatred of mankind into a tradition" with outlandish laws, not to break bread with any other race nor to show them any good will at all [BI]. Roman Philostratus attributes to the Stoic Euphrates the view that Jews cannot share with the rest of mankind nor join in their rites thus the Jews are more distant to us than the farthest peoples of the world [BI]. Seneca engaged in philosophy and hated the pernicious influence of the Jews, whom he called an 'accursed race'. Quintilian considered Jews pernicious because of the religion that they practise and spread. Tacitus claimed that, to establish his influence over his people, Moses made Jews regard as profane all that we hold sacred and permit what we abhor. Proselytes to Judaism are the worst, says Tacitus, they are traitors to their religion, country and family abandoning the social obligations that every decent man respects [BI]. Juvenal also attacks proselytes to Judaism as deriding Roman laws and revering Jewish law that Moses passed on in his secret volume which leads none but

the circumcised to the desired fountain [BI]. Roman rites were always called *religio* whereas foreign religions were sometimes called *religio* and sometimes *superstitio* (a term originally devoid of negativity). The Latin *superstitio* implied immoral or excessive cult practises with an element of irrational fear. Cicero uses both terms for Jewish religion and was the first to call it a *barbara superstitio* [BI].

Some Romans respected Jewish monotheism but many others found the Jewish concept of one God as an aberration. Some, like Numenius of Apamea, suggested that the Jews' monotheism fitted their antisocial attitude; their deity refuses to associate with other gods [BI]. Emperor Julian, the mystically-inclined philosopher who tried to reverse Constantine's Christian totalitarianism reasserted an old Hellenistic view that the Hebrews did not originate any science or any philosophical study [BI]. Gore Vidal wrote a book on Julian. As stated previously, on a British TV debate about Christianity, Vidal mocked Christian theology in comparison with the sophisticated philosophies (e.g. NeoPlatonism, the Epicureanism of Lucretius etc.) suppressed by the totalitarian Christians. We saw above, Friedrich Schlegel's argument as to why Indians and Greeks (and Hellenized non-Greeks) created Philosophy whilst the speakers of Semitic languages remained stuck in primitive mythology. Writing during the period known in Germany as Indomania, linked with the aforementioned Second Renaissance in Europe inspired by translations of the Sanskrit texts, Schopenhauer says [CHoI]:

Indian air surrounds us and original thoughts of kindred spirits. And oh how the mind here is washed clean of all early engrafted Jewish superstitions. In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Oupnekhat [Upanishads]. It has been the solace of my life, it will be the solace of my death.

Thus the Christians start off with the wrathful, tribal war god of the Israelites called Yahweh, smiting down friends and foes alike (similar to the Nordic god Wotan). Yahweh's 'Chosen People' are of course the Israelites as Yahweh merely reflects the collective psyche of these tribes. This is similar to the *deva* Indra in *Rig Veda* which is distinctly affiliated to the Indo-Aryans. The Bible then inexplicably switches over to the New Testament god of forgiveness and love thy neighbour. The climax of the Bible is the atavistic, delusional revenge rant of a 'Christianized rabbi' raging at Rome (the Mediterranean world's 'Universal City') with dreams of a new Jewish kingdom in Palestine. Worse still the Bible mixes up these two very different gods with the man Jesus! Thus Christianity, more accurately called 'Judaeo-Christianity', retains the tribal exclusivism of Yahweh's 'Chosen

People' whilst claiming itself to be a 'Universal Faith'. It also claims preposterously to be the One True Faith, the one exclusive path to salvation etc. Ignoring the obvious conflation of Yahweh, the Loving God, and the man Jesus, Christians proclaim that their 'god' [singular] is the "One True God". If asked why, the answer usually given is that the Bible says so (the illiterate primitive's belief in the authority of the written word).

It is not surprising that, although the cult of Jesus came to India in its Syrian, Nestorian form in the 2nd Century CE, long before it came to Germanic peoples like the English, it did not catch on in the subcontinent where the sophisticated philosophies like Brahmanism and Buddhism were predominant amongst the educated. In the Mediterranean, NeoPlatonism was limited to a tiny elite and Gnosticism was brutally suppressed by the Nicaean Church. Centuries earlier 'Dandamis', the famous *brahmana* of Taxila, had mocked Alexander's similar pretension to be the one human son of Zeus! Backward warlike cultures like the Saxons who conquered "England" and the Vikings in Ukraine adopted Christianity partly in order to appear more civilised to their Romanised neighbours. In fact the Viking founders of Kiev actually considered adopting Judaism or Islam before deciding upon Christianity! Even today the Christian missionaries in India, as in Africa, focus on the primitive, uncivilised, tribal populations in jungle areas where a civil code of morals and simple fairytales of a tribal man-god have an appeal. Christianity is more about moral codes and civilising primitive "heathens" than any serious spiritual philosophy. Mohammed's Koran continues this 'Abrahamic' tradition although it is clearly a true monotheism reducing Jesus to merely one human prophet amongst many and prohibiting images of the man Mohammed.

History shows us that from Constantine to contemporary Mohammedan fundamentalism, and the Communist secularizations of Judaeo-Christian mythology of earthly salvation, such Semitic monotheism tends towards totalitarianism. The followers are viewed as the "flock" or sheep to be denied freedom of thought. But if true knowledge of the Light has anything to say about morality it must be premised on the fact that the Inner Light within us is the ultimate source of Freedom and Creativity, the complete opposite of monotheistic suppression and circumscription of the Free Spirit. The Christian mystics mentioned below were usually marginalized, often heretical voices. In contrast, following Vasco de Gama's opening up the sea route to India, the early Western Christian visitors to India had lauded Brahmanism as the "natural light" or a natural conception of God devoid of ritual trappings and superstitious distortions [WH].

The Jesuits had hopes of applying such Vedantic ideas to Christianity and indeed Indian philosophy played a key role in the development of European Deism (spirituality based on reason rather than revelation) during the Enlightenment (e.g. the Cult of the Supreme Being in revolutionary France)[WH]. This Indian influence upon the *philosophes* of the Enlightenment such as Voltaire is rarely mentioned [JJC]. Note that both the journeys of Vasco de Gama and Christopher Columbus were quite explicitly viewed as Crusader missions [JH/BJ]. Contrary to Western historical myths, an Arab ship had already circumnavigated Africa the other way around from de Gama [JH]. The newcomer Portuguese began a protection racket in the once-peaceful centre of world trade, the Indian Ocean, claiming on the authority of the 'Godfather' in the Vatican that this ocean belonged to them. Hence the Vatican and the *Cosa Nostra* are similar Italian institutions. The Indians had laughed at their paltry goods de Gama had brought to trade. The Portuguese Christians also found Jews on India's Malabar Coast where Jews had first found sanctuary in the time of Nebuchadnezzar and the exile in Babylon. The Portuguese Catholics burnt Indian Jews at the stake but the Jews found refuge with the Hindu Maharajah of Cochin.

Divine Light in Christianity and Other Middle Eastern Traditions

Although the Christian Church viewed written doctrines as the essence of *religion* [RK], it should be noted that the Greek Orthodox Church did realise the spiritual message of Jesus underneath the Gospel fairytales far better than has occurred in Western Christianity and has maintained a tradition of meditation. The emphasis on written texts has often led to infantile literalism in the Christian understanding of Christ's parables etc. which are generally intended to be read as mystical allegories as with Plato's famous allegory of the cave which many contemporary Western scholars misunderstand. Nonetheless, in spite of angry Yahweh, foaming at the mouth, and the juvenile story of Jesus clouding over the presence of the true Light in Christianity, we have Christian renderings of the Divine Light although orthodox doctrine and dogma prohibits open discussion of its true spiritual import as also occurred with the Church's suppression of Gnosticism, which was prominent in early Christian worship. Thus St Paul claims that the One God, the Father, is inconceivable and that He dwells in Light which no man can approach unto, whom no man hath seen or can see [RK]. This is in effect an expression of theist doctrine maintaining the ultimate distinction between God and man.

In spite of this, numerous Christian mystics (as also with Sufi mystics in theistic Mohammedanism) have asserted their own experience of progressing beyond the dualist, theistic experience of separation from the Light and attaining mystical union or Oneness with the Light. However, due to the pressure of Christian orthodoxy and a desire for life, they have often downplayed this great “heresy”. As we saw, early on the Nicaean Church orthodoxy outlawed the true Gnostic Christianity which threatened its authority as the Gnostic Heresy with brutal suppression as with the massacre of the Cathars. Gnosticism, similar to Mohammedan Sufism, taught Direct Access to Divinity through meditation without the mediation of a priesthood and some Gnostics challenged correctly the special status of Jesus. Though not a return to mystical Gnosticism, the Protestants with their emphasis on Conscience and direct access to Divinity are undoubtedly closer to the True Light than the Catholic Church. The Vatican resembles in some way the *Mafiosi*. We saw the ‘protection rackets’ of the Portuguese and Spanish galleons in the Indian and Atlantic oceans respectively, legitimized by the Vatican ‘Godfather’. Similarly the medieval Church sold pieces of paper called Indulgences absolving the purchaser from Sin. The repression of Sex and homosexuality of course went hand in hand with hushed-up sexual malpractices by the priesthood as continues to this day.

The father of Western Christianity, St Paul, as Saul of Tarsus, during his conversion to Christianity was thrown down by the Light and heard the Divine Voice in the Light [RK]. We have seen that the English word ‘consciousness’ comes from the Latin *conscience* or Inner Voice [BG]. The concept of *conscience* (which, in French, is one of the words for *consciousness*), something clearly absent in the genocidal, vindictive Yahweh, is introduced by Jesus in the New Testament: “Let he who is without sin among you, let him first cast a stone at her...in their own conscience” [WA]. Anderson notes that Conscience is connected by Jesus with the image of Light. In the gospel of John the themes of conscience as an Inner Voice and of Light are brought together with Christ as “the True Light, which lighteth every man that cometh into the world”[WA]. We shall see later that it is the transcendental or transpersonal aspect of the Light that underlies true empathy, conscience and compassion. Jesus says, “I am the light of the world...the light of life” [WA]. The Ancient Egyptian *ba* was the innermost centre of being, the basic ground of the soul which reveals itself as the Inner Voice. Transfiguration in the Ancient Egyptian texts was described as the acquisition of a Garment of Light [??].

In western cathedrals Christ was set in the light-radiant mandorla, holding the book of the *logos* (Divine Reason), or at the centre of the radiating rose windows as the ultimate source of Life and

Light [WA]. We saw above that the perennial knowledge includes the Divine Light as the Life Energy or as the Eternal Life. In Gnostic Christianity the *Sophia* (Divine Wisdom) pours her Light on Earth [JY]. Yates notes the parallels of this Inner Light of Christ, the Holy Spirit or the Light of *Sophia* with the Tibetan Buddhists' Clear Light of Wisdom [JY]. We also saw above the perennial references to the Light as the Fount of all Wisdom., the source of Gnostic wisdom, superior to knowledge gleaned by the senses and intellect. St Augustine of Hippo, the North Africa-based "father" of Catholicism who had been a NeoPlatonist, had a vision of the unchangeable Light of the Lord ending the first stage of his enlightenment [??]. Evelyn Underhill [EU] quotes Augustine:

It was not the common light which all flesh can see, nor was it greater yet of the same kind, as if the light of day were to grow brighter and brighter and flood all space. It was not like this, but different: altogether different from all such things.

Given Augustine's conversion to Christianity, belief in the End-of-the-world-is-nigh myths and his anthropomorphic reinterpretation of the NeoPlatonic *archetypes* into his 'Ideas in the Mind of God', we may conclude that Augustine, unlike Plotinus, failed to attain mystical union. Thus he projects egoic characteristics onto the impersonal Light!

Meister Eckhart referred to the true self as the Spark or a Light in the soul or the ground of the soul [80]. Divine Light breaks forth in the soul more and more as spiritual development progresses until in the transformed state the soul is suffused with Divine Light [81]. For Eckhart the Godhead is identical with the Ground or (Nondual) Consciousness with no Subject/Object distinctions. Both God and Man are transcended by Godhead [82]. Eckhart's Divine Light is also Knowledge and Love [83]. Mechtild of Magdeburg refers to the *Flowing Light of the Godhead* (the title of her autobiography) and describes three typical stages of Christian Mysticism: 1. Purgation; 2. Illumination; 3. Union [IC]. For the Flemish Christian mystic Ruusbroec (Ruysbroeck), contemplative life is lived in Divine Light, Divine Consciousness itself. The defining characteristic of contemplation is that Divine Light transforms and pervades our spirit [IC]. For Ruysbroeck the Divine Light is the Uncreated Essence, the Onefold Ground [86]. Eckhart says that that the Godhead is not to be loved as a God, not as a spirit, not as a Person, not as an image, but as sheer, pure One [87].

Note that, as with Eckhart, Mechtild stresses mystical union which Ruysbroeck also asserts although this poses severe problems for the dogmatic Christian belief in theism (dualism of God and soul). Woodhouse says that the term "God" normally connotes a Supreme Being among other beings,

one among many. The term Godhead, however, implies an infinite ground, the One-without-a-second (a famous monist assertion from *Advaita Vedanta*). Theologians, says Woodhouse, speak of God whilst mystics express the Godhead in their daily lives. Conservative Christians see Oneness of Godhead as counterfeit as it reverses the (supposedly) true relationship between God and man. It allegedly makes God an extension of an extension of the ego and appears not to take evil seriously [MW]. This supposedly true relationship is based on the dogmatic, doctrinaire beliefs of Christian theological bookmen as Woodhouse indicates rather than any phenomenological evidence as gleaned by the great Christian mystics.

In the Byzantine monastic tradition of the Greek Orthodox Church, God is the experience of the Uncreated Light of the Godhead. The Hesychasts dominated the monastic tradition in Byzantium. The oldest hymn in Christian Greek is a hymn to Joyful Light sung to this day in Orthodox Christianity. The evening lamps in Greek and Slavic Orthodox monasteries symbolize the Eternal Light of the Godhead [89]. The main text of the medieval Jewish *Kabbala* mysticism, the *Sepher haz Zohar*, means The Book of Splendour (“splendour” implying radiance or Light). Although *Kabbala* has roots in 2nd Century C.E. Gnosticism and in NeoPlatonism [DM], Charles Seife notes that the medieval appearance of the *Zohar* coincides with the revolutionary influence of the new Indian mathematics (*Hindisat*) into medieval Arabia. The Indian mathematical concepts of Zero and Infinity, based on mystical insights of the Void, shattered the Aristotelian cosmology of the Arabs, Sephardic Jews and later the Christians. *Kabbala*, with its concepts of *Ayin* (nothing) and *ein sof* (infinity), as scholars have noted, strikingly resembles Hindu notions [CS]. *Kabbala*’s *ein sof aur* means the Limitless Light [92]. However, in spite of such elements, *Kabbala*, in the main, seems obsessed with tribal and parochial issues of reinterpreting Biblical stories, occultism etc. rather than true spirituality.

William James wrote that mystical Sufism must have originated in Persia through Hindu influence long before the coming of Mohammedanism to Persia [VRE]. We saw in Chapter 2 that al-Biruni derived the term Sufi from the Greek *Sophia* (Divine Wisdom) but we also know that Greek *philosophia* is derived from Indian Yoga [TM/PST]. The Sufi saints’, *fana*’ (annihilation) refers to experiencing God’s brilliant Light. The authority for perceiving God as Light is the Koran’s chapter on “Light” (*Sura al-Nur*) which begins with the words, God is the Light of the Heavens and Earth [IC]. The Koran also asserts that the soul must be transformed so it becomes fully infused with spiritual light [95]. For Ibn al-Arabi, the closest synonym for God is *al haqq* (the Real). Furthermore, *al haqq* is a

Light, forever shining, there is only this One Light [96]. In the Persian Cult of Mithras, the Light-Glory envelops the soul of the dying and is also the Light of Healing [97]. Suhrawardi, the medieval Persian mystic living under Muslim rule, also refers to the Light of Lights illuminating everything. Its luminosity, essence and power are all one and the same. It is self-emanating but, unlike Plotinus's One, the Light of Lights emanates another Light, though not essentially different [98]. Suhrawardi held that any subject conscious of its own essence is a self-subsisting light. Everyone who perceives his own essence is a Pure Light [PoL]. The Parsee (Zoroastrian) D.M. Homji says that neither the Hindus nor Parsis worship Fire. We worship Light, the Supreme Being is all Light, the Light of Lights. He also expresses his view that Light as the common element of Religion and this common heritage will provide the basis for our future civilisation with the marriage of Science and Religion [SG].

The Lack of Light and Clarity in Buddhism

Gautama Siddharta, the original "Buddha", created great confusion amongst his followers, with a number of ill-defined doctrines, especially that of *Anatta* (Pali form of Sanskrit *Anatman*). As with the Jains, Buddhism's main patrons were uneducated merchants who became increasingly wealthy in the early part of the Classical Period in India (c.600 BCE to c.500 CE). The rather vulgar Pali expression *anatta* literally means "no *Atman*" although this need not correspond exactly to the Vedantic *Atman* or impersonal Spirit, the Higher "Self" and Buddha, almost certainly, meant that there is no immortal ego (or personal Self). Whiteman says that the persistent rendering of *Atman* as "Self" rather than universal (impersonal) Spirit has created such confusion [ASM]. I noticed by chance that my Collins Concise English Dictionary published in the 1980s, includes the term 'atman' and translates it incorrectly as the personal soul or self in Hinduism. Numerous distinguished scholars have argued that Buddha was actually denying the immortality of the ego rather than an impersonal *Atman* but, due to the vague teachings of Buddha, many Buddhists still believe that there is no inner core or essence to the "soul" resembling the Vedantic *Atman*.

American Transcendentalist Ralph Waldo Emerson, disliked the over-rationality of Buddhism [JJC]. I recall reading neuroscientist Cristopher deCharms' *Two Views of Mind: Abhidharma and Brain Science* [CdC] which was largely a dialogue with a Tibetan Buddhist teacher. I felt sorry for the Buddhist who could only come out repeatedly with one simplistic pseudo-logical stock answer like a

medieval Scholastic. Emerson was also repelled by the Buddhist concept of *nibbana* (Sanskrit: *nirvana*) which he took to mean complete annihilation [JJC]. The word *nibbano* in my native Bengali (which is closer to Sanskrit than Hindi, coming from Middle-Indic) means to extinguish a light! Merrell-Wolff says that vast groups of Buddhists have misunderstood Nirvana as meaning literal annihilation and many Western scholars and mystics such as Pseudo-Dionysius (with his Divine Darkness) have fortified this impression [TiC]. Although starting off as a Buddhist, Merrell-Wolff's own realizations led to him reconfirming the Brahmanic understanding. Whereas Buddha denied an underlying Substance or Ground of Being, Merrell-Wolff says that Voidness (*Sunyata*) in its inherent nature is the one and only self-existent substance [TiC]. Similarly, Whiteman, though heaping praise on Buddha, stresses Buddha's confused teachings [ASM] and says that the Classical Hindu texts actually describe all the phenomena correctly [SSR].

McEvilley notes the confusion as to the nature of enlightenment in many important Buddhist texts which say that simply living in the present moment without conceptualising is enlightenment [TM]. This Living-in-the-Moment notion is prominent in Western New Age Buddhist pop psychology. But such sensory phenomena should not be confused with enlightenment! We have seen that non-Indian traditions such as NeoPlatonism, Gnosticism, Sufism, Western and Orthodox Christianity etc. all declare the presence of an Inner Light or Divine Spark which parallels the Vedantic *Atman*. My identification of the physical correlate of this Inner Light undermines naïve Buddhist denials of this inner core or universal essence to the human mind. However, such knowledge also supports Buddhism in its denial of any permanent "soul" or Self like the Hindu *jiva* as the individuated conscious mind is merely a self-organising, fluctuating process with no permanent essence as the Buddha also maintained.

Peter Harvey mentions one of Buddha's own descriptions of *nibbana* as Consciousness, non-manifestive, shining in every respect [SM]. In the earlier Hinayana (Lesser Vehicle) Buddhist *suttas* (Pali form of *sutras* or aphoristic verses), the Buddha's awakening is often compared to radiant light. However, strong currents in the early tradition resisted positive images of enlightenment, preferring negative terminology and reducing Light to the status of a metaphor. Later Mahayana (Greater Vehicle) Buddhism kept this *via negativa* approach (which is associated mainly with Nagarjuna's Middle Way) but images of light still proliferate in the Mahayana *sutras*. The names of Buddhas (enlightened ones) in Mahayana include *Amitabha* (Limitless Light) and *Vairocana* (Radiant Splendour). In Mahayana,

the Buddha's teaching (the *Dharma*) is itself regarded metaphorically as Light and important *sutras* (aphoristic texts) have names like *Supreme Golden Light*, and the nature of Mind is Clear Light. Although the later Tibetans do support a concept of luminous spiritual substance, some earlier commentators (presumably bookmen and not mystics) like the Indian Buddhist Haribhadra took such references to light as a metaphor [104]. Luminous gnosis is the core soteriological (relating to 'salvation') concept in the Indo-Tibetan tantric text *Ratnamala* (Garland of Gems) [105]. Tantrism is the Hindu spiritual tradition, associated primarily with Bengal, which stresses the *shakti* (energetic) aspect of the Absolute. Tantric Buddhism has a strong emphasis on Yoga leading to intense experiences of Light and a tendency to pronounced positive affirmations of Light.

In the Tantric Yoga of Tibetan Buddhism, the Clear Light plays a central role and is considered the Ground of all Being [106]. In Tibetan Buddhism, says Michael Grosso, the Divine Light is the Self [107]. Thus, as stated previously, in the Tantric Tibetan Buddhism known as *Dzogchen* (Supercompleteness; implying the final complete formulation) advocated by the Dalai Lama, we find emphasis on an inner Clear Light and the Clear Light of the Void as the Ground of All Being. Neither of these conform to the original teachings of Siddharta Gautama with its *Anatman*, Momentariness and denial of an Absolute Ground, *nirvana* meaning extinction etc. As Ananda Coomaraswamy stated in *Hinduism and Buddhism*, the deeper our understanding of Buddhism the more difficult it becomes to distinguish from the Brahmanism in which it originated [AKC].

In fact, the doctrine of transmigration that is now associated with both Buddhism and Hinduism originated in Jainism and Buddhism. Such a doctrine of transmigration is not really found in the Upanishads (the 'Vedanta' or End of the Vedas) but, during the Classical Period in India such popular notions were projected backwards in time onto the Vedanta. They reflected the Jain and Buddhist focus on the social world and in particular on Ethics. The credits and deficits of the mercantilist accountant's ledger were projected onto the notion of *samsara* (literally the 'ceaseless flux of the phenomenal world') [Obs]. This is not to say that Past-Life memories do not exist but rather that they must be interpreted in more subtle and sophisticated ways than simplistic transmigration of souls or even transmigrating streams of consciousness!

Chapter Five

Superficial Insights of Western Phenomenology and Jungian Psychology Plus Two True Scientific Seers

Clouding the Light: James, Husserl, Heidegger and Jung

Phenomenology is the philosophical system founded by Edmund Husserl, a central European Jew who saw himself as a new Moses leading his people into a new territory [P&IP]. J.J. Clarke tells us that Husserl, in his (last book) *Crisis of the European Sciences and Transcendental Phenomenology*, went so far as to claim [OE]:

...that “the Europeanization of all foreign parts of mankind” is the “destiny of the Earth” and that Western philosophy is a unique spiritual expression which can encompass, but cannot be encompassed by, the thinking of China and India.

Such are the self-aggrandizing delusions of the white men. We saw in Chapter 1 that Husserl did not know the true, traditional “Transcendental” beyond normal, sensory spatiotemporality. I have already indicated, as the likes of Willis Harman also recognized, that a true understanding of Transcendentalism actually leads to an Indianization and Indian transcendental metaphysics, based on the Primacy of Consciousness, swallows up the Western Natural Science picture and Western philosophy as superficial, anthropocentric abstractions. Ironically Husserl wrote *Crisis of the European Sciences* in the mid-1930s as he himself, as a Jew was increasingly marginalised and the man he had once seen as his successor, Martin Heidegger strutted around as the *Fuhrer* of Freiburg [RB]. Whiteman noted that Husserl’s account of the method, character and degrees of phenomenological analysis agrees very strikingly in detail and language with classics of Eastern philosophy/psychology [PST].

Husserl had studied for a while under the Catholic priest turned psychological philosopher, Franz Brentano. Hence the focus on the Christian Scholastic notion of “intentionality” (directedness towards objects) in Brentano and Husserl which permeates modern Western concepts of consciousness. Dogmatic adherence to intentionality, that consciousness is always consciousness of an object, leads to most Western philosophers denying even the possibility of Pure Objectless Consciousness and nondual states not limited by the subject/object framework of normal mentation. Merrell-Wolff comments that Bertrand Russell obviously failed to find anything like a “Self” in his introspection as he no doubt sought an object whereas the Self is pure Subjectivity and Merrell-Wolff himself took twenty four years to realize the Self [FMW]. I would add that the

naïve introspection, reported by Western philosophers like Descartes, Hume and Russell, is certainly not true meditation in the spiritual sense. Although the Latin *meditari* means to reflect upon and Husserlian phenomenology itself is based on reflection, true spiritual meditation, like ‘introception’, involves a ‘Return to the Centre’(middle), back to the Inner Self or the ‘Light at the Centre’. Husserl was greatly disappointed by the failure of his students to develop the requisite skills (i.e. the meditative ‘reduction’) [CL].

William James found the ‘Stream of Thought’ (Consciousness) using nitrous oxide [GWB].
Contemporary cognitivists love to use William James on the “stream of consciousness”, the first phenomenology of immediate awareness, but they usually miss how close James’s observations of the flowing moments of awareness are to the states sought in Buddhist meditation. First, he tells us that it is not we who do this streaming but strictly speaking it does it to us – just like more intense mystical experience.

Harry Hunt [T3]

James himself failed to recognise that the underlying Stream of Consciousness with its temporal moments (each possessing front and rear ends), was the Inner Light of religious experience. This is perhaps because, as stated in Chapter 1, his Pan-Experientialist metaphysics (as with Mach’s PanSensism) is based on ego-dissolution in the Waking state leading to Nature Mystical experiences rather than transcendental realizations. We have already seen that *Raja Yoga*, the path to enlightenment, involves ‘stopping the mind’ by withdrawing attention from the senses as mental activity clouds over the Inner Light of Pure Consciousness. Most of us as we read this text are ignorant of the Inner Light underlying our visual perceptions (the rare exceptions being advanced yogis who have developed the ability to discriminate the presence of the Light upon returning to wakefulness or ‘Fruition Enlightenment’). Furthermore, as in the case of Aldous Huxley’s LSD-induced experience of enlightenment, a subject using drugs does not develop the capacity for stabilizing states of lucidity. Thus there is no True Light in James’ own experiences but in *Varieties of Religious Experience*, he quotes a female friend expressing the feeling of continuity with the Infinite Power by which all Mind-Cure (a popular movement in James’ time) disciples are inspired, referring to the Divine Energy we call God. He quotes another woman [VRE]:

...by a constant turning to the very innermost deepest consciousness of our real selves or of God in us, for illumination from within,... When you do this consciously [lucidly], realizing that to turn inward to the light within you is to live in the presence of God or your divine self.

Husserl’s phenomenological methods of reflection are similar to the “Mindfulness” practises of Buddhist *Abhidhamma* which results in an expanded conscious discrimination of subliminal mental processes or mind moments generating *phenomena* (the Greek word for “appearances”) referring to our perceptual and

cognitive constructions. Mindfulness is thus very different from the *nirbija dhyana* (seedless meditation) with no objective content leading to enlightenment. Husserl's primary method of "Reduction" (*epoché*) involves a dissociation from the so-called "Natural Attitude" of captivation in the world of things. What was once taken for granted as the world outside is now "seen" as a process of phenomenal manifestation constituted in the Flow of underlying Temporal or Absolute Consciousness. The Rhineland mystical tradition has led to a more accepting attitude in Germanic philosophy towards mystical thought and Indian philosophy. The Anglo-Americans, unable to understand what is being discussed (partly due to the abstruse language), have tended to ignore, if not dismiss, Continental European phenomenology. Bertrand Russell thought that Husserl's so-called (intentional) "acts" did not really exist [JNM]. Husserl's so-called 'acts' are not accessible to simple introspection and thus not obvious. Yet most of us in the English-speaking world are familiar with the tachistoscope studies presenting fleeting data to our senses which somehow we register subliminally even though we are not conscious of their existence. Such 'preconscious' (or pre-egoic) processes can be brought into attention through careful cultivation of attention. Given the elaboration by Aron Gurwitsch [AG], who linked Husserl's phenomenology to Gestalt psychology, Husserl's so-called 'acts' with their indivisible wholeness or Gestalt character (James also characterizes mental states as indivisible wholes), appear to correspond to Patanjali's *cittavritti* (or the waves of the mindstuff), perceptual Gestalts which cloud over the Self (Inner Light).

Husserl does not refer to Inner (Divine) Light, his method being largely limited to perception of objects in the waking state where, as we have noted, the Light is clouded over by mental activity. But in his "discovery" of the mysterious deeper, self-sustaining flow of the Absolute Consciousness (also called the Temporal Consciousness), the ultimate, self-sustaining level of phenomenological constitution producing the "Now" moments, we shall see that he is actually discussing the Pure Consciousness though not in a purified state free of sensory superimpositions. Husserl's collaborator Eugen Fink recognised the deficiencies in Husserl's ego-centred and superficial approach limited to wakeful perception. Fink began to realise that this underlying flow of the Absolute Consciousness lays down the spatiotemporal field horizons, 'world concepts' or the background framework within which the ego and perception operate [RB]. Hindu and Mahayana traditions have long realized that the underlying flow of the Light of Pure Consciousness constitutes the "Time/Space Matrix of Perception" within which gross perceptions and cognitions arise and dissipate [DB]. I find it interesting that Heidegger's point of departure from Husserl was to do with problems in Husserl's thought relating to the concept of Being. In some ways Husserl's focus on mind moments (though he used other terms like 'Acts') flashing in and out of existence, as with the Buddhists, distracted his attention from the underlying

continuity of Being. A. N. Whitehead's Process Philosophy with its "actual occasions" and temporal movement from subject to object, like the Buddhists, focused on discontinuous aspects of mind moments. Hence modern Westerners have commented on parallels between Buddhism and Continental European phenomenology. Like Eugen Fink, Jean-Paul Sartre in his *Transcendence of the Ego* [JPS] argued, contrary to Husserl, that the ego is a process and not an absolute entity as also did Aron Gurwitsch [AG]. Husserl actually shifted from an earlier (1900-01) view of the ego as simply a complex of mental acts to a later (1913) adoption of Natorp's NeoKantian view of a Pure Ego [AG]. This again parallels similar Hindu-Buddhist debates about the existence of a "soul" (*jiva*) with Buddha's famous view that it is merely an impermanent complex of aggregates. More generally, the term 'phenomenology' may be used in regard to Yoga as a method for uncovering deeper mental processes than those of Husserlian phenomenology.

Marie-Louise von Franz, the aforementioned student of Carl Jung, discusses an interesting aspect of the theology of Thomas Aquinas relating to Divine Light which contributed to the split between the profane sciences and religious belief in the modern West. Aquinas was the 13th Century Scholastic bookman who synthesized Aristotle and Christianity and who was made the official Roman Catholic theologian in 1279 C.E. The Aristotelian concept of *Nous poietikos*, developed by the Arabs, had dominated medieval Christian Scholasticism. In Islamic mysticism *Nous poietikos* is the radiant, creative energy of the Divine Spirit, which is comparable to Light. This creative, Divine Light illuminates and inspires the minds of chosen theologians, prophets and mystics [P&M]. We saw above, in regard to the Schiller's Ode to Joy and the Rig Vedic concept of *brahmana* as poet, that this role of the Divine Light as the source of Divine Inspiration is an aspect of the so-called Perennial Philosophy found in various cultures. Aquinas made the decisive step of dividing *nous poietikos* into two. Aquinas identified one part with God or *Sapientia Dei* (Divine Wisdom in Latin) but made the other a natural light (*lumen naturale*) within the human soul. This division became manifest in the Renaissance when scientists began to develop the theory of information that came from natural light. This led to an open conflict with traditional theological views [P&M].

This scholastic concept of the *lumen naturale* appears in abstruse writings of Martin Heidegger (the Nazi sympathizer and self-styled "Führer" of Freiburg) based on speculation rather than the evidential disclosure of actual constitutive processes by Husserl who had once viewed Heidegger as his successor. Both Mahayana Buddhism and Martin Heidegger, says Harry Hunt, rely fundamentally on terms of shining, glow, radiance, welling forth, and the image of the source of the stream (of consciousness), everpresent but invisible within its outpouring [HH]. Heidegger had been educated in the medieval Christian theology of Thomas

Aquinas and Meister Eckhart (the mystic whose teachings were denounced as heresy) and Heidegger's philosophy represented an effort to restate this tradition as phenomenology [HH]. Hunt says that Heidegger's focus on *Dasein* (human being in the world) follows the anthropocentric Christian separation of Man and Nature. He would have rejected the Mahayana Buddhist view that all sentient creatures have *bodhichitta* [literally 'awakened consciousness'] as a seed [HH]. It is clear from perusing Heidegger's *Basic Writings* [MH] that he is both highly Eurocentric and ignorant of the true nature of mystical knowledge (McEvelley's comments about Westerners misrepresenting Plato's teachings would be most apt for Heidegger). Ayer states that Heidegger's first step was to query Husserl's assumption that Being was correlative to Consciousness [AJA].

David Krell says that, in his 1964 essay *The End of Philosophy and the Task of Thinking*, the key words in Heidegger's question of Being shift from "Being and Time" (the title of his 1927 book which was never actually completed) to "Clearing (*Lichtung*; literally "Lighting") and Presence". Influenced by Goethe, Heidegger invites thought on the free or open space where things appear, endure and disappear. *Lichtung* designates that unencumbered place for the presencing (Being) of things. Krell says that Metaphysics, which stresses the "natural light" of the thinking subject who casts his beam on "objects" has not attended to the Clearing or Lighting of Being, the opening that precedes all natural and **divine light** (*emphasis mine*) [DK]. The references here are to Aristotle's Metaphysics and the ancient theory of the seeing involving the emission of rays from the eyes. In regard to the statement that *Lichtung* precedes all natural and divine light, this is correct epistemologically in regard to human experience of Nature and the Inner Light within the human experiential world-space. Thus *Lichtung* in itself is not the Inner or Divine Light; although as we have seen in regard to Eugen Fink and the creation of the human 'world concepts', it is the Flow of Husserl's "Absolute Consciousness" (which is in fact the Inner Divine Light) which creates the field horizons of human egoic existence; equivalent to Heidegger's *Lichtung* and also related to his earlier concept of *Dasein* (human being in the world) which the Existentialists seized upon naively. Heidegger himself was not aware of this link to Divine Light; his ideas are mere speculations not based on actual experiences.

Heidegger calls the focus on *Lichtung* "the task of thinking" as it requires a creative return to Greek thinking as the Greeks did not securely establish this clearing for thought [DK]. Heidegger seems obsessed with the Greek word *aletheia* (unconcealment) which he had earlier translated as truth [DK]. In fact Krell says that the task of thinking at the 'End of Philosophy', for Heidegger, is to deepen meditation "On the Essence of Truth" (the title of an essay written in the early 1940s) [DK]. It is quite clear why Anglo-Americans, like the aforementioned Eliminative Materialist and Freudian literary critic (so-called academic 'philosopher') Richard

Rorty find Heidegger pompous and pretentious, not just because of his Nazi sympathies. In *The Essence of Truth*, Heidegger states, “The thinking of being from which such questioning primordially originates, has since Plato been understood as ‘philosophy’ and later received the title ‘metaphysics’ [MH]. Here we find again the false notion that Plato’s *philosophia* was just Thinking and thinking of Being! True *philosophia* involved transcending hypotheses (including Thought) to experience mystically the Cosmic Light of Wisdom (*Sophia*). In *The End of Philosophy and the Task of Thinking*, Heidegger [MH] says that we cannot ask questions about whence Plato’s determination of presence as *idea* and Aristotle’s interpretation of presencing as *energeia* have their source.

Without the preceding experience of aletheia as the clearing, all talk about committed and noncommitted thinking remains without foundation. ...Unconcealment is...the element in which Being and thinking and their belonging together exist. Aletheia is named at the beginning of philosophy, but afterward it is not explicitly thought as such by philosophy. For since Aristotle it has become...as metaphysics to think beings as such ontotheologically.

Thus Heidegger is aware that the true grounds and origins of philosophy lie in experience, is some sort of unconcealment (or **discovering** as in the Perennial Philosophy of unveiling the Light shrouded over by mental activity). He concludes that one thing becomes clear, to raise the question of unconcealment is not the same as raising the question of truth. He also denies that this need to experience unconcealment is unfounded mysticism or irrational and states that we still need an education in thinking [MH]. This seems to mark the limit of Heidegger’s speculative understanding and we shall leave the question of the real meaning of Truth to a true seer later in this Chapter.

Psychologist Gordon Globus in his pretentious 2003 book looks at supposed parallels between the [pretentious] so-called ‘post-phenomenology’ ideas of Heidegger and (Heidegger-influenced) doyen of Deconstruction Jacques Derrida with the [equally pretentious] Quantum Brain Dynamics (or quantum thermofield theory including ‘inverse tilde universes’ etc.) of the Japanese physicists Jibu, Yasue, Umezawa *et al.* and the related ideas of Italian Vitiello [GG]. I stated in Chapter 3 in regard to Penrose’s ‘Quantum Mind’ ideas that two separate ‘mysteries’ (Mind; already conflated with Consciousness) and ‘Quantum Reality’ are being conflated by these blinkered physicists. No Light at the end of their ‘tunnel vision’! Globus writes of thinking together quantum theory and post-phenomenology so letting the *lumen naturale* flood in [GG]! There is no clear-cut consensus as to what Heidegger meant by “being” etc. [GG]. *Lumen* is light or aperture in Latin. However, he gives some insights into Heidegger’s concepts which he develops. In regard to Heidegger’s

Lichtung (clearing), Globus comments that *Dasein* (human being in the world) has a brain that somehow supports the welling up of light, a lighting process, enfiring [GG]. Globus tells us that Heidegger's *Ereignis* refers to 'welling-up' or, as Globus prefers, a sense of continuous, dynamic flow. What wells up in *Ereignis* asks Globus. He answers that it is the welling-up of two modes that belong together, *Sein* and *Zeit* (Being and Time) [GG]. We shall see later that Heidegger's abstruse Germanic and largely etymological utterings about *Byng*, *abgrund* etc. are just linguistic speculations distorting perennial phenomenology not giving any real new insights. Rather Heidegger's writings are Eurocentric and Christocentric circumlocutions and metaphors which, as we shall see, appeal to the pretentious and superficial Gallic Existentialists and Post-Structuralists or 'Post-Phenomenologists' like Jacques Derrida obsessed with vacuous word games.

Carl Jung (himself the son of a Christian clergyman), broke away from the often absurd unscientific, sex-obsessed mythologies of Sigmund Freud and brought into ego consciousness deeper aspects of mind that Freud had considered unconscious and beyond our ego. In fact, both Husserl and Sartre derided Freud's naïve use of "unconscious" for mental processes outside of the ego which phenomenological enquiry revealed, nonetheless, to be 'conscious' or sentient though not in the usual sense. Merrell-Wolff explains that so-called "unconscious" processes are not devoid of consciousness but they are not self-conscious like the ego, not aware that they are conscious [E&P]. The assumption that nonegoic mental processes are actually devoid of consciousness creates the problem of how turning attention to them magically creates consciousness *ex nihilo*. Jung's Analytical Psychology thus encroaches upon traditional mystical territory of deeper planes of consciousness although Jung also used the misnomer "unconscious" for non-ego processes although he accepted the problems with terminology and sometimes used other terms like *psyche* for non-ego consciousness such as the collective folk memory. Jung, like Husserl, never progressed beyond the ego to experience and accept the notion of pure egoless consciousness, as experienced in mystical union with the Divine Light. Husserl, as we saw above, from 1913 onwards held a NeoKantian 'Pure Ego' to be self-evident but his colleague Fink, familiar with NeoPlatonism, realised that the ego itself must be constituted by deeper processes rather than existing as an absolute entity. Fink realised that the deeper flow of background matrix constituting Temporal Consciousness was not intentional in the familiar subject/object sense but must have a non-object-oriented ("nonthematic") "performance consciousness" which was aware of itself in its very coursing [RB]. This resembles the Vedantic *svaprasaka* (self-luminosity) and Fink even used terms like "Transcendental Witness" consciousness resembling the yogic *Saksin* (Witness Consciousness).

Jung's Analytical Psychology is thus limited largely to intermediate planes between our normal consciousness and the deepest spiritual experiences although his own thought was heavily influenced by Eastern philosophy [JJC/HC]. Merrell-Wolff says that Jung's Analytical Psychology has not discovered Spirit. In his *The Integration of Personality* Jung briefly considered the idea of a Superconsciousness differentiated from the (so-called) Unconscious. He does not exclude the possibility but thinks that its actuality has not yet been empirically determined [TiC]. Jungian Walter Odajnyk, in defending Jung against the criticisms of Ken Wilber, unwittingly reveals Jung's lack of experiential depth. He tells us that Plato and Augustine did not use the term *archetype* rather the Jew Philo Judaeus around the time of Christ used it with reference to the *imago Dei* (God image). In the *Corpus Hermeticum* God is called the archetypal light and Jung wrote at length on the image of archetypes as points of light, *scintillae*, Seeds of Light etc. Jung also stressed the link between images of luminosity and consciousness or quasi-consciousness. Odajnyk says that the alchemist Paracelsus conceived of the *lumen naturae*, the light of nature inherent in the 'inner man' or subtle body. But according to Paracelsus this *lumen naturae* is invisible [GTL].

Odajnyk says, contrary to Wilber's assertions, Jung did refer to the archetypes as the primary patterns upon which all other manifestations are based. He stresses that Jung did distinguish between archetypes *per se* which in their essence are unknowable and purely hypothetical potential fields of energy or consciousness, and archetypal images which take specific form in time and space [GTL]. Odajnyk says that, according to Wilber, 'true mysticism' is 'formless awareness' and beyond the archetypes and entails 'finding the formless' beyond the light' [GTL]. But, as we have seen in Chapter 3, Wilber is no great authority on 'true' mysticism! The formless *nirguna Brahman* is the Clear Light of the Void as Aldous Huxley recognised from his enlightenment. But if Jungian Psychology had true spiritual depth then Odajnyk would recognize that so-called archetypes are not unknowable nor are they purely hypothetical. All this focus on points of light and the invisible 'light of nature' etc. misses the point that Jung does not refer to the Inner (Divine) Light as such. The Eurocentric Jungians like Jacobi suppressed Jung's references to Eastern Yoga including the fact that Jung stated that archetypes were equivalent to yogic *samskara* (karmic impressions) [HC]. Aurobindo Ghose's descriptions of the so-called Beings of Light (which correspond to such archetypal images) dissolving under sustained yogic discrimination into vibratory patterns of consciousness-energy [SoY] ties in with my elaboration above of Wolfgang Pauli's linkage of 'archetypal sequences' (linked to the archetypal image of the Dance of Siva) to the underlying dance of energetic patterns constituting Quantum Reality.

Jungian psychology like Husserlian phenomenology resemble cults as, due to the difficulty in actual practice of the introspective methods, the followers rely on endless rehashings and debates of the confusing, original writings of their founding “prophets”. Jung also misinterpreted Gnosticism, translating its metaphysical notions about Divinity and matter as if they were the same as his psychological terms “unconscious” and “ego” and also misreading medieval alchemy as the secret, “underground” continuation of the Gnostic heresy [RS]. This chastisement of Jung by Gnostic scholar Segal does not tally with Jungian analyst Odajnyk’s claim that Jung was familiar with the realm of formlessness and defined it as “the original, non-differentiated unity of the world or of Being”. This potential world, says Odajnyk, is the *mundus archetypus* of the medieval Scholastics and defined by (alchemist) Gerard Dorn as the *unus mundus* [GTL]. It is true that *unus mundus* appears frequently in Jung’s writings but his writings are very vague and filled with mythological imagery and symbolism not conducive to clarity.

Jung’s own NDE late in life included an image of a Hindu temple representing his life’s work [ODD]. We saw that a Hindu temple represents the ‘subtle body’ sheathing the Light at the centre. In spite of considerable Eastern influences upon his own thought which Jung acknowledged, Jung was also naive and condescending towards Indian Philosophy which he claimed was ‘pre-Kantian’ and merely a description of psychic processes and thus had over-reached itself in its metaphysical pretensions [HC]. Thus Jung’s misunderstanding of Gnostic metaphysics and dismissal of Indian yogic metaphysics give the lie to Odajnyk’s defence of Jung. The aim of Jungian practise “individuation”, integrating all the aspects of one’s personality, runs contrary to the traditional mystical aim of purifying the “soul” of content . Von Franz compared the Jungian unconscious to an electromagnetic field with activated archetypes as excited points [GTL]. Bruce Long, describing Hindu notions of *karma* (we saw that Jung said that his ‘archetypes’ were *samskara*) says that he basal universal energy (*tapas, sakti*) is conceived like a bundle of forces fluctuating in an electromagnetic field (*ksetra*; field)[BL]. Von Franz says that the fact that Light is the most frequent image in spirituality and its presence at death led Jung to speculate, very late in his life, that Light was the last transitional phenomenon as the material dematerialises and becomes psychical [ODD] but these naive speculations only go to show more clearly that Jung failed to appreciate the Light of Death as the Light of Universal Consciousness. However, in spite of Jung’s obfuscating terminology, lack of depth and systematic coherency, there remains much of interest in Jung’s writings such as psychic complexes, the Collective Unconscious, archetypes and synchronicity which parallel older precursors from Eastern and Western mysticism.

Two True Scientific “Seers”

The Light as seen by Merrell-Wolff and Michael Whiteman

As we saw above, in Western Comparative Religion the dominant interpretation, Constructivism, holds that that all mystical experiences are the products of cultural-mythological indoctrination; what you experience is what you are expected to experience from indoctrination. This Constructivist argument will be deconstructed in detail in later chapters but the reader should note here that contemporary Western mystics can confirm in their own experiences the validity of descriptions from other cultural traditions with which they have become acquainted, often in an attempt to understand better their own, often spontaneous experiences. Thus the experiences precede the various cultural interpretations learnt afterwards in order to try to understand them better. Such was the case with Nobel laureate Geneticist Barbara McClintock, of ‘jumping genes’ fame, who became interested in Buddhism after her own experiences [RW]. The same was true of the English chief indexer of the Encyclopaedia I worked on in 1999.

Both of the Western mystics below also have proven themselves in mathematics and philosophy at the highest levels whereas the critics of such views tend to be sociologists or historians in Religious Studies who may treat Science as if it is like their own favourite dogmatic faiths, received wisdom to be accepted on the authority of the orthodox establishment. This is partly because humanities academics, like psychologists, generally have a very poor grasp of science and thus resort to appeals to authority. We have noted the facile, unscientific, arguments of the likes of Matthew Kapstein (Ch.2) and Jordan Paper (Ch.3). In *The Presence of Light* Kapstein ignored the glaring commonalities in descriptions of Light and stuck religiously to his ideological Constructivist standpoint without attempting to account for cross-cultural differences in emphasis. In recent decades, we have the equally puerile anti-Science movement in the Humanities based on naive Postmodern myths (as we shall see) that scientific knowledge is merely a cultural construction without universal (common human) validity. We have seen that Richard King adheres faithfully to his own Gadamerian relativist ideology in denying the Neo-Hindu assertions of an underlying Universal Spirituality basically resembling Nondual Brahmanism [RK]. This absolute Relativism of inferiority-complex ridden ‘Postmodern’ Humanities academics is like the egalitarian ‘every child is gifted’ ideology prevalent in contemporary Leftist pedagogy, dumbing down of TV or the Conceptual Art charlatanism of Brit Art.

Franklin Merrell-Wolff (1887-1985), son of a Methodist minister, undertook graduate work in philosophy at Harvard before gaining a position as professor of mathematics at Stanford. However, shortly afterwards he abandoned his academic career in order to pursue his own quest for a third way of knowing, not

limited by sense perceptions and conceptual cognitions [TiC]. This of course corresponds to Plato's 'destroying the hypotheses' and opening the 'wisdom-eye', or true *Philosophia*. Merrell-Wolff wanted to "reach beyond anything contained within the academic circles of the West" [Web]. As we have seen, he called his method "Introceptualism" having coined the term *introception* for the faculty of consciousness to turn back upon itself, away from sense perceptions, a faculty long described in Indian yogic texts. He stressed that Introception is not the grasping of the conceptual fringe but operates in the most intense kind of light wherein one is more intensely conscious than ever before [TiC]. Such grasping the Jamesian 'fringe' is the basis of logical abstraction of formal relations etc. and related to Merleau-Ponty's superficial understanding of creativity where one explores the indeterminacies of the Gestalt background (or Jamesian 'fringe') of attention.

In his scholarly descriptions of his meditations and in the epistemology and ontology he derived from his experiences, Merrell-Wolff repeatedly refers to Indian philosophy, acknowledging that he has been retracing steps into deeper planes of consciousness first described in philosophical terms by Indian mystics thousands of years previously. He was an admirer of his contemporary, the greatest modern Indian mystic-philosopher, Aurobindo Ghose whom we encountered in Chapter 3 in regard to Wilber's use of the term 'Integral' and denigration of the California Institute of Integral Studies. However, the Classics educated and poetic Aurobindo did not have a disciplined scientific mind and susceptible to some of the unsubstantiated fantasies that plague most people who report upon altered, transcendental states of consciousness. Aurobindo, as with Richard Bucke, Gopi Krishna, Ken Wilber and many New Agers, propounded the myth of enlightenment as involving some sort of Evolution of Consciousness implying that the enlightened mystic is somehow more evolved biologically than other humans! I have already mentioned the mathematical physicist and mystic, J.H.M. (Michael) Whiteman and mentioned that Werner Heisenberg himself checked a chapter of Whiteman's 1967 book which included mystical ideas and that Paul Dirac discussed that book with Whiteman. Whiteman taught Relativity and Quantum theories at Cape Town University. Professor Arthur Ellison, who put me in touch with Whiteman after seeing the proofs of my *The Oneness/Otherness Mystery*, spoke of how he began to see the larger picture of reality aided by Indian thought:

As I reached this glimmer of an understanding, I was fascinated to read a parallel explanation, amounting perhaps to much the same thing, by Professor J.H.M. Whiteman (a former professor of applied mathematics at Cape Town and also a mystic). He states that everything is described in the classical Eastern (Hindu) literature.

A.J. Ellison [SSR]

Merrell-Wolff describes the being of the self, which experienced through “introception” is more unequivocal than the being or actuality of perception (i.e. appears more real), as being like an unsupported Light. It is like the Flame that burns without wick or fuel. It is so pure that it is without the taint of personality. It may be conceived as like a self-supporting Light within a somewhat differentiated lamp. The lamp carrying the individual traits of personality. The Light of the pure self has this character of real impersonality. Although it remains highly subjective, it is not a personal subjectivism. Merrell-Wolff stresses that this impersonality is a matter of exceptional importance for philosophy as the impersonality of the self gives it a universal value [TiC]. This point resembles closely my discussion above as to how the *Atman* (the impersonal Light of Pure Consciousness within each individual) can be both the same *Atman* in every individual whilst being present in a plurality of individuals which we shall discuss in detail later.

In the sense of introception, the consciousness related to the I is not a consciousness of the I. It is immediate “knowledge through acquaintance” in the most rigorous sense. ...It is I, together with consciousness that I am, immediately known and not as a mere inference. To be conscious as the pure I is to be conscious of Nothing, which is infinitely more valuable than any thing. I am the pure Light, which by illuminating everything gives to everything existence for me,...

Franklin Merrell-Wolff [TiC]

As well as referring frequently to Indian philosophy, Merrell-Wolff mentions the *Finklein* (Divine Spark) of Meister Eckhart and the *Scintilla* (Divine Spark) of the Franciscan mystic St Bonaventure (who wrote *The Mind’s Road to God*). Both Eckhart’s and Bonaventure’s descriptions resemble closely the original Vedantic descriptions from the Upanishads 2,000 years or more earlier in India. In developing his epistemology (theory of knowledge) from his personal experiences, Merrell-Wolff argues that this Divine Consciousness may serve as the fountainhead of philosophical systems [TiC]. This is already the case with Indian philosophy. On the great philosophical questions of Truth and Reality, Merrell-Wolff realises that Truth and Reality mean virtually the same thing. **Truth and Reality are identical with Divinity**, and the Realization of Truth or Reality is not other than the Realization of and union with Divinity [TiC].

Merrell-Wolff finally attained mystical union in 1936 after twenty four years effort. He found that the traditional yogic methods involving stopping all mentation were not suitable for his personality and circumstances. Nearer to final attainment he realised that he had made the error of seeking the “Self” or pure subject as an object and managed to isolate the subjective moment within the subject-object manifold of perception. The first three of his four critical stages of transformation were linked to insights associated with

reading books on Indian sages (we saw that he rated Sankara as the greatest Idealist) and the *Bhagavad Gita*. We saw in Chapter 1 that, at a critical stage, he says, a he realized the I becoming a bare point of light, a zero but this immediately expanded to the whole of space [E&P]. We also saw that distinguished clearly the nondual realization of Cosmic Consciousness from the realization of the plenum/void of substantive Pure Consciousness (which he calls the High Indifference) . He says that the latter is the true *Nirvana* (the *Sunyata*) and that most Eastern texts do not distinguish these. He claims that he goes beyond Vedanta which identifies the Self or the subjective pole as the Ultimate, whereas the plenum of Pure Consciousness transcends all dualities and is neither subject nor object [TiC].

However, he relied upon the limited available translations and one immediately recognises in his writings of the “High Indifference”, with no desires whatsoever, the age old yogic descriptions of the utter completeness with nothing lacking such that all is as it should be (i.e. indifference). The Vedantic Creation doctrine of *Niskama Karma* (NonDesire Action) asserting that *nirguna Brahman* has no need or goal to create the universe [EL]. The Upanishads describe the Pure Consciousness both as *ananda* (Bliss related to freedom from worldly bondage) but also sometimes as *udasina* meaning Total Indifference [BG]. The aforementioned Vedantic doctrine of *Vyavahara* (see Ch.2) and the stress on the indicative status of concepts makes clear that all predications fail to capture the Absolute Nonduality of Ultimate Reality transcending all dualities. And of course the distinction between the Cosmic Consciousness and the Plenum/Void is clearly present in the Vedantic *saguna* and *nirguna Brahman*. Given that Merrell-Wolff was familiar with Sankara’s teachings, it is surprising that he doesn’t mention this, using the Buddhist term *Nirvana* instead which he himself says is misleading! Indeed, in 1990 I read J.C. Chatterji’s little book *The Wisdom of the Vedas* which was originally published in the USA five years before Merrell-Wolff’s enlightenment in 1931 as *India’s Outlook on Life*. Chatterji distinguishes the *apparently* two fundamental realities known as “Purusha” (or *Brahman*). First we have the unmanifest, spaceless, timeless plenum which is the unchanging Being and second we have the system of ever-changing movements which constitute the universe. In reality the latter is only an aspect of the paradoxically unchanging, unmoving Being [JCC].

Whiteman (1906-2007), whose *The Mystical Life* was published in 1961, has experienced the whole range of mystical experiences leading to mystical union (the yogic path known as *Raja Yoga*). He also learnt Sanskrit and Pali so he could read the Hindu and Buddhist texts for himself rather than the distorted renderings of academic “experts” with little understanding of the terms which are often yogic technical terms relating to states of consciousness, understood only through yogic practise. Both ancient commentators and modern

academics have misunderstood the true meanings of concepts, such as karmic rebirth, projecting them onto the external world and such distortions are accepted as authoritative interpretations. I shall quote below an extract reprinted in one of his own books which he sent to me in 1999, describing experiences he had in November 1932.

Above and in front, yet in me, and around, was the Glory of the Archetypal Light. Nothing can be more truly Light, since that Light makes all other light to be light; nor is it a flat material light, but a creative light of Life itself, streaming forth in Love and Understanding, and forming all other lives out of its substance: a Light become Life not through addition to material light... What can we say of the contemplating soul? Formed by the Life itself, she was yet face to face with its Glory, poised and held aloft as in the air, whilst the Power streamed forth and past...

J.H.M. Whiteman [PST]

<http://emanzipationhumanum.de/downloads/MysteryOfExistence.pdf>

chapters I, II, IV, V

Chapter Six

Sanatana Dharma as the True Ontology: Modern Western Misrepresentation and Misappropriation of Brahmanic Universalism

Universalization of *Sanatana Dharma* by Ramakrishna as ‘Unity of Faiths’

Projection of deities onto the Light of Godhead

We find in the above testimony from 1932 of Michael Whiteman who taught Relativity and Quantum theories, descriptions of enlightenment familiar not only to those versed in perennial mystical philosophy but also to those who have read the popular books describing the NDEs of ordinary people which proliferated especially in the 1990s. Michael Grosso states correctly that, although many Western “NDErs” report visions of Christ, often they actually see a Pure Light without form. The Christ-Form is usually projected onto this Pure Light [MG]. We shall see that this oft-used word *projection* is extremely apt in this regard as the physical correlates of such projection presumably involve superimposition of brainwaves. We have already encountered the Vedantic concept of mutual superimposition (*adhyasa*) with the Inner Light of Pure Consciousness in the construction of the world of sense-perceptions.

Diane Goldner in a recent book about spiritual healing writes that surrender is essential to Healing, the constant giving over of one’s self to the Divine Light or God. Healing is a return to the Divine Light within us [DG]. This western notion of Surrender is closely related to the yogic “letting go” which Carl Jung felt that Westerners were too afraid of so that Yoga was an inappropriate practise for them. Such letting go is releasing the grip of the ego mind with which we are all so familiar that we can hardly contemplate its disappearance. Yet the French call the sexual orgasm *petit mort* (little death) as phenomenologically there is a recognition here that orgasm involves a loosening of the ego boundaries or even a momentary ego dissolution experience which is similar to the ego dissolution of Nature mystics which occurs in the normal waking state. John White states that the yogic death experience is literally *ecstatic* as the etymology of this word derives from *ex* (out of) and *stasis* (static condition). Ecstasy is the ancient term for the out-of-body experience or Astral Projection, the (Shamanic) flight of the soul [JW/K].

Indeed, the famous positive descriptions of the *Atman-Brahman* (the Divine Light of Pure Consciousness within us, the impersonal Deeper Self that is within us all yet is also one with the macrocosmic Godhead) is that it is *Satchitananda*; Pure Being (*Sat*), Pure Consciousness (*chit*) and Divine Bliss (*ananda*). This Bliss which, as we shall see, naïve materialists try to reduce to merely opiate release etc. in the brain, refers, not to simple pleasure but to the release and freedom from worldly attachments, limitations, desires and fears that come with the loss of individuated existence and participation in the Divine, the Eternal Oneness which is unborn and uncreated and for which death has no meaning as the uncreated is beyond the creative flux of the temporal realm. Merrell-Wolff refers to the impersonal Divine Consciousness as the flow of the joy-giving force-field and recognises, as in Vedanta, that the Bliss aspect has to do with freedom from worldly attachment [E&P]. His description of the Plenum/Void, as we have seen, also parallels Vedantic knowledge. Grosso's clarification of supposed experiences of Jesus by Western NDErs indoctrinated into Christian culture actually confirms the partial validity of the Constructivist thesis that mystical experiences are culturally-indoctrinated. However, the Constructivists argue that all mystical experiences are mere imaginary or hallucinations whereas the projection of the Christ-form onto the Pure Light again underlines the universality and centrality of the Divine Light as the common, underlying core of all mystical traditions.

In Hindu philosophy, the form projected by the mind onto the Light or Godhead is known as the *Ishta Devata*, the Chosen Deity. Any image, not only anthropomorphic ones, can perform this function of representing the Godhead. Thus the Brahmins of Bengal often worship the Goddess Durga or the Vaisnavite (Vishnu-related) icon Krishna. The Nondual Tantric Kashmir Saivism (Siva worship) is primarily associated with the Kashmiri brahmin Abhinavagupta. In O/OM I told of how a few days before I identified the physical correlate of the Inner Divine Light, I had a numinous experience with rays of sunlight shimmering on my ceiling as I lay half-asleep one morning. As I was mesmerized by the light shimmering above me, my Inner Voice said to me, "Howsoever you shall conceive Me, in that form shall I appear". In late 2008, I came across on the internet a very similar quote from the Hindu text *Tripura Rahasya*, stressing that how one portrays the 'goddess' was up to the imagination of individual. The philosophically trained mystic can withdraw his mental projections and describe things as they actually are. The great "god-intoxicated" Bengali mystic of the 19th Century CE, Ramakrishna attained the title Great Swan (*Paramahansa*) as he was naturally adept at floating in the Glory of the Divine Light resembling Whiteman's 1932 description in the previous chapter. Ramakrishna meditated

upon the major icons of the world's great religions and found that these icons were all symbols which, in a yogic master like himself, quickly triggered deepest *samadhi* (meditative absorption) filled with the Divine Light of Pure Consciousness.

The religious icons were but mythological symbols which various world cultures had projected upon this Divinity within just as Hinduism allows people to represent the Divine in all manner of images according to local traditions and customs. Coming from Bengal, famous for its Tantric tradition emphasizing the feminine *Shakti* energy aspect of the Divine, Ramakrishna himself worshipped Durga, the Bengali form of the Cult of the Great Mother, celebrated in the famous Durga Puja festivals of Bengal. The reader will recognize that the effect of the icons upon the yogic master Ramakrishna resembles the dream of the Dance of Siva experienced by Wolfgang Pauli in Bombay as an 'archetypal image' of the underlying archetype of rhythmic patterns of activity. Although Odajnyk stressed that Jung understood archetypes as the primary patterns of manifestation, Jung's concept of archetypes started off as Kantian *a priori* structures or inherited patterns of collective, racial memory. Jung's concept developed later into the mythological motifs of his so-called 'Collective Unconscious' before developing further into notions of a Psychoid Realm and the equivalence with karmic impressions etc. The major religious icon upon which Ramakrishna meditated thus correspond to such mythological motifs or collective or cultural images representing deeper structures in the human psyche.

Ramakrishna's Doctrine of the Unity of Faiths as Universalization of Traditional Hindu Inclusivism

This led Ramakrishna to pronounce his doctrine of the Unity of Faiths, the underlying common Truth which is the goal of all spiritual paths. Indeed, whilst this concept of the common Truth to which various spiritual paths lead is very recent in Western and Middle Eastern theological debate, Ramakrishna's 19th Century doctrine which preceded contemporary Western notions was following the age old Brahmanic "Hindu" doctrine of the *Sanatana Dharma* (the Eternal Truth). I dislike the use of "Faiths" as yogic mysticism is based on phenomenological evidence, not the blind faith of Semitic religions. All the various spiritual viewpoints in India's panoply of cults and deities were merely different expressions of the one underlying Divine Reality. The various philosophical schools in India argued with each other over details but they realised that they were all attempting to describe the same

Ultimate Reality. Thus one finds variants of the famous saying that there are as many Hindu gods as there are Hindus as each person conceives or imagines God in his own way (e.g. the old claim that there are 300 million Hindu deities). As I stated above, the famous historical Unity in Diversity or the 'Idea of India' as a unity is a reflection of this **inclusivism** of the 'Hindu' tradition. This understanding of the elite Brahmanical 'Great Tradition' is reflected in the famous Hindu saying that **Truth is One** though sages call it by many names.

Buddhism, which for a thousand years after Asoka was pre-eminent in India, is viewed as but an unorthodox form of the *Sanatana Dharma*. I have mentioned above the Brahmanism versus Buddhism debates of Buddha and Sankara (who lived about 1400 years apart). Pratima Bowes says that Sankara's *Advaita Vedanta* was itself heavily influenced by the Yogacara school of Mahayana Buddhism [PB]. Aurobindo Ghose wrote that Sankara had synthesized positive aspects of Buddhism with Brahmanism thus doing away with the Buddhist's *raison d'être*. Merrell-Wolff argued, along similar lines to my own Bigger, Deeper Picture view in O/OM, in favour of the criterion of **more comprehensive insight**. The more comprehensive insight of one mystic is capable of revealing the lesser insight of another mystic to have only partial validity within limits. He says that Aurobindo's more comprehensive insights show the partial validity of William James [TiC]. Merrell-Wolff, like Michael Whiteman, understood Buddhism as being a partial view relative to the more comprehensive Nondual Brahmanism. Vivekananda asserted that Mahayana Buddhism was crypto-Brahmanism [RK].

This reflects the deeper, more comprehensive insight of the later Mahayana (Greater Vehicle) Buddhists correcting some of the limitations of original Buddhism so that the most developed form of Tibetan Tantric Buddhism, *Dzogschén*, has both an *Atman* or Inner Light and a *Brahman*, Universal Ground Consciousness but using new names for these old insights. The Kashmiri Saivites attacked Sankara's *Maya* doctrine of Creation as tacit dualism as they knew that Sankara's *Brahman* was the Vedantins' term equivalent to their Supreme Siva. The famous *Yoga Sutras* of Patanjali, the greatest yogic texts in the Hindu tradition, are not understandable without a knowledge of Buddhism [KW] and Whiteman notes that they utilise a Buddhist-hybrid Sanskrit. The *Sankhya* metaphysics, with its Spirit/Nature dualism which is usually projected by scholars onto the *Yoga Sutras*, only appeared 600 years after the *Yoga Sutras* [ASM]. Of course, having identified the physical correlate of the Inner Light with a scientific process which fits perfectly both Hindu and Buddhist knowledge of the Inner Light, such questions of underlying commonality are beyond dispute.

Whereas the immature, sectarian conflicts and Crusades of the Semitic religions, each proclaiming their own superstitious mythology as the sole, unique path to the Truth, the yogic spiritual traditions of India were never mired in such theological hatred, violence and totalitarianism. The centre of Tibetan Buddhism is now Dharamsala in India where the Dalai Lama holds court after the genocidal and deluded Chinese dictator, Mao Zedong invaded Tibet. Many have commented that the atheistic, totalitarian Communist ideology of the Chinese occupiers of Tibet has its roots in the Judaeo-Christian tradition with its focus on historicism, apocalypses and utopian redemption by Messiahs. Many ignorant Western atheists who rail against religion tar Indian spirituality with the same brush as Semitic religions without checking their facts as they are too arrogant, too lazy or just simple-minded.

Two and a half thousand years ago, during their exile in Babylon, Jews had fled to India where they found sanctuary and freedom of worship under the Hindu kings on the Malabar Coast. In fact Jews had lived in Cochin from 700 BCE [GW]. As British Member of Parliament Grenville Janner, a spokesman for British Jewry, has stated, India was the only country where the Jews were not subjected to persecution by the indigenous rulers. Radhakrishnan says that two races of Jews, white and dark-skinned have for long been established on the South-West coast of India and received charters granting freedom of worship from the Hindu princes. When in the Fourth Century C.E. the Sassanid Emperor of Persia began a persecution of Christians, a number of Bishops and Clergy fled to the tolerant Hindu princes on the West coast of India. Adrian Fortescue wrote in regard to the Malabar Jews and Christians, that “both are interesting proofs of the characteristic tolerance of Hindu kings” [SR].

It was only when the Portuguese established their colonies at Goa, Daman and Diu on the Malabar Coast that the Malabar Jews, who had settled in India long before Jesus, discovered the brutality of the Catholic Inquisition. In fact, in August 2007, Forbes magazine carried a piece on the remarkable 2,700 year history of the Jews in Hindu India, the only country in the world that has been free of anti-Jewish prejudice throughout its history. It notes the exception when the Portuguese arrived and burnt the synagogue etc. The Malabar Jews found sanctuary under the Hindu Maharaja of Cochin who helped rebuild the synagogue where it still stands, protected, near the royal palace. A Jewish community existed near modern Mumbai for 2,000 years and other communities arose in Kolkata and North-Eastern India. In spite of their success in commerce, which led to resentment, persecution and ethnic cleansing etc. in England and continental Europe, India remained free of anti-semitic prejudice.

An Indian Jew, J.F.R. Jacob commanded the Indian forces that liberated Bangladesh in 1971 [GW].

American Jew Gary Weiss writes [GW]:

In the U.S. diversity is a politically correct slogan. In India it is a historical fact. Much as we in the West may resent it, India has a lot to teach us when it comes to religious tolerance.

...Indians are accused of being excessively preachy ... But when it comes to India's treatment of one of its smallest and most vulnerable minorities, there is ample reason to be both condescending – and proud.

Thus we see that the destruction of the temples of non-believers and burning non-believers at the stake were brought to India by invading Mohammedans and Portuguese Christians.

Following the imposition of totalitarian Islam upon Persia, followers of the indigenous Zoroastrian tradition found sanctuary in Hindu India. Their descendants, known as the Parsees, still practise freely in India, and are prominent in Indian business (e.g. the Tatas) and the air force. At the order from Indira Gandhi (a female of Kashmiri Brahmin stock), under the command of an Indian Jew, the multiracial, multi-‘faith’ army of the Indian Union including the famous martial races such as the Nepali Gurkhas, Punjabi Sikhs (some perhaps descended from Alexander’s Macedonians), the Rajputs of Rajahstan (including descendants of the Scythian ‘Huns’), the Marathas (non-Aryan *Sudras* from Maharashtra) and Parsee pilots intervened to liberate the majority population of Pakistan, the Mohammedan Bengalis in the East from the genocide and mass gang rape inflicted upon them by the racist Punjabi Mohammedans who dominate so-called Pakistan.

This was after ten million Bengali refugees fled into Eastern India. Earlier, around 1950 these same Bengalis had ethnically cleansed many of the Hindus remaining in East Pakistan, leading to the resignation of Bengali Minister Syamaprasad Mukherjee from the Cabinet of unresponsive Prime Minister Nehru. Mukherjee was a prominent member of the new Bharitiya Jan Sangh, the precursor of the BJP. More recently, Mohammedans in Kashmir ethnically cleansed the native Hindus of Kashmir including Kashmiri Brahmins associated with the Tantric Kashmir Saivism mentioned throughout this text. In 1971 US President Nixon sent the aircraft carrier U.S.S. Enterprise into the Bay of Bengal threatening India in solidarity with the genocidal dictator Khan (Yayha). India signed a Mutual Defence Pact with the USSR to keep the US imperialists, supporting their genocidal dictator, at bay. This is real history not American *Star Trek* fantasies of a U.S.S. Enterprise acting for the common good.

The great fear of the Punjabi Pakistani ruling class was that the Bengali majority would be elected to power! Some leaders of Pakistan's Mohajir community (descendants of Mohammedans who left India for the new entity of West Pakistan in 1947) have even expressed regret that their grandparents made the great mistake of abandoning India for this god-forsaken, failing entity run like a medieval fiefdom by a feudal Punjabi military-bureaucratic elite where Sunni-Shia sectarian violence is the norm. Similarly the natives of the southern Pakistani province of Baluchistan have become restless under Punjabi domination. The first mosque built in Delhi by the pre-Mughal, Mohammedan invaders of the Delhi Sultanate, was built with the ruins of seventy Hindu temples. Earlier Mohammedans from Afghanistan and Persia such as Mahmud of Ghazni had raided India to loot the fabled wealth of the Hindu temples such as Somnath in Gujarat. Thus, as with the British, cloaking their looting and parasitisation of India as a 'civilising mission', the Mohammedans were basically looting 'in the name of Allah'.

Even now simple-minded Pakistani Taliban and Jihadis depict India as a land of idol-worshippers, supposedly believing in polytheism, who must be conquered and converted to their Mohammedan monotheism! This suppression of differences is the negative conception of 'peace' (or 'Islam') that Mohammed taught to unite the Arab tribes who worshipped polytheistic deities. Again, whereas the Anglo-American West imagines itself to be the pioneer of religious tolerance and progress, India led the way in Positive Discrimination for the so-called 'Untouchables' and Tribals who fell outside the pale of Aryanised civil society in traditional Hindu India. With the Untouchable leader B.R. Ambedkar as Minister of Justice, on January 26th 1950 the Indian Constitution implemented quotas in Parliament, educational institutes and governments jobs as part of the 'Hindu-style' inclusivist Politics-of-Accommodation which underlies the remarkable success of the gigantic 1 billion plus Indian democracy. Caste discrimination is certainly still prevalent, especially in rural Bihar and Uttar Pradesh, but even with half-caste, white upbringing Barack Obama as President, the living standards of blacks in some inner-cities in the USA is as bad as in the 'Third World'.

We have seen that spiritually naive Western Buddhophiles exhibit tacit ethnocentrism in failing to appreciate why India, the original home of Buddhism, has largely abandoned it for Nondual Brahmanism as the dominant elite Hindu and Neo-Hindu philosophy. Supposed Indophile TV historian Michael Wood, as we saw, even claimed ridiculously that the essence of Hinduism was ritual! José Cabezon, a professor of Tibetan Buddhism, argues that protectionist strategies seem to be at work in

the real-life dialogues between Buddhists and scientists (often practising Buddhists themselves). He adds that there is a Romantic idealization of the Other and an intellectual laziness that too readily accepts difference [B&S]. I have already mentioned Buddhophile Francisco Varela, who co-wrote such a Science meets Buddhism book with the Dalai Lama who quite insightfully linked of the Buddhist knowledge of the Clear Light to Fred Travis's Junction Point model of the Pure Consciousness as a background state of the cortex [SDD].

In fact this Buddhist knowledge fits perfectly my activating brainwaves from the brainstem correlation for Pure Consciousness as they constitute the background state of the entire brain's gross brainwave activity. However, in his so-called 'neuropsychological' brain dynamics model [VFW, NP], repeated by his protégé Evan Thompson as the centrepiece of his *Mind in Life* [ET], Varela and Thompson ignored Buddhist knowledge using only Husserl's phenomenology. Even then, Husserl's clear distinction of the Flow of the Absolute Consciousness (or Stream of Consciousness) from the ego is ignored so that it may appear to conform to their preconceived, vague Emergent Materialist of Mind appearing in living cell-like 'autopoietic' systems [ET]. Varela and Thompson reduce the Stream to the continuous dynamic nature of mind when both Husserl and Buddhists insist that, unlike the mind, the Stream of Consciousness is unceasing. As Buddhists and Hindus know, it continues even in seemingly unconscious states (as of course do my activating brainstem brainwaves). Thompson himself did not respond when I pointed these things out in an email undermining his views although the aforementioned French Philosopher of Science and old friend of the late Varela, Michel Bitbol did respond. He acknowledged that they had perhaps been too shy in the past in regard to going against the grain of mainstream Western thought [PC]. Interestingly, an American Brain Dynamics researcher Professor Scott Kelso, whom I copied in on the email, appreciating the strength of my arguments did email me asking for more information about my brainwave-linked views on Consciousness [PC].

The appearance of the god-intoxicated mystic Ramakrishna created a sensation in 19th Century Calcutta, capital of the British Indian Empire until 1911. Ramakrishna's presence was central to the Hindu Revival at a time when educated Bengali Hindus were becoming Westernised and denouncing their own indigenous culture during the so-called Bengal Renaissance which laid the foundations of modern India's elite national culture. In 1893, Ramakrishna's apostle Vivekananda became the *cause célèbre* of the World Parliament of Religions held at the Chicago World Fair. The Anglican Church refused to participate in the 1893 World Parliament on the grounds that it implied an

unacceptable equality of faiths [OE]. Sri Lankan Buddhist delegates claimed that naturalistic [Hinayana] Buddhism was the new 'religion' for the Scientific Age [OE]. However, the liberal New Englanders associated with the American Transcendentalists like Emerson and Thoreau (themselves inspired by Brahmanism) made Vivekananda a celebrity in their circles and he was even offered a Chair at Harvard (an amazing thing for a non-white in those days) where William James, founder of the Psychology Department, also gave him a platform to speak. We saw that Nikola Tesla, inventor of the alternating current, was an admirer and there are suggestions that Tesla looked for a scientific proof of the Brahmanic/Tantric knowledge of the energetic basis of matter [JD]. Thomas Edison himself was a follower of another Brahmanism-Buddhism inspired European movement which also had strong links to Indian Nationalism, Theosophy.

Doniger's Freudian Disciples Project Personal Sexual Hang-ups onto Hindu

'Other'

Kripal projects Catholic Paedophilia onto Ramakrishna and Presents Vedantic Yoga as Vows

We saw in Chapter 4 that the so-called 'Queen of Hinduism Studies' in the USA, Freudian Wendy Doniger (a.k.a. W. Doniger O'Flaherty) has made her name by peddling racy books emphasizing SEX. We saw that distinguished Sanskrit scholars like Witzel and De Nicolas have mocked her inaccurate and very misleading translations of Hindu texts (e.g 'one-footed-goat' for the Rig Vedic 'world of possibilities'). Under Doniger's guidance at Chicago University, Jeffrey Kripal undertook his PhD on the 19th Century Bengali mystic Ramakrishna. Kripal spent time at the Ramakrishna Mission in West Bengal but did not let them see his manuscript prior to publication. Kripal's PhD research was presented in a book entitled *Kali's Child*. This book won the First Book Award from the American Academy of Religion, an organization in which Doniger and her colleagues hold powerful positions. None of the AAR committee who glorified Kripal's book were fluent in Bengali. This success landed Kripal a position at Harvard followed by a prestigious Chair at Rice University [ITS]. I have noted in Ch. 3 that Kripal is also associated with the Californian New Age Esalen Institute. In his anti-Perennialist conclusions to *The Presence of Light*, Constructivist Buddhologist Matthew Kapstein states, "Ramakrishna's disciples, as we know, took great to clean up his act" [MK]. The reference given here is of course to Kripal's *Kali's Child*. The influential *Encyclopedia Britannica* (actually an

extremely Eurocentric enterprise with pretensions to universalism) even listed Kripal's book as the top choice for further reading about Ramakrishna [ITS].

The Ramakrishna Mission's Swami Tyagananda and other Bengali scholars who had extensive discussions with Kripal are certain that Kripal simply doesn't know the Bengali language even though he claims to have read the Bengali documents he cited. When spoken to in Bengali about Bengali culture, Kripal did not understand and could not respond. Coming from the Bengali *bhadralok* intelligentsia myself, having been brought up with pictures of Ramakrishna, his wife and Vivekananda in our sitting room and my mother's bedroom, this Freudian distortion of Ramakrishna 'hits home.' Tyagananda stated [ITS]:

Kripal's conclusions come via faulty translations, a wilful distortion and manipulation of sources, combined with a remarkable ignorance of Bengali culture. ...Kripal's ignorance of Bengali culture jumps right off the page. ...[Furthermore,] it's painfully clear that he also has little knowledge of Sanskrit.

As Pandita Indrani Rampersad states, Kripal asserts that his 'sexy, seedy and strange' interpretation of Tantra is authentic. Kripal mistranslated Bengali words such as those for lap, head and touching softly to the English, 'genitals, phallus and sodomy', respectively to present Ramakrishna as a homosexual paedophile rather than a true mystic.

Tyagananda stated that Kripal may be at his most laughable when he writes that Ramakrishna's practice of Vedanta consisted of taking the monastic vows and eating rice [ITS]. I noted in Chapter 2 in regard to enlightenment and the Innate Capacity argument that, from a scientific perspective using EEG studies etc., enlightenment resembles a Near-Death state. I pointed out that medical doctors had difficulty detecting a heartbeat in Ramakrishna when absorbed in deepest *Samadhi* [LH]. Anyone familiar with the story of Ramakrishna knows that other monks, jealous of his meditative prowess would beat his unresponsive body when he was so absorbed in Brahman realization! Huston Smith, who has experienced enlightenment himself using drugs, wrote scathingly of *Kali's Child* in the *Harvard Divinity Bulletin* calling Kripal's work '**colonialism updated**' [ITS]. In fact, Kripal's is an extreme example of the neo-colonial Orientalism prevalent in Western academia as we have seen in the ideas of Richard Rorty, Thomas Blom Hansen, Richard King, Max Muller, Michael Wood, and of course Wendy Doniger.

Kripal responded with the facile argument that his critics were homophobes! In fact, using Kripal's own statements, a Professor Sil has analysed Kripal's psychosexual history. Kripal trained at a Catholic seminary where he was 'forced to explore the interfaces between sexuality and spirituality and felt 'more than tortured by [his] own psychosexual pathologies. Kripal wrote that he felt that Christian bridal mysticism was unholy given its apparent homoeroticism. His own 'religious life was quite literally killing [him]'. As Pandita Rampersad states in *Invading the Sacred: An Analysis of Hinduism Studies in the USA*, it is quite common for Western scholars to play out their private lives through their "scholarship" (*inverted commas mine*) about 'others'. Sarah Caldwell won the prestigious Robert Stoller Award for her writings on the Hindu Goddess. On the basis of a purported quote from one native, Caldwell 'proved' that homosexual encounters are rampant in Kerala. Another case of autobiographical, self-projecting works posing as scholarship of an alien culture on the other side of the world which, in the past, could not respond. Paul Courtright candidly admitted that there was no evidence for his (lurid) claims about Hindu deity Ganesa as a symbol of castration etc. But he proceeded to pronounce his flights of fancy as valid, scholarly interpretations. The Western Humanities academia, steeped in Gadamerian Hermeneutic ideology which claims that texts can be read and reinterpreted in any way, cannot prevent such 'hermeneutic' methodology becoming just arbitrary readings driven by the academic's own psychoses [ITS].

American academics divert attention from exposés by demonizing Hindus as psychopathological 'terrorists' etc.

Freudian Caldwell supported Kripal's work on Ramakrishna claiming that all complaints from Hindus were signs of psychological disorders within the Hindu community. In a racist manner she recommended psychoanalyzing Hindu society to uncover its pathologies [ITS].

Rampersad writes that Aurobindo was not the only Indian intellectual who found Psychoanalysis to be infantile. Indian psychoanalyst Sudhir Kakar wrote of the deep gulf between Psychoanalysis with its inherent disdain for the mystical tradition and the Indian tradition [ITS]. We are told that Doniger's mother was Viennese [ITS], presumably from the same Jewish background as Freud. When Indians turned the tables and started 'psychoanalyzing' the white Freudian scholars of Hinduism, the US academic establishment denounced them as 'attackers'. Labels such as Hindu Fundamentalists,

'Fascists' and even 'Terrorists' (*see below*) have been thrown by academics at Hindus exposing their false scholarship in an effort to distract attention from their own racist misrepresentations.

Christian fundamentalists utilize Courtright's fictional depictions of Hindu symbolism in order to demonize Hindus. But when in 2003 the Hindu Students Council at the University of Louisiana asked people to sign an on-line petition against Courtright's misrepresentations of Hinduism, spreading Hinduphobia, amongst 7,000 signatures there were about 20 petitioners who added threatening comments. This allowed Courtright and his academic supporters to present themselves as the victims. Seizing upon the September 11th 2001 events, Hindu critics were even labelled 'Terrorists' as if a few on-line remarks protesting misrepresentation were equivalent to the Twin Towers attacks! In fact, as I pointed out to Indrani Rampersad and Antonio de Nicolas in regard to *Invading the Sacred*, they let the Freudians off lightly by not recognizing that Freud's Psychoanalysis is a Fraud with no evidential basis whatsoever and is only taken seriously by morons too stupid to understand simple Science. To be fair, they did cite the views of Berkeley psychologist Professor John Kihlstrom who said that, scientifically, Freud is dead:

Freud's cultural influence [on the West] is based, at least implicitly, on the premise that his theory is scientifically valid. But from a scientific point of view, classical Freudian psychoanalysis is dead as both a theory of mind and a mode of therapy (Crews, 1998; Macmillan, 1996). No empirical evidence supports any proposition of psychoanalytic theory...

John F. Kihlstrom

We shall look in detail at the fraudulent basis of Freudian Psychoanalysis and its actual roots in mystical Yahwehism in a later chapter. I shall also undermine the anthropocentric Heideggerian mythology underlying Gadamer's supposed 'Hermeneutic ontology'.

Postmodern Humanities hermeneutic 'scholars' are not only obsessed with Gadamer and Derrida, but also Michel Foucault and his overzealous interpretation of all Discourse being imbued with 'Power Relations'. In January 2005 the (Jewish-owned) *New York Times* published an unusual article in its Art section by its art critic Edward Rothstein. It was entitled 'Connections: The Scholar who Irked Hindu Puritans'. As with a similar article in the *Washington Post*, Rothstein almost completely paraphrased the pro-Doniger views presented by a Martin Marty posted on the Belief.net website a few weeks earlier. Doniger and her ex-student academics were portrayed as the victims of 'threats and attacks'. Her opponents were portrayed as 'irrational fundamentalists' and 'Hindu

puritans'. Slanderously, Rothstein conflated Doniger's scholarly critics with unrelated violence in India. Through such demonization tactics, the central arguments about mistranslations, misrepresentations and poor quality scholarship were overlooked. As part of the subtle propaganda, a 50 year old photo of Doniger was used in the article to present her subliminally as a fragile white woman juxtaposed to 'violent' Hindu fundamentalists [ITS].

US academia's denunciation of Hindu critics resembles the US media misrepresentations of Palestinian natives, fighting back against US-backed Zionist settler-colonialist, dispossession, ethnic cleansing, ongoing land-grabs, water-grabs, massacres etc. as unreasonable, peace-hating 'terrorists'. This resembles Margaret Thatcher, whose husband Denis had business interests in Apartheid South Africa, denouncing Nelson Mandela as a 'terrorist' and the ANC for using 'violence'. When in 2002 British Prime Minister Tony Blair's wife, human rights lawyer Cherie Booth, expressed in public her view that Palestinian suicide bombers were acting out of desperation, having no hope, the Zionist lobby soon forced her to provide a public apology. Thus, given that in 2009 a British military bigwig pointed out that Britain's Trident nuclear missiles were not actually an independent deterrent, even the British P.M's wife must bow to the USA and Zionist lobby for daring to speak openly and truthfully about this hushed-up Western taboo topic. In 2008-2009 the public face of Zionism on Western TV has become a blonde woman, which as an Arab commentator noted, is a subtle ploy for playing to Western subliminal racism. Indeed such appeals to the West's tacit racist preconceptions has been a trademark of Zionist propaganda for decades. We saw in Chapter 4 that the Zionists in the USA include the Fundamentalist Christian Zionist End-Timers who, moronically, take the very un-Christian Book of Revelations as a prophecy about the 'End of the World, to be fulfilled after the Jews return to Zion.

Ramakrishna's Unity of Faiths becomes Huxley's Perennial Philosophy

In the 1940s at the Ramakrishna Mission in New York, Swami Nikhilananda and Margaret Wilson (daughter of Woodrow Wilson) translated the Bengali *Kathamrita* (Words of Nectar) into the famous *The Gospel of Sri Ramakrishna* which the famous scholar of world mythology, Joseph Campbell, helped to edit [H&G]. The grandson of Darwin's champion Thomas H. Huxley and brother of Nobel laureate Andrew F. Huxley (who developed the Hodgkin-Huxley or "action potential" model of nerve conduction), Aldous Huxley was a co-publisher of *Vedanta and the West* in California from the 1930s,

as we saw in Ch.3. Huxley became a member of the California Ramakrishna Mission under Swami Prabhavananda. The latter was later to throw Huxley out due to Huxley's use of LSD to expedite enlightenment to experience for himself the Ultimate Reality which Huxley realised is variously called Godhead, Ground, *Brahman* or Clear Light of the Void [H&G].

While he was a member, Huxley wrote the influential *The Perennial Philosophy* showing the commonalities underlying the world's esoteric spiritual traditions. Comparative Religion academic Richard King criticizes Huxley's method in *The Perennial Philosophy* claiming that Huxley used Vedanticised Buddhism [O&R]. But we have seen that Richard King is ideologically hidebound to his 'Postmodern' Gadamerian relativism which claims, on false grounds (*as I shall show*), that there is no culture-free universal knowledge, including that of Natural Science. King does not comprehend the '**more comprehensive insight**' argument of actual mystics. We have also seen that Michel Bauwens claims absurdly that Ken Wilber has produced a 'masterly synthesis' of Nondual Hinduism and Buddhism. This of course is a brazen attempt to misappropriate Indian knowledge including thousands of years of collective yogic tradition and Aurobindo's Integral Yoga and make it the property of some hyped-up Western individual. Jungian and Buddhophile Walter Odajnyk chastised Wilber's attempts at synthesis as being based on tacit Western assumptions including monotheism [GTL]. Some Western scholars, including anti-Eurocentric J.J. Clarke, point to the fact that Huxley's choice of title is an anglicization of the great German mathematician and philosopher Gottfried Leibniz's term *philosophia perennis*, but Clarke overlooks the background to Huxley's book in the Ramakrishna Mission and its doctrine of the 'Unity of Faiths'. I would thus interpret Huxley's use of Perennial Philosophy as a modern re-interpretation of the ancient Indian concept of *Sanatana Dharma*, the Indian name for the Indian spiritual tradition which foreigners call Hinduism.

The phrase 'Unity of Faiths' is grossly misleading for as we have seen, yogic spirituality is not based on blind 'faith' in dogma as with Semitic 'religions'. I shall not use *perennial philosophy* in this book as this notion leads many ignorant believers in monotheistic faiths to the unfounded conclusion that, as all great world spiritual traditions contain elements of the perennial philosophy, this means that they can cling on to their dogmatic, doctrinaire superstitions which have nothing to do with the actual underlying Reality. The life of Jesus (both the myths and even the rare facts) has, of course, absolutely nothing to do with serious spiritual philosophy. Even his teachings, properly understood, are neither unique nor original and they certainly do not constitute sophisticated conceptual 'Philosophy' in the

Indo-European sense. The whole thrust of Church Christianity is to deny the validity of other traditions and claim its dogmatic superstitions as the sole Truth! The mainstream exoteric doctrines of all religions are very far removed from Huxley's esoteric, mystically-based perennial philosophy which has in the main been suppressed by the Semitic religions.

Huxley stressed the capacity of humans to attain union with the Ultimate Reality or the impersonal Godhead and such unitary Monism of course contradicts the theistic Dualism of Judaism, Christianity and Islam for whom such non-theistic union is heretical. Furthermore, we have seen that the Judaic god Yahweh is not the personification of Divine Light but the apotheosis of animal rage instincts associated with the amygdala. The problems with the use of *perennial philosophy* are also related to the inability of the likes of Huxley and other Perennialist scholars of mysticism to explicate clearly this so-called philosophy in detail. However, we did see in Chapter 3, in regard to my counter-arguments to Jordan Paper, that Huxley himself associated the Hindu *Advaita Vedanta* as the nearest particular view to the underlying essential truth. Although the likes of Schrödinger, Emerson, Huston Smith and, perhaps, A.N. Whitehead have lauded *Advaita Vedanta*, sometimes even as the greatest metaphysical system known to humankind, I would view *Advaita Vedanta* as strong in regard to some aspects of phenomenological philosophy but weak in regard to the ontology of Creation. Furthermore, alongside *Advaita Vedanta*, the traditional Perennialists have placed the rather vague Emanationism of Plotinus. We saw that Huston Smith, based on psychedelic drug or 'entheogen'-induced personal experience of enlightenment, claimed that Plotinus and the Vedantins were like mere hack reporters simply reporting the events [HS].

Furthermore, there is a tendency amongst Western Rationalists and Westernized Neo-Hindus to emphasize the highly rationalistic Sankara with his *mayavada* (Doctrine of Maya) which denies that Brahman actually transforms even though the *Brahmasutras* (summaries of the Upanishads) clearly stressed *Brahmaparinama* (transformation of Brahman) [EL]. As Pratima Bowes pointed out in her critique of Sankara, the Upanishads do not deny the real existence of the phenomenal world of the senses [PB]. Of course there is some truth in the interpretation of *maya* (the creative power of the Absolute) as a sort of illusion; we have seen parallels in Arthur Eddington's ontological view in Chapter 2 (matter is insubstantial) and the Archetype notion of Philo of Alexandria in Chapter 5 (separating God's subjective essence from matter). But there is a greater truth and clearer understanding in the Doctrine of Vibration of the Tantric Kashmir Saivites which accepts the

transformation of the Absolute. The Nondual Kashmir Saivites such as Abhinavagupta correctly pointed out the tacit Dualism in Sankara's rationalistic arguments [MD]. The sort of ideas presented by the Gnostic Jew Philo led to the later explicit dualism of Spirit and Nature in Christianity based largely on infantile anthropomorphic arguments about God's supposed 'sovereignty'. We have seen that the Tantric view ties in with the modern scientific understanding of matter as the phenomenal appearances created by the underlying waveforms created by vibratory activity or 'energy'.

Clearly, in cultures dominated by Christianity and Islam, even where mystics have attained mystical union and related states, they have not been able to champion their insights publicly or debate these issues with philosophers well-versed in such mystical knowledge as has been the case in India. Furthermore, as we have seen, even in mystically uninhibited India, Gautama Siddharta, the so-called 'Buddha', not only denied a Ground of all Being but also put forward the *Anatta* doctrine which, taken at face value, denies the Inner Light as well! As McEvelley noted, some Buddhist texts mistake Living-in-the-moment for enlightenment [TM]. Buddhists have also been criticized for the concept of *nibbana* which suggests extinction (rather than maintenance of a lucid vehicle of consciousness). Similar erroneous views in the West are associated with the Divine Darkness of the influential Dionysius the Areopagite which is probably just 'blacking out' into unconsciousness rather than merely use of negative dialectic.

The over-valuation of the doctrine of Ineffability has also contributed to the confusion in Buddhism and in other traditions. We have seen that the Chinese *Tao* seems to be just Oneness of energy with no mention of Consciousness. We saw that the Pan-Experientialism of James, like the Pantheism of Spinoza is merely Nature Mysticism and ignorant of the Transcendental. Also, many Western scholars interested in perennial mysticism can appreciate the common core of mysticism as a fact of human psychology but cannot appreciate how such psychological or phenomenological insights could lead to grand metaphysical claims about cosmology or Creation. Thus, as we saw above, Jung misinterpreted naively the grand metaphysical claims of Gnostics relating to Divinity and Matter as being statements about the ego and Jung's own simplistic notion of the Unconscious. Thus it is totally erroneous to adhere to the facile New Age style 'anything goes' approach to Perennial Philosophy whereby any mystical myth, be it about Reincarnation or Ineffability has been uncritically accepted by the aging hippies who are concerned that they should not offend others by questioning the validity of their unsubstantiated beliefs.

The True Underlying Ontology or the Eternal Truth (*Sanatana Dharma*)

Perennial Phenomenology, Epistemology and the Ontological Primacy of Consciousness

Indeed, I argued, in my *The Oneness/Otherness Mystery*, that the fact that elements of the perennial philosophy could be found in all great spiritual traditions did not justify the dogmatic claims of these religions as, in fact, elements of the perennial philosophy can be discerned through the analysis of all systems of human thought, including Quantum Theory and General Relativity as all systems of human thought reflect the common, underlying structures of human cognition and conceptualisation. We saw in Chapter 2 that Denis Gabor and Karl Pribram both recognized that the formalism of quantum mechanics reflected the structure of perception and Pribram has even modelled perception using such Holonomic Quantum Field Neurodynamics [B&P]. In a sense, the perennial philosophy is a perennial phenomenology indicating the common structure of perceptual world construction common to all humanity. In fact, Husserl claimed to go beyond “Psychology” in his Phenomenology to the structures of consciousness common to all human mental processes as a sort of culmination of a Kantian philosophical programme based on Kant’s notion of such *a priori* or innate structures of human cognition through which all our cognitions are organised. However, this limitation of mystical insight to the deep structures of human mentation is a rather facile stance shying away from the grand metaphysical and cosmological significance of the perennial wisdom.

We saw above that Husserl’s, Neoplatonism-influenced, colleague Eugen Fink began in the 1930s to realise, though only in speculative thought, the ancient yogic knowledge that the fundamental forms of Time and Space are established by the continuous underlying flow of the Absolute Consciousness [actually the Inner Light] [RB]. This is the yogic Time/Space Matrix of Perception [DB]. In contrast to Heidegger who assumed that Husserl’s programme was the final say in regard to deep questions of ego constitution, Fink also began to realise that Husserl had only touched the surface. Deeper forms of phenomenological reduction were necessary in order to progress beyond Husserl’s superficial analysis of object perception in waking consciousness to deeper levels of constitution of the human ‘life-world’. Fink recognized that such a retreat into the depths of human consciousness would effectively be a sort of ‘unhumanization’ in the sense of leaving behind the world-concepts or structures associated with human sensory perception of the external reality which constitutes the human ‘life-world’ [RB]. By ‘life-world’ is meant the ‘life’ of the ego consciousness. We saw in Ch. 5 that

Husserl and Fink unwittingly touched upon the ancient Vedantic *Prana/Atman* Identity, calling the Flow of Absolute Consciousness the 'Life Stream' [RB].

As I indicated in Chapter One, Fink's notion of '**unhumanization**' corresponds to my '**retreat to the brainstem**' interpretation of enlightenment [O/OM]. *Raja Yoga* or the yogic path to enlightenment and mystical union involves deactivating the processes of sensory perception and normal mentation. Lucidity or new 'vehicles of consciousness' are stabilized in deeper brain structures leaving behind the normal wakeful perception processes associated primarily with the cerebral cortex. The individuated consciousness of the yogi thus leaves the uniquely human structures of the neocortex and retreats towards the brainstem which in evolutionary terms is a very primitive structure not associated only with humans. The moment by moment wave-flow of the Inner Light not only constitutes subjective temporality but as it flows outwards through the cerebral cortex, it also appears to underlie the human perception of spatiality. By leaving the cortex behind, the yogi's attentions thus transcends normal 3D space, spatial causality and can apprehend nonlocal interconnectedness of phenomena. Thus the yogi in enlightenment deactivates the cerebral brain structures normally activated in human mental activity and retreats into the depths towards the brainstem or the Light at the Centre, leaving behind the normal human 'world of experience'. Due to the deactivation of the brain centres, enlightenment can resemble processes of dying or falling into a coma-like Near Death state which can also result in experiences of the Inner Light, psychic phenomena, 'omniscient' Gnosis etc.

Eventually, the final lucid vehicle of individuated consciousness, the *anandamayakosa* or Bliss Vehicle, stripped of all habitual forms is stabilized in the Light of Pure Consciousness (with all sensory and conceptual 'impurities' or superimpositions withdrawn) and momentarily dissolves and reconstitutes in this Light. By such means, anthropic limitations are transcended and Direct Unmediated apprehension of Reality as it is in itself is attained. I have already indicated that it is becoming increasingly apparent that the only actually existent process or 'physical force' is Electromagnetism, the macroscopic manifestation of Quantum Reality. Gravity and the nuclear forces being epiphenomenal manifestations of this one underlying unitary process. Thus as my physical correlate of the Light of Pure Consciousness is the primary flow of electric energy through the brain, there is no incompatibility with the scientific picture here in regard to electromagnetic energy being the unitary Ground-stuff of the universe. The big difference is that concerning the ontological status of Consciousness.

As scientific theories of the universe and matter are also, to some extent, reflections of human mental processes then they share a common basis with the phenomenology of the structures of human cognition. I have already hinted in earlier chapters that intellectual insights such as formal logical or mathematical structures are phenomenologically related to discrimination of the subtle, dynamic fringe processes which surround normal attention. These fringe processes are constituted of, as James stressed, actually existent relations or nexus of polarities that distinguishes concepts from one another rather similar to Derrida's notion of the '*Différance*'. We have seen that Western Philosophy of Mathematics and Physics both face contradictions faced with the invention of non-Euclidean geometries which transcend our (normal) structure of perception. This has led to rejection of Kant's simplistic notion of *a priori* human Space and Time concepts. This confusion originates from ignorance of transcendental realizations. LSD subjects well-versed in mathematics can actually realize non-Euclidean space-time geometries in their altered states of consciousness [BTB].

Modern Science tends to ignore or ridicule any attempt to question its own metaphysical assumptions or foundations, i.e. the hypotheses of knowledge acquisition (epistemology) and the hypotheses of what ultimately exists (ontology) upon which Science is grounded. The materialist metaphysics and other less explicit metaphysical assumptions are taken for granted as self-evident or well-tested and proven by most scientists, often with a naïve appeal to the authority of the scientific establishment or historical figures who supposedly disproved contradictory views held by superstitious idiots of the past. However even the most immediate fact of our existence, our consciousness, remains totally unexplained by materialist Science which claims falsely that it provides a comprehensive picture capable of accommodating all aspects of Reality. We find this comment in the *International Dictionary of Psychology*:

[C] *onsciousness is a fascinating but elusive phenomenon: it is impossible to specify what it is, what it does, or why it evolved. Nothing worth reading has been written about it.*

N.S. Sutherland [ToS]

In fact, Sutherland's view, although extremely apt in regard to Western science, is Eurocentric in that he either is oblivious of Eastern yogic knowledge of the various states of consciousness or he has simply dismissed this knowledge as unworthy of interest as he is unable to understand it. His statement implies that consciousness must have evolved but this is based on an assumption that human ego consciousness is the only form of consciousness.

As we shall see, Pure Consciousness in itself, the formless Ground of phenomena, is not a product of evolution. We have seen various Western thinkers such as Jean Petitot, Arthur Eddington and Richard Jones distinguish the Substance of Reality from the lawlike phenomena or dynamic structure described by physics. This resembles the earlier distinction of Philo of Alexandria between God's essence (*ousia*) and his powers (*energeia*). Science only describes regular patterns of energetic activity manifesting as matter and evolving into ever-more complex forms. However, Western science and almost all major Western thinkers refuse to accept the existence of Pure (contentless) Consciousness, Nondual (objectless) and Transcendental (space-time causality transcending) consciousness as their minds remain trapped in their cultural conditioning. Lacking the open-mindedness and the insightfulness to escape their indoctrinations, they cannot transcend their cultural limitations and preconceived notions. Yet these are the same Westerners who boast that they alone possess the one true universalist understanding of the universe as we saw with the likes of Stephen Hawking and Sheldon Glashow in Chapter 2..

American Cognitivist 'Consciousness theorist' Bernard Baars is first-named editor of MIT Press book *Essential Studies in the Scientific Study of Consciousness*. In this book, Baars makes the stupendously ignorant statement, "We cannot vary our own consciousness from the inside... decrease it, lose it [BB&N]. Physics graduate turned Buddhist scholar Alan Wallace says, at present there is no scientific evidence even for the existence of consciousness. Modern science does not even have a theoretical framework for experimental research [BAW]. In the MIT Press book *Neural Correlates of Consciousness* published in 2000, academic philosopher Antti Revonsuo says that nothing remotely resembling a scientific research programme on Consciousness currently exists [NCC]. Physicist Nick Herbert says that Consciousness is science's biggest mystery [NH].

Indeed, around the time I was identifying the physical correlate of the Light of Pure Consciousness, the Institute of Noetic Sciences (*see* Ch.3) sponsored the first of the Towards a Science of Consciousness conferences held at Tucson Arizona where a lot of Western "consciousness researchers" and "philosophers" expended a lot of hot air. However, in spite of all the huffing and puffing and the media brouhaha surrounding these events, the Westerners made little progress although in the third conference, the likes of Wallace were allowed to argue that a phenomenological approach like those already existing in the East were the way forward. Ironically, Charles Laughlin, in essays such as one in Willis Harman's *New Metaphysical Foundations of Modern Science* (NMFMS) and one

given at the 3rd Tucson Consciousness conference, spoke approvingly of profound Eastern mystical knowledge, attacked the ethnocentric naivety of Western theories of Consciousness (no knowledge of altered states), western phenomenological naivety (limited personal experience, often unaware of their conditioned attitudes towards their own states of consciousness), and discussed the phenomenology of Causation [CL].

But Laughlin naively concurred with his ‘Biogenetic Structuralist’ colleague Eugene D’Aquili’s reduction of our sense of Causality to the vacuous notion of a Causal Operator along with his other equally vacuous and unspecified ‘Operators’ for basic cognitive modes (as is repeated by d’Aquili’s colleague Andrew Newberg in recent books such as *Why God Won’t Go Away*). Such ‘operators’ are what Whiteman refers to as the ‘Fallacy of the Linguistic Blanket’, the false belief that attaching a name to a problem it immediately solves the problem [PST]. In Tucson 3 Laughlin notes Husserl’s great disappointment that students failed to develop the requisite skills. In NMFMS, Laughlin stated:

No matter how solipsistic, sceptical or realistic these and other more complex versions between mind and reality (including even the phenomenology of Husserl) are, they nonetheless tend to be conditioned by different transformations of the same mind-body dualism that also informs Euro-American theological and scientific views.

Yet, having said all this, Laughlin (in Tucson 3) immediately reverts to his own Eurocentric, ontological naivety, referring to **material reality** and an **Emergent Materialist** trivialization of his previous talk about Eastern knowledge of Altered States, nonlocal causality etc. Amusingly Laughlin immediately follows this Emergentist view with the heading “Reality is Transcendental”[T3] Of course such facile Emergent Materialism and notions of Causal Operators displays Laughlin’s own Western naivety and complete misunderstanding of true Transcendentalism. In contrast, we have seen that Willis Harman understood the Primacy of Consciousness and also that the Western notion of Causality could be incorporated into the (transcendentalist) Indian metaphysics. Laughlin says [T3].

How does biogenetic structural theory conceive of consciousness... Experience is the internally produced play by which the body enacts the world for its own consumption. The body is the producer, the projectionist, and the audience of this ongoing play, which unfolds within the functional space we call consciousness”.

Once again, Mind is conflated with Consciousness *per se* (sentience or awareness) in what is little more than crass Behaviorist Functionalism. As if by reducing egoic or mental processes to bodily processes, the ontological problem of Consciousness somehow resolves itself.

This resembles the “Embodied Enactivism” of Buddophile Evan Thompson [MIL], the protégé of Francisco Varela who ignored his friend the Dalai Lama’s views in his neurophenomenology [NP/VfW]. In fact, as I pointed out to Thompson, his mentor Varela was not the first to use the term “neurophenomenology”. Laughlin and d’Aquili had already used the term in a similar misguided attempt to link Buddhist *Abhidhamma* to Cognitive Science in a book subtitled *Toward a Neurophenomenology of Human Consciousness* [BSE]. Laughlin’s view also resembles somewhat Roger Sperry’s absurdly preposterous claims, also found in NMFMS, that Emergent Materialism lifts science beyond culture, tradition, metaphysics etc. and grounds science directly in the interactions of reality itself – it constitutes a new cosmology that makes possible the derivation of transcendent moral guidelines! Similarly we saw that neurologist James Austin (S&MN member) cannot see beyond his naive ethnocentric Emergent Materialism in his *Zen and the Brain* in spite of 25 years of Zen Buddhist practice and teachings!

In spite of the obvious failings of Western philosophy and science to “get a handle” on the seemingly intractable problem of Consciousness, few Western academics dare to contemplate that this failure might implicate the validity of Materialist metaphysics. Like Nationalist ideologies, fanatical support for a football club, fundamental frameworks of mind constituting metaphysical world-views, become deeply entrenched components of personal identity and ideas challenging these frameworks are subconsciously appraised as threats. Even the few who do question basics often remain steeped in the hubris of Western Eurocentrism and refuse to acknowledge that, Easterners, having studied Consciousness for thousands of years, may have something to teach them! Rajiv Malhotra, a US-based entrepreneur who founded the Infinity Foundation to promote wider appreciation of Indian contributions to global culture, raised an audience question of certain platform speakers using Westernised reformulations of Indian ideas at one of these Tucson conferences. He was largely met with an embarrassed silence.

The largely Anglo-American participants at Tucson etc. are like fish oblivious of the ocean, unable to grasp that they cannot grasp Consciousness because Consciousness *per se* (i.e. Raw Awareness) is the unitary ground of our existence, containing within itself the entire phenomenal

universe. Limiting themselves to scientific approaches will get them nowhere for as was known by some even in premodern England where the anonymous medieval mystic who wrote *The Cloud of Unknowing* realised, what it is to be is to be conscious [??]. In 1994 the Royal Society meeting on Consciousness revealed the consensus that Science understands none of the central aspects of Consciousness; what it is, even what it is for [AW/ToS]. Note that the emphasis on ‘what it is for’ over ‘what it is’ again reveals the tacit Materialist presupposition that Consciousness is merely egoic (conflating Consciousness with Mind) and that it must have evolved for a purpose. Psychologist Harry Hunt recognises that our (Western) concept of consciousness as subjective and interior emerged within a social order that valued the autonomous individual as the ideal [ONC].

But modern western scientific thought takes for granted Galileo’s division of the properties of objects into so-called primary (measurable) qualities such as weights and speeds and his so-called secondary qualities, the sensory qualities such as colours and smells which we actually experience. Galileo’s distinction was based Plato’s notions of sensory knowledge being subjective whereas knowledge of Geometry was objective [EAB]. Of course, Bohr’s Copenhagen view of quantum physics speaks only of Intersubjectivity (discarding Objectivity), but as d’Espagnat noted, most practising physicists are not so sophisticated and still hold to the Galilean Ontology. Science treats only the “primary”, quantifiable properties as “real”, supposedly intrinsic to the object itself, and overlooks the subtle but extremely relevant fact that Galileo’s so-called primary qualities all presuppose a conscious observer to make the measurements etc. which abstract these quantities. That is, Galileo’s “primary” qualities cannot actually exist without observations involving the conscious “secondary” qualities.

In fact, Isaac Newton had recognised this contradiction [EAB]. Both Relativity and Quantum theories have shown that what we measure is not independent of the observer but such inconvenient facts are overlooked. Christian mythology held Nature to be devoid of Spirit and Western Science, based on Christian mythology, produces a despiritualised conception of Nature by abstracting mathematical quantities describing regular phenomena from the psychophysical reality of our experience. As Whiteman puts it, loosely put, the *physical universe* is what we can see, hear, smell, taste, touch, or sense in any other way in some spatio-temporal organization whilst we are in our normal physical [i.e. Waking] state. But Science denudes existences of all knowable qualities, for all sensory observations are explained as effects of an unobservable causal structure. Measurability becomes a criterion of ‘physicality’ or ‘Physical Reality’ [PST].

Beyond the limits scientific constructs: Looking far out into our minds

Returning to the metaphysical claims of the *Sanatana Dharma* such as that Nondual distinctionless, Pure Consciousness is the Ultimate Reality and the Ground of all Being, we can all easily appreciate the following simple fact. For the vast majority of humans who have not experienced mystical union or the less profound ego dissolution in Nature Mysticism, there is nothing we can know which exists outside our own individuated ego consciousness. Thus the primary fact of existence is not that there is a 'physical world' out there but that everything we experience, including the external world, is known to us only in our own consciousness. We saw above how Husserl's first phase of phenomenological "reduction" resulted in a dissociation from the "Natural Attitude", our habitual delusion that we actually have an immediate acquaintance with the world outside of our individuated field of consciousness. The famous perceptual illusions involving Gestalt switches such as the Necker Cube show that what we perceive is a construction in our brains and not the external world as it really is. The use of Infra-Red night vision etc. shows the limitations of our sense perceptions to certain aspects of the external world. Thus we can easily see that the so-called Physical World we experience around us is not Reality in itself but in fact our interpretation of *phenomena* (appearances), the perceptual constructions in our own consciousness. Scientific theories, as is nowadays quite generally appreciated, are in fact models of the world and in this sense theories resemble the models of the world in the brain which we perceive.

We saw that d'Espagnat is prepared to go a little further than the (supposedly) 'sublime' Kant and argues that the successes of Physics in predicting the behaviour of phenomena must reflect something of the actual Mind-independent, 'Veiled Reality' [BDE]. d'Espagnat is correct in arguing that quantum physics does reflect something of transcendental (his "Veiled") Reality. In Chapter 3, in response to Ken Wilber's facile conflation of the 'material plane' of mystics with the 'matter' of physics, I stressed that we never actually perceive the entities of atomic and subatomic physics. Capra pointed out correctly to Weber that the physicist, like the mystic, also has extraordinary perceptual capabilities by virtue of his instruments extending the range of perceptions [HP]. David Bohm also recognized the epistemological importance of Perception and scientific constructs as abstractions of invariable or regular aspects of the information available to us [H&P]. As d'Espagnat stressed, the so-called photo-images of individual 'atoms' are highly artificial situations of isolation in fields not

normally found in Nature [BdE]. Gribbin points out that individual atoms still display wave-like interference fringe patterns in two-slit experiments [SK]. Thus an atom is not the ultimate reality, nor are so-called ‘fundamental particles’ which can annihilate and be created.

Physicist Olivier Costa de Beauregard argued that the universe of Physics is not the whole Reality but indicates the existence of another psychic universe of which the material one is only a passive and partial double [P&M]. In his *Nature of the Physical World*, Arthur Eddington pointed out that the symbolic [abstract] nature of the entities of Physics makes it almost self-evident that Physics is revealing but a partial aspect of something wider. He also stated that the physical significance no less than the mystical significance of a scene, such as sparkling waves as if moved with laughter, does not exist out there but here in the mind. The external phenomena simply satisfied certain differential equations for which mathematicians have a partiality [NPW]. The Stanford mathematician turned mystic Franklin Merrell-Wolff said that much in modern physics sounds more like Transcendentalism than Naturalism [TiC]. We have also seen that Stanford Electrical Engineering professor turned philosopher, Willis Harman understood that Consciousness was primary to matter and pointed out that the scientific picture of causality can be incorporated into the Indian cosmology as a limited case, the reverse is not true [HP].

In the book *Science as Cognitive Process*, the authors show quite clearly that the so-called “paradigms” (conceptual frameworks within which scientific research programmes operate) function in a manner remarkably similar to our understanding of how the cognitive frameworks of our perception function, selectively seeking out certain information which can be assimilated into existing knowledge [SCP]. The anthropological analysis of doing science (or “sciencing”) shows that scientific activity is a class of normal cognition which is ritualised, that is it follows formal rules. As with perception, paradigms selectively discriminate the information they accept, picking out only that which fits harmoniously into the existing framework and rejects the anomalous information. The perceptual and behavioural constraints on the scientist, along with indoctrination, function to reinforce the reigning paradigm in a manner which parallels the belief systems of primitive tribal cultures [SCP].

Recently, the theoretical physicist Lee Smolin has published an excellent overview of the failings of theoretical physics over the last twenty five to thirty years entitled *The Trouble with Physics: The Rise of String Theory, the Fall of a Science, and What Comes Next* [LS]. Smolin shows that the once revolutionary paradigm of String Theory has become dominant in theoretical physics

research even though it has severe limitations and has failed to provide any experimental predictions with which to test its validity. In fact, given its failure to make experimental predictions, it is more a String “conjecture” than a proper “theory”. In spite of the failings of the String Theory paradigm, it has seized the lion’s share of research funding and academic tenures at elite institutions. Smolin’s explanation of this perverse situation involves analysis of the sociology of science showing how basic human tribal behaviour patterns, power relations etc. lead to “us and them” attitudes within the String Theory community and the phenomenon of “groupthink” where an orthodox dogmatic line is adhered to preserve the status of the group (like a Church). The dominance of String Theory has led to the lack of funding for alternative hypotheses based on other mathematical models which might have more bearing on the progress of physics rather than the constant *ad hoc* modifications of countless String models in order to try to fit the experimental data.

Similarly, the likes of astronomer Halton Arp (once a colleague of Edwin Hubble) and the physicist Lyndon Ashmore have drawn attention to the glaring evidence contradicting the orthodox so-called ‘Big bang’ cosmology [SR/BBB]. For instance, as Arp stresses in his *Seeing Red: Redshifts, Cosmology and Academic Science* the fact that highly redshifted (indicating that they are very distant objects) quasars have been found clearly associated with low redshift galaxies which clearly are not relatively distant objects [SR]. This indicates that redshifting of light is not always correlated with distance but may be due to other processes in quasars. Ashmore shows that the Hubble Constant, supposedly a measure of the rate of expansion of the so-called ‘Hubble Universe’, if rearranged reveals itself to be, in fact, a measure of the amount of electron per unit of space. This immediately smells ‘fishy’ as the supposed expansion of the universe is based on measures of the so-called galactic Redshifts which are themselves based, ultimately, upon properties of electrons, absorbing and re-emitting light quanta. The emitted quanta have an increased wavelength (i.e. are redshifted). Thus there is a subtle tautology at work in this fundamental argument for the supposed Big Bang. In fact, the Redshift can be accounted for using the Tired Light hypothesis accounting for such energy loss by light quanta (we have seen that photons do not actually exist except in detectors) travelling through intergalactic dust clouds [BBB].

As science journalist Teresi also states, much of the ideas brought in to prop up the Big Bang hypothesis such as Inflation, Dark Matter and Dark Energy appear very much like *ad hoc* epicyclic mechanisms to salvage a failing theory [LD]. In fact, Ashmore’s discovery that the Hubble Constant

reflects the amount of electron in unit space ties in with Milo Wolff's wave structure of matter model of the electron. In Wolff's model, the Light Horizon (the 13-14 billion light-year limit which orthodox Science says is the age of the universe since the Big Bang) is in fact the limit of the holonomic in-waves from the rest of the cosmos from which particle like phenomena manifest. Thus, if this view is correct, nonlocality appears to have a limit rather than extending infinitely and this limit is the so-called knowable universe. Each 'particle' phenomenon that we call an electron is actually at the centre of its limited universe, its extended wave structure, corresponding to the Light Horizon, but the actual Cosmos is infinite [MW].

Human beings have never been farther than the moon yet Science claims authoritative knowledge of the entire "known" or 'Hubble' universe, which is itself, to all human intents and purposes, of near-infinite proportions. Mathematician Charles Seife says that most cosmologists now believe in an infinite universe (or multiverse) although the known universe, within the light-speed determined horizon, is finite. Scientists do not have direct experience of other galaxies or even of subatomic phenomena far removed from our everyday realm of experience. What physicists actually have is mathematical models utilising the limited information we can detect, especially from remote objects, with which they attempt to simulate limited aspects of the behaviour of the external world. Where these models make successful predictions they usually become mistaken as factual descriptions of reality until new evidence turns up which shows the failings of the models. We saw above that three different versions of Quantum Mechanics, based on different models, give exactly the same predictions. There has been much debate in physics and cosmology following recent discoveries of a seemingly accelerating expansion of space between galaxies (usually interpreted as the Big Bang expansion) as to whether our theories of gravitation, which work so well in the solar system, can simply be extrapolated without modification onto the large-scale universe.

Thus, although modern materialist Science claims to be giving us an unquestionable framework for understanding everything about the universe, the deeper we examine it the more we can see that scientific models are in fact, equally, the product of the human brain and its intrinsic categories of organising information into models of the external world. As stated in the quote from Brian Josephson in Chapter 2, physics is being reformulated utilising information theory, related to communications theory [BJ]. Seife tells us in *Decoding the Universe* that such research is revealing more insights about physics and astronomy as modes of gathering and manipulating information

[DTU]. Such mathematical models are never free of metaphysical assumptions because they can only deal with limited abstractions from all the actual information. For those who still remain trapped within the Positivist frame of mind which rejects metaphysics and believes that Science deals only with actual measurable phenomena, let me quote from physicist Wolfram Schommers' *The Visible and the Invisible* [WS]:

Does there exist for each element of the theory an element-specific deflection at the measuring instrument? In other words, has each element of the theory a counterpart in actual reality? If not, then the theory contains metaphysical elements, i.e. elements which have no counterpart in reality? ...there are obviously no theoretical conceptions of the world which are free of metaphysical elements.

Schommers holds a Kantian view that Mind-independent Reality is impossible to access directly. Letting it pass that he assumes that an event in a measuring instrument constitutes "actual reality" rather than a Bohrian instrumental (or operational) 'phenomenon', his larger point remains valid that there can never be a one-to-one correspondence between a theory and actual Reality.

Thus when looking outwards into the universe we are still in a sense looking inwards into the deeper nature of our own minds. Paradoxically, by looking inwards, through yogic practises, not only can we uncover the phenomenological processes underlying this human world-construction, but, paradoxically, through such yogic insight or intuition it has been discovered that our limited individual consciousness (ego) can dissolve and our awareness can expand, transcending spatial limitation, to nondual awareness of Cosmic Consciousness. It can also shift to nondual awareness of the infinite supracosmic plenum of Pure Distinctionless Consciousness (*nirguna Brahman*) transcending Time itself (i.e. eternity). Although transcending normal Space and Time, Merrell-Wolff describes this Absolute Consciousness as having something of the character of an unlimited Absolute space which unlike Einsteinian space is unaffected by the presence or absence of matter. He found this description preferable to the misleading "Buddhist" use of "Void" hence his first book was entitled *Pathways Through to Space* [E&P]. In fact, we shall see that Consciousness can become one with any finite aspect of the universe (from atoms to galaxies) and it is such deeper, mystical connections that have led to many great scientific insights although the scientist may not have been aware of how it came to him.

Arthur Eddington was, as we saw in Chapter 2, philosophically sophisticated enough to see through the errors of the materialist metaphysics of Science as he explained in his *The Nature of the Physical World*.

...those who in the search for truth start from consciousness as a seat of self-knowledge with interests and responsibilities not confined to the material plane, are just as much facing the hard facts of experience as those who start from consciousness as a device for reading the indications of spectrosopes and micrometers.

Arthur Eddington [NPW]

As stated above, scientists studying the fundamental nature of matter at the subatomic level are far removed from the Reality they investigate through the mediation of various sophisticated instruments which bring into their consciousness only limited information which they have to imaginatively reconstruct using their mathematical models. Hence we find that Einstein's General Theory of Relativity which models Gravity and Quantum Theory which models atomic and subatomic matter have so far stubbornly resisted any unification into a common mathematical model which can describe both types of phenomena.

It is not only the String "theory" models with their supposed extra hidden dimensions of space (the number varying in different String models) but numerous other approaches to unification which have failed here. However, Milo Wolff's holonomic wave model of the electron begins to indicate that Gravity can be understood as an epiphenomenon (a non-causal byproduct) created by the actual causal wave activity in Quantum Reality that manifests macroscopically as Electromagnetism [MW]. I mentioned in Chapter 1 that Anatoly Sakharov (father of the Russian Hydrogen bomb) suggested in the 1960s that Gravity may be but a collective phenomenon like pressure [LM]. Recall that *phenomena* means appearances (i.e. not Reality). Milo Wolff asks his readers, if energy is the wave activity in Space, what then is Space itself [MW]. Eddington noted that, whereas Science deals only with measurements far removed from Reality, we do possess an insight which is not limited to such instrument readings, the experience of the thoughts in our own brain. Our thoughts have a background of consciousness. If we assume the continuity of Nature (i.e. metaphysical Monism) then we should expect that the background Reality underlying Science's measurements to be of the same nature as the background to our thoughts. Thus Eddington concluded that the only hint we have into background Reality is that it has a nature capable of manifesting as mental activity [NPW]. As we saw in Chapter 1,

in *Science and the Invisible World*, Eddington revealed his view that Reality is Spiritual. The Material World is only the waves, not the ocean or substance of Reality [QQ].

Thus, unlike the scientist, the yogi can actually come “face to face” with this background Reality which manifests as mental activity and finds that it is of the nature of Pure Consciousness which manifests mental activity through its energetic activity. But transcending normal space-time in the deep planes of subtle manifestation and becoming one with other aspects of Nature, the realisations come to the yogi that, not only our own minds, but all phenomena throughout Nature are manifestations of this underlying Ground, this background existence of Pure Consciousness and its energetic activity. Mind and Matter are found to manifest according to the same underlying principles and matter, which Science knows to be a manifestation of an underlying Energy, arises from this unitary ground of all energetic activity creating phenomenal manifestations, the background plenum/void of Pure Consciousness. It is not surprising then that what we perceive as Light is said by Science to be electromagnetic radiation , a form of energy. It also becomes clear as to why both the New Physics and highly developed forms of yogic philosophy, such as monistic Kashmiri Saivism, both describe the manifestation of Nature as a process arising through myriad energetic vibrations. We saw above that a theory can never have a one-to-one correspondence with Reality but our individuated consciousness can dissolve and become One with transcendental Reality and we can attain Knowledge by Identity. Thus we can begin to see that the *Sanatana Dharma* is not merely a perennial psychology but has broader metaphysical and cosmological significance as yogis have repeatedly claimed throughout the millennia.