



*A Book
of
Concern*

~ Dedicated to those suffering

~ *Author's Note* ~

A few years ago I wrote a book or, given its modest size, a *booklet* which I somewhat pathetically named “A Book of Concern”. In its original form, it had been written in a language other than English and, when translated, didn't differ much from the original text in terms of structure, topics covered, etc. Well, the English edition might have got some awkward phrasings and other linguistic vices, a discrepancy only natural when writing not in the mother tongue. As English persists to be my second language, the new edition isn't warranted from having some inadequacies as seen by native English speakers either. That is to say, if they happen to be reading these lines and intend to thumb down to the very last page, let them be patient and condescending with me.

On another note, there will be no bibliography of sorts, and all references and citations, except for the names of their authors or literary sources, would hardly bear any other traces of relevant information to help track them down. For one thing, in the age of Internet that wouldn't be too laborious a task on the part of the

reader. Yet, the main reason for this deliberate neglect – this is not an academic write but, rather, an intimate monologue, an attempt to communicate something of great importance and is to be treated as such. The reader is invited to mostly rely on his or her common sense and 'gut feeling' than any outward signs of legitimacy that proper formatting would suggest. In this regard, the new version of the book is no different from the older.

Technicalities aside, as some four years passed by, I decided to revise and expand the book for it to include something that hadn't been well articulated or was purposefully left out in what has now become the older version. I am mostly keen to elaborate on what I personally see as *the way* out of seemingly inevitable life's woes, something I mention passingly and rather sheepishly there. This time, I will be 'going bold' as circumstances seem to be more pushing. What I mean by all this will be mostly laid out in the last chapter, in a dessert sort of way. Should the reader be now tempted to jump straight to that part, most likely he or she won't be able to appreciate it without having digested 'the main course' first. Besides, some changes are going to be made throughout the text. Reworked, it would be worth a look in its entirety.

“A Book of Concern”, essentially, was and is an attempt to provide a common foundation and reference point for various spiritual and philosophical traditions in general and individual spiritual development in particular. At the heart of the book lie my personal inner experiences, insights, familiarity with religious, philosophical, and psychological thought, observations, comparisons, and reflections that have been going on for years. For one thing, these must have translated into some sort of validity. In a way, I am embarking on an ambitious mission of a peacemaker wielding, at the same time, a sword – that of discrimination – which would hardly be pleasing to some. Whether I am blessed as it is made clear with regards to peacemaking in the Bible, this I know not.

If the reader hasn't been put off with all my intimations and pretense thus far, let our journey across pages continue.

2020

~ *Foreword* ~

“You talk when you cease to be at peace with your thoughts”
Khalil Gibran

If I pay heed to the illustrious Gibran, it would seem I am not at peace with my thoughts as I am going to be filling page after page. In all sincerity, he is right, my mind is somewhat disturbed. The question is, why to go on and bother others if everyone has already gotten enough on *their* plates, sometimes, over the brim? Perhaps, the reader would be curious to know that, despite all my worries, deep down I am strangely at peace. This would be a part of the answer. Borrowing from another poet, I am going to be talking about “good and evil, fierce hatred, and sacred love” – matters worth of a talk! Though I have a knack for poetry as the reader might have surmised, I will be breaking down these sublime or otherwise matters into smaller particles, looking at them 'through the microscope', finding some patterns and regularities, and doing all that in a far from poetic way. By and large, it is going to be a *prosy* read. There is a valid reason behind that though. They say:

devil is in the details. By yanking him out and bringing to the daylight – often, at the expense of poetic embellishments – it may be possible to banish the accuser. As his grip is that of iron, this is, basically, my foremost concern.



To Medi

In a branch of Sufism, 'the undercurrent' of Islam, the gravest sin is to be offended. It may be puzzling to those used to more conventional formulas, such as “Thou shalt not kill”, “Thou shalt not commit adultery”, etc. The Sufi commandment does show a different approach. Many would say: God is truth. They would go on to supply: God cannot be mocked. Piecing these together: truth cannot be mocked. In the same vein, *those standing on truth* cannot be mocked either. In this light, offending someone would be nothing but testing his or her spiritual grounds. Finally, staying calm despite being offended suggests being on close terms with truth. Putting it in a more 'secular' way: the dog barks, yet the caravan goes on.

At the same time, calm is by no means at odds with 'oscillations'. For one thing, the sea waves go well with the serenity of its depths. In keeping with the subject, having blasphemy outlawed may agree with God's general insensitivity to the mockery. Should it cause His wrath indeed, it is the transgressor who would get into trouble

whilst nothing would send ripples to God's 'kernel'. This would signify His innermost peace.

Coming down to the human level and now speaking of peace versus oscillations in most general terms, any need, want, craving, or interest – in bulk, these can be referred to as *drive* – would upset some balance or normal course of events. Satisfying a drive would reclaim the peace and may become a step towards a deeper serenity. In turn, this would allow a more sublime and higher drive to come into play. Losing peace and reclaiming it, becoming more peaceful or falling short of one's peacefulness, by and large, outlines the dynamics of human life.

Higher up again, if the absolute peace, or God, or truth are just all the same and held as the ultimate goal, the most sublime drive would be satisfied with knowing truth or partaking of Divine peace. This particular one seems to be marked with joy. For instance, a Hindu way of describing the God's nature is “sat-chit-ananda”, that is, existence-attention-bliss. At the same time, feeling happiness or satisfying a drive at a lower level seem to be only possible through

the interplay of antipodes – essentially, masculine and feminine principles.

The transition from imitations of towards *genuine* peace comprises what is known as “the middle way” or “the straight way”, or simply “Way”. Along this Way, the antipodes are meant to turn into companions and, ultimately, become very intimately interwoven. Under different names in various traditions and schools of thought, these to-be-companions are known as “yan” and “yin”, “rajas” and “tamas”, “sun” and “moon”, etc. Bearing a close semblance to Way is “Tao” or “Sattva guna”, or “Great Doing”. Having selected “sun” and “moon” together with “Way” from the names at hand, I will be using them from now onwards.

For convenience's sake, one may visualize a pivot, that is, Way, encircled with two spirals – those of sun and moon – gradually accelerating and capering towards the top (a sort of inverted Rod of Asclepius). A more three-dimensional image of that would be a benched, conic structure, something similar to a minaret or a Buddhist stupa. One way or another, a deviation of either spiral would cause the entire structure to oscillate, down to collapse, this

way more resembling a pendulum. In other words, the companionship may turn into a negative interdependence.

Speaking of qualities of these 'celestial bodies' in more abstract terms, light, order, heat, hardness, lightness, detachment lie mostly within sun's domain. Those are set off or balanced with darkness, chaos, cold, softness, heaviness, 'viscosity' coming from moon. With regards to their more concrete manifestations in the human psyche, sun would show as reactivity, dynamism, ambitiousness, consciousness, discrimination, comprehension, transcendence. Faces of moon would reflect passivity, desirousness, inspirability, emotionality, intuitiveness, memory, subconsciousness.

It is plausible to say that various 'beams' of sun build up one's individuality or 'ego' with moon matching them up with some tangible, palpable, feelable counterparts or, as it is the case with subconsciousness, something latent that is yet to be manifested. This pairing of sun and moon would make up one's composite dynamic *Self* (the capitalization is to emphasize its composite nature, not a higher status). Not only does the dynamism part of *Self* suggest different physical, emotional, and mental states that one

would most likely go through on a daily, if not on an hourly basis. Over the long run, it is either rising or descending along 'the pivot' of Way – normally, there appears to be no third scenario – this way claiming different states of happiness and peacefulness. Some individuals, it seems, happen to catch the upward momentum and align themselves with truth, or God, up to the point of becoming barely shakeable in their peace and joy. Among other things, that would make them much less sensitive to an offence.

In light of all above, it should have now become clearer why some adherents of Sufism would say: the greatest sin is to be offended.



In my goings back and forth, up and down, I appear to be describing things in a roller-coaster fashion, so the reader's journey through the first chapter may have been a bit tumultuous. Over the long run, it will be more like unfolding of a spiral, that is, talking about same things, yet each time from a somewhat broader and deeper perspective (haven't I promised to be using 'the microscope'?). If the overall dynamics of *Self* has been shown more or less clearly – I shall be certainly getting back at it, more than once – its composite parts are to be looked at with more 'magnification'. For that end, I am going to differentiate across numerous selves in their complex makeup.

Without further ado, self-preservation instinct would be the basic and, perhaps, the basest of them. The sense of vulnerability and fear coming from moon are matched here with the solar 'fight or flight' reaction. *Animal self*.

It would be loosely followed by the instinct of reproduction. Masculine and feminine or, in other words, active solar and more passive lunar types of sexuality would make up *gender self*. On this

level, the lunar sensuality is also coupled with the solar purpose of procreation.

Submissiveness in its most general sense comes to be the next face of moon, with its object and counterpart being the authoritative sun. *Servant/master self*.

Inspiration is moon's gift higher up. Sun would 'flash' it out into well defined forms, meanings, and doings. *Creator self*.

Next comes the lunar drive for accumulation and possession with sun representing it symbolically, whether it be through wealth, societal status, or power, as well as acting it out. *Owner self*.

Love, yet a more subtle 'moonlight', shines from higher above. In the first place, it radiates towards the immediate family including parents, siblings, later – spouse and children. Its matching solar aspect would be recognizing one's place, role, and duties in the family circle. In sum, love and its close satellite compassion together with roles and responsibilities comprise *family self*.

In *social self*, the loved ones come to be outside of the immediate family circle: maternal, fatherly, filial or fraternal

sentiments project onto people not related through blood. To put it differently, sun illuminates new horizons eliciting a more sublime sense of belonging and love from moon. The subtlest form of *social self* would be *universal self* free from any grosser or temporal attachments.

By and large, different parts of *Self* have been shown hierarchically, in terms of sublimity of sunlight and moonlight as it were, rather than chronologically. It is the duty of *contemplating self* to be looking after lower ones as, up to a point, it transcends them all. The weight of all sensations, feelings, and memories coming from moon along with ideas and principles made aware through sun would make up its footholds. Basically, *contemplating self* decides what to inhibit and what to approve of in *Self*.

Thus far, Way hasn't been specifically mentioned whereas, ideally, it runs like a thread through all the pairings of the companions. It is owing to Way that sun should go along with moon without major distortions and deviations. Basically, that means *the harmony between the inside and outside*, with some sort of peace being an inherent part of it. In this harmony, for instance, *animal*

self wouldn't become too frightened or take to defensive measures without a real, proportionate danger. Or, *gender self* would be bound with marriage traditionally understood as a union between man and woman as well as *auspicious* forms of sexuality that major world religions have a more or less shared agreement on. That is to say, an essential part of peace as coming from Way is *auspiciousness*, an important aspect to heed with.

Now, should the lower selves are duly regimented and shaped by Way, their upward progression may eventually culminate in *Divine self*, the last one in the makeup. If I am competent enough to be commenting this level, the most sublime and wholesome awareness appears to be reached there, with actions being performed in and coming from the profound peacefulness. In this light, the biblical image of the lion lying down with the lamb may actually stand for the complete sublimation and unification of sun and moon. The Koran depicts the paradise in somewhat different terms, yet a major word being uttered there, according to the scripture, is “peace”. Bhagavat Gita talks about the state of yoga, that is, the union with God, as “action in inaction”. If inaction is understood as the ultimate peace, it is well in line with the other two holy texts. And

all three would agree with the Sufi commandment highlighted at the very beginning.

I would rather go down to the lower harmonies – that would be only honest of me – so to show Way's apparent workings in more detail.

As mentioned before, sun features transcendence, that is, the urge to go beyond certain conditions or limitations. Moon is much more reserved in this regard, down to passivity and inertia. What Way would seem to try to do is communicate the sense of proportion to the companions. That, in turn, would help keep their natural tendencies in check and maintain the upward momentum.

Animal and *gender selves* have been already shown in this light.

In moving higher up, *servant/master self* would achieve harmony, hence a peace, as long as moon obeys the commandment “You shall not make for yourself an idol”. Sun, in its turn, would be informed of humility to be able to admit and accept one's higher authority.

Creativity of *creator self* would be harmonized in the following fashion. Inspiration coming from moon as aesthetically informed by Way is meant to be expressed rather than locked up within the confines of imagination. Therefore, Way would be 'pushing' it towards sun. From the other side, sun is ought to manifest something grounded in reality rather than generating its own far-fetched or distorted meanings. In other words, 'the safety lock' for sun at this, as well as many other levels would be the sense of reality.

With *owner self*, the lunar drive for possession would be checked with moderation, yet another Way's seemingly major quality. That would enable moon to still its 'hunger' and this way achieve a peace more rapidly. Its solar equivalent would be the sense of dignity based on moderation. Crossing these boundaries would result in excessive gravitation of sun towards status and power. Apart from *animal, gender, servant/master, and creator selves, owner self*, if checked, is a great contributor to the stability of the entire setup.

In the lunar aspect of *family self*, Way would keep the subtlety of love so that no entrapment by or excessive dissolution in the object

of love would occur whether it be with parents, children, or spouse. Sun, the recipient of love in this regard, would be reminded by Way of reciprocity and responsibility.

The same principle would apply to *social self* though on a larger scale. Awareness of its rights and some higher truths would prevent moon from being lost in or oppressed by a larger collective.

Individualism, the scourge of sun, would be calibrated by Way, again, with the sense of reciprocity and responsibility – this time, towards a larger community that may extend to the entire world.

In *contemplating self*, moon would naturally gravitate towards the weight of the already received experience and knowledge, with sun taking a more critical stance towards them. Here, Way becomes an arbitrator of sorts. From one side, moon would be tested against a new, 'solar' knowledge; from the other, sun would be confronted with something old, validated, well-tried, that is, preserved by moon. To put it differently, the harmonious and peaceful marriage of sun and moon at this level can be achieved through their mutual commitment to objectivity as coming from Way.

In light of all above, the union of sun and moon in *Divine self* would be that of knowledge and love being merged most intricately and intimately. In other words, deep and clear awareness – the subtlest of sunlights – is coupled here with the radiance of love, an exceedingly refined moonlight that is. For instance, in Buddhism this state seems to be called *Bodhi*; an analogous yoga term would be *Nirvikalpa samadhi* or “doubtless awareness”.

Summing up Way's major qualities that would grace the companionship of sun and moon: peacefulness, auspiciousness, moderation, sense of proportion, and objectivity. As progressively more lasting states of happiness and peace seem to result from its workings, grosser selves are bound to lose in prominence. In other words, each successive aspect of *Self* would become less dependent on what supports it from below. Say, sexual drive would be moderated with the sense of material well-being and marital bliss. These may be overridden with other commitments, including with those coming from a collective identity or *social self*. For instance, in order to protect their homeland, soldiers would have to sacrifice their worldly comforts and familial bonds, let alone their lives. *Social self* is yet capable of stretching into something more

universal beyond gender, race, kinship, religious affiliation, and so on. Up to a point, all that would be mediated by *contemplating self*, basically, by giving the green light to what is auspicious, inhibiting the opposite, and sticking to objectivity. “Plato is my friend but my greatest friend is truth” appears to be the paragon this way. There is a harsher Gospel saying yet:

Anyone who loves their father or mother more than Me is not worthy of Me; anyone who loves their son or daughter more than Me is not worthy of Me.

Perhaps, what could take the edge off it is a higher 'bargain', something so placative, beautiful, and solid that would heal all the bruises and wounds received alongside. That appears to happen when the highest peak, that of *Divine self*, becomes conquered.

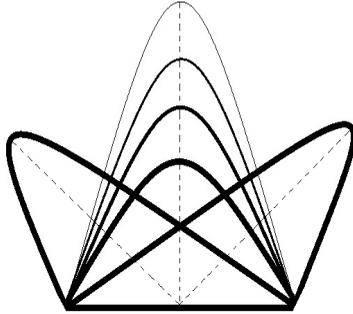


Following Way, let alone reaching some heights *on the way* is an ideal scenario. Yet, as it is often the case with ideals, it rarely becomes materialized in a more or less shapely way. Whatever followers of the Sufi tradition or other well-meaning ones may have to say, there is another saying to cut it all across: it is human to err. A definite sign of this “err” would be a mismatch between moon and sun on a higher level leading to the excessive attraction or susceptibility of either subtle moonlight or sunlight to the grosser, dimmer 'shine' of its companion as well as its own. In other words, a disharmony would inevitably mark their dynamics should moon or sun fall short of Way. Passingly, I have compared deviating from Way with a pendulum swinging. This needs to be shown with more 'visual aids'.

With his or her inner eyes, the reader is invited to visualize a bell-shaped spring with its both ends attached to the horizontal surface. At the top of this bell or arch, there will be a barrier of sorts dividing it into two equal parts or sides. With a bit more stretch of imagination, one would discover a vertical force, or simply *Force*

spreading throughout the midsection of the arch. There, Force is gradually and uniformly lifting the spring's top, bringing its sides closer together and preventing them from deviating too much from the middle path.

With persistent attempts of either side to 'steal thunder' and deviate – such vagaries are to be taken into account in this imaginary setup – one way or another, this would undermine the support of Force. Besides, the bottom end of the deviating side as well as the opposite side that becomes pulled in would counterbalance and constrain the skewed movement. In fact, the opposite side would be stretching even more which would increase, should I use a physics term, its potential energy. If the course of the spring doesn't straighten out, eventually that would cause a dramatic snap into the opposite, *diagonally downward* direction. Just to emphasize: *both* sides go down, it's just a more forceful slant would be towards one of them. This kind of dynamics, by and large, would symbolize a great deal of relationship between moon and sun, two opposite sides, as deviating from Way, rising Force that is. The illustration below may give a better idea of all this 'equilibristics':



If the reader's imagination is still on fire, the lunar side – let it be on the left – would be entirely helical starting from big, heavy *rings* at its base *coiling* its way up. Right solar side of the spring would hardly feature any helicity except some at the top part or *thread*. At the very bottom, it would appear like a straight thick *strap*. An important point: only upper left and right parts of the spring, that is, coils and thread, can truly become companions as, among other things, they carry each other's *imprints*. That is to say, greater mobility and lightness of coils is nothing but the solar trace while slight curvature of thread – that of moon. The Taoist symbol “Yin-

Yang” wherein both counterparts contain fractions of each other seems to represent this relationship well:



With regards to the lower parts of the spring – rings and strap – they are too gross and polarized to be carrying their opposites. That's the reason each of them would look for its counterpart mostly or solely on the outside.

Translating all that into a more human language, rings and strap would stand for rather earthly drives and doings, such as satisfying basic needs in security, food, sex, material possessions, status, and some emotional attachments. Coils and thread come into play to inform a higher meaning to life whether it be creating great works of art, striving for a just societal order, searching for a scientific truth, or truth in its totality backed up with a more subtle sense of

belonging and love. In short, they come to be the source of idealism amidst the mundane and run-of-the-mill. Yet, in this rising there still remains a risk of falling from the side of either coils or thread. Later, I will give detailed examples of that.

Before I go any further, I still need to offer a more precise definition of deviation (dear reader, please, bear with me). It seems to happen, as explicitly illustrated before, as a result of a mismatch between moon and sun at a higher level, that is, between coils and thread. Yet, there is a more straightforward kind: the domination of rings and strap in the entire setup with coils and thread having been largely 'retracted'. In somewhat harsh words, that would mean going through life in an animal or half-animal sort of way. Perhaps, it would make more sense calling the latter state *inversion* rather than deviation. Besides, whilst deviation results in a disharmony, *inversion*, in a way, appears to be a harmony but a very fragile one, that is, devoid of lasting peace and sublimity. It is not to say that earthly, gross things are despicable in themselves – it is all about *priority*. *Inversion* seems to prioritize *wrong things* whereas in deviation right things are given priority in a *wrong fashion*. In any event, from now onwards I will be speaking of deviation as a failed

attempt to rise, and by *inversion* I would mean 'putting the bottom on top'.

It seems a right moment to connect all the newly introduced lingo with the hierarchy of selves. The lower part of the spring, its rings and strap, can be safely matched with *animal, gender, servant/master, creator, and owner selves*. A tentative divide between the lower and upper parts would be running through *family self* where coils and thread originate. That is to say, becoming a human starts with love for and responsibility towards a few other human beings – or *living* beings for that matter – but is far from being accomplished there. The upper part of the spring extends to *social and contemplative selves* and, on some rare occasions, reaches or merges with *Divine self*.

What has been said thus far in this part of the book (and, probably, in others) may have been rather challenging for comprehension as it involves using imagination and depends on the reader's overall ability to connect dots. Off the record, it took me some 15 years to properly understand what I am putting here forth – that might come as an encouragement to those feeling a bit 'at sea'.

In other words, the reader isn't supposed to wrap his or her head around all these explications in one sitting. Why digging so deep though as one may legitimately ask? Just as a reminder: devil is in details. And now everything seems to be in place to talk about some important nuances of deviation as well as *inversion* that bear a hell of consequences for the humankind. In other words, it is time to show where exactly the accuser is holing up.



Myths might well be just entertaining, fascinating stories largely meant for children (well, if there is no adult content) or, if taken seriously, for simpletons to believe in. They may contain some lessons meriting the attention of grown-ups, a sort of practical wisdom to go by. There could be yet another dimension to them revealing some deeper processes in the human psyche. For instance, certain myths do appear to metaphorically describe the two major kinds of deviation which had interwoven into the fabric of human life since times immemorial and persist to be there, changing in form but never in essence. But before I make examples of these, coming back to my lingo, there is more to be said about the role of rings and strap with regards to coils and thread in terms of *normal*, healthy relationships between the two pairs. In other words, before talking about deviations, it is important to establish normality. Besides, apart from deviations supposedly wrapped in mythological garments, there also remains *inversion* to heed with. Just to remind, *inversion* is putting the bottom on top, prioritizing grossness. I will talk about this no less important topic and try to find its

mythological and religious connotations as well once the deviations are finished with.

Previously, I made it clear that there is nothing inherently wrong with grosser things as long as the hierarchy of selves topple they not. That is, as long as there is no *inversion*. I had also mentioned that *animal, gender, servant/master, creator, and owner selves* – the domain of rings and strap – may contribute greatly to the overall *Self's* stability. That is, before building storeys, there have to be a good foundation. For higher selves – coils and thread – not only are rings and strap the foundation but also the instruments and means of expression. By and large, rings are implicated in subordination, simple pleasures (the fun part of life), some rudimentary creative inspiration and intuitive glimpses. Strap, in its turn, enables to get hand in actually doing something, self-protection, elementary discipline, and some basic albeit a bit too literal and naive ideation. If conditions are right, coils and thread would flourish upon this foundation, at the same time, changing it alongside. That is, coils would impart a whole different quality to rings, that of sublimity and beauty, and thread would ennoble strap with its higher ideation and more self-control. When coils and thread are nicely paired up,

the relationship across the four can be summed up as this: thread is in control of strap, its base, with coils having the upper hand with rings; through coils, thread isn't excessively gravitating towards rings, and by way of thread coils are safeguarded from the crudeness of strap. For reaching even higher harmonies, this is an ideal scenario.

Back to real life, ideals become embodied rarely if ever, something I have already pointed out to. Suppose, coils – subtle love along with some of its satellites, e.g. intuition or faith – are there, but thread, that is, a higher ideation and self-control, hasn't sprung up to make them a fine match. Instead, they have to deal with strap, the more ignorant, crude, and aggressive substitute, not being particularly attracted but rather falling prey or becoming susceptible to it. Or, it can happen so that thread is where it belongs in, yet there are no coils around to be paired with. There remain plenty of rings though, and there seems to be no other way for thread but being attracted to the gross sensuality. In any event, there happens a mismatch or, to put it better, *misalliance*. And now, coming back to the metaphorical underside of myths, these two

misalliances seem to be two major motifs played out mythologically.

The first type of misalliance – that between coils and strap – essentially pinpoints keeping subtle love and its satellites within the limits of a rather narrow, naive, literal, and stiff ideation. In the mythological language, that would be represented with a young beautiful maiden being kidnapped by a mighty and, as a rule, unseemly antagonist, a demon, who then confines her in the dungeon or in any other dark place for that matter. Despite all his might and advantageous position to do as he would please, strangely enough, he wouldn't have marital relations with her. At least, not in the myths that I know. In my lingo, that never happens, precisely because the unchecked crude strap, that is, the demon, lacks in subtlety or, should I use another physics term, has too low a *frequency* to be paired with coils – these can be 'tuned in' only with thread. Speaking of thread that stands for a higher, broader, more flexible ideation, it seems to be represented by a fine, good-looking hero who invariably comes to the maiden's rescue. At least, that's how it all can be interpreted. An example of such story would

be “Ramayana” wherein prince Rama delivers his wife Sita out of demon Ravana's captivity.

The second misalliance between thread and rings would psychologically represent high ideals divorced from *religiosity*, a seemingly major satellite of subtle love. As coils cannot duly support thread in this setup, it can't help gravitating towards rings down below, the grosser sensuality, despite all its high aspirations. In the most generalized sense, it is all about going high yet *askew* which invariably results in falling. A myth exemplifying this situation would be Icarus' crash into the sea as he flies too close to the sun, and his melted wax wings cannot support him in his flight any longer. The scene appears to be riddled with symbolism. Icarus would stand for too deviated a thread, and the seawater as emblemizing the grosser femininity would turn into rings in my lingo. Wax wings may well be coils' *imprint* in thread that wears off without actual coils there to back it up. At least, that's the way I see it all.

To sum up: the two major deviations can be conceptualized as *suppressed love* and *unchecked idealism*. Though the reader might

picture quite well at least some of the ramifications of these in the real life – they can be more dire than in myths – a bit later, perhaps, in another chapter, I will share a few of my thoughts on the matter.

In *inversion*, that is, prioritizing gross things over the subtle, the setup would be predictably as follows: strap would greatly shape the doings of thread with rings barely having any 'sprouts' or glimpses of coils. This way, the dynamics would be largely bound to the mutually attracted strap and rings. An example of such setup could be thinking primarily in terms of one's status in the society as well as having rather unsophisticated emotional life and gross pleasures. In terms of mythology, it must have also got some expression, largely that of *being non-heroic* rather than heroic or anti-heroic, staying in the backdrop of the drama unfolding. For obvious reasons, there is a problem with finding a mythological prototype for *inversion* unlike with deviation as those staying aloof are nameless and indistinguishable. There appears to be neither good, nor harm in *inversion* yet it may take a great toll on people's and other living beings' lives. For one thing, in whatever evil unjustified aggression, or excessively indulging in sensual pleasures, or being 'naively' unconcerned with the greater scheme of things play an

instrumental role, *inversion* might be to blame. In the latter case, *inversion* may pave the way for a greater evil, and that seems to be its major downside apart from having the *individual* destiny of rising up the hierarchy of selves unfulfilled. It could be for this reason that the Book of Revelation in the Bible which, in a way, might be put in the same league with myths has the following lines, supposedly about the inverted:

I know your deeds; you are neither cold nor hot. How I wish you were one or the other! So because you are lukewarm – neither hot nor cold – I am about to vomit you out of My mouth! You say, ‘I am rich; I have grown wealthy and need nothing.’ But you do not realize that you are wretched, pitiful, poor, blind, and naked.

Yet, with its flair of naivete, *inversion* doesn't seem as sinister as its extreme form that can be dubbed as *subversion*, a conscious, well-thought ideology of prioritizing grossness, materialism being an example or, still darker, satanism that would impart a whole new dimension of *perversion* to what has been subverted in the first place. By and large, it boils down to sadism as well as sexual and other gross sensual excesses in all shapes and forms, that is, warped,

aberrant, sick, foul, abominable doings of strap and rings. At least, as seen by Way.

Curiously enough, in keeping with mythological undertones, Baphomet, a demonic figure who many followers of satanism seem to pay their allegiance to, has a head of a goat. Three distinctive features of it – horns, head, and beard – may symbolize different manifestations and degrees of evil. Horns would stand for the two kinds of deviations done inadvertently by those well-meaning; below is “neither cold, nor hot” head of *inversion*, an indifference to the top of sorts – evil's breeding ground; still down below hangs beard, *inversion* in its most complete and corrupted form of *subversion*, the evil conscious or partly conscious of its evilness and fallen short of Way altogether. To the point, some see in Bathomet's head traces of the inverted pentagram, a figure that in its normal standing would symbolize the upward, idealistic orientation. Whatever seems to be the case, whether this demonic figure is real or mythological, it should be now possible to give a definitive answer to what “good”, “evil”, and “fierce hatred” are. If the reader remembers, I touch on these in the foreword.

In light of all above, good shall now be seen us the upward progression of moon and sun under umbrella of Way and whatever comes out of that; evil varies in degrees, starting from two deviations – *unchecked idealism* and *repressed love* – to *inversion* marked with grossness down to even more entrenched and sinister *subversion*. Apparently, the latter results in a fierce hatred to what has been toppled. It seems that those subverted can no longer rise to the higher harmonies and all associated joys – the way, or Way for that matter, appears to be impassible. Hence the hatred.

There remains one more motif put forth by the poet – “sacred love”, the seeming object of the hatred, among other things. It merits a separate chapter.



To John

With all ideas of sacredness at hand, “sacred love” seems to be nothing but the Divine, that is, most subtle and luminous love. At least, I see no point in settling for less. Perhaps, before talking about this kind of love supposedly nice and all – isn't it for this reason that poets should write about it? – it is worth revisiting the following passage from the Gospel:

Anyone who loves their father or mother more than Me is not worthy of Me; anyone who loves their son or daughter more than Me is not worthy of Me.

I had tried to sweeten the harshness of the above words as the reader might remember. Still, from the purely human perspective, this and some other statements about the Divine love as capable of being dismissive and outright harsh, or just honest observations and knowledge of life as it is, may be rather worrisome: this love doesn't seem to mind sufferings and death of living beings, humans included, when it is determined to see through its workings; or, when it withdraws its hoped-for protection and allows a hell of things to break loose; or, when it punishes someone directly in ways

far from being charitable for reasons far from being intelligible. That is to say, apart from the fierce hatred of the subverted, there may be understandable grievances on part of those who had been far from falling as deep but were treated harshly by life all the same. The grievances can be aggravated, up to turning into a hatred, by the fact that the very Divine love is portrayed as kind, merciful, compassionate, patient, protecting, and having many other qualities that, being as appealing as they are, seem to be at odds with its ever imminent and incongruent 'shadowy side'. That is why, before talking about “sacred love”, I would like to make it a point that the subject in question is rather sublime, complex, evasive, and mysterious. Considering that this love may have created *me* and be watching me this very moment scribbling my destiny for the observable future, that adds a somewhat curious dimension to my attempts to write about it. To put it differently, “who will be writing about who” may be well overridden by “who will be writing who”. In any event, I will try my best to unravel the tangle, with all due reverence, of what to make of “sacred love” and what at least some of its or, rather, *her* mysterious forms and workings could be.

As somebody said, the manifested world is a symbol, presumably of something otherworldly and immaterial or, at least, more subtle than its symbolic material representations are. I have been talking about moon and sun, essentially feminine and masculine principles, which seem to be emblematic of something or, rather, someone who had created the world in the first place with its countless suns, moons, planets, Black Holes, and so on. If I stop orbiting around the subject, that someone would be God, and both masculinity and femininity seem to be inherent to His – or Her? Or Their? – nature. For practical reasons, I will be referring to masculine and feminine aspects of God, or the Godhead, as *Light* and *Love*, the sacred love that is. In their relationship within the Godhead, they seem to be complementary yet quite distinct from one another. I shall try to lift the veil off this distinction going by the principle “as below, so above”.

According to the Bible, man is created in the image of God. If that refers to the workings of the human psyche rather than physical appearance, let alone physiological functions of humans, Light and Love could be loosely likened with the intellect and emotions of the Godhead. It seems that in the manifested, created world, when

ascending within the 'vortex' of Way, sun, the solar thread, tries to approximate Light whilst moon, the lunar coils, essentially seeks to imitate Love. The union of sun and moon in *Divine self* seems to impersonate to the greatest extent the primordial union of Light and Love, or Father and Mother, or Sky and Earth, or, borrowing from the Hindu scriptures, Shiva and Shakti.

The apparent duality of the Godhead suggests, among other things, different approaches of Persons towards the creation.

Light appears largely transcendent to the world, lit only when the creation becomes worthy of his presence. On a more poetic note (the translation is mine):

*Light! Should you be able to warm
With your blue heavenly coat – it would be easier.
We would climb the precipitous rock, gravity-free,
Walk by your side to the other side of the moan
Through the tunnels of ice, through and away from the misery.*

Love seems to be more involved with the creation which in its more or less unadulterated shape would reflect her forms and workings. For one thing, *subversion* as described in the previous chapter seems to have nothing to do with Love. In a way, the very

act of creation signifies a cardinal breach to Light and Love's togetherness, and, apart from all other possible layers of meanings, the creation is set on reestablishing the unity. In other words, Love guides the creation towards Light and seems to be more forbearing of and accessible to those created, both physically and psychologically, unlike her more detached Companion. As a Hindu scripture has it:

You are the Goddess of Good Fortune, the Supreme Ruler, modesty, intelligence characterized by knowledge, bashfulness, nourishment, contentment, tranquility, and patience.

Apart from these and other *legitimate* qualities and drives in the human psyche, Love seems to manifest as an aspiration for something higher, a longing for truth, a desire for something more beautiful than there is. In short, this drive can be called *Great Longing*, essentially the longing for Light.

In view of everything said thus far, some passages from scriptures may reveal a previously overlooked plethora of meaning. For instance, the Koran has the following verse:

Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not – light upon light – Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

Here, oil of the blessed olive-tree seems to emblemize *Great Longing*. For one thing, an inflammable liquid that oil is, unlike, say, the seawater (see the interpretation of Icarus' crash), is a great symbol for sublime femininity for reasons previously explained. Being located neither in east nor in west, that is, in a center, is indicative of the middle way or Way. Most importantly, the oil is closely related to Light being its fuel or medium, presumably in enlightening the human awareness.

The biblical passage “*The Spirit and the bride say, “Come!”*” would probably start making more sense as long as Spirit is synonymous of Light, and bride is yet another name of Love, say, in her form of *Great Longing*.

In tracking down the same bride yet in a different wedding outfit – a sari? – Kundalini shakti or the bride of Shiva in the Hindu tradition appears to be the right find. Whereas the Koran and the Bible mostly speak in metaphors, Hindu scriptures describe Kundalini's workings and the whole setup in rather concrete, even physiological terms. For instance, the 'bedroom' of Kundalini in the human body would be located in the sacrum bone at the base of the spine. Her awakening is closely associated with reaching a relatively high state of harmony between sun and moon as reflected in *chakras*, so-called 'energy centres' corresponding to major nervous plexuses, and mediated by *nadies*, 'energy channels', running along the spine and to the brain. The final destination of the awakened Kundalini would be 'the crown chakra' at the top of the head, 'the bridechamber' where she is to unite with Shiva, her betrothed. Below is a more or less classical chart of this 'subtle anatomy':



I could put here a host of other references to, citations, and poems talking about or alluding to Kundalini's workings, then go back to the Koran and the Bible and draw even more parallels across all these. Yet, this way I would depart from the topic which I have no intention of. The main point is: Love, or sacred love, as mysterious as she is, seems to have very close relationship with the creation in a motherly sort of way. *Great Longing*, which I identified as one of her forms, apart from manifesting as a rather sublime emotion and being implicated in the higher states of the human awareness, seems to be embedded into the human physiological setup in a very specific and intricate fashion. It seems

that without *Great Longing's* workings there is no way for human beings to come to close terms with Light which seems to be their ultimate predestination. Finally, this kind of relationship between the two has found its reflection, metaphorical or otherwise, in scriptures and texts of various spiritual traditions.

Speaking of Light being as transcendent as he is, he does appear to have his say in the yet unenlightened creation in a fatherly sort of way, more indisputable, stern, judgmental, up to being merciless and cruel. Paradoxically or quite predictably, the flip-side of that would be extreme love and forgiveness on his part. This way, Light balances out Love with her motherly forbearance as it were and her being less extreme in manifestations of either love or rage. What seems to be Light's leverage in the creation as well as Love's medium in it is *Child* or, more specifically, *Son*. In his *innocence*, Son appears to be reflective of both Parents, and though his more natural tendency seems to be mirroring Love or Mother, he also seems to be perfectly in tune with Light's or Fatherly will. Moreover, it appears that the distinction line between something *created* and this way prone to be easily discarded or destroyed from one side and a *child* to be looked after from the other runs through

Son – he seems to enable Parents to have fatherly and motherly sentiments towards the creation. It might come as no surprise that Son would be nothing but Way guiding moon and sun for them to ultimately reflect Love and Light as he does.

On my plunging back into comparative religion, Christ's address to the apostles “*You are no longer slaves but children of God*” could be now seen in a broader perspective. Followers of the Sufi tradition would go with less familial terms referring to this closeness with the Divine such as *wali*, “a friend of God”, that stays valid all the same.

The triplicity of Father, Mother, and Son seems to have also found its reflection in rather dissimilar spiritual traditions. Among other things, the Taoist sacred text “Tao Te Ching” has the following lines (I slightly modified the translation):

First, the Tao is One; One becomes Two; Two become Three; Three produce All things.

In Hinduism, Shiva and Shakti, the Two, have their own eternal Child portrayed as Ganesh, a male elephant-headed deity, the Third. This rather peculiar form presumably indicates his innocence, among other things. Christian Trinity may well be interpreted along

the same lines, with the Holy Spirit seen as Mother, or Love, or Shakti – the reader is invited to pick his or her favorite if I am allowed such a frivolity. Speaking of Christianity, provided that Jesus Christ is a historical figure that would fully embody the principle of Son, this words of his could now be understood in a much broader sense:

I am the way, the truth, and the life: no man cometh unto the Father, but by me.

That is to say, it is not those following Christ *formally* would come to be one with Father. Rather, it is all about sun and moon heading for Light and Love as guided by Way regardless of the religious affiliation...

...If I keep pushing my luck with “as below, so above” principle, I may go on to ask: could there be any conflicts between two Spouses as they happen in human marriages? Is it possible to talk about deviations in “the sancta sanctorum”? Is there anything not meant to be made public? Here, I can only guess. I would assume though that Light's fits of rage towards the creation may be rather unsettling for Love however legitimate his disgust could be. After

all, by bearing “All things” inside her she appears to feel their sufferings more poignantly. In his turn, Light may have reservations about some of Love's doings as he may see more clearly what would come out of them, including negative consequences. Love seems to be more guided with... love, faith, and hope than crystal-clear knowledge or well-informed conjectures. This way, she seems more prone to 'spoil' her creation as it were. And should conflicts do arise between Spouses, in this or some other regards, I have no way of finding out how they settle their disputes.

In the beginning of the chapter, I put forth a rather uneasy question about the sacred love as capable of being paradoxically harsh. After all, how to gravitate towards such a love for those created without harboring hard feelings and being cautious? As somebody put it, love and fear, let alone hatred cannot go together. In light of all above, certain reservations could have dropped off.

Concerning sufferings, the Divine, as already said, does appear to feel the agony of living beings. Likewise, what living beings may feel as *their own* suffering might well be that of the Divine, with Love being repressed or facing some extreme forms of evilness.

That is to say, life might be a source of great distress not only to those created but also to the forbearing Creator. This mutual vulnerability could be seen as a Divine fairness.

Yet, at least to a point, Love appears to expect those on the way to the enlightenment to go through certain hardships. An advantage of being on close terms with Love here seems to be an enhanced ability to withstand these rather than being spared of them. Apart from much greater forbearance, 'an archetype of hero' would become enacted in the aspirant's psyche enabling him or her to have an above-than-average courage. Something to emphasize: hardships in this scenario seem to be mostly about *overcoming inertia*, something that prevents one from achieving a higher harmony rather than unjustified, uncalled-for, and injurious perseverance of pain.

How to conclude all this? The luminous Gibran might be of help:

Then said Almitra, "Speak to us of Love."

And he raised his head and looked upon the people, and there fell a stillness upon them. And with a great voice he said:

When love beckons to you, follow him,

Though his ways are hard and steep.

And when his wings enfold you yield to him,

*Though the sword hidden among his pinions may wound
you.*

And when he speaks to you believe in him,

*Though his voice may shatter your dreams as the north
wind lays waste the garden.*

*For even as love crowns you so shall he crucify you.
Even as he is for your growth so is he for your pruning.*

*Even as he ascends to your height and caresses your
tenderest branches that quiver in the sun,*

*So shall he descend to your roots and shake them in
their clinging to the earth.*



Now that everything is put into perspective, I shall introduce two more principles that would help see the human history's convolutions, not just individual ups and downs, in a somewhat different light: *Elephant Walk* and *thieves in the window* (I can't help coming up with a new lingo for the reader to come to grips with). I am also going to provide my reflections on religion, including on reasons behind great religious diversity. In the end, I will connect everything in the confluence of today with a language having rather strong apocalyptic leaning.

I have been talking about deviations, basically about how they incline one to grossness. If my calculations are accurate, someone with *unchecked idealism*, for instance, would be bound to strong sexual desire or, say, gluttony, or psychological problems such as depression or dissociative identity disorder, or others' appraisal of his or her doings much at the expense of the more inwardly oriented sense of fairness. That is to say, grossness can be also understood as an excessive outwardness or extroversion. A situation with *repressed love* would be marked with rather naive ideation and

more outbursts of aggression towards 'otherness', among other things. With regards to *inversion* when the polarization occurs between 'peers' – rings and strap – sooner or later these would meet through their mutual attraction. An example of that would be crude domination with a domineering strap in one individual finding the corresponding submissiveness of rings in another. In any event, there appears to be the *inevitability* of effects germinating from causes, whether it be a deviation, *inversion*, or a relatively high harmony, a healthy situation that is. What seems to be responsible for that is the *movement* of Way which can be described as *Elephant Walk*. Apart from an allusion to the elephant-headed deity Ganesh, it is to emphasize the unstoppable, irresistible nature of the movement: whatever is thrown into Way, healthy or otherwise, would be carried or dragged along and brought to some logical outcome. Perhaps, a good illustration of that would be a platform rising in a shaft with hooks sticking out of its walls. Those on the platform would have their feet firmly set into it, with a choice of either standing upright or trying to cling to hooks. In the latter case, hooks would be torn out, and those clinging to them would be flung to the opposite direction. Thus or otherwise, Way is by no means

static, it moves and, in its innocence, invariably brings all setups of sun and moon to fruition unlike just allowing them to 'hang around' indefinitely. A more familiar term would be *the law of karma*.

On another note, Way doesn't seem to be *just* moving without a particular destination or roadmap. In the long run, it appears to be narrowing down into 'the funnel' of *Divine self*, not just individually but also in a sort of the collective destiny of the humankind (I will expand on that later). This way, both the past and the future shape the present. Deviations or, say, *inversion* aren't limited to individuals either – overall, nations or the entire humanity can be swept with or mapped across them. It seems that *repressed love*, for example, is more characteristic of the collective 'East' whereas *unchecked idealism* is a much more common setup in West. Finally, speaking of either individual or collective karma in this light, it doesn't seem to be necessarily well-deserved or 'fair' – it is more about the workings of iron-clad laws, innocent and merciless, based on the polarization of and attraction between sun and moon in all variety of their manifestations...

...Coming back to where it all started, humankind had been originally embedded in religiosity, more like its crude form coming from rings – an inkling of the Divine principle that could have been shaped into a variety of ways, including quite barbaric. Among other things, it was meant to become more sophisticated so that coils would come into play along with thread to pair them up. At least, that's my understanding of it. It seems that whatever necessary components would become left out or suppressed in the course of this development, they would return in a somewhat misshapen or grosser compensatory way. To put it differently, throw nature out the door, and it would return through the window. Hence *thieves in the window*.

An example of such 'thief' would be science liberated from morality or the idea of liberalism overall. In other words, thread, a higher ideation, would have to find an outlet in the setup where coils – subtle love and its satellites including religiosity – had been paired with crude ideation of strap. The situation of *repressed love* that is. Being just an outlet at first, liberalism would turn into another kind of deviation – *unchecked idealism*, a close-knit relationship between thread, a higher ideation, and gross sensuality

of rings. The inevitable downfall would be marked with more prominence of strap and rings and yet another, coarser thief springing up. An example of this could be capitalism, the exploitation of the Earth's riches for selfish ends, an *inversion* at its finest and, at the same, a very trivialized idea of harmony between sun and moon. It would be countered with socialism, an attempt to straighten out the skew with a collective identity and more subtle love, yet paired with just another strap of authoritarianism. Overall, the dynamics seems to be this: *repressed love* would become the mother of *unchecked idealism* which, in turn, may water down to *inversion*. The latter two would host thieves of all shapes and forms trivializing or misrepresenting the nature of Way as the intuitive inklings of its dynamics would still remain. Feminism could well be another thief as it appears to be a very *concrete* representation, hence misrepresentation of *repressed love*. Or, the idea of free love grossly understood as sexual freedom unlike pairing up subtle love of coils with a higher ideation of thread would be an example of thievery. The LGBT movement where feminized men alongside masculinized women are given prominence appears to be nothing but a vulgarized notion of thread and coils having one another's

imprints and closely interacting at higher harmonies – a rather hardened one. Perhaps, the widespread fondness for pets is just making up for the loss of innocence, Way's fundamental quality, on the outside. Another thief yet.

Coming back to the motif of “fierce hatred”, a major source of it appears to be between those containing polarized components of Way yet never capable of representing it in its entirety. By and large, the divide line seem to run between conservatism and liberalism, with the former, again, having its roots in the ill-practiced religiosity or *repressed love* and the latter, essentially *unchecked idealism*, being the prodigal son of sorts.

Although the “thieves” part suggests some criminality or unnaturalness, their manifestations may be robust just as well. For instance, art appears to be a legitimate outlet reflecting the harmonies that are yet to be achieved. To the point: precisely because the artwork of a creator may not match up his or her awareness, *creator self* is among the lowest in the makeup of *Self*. This way, art becomes something to marvel and aspire for, whether it be through painting, music, architecture, poetry, and so on. For

instance, the already mentioned Buddhist stupa appears to be a very concrete manifestation of Way's dynamics in reaching higher harmonies. It could be also exemplified, say, with the structure of an Indian raga having, among other things, a slow pace in the beginning with gradual acceleration towards the end...

...Before I provide some thoughts on the religious diversity as outlined, I will take a closer look into the technicalities of repressing love, or sacred love for that matter, in a religion. As the reader shall see, repressing love may become not just a precursor to essentially non-religious movements, whether it be *unchecked idealism* or *inversion*, but also to the new religious teachings. In what will follow, my personal take on the genesis of religions will also become more pronounced, that is, more 'cards' of mine will be turned over.

To my mind, historically there have been individuals who would represent or, on rarer occasions, embody Way as was the case with Jesus of Nazareth, for instance, who seems to be the full embodiment of Way or Son. The king of Dwaraka Krishna, a few thousands of years before him, could have well embodied the

Fatherly aspect of Way. Amongst Way's prominent representatives would huddle Laozi, Buddha, Prophet Muhammad, Guru Nanak, and some other illustrious ones, by and large, the originators of major religious and philosophical teachings. These, let alone Way's embodiments or *incarnations*, could be referred to as 'true teachers' (the analogous Sanskrit term would be “sat guru”) as submitting oneself to them would be identical to paying obeisance to Way. Among other things, this would impart the initial stability in the aspirant's makeup of selves, mainly through the submissiveness of rings. Apart from that, what seemed to further the stabilization and refinement were purification and communion rituals, meditation techniques, artistry, the mix of 'dos' and 'don'ts' in *contemplating self*, the overall idea of God or some sort of cosmology, and the idea of what should have been expected from following a teaching, a reference point as it were. For instance, Muslims had been supposed to become profoundly peaceful, Christians – loving and wise, Buddhists – tranquil and compassionate. In terms of some final destination, the seventh heaven of the paradise, being born again from Spirit, and achieving Nirvana correspondingly had been promised to the faithful. In sum, under the ideal scenario, a religion

would comprise a right allegiance, right rituals, right ideation, and right doings. What should be added to these is the subtle workings of Love – an allegiance or deeds would be either 'accommodating' or repressing but never substituting them. That is to say, achieving a higher harmony is rather a living process than a mere algebraic summation of necessary preconditions.

What could have possibly gone wrong? The allegiance to a wrong, unauthorized teacher unrepresentative of Way would seem to make a heavy blow to the long-term stability of Self. With major world religions, that wouldn't seem to be an issue unless following a 'deviant' sect or movement within them. Another major blow would come from a skew in the *contemplating self* affected, for instance, by the crudeness of rings and strap, that is, blind faithfulness and rather concrete, naive, limited ideation. In this case, the emphasis would be put on rituals much at the expense of the emotional and intuitive aspect of coils. There could be also ideas of God not reflecting His true nature. An example of these would be seeing God as deterministically involved in every bit and piece of the creation unlike having a more 'laissez faire' approach. Even if everything would go well in terms of allegiance and ideation, deeds

might be at odds with them yet. For instance, one might have fears, justified or otherwise, to act on what he or she holds true. Or, one's impulsiveness would distort the original benign intentions resulting in a mismatch or disharmony between the inside and outside. In both cases, the lack of the meditation experience or some sort of mental discipline would appear to be the culprit.

Given all the preconditions for a religion to actually work, and provided that God would respect the freedom of human beings, albeit limited, to do as they will, it is no wonder why the fate of all religions would be ritualization and crude rationalization, that is, leaving few outlets for *repressed love* to take its adherents to a whole different, more spectacular level. In the worst scenario, a religion would become trivialized to *inversion*, that is, being tangled with rings and strap in my lingo or, using a more conventional language, being engrossed in wealth and power.

Coming back to the crude rationalization part, a generalized portrait of it merits a closer look. The following features seem to describe it: very literal and limited understanding of the foundational scripture; the sense of superiority and infallibility of

one's religious denomination; rather deterministic look on God's or universe's workings; conceptualizing the final destination in otherworldly terms rather than as the state of the awareness; glorification of the past, including presenting the hardships more as 'Divine tests' unlike fruits of one's failings; formal hierarchy of clergy; standardized religious education; the low status of women. Perhaps, that sums it all. On a brighter side, the discrimination between good and evil or, say, the idea of the imminent retribution would leave some space, albeit stifled, for the working of Love. In keeping with inventing new lingo, such a situation could be called 'spiritual dwarfism', with religions being 'dwarfs' as compared to their declared high standing.

Given the inevitability of dwarfism and now connecting it to the religious diversity, having just one 'dwarf' for Love to work with would have made things even grimmer as “power corrupts, absolute power corrupts absolutely”. That is to say, all negative tendencies of the crude rationalization described above would have become even more entrenched without some serious challenges to it. Having a few 'dwarfs' on the other side would potentially push them to develop a broader outlook or, at least, that would curb their sense of

self-righteousness and pride. In other words, thread would be more likely to spring up to pair with coils thus making the condition of *repressed love* more bearable. Perhaps, the following verse from the Koran makes this point:

And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

Another blow to "dwarfs" pride – after all, humility would have only helped them straighten out – could have been saintly or enlightened individuals who would grace all major religions without exception. That is to say, they would show the same depth behind different facades, and it would only take honesty, or exercising the sense of reality for that matter, on the part of believers to recognize that. Just for the sake of this alone the interactions across different

cultures would have been justified, and turning a blind eye or ignoring the remarkable heights and achievements of each could have treated by Way as a serious offense. Rumi appears to be one of those heralds of Love crossing boundaries all too easily:

*What can be done, O believers, as I don't recognize myself?
I'm neither a Christian nor Jew, Magian nor Moslem.*

*I'm not of the East or West; neither land nor sea;
I'm not of Nature's mine; nor the stars in Heaven.*

*I'm not of earth, water, air or fire;
I'm not of Heaven, nor the dust on this carpet.*

*I'm not of India, China, Bulgaria nor Saqsin;
I'm not of the kingdom of Iraq, nor Khorasan.*

*I'm not of this world, nor the next, Paradise nor Hell;
I'm not of Adam, nor Eve, Eden nor Rizwan.*

*My place is in the Placeless, my trace in the Traceless;
I'm neither body nor soul, as I belong to the soul of the
Beloved.*

*I have dispensed with duality, and seen the two worlds as
One.
One I seek; One I know, One I see, One I call*

*He is the first, last, the outward and the inward,
I know none other than He, and He Who Is.*

*Love's cup intoxicated me as two worlds slip from my
hands.
My only business now is carousing and revelry.*

*If once in my life I spent a moment without you,
From that moment on I repent my own life.*

*If once in this world I win a moment with you,
Both worlds I'd trample under a dance of triumph.*

*O Shems of Tabriz, in this world I'm so drunk – now
Only stories of drunkenness and revelry pass my lips.*

Thus or otherwise, apart from having a few less corrupt 'dwarfs' rather than the absolutely corrupted one along with some enlightened individuals here and there suggesting the common foundation for apparently dissimilar religions, another reason for the religious diversity could have been Way's actual attempts to straighten out a skew. I will try to illustrate one of those on the example of Buddhism.

Prince Gautama, the founder of Buddhism, had come from under the umbrella of Hinduism also known as Sanatana Dharma, and

many of his ideas seem reactions to its excesses. One of them was the legitimization of the caste system with Brahmins, clergy at the top of it, claiming their particular closeness or entitlement to God. In my lingo, that was and still is rather crude ideation, that is, thread largely affected with strap's proclivity to status. The radicalism of Buddha's teaching with its denial of God or, rather, a fair amount of agnosticism could have aimed at liberating thread from the entanglement with *owner self*. In short, no God – no privileged class to patronize and misguide commoners. Another Hindu idea of *Atman* or eternal soul could have added more to strap's perceived higher status or, simply put, *pride* at the time. To the point, as *Great Longing* is a form of Love, so is Atman the reflection of Light in human beings that *Great Longing* is supposed to kindle. For one thing, pride would only mar this reflection. Hence no idea of Atman – no unnecessary pride. At the same time, all practicalities and guidelines to come to close terms with *Divine self* in general would remain in Buddha's teaching. For instance, its idea of impermanence would be just a flip-side of permanence or profound peacefulness characteristic of God. Not only would the followers of the Sufi tradition have their riddles and 'roundabouts', it seems...

...In Hinduism, there is a concept of four major time cycles or 'yugas', with the darkest of them being Kali Yuga when the absolute peace, or God, or truth is at the lowest. The next cycle, Satya Yuga, is supposed to be much brighter in this regard. The way I understand Kali Yuga is this: during this time, all ever existent setups of sun and moon would be brought to complete fruition through *Elephant Walk* with a major sorting going between what would enter the next cycle and what would be discarded altogether. The closely related concept is coming of Kalki, the embodiment of God portrayed as riding on a white horse to carry out 'the assortment'. In other major religions, say, in Christianity or Islam, or Buddhism, the very idea could have echoed as "the Last Judgment" or "the Day of Resurrection", or "the Arrival of Buddha Maitreya". For one thing, this arrival may well be about time as 'thieves' seem to have ravaged the world in fullest, with 'dwarfs' having their share in the mayhem. That is to say, at least the darkness part is there to expedite whatever has been promised in the holy texts with regards to dissipating it. I am not going to describe its forms or shades: the reader might well be aware of how far evilness can go and should trust that so am I. In short, it is about ever-present physical and

emotional pain of innocent living beings (well, of complicit ones too), sometimes extreme and unbearable. Love's throes and the disgust of Light shouldn't be brushed off either.

Apart from the extent of the darkness, these days 'dwarfs' and 'thieves' seem to be united and pitted as never before against each other, by and large, as *conservatives* against *liberals*, and this divide can be safely mapped across the entire humanity. At this point, I would want the reader to do a mental experiment: let him or her assume that the Day of Resurrection, say, as it is described in the Koran, is running in full swing, and what is referred to in the scripture as “people of the right hand” and “people of the left hand” being nothing but conservatives and liberals respectively. The differentiation between right and left could be traced back to the system of energy centers and channels as described in Hinduism, particularly to sun and moon or right and left energy channels. That is to say, “people of the right hand” exercise self-control or use their right energy channel to keep in check their gross passions and doings whilst “people of left hand” have *liberated* themselves from the norms of the traditional morality and are guided with what they understand as “love” as coming from the left energy channel. At

least in the Koran, “people of the right hand” are portrayed as being in a more advantageous position. Yet, as previously shown, “people of the right hand” or conservatives, or 'dwarfs' aren't without issues preventing them from reaching the highest harmony of *Divine self*, or paradise for that matter. That is to say, some straightening out or *resurrection* would still be needful. As normally viewed in Islam, it is all about literal restoration of dead bodies to be then judged by God. To the point, Christians do not seem to vary considerably in terms of *their* understanding of the process. As no one seems to be rising from the dead these days, the mental experiment I have proposed might well end here. The reader is invited to make another assumption yet: everything could be much more subtle and still pregnant with consequences. What I mean by this will be laid out in the chapter to follow, the last one.

Speaking of the pregnancy and giving a taste of what the reader should expect in the postlude (from the Book of Revelation):

She was pregnant and cried out in pain as she was about to give birth...



God will invade. But I wonder whether people who ask God to interfere openly and directly in our world quite realize what it will be like when He does. When that happens, it is the end of the world. When the author walks on to the stage the play is over.

C.S. Lewis

By now, the reader might have realized that the pretense of this write is going off the scale. Well, the mental experiment of the Day of Resurrection as running at full steam alone should speak volumes. Throughout the text, I would use “seem”, “appear”, “perhaps” and other palliative words, sometimes genuinely, sometimes for courtesy's sake, so that everything would look as amenable to doubt, that is, as an opinion rather than full certainty. When it comes to such matters as the Last Judgment, for instance, it is either “yes” or “no”, “true” or “false”, pregnant or not pregnant – nothing in-between. It is not to say that from now onwards I will be going “verily this” or “verily that”. At the same time, the neutral tone would seem unbecoming considering the seriousness of the subject in question. If somebody asks me upfront whether I actually

believe that, say, Kalki is wielding his sword these days for Satya Yuga to come and for Kali Yuga to wane, I would say: “I don't believe. Rather, I know.” If he or she would go on to ask whether I know how all that is going to end, this time I would give a negative answer. Perhaps, the most honest of me would be to provide below the reasons why I believe or know, or believe that I know that the Major Sorting is underway and leave it to the reader to weigh my arguments. Apart from my personal experience, I will be drawing on the Koran as it seems giving more details than any other scripture in this regard.

A few decades ago, a certain Nirmala Shrivastava more known as Shri Mataji announced that she is the embodiment of Mother, that is, the feminine aspect of the Godhead, and Sahaja Yoga, the practice she had offered, was no less than the means by which the Last Judgment was going to be carried out. These were statements which could be either true or false, no 'half-pregnancy' as it were. By and large, whatever I have described as workings and qualities of Way, the nature of Love and Light, and some other things is based on the theoretical aspect of Sahaja Yoga. Perhaps, the most important thing about Sahaja Yoga is its *practical* aspect

outweighing everything else – the en masse awakening of Kundalini shakti (I talk about her in the fifth chapter) that sort of unseals the seven *chakra* at the top of an aspirant's head to begin with.

Kundalini's awakening and workings have shown very consistent manifestations: one would feel a warm or cool 'breeze' coming out of the head, oftentimes with cool, warm, or tingling sensations on hands indicating the overall state of harmony between sun and moon in one's individual makeup of selves, with cool sensations or *vibrations* being an ideal scenario. Drawing parallels with the Koran, hands are described there as “speaking of one's deeds” on the Day of Resurrection, and the faithful, those fortunate admitted to the paradise, are portrayed as “drinking from the stream making it gush forth in force”. In addition, the seventh heaven, the highest level of the Muslim paradise, a place with “coolness and drink”, might well be an allusion to the seventh chakra. Thus or otherwise, apart from *physical* sensations resulting from Kundalini's workings, so-called “thoughtless awareness”, mental silence that is, would ensue. Emotionally, these would be associated with rather sublime joy. The reader might be curious to know that what I am describing, however far-fetched it all may seem, is also based on my personal

experience. That is, I can feel the workings of my Kundalini shakti to a point, even this very moment when writing these very lines. Perhaps, it is needless to say that it is Kundalini's awakening which is understood as the Resurrection or the Last Judgment in Sahaja Yoga.

As said earlier in the text, given the right conditions Kundalini is supposed to sublimate one's awareness in the way that should have become more or less clear to the reader, at least in theory. It seems that Shri Mataji's idea was this: to create a small community of genuinely enlightened ones, those who would have achieved remarkable heights, to further extrapolate this experience to the rest of humanity. In the Koran, these individuals seem to be called “forerunners” as standing apart from “people of the right hand” and “people of the left hand”, conservatives and liberals that is. Maybe, it is premature to draw any final conclusions, but this endeavor largely appears a failure thus far. There could be various reasons for that, and I was going to write at length about what I personally see as challenges faced by Sahaja yogies, would-be forerunners, in coming to close terms with *Divine self*, myself included. For one thing, the difficulty of all that seems to have been prophesied long

time ago in the Book of Revelation concerning the Pregnant One, that is, Love or Mother pregnant with the vision of a more beautiful world and the dragon of deviations, *inversion*, and *subversion* trying to devour it. I was going to write at length about us, Sahaja yogies, in rather diminutive terms and with a fair amount of bile but have changed my mind this very moment. After all, an apple may not be representative of the apple tree. That is to say, Love would still remain Love even if her children do not live up to her expectations. The problem is, Light may be now more unrestrained in showing his rage, and the ramifications of that could be far-reaching and quite worrisome. The irony of all this situation is that the overwhelming majority of people seem to be totally oblivious of what is really happening these days, that is, of the Last Judgment or Resurrection, or Kalki riding on his white horse, including those who are much more worthy of joy and peace than many 'forerunners' are. That's why, instead of wasting time on picking apart yogies or writing about something else potentially interesting in theory but hardly verifiable in practice, I decided to offer the reader something more out-of-the-box. He or she is invited to stretch hands towards Shri Mataji's photo below with palms facing

up. The request could be as straightforward as “Shri Mataji, please, awaken my Kundalini”. Ideally, it should be done in a relaxed state, with some degree of mental openness and attention drawn inside. Perhaps, some kind of solemnness would be yet a better mood to be in. Then the reader can check with either hand the area above the head. If he or she has felt something, I had tried my best to explain the significance of these subtle and unassuming, yet critical sensations. After all, whatever missing in my account can be easily made up for – in the age of the Internet, that wouldn't be too laborious a task on the part of the reader.



~ *Afterword* ~

I do not know who my reader is, whether he or she has tried to awaken Kundalini shakti as proposed above, and what the results of this undertaking are. Neither do I know what it would be like living with the fully bloomed *Divine self* while still on Earth. That is to say, it is quite difficult to envision a life amongst peaceful, joyful, loving, and wise individuals as human consciousness has been heavily conditioned with all too familiar dramas, ups and downs, at a much lower level. A question may arise – what would constitute the fun part of life? I have no firm knowledge what turn the Last Judgment would take considering rather unimpressive results thus far, and how exactly evil is going to be eradicated, hence sufferings. I can only trust God and try to keep my Kundalini flowing despite all the challenges and blemishes to grapple with. Should the reader be content with this kind of uncertainty and rather intense inner work to undertake, he or she is welcome to follow the suit.

Having spoken my mind, I feel even a deeper peace which I am quite certain of, perhaps up to a point of remaining unfazed should

somebody happen to offend me now. It would be lovely to share this peace even with the offender.