



Jesus and His Gnostic School

*Part 2, Workbook:
Towards a Spiritual Science*

Stefan Grossmann

JESUS AND HIS Gnostic SCHOOL

This continuation of the first volume (Jesus and His Gnostic School: Dionysios to Plethon to Giordano Bruno) presents a systematic of those rudiments and fragments of a spiritual science that are discernible today. There are many traditions of spiritual knowledge. Only a few of them are both systematic in format (in the sense of inner coherence) and comprehensive in scope (in the sense of an encyclopedic outlook on the subtle and elusive subject matter). There is a basic ambivalence in the understanding, to wit: (i) a science of spirituality, and (ii) a spiritual approach to science. Both of these quite distinct understandings must join in the formation of a super-science of change, which is, alchemy in its old name, or, spiritual science in a more modern way of descriptive appellation. Undoubtedly, such a science must have many departments within it. It is a unified science, not a plurality of sciences, which gives it its most salient difference to the notions of “science” prevalent among unenlightened self-proclaimed “materialists” (who verily are merely confusionists) today. Sohrevardi the Persian Illuminationist called this the “science of the Lights”. This book explores notions of science at, and beyond, the pre-astral barrier of man at the dawn of the Golden Age, actually, already as twilight is ending. The scope of the potential content of such a presentation is not any more limited than the scope of science, the venture of humans using the mind to establish certitude. There is ultimately only one certitude; but there are numerous paths leading to it. Certitude is beyond “belief” (religions), and even beyond the “knowledge” of the rational mind: It is, to recite the key spiritual wisdom of the ages, liberation from karma and suffering, and enlightenment concerning the nature of the mind as universal matrix of, and behind, Creation. Spiritual science is thus, in English language terms, not so much “spiritualist” (meanings “spirits” in the sense of individual “persons”) as mentalistic (which reflects on a universal Mind of which we the humans are users, presently still incompetent such, but not owners). In this sense, spiritual science is the science of universal freedom as the ultimate destiny of man. Suffering is devolved man’s lingering in the Fall, deprived of such science.

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Preface

This is a workbook for the preceding volume. Everything that is said in that first volume is supposed to be known, here. This workbook takes it out of the history context and places it into a present-day work context for getting towards a spiritual science. Two authors, one on a basic level, the other on a very high esoteric level, have been selected for commented readings in light of the preceding volume.

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The external page by Tomo Perisha, Sacred Geometry:

<http://sveta-geometrija.com/>

The English version of Tomo Perisha's website is:

<http://sveta-geometrija.com/lang/en/>

Chapter 1:

Spiritual Science

A. INTRODUCTION

§ 1. The highest way how we can perceive ultimate reality is through mental visions. Mental visions use senses that are not located in our physical body (that is composed of atomic matter); they use senses that are located in our astral body (soul, fifth body, fourth energy body) and in our higher bodies (fifth to seventh level of our aura, and the Light-Body). Spiritual science is based on observations made through these higher senses. In their sum, these higher senses are the sense of understanding. The physical body has no sensory organ of understanding. Regardless, humans possess a sense of understanding. The sense of understanding, properly trained and used, enables vision of the astral realms, that are, with an ancient term, metaphysical realms.

The first axiom is: Understanding is an advanced form of perception.

The second axiom is: The objects of spiritual science come from understanding.

The third axiom is: There is a (inner, internal) universe of understanding.

The fourth axiom is: The universe of understanding is formed by connectivity.

The fifth axiom is: The requisite form of mind is, coherent unicity, non-fragmentation.

The sixth axiom is: The inner universe of vision is Cantor's "absolute infinite".

The seventh axiom is: Vision is universal beyond counting ("transfinite").

The modern (and ancient, and Leibnizian, etc.) notions of a multiverse of many worlds are, essentially, correct. In spiritual science they are dealt with (and, otherwise, cannot be dealt with) through notions of uncountability ("transfinite"). The most prominent feature of spiritual science, versus present-day so-called "materialistic" science, is the nature of ultimate reality as uncountable that forms the subject matter of spiritual science. Spiritual science is the mathematical consequence of certain properties of ultimate reality (as far as humans can assess the same). Spiritual science is an expanded science of universals. It takes particulars into consideration only insofar as the particular can elucidate the universal. This corresponds to the allocation of spiritual science to the higher energy bodies of man. Universals in this sense are, archetypal, in the sense of archetypal psycho-analysis (C.G. Jung; eastern spiritual psychology such as, yoga psychology). Aristotle's vision of the divine thinking is the understanding (or, mental envisionment) of the highest archetypes, or, as I prefer to call them, the highest Categories (approximately thirty of them, more or less, assigned to the Spiritual Sun at the center of Paradise).

The most salient feature of the internal universe of understanding is its nature as Imperative, that is, a manifestation of the Absolute by means of intensity. For the spiritual darkness, this intensity is an exorbitant heat, establishing thermodynamic entropy (Satanic attractor, with zero information). For the spiritual Light, this intensity is what is called the "divine Love" of Salvation (with infinite information, Holy Spirit attractor).

§ 2. The Lucid Mirror Plan (or in Buddhist terminology: the Mirror of Dhamma) of the Holy Spirit (Fourth Force) is, for example, encoded in the “circle number” pi (π). That is an irrational number between 3 and 4 that has one digit before the comma, and an infinite (never ending) number of digits behind the comma. Reality is a manifestation of pi (π). There are other such numbers, also, namely, an infinity of such irrational numbers. If you are able to look deep into pi (π), you will find your birth date, your death date, your alternate death dates, your name, your incarnation history, etc. You will also find your futures (all, plural, future timelines). Nostradamus had the ability to see a small amount of this information.

The proper way of seeing pi (π) is, not to “read” it, but to envision it through set recognition. That is the angelic mode of perception. The reading mode, of course, takes an eternity, because the number is infinitely long (without end). The envisioning mode is still not perfect (only God has full omniscience; and not all things can be known yet if they are not yet sufficiently created, such as, the extremely distant future[s].)

The precondition of envision in the (plural) modes of set recognition(s) is, to switch from the “reading” mode (third dimensional method of humans) to the “envisioning” mode of the Light (higher dimensional method[s] of the angels and ascended beings.)

The envisioning method of mathematics is geometry.

The envisioning of pi (π) is the famous geometrical problem, more geometrico to square the circle. Until a few years ago, this problem could not be solved. The solution was known, however, in Lemuria and Atlantis that were destroyed several millennia prior to what historians today call “antiquity” (classical antiquity, the ancient Near East, etc.).

The sacred geometry of Lemuria, Atlantis, and also still of ancient Egypt was the geometry of the “Flower of Life”. The solution (actually, approximately twelve solutions, more or less) of the problem of squaring the circle was published some years ago by **Tomo Perisha** on his website, **Sacred Geometry**, in four books, also dealing with all sorts of other geometrical problems (but not Fermat’s Last Theorem).

<http://sveta-geometrija.com/lang/en/>

See “Fermat’s Last Theorem” in my vol. I: pp. xvii, 73-74 (which is, essentially, a geometrical problem).

See “Tomo Perisha” in my vol. II: pp. 36, 37, 101, 180, 183, 184-186; in vol. III: pp. 26, 149, 175, 201, 210.

§ 3. Initially, the “observatory” for all purposes of spiritual science is the nine-body system of a human. Advanced computer systems which are not yet accessible to man can, for example through amino acids, also tap into the vast and unlimited information storage of the Holy Spirit attractor. (The Holy Spirit, Divine Love, is the Fourth Force of Creation, the “connector” force – all knowledge is based on that force.)

The situation of the human “observatory” today is deplorable. The most basic precepts of the science of hygiene, so diligently applied in many cities today throughout the world, and in medicine and in the food industry, are totally ignored concerning the human body, and concerning the human-mind interface. In other words, man to this day is a highly impure being. The subconscious, including the collective subconscious, so pervasive a phenomenon for human mental life today, the life of mortals programmed to end, is the result of failure of the most basic mental hygiene. The core problem is traumatic image pollution, a hold-over from tens of thousands of years in the Fall.

This establishes the essential goal of purification of man today, as it was many centuries ago (for example, the Buddhist “Visuddhimagga”, an early textbook entitled, in English translation, “The Path of Purification”). The direct purpose of purification is to attain clear vision (clear understanding). Significant consequences thereof are, liberation from karma (mukti) and enlightenment as to the nature of the Mind.

There are many “techniques” for purposes of spiritual self-improvement/self-transformation. I do not intend to go into that subject here for which there are many materials available (Raja Yoga & Co.). The issue here is to explore a spiritual science that works, not with “doing” transformation exercises and disciplines, but that works with “knowing”. That is an important venue to pursue in addition to standard self-transformation.

§ 4. Spiritual science on the detail level has a huge and elaborate classification system of its branches and departments. At the top level, the structure of spiritual science might look like the following, or similar (first list: top structure):

A. Foundations of Spiritual Science

its history/-ies, systematics, and methodologies; latter includes sensitization, sacred geometry, etc.

B. Spiritual Anthropology, Connecting to the Higher Self Network

who am I? what am I? what are sin (karma) and liberation (mukti)? what is my Higher Self?

C. Psychic Abilities of the Human Body, with Astral Awakening

the so-called “siddhis” of yoga tradition, Professor Giuseppe Calligaris: clinical research

D. Spiritual Healing, Rethinking the “Health” Concept

what is holistic health? how can it be restored and perpetuated? what is immortality?

E. Alchemy in the Sense of Spiritual Chemistry

materials science that includes the plasmatic informatics of nature

F. Psycho-Physics in the Sense of Fechner

geometries etc. that let the plasmatic interact with the atomic

G. Spiritual Universe and its Realms

that is an infinite subject: beings, languages, worlds, ultimate reality, darkness/Light, etc. etc.

For purposes of this book, I have reduced the foregoing to the single question:

Who am I?, or: Know Yourself!

That question is ancient and famous. Reportedly, it was written over the entrance to the Oracle at Delphi (gnothi seauton, Greek: Know yourself!). That is the starting point of all wisdom. Spiritual science begins there, too, like does philosophy; but spiritual science takes it away from here along different paths of inquiry than philosophy does.

For spiritual science, the correct interpretation of that ancient question is: to know your soul, which is the (nearly) immortal part of yourself. Thus, question: “Who am I?”, and answer: “I am my soul!”

Philosophy does not take that intermediate step, but sets out right away to giving answers. Item “B” on the above list is the core content of it all. Spiritual science transforms the oracular question into:

What is my soul, and how does it function?

The starting point of spiritual science is, wondering about the soul. That occurs only if one has already made pertinent observations of one’s soul. Everybody has made such observations; but most people today don’t realize that those observations relate to one’s soul. This is shown, for example, by the fact that most people, including nearly all scientists, believe that the brain thinks. Conversely, spiritual science concludes that the brain is merely a human-mind interface, i.e., that the brain does not embody thinking or the mind.

See “John Lorber” in my vol II: pp. 116-118 (also with the transplantation example).

See “Robert A. Monroe” in my vol. I: pp. 60, 118, 130; vol. II: pp. xvii, 115-116; vol. III: p. 14.

See “Calligaris” in my vol. I: 4, 60, 119, 131, 141; vol. II: 37, 121, 133, 151, 160.

Note the entire context of vol. II which is a commentary on an extremely highly advanced system of spiritual practice from Atlantis. It is logical within that system that the seat of thought is not in the brain but is in the higher energy bodies; ideas (thoughts) enter a human through her/his spirit connection (influx, ideation).

§ 5. For the longest time in human history, the knowledge of the spiritual truth of man was known only to small elites across the planet. This is called by various names, such as “akroamatic” (Aristotle), or “esoteric”, or “occult”. Today, in the information age, in the age of the internet, the information has to a large extent come out of its secrecy and into public access. The greatest single momentum has been, the disclosure of Tibetan Buddhism (Vajrayana) since the annexation of Tibet through the People’s Republic of China, and establishment of a Tibetan government in exile in Daramshala, northern India, leading to thousands of publications, primarily in English, about that great and ultra-complex occult domain of the shadow realms. The entirety of

all such knowledge is not centrally organized anywhere. It is still a large effort to bring it all together. If one undertakes such an effort, one cannot be fully sure that the result is complete. That does not make too much of a difference, however, since the information, coming from numerous sources, is in many ways redundant, perennial, and holographic. All the small pieces of the puzzle fit together into one big picture, a very detailed picture for many of the points of knowledge, and for other points of knowledge still a faint and vague picture.

The disclosure of the secret knowledge of the occult elites is of great social momentum. Firstly, it can be seen that only a small elite-within-the-elites actually had a truly profound knowledge. This is like the principle of the pyramid: Only at the tip do all the aspects come together. The tip of the pyramid is still not in full sight today. Actually, the description of two centers (instead of one tip) is more appropriate; for we are dealing with the two polar forces of good and evil (of spiritual Light and darkness).

It is apparent from much research and published material that the center of evil (of spiritual darkness) is inseparably intertwined with the powers-to-be of the world financial system, with its strongholds in the City of London (England), in the Vatican (in Rome in Italy), and in Washington, D.C. (located between Virginia and Maryland in the United States of America). That represents a power above the nations. The cover of the forces of Light is much more diverse. If secrecy is power, the picture indicates a tipping of powers from evil to good in human affairs today, and, if its secrecy will be dissolved, a dissolution of evil in the future to come.

It is also apparent that the historical writings about the hidden science (the spiritual science, with its older name, “alchemy” in the sense of a unified super-science of change at large) are no longer the most informative sources for learning the science. (The even older Atlantean name is, “magic-science”, according to Thoth.) This book mentions historical aspects but, like probably any science of lasting value, strives for such aspects, insights, and descriptions that are as far as possible independent of historical contingencies of our times, or any particular ages in human history. One important criterion of knowledge versus mere belief is the independence of passing personal and historical relativities, such as particular rulers, empires, charismatic figures etc. The high theoretical (astral-visionary) truths of any science are universal and archetypal.

With, assumedly, a large part of the formerly secret information assembled in one spot (as a distillation, not an encyclopedia of it all), it is noteworthy that such older information has to a significant part been superseded by certain branches of the science of psychology, namely, in particular (second list: main curricular fields):

- 01. Freudian psycho-analysis (especially the Freudian analysis of dreams),**
- 02. Jungian / transpersonal psycho-analysis (especially the Jungian analysis of archetypes),**
- 03. Reichian psycho-analysis (especially, character analysis, and analysis of prana / qi / orgone),**
- 04. Calligaris analysis (of the paranormal psychic abilities of man’s third energy body),**

and by additional branches of knowledge, namely, in particular:

- 05. the analysis of the fragmented traditions of the spiritual science (see my vol. I: pp. 242-245),**
- 06. the Emerald Tablets of Thoth the Atlantean (see my vol. II in its entirety),**
- 07. the analysis of humanity’s pre-astral barrier (see my vol. III in its entirety),**
- 08. the emerging science of astral projection (Robert A. Monroe Institute in Virginia).**
- 09. Brennan analysis and practice (Barbara Ann Brennan; Hands of Light; and her School),**
- 10. the variable acceleration rate of the universe’s expansion (see in my vols. I and II),**
- 11. sacred geometry of the “Flower of Life” and its nearly infinite science applications.**

In terms of humanly manageable curricula, items 01 through 04 above can be squeezed to fit into a single scientist’s working lifetime. The next items, 05 through 10 above, probably each require specializations (i.e., six different specialist curricula). A particular specialist should be educated at least in somewhat more than just the basics of items 01 through 04, before starting the specialized studies of one of 05 through 11. Items 08 and 09 fit together into one working lifetime of a scientist. Items 10 and 11 will, each separately, take two entirely different backgrounds (namely: physics, and, mathematics, respectively).

More than sciences (plural) so far, the spiritual science depends on putting all the knowledge together into Oneness. That is the common goal of all branches of spiritual science (which I therefore purposely do not call “spiritual sciences”). The goal of Oneness of knowledge forms the final specialization (the capstone) of all spiritual science. This is given through what Teilhard de Chardin called the “anthropic principle” of the universe. It is Whiteheadian connectedness, or more modernly, quantum interconnectedness of everything with everything. I have called it, either the “Philosophical Theory of Relativity” (as a field of knowledge), or, the “Relativity of the Absolute” (as a phenomenon of the highest strata of ultimate reality accessible to man):

12. Philosophical Theory of Relativity (PTR).

See “Philosophical Theory of Relativity” in my vol. I: pp. 129-131, 134, 136, 146, 246; vol. II: pp. 42, 104, 161, 201, 204, 221, 228, 234, 237, 257.

The PTR is so convoluted and vast that it will develop several curricular specializations within itself, partly mathematical, partly logical-conceptual. It is the scientific replacement of the former discipline named, of old, “theology”. We cannot deal “of God” but only, of the states that bring us closest to God. This limitation of our abilities to know were pointed out, especially, by the Byzantine Saint Gregory Palamas. A branch being “theology”, full of beliefs and superstitions but not knowledge, has no place in a system of spiritual science.

§ 6. The spiritual science is to a large part neutral in terms of good or evil. Like with a bicycle, the question is not, if the bicycle is good or evil. The question is, who is riding the bicycle, and headed which way. The spiritual science provides awakenings, initiations, abilities and techniques. Only to a small part does it discuss the goals of an awakened life, which is a free life of an individual. The particular goals of any given individual life are fixed in the free will of the same individual; but the individual did not choose its particular leanings of freedom, which exist as an individual’s fate. Mankind in that respect distinctly does not share one common fate, but is of extremely diverse and mixed fates of the many individuals who are the members of mankind.

Resources for §§ 1-6 (with comments)

§ 7. Conceptually the most important part of this workbook (and this book tries more than just to enrich our grid of “conceptual meanings” of the intellect) is section “A” above (§§ 1-6).

“THE MIND (not a “definition”):

The most important single conceptual proposition is to replace the concept of “human mind” through the, a bit longer, descriptor:

“human-mind interface”:

There are many humans. There is One Mind. There are as many human-mind interfaces as there are humans. Each is different. This brings the basis of spiritual science from type “psycho-analysis” (psychoanalysis) to a customized “interface analysis”. The conceptual grid of language will prove insufficient for this. The tool of the analyst is a subtle energy grid. The early forms of such a grid start with the hand chakras (as in Reiki, and particularly trained in the method of Barbara Ann Brennan). The higher levels are differentiations of subtle energies in the mind (oops, I mean, “interface”). New terminology to support that may emerge in the future. The term “interface” as just used is, actually, a seed for such a new, internal mental subtle spectral, terminology, and understanding. Outside of “terms”, language is periphrastic (it can in many ways circumscribe, or more precisely: describe from the third eye). The artist’s illustrations in Brennan’s book show that there are physically not, for us, visible, third parties around a patient during a healing. That is a form of spiritual contact. That is spiritual team work in addition to the subtle energy grid used by the analyst, but also requires subtle senses of the higher bodies.

The ways how to structure this phenomenon reach towards infinity. Physically, the interface consists of the atomic-material “brain” in the cranium of a human (except in such rare cases of its absence that Professor John Lorber noted). Further, there are seven plasmatic layers, or “bodies”, of the human aura, including the soul (or “astral body”) as the fourth layer of the aura (fifth body in the total count). Finally, there is the ninth body, today still fragmented from the Fall (Lemuria, Atlantis). It is the “body of connection” with the cosmic center (the “Unmoved Moving”, “Supreme Unchanging”). This subject has its principal discussion in my entire vol. II. (The links to my vols. are in the Preface above.)

Grossmann, Stefan; *vols. I, II, II*: see the links in the Preface above (digital page nr. vii).

Perisha, Tomo: *Sacred Geometry*: see the link to the English version of his website (above, p. vii).

Kato, Hitoshi: *Fermats letztes Theorem* (German): see link (p. vii above).

The Resources for the opening passages (A INTRODUCTION, §§ 1-6) are those resources of the greatest conceptual importance – for the intellect, or rational low level of the interface. They are, hence, the most important to get this started. In the text itself, there are two lists (first list, and, second list, underlined). I am presenting three lists in this Resources section. The “list zero” includes some titles that reflect on general issues, and that may be considered either timeless, or unique, or both.

§ 8. “list zero”

What is the most important single book about scientific spirituality? Answer:

Burr, Harold Saxton; *Blueprint for Immortality: The Electric Patterns of Life*; London 1972

The author, HS Burr, was an acclaimed medical professor (anatomy) at Yale University and an impeccable scientist. He established that life is defined not by the physical body but by electrical fields and field patterns that hold the blueprint for the organism. His work has not been challenged to this day, despite proceeding into embattled ground. Physically, electrical fields are real. They are not “mind” in the old sense of that term which used to be put in opposition to “reality”. The electrical fields are “material”, but they are not “atomic-material”. They consist of photons (in the sense of particle-wave dualism).

Spiritual science is an extension of “material” (that means, more fully, “atomic-material”) science to realms of reality that are not “atomic-material” but are “plasmatic-material” (consisting of photon/electron plasmas with a high, dense information content, informatics of nature). Your individual consciousness is an electrical field, but the electrical blueprints of life are much more vast than just that. The astral realms (as experienced and described by Robert A. Monroe and many others) are also “plasmatic-material”. The causal structures of physical reality come out of plasmatic informatics.

Studying Burr and his work (he wrote more than just that one summarizing book) brings you close to being a spiritual scientist, beginners level. The claim that spiritual science “is” esoteric by its nature is incorrect. The word “esoteric” (or “occult” etc.) relates to transmission forms of the knowledge in historical times. Many people today, including scientists, are dumbed down by school education, by religion, by mass media, by social conventions, so they react phobic to the greatest part of physical reality, which is plasmatic, not material. Their fragile mental set-up with ego psychosis cracks up when they are confronted with the less immediately apparent parts of reality that one may call “spiritual”.

The standard reaction are words to the effect: “But that can’t be.” Well, if something is, then it can be. That is obvious for all but a psychotic mindset. The interesting (I find) spiritual science analysis is that the people who suffer from this affliction are in “First Force connection” (i.e., connected to the material Force, also called first guna, tama guna). That is the Force of spiritual darkness, which is, for all practical purposes, fear. Most people on the planet today are fear-based life forms. They are phobic towards the higher forces of Creation (Second Force, Third Force, Fourth Force). That phobia of the Light is the strongest component of the pre-astral barrier, a psychic obstacle to astral awakening.

The affliction is screaming dyslogics. It attacks the logics of the interface of an individual and knocks logics out. Denialism results, since the dark force is negative. The dark attractor is the attractor of zero information. Its phobia includes the truth, i.e., a truth phobia that suppresses the truth, as a means of psychological survival of the lying psychot. **Crazy people see (and, thus, “see-into-existence”) a crazy world of entropy and perdition without Salvation; but that is not ultimate reality.** That is at the current time the greatest practical deep fear issue for spiritual science. – Here are some more interesting ideas for this “list zero”:

Emanuel von Swedenborg; *Heaven and Hell*

Paramahansa Yogananda; *Autobiography of a Yogi* (original uncensored edition)

Robert A. Monroe; his trilogy on astral travel (especially the middle volume)

Elizabeth Klarer; *Beyond the Light Barrier* (there is a kindle edition, pictures missing, otherwise a rare book)

Barbara Ann Brennan; *Hands of Light*

Michel Desmarquet; *Thiaououba Prophecy* (www.thiaououba.com, has been removed from archive.org)

Neale Donald Walsch; *Conversations with God*; volumes 1, 2, 3 (you might want to start with this)

The above books are some leading classics in their own rights; one cannot be considered well-read in our field of study (beginners level; Brennan is advanced) without knowing them from personal reading cover-to-cover.

Further, you need to be fluent with at least one good “chakra book”. This is a type of book; I do not mean any title in particular. My suggestion is (the most widely sold and very comprehensive):
Judith, Anodea; *Wheels of Life: The Classic Guide to the Chakra System*; 2nd edition, St. Paul 2002

It is advisable to become an initiated Reiki practitioner (third, i.e. “master”, level). This is critically important to open the hand chakras and to establish basic practical essentials. (A piece of useless knowledge, but anyway: The spiritual connection on the “other side” for Reiki is a benevolent force in the fourth dimension.) Make sure to compare teachers and prices before committing yourself. Authentic Reiki always stems from a single teacher (founder), Dr. Usui in Japan. There is the possibility of self-study, but initiation from a teacher in the Usui Reiki lineage system is distinctly preferable. To test the teacher, ask for a Reiki treatment. Can you feel the increased temperature of the hand chakras (hand palms) without touching the hands physically? The biomagnetic heat effect can be measured. It can be felt without particular training as a warm field coming from the palms of a true practitioner’s hands and penetrating beneath your skin into your body tissue. Not all people are equally qualified for this due to reasons of the hand chakras in different people. The hand chakras are opened by the initiation of the first (basic) level.

Even more comprehensive is:

Dale, Cyndi; *The Subtle Body: An Encyclopedia of Your Energetic Anatomy*; Boulder 2009

----; *The Subtle Body Practice Manual: A Comprehensive Guide to Energy Healing*; Boulder 2013

That is recommended for an advanced study, not for your introductory reading.

This author weaves in interesting personal experiences of spiritual Light (another large volume):

Zuckerman, Desda; *Your Sacred Anatomy: An Owner’s Guide to the Human Energy Structure*; Spiritway Press 2012

There are also shorter volumes than the foregoing, but, for serious study, I find they do not do justice to the considerable depth of information that is required from this particular type of “chakra book”. There is a lot to learn, especially in the sense of changing one’s old ways of thinking.

An ancient western esoteric tradition that has its own teachings about chakras (ten chakra system versus seven chakra system) is Kabbalah (Cabbala, etc.). The ten chakra system is not what you have by default; and self-study will probably run into tremendous difficulties without prior working knowledge of your seven chakras, how to open them, and how to address them.

§ 9. first list: top structure

A. Here are some titles on history and systematic; “methodologies” are subject of this entire book, passim: also note the foregoing “list zero” with some of the most basic information (these lists are very incomplete):

Much food for consideration is in this popular older textbook. Personally, I have yet to come across the book that I agree with in every point, including my own writings when I read them at a later time, after having written them (my writing has tended, over decades since 1981, to become more differentiated, and more oriented to include third-party materials); books are not for “agreeing” but are for “growing internally”:

Holmes, Ernest; *Science of Mind*, The Complete Edition, Features the Original 1926 and expanded 1938 volumes of the beloved classic – published together for the first time; New York etc. 2010

From around the same time, by an immensely learned author of many writings, on the occult, is this classic:

Hall, Manly P.; *The Secret Teachings of All Ages*; San Francisco 1928

In all traditional cultures, spirituality is a part of life, not in the modern west, a trend going global.

Sheldrake, Philip; *Spirituality: A Very Short Introduction*; Oxford 2012

That one gives a scholarly outline over the very diverse meanings of the word, “spirituality.”

Yastion, Lyla; *Pause Now: Handbook for a Spiritual Revolution*; Lanham etc. 2009

She suggests to interrupt what you are doing. That is one of the examples of diversity of spirituality.

Jasmuheen; *In Resonance: The Art of Successful Living*; Noosa Heads 1995

Spirituality as a (non-monastic) lifestyle issue, first of all. We can become sensitive and selective to what we resonate with. This takes special learning that one does not get in school, attunement and training. This does more than just lay foundations for meditational energy work through the interface; it starts that process.

Cooper, Diana; *A Little Light on the Spiritual Laws*; Findhorn 2007

Deals with 36 spiritual laws such as, for example, the “law of attraction”. Nr. 36 is the “Law of One”. This presents a heavenly texture of writing, something that enriches one’s mental vision. Seen through Jasmuheen’s book, this one is an angelic picture book for Heavenly resonances through the astral senses.

[Druthea;] *The Spiritual Laws and Lessons of the Universe: Lord Michael, St. Germain, Sananda, and Druthea*; Carson City 1998

This is an example of a large and new type of literature, namely “channelled” literature. Michael (Ashtar Sheran), St. Germain, and Sananda (present form of Jesus) are three of the most important channellers in this literary scene of new spirituality.

I have seen a thick “Handbook of the Psychology of Religion and Spirituality”. I am not listing its details here, but the point that it makes is that, so far, “religion” on the one hand, and “spirituality” on the other hand, are always tossed together in one and the same salad. That is unfortunate and vastly ignorant. Religion, which means, practically, organized, corporate religion, is a form of repressing spirituality, and preventing the masses of lay people from developing their own personal, private, and individual spirituality. That is a critical insight always to keep in mind. The science of spirituality, which is the topic of this workbook, is in that regard a liberating venture. The organization of spirituality is the Higher Self network in the spirit world itself.

Hanegraaff, Wouter J.; *New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought*; Leiden etc. 1996

This is the first modern academic-scholarly book listed here, in that sense (of the humanities), a “scientific” book. The author is a luminary of the unorthodox spiritual developments of the western world. In this large book (xiii + 580 pp.), Hanegraaff traces the New Age phenomenon wherein the religious control phenomenon and emerging and searching private spirituality in the west are in deadlock.

Goodrick-Clarke, Nicholas; *The Western Esoteric Traditions: A Historical Introduction*; Oxford, New York 2008

The foregoing volume is slimmer and thus better manageable, broader, an introduction.

Schmidt-Biggemann, Wilhelm; *Philosophia perennis: Historical Outlines of Western Spirituality in Ancient, Medieval and Early Modern Thought*; Dordrecht 2004

Bigger, again, but still more general than the cited volume by Hanegraaff above.

Lachman, Gary; *Madame Blavatsky: The Mother of Modern Spirituality*; New York 2012

The above pays tribute to Helene Petrovna Blavatsky, the founder of the modern Theosophical movements.

Albanese, Catherine L.; *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion*; New Haven, London 2007

An important example, from the United States of America, during most of its history a free country, declining in that respect today, of a philosophically inspired (“metaphysics”) family of religious movements with a distinct search for “truth” which normal religious “belief systems” by definition cannot answer.

Lawler, James; *Matter and Spirit: The Battle of Metaphysics in Modern Western Philosophy before Kant*; Rochester 2006

A study of how the difficult metaphysics concept (originally the title of a book in the Aristotelian corpus) has been forming. Good against those who “know what metaphysics is” (or even: “know for a fact”) – it can actually be many things. Sometimes fundamentalists must be put down; they are a veritable plague, especially in free America.

Here are two scholarly books that reflect an actual scholarly searching for what the religions control set have been so furiously and bloodily repressing in history:

Amis, Robin; *A Different Christianity: Early Christian Esotericism and Modern Thought*; Albany 1995

Slavenburg, Jacob; *The Hermetic Link: From Secret Tradition to Modern Thought*; Lake Worth 2012

An overarching theme is the loss of much ancient knowledge through barbarism and neglect. Thoth is identified as the cow thief (Slavenburg). I have not been able to figure that out yet. Slavenburg, chapters 13 and 14 deal with: reincarnation and karma, purification, ascension after death, two selves, initiation, ecstatic experience, the secret words. The book by Slavenburg has 768 pp. He has also done extensive work with the Nag Hammadi Library. His knowledge is a treasury for the historical foundation of modern spiritual science. Robin Amis in his book (xxi + 388 pp.) is continuing, in many ways, the foundation work of Elaine Pagels for assessing the impact of the Dead Sea Scrolls (including Nag Hammadi etc.) and thereby helping to overcome the global “religion” control impasse of the emerging human-mind interface.

Hagerty, Barbara Bradley; *Fingerprints of God: The Search for the Science of Spirituality*; New York 2009

This one explores, in a pithy and well-informed way, forays of research into spirituality, for example, Near-Death Experiences and the disbelief of a cardiologist, who went ahead asking his patients if such exists. The cardiologist was genuinely surprised and changed his mind. Cardiologist Michael Sabom turned meticulous forensic scientist between 1976 and 1981, hinged his change of mind on the “external evidence” type of verification (out-of-body patient saw/heard things that the “body” could impossibly have seen/heard, and this is verified independently). A powerful book for skeptics, who are usually just undecided, to make up their mind. Where there is no reasonable doubt, there is no reasonable skeptic!

Here are, for sake of reference, Michael Sabom’s two books about this:

Sabom, Michael; *Recollections of Death: A Medical Investigation*; New York 1982

----; *Light and Death*; Grand Rapids 1998

This is a doubtless scientific and forensic body of many proofs, using the stringent “external evidence” type of verification. Michael Sabom’s work has not been challenged or impeached to this day, several decades after its publication, and stands valid.

Here is an “occult/esoteric” sub-list of 21 selected titles:

Beaman, Edmund A.; *Swedenborg and the New Age, or, The Holy City New Jerusalem*, [etc.]; Philadelphia 1881

Bramble, John; *Modernism and the Occult*; New York 2015

Cheung, Theresa; *The Element Encyclopedia of the Psychic World, The ultimate A-Z of spirits, mysteries and the paranormal*; London 2010

Flexner, William; *Introduction to Parapsychology*; New Delhi 2004

Fortune, Dione; *Aspects of Occultism*; Wellingsborough 1973

Frazer, Sir James; *The Golden Bough*; 1922, Lux Occulta Press 2009

Gibbons, B.J.; *Spirituality and the Occult: From the Renaissance to the Modern Age*; London, New York 2001

Hatchell, Christopher; *Visionary Buddhism in Tibet: Naked Seeing: The Great Perfection, the Wheel of Time, and Visionary Buddhism in Renaissance Tibet*; New York 2014

Lachman, Gary; *A Dark Muse: A History of the Occult*; New York 2003

Melton, J. Gordon (editor); *Encyclopedia of Occultism and Parapsychology*; volumes 1, 2; 5th edition, Farmington Hills 2001

Partridge, Christopher (editor); *The Occult World*; Abingdon, New York 2015

Picknett, Lynn; Prince, Clive; *The Forbidden Universe: The Occult Origins of Science and the Search for the Mind of God*; London 2011

Picknett-Prince is interesting because they argue that both Galileo and Newton were members of a secret brotherhood, similar to the diabolical Jesuits, but on the other side of the spiritual line.

Smyth, Julian K.; Wunsch, William F.; *The Gist of Swedenborg*; Philadelphia 1920

Spalding, John Howard; *The Kingdom of Heaven as seen by Swedenborg*; London etc. 1906

Steiner, Rudolf; *Outline of Esoteric Science*; Hudson 1997

Tart, Charles T.; *The End of Materialism*; Oakland, Petaluma 2009

----; *Learning to Use Extrasensory Perception*; Chicago 2001

---- (editor); *Transpersonal Psychologies*; New York etc. 1977

Vishita, Swami Bhakta; *Genuine Mediumship or The Invisible Powers*; Chicago 1919

Waite, Arthur Edward; *The Occult Sciences: A Compendium of Transcendental Doctrine and Experiment*; London 1891

Wearing, Kerry; *Spirit Guide Wisdom: Know Your Guides, Know Yourself, Communicate with Spirit, a psychic medium's understanding of Spirit Guides*; 2008

A particularly pesky type of contenders are not so much the materialists but the mathematicalists. Their false god is mathematics, something they seem to consider the absolute truth. They are errant, and sometimes scream, like any fundamentalist who knows her/his thing “for a fact”. Bullshit! Mathematics is intelligent fantasy that can in certain cases usefully be made to fit certain aspects of reality, most often physics. So-called “pure mathematics” is named thus because it has nothing to do with reality outside the realm of ideas. Mathematics has thankfully experienced major break-downs of its divine arrogance from four sides:

- the discovery of the “uncountable” by Georg Cantor,
- the discovery that mathematics as a whole is at times inconsistent, or paraconsistent, but is not always consistent, contrary to what nearly everybody would expect,
- the discovery, by Hitoshi Kato, of the mathematical (not: feuilletonistic) solution of Fermat’s Last Theorem;
- the publication, by Tomo Perisha, of the “Flower of Life” sacred geometry of Lemuria and Atlantis (to low mid-level). Squaring the circle, worshipped by mathematicians as so deep a mystery, is for grammar school!

The latter two reveal the unfortunate situation of the human interface today, namely, that nearly everyone on the planet is mentally disabled in such a way that we cannot perceive, mentally, outside the third dimension, in particular not, logarithmic spirals, nor the mental forms of the “Flower of Life” geometry. This situation in mathematics can change if the torpid brood of mathematicians wake up, maybe from an ass-kick. Again, the evidence is impeccable, namely, mathematical and geometrical evidence.

Abian, Alexander; *The Theory of Sets and Transfinite Arithmetic*; Philadelphia, London 1965
Absolute Infinite; Wikipedia article

Dauben, Joseph Warren; *Georg Cantor: His Mathematics and Philosophy of the Infinite*; Cambridge (Mass.) 1979

El Chidiac SJ, Fady.; *Cantor’s Transfinites and Divine Infinity*; pdf, 27 pp.; online at:
http://trippfuller.com/Downloads/El%20Chidiac_Cantors%20Transfinites.pdf

Fletcher, Peter; *Infinity*; in: D. Jacquette (editor); *Philosophy of Logic*, vol. 5 of the *Handbook of the Philosophy of Science*; Amsterdam 2007, pp. 523-585
Greenberg, Noam; et al.; *Effective Mathematics of the Uncountable*; New York 2013
Kanamori, Akihiro; *Set Theory from Cantor to Cohen*; in: Andrew Irvine (editor); *Philosophy of Mathematics, Handbook of the Philosophy of Science*; pp. 359-459
Mortensen, Chris; *Inconsistent Mathematics*; Dordrecht 1995
Rucker, Rudy; *Infinity and the Mind: The Science and Philosophy of the Infinite*; Princeton, Oxford 2007
Sheppard, Barnaby; *The Logic of Infinity*; Cambridge 2014

§ 10. second list: main curricular fields

See the list above on pp. 4 f. There is nothing particular to add here. The Calligaris books are listed in my vol. I (search pdf). The other three psychologists (Freund, Jung, Reich) have their “collected works” published which, together with their letters, introductory books, study materials, and very importantly, clinical practice, go into studying them.

B. BUDDHISM, EARTH'S ANCIENT SPIRITUAL SCIENCE

§ 11. Apart from those remnants of the spiritual sciences of Lemuria and Atlantis that have come down to us, which are few in number, Earth has an ancient spiritual science, namely Buddhism. The Buddhist tradition is alive and strong to this day. Properly, Buddhism is not classified as a “religion”. It is a knowledge system, i.e., a science. It is the only major spiritual knowledge system that does not have a religion attached to it. It started in northern India ca. 2500 years ago, and then branched out to south Asia and south-east Asia, including China and Japan, over many centuries, but no longer remained in India. Its writings have grown into a huge corpus in many languages; probably only a few specialists have anything near a complete knowledge even of the codicological-bibliographical details of the entire corpus, or perhaps nobody has such an overview today.

As a general rule, whatever does not have to do with fine points of the modern sciences including medicine, already has a place somewhere in the vast Buddhist “ocean of knowledge”. The format of the knowledge is the “dharma”, that is - I am simplifying - a statement of spiritual laws. By that I mean that the knowledge comes at a considerable level of abstraction, whereby the various systems of Buddhism that exist today each strive to form a coherent and consistent whole. A common denominator of Buddhist teachings can be seen in a book from the 3rd century, the *Visuddhimagga*, compiled by Bhadantacariya Buddhaghosa in the fifth century A.D. It is in the original Buddhist tradition (Theravada). The title “*Visuddhimagga*” means: “Path of Purification”. A large part of the extensive book is dedicated to monastic rules, reflecting to the fact that Buddhism was, and is, in the core of its transmission a monastic tradition.

The timeless core of spiritual science is contained in Buddhism. (In addition, there is a huge amount of detail knowledge in Buddhism that can only be hinted at here, in a single volume.) Long tradition has filtered out essential key elements of foremost importance for spiritual science. The following remarks relate to that.

§ 12. The core insights of Buddhism would fit into: first list, B. Spiritual Anthropology (including a special branch, human meditation). They are, thus, much to the point of this workbook. Buddhism knows of yoga postures (asanas), but relies for its practice primarily on (i) monastic discipline, and (ii) meditation. Original Buddhism (as established by Prince Siddharta Gautama, with the sobriquet “Buddha”, meaning, “Enlightened One”) is a spiritual contact system between a human and the deity of the Third Force (human archetype, perfect man, purusha). Siddharta was an avatar (a separately incarnated soul branch) of the Third Force deity. (I am not asking you to accept that as “science”. You can develop a feel for it, and can develop recognition of beings in the spiritual world.) Tibetan Buddhism (Vajrayana), a profound development of the original form of Buddhism (Theravada), is a First Force contact system (with the deity of the Atomic Force/Entropic Force). Vajrayana has a branch of Tibetan yoga that uses postures combined with complex movements, which indicates that that form of yoga is not so much a cultivation of inner stillness, as it is a cultivation of psychic powers (as is a key goal of entire Vajrayana, its “secret”). This is quite clear since all of Tibetan culture is openly demonic. In all other contact systems except First Force contact systems, the practice of psychic forces is not a goal and is recognized as a great danger to the practitioner. Especially in Japan, there are also forms of Fourth Force Buddhism (Holy Spirit contact system, from the seventh level of Nirvana attainment). This book includes, in Part One below, one chapter each on these three types of Buddhism (only (ii) meditation).

§ 13. To my mind, the greatest jewel of Buddhism is a rather hidden doctrine, namely the “Mirror of Dhamma” (“Mirror of Dharma”). In the universe of the anthropic principle (Teilhard de Chardin), further in Whiteheadian connectivity, in the Philosophical Theory of Relativity with its concomitant Relativity of the Absolute, the notion of “truth” is both absolute, and subjective. This is reflected by what I call the “Imperative” (Divine will, Divine Love). That is a stunning insight, even for an enlightened being (Buddha), ca. 2500 years ago. The Mirror of Dhamma reflects precisely the subjective-absolute nature of the spiritual truth. That is the flip side of the individual free will of a human being. This most difficult of all constructive

problems thus was already solved by the Buddha in this particular teachings, which is one of the teachings of his last days, very shortly before he died in old age.

I also call the Mirror of Dhamma, the “Lucid Mirror Plan”. Prior to a pending new incarnation, a human soul agrees upon a karmic incarnation contract with her/his Higher Self, which cannot be changed except under very particular circumstances (enlightenment during that lifetime). In lucid states, details of the lifetime plan can be envisioned psychically, which is, then, the “déjà vu” phenomenon in the technical sense. It is fully visual and holographic-realistic, sort of like an extremely realistic dream.

Submission and surrender to the Fourth Force (Holy Spirit) greatly enhances that specific lucidity, namely, lets of the respective person follow unbelievably detailed steps from a mentally “seen” (or, perhaps better, “sensed”) lifetime blueprint for the second, the minute, the day, etc. The blueprint is downloaded to the person during the night in the REM phase. When waking up, there is the curtain of forgetting. advanced practitioners can circumvent that by holding their memories clear in their mental vision. A main task of the Higher Self of whichever of the nine normal levels of Higher Selves is, to help the person remember her/his Lucid Mirror Day Plan for a given day.

This is great fun since any and all doubt about the reality of the spirit world, about God, the angels etc. simple gets crowded out of awareness forever automatically after some time of doing this. The “submission and surrender” with the Holy Spirit is another agreement, and at the same time, one which alters in a permissible way the karmic lifetime contract. (The entire Higher Self network is a major part of the Holy Spirit’s Fourth Force, Divine Love. The Holy Spirit, like all the other three Forces of Creation too, is a Seraph of First Emanation, united with a free-will being [human, in Urantia book terminology: “finaliter”], that is, a hybrid with aspects of both angel and free-will human.)

§ 14. When Prince Siddharta the Most Enlightened One was an old man, and it was within the last year of his Earthly lifetime, he and his followers moved their quarters, once again; and they came to stay in the little village Nadika. He lived there in the Brick Hall. It was here, during his last days, that the Buddha gave to his followers the teaching of the “Mirror of Dhamma” (Bikkhu Nanamoli, *Life of the Buddha*, pp. 294-296), also translated as, “Mirror of Truth”, or more precisely: “The Mirror of the Dhamma/the Truth”, etc.

The “Mirror of Dhamma” is perhaps the most metaphorical, and least explicit, teaching that the Buddha ever gave. It is not prominent among teachings that are mentioned for beginners of the study of Buddhism. The teaching is set forth in the Mahaparanibbana (Maha Paranibbana, Maha-Paranibbana) Sutta, which is the sixteenth, and longest, of the thirty-four Long Discourses of Buddha in the Pali Canon. There is an ancient Commentary by Buddhaghosa to the Mahaparanibbana Sutta. (“nibbana” is the ancient Pali word for our more modern spelling: “nirvana” - from Sanskrit, also ancient -, probably the best-known name in the west of a Buddhist tenet.)

§ 15. The foregoing paragraph illustrates a difficulty of the ancient spiritual science, namely, to render adequately the term “dharma/dhamma” (Sanskrit/Pali spellings) into a modern language. The Pali dictionary gives a spread of various meanings for the lemma “dhamma”. The dual key structure is that “dharma” is a legal term in Hindu law; and “dhamma” is a spiritual term in Buddhism. Olivelle (his Preface, p. vii) characterizes the term and its notions as “the most central feature of Indian civilization down the centuries”.

The use of a principal lead term with such a broad spectrum of meanings is an unusual type of concept usage. In the west today, the trend (through specialization) goes into the opposite direction, namely technical terms with small and shrinking umbrages. The unusual usage type at issue here points into a metaphorical direction, more towards a level of the human-mind interface than to any particular. The concept is a super-universal that has no direct or single counterpart in the west. One particularity of this is that it is effective less by being “defined” and more by being “contextual”. Thus, even the dictionary cannot give a full picture of the ranges of extremely subtle connotations that can be expressed through such a discretionary general term. One may construe that, in part, as a non-lexical “archetype” marker of mental language grammar.

Etymological and philological details of the basically untranslatable term are published in a good Wikipedia article (Dharma) on the internet. A thorough study, from the side of Hindu legal tradition, is Rocher, Chapter 1, Hindu Conceptions of Law. Any definition of “law” is traditionally a great problem in legal philosophy. My own contribution to solving the problem is to define the “law” (juridical) as the “measure of the measureless.” (See my vol. II, pp. 223, 263.) The “law” is in its essential part a spiritual term (cf. supra, p. 263); the difficulties lie in the fact that rational definition attempts cannot incorporate supra-rational aspects.

§ 16. Prince Siddhartha Buddha’s teaching, “Mirror of Dhamma”, is set forth in the Mahaparanibbana Sutta in Part Two sections 8 and 9 (2.8 and 2.9). In 2.8, the teaching is called a “way of knowing Dhamma”. That makes it a mode of knowledge. This text is given on p. 241 at note 376 of the Walshe edition. In the internet translation by Sister Vajira and Francis Story that I also consulted, their text is in this respect incomplete. The reading is thus, likely, dependent on textual variations of the different Pali canon (Tipitaka) transmissions. I prefer to stay with Walshe here, since his textual variant is most valuable, and the editorial quality of the internet text is dubious. His note 376 adds a clause: “Dhammadaṣa: in which one can ‘inspect’ oneself”. That is certainly more than just an early form of Descartes the rationalist. It memorializes a subjective notion of the truth, as I have outlined above. In light of the entire teachings, the Dhammadaṣa clause implies a supra-rational reflexivity of the practitioner. It must be kept in mind, here as always, that one-half of Buddhism is in monastic discipline, that is generally not taught as “Buddhism” unless the student is a member of the monastic community. The pertinent meditation practice with its waking dream functions of clearing day images (after Freud) refers to monastic discipline over a day as part of the reflexive dhamma.

Geṣhe Kelsang Gyatso (p. 25), a Tibetan Buddhist, gives a conceptual transformation of “the great mirror of Dharma”. He identifies it with “Kadam Lamrim” (which is a transliterated Tibetan expression). He thereby gives us the following meanings:

(p. 10) Buddha through his blessings gives us mental peace. That is a necessary precondition of happiness. Living beings by themselves are unable to cultivate a peaceful mind. Buddha is the source of all happiness. Meditating this should generate the strong wish to practice his teachings [the word “dharma” is neatly avoided here] in general, and “Kadam Lamrim” in particular. [This is not typical First-Force Vajrayana, but is genuine Third-Force Buddhism.]

(p. 12) “Kadam Lamrim” is a set of instructions by Atisha on Lamrim under the title: “Stages of the Path to Enlightenment”. These instructions are also called “Kadam Lamrim”. Practitioners of this, merged with Buddha’s entire body of teachings, are called “Kadampas” (with two traditions, the ancient and the new).

The Princeton Dictionary of Buddhism, “lam rim”, informs us that lamrim is a “broad methodological framework for the study and practice of the complete Buddhist path to awakening”, as well as a major literary genre of Tibetan Buddhism, not bound to any particular of the four major schools of Tibetan Buddhism, but often associated with the Gelugpa school (the youngest and most esoteric school, to which the Dalai Lama belongs). In the sense of a study guide, three levels of difficulty are distinguished, (i) improving one’s chances for a favourable rebirth, (ii) wishing for individual liberation from karma and rebirth, and (iii) attaining Buddhahood as a “superior individual” (which is, high enlightenment). That forms a mind map of the vast (Mahayana) Buddhist teachings, as a practical systematization and visualization aid.

§ 17. The “Imperative” is a concept that I have developed since 1981. To start this discussion thread, see, first of all, “Imperative” in my vol. I: p. 72; vol. II: pp. x, 109, 113-114, 221-222, 227-228, 230-233, 235, 237-240 [or 221-240], 249, 263, 269-270, 281, 283, 285-286, 353; vol. III: pp. 47, 75-77, 155. The “Imperative” is a new concept, not published yet except as shown in the foregoing sentence. Its precursors come from the Christian sphere in the sense of “divine plan”. That is why I call, with a functional translation, the Buddhistic “Mirror of Dhamma”, the: “Lucid Mirror Plan”. The latter term stresses somewhat different newer aspects, namely, aspects that let it touch modern analytical psychological insights which did not yet

exist 2500 years ago. The difference (which to discuss even close to fully would require its own volume) shows where the major developments of understanding during the intermittent time have taken place.

As a comment, I would like to remark the following. The “Mirror of Dhamma” (“Lucid Mirror Plan”) is the most powerful tool of spiritual transformation. Spiritual transformation is, changing one’s personal deep archetypes. On the societal level, spiritual transformation is, changing society’s deep archetypes. There, the effective mix of the Four Forces of Creation (same as, the Three Gunas together with the Fourth, namely Pure Consciousness) is altered.

The “Lucid” is already contained as a seed in the “Mirror” metaphor. That has been developing over two and a half millennia of spiritual science. In the west that means, a development mostly in hiding from the Church. The change entailed by mental lucidity is an ascension, not a descent. The archetypes from human history are enshrouded in spiritual darkness, primal fear, residues from the Fall of Lemuria and Atlantis, and from planetary cataclysms, despondency, wars, oppression. The light quotient is reaching a tipping point. At the intellectual level, that is a philosophical development that can be traced as in the following § 18, which is a very rational breakthrough, still unfolding, in the awareness of the loving divine in, and behind, reality.

There is an unknown connection of the “Mirror of Dhamma” with the concept of “nirvana”. The “Mirror of Dhamma” is the same as “nirvana”, whereby “nirvana” is objectified as a blissful and lightful mental realm, with layers according to the nine bodies of man/nine levels of Higher Self. From the seventh level, this is Paradise in the Holy Spirit Force of universal connection/Divine Love. This reaches up to the great Central Sun. The noetic state at that peak level of all realms is infinitely knowing and loving. The individual awareness is unlimited in infinite space and eternal time. The great Central Sun is the center of rays that perpetually create all that what is. The Philosophical Theory of Relativity (see below, § 19), the key theory of spiritual science, is a theory of the great Central Sun and its functions.

The concept of nirvana, initially, included two nirvanas in the early canon (Hwang, chapters 2 and 3). That is the duality of the mirror and the reflected. Through the process of reflection, the reflected changes, becoming light, which it is in the mirror. The mirror, thus, is a process aspect of nirvana, and a meditation tool for mental energy work of visualization. It is an exchange of fearful dark archetypes for blissful Light.

The difference between the two nirvanas of the early canon are the residual “aggregates”. The second higher is free also from them; it is liberation. It is “like stopping a potter’s wheel” (Hwang, p. 14). There is a hidden “metaphorical structure that embraces enlightenment and its opposite” (supra, p. 16, citing Gombrich). In the first nirvana, there is a “remainder of clinging” (p. 42). This is somehow symbolic of a dynamic, i.e., an inner transformation and purification process. Buddhaghosa interprets the clinging as “past clinging” (p. 46). Only the second nirvana is the final nirvana. The Theravadins (original Buddhists) did not accept that nirvana is non-existence. It is not entirely clear from the sources that Buddhaghosa is the originator of the two nirvana theory. The impure “clinging” refers to residues of the self (p. 49, Candrakirti).

§ 18. There are some examples of literature about the divine plan/divine providence in the Resources below. That is a large proto-scientific concept. It is so far usually known from contexts like: Salvation plan, awakening plan, etc., i.e., for human affairs, where it has great legitimacy. A comprehensive plan, however, must include, for example, the changes at the level of particle physics, the radiation of the wave aspect of particle physics, thoughts, emotions, cellular life, geometric relations of you hair tips to a star fifteen billion light years away, etc. The proto-scientific notion thus is suggestive of the universe being a mass of information, primarily. There are many bridges that one can build between this notion and the ancient Buddhist “Mirror of Dhamma”.

Two modern authors illustrate the notion of divine plan/divine providence for our times. They are, Neal Donald Walsch (Conversations with God, volumes 1 to 3, 1995, 1997, 1998, many editions) and Maitreya in Albuquerque, New Mexico (book: THOTH). In both authors, the true speaker is God [my comment]. Divine plan is one subject among others that the two, rather different, authors write about. Both have much original

material to present, distinct from what one may call the modern spiritual commonplace pool defined by frequent repetition across the board under whatever standards.

§ 19. Neale Donald Walsch has given to the world three volumes (and more) from his personal, rather difficult, transformative experience that began when, one day, to the author's great surprize, God mentally spoke to him, asking him to write the conversations down. The books are famous and best-selling, but their reception in studies is to this day negligibly scant. They have greater worth than the Bible and the Quran, which is not exactly a compliment. I read the trilogy years ago in German, and have read it again for this writing, in the English original. The three books and their seasoned wisdom make me laugh every time I see a Bible-thumping ass in a movie, like the girl's father in "Paul".

Real scientists will step in and say: There is no God! We know that! Apart from that, God can't talk!, and so forth. That is not science but is a mental illness, the illness of negativity. The main pass-time of those type of people seems to be to become upset and to exclaim "But that can't be!" when something happens that they don't like. They truly believe that they "know" some kind of blueprint of what is possible and not. That shows that they are crazy people. If they were sane, they would explain what blueprint they mean. They presumably mean their bank account, which is the major extrinsic distorting factor in modern delusionary lie physics. It is, in a corrupt way, money over scientific truth.

It is an art to listen. All inspiration and ideation begins with this. That is not a "blueprint" but is the source of ideas. Ideas are the starting point of scientific discoveries. Money comes in at a later stage, and is often the reason for filtering out ideas. That does not affect the validity of the ideas, however. One does not need the word, "God", to appreciate that ideas have a source.

Since this is a section on Buddhism, I have looked out in particular for statements in the Walsch trilogy that fit into that knowledge context. One of the assertions is, that there is no coincidence. This is also a saying that Albert Einstein made, from his (a-mathematical) scientific intuition. Everything happens (is done by God) in highest intentionality. The concepts of inner subjectivity, such as, "intention", are in many ways only of modern origin, at least in legal history. They grow from medieval concepts of "faith" and similar. In a comparison with the ancient spiritual science of Buddhism, there is no direct comparison to notions like "will" and "intention". There is an inner mental cleansing and doing which is subject of meditation theory. In the original form of Buddhism, meditation always has an object, such as the Kasinas (colours, for example, the Earth Kasina). Buddha's late teaching of the "mirror of dhamma" was only a slight beginning that opened a crack for individual subjective reflexivity. Its effect, very powerful, is predominantly on the archetypal level.

The core Buddhist teaching of "dependent origination" ("dependent arising") is a causality analysis (for the stage of suffering) that also does not permit coincidence. Suffering is overcome through [I say, for our today: specific spiritual] knowledge; suffering is, to wit, [specific spiritual SG] ignorance. The ignorance enabling suffering leads to the life experience of an externalized destiny, which is ultimately illusionary (veil of Maya). It negates and takes away the autonomy of a free spiritual being. Science today, perhaps at the stage before the quantum physical notion of universal interconnectivity, is at the border, still within the superstition that there is such a thing as "coincidence". That assumption reflects the human ignorance of the unbelievably vast sets of information that hold together the events according to a plan, which, in a causal way, precludes coincidence. David Hume the enlightenment historian and philosopher was sharply critical of the scientific concept of a "causality". He said that all we know is a sequence in time. When we then speak of "causation" that is merely a conclusion but not an observation. The "divine plan" is an alternate way of interpreting this. One may hold "causality" and "divine plan" both as equally prescientific, not scientific. Science from its tamasic bias (see chapter 2 below on the Gunas) prefers the one prescientific element over the other. If one overcomes the tamasic bias because scientists are no longer crazy then one will tend to the "divine plan" intuition, and will recognize that there is no "accident".

God instructs NDW that “nirvana is the ‘one with the Oneness’ experience” and is even beyond paradise. That condition does not persist forever. Eventually, the wish arises to reenter Creation. “... you will keep traveling on the Cosmic Wheel ...” “You will return to the Oneness ... an infinite number of times and for an infinite period each time ...” (from vol. 3)

On a Christian note: The “Holy Trinity” is not omitted, but is explained as follows: It is the evolution of “knowing, experiencing, being.” That corresponds to God the Father, the Son, and the Holy Spirit. Being (Holy Spirit) is a “God-state”. That “Triune Reality” is “divine pattern”. But it is also called the three-fold being of body, mind, and spirit of a person. Psychiatrists call it the conscious, subconscious, and superconscious. Science calls it energy, matter, and antimatter. Etc. [That is not the dogmatic “trinity” but is the triadic method that we find, for example, in Dionysios Areopagita and Hegel. SG] That is how God becomes manifest, on the rising path to Oneness. (from vol. 1)

§ 20. Maitreya, an Iranian-American spiritual teacher in Albuquerque, New Mexico, has written his main work entitled “THOTH”. It is, in the current 10th edition 2013, a pdf file of 770 pages. Maitreya’s teaching reveals the “whole Plan of God.” (p. i) The teaching is also called “The Last Testament” (supra). “The Plan of God is that man should not only be scattered all over the earth, but all over the universe.” (p. 47) Revelation can be viewed as a mini-Bible and also reveals the whole Plan of God (p. 64). Revelation 2:28: The “morning star” is the sun and symbolizes the highest spiritual realization. That is, to be “completely surrendered and submissive to the Plan of God” (p. 72).

Spiritual awakening will “continue until all understand The Plan of God and Establish The Kingdom Of Heaven On Earth” (p. 84). In one example (Moslems mistreating the Baha’i faith) it is shown that The Plan of God requires a further evolutionary process (p. 95). Maitreya’s core teaching is that The Plan of God unfolds in human history through an ascending succession of religions. Maitreya explains this using “**The Greatest Sign**” which symbolizes the “**Eternal Divine Path**” (pp. 160-180, “Creation and History”). This prepares chapter 2 below. Earth was in the illusory state of being separated from God. Functionally, Maitreya tells us here in a highly condensed abbreviation the story after the final destruction of Atlantis (“twelve thousand years ago”). The first phase was completed around six thousand years ago (p. 173).

To bring the unit consciousnesses to Pure Consciousness [which is, Fourth Force, Holy Spirit SG], God decided to create the manifested world and the evolutionary process:

“<15> Therefore, this manifested universe is nothing but a relative reality from the absolute (consciousness and three gunas) and the goal for its creation is that the unit consciousness (man) reach Pure Consciousness, **HAREE OM SHRII HUNG = The Goal of the Life is to Be(come) Divine.**” (p. 172)

To restate what that says: After the final destruction of Atlantis, humanity on this planet dropped deep into the doldrums. The manifested universe was created as a tool to help mankind to regain Pure Consciousness. In other words, the universe that we experience with our senses is an artificial reality created (not quite) twelve thousand years ago for the purposes of helping us to regain mental sanity. (I am merely pointing out what Maitreya is saying in the quoted passage.)

And further, for the second phase until today:

“<20> Through the last six thousand years, God has fulfilled two great Plans with different purposes: One for human spiritual guidance which we can call the spiritual Plan, and a second historical Plan to make the human understand that with no doubt He exists and is in control. <21> Also it is to show that His desire is for man to use his intelligence to establish His Will and to create a universe according to His Laws, so that the whole universe can reach Pure Consciousness at a faster pace.”

In the second phase, God first implemented four steps (p. 178 and preceding pp.):

- the Far East Philosophies or Mystical Paths [including, prominently, Buddhism as basis SG],
- Judaism,
- Christianity, and

- Islam.

The spiritual understanding was finished with the Prophet Muhammad [Allah as Oneness, same as nirvana, Buddhism mediated through Byzantine receptions in Neo-Platonism SG]. But still, there were three more truths to come, successively:

- The next Prophet was the Bab (or Baha'i Faith). The Bab brought universalism. [That is, indeed, a major foundation of modern spirituality, in the sense of a scientific knowledge system!]

- The sixth truth (of seven) comes from those who have gone through The Eternal Divine Path (p. 179). That means,

“to awaken the latent spiritual forces, try to establish a spiritual environment for all to progress physically, mentally, and spiritually, to be ready to sacrifice all for this great ideal, to surrender and submit to [God], <9> and to create a universal point of view for all these endeavors. Such a person, who is a dynamic spiritual force and incorruptible, is called a Paravipra, or an Elect.”

- The seventh truth (of seven) is that: “in the days of the voice of the seventh angel, ... the mystery of God should be finished,... (Rev. 10:7)”

§ 21. The divine Light of the great Central Sun is all-knowing and lovingly willful with absolute power. The divine Light is the Imperative, God's central influx into Creation. Creation has an astral geometry around the great Central Sun. Its proximate parts are what the Urantia Book calls the “Island of Paradise”. As seen from Paradise, the Material Creation Worlds are a small dark hive suspended near the planet Hiranyaloka (Sri Yuktesvar in, Paramahansa Yogananda, Autobiography of a Yogi). Mankind's long spiritual development has been, gradually to recognize, remember and express the Divine Light, and thus to rise again from the dark night of the Fall.

The “Imperative” is a new concept, put together from pieces that are old or even ancient. Its synthesis was achieved by the German enlightenment philosopher in East Prussia, Immanuel Kant. However, to this day his very difficult and intricate work has been studied under the aspect of its parts, not as an entirety. The first to undertake a synthetic reading of the three Critiques of Kant is Alfredo Ferrarin 2015. His lead idea is the unity of the three Critiques (Critique of Pure Reason, Critique of Practical, and Critique of [the Power of] Judgment). In their synthesis, Kant's three Critiques, the foundations of transcendental philosophy, in their synthesis, their fusion, represent the Imperative (of the Good, the True, and the Beautiful, sequenced by Kant into: of the True, the Good, and the Beautiful).

Of particular relevance is Ferrarin, Chapter 3 (pp. 215-282). The chapter, at the end of the book, starts with the “combination theses”. The combination thesis is the “requirement that concept and intuition jointly give rise to a cognition” (p. 220). “Science” is a perplexing concept, an “architectonic” but not a “technical unity” (p. 225). The knowledge of transcendental philosophy is, as Kant says, “synthetic”. [My conclusion at this point is that, here, Ferrarin prepares the argument that, if pure reason is compartmentalized into three parts, according to the subjects matters of each of the three Critiques, the synthetic process of knowledge is blocked, and fragmentation results. If one removes that blockade, by unifying the three Critiques, that results in a strong Kundalini flow of divine influx of subjective-universal proportions, i.e., internal vision of divine Light in the sense of the subjective notion of truth mentioned passim in this section B. SG]

On p. 275 f., Ferrarin presents his conclusion which, in Kant research, is nothing short of revolutionary:

“The first Critique must be studied also for what its original idea (plan, design, conception) becomes in the subsequent works, // which in turn must be approached comprehensively, as a unitary plan in constant reshaping, a work in relentless progress.”

Much other research by other researchers has gone into Ferrarin's conclusion.

In his Conclusion Ferrarin points out that Kant, in a difficult age of harsh censorship in Prussia, “Kant is more revolutionary than is generally recognized.” (p. 283) When Kant is often found to be obscure in his diction, that can be a typical sign of censorship avoidance strategy issues of his age. He was certainly not

mealy-mouthed by nature. As a side effect, his obscure style of writing has enabled Kantian interpreters for over two centuries to read their own best ideas into his very technical philosophy.

In his overall characterization, Ferrarin (*supra*) comes somewhat close to a generalized concept inherent in the three Critiques, which I call the “Imperative”:

“Kant is the philosopher of reason, but his reason does not have a scientific, logical, or instrumental function. Reason is the institution of order and laws in its scopes of application for the sake of ends it sets itself.”

Ferrarin rightly points out that “reason” is a “faculty” in man, in the individual (*supra*). His book ends on the discussion of “faculty” (pp. 283-294). Reason cannot be apart from its faculty (p. 289), i.e., reason is the same as its faculty and inseparable from its faculty in an individual person. A faculty is a “power” (p. 287). “Reason is that in us which makes us transcend nature.” (p. 286). What Immanuel Kant discovered is the synthetic judgment of joining as a specialized unificatory mental power of man. It is this unificatory power that leads us further:

§ 22. To understand the PTR (“Philosophical Theory of Relativity”, you should read my vols. I and II in their entirety, especially the cosmological passages. Specifically, look up (as above, § 5, second list, item 12.): “Philosophical Theory of Relativity” in my vol. I: pp. 129-131, 134, 136, 146, 246; vol. II: pp. 42, 104, 161, 201, 204, 221, 228, 234, 237, 257.

The PTR co-evolved with my philosophical concept of the “Imperative” since my vision of Paradise and the great Central Sun on September 11, 1981.

I worked on the PTR with Hitoshi Kato slightly less than two years before he died, in an unpublished paper dated November 5, 2011, of 24 pages. I am alone responsible for that said paper. I incorporated certain remarks and questions that Hitoshi Kato had at the time.

My said paper is attached overleaf:

Philosophical Theory of Relativity

The Hidden Universe of *„Relation to One Another“*

DR. JUR. STEFAN GROSSMANN

November 05, 2011

The sole author of this paper is:

Dr. jur. Stefan G. E. Grossmann

This paper makes reference to another author, Hitoshi Kato, who is the sole author of a different paper, to be published together with this, as separate. Both authors have been in discussion since end of 1995.

Quote this paper as: *Grossmann, Philosophical Theory of Relativity*

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No claim:

No copyright claim is laid to the quotations from by Uzan-Leclercq (p. 5), Leibniz (Rescher) (p. 18 f.), Hermann Weyl (p. 20 f.) and David Peat (p. 23.) It is believed that the quotations as used herein are covered by fair use.

§ 1. Abstract

1.1. As is well-known, all of modern physics is governed by constants. All constants are interlinked by their mathematical values (the system of physics.) A small handful of three constants may be considered key. On this basis, the following:

1.2. Einstein's constant of c^2 (c square) has, since 1905 to this day, been misread through lack of sufficient inter-relation in the network of constants etc. and their numeric values. The analysis leads to peculiar integer (non-fractional) number proportions deriving from a harmonic master system (octave sequence.) To make it clear from the outset:

Einstein's famous equation needs
not only numeric corrections, but
its readers require an update in
basic mathematical methodology.

1.3. The following methodological mathematical presentation provides readers of Einstein's equation with such update. The methodology expands on: Max TEGMARK, *The Mathematical Universe*, 31 pages, [arXiv:0704.0646v2](https://arxiv.org/abs/0704.0646v2) [gr-qc] 8 Oct 2008, fully incorporated herein by reference.

1.4. In the main consequence, the physics in the line of Max Planck (quantum physics) is unified with the physics in the line of Albert Einstein (relativity.) Einstein's absolute light barrier is based on fallacious mathematics.

1.5. Consequentially, there will be many subsequent changes to the pages of science publications. This presentation does not deal with such subsequent changes to science, for sake of focussing on the methodological issues only.

*I dedicate this presentation
to Hitoshi Kato and the
great work that he is doing
for mankind.*

*To him, I further dedicate
this quick thumbnail sketch:*

*The number gives the theorem;
the database-like interrelation of
numbers is the theory. The starting
point are numbers (constants) found
in nature, a true basis of mathematics.*

PHILOSOPHICAL THEORY OF RELATIVITY

THE HIDDEN UNIVERSE OF „RELATION TO ONE ANOTHER”

By: Dr. jur. Stefan Grossmann
November 05, 2011

§ 2. Introduction

The Abstract (§ 1 above) is incorporated by reference as is fully set forth herein. The abstract was formulated during the work on this presentation, in consideration of the following publications to which reference is made:

UZAN, Jean Philippe; LECLERQ, Bénédicte; *The Natural Laws of the Universe, Understanding Fundamental Constants*, Springer Praxis 2008

KUHN, Thomas S.; *Black-Body Theory and the Quantum Discontinuity, 1894-1912, With a New Afterword*, Chicago University Press 1978 (reprint)

STEINER, Richard; NEWELL, David; WILLIAMS, Edwin; *Details of the 1998 Watt Balance Experiment Determining the Planck Constant*, in: J. Res. Natl. Inst. Stand. Technol. 110, 1-26 (2005)

What remains is to re-conceive correctly the meaning of c^2 as used by Einstein in his equation, $E = mc^2$. Einstein's constant of c^2 (c square) has, since 1905 to this day, been misread conceptually, and hence numerically, due to a lack of cross-relational perception.

§ 3. Opening Quotation

„Constants are the reference values of the physical sciences. They embrace and involve all units of measurement, and orders of magnitude, of the various phenomena and the way they relate to one another. They may be seen as the pillars of physics. This is especially true of the three principal constants - the speed of light c , the gravitational constant G , and the Planck constant h - since they underpin three fundamental theories: special relativity, Einstein's gravitational theory, and quantum physics. These three constants represent the three dimensions of the so-called ‚cube of physical theories‘, a construction that sums up the state of modern physics. (...) The variation of these constants would modify our universe and the laws of physics, (...).“

Uzan-Leclerq (cited above), p. ix

§ 4. The Key Findings

EINSTEIN back in 1905 used a slide rule for his extremely complicated physics (which to many even today remains at the outer border of that what a human being can understand.) Much effort has been spent by mathematicians to comprehend what Einstein's singularly ingenious concept of the physical world means in terms of numbers. Subtleties have been overlooked.

The key findings are of a methodical nature: Readers of Einstein's equation, i.e. the scientific elite of the planet, have been building a subtle cross-relational understanding of the numerical underpinnings of science. This understanding, out of its own momentum, as yet still falls short of harmonizing PLANCK and Einstein, respectively, their different attitudes to physics.

Since the true mathematical method never departs from the grounds of highest certainty, the instrument of „proof” henceforth shall be superfluous. „Proof” is a misnomer for that what is truly the method of mathematics, namely *discovery of relations through numbers*.

The notion of „proving” something in mathematics is, under the aspects discussed here, fallacious. Proof is only necessary if the mathematician has been speculating, somehow drifted away in day-dreaming and needs to ground her or his feet back in reality.

The only viable mathematical method is characterized by the criterion of being fully self-evident. Once this method is rigorously followed, proof is no longer necessary, nor even possible, for the result of proof is for the highest degree of certainty (self-evidence) to obtain.

Mathematics came close to this opportunity once before, namely during the lifetime of the French mathematician Auguste CAUCHY (1789-1857). Unfortunately, mathematicians missed that opportunity, presumably due to the professional, social and cultural implications of a mathematics that is a natural science of the recondite relational universe in-mind.

Cauchy's numerical prowess and potential remain largely unfathomed. They suggest a reform of method from „proof” to „discovery”, opening a new chapter of mankind's progress from perception to knowledge, from objects to signs, from split (fragmented) to holistic (unified) awareness, or in short: regaining *Vision* (Spirit Communion, Oneness.)

The EUCLIDIAN method (deductive method contains full proof/self-evidence) has been termed by philosophers, „*more geometrico.*” Hence, per all the below, follows by analogy:

„*more numerico.*”

§ 5. PTR Initial Direction of Query

There is much talk about a new consciousness coming. It is true. The new consciousness enables cross-relational understanding. That is something that used to be blocked by our old consciousness. That is the reason why, out of all the very intelligent people on our planet, nobody in over a century has been able to see the mathematical connectors that Hitoshi KATO presents in his paper. Kato has turned mathematical evidence into a tool of discovery.

That does not mean that we are stupid. That means, that our consciousness has been configured for life circumstances that did not promote cross-relational understanding. Due to political and scientific changes, the need for an altered consciousness is pressing and apparent.

In the following, I would like to present to you some philosophical meditations that concern this topic. Let us say, they are a prelude to what follows in Part Two. It is my hope that the brain-electrical short circuit that I encountered while listening to Mr Kato may be softened and mitigated for you.

All you need to do is open your mind and let go of many old things. Let these meditations take you away. Allow them to change the way how you think.

I present an internal document from a few days ago that helped establish something of a common ground between the two authors. The sole responsibility for the following document lies with me (Stefan Grossmann.) Mr. Kato has read the document but issues no opinion on it. He has commented that he considers the document to be a difficult one for readers. That is okay – to my mind, if you can master or even just face the difficulties that the following document raises, it will open up your mind for Kato's presentation.

§ 6. *Internal paper per the foregoing remarks,
from the preparatory stages of Dr. Grossmann:*

Mathematics of the Great Wave Deep Anisotropy of Quantization

Dr. jur. Stefan Grossmann (Preview Reader)
October 05, 2011

Introductory Remarks (Grossmann)

Hitoshi Kato's quantitative mapping connects electron orbits, the solar system and Relativity, identifying shared number relations under a constant ($\ln 2/2\pi$). A formula for the distribution of prime numbers is presented. The quantitative mapping of reality's deep anisotropy is developed from it. Some additional tokens in the framework are the $3n+1$ sequence and the 1 to 2 (n to 2n) relation.

Asked about his method, Mr Kato says that mathematics is a stick for the blind. Man has no direct perception of number relations, logarithmic spirals and other such figures; but yet, such figures do exist within the reality of the universe. Kato refutes charges that he deals in pure mathematics, replying that he uses mathematics as a stick in order to let our mind chart out a hidden blueprint that our eyes conceal. Grossmann describes the object of Kato's quantitative mapping as deep anisotropy. Science has shown mathematical structures in physical reality. These may be understood as a deep anisotropy of quantization. In quantum theory, the modern discussion is focussed in David BOHM's term, „implicate order.”

Preview Reader's Prefatory Note:

I have used the word „token“ in the fourth sentence above. This is suggestive of a formal language (alternate terms: code, compiler language, logos) of number relations that is embedded and scripted in the fabric of nature. The mathematics used for mapping deep anisotropy is applied and descriptive, not speculative. The subject matter is theoretical physics on the next level of mathematical abstraction.

Ideas for such a concept have been floating through questions of order in set theory and computational group theory (CGT). Such research has been unable to lead beyond a limited qualitative analysis (see, CASASAYAS, Josefina; LLIBRE, Jaume; *Qualitative Analysis of the Anisotropic Kepler Problem*, American Mathematical Society 1984, quoted here for the title phrasing only.) Its terms enable us to talk about deep anisotropy (hence my subtitle of this article.)

In finding the language I used the guiding notion: ***All that is is (transfinite) relation to one another (Philosophical Theory of Relativity [abbreviated: PTR].)***

Seminal annotation: The Philosophical Theory of Relativity is a concomitant of a multiverse that is both (i) infinite in the sense of the late LEIBNIZ, and (ii) holographic in the sense of the modern theory of the „holographic universe“ (Michael TALBOT.) The Theory provides the missing third part/third aspect of Relativity. (End of seminal annotation.)

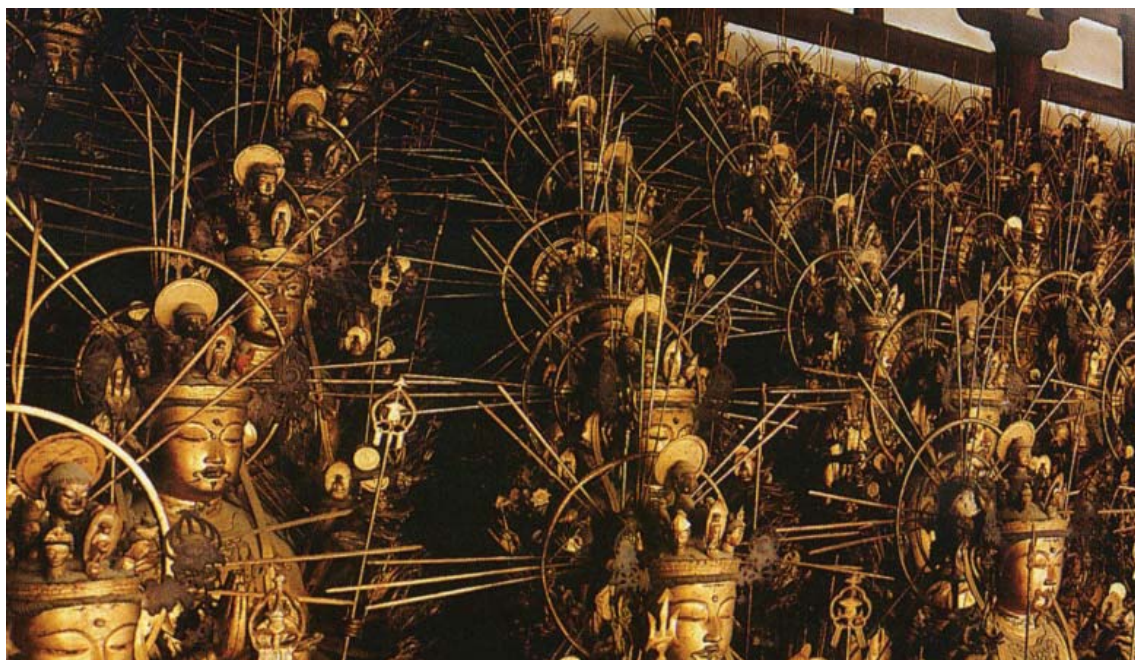
Accordingly, a „wave“ („vibration“) is a sequential relation as observed/described in time. Admittedly, an extra-temporal viewpoint is not our normal vista, except in logical and mathematical mental envisionment. Thus, another way of saying this is that reality is a great

wave (hence my lead title of this article.) The question of an expanding universe aims at a future half-eternity of the great wave, and hence at a transfinite information content of its deep anisotropy, reflecting back on its seed event. *This is actually outside of time.*

Relativity has this third aspect: Kurt GÖDEL proved in 1949 that in EINSTEIN'S theory, time is non-existent. EINSTEIN concurred. (See P. YOURGRAU, *A World Without Time*, 2005.)

The laden concept of „harmonics“ (PYTHAGORAS, KEPLER) may come to mind but the word „relation“ („relations“, „number relation“) is used in an effort to maintain neutrality and openness of the text. A 1 to 2 „relation“ is not fixed to the absolute numbers (1, 2) but is merely expressed by them as an interpretation (with other possible interpretations, in this instance being: 2 to 4, 4 to 8, etc.: n to $2n$.) The term is used here differently than in the normal mathematical vocabulary (relational algebra.) The stress here is on an altered mental configuration, namely parallel processing versus normal human linear processing. It seems that Japanese culture, in particular (with its graphic script combined with a high level of literacy and numeracy) is favorable to such a mental configuration. Parallel processing is the mental configuration that enables to process East Asian script systems, and that likewise enables a comparative mental methodology versus the (otherwise) normal human mental methodology of linear counting. A previous exponent of a mental culture of parallel processing was, apparently, the Japanese mathematician Kiyoshi OKA (1901-1978.) On a general note, geometry is a (vision centered) traditional branch of mathematics that is selective towards parallel processing.

For most of the non-Japanese world, the ramifications of this consideration will come as nothing less than a culture shock. The culture shock becomes more comprehensible when one is confronted with Japanese visuals reflecting upon the roots of the relation concept in their insular belief system. Many people will be familiar with this when appropriate examples are shown, such as (two images, taken from: Nelly DELE, *Japan Eternal*, Astrel 2006, Russian, pp. 30 and 95):



Note the relational „rays“ amongst these Japanese Buddha statues, a visualization that is labelled as mythical in the West.



Note the curving rake design
of the whitish gravel in this
Japanese stone garden.

This illustrates something more fundamental than a different way of thinking, namely a different way of visualizing. I am confident that some keys to the discoveries of a Japanese mathematician living in Germany, thus honed in cross-culture observation, can be found in visual perception. Mr Kato's visual perception and enjoyment is particularly heightened, as his comments on photography illustrate that he has made to me on the phone over time.

There are many types of altered states of consciousness (ASC). They are defined comparatively as „shifts, deviations, or differences in subjective experience, psychological functioning, or mental functioning“ (See further discussion and definition at: ROCK, Adam J.; KRIPPNER, Stanley; *States of Consciousness Redefined as Patterns of Phenomenal Properties: An Experimental Application*, in: CVETCOVIC, Dean; COSIC, Irena [Editors], *States of Consciousness, Experimental Insights into Meditation, Waking, Sleep and Dreams*, Springer 2011, pp. 257 ff., quote on p. 263 with further references.) That is a generic starting point, whereas here, highly specific aspects stand at issue.

The summary of a researcher's lifetime work on such questions can be found at: GROF, Stanislav; *When the Impossible Happens, Adventures in Non-Ordinary Realities*, Boulder CO 2006. Part 1 ably discusses synchronicity as a key altered state of being conscious of a given reality. Part 7 summarizes Grof's insights into the concept of the transpersonal (relation.)

A highlight on the strangeness of connectedness is shown by: SILVERMAN, Mark P.; *Quantum Superposition, Counterintuitive Consequences of Coherence, Entanglement, and Interference*, Springer 2008. This book by an American professor of physics uses mathematics that is not subscribed to by Mr Kato or deemed to be in error by him (not pursued below). This title, again, is important for its work on the wording used on its cover page, pointing out their physical nature that is to this day counterintuitive for the modern Western mindset.

I would like to point to: YAMASAKI, Taiko; *Shingon, Japanese Esoteric Buddhism*, Boston, London 1988. To my knowledge, Mr Kato has no particular affiliation with any branch of Buddhism, but the relatively little known branch of Japanese esoteric Buddhism (or Sun Buddhism) is deemed especially fertile for the cultural underpinning of such issues as connectedness and interference, whatever words may be draped upon them.

The key linguistic weak spot of modern mathematics, namely the well-worn term „differential,“ touches upon the same expressive problem. In order to find an eloquent link, we may best hark back to a classic of the 19th century, George BOOLE; *A Treatise on Differential Equations*, 4th edition 1877 (reprint New York etc. 1931), p. 1, where it is elucidated as follows (italics and spelling follow the original):

„The Differential Calculus contemplates quantity as subject to variation; and variation as capable of being measured. In comparing any two quantities x and y connected by a known relation, e.g. the ordinate and abscissa of a given curve, it defines the rate of variation of the one, y , as referred to that of the other, x , by means of the fundamental conception of a limit; it expresses that ratio by a differential coefficient dy/dx ; and of that differential coefficient it shews how to determine the varying magnitude or value.“

Earliest use of the mathematical term „differential“ in OXFORD ENGLISH DICTIONARY (2nd) was 1702, mentioning „Leibnitz's Differential Calculus, or Calculus of Differences.“

In both foregoing quotes the term „relation“ is at least partly synonymous with the term „differential coefficient,“ for several centuries labouring with the same emergent notion of fundamental mathematical physics that is now new-born. The „mathematical“ and the „physical“ are, as is now proposed, merely two aspects of the same elephant.

In keeping with that, another precursor concept is „quantum“ as coined by emerging quantum physics in the first years of the 20th century. The hypothesis of quantization proposes quanta (discrete relations) hard-wired in physical reality. This insight is expanded and developed in Kato's mathematics. To make the list complete, the term „relativity“ anchors in the same lexical sea bed.

Relations in reality surround us all the time but usually fall short of human awareness thresholds. The mode of perception is direct perception (mental perception), something etched out of the modern West's belief system, but well in place in nearly all other cultures and historic ages (ironically dubbed as „mystical.“)

If, as evidence suggests, the universe is an infinity unfolding in time (expanding/eternal universe) it is not possible to represent it as difference (anisotropy); it is only possible to represent it as sameness (continuum). Philosophically, this has been hinted as the unmoved moving (ARISTOTLE) and as *neti-neti* (Sanskrit for: „not this not that,“ Advaita Vedanta). Physically, this argument extends into the terminology of continuum (KANT, EINSTEIN) and holography. The difference that we live in would thus be sculpted out of the continuum by depletion of its plenum through limited observers, by observer intervention as discussed in quantum theory. The purpose of the Philosophical Theory of Relativity is to propose an ethical core, namely that we must recognize and improve our observer intervention.

The citations from the works of other authors in this paper are not intended as exclusive or complete. They were made selectively as illustrative examples only.

I hope that these notes for a terminological approach will be found helpful in comprehending the - I say, fully breathtaking - scope of Hitoshi Kato's findings presented. My optimism, knowing Mr Kato's altruistic motives, is that his „stick for the blind“ is a prime ethical tool of relevant self-improvement. I wish to thank Mr Kato for our ever ongoing discussions since more than five years.

*Joint Language Work
Responses, Objections, Clarifications
(Kato and Grossmann)*

- Pre-Mathematical Dialogue (Grossmann initially leading) -

Kato wrinkles his brow about the use of the term anisotropy.

Grossmann points out that anisotropy is a key research topic and is subject to mathematical analysis. Since Kato's math is innovative, it is plausible to use the name of this key research topic (anisotropy) in a similar creative fashion. (See, for the key cosmological research on anisotropy, NASELSKY, Pavel D.; NOVIKOV, Dmitri I.; NOVIKOV, Igor D.; *The Physics of the Cosmic Microwave Background*, Cambridge University Press 2006.)

Kato replies that physics today describes purely force-driven interaction but not information-driven interaction. For information-driven interaction you need to identify a purpose, such as in biology, including at the cellular level. There is a strong consensus today that information plays no active part in the physical realm. (See for a qualified discussion, ROEDERER, Juan G.; *Information and Its Role in Nature*, Springer 2005.)

Grossmann argues in clarification that physicists confuse maximum information with randomness. Entropy as a deterioration of order implies maximum information at the creation of the universe, and hence establishes a working hypothesis of a causal nexus. That is the reason why the proven anisotropy of the cosmic microwave background is such a hot topic.

Kato nods. He clarifies that the concept of proportion (ratio, relation) is central to GAUSS and COLLATZ (mathematicians, see below.) The defining point of relation is simple harmonic integer ratios, as found below by Mr Kato. **Further, the concept of relation is a mathematical key in the Bible.** The start of the Hebrew Bible means, *two is the number of the universe*. In a phone discussion with Grossmann, agreement is reached that the concept of relation implies mental comparison of at least two, and that this is a mental perception not typical for mathematical physics at present. The universe arises from relations. Further, when the Bible mentions that the world was created in six days, with the seventh day being the day of God's rest, this hints at the number sequence $3n + 1$, with $n = 2$. The sequence (but not with $n = 2$) is essential for the math of the third aspect of Relativity (below.)

Grossmann adds, as an afterthought, that complexity is the result of the creative event, often described as a Big Bang, and strongly appears to have its cause in information. **The Great Wave in its entirety is purely information (relation) driven.** It is a transport wave to let ideas come true. The notion of a governing randomness - whatever that confusion of terms might purport to mean - is today's version of a „flat Earth.“ Further, when all that is is integer proportion (relation) outside of time (K. GÖDEL), then the ancient substance error (fiction of atoms/indivisible) is refuted, per the particle/wave duality of modern physics.

Grossmann places Mr Kato's entire findings as presented below in evidence. Concerning coincidence, this is what Albert EINSTEIN already said many years ago in similar words. But people tend to be forgetful of the good things in order to turn only to negativity. The key message of physics has apparently not yet arrived in man's cultural and emotional sphere. Perhaps Hitoshi Kato's mathematics can overcome that historical impasse.

The importance of information for quantum physics as a science to learn how to do things better is underlined by the emergence, over the past decades, of an own discipline, namely quantum informatics (or quantum information science, see the most recent in-depth survey, MARINESCU, Dan C.; MARINESCU, Gabriela M.; *Classical and Quantum Information*, AP 2010.) This science offers certain foundations to assist the understanding of the mathematics that Mr Kato is presenting.

Early on in the more than five year discussions between Mr Kato and Dr Grossmann, Kato used the music of Johann Sebastian Bach as an example for a perceptible higher realm that is identical with that what he envisions, and with that what he is seeking to envision and to describe. In the German discussions, Kato used the word „spiegelumgekehrt,” and at times even the phrase „spiegelumgekehrte Welt” in order further to analyze this. The English literal translation of this is „mirror-reverse world,” with a more elegant English phrase being, as proposed by Grossmann here, „counterpart world.”

Grossmann had been working on a similar problem, namely the rarely discussed problem of the largest transfinite number. Grossmann visualized this as the number of the undepleted continuum of all numbers. He named the largest transfinite number a (the Akanthus number, after the Akanthus leaf, the classical symbol of beauty.) The number has paradox properties since it is left unchanged by any mathematical operation (addition, subtraction, multiplication etc.) At the time, Mr Kato was unwilling to consider this idea, and Grossmann dropped the subject in the discussions.

This episode is mentioned here for a rare pre-mathematical statement of Mr Kato about a counterpart world that is his motivation. The point will be mentioned once more below in a broader context. Here, a quotation mentioning two complementary counterpart spaces is presented from MARINESCU-MARINESCU, supra, p. 225:

„Any scientific theory of physical phenomena must be anchored in reality and this requires the means to gather information about the physical objects. Measurements are necessary to assess the consistency of the mathematical model with the physical reality. A mathematical model allows us to define the ‚state’ of a physical system as a point in an abstract ‚phase-space,’ while measurements allow us to define the state of the physical system in an ‚observation space;’ the consistency of the mathematical model with the physical reality requires a logical connection between corresponding subspaces of the two spaces.”

The effective reality of quantum (and subquantum) information would place the defining set of a reality in the abstract phase-space, in a sense merely a different use of words in order to express the counterpart world that Mr Kato mentioned. Creation, the experience by humans of the Great Wave, is not flat but diverse. By definition, a wave (relation/difference in time) is *not* isotropic/uniform. The existence of (a) wave(s) proves source anisotropy – to be modelled mathematically (third aspect of Relativity.) Historic papers for the phase space (psychic source space) concept are compiled in the anthology, ZACHOS, Cosmas K.; FOURAILLIE, David B.; CURTRIGHT, Thomas L.; *Quantum Mechanics in Phase Space, An Overview with Selected Papers*, World Scientific 2005. On p. 45, the 1927 article by Hermann WEYL asks a first fundamental question: „How do I arrive at the matrix or Hermitian form that represents a given factor in a physical system which latter is constitutionally known? The question remains poignant. Forms/waves require an origin, conceptually shifting into the psychic.

- Dialogue on Observer Intervention -

Grossmann recaps that he mentioned „observer intervention” above. He asks Mr Kato if he is comfortable with that concept.

Kato says that he will believe it when he sees it. He says that he is open for such a possibility but that he is not aware of the evidence, if any.

Grossmann mentions that he has read about it as part of discussions about modern quantum physics. Also, Eastern wisdom systems such as Kriya Yoga, Buddhism (especially the Visuddhimagga of Venerable Buddhaghosa) and other such systems persist on the existence of siddhis or human psychic abilities. After study, it appears that awareness, and hence observation, shifts from the sensory observation space (not into the dream space but) into the phase space. This would be a shared criterion with that what mathematicians do. It suggests that a priori knowledge (Kant) may extend from mathematics to physics.

Kato replies that in his home country, Japan, and all of East Asia people do not have any ideological problem with such phenomena. Certain few masters of martial arts actually develop telekinetic abilities. It is very popular in the East to have them show these abilities off. One particularly striking example is Lama Dondrup Dorje from Tibet, who lives and teaches in England. An Eastern concept would be, inner knowledge.

Grossmann adds that there is a Greek-American entertainer in Las Vegas, Criss Angel (Mindfreak TV show) who upon information and belief has the ability to disprove any doubting physicist who would like to deny, for example, mind reading, human self-levitation and human self-teleportation. This is far beyond even Uri Geller. Grossmann says that siddhis (human psychic abilities) are hands-on proof of observer intervention, operating through quantum and sub-quantum entanglements of the mind with reality.

Kato asks about the point in the quantum physics discussion.

Grossmann replies that researches in quantum physics are aware of what are sometimes labelled „strange things.” There is general information about this in a book by BOUWMEESTER, Dirk; EKERT, Artur K.; ZEILINGER, Anton (editors); *The Physics of Quantum Information: Quantum Cryptography, Quantum Teleportation, Quantum Computation*, Springer 2000. Perhaps the leading head of this group is Professor ZEILINGER. In a book published more recently (ZEILINGER, Anton; *Einsteins Schleier, Die neue Welt der Quantenphysik* [German: Einstein’s Veil, The New World of Quantum Physics], 2004), ZEILINGER explains that not matter but information is the basic building block of the universe. EINSTEIN called quantum entanglement „spooky” (German „spukhaft.”) ZEILINGER does not shun a comparison with magic. According to ZEILINGER, a highly respected senior scientist, teleportation has been proven experimentally.

Kato asks if there are specific responses from quantum physics concerning human psychic abilities.

Grossmann replies that scientists, at least in the West, apparently do not like to touch the subject. Science in India appears to be more open. For example, a rigorous clinical study of Yogi Mataji Prahlad Jani, in his seventies and claiming to have eaten and drunk nothing since his youth, has proven an alternate biochemistry inside his body that is nothing short of miraculous. (See German video DVD, *Am Anfang war das Licht, ein Film von P. A. Straubinger* [German, In the Beginning was the Light, a Film by P. A. Straubinger], 2011.) A quantum physicist, born in India and teaching in the USA, is Amit GOSWAMI, who teaches his students to understand quantum physics as a „new and exciting world view” – „Liberates physics students from classical prejudices” (GOSWAMI, Amit; *Quantum Mechanics*, 2nd edition, 2003, quotes from the book’s back cover; the word „strange” is used on p. 521 pointedly to describe the theory in any of its varieties, seconded on p. 526 by the characterization of „a discontinuous, acausal change in the system” for the highly debated measurement situation.)

If one pursues Mr Kato’s question into any depth, one must analyze the literature concerning the „measurement problem” of quantum physics. A good overview can be found in: SHRIVASTAVA, V.K.; *Quantum Physics and Measurement*, ADP Publishers India, 2007. The role of things called: brain, mind, consciousness is an open and undecided question today.

At the end of chapter 5 of his book, SHRIVASTAVA presents a section captioned: 5.1 Quantum Physics and ESP. (ESP is an acronym for extrasensory perception.) His conclusion

is that a theory cannot bring out more than that what one has put into the theory. In his words (p. 85 f.):

„It should be emphasised that we have attempted to argue, not the truth or falsity of the existence of extra-sensory perception and related phenomena, but only that we cannot appeal to quantum theory to make them more reasonable or acceptable. Even a consciousness-based quantum measurement theory ascribes quite a different role to / the mind than that required in this context and if such phenomena were to be established with the same reliability and reproducibility as is exhibited by, say, the photon pairs in an Aspect experiment, they would require an explanation that is right outside present scientific ideas, either classical or quantum.”

On the other hand, AHARONOV and ROHRLICH classify the notion of interaction-free as a paradox (AHARONOV, Yakir; ROHRLICH, Daniel; *Quantum Paradoxes, Quantum Theory for the Perplexed*, Wiley-Ch 2005, pp. 249-251.) Logically, the mere fact of observation by an observer is self-evident proof of an interaction. This remains factual, whatsoever.

Kato says that the key to escape from these paradoxes is his mathematical concept. It will need time to play out, but it will create very tangible and substantial changes to physical reality through its ramifications and applications.

Grossmann replies that the most general implication of Mr Kato's mathematical concept concerns the interpretation of quantum mechanics. The weight of the mathematical evidence presented slants, for various reasons, towards an information driven, versus force driven, physical reality. People will become more ready to understand this when they actually experience the tremendous power of information over force.

Grossmann asks the rhetorical question, what happened centuries ago when man found freedom in society and in constitutional law? – At the beginning man was scared of freedom. This is happening today again, but today, man is discovering freedom in physical reality itself. That is what is behind all the so-called strangeness of quantum physics. So again, man is scared of the unknown that is to come, that has a name, freedom.

A recent study shows and provides proof of the Strong Free Will Theorem in quantum physics (CONWAY, John H.; COCHEN, Simon; Chapter 12, *The Strong Free Will Theorem*, in: HALVORSON, Hans (editor); *Deep Beauty, Understanding the Quantum World through Mathematical Innovation*, Cambridge University Press 2011, pp. 443 ff., here in particular section 12.3. on pp. 447 f.)

Kato points out that the aspect of freedom is not covered in his presentation.

Grossmann replies that, yes, the aspect of freedom is covered in his reading through the Philosophical Theory of Relativity per above. The specifically philosophical aspect of Grossmann's reading makes use of the discussion since the Middle Ages about universals (universal concepts) and their status of reality. The use of the term anisotropy is proposed here in a realistic mode (universalia realia sunt/universals are real) in the sense of being encrypted in reality. The underlying universals or structures are mathematical objects of high lucidity. They are humanly perceptible in rare cases. This is what enabled Mr Kato to make his mathematical discoveries. Per Greek philosophy, the perception of ideas/ universals is the highest purpose and fulfillment of a human being (Nikomachean Ethics, chapter 10, the so-called theoretical life, i.e., a life of lucid perception.) Grossmann refers to Kato's discussion of Fermat (not included here.) Not only (quantum) physics, but its counterpart math (especially post-Cantor) is open to observer intervention (systems One/Many.) There is an individual Relativity of the Absolute by grace of which we can ascend to our Source.

Grossmann adds that classical Western philosophy ends here at perceiving ideas (forms, other words for the same thing.) The object that Mr Kato mentioned in his rare pre-mathematical statements about his visualization is not, however, merely a multiplicity of mathematical objects. It is, instead, an entire counterpart world (spiegelumgekehrte Welt), something more prosaically defined as an abstract phase-space. There is a philosophical system

in the East that has such a focus, namely Advaita Vedanta, especially in the writings of the Indian Saint Adi SHANKARA from the early middle ages – arguably the philosophical heart of our planet’s wealth of Eastern and ancient counterpart cultures. This can be useful as a non-mathematical companion for exploring the mind-boggling ramifications proposed. (For an initial overview see, for example, WAITE, Dennis; *Back to the Truth, 5000 Years of Advaita*, 2000.)

Kato motions to move on to the mathematics.

Grossmann agrees, but asks Mr Kato for permission to issue a strident warning against speculative thinking.

Kato says, yes.

Grossmann warns that speculative thinking is a pre-conscious automatic process. It may prejudice our conclusions unless we make ourselves aware of this dangerous process specifically. In the instant case, speculative thinking would like to lead us along the following path: There is a ladder of consciousness ascension. It follows the eleven (11) dimensions of string theory. Eleven (11) dimensions are also mentioned in the UMMO letters, for all those readers for whom this may be meaningful. The so-called observer space is sensory and has three dimensions, namely, width, height and depth (space of the 3D coordinate system.) From the perspective of 3D space, the next-higher space is 4D space (Albert EINSTEIN, so-called space-time.) The observer in 4D space is outside of space and time in a type of holographic visualization. From the viewpoint of 3D, the phase space is 4D. Then, on the next higher level of visualization, from the viewpoint of 4D, the phase space is 5D. And so on, until 11D is reached.

There is no intrinsic ceiling that caps the process at 11D. That is merely the barrier that current string theory sets. Mr Kato is aware of the UMMO letters and believes that they are well informed. He also believes, however, that the writer(s) of the UMMO letters was (were) incompetent of following up with the appropriate math and its nitty-gritty in a 4D space-time perspective. In this analysis, the UMMO letters are forgeries, i.e., a sophisticated hoax, as has often been suspected.

A further speculation is that each ascension dimension (4D, 5D, ... 11D) is associated with a block of prime numbers. Prime numbers are (pre-mathematically, philosophically) number universals that are used to generate so-called numbers in the world of duality and density. Numbers such as 1, 2, 3 etc. are the product of a consciousness that uses the time-bound process of counting. The only universals in this number vector are the primes.

According to ancient information, from the 5D hyperspace on, geometries of the Platonic solids become important. They are linked to an ascension of consciousness on a planetary, solar, galactic and cosmic level. At the top is an astral geometry of a Central Sun, such as described by visionaries throughout history.

Kato joins Grossmann’s appeal to beware of speculations. Only the mathematics is to be trusted. In terms of speculation it tells us nothing at all. That is when the truth is at hand.

- Mathematical Dialogue (Kato taking the lead) -

Grossmann says that Kato describes information that is within the physical reality itself. For Kato’s project, physical reality is like an encrypted source document. One must pry its seals open and read it.

Kato cautiously agrees, if not in such same words. He sort of likes the idea that nature is like a book that he is learning to read. However, he is adamant that the contents is not a text but math.

Grossmann asks what Kato thinks of the Golden Ratio.

Kato answers, that is a very good example. He says that for him the Golden Ratio is a spiral with the Golden Ratio as its growth factor. Normally, people are able to figure that out but they do not automatically mentally perceive it when reading numbers.

Grossmann asks what Kato does see.

Kato explains that he perceives mental figures such as logarithmic spirals when he analyzes data. In particular, he sees functions of angles (trigonometric functions/circular functions) and their values. He says that this falls into place automatically like a reflex when he undertakes to study and read periodic phenomena.

For Grossmann, this has almost been like a mantra whenever Mr Kato explains something.

Grossmann asks if Mr Kato can explain this to readers as a general mathematical introduction.

Kato agrees. He says: He is not interested in mathematical speculation. His challenge is to unravel the mathematical patterns of reality.

Grossmann asks if Mr Kato would object to call those patterns deep patterns.

Kato thinks and says that they are not actually deep but are the most apparent if you know where to look.

Grossmann asks about complex variables.

Kato explains: Complex variables are of considerable importance for reading the patterns of the physical world, together with sequences that are still somewhat above the level of present mathematics but that are held together by a family of „familiar faces” that keep reappearing in a flow of various contexts (see below). The prime number sequence is actually quite a bit above level today. Mr Kato found this sequence 15 years ago but has been working on it intermittently in order to present it in its proper physical context – it is by no means pure mathematical speculation but it is a key to higher physics.

Grossmann asks Kato if he likes the two images above.

Kato says, yes, if you are in need of a metaphor to open your eyes a bit. But a metaphor is not what you should be looking out for.

Digression on Number Theory (Grossmann)

This is Grossmann’s digression on number theory. It opens a cultural context and presents an issue, namely the ramifications of PTR (Philosophical Theory of Relativity) for number theory, drawing upon materials available through the cultural context. For sake of clarity, and in particular for the sake of brevity, this section has retained a certain polemical note. The three sub-headings are called: (i) Number Theory of the Blind, (ii) Number Theory for the Blind, (iii) Addendum Concerning the Monad.

Number theory is the logical scientific consequence after radio astronomy and electron microscopy. Its anisotropies are those of the hyperspace realms.

- (i) Number Theory of the Blind -

In the eyes of the blind, numbers are disconnected entities. This reflects the fortress-type ego personality of the blind. They are shielded by a cultural Chinese wall. Despite the quib in the foregoing sentence, this type of personality/perception structure is most common in the Western sub-civilization of this planet.

This is regardless of the fact that a huge development has been taking place. The number theory of the blind is one of the many ventures of man that seek fundamental answers in complexity. Of all such ventures of getting lost in the separate worlds of duality, the advances in number theory by far are the most important.

Assuming that every experience is necessary, then what are the necessary components of the number theory of the blind? The answer, none, is certainly incorrect and not serious.

The necessary experience of the number theory of the blind is that it is aporic. That is a different way of saying that it is a dead-end street.

That is not saying that there is any culture today that has a final answer. However, the passing acquaintance with various cultural number theories in addition to that of the West can open one's eyes for very ancient traditions of the search.

Do I believe that there is a number theory that is not cultural? No, but I believe that refinements in overall culture will reflect, like in a hollow mirror, most strongly in refinements in number theory.

So, what is a number? Or, in the alternative, what are numbers? The cultural number theory of the West has answered with a vast and tentative complexity, which is, fairly enough, an ongoing work-in-progress.

It is possible to select individual sentences or definitions from that complexity. However, to a person not steeped in their contexts of discovery and academic interrelations, such sentences are (next to) meaningless. No explanatory simplicity has been reached to date.

Actually, a great deal of work has been done to undermine any possible simplicity that a non-mathematician would come up with. For example, a customary answer would be, numbers have something to do with counting – one, two, three and so on. A mind-boggling and well-evident tenet of modern Western mathematics - to a large part, global mathematics - denies, however, that the infinity of numbers in the continuum can be counted. That is called a transfinite infinity.

Numbers sometimes can be counted, but not always. After mathematics has learned so much, it has devised this ingenious roadblock that stops any simple definition of what a number is. I deny that this is merely an intra-academic mental block. It says something fundamental about what a number is, or in the alternative, of what numbers are. Only we are not quite certain today what it is that this means.

- (ii) Number Theory for the Blind -

In the difficult situation of number theory that has arisen, it may be appropriate to look at the approaches, and the tentative answers, that other cultural number theories (as set apart from the Western/modern global cultural number theory) have to impart about this. We are fortunate to have several such alternate number theories to look at.

We have mentioned (above) the Bible, concerning the number two and the sequence $3n + 1$ with $n=2$. That highlights a different understanding of the concept of numbers (different from the understanding that was culturally presupposed in foregoing subsection, i.) This would be the first alternate cultural number theory, for convenience: the ancient Biblical Hebrew number theory. The subsequent Jewish Bible exegesis of the Kabbalah focuses on such alpha-numeric symbolism. That is a valuable and most intelligent cultural Alternative 1.

Typically, all non-Western number theories of standing are sacred number theories. In comparison with them, Western number theory is uniquely a non-sacred (or purely secular) number theory. See examples of such non-Western sacred number theories, a set of insights that the Western position usually brands with the labels of dangerous, mystic, occult, or simple unusable or outdated (literature can easily be found.)

Discussion:

I would like to open the discussion with a quote by LEIBNIZ from the *Monadology* (NS., sec. 11, RESCHER edition 1991, pp. 52 f., italics in the original):

„But *material atoms* are contrary to reason, besides being still further composed of parts, since an invincible attachment of one part to another (if we could reasonably conceive or assume this) would not at all destroy the diversity of these parts. It is only *atoms of substance*, that is to say, real unities that are absolutely destitute of parts, which are the sources of action and the absolute first principles out of which things are compounded, and as

it were, / the ultimate elements in the analysis of substance. They have something vital, and a kind of *perception*, and *mathematical points* are the *points of view* from which they express the universe. But when a corporeal substance is contracted, all its organs together make only one *physical point* with respect to us. Physical points are thus indivisible in appearance only, while mathematical points are exact but are nothing but modalities.”

LEIBNIZ uses the rationalist approach since Fermat and Descartes, namely to depict numbers by geometrical points. Such a nexus was not common in ancient number theory. It is a cultural innovation of the age of science (perhaps with medieval intermediates, which I did not research.) The obvious drawback is that any number, no matter how large or small, is always represented in the same way, by one single geometrical (LEIBNIZ: mathematical) point. The rational basic depiction of numbers leads to the result that all numbers look alike. That is not convincing, and eschews the problem, albeit in the act clarifying it.

The basic gut level idea of numbers is that each number is different. Why is number theory of the above type unable to explain that?

A counter-argument would be, that actually, what inner eye sees is not a single point but a point in a context of many points. Thus, groups or sets are formed with manifolds. That, however, is anachronistic (still in the future) for the rationalists of the early modern era.

The manifold argument shifts but does not solve the problem. Now you get manifolds that are different because their numbers are different. That is logically not suited to explain what makes the numbers different.

The problem is that (sometimes) numbers cannot be counted. The problem is (purportedly) not that numbers cannot at all be explained.

In a first intermediate result, the rationalist point visualization of numbers is unable to provide fundamental answers. That concerns in particular the Western/modern global cultural number theory.

What happens to manifolds when you do not count them? Manifold recognition without counting implies an extra-temporal set recognition.

The second intermediate result is that that what makes every number different is the object of extra-temporal set recognition, i.e. a mathematical recognition that is not counting (in time, one, two, three etc.)

Such type of recognition is typically known from the process of understanding in language, for example: categorial recognition in logics. On very good, perhaps self-evident grounds it is proffered that such understanding/categorial recognition does not employ the act of counting.

Logically, by deduction from the above, every number is different because there are different categories of numbers and their combinations.

The foregoing sentence is functionally identical with the (infinite) series of prime numbers and derivation of all other numbers from them by mathematical operations.

The term prime numbers in the scope of the foregoing sentence must include the monad (one.)

The term category as used means, in particular, that a method of cognition is employed that is not counting in time, but that is extra-temporal set recognition and is identical or at least closely related to the phenomenon of understanding in (non-mathematical) language.

The third intermediate result is, that mathematics is derivative from language, not vice versa.

If numbers as such have no objects then they are proper names to be used as seen fit in mathematical tasks of all kinds.

In their proper context, numbers are the natural names of Creation.

- (iii) Addendum Concerning the Monad -

The culturally striking set theory and theory of the infinite since Georg CANTOR is a renewal of ancient notions concerning the Monad (Divine One). This question is rarely asked, and if so, in context of a largest transfinite number (number of numbers, number of relations, number of the plenum of the continuum.) All depending on individual point of view, the question is dismissed, or is acknowledged in its sacred context. The source of understanding may thus become revealed which we may not say but see.

This question is important for the physics of the singular particle-vibration (BASHAR through Darryl ANKA, www.bashar.org.) The one particle theory of the universe says: A singular elemental particle-vibration in a universe travels with unlimited speed, creating all. The source is a fifth-dimensional civilization through a terrestrial medium. Can this be?

The singular particle-vibration is the Monad in a physical sense. Its vision maximizes reality interaction. In mere physical terms, it is a fiction accessible only to indirect proof, such as the Uncertainty Principle formulated by Werner HEISENBERG, in reality a surreal observation of absence. This type of idea-physics and its math lead to the Thiaouba/transfiguration level. The Monad-particle is controlled by the Four Forces of Creation in a four-polar field (of ancient symbolized by the Swastika, not originally a Nazi symbol.) The controlling Four Forces are represented mathematically by the four angular values of the prime number series that Hitoshi Kato mentions in his paper below.

§ 7. Appendix: Two Passages by Hermann Weyl

Hermann WEYL has two pithy passages that help to elucidate the above (*Philosophy of Mathematics and Natural Science*, 1949, pp. 61 f. and 135.) This is what he writes:

pp. 61 f.:

„Theoretical construction seems to be bound only to one strictly formulable rational principle, that of / concordance (compare Section 17, p. 121), which in mathematics, where the domain of sense data remains untouched, reduces to consistency; its organ is creative imagination. In connection with physics we shall have to discuss in greater detail the question what its determining factors, besides concordance, are. Intuitive truth, though not the ultimate criterion, will certainly not be irrelevant here. Hilbert himself expresses the following opinion (Über das Unendliche, *Mathematische Annalen*, 95, p. 190), ‚The function left to the infinite ... is merely that of an idea – if, with Kant, one understands by an idea a concept of reason (*Vernunftbegriff*) transcending all experience and supplementing the concrete in the sense of totality.‘ But perhaps this question can be answered only by pointing toward the essentially historical nature of that life of the mind of which my own existence is an integral but not autonomous part. It is light and darkness, contingency and necessity, bondage and freedom, and it cannot be expected that a symbolic construction of the world in some final form can ever be detached from it.”

p. 135:

„In addition to the physical space one may acknowledge the existence of a *space of intuition* and maintain that its metrical structure of necessity satisfies Euclidean geometry. This view does not contradict physics, in so far as physics adheres to the Euclidean quality of the infinitely small neighborhood of a point 0 (at which the ego happens to be at the moment). For the angles which are formed by the spatial directions of the light beams issuing from the various stars and striking the point eye do indeed fulfil the laws of spherical trigonometry in Euclidean space. But then it must be admitted that the relation of the intuitive to the physical space becomes the vaguer the farther one departs from the ego center. The intuitive space may

be likened to a tangent plane touching a curved surface (the physical space) at a point 0; in the immediate vicinity of 0 the two coincide, but the larger the distance from 0 the more arbitrary will the one-to-one correspondence between plane and surface become that one tries to establish by continuing the relation of coincidence near 0. This does not mean that the intuitive space as such must necessarily be of a vague character. The intuitive space after all does not overcome the discrepancy created by binocular sight by vacillation or compromise (provided extreme circumstances, or attention directed toward the visual perceptions as such, do not cause a contest between the fields of vision to break out) but is intuitively of unobscured clarity, though in the objective construction the state of affairs can only be represented as a compromise”

Here are some telegram style briefs: My reading is that mathematics is a tool for the blind (Kato) insofar as it helps overcome the restricted perception mode of duality. WEYL indicates this by his observation in the word „binocular” in the second quote. Deeper understanding must go beyond a purely literal ophthalmological meaning of the word, binocular. The passage says more than that, stating a fundamental mathematical insight. (The word *binocular* is rather more metaphorical than the purely prosaic word bifocal would have been.)

WEYL’S mathematical insight concerns the mental processing of sensory data, and the workings of what he calls the mathematician’s „creative imagination.” This relates to a blindness not of the eyes but of the mind in duality. Immanuel Kant, considered the starting point of modern mathematics (EWALD [Editor], *From Kant to Hilbert*, volume 1, 1996, p. 1), posits his paradox of the „thing as such” (Ding an sich) in order to point out the basic human perception barrier. Modern mathematics is the heroic venture of overcoming this barrier with the intellectual means germane to mathematics.

The thing as such does not exist since there is no thing, only relation to one another. The closest semblance that exists to a thing as such is the Monad, the totality of Creation and our Super Creator Spirit. Mathematics in its modern venture is not merely based on an altered perception – mathematics itself *is* the very process of altering perception within scientific confines. For the wise, that is what has always been at the frontier of true knowledge.

What WEYL metaphorically calls *binocular* perception requires to be spliced and joined while it takes its winding way through modern man’s compartmentalized *bicameral brain* (Julian JAYNES.) This is part of an ongoing highly disputed contemporary discussion.

My term is, finding back to simplicity. However, nobody claims that the path back to simplicity is simple – rather the opposite is the case! Our next candidate: brain science, a particular aspect:

JAYNES (in: *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, first 1976, here quoted after the edition 2000), proposed that our ancient ancestors, such as during the time of the Greek bard(s) Homer, had a bicameral mind that allowed for divine visions and auditions, voices. Our present type of consciousness evolved when the bicameral mind shut down, leaving us with a bicameral brain but no longer with a matching mind. We are now cut off and set apart from the divine visions and auditions that our ancient ancestors had at the center of their culture. Much has been written about this. No consensus has been reached.

The issue is broader than JAYNES has it appear for his predominantly Western readership. In the later Roman empire, today called the Byzantine empire, in the 14th century A.D. there was a related debate, namely the Palamite Controversy (Hesychast Controversy.) The strong current of Eastern Christian mysticism, monasticism and Hesychasm claims, and apparently experiences, ongoing mystical union as described by JAYNES. In southern and eastern Asia, this is actually still today the norm for religious peak experiences (samadhi in Kriya Yoga, nirvana in Buddhist meditation, sparsely understood basis for all psychic activity.) This touches upon issues mentioned above at the beginning.

Bringing together a team of specialists, a recent medical publication goes into the details (DEHAENE-BRANNON [Editors], *Space, Time and Number in the Brain, Searching for the Foundations of Mathematical Thought*, 2011.) In an overall vein, the proposition of Jaynes is seen favourably. In the Foreword, the editors write (p. ix):

„What do the representations of space, time and number have in common that justifies our dedicating an entire book to them? In his *Critique of Pure Reason*, Immanuel Kant famously argued that they provide ‚a priori intuitions’ that precede and structure how we experience our environment. (...) Indeed, there is now considerable evidence that space, time and number are part of the essential toolkit that adult humans share with infants and with many other nonhuman animals. One of the main purposes of the present book is therefore to review this work in detail. From grid cells to number neurons, the richness and variety of the mechanisms used by animals and humans, including infants, to represent the dimensions of space, time and number is bewildering and suggests evolutionary processes and neural mechanisms which may universally give rise to Kantian intuitions.“

While the passage cited talks about Kantian a priori intuitions, not visions of a bicameral mind that Jaynes proposes, we may tentatively assume a continuity of development, perhaps in form of an open question: Are Kantian a priori intuitions, such as numbers used in mathematical context, a late development of the bicameral mind? Is the bicameral mind still in operation, but without our knowing it? Is it merely our perception that has changed?

Introducing Section I of the cited book, BRANNON says that the mind uses one and the same currency of analog mental magnitudes for representing space, time and numbers. Arithmetic use of numbers is a highly specialized peak performance. „(M)ental magnitudes (...) can be manipulated in arithmetic operations (...)” (Charles R. GALLISTEL) (Page 1.) The brain „constructs mental magnitudes and transforms them” (page 2.) By conclusion, a mathematician must first develop her or his sense, perception and control of the brain’s continuous mental magnitudes.

DEHAENE, introducing Section III, differentiates different aspects of the representation of space, time and numbers. According to him, the brain’s generation of mental magnitudes is partly the same but partly different when space, time and numbers are at issue (page 119 f.) „(I)nteractions are often, but not always reciprocal, thus entwining space, time and number into a tangled knot of inter-related concepts.“ (Page 119.)

Section IV (Introduction by DEHAENE) deals with: Origins of Proto-Mathematical Intuitions. There is a branch of mathematics that deals not with numbers but with space, namely geometry (Chapter 19, IZARD et al.) Research has shown that there are two dissociated sub-systems for geometrical core knowledge, namely a sub-system dedicated to 2D displays and small, manipulable objects; further, a separate sub-system encoding space for geometry-informed navigation (page 320.) Both of these separate systems must work together.

Altogether, the basic substratum of mental magnitudes combines right-hemispheric creativity and left-hemispheric logical and analytical aspects. It seems that, today, the creative and artistic aspect has been unduly neglected. With research such as the aforementioned, a reawakening of our ancient mind seems possible, even if under modern circumstances. The cherished spark of mathematical intuition, or genius, remains unexplained. Forays into the creative aspect appear as the most promising approach to lift that secret.

The third aspect of Relativity (PTR) explains numbers as tools of divine creativity. The transcendent element in that is the divine. We move closer to it through its space. Immanuel KANT, in a half-sentence of his cosmology, envisioned it as a central sun. We would add today that it is located in the highest hyper-space, or space of intuition. Whatever model is used, its functional element is an organized multiplicity of space-times, in the sense of a holographic multiverse. A Central Sun shines resplendently amidst an astral geometry thereof. The undepleted plenum of the continuum at the center is a golden Spirit Light. It can actually be experienced, but that is beyond man.

David PEAT, *Infinite Potential* (listed below in the endnotes to Part One) reports two light visions of EINSTEIN'S eminent assistant David BOHM (quotes from pp. 46 and 186):

„Soon (Bohm) had the sensation that he was going beyond physics into something almost mystical, to the point where he felt himself in direct contact with everyone in the room. He was convinced that each individual consciousness had been transcended so that his audience was also sharing this experience. His impression was of an intense burning light.“

„While (...) in Copenhagen, Bohm had an insight into the nature of infinity, an issue he had been thinking about for some years. The vision came to him in the form of a large number of highly silvered spherical mirrors that reflected each other. The universe was composed of this infinity of reflections, and of reflections of reflections. Every atom was reflecting in this way, and the infinity of these reflections was reflected in each thing; each was an infinite reflection of the whole.“

Beyond space, time and numbers is a mathematical light. That is a specific perception of the continuum (of all numbers.) It maximizes the transformational powers of mathematics. The highest mathematical objects are associated with the Central Sun in hyperspace. Their most common occult visualization is as transcendental mental rays. All sustaining and moving powers are situate in them. The ancient philosophical concept for this creative vision was, cascading emanations. They are the keys to the ecstatic aesthetic, the fountain of intuition. They work through a mind that has overcome and dissolved all egoic attachment. The purpose of mathematics, not unlike that of history, is to manifest the Glory of GOD in man.

§ 8. Some suggestions for further reading
(only „out of the usual“ are considered):

BOHM, David; *Wholeness and the Implicate Order*, 1980

CAPRA, Fritjof; *The Tao of Physics*, 1975

CAPRA, Fritjof; STEINDL-RAST, Thomas; *Belonging to the Universe, Explorations on the Frontiers of Science & Spirituality*, 1991

DESMARQUET, Michel; *Thiaooouba Prophecy*, 1993

EDWARDS, Jeffrey; *Substance, Force, and the Possibility of Knowledge, On Kant's Philosophy of Material Nature*, 2000

PEAT, F. David; *Infinite Potential, The Life and Times of David Bohm, With a New Afterword by the Author*, 1997

SHIELDS, Christopher; *Order in Multiplicity, Homonymy in the Philosophy of Aristotle*, 1999

WILBER, Ken; *No Boundary, Eastern and Western Approaches to Personal Growth*, 2001

(The foregoing is in no respect a complete research bibliography.)

§ 9. Sacred Number Redux – Concept of Lucid Numeracy

In the foundation of psycho-analysis, Sigmund FREUD (*The Interpretation of Dreams*, 1900) investigates the manifest (symbolic) and the latent (deep wish related) languages of the dream. Tibetan and other eastern techniques that have come to the attention of western scholarship long after Freud add the element of lucid dreaming. In that context, the special aspect of numbers in the manifest and latent dream languages grows significant.

This marks a little investigated, if not novel, field of research bearing upon the very foundations of mathematics. It is proposed that there is a meaningful concept of

lucid numeracy

in this context. To my mind, lucid numeracy is essential for the understanding and development of the Philosophical Theory of Relativity, and of the abilities of cross-relational understanding that so far have lain fallow to the great detriment of all of modern science.

It is further proposed that (i) the ancient, medieval and non-Western phenomena of sacred number systems give, not the full picture, but more than merely a glimpse of what lucid numeracy is, and (ii) further research into these matters promises to be productive for coming to grips with the issues just touched upon. Obviously, under present academic curricular divisions, the subject matter is multi-disciplinary in a complex fashion. At the finish line of such a complex team undertaking, the prize that is in sight is a set of keys to the innermost secrets of mathematical intuition and, if one likes, the EINSTEIN synapses:

Quite clearly, success in this field depends upon including in the multi-disciplinary research in the lead function the suppressed findings of Giuseppe CALLIGARIS (medical professor in Rome, shamefully deposed for his magnificent discoveries) from the 1920s to the early 1940s. It is critical to identify and to utilize the many millions of tiny skin plaques that trigger man's paranormal abilities that contribute in a comprehensive way to lucid numeracy.

The writings of CALLIGARIS, extremely hard to locate in libraries today due to the machinations of the Inquisition, are extant in digital form (in the original Italian.) Experience of the respective research cell has shown that the medical writings of CALLIGARIS and his experimental laboratory procedures (pinpoint activation of specific psionic abilities up to the level of bilocation, teleportation, telepathic contact with people on other planets, etc.) are difficult to understand even for Italian-speaking medical doctors, but that natural health professionals (non-physician practitioners) typically have a far easier way of coping with the CALLIGARIS method than physicians do. *Brain connectivity + skin plaques = relation mirror!*

It is not claimed here that the CALLIGARIS method is the only, or even the best, method to proceed towards the given goal. It is presented as an example for a set of methods, but an example that is likely to be understood in the West perhaps more quickly than other methods.

Sacred numbers in the Platonic style (e.g., IAMBICHLOS) are formulaic idea templates. They come from the third eye (ajna chakra) of the Zelem (astral body.) As self-observers, we can trace them in the idea nodes and fingers of logical/syllogistical and dialectical thinking, in their mental visualizations, and in the lucid self-visualization of mental visualization. Writers, especially poets and philosophers, are familiar practically with such subtle numbers.

Sacred numbers in this interpretation constitute the subjective inside of astral/psychic enlightenment (Sanskrit: *turiya*, i.e., the fourth state.) For mathematics in higher hyperspaces (4D and higher), they grow and branch out into relational „wings,“ thereby taking on extreme refinements through overall change of consciousness (generally) and prime number universals and their operations (specifically.) The astrally and spiritually awakening individual thereby transforms into a hyper-conscious mirror image of the Creator One (theosis, deification.)

The highest degree of mathematical evidence is sacred knowledge. Its proper use is discovery of that what is. The method's new consciousness is, that *all that is is (transfinite) relation to one another*. The separation myth of the old consciousness thereby disappears.

§ 10. Floorplan of the Planck-Einstein Harmonization,
Outline as Understood by Dr. jur. Stefan Grossmann

10.1. This presentation says that Einstein's equation $E = mc^2$ needs to be corrected conceptually and numerically. The flaws are in the fundamentals of method. What is needed is a mathematical understanding of what unites physics.

10.2. c (speed of light) originates from an octave sequence. Further, h (Planck's constant) can be linked to the same octave sequence. The octave sequence is the basis of the Great Wave* (for the latter concept see the foregoing discussion.*)

10.3. In order to harmonize two fields of physics, it is necessary to transform their basic constants into functions of the octave sequence. This leads to an understanding in a unified system. It is basic for all fields of physics.

10.4. In a sense, the octave sequence thus replaces the Lorentz transformation (in relativity.) The results, as will be shown, are superior to those permitted by the Lorentz transformation. The parallel concept of a transformation for quantum physics is new.

10.5. There is a central hub, or meeting ground, for transformations, namely the octave sequence (basis of the Great Wave.*) Thus, if you would wish a nutshell summary, essentials of physics so far have been lost in translation.

10.6. The octave sequence or basis of the Great Wave* is a universal of physics. It alone permits to unify the particulars of the various divisions of physics. Divisions of physics need to be connected to the central hub in order to form a functioning network.

10.7. The octave sequence (basis of the Great Wave*) and Kato's transformations for h and c themselves are not summarized here due to their complexity. They, together with ancillary matters, are the subject of the extensive and detailed presentation below.

10.8. The characteristic of the Kato transformations is, per the Philosophical Theory of Relativity (PTR; Grossmann, above), that integer relations are achieved, and thus, harmonic proportions (not necessarily divisibilities *modulo* in the sense of GAUSS.)

10.9. The only apparent objection is, that the mathematics is so abhorrently far above the current human level that there is a striking cultural barrier. That objection, however, is of its very nature unqualified to stand in science.

10.10. Under aspects of methodology (see the opening §§ above), several points spring to salience: (i.) Nature's number relations *are identical to* the number relations of the mind, and vice versa; (ii.) the key values of the mind's number relations are found in nature through science; (iii.) number theory is *not* the true foundation of mathematics; **the true foundation of mathematics are numbers without theory, in self-evident deduction more *numerico* from the key values found in nature;** (iv.) the fallacious transmission and reception of A. CAUCHY (1789-1857) has resulted in a „disjointed“ body of mathematics, today misleadingly named, *mathematics*; (v.) nearly all of the terms and expressions of modern mathematics result from the struggle to realize this basic error and the Truth; (vi.) the use of phase spaces 4 and higher (so-called „self-evidence“) in mathematics ushers-in a new consciousness, expressed by the PTR (p. 7 above), applicable to *all that is (third aspect of Relativity.)*

* Note: Grossmann mentions that Kato objects to the concept „Great Wave.“ Grossmann argues that it might be helpful logically for readers. Kato calls the concept of a Great Wave „speculative“ and not in his specialization. This instant paper is authored solely by Grossmann, independent from Kato.

Resources for §§ 11-22

- Bikkhu Nanamoli; *The Life of the Buddha, According to the Pali Canon*; Translation from the Pali, selection of material and arrangement by Bikkhu Nanamoli; Onalaska 1992
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- Maha-parinibbana Sutta: Last Days of the Buddha*; translated from the Pali by Sister Vajira & Francis Story, 1998, online at: <http://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>
- Buddhaghosa, [Bhadantacariya]; *The Buddha's Last Days: Buddhaghosa's Commentary on the Mahaparanibbana Sutta*; Oxford 2005
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- Philo of Alexandria; *On Providence (De Providentia)*; in: Loeb Classical Library, Philo volume IX, translated by F.H. Colson; London 1985, pp. 447-507 [Greek and English]
- William of Auvergne; *On the Providence of God Regarding the Universe: Part Three of the First Principal Part of The Universe of Creatures*; Translated from the Latin with an Introduction and Notes by Roland J. Teske, S.J.; Medieval Philosophical Texts in Translation; Milwaukee 2007
- Swedenborg, Emanuel [von]; *Angelic Wisdom Concerning Divine Providence*; Translated from the Original Latin by William F. Wunsch; West Chester 2009
- Rosmini, Antonio; *Essays on Divine Providence*; volumes 1-3; London etc. 1912
- Walsch, Neale Donald; *Conversations with God*; volumes 1-3; 1995, 1997, 1998 (many editions)
- Maitreya; THOTH; 10th edition 2013, <http://www.maitreya.org> in the downloads section
- Ferrarin, Alfredo; *The Powers of Pure Reason: Kant and the Idea of Cosmic Philosophy*; Chicago, London 2015
- Lobis, Seth; *The Virtue of Sympathy: Magic, Philosophy, and Literature in Seventeenth-Century England*; New Haven, London 2015

C. VOICES OF MODERN AUTHORS

§ 20. Since this is a workbook, not an encyclopedia, I have selected modern authors whose voice should ring through a book with such a subject. can guide us through the balance of this chapter. One is Paul Deussen, a German philosophy professor, on the Upanishads; I would like to give him the opening address of this series.

Here, then, are some opening remarks to this workbook, or primer to Mind's infinity, from them:

§ 21. The Upanishads are a supra-mental mathematics of fuzzy sets of non-countable archetypal image material, preceding the formation of "concepts" in lower levels of the human-mind interface (the "intellect" or "rational mind"). This is similar to the mythos-logos relation that engendered Greek philosophy (see in my vol. III, in the first Essay: On Ideation). Different than the polytheistic Greek mythos, however, the Vedic mythos underlying the Upanishads is monotheistic, namely, of Brahman, which is, in terms of mental states, Oneness. This entered Greek (Byzantine) philosophy from Indian Vedic philosophy, namely by way of the Neo-Platonic schools since Plotinus (see in my vol. I: pp. 51-52, mentioning a particular Buddhist school). The state of Oneness is formed by the human-mind interface as one of very many possible states; as it forms (by Kundalini rising, or descending into man from the angel realms), that same process is what we usually call, in a much weaker form, "understanding", which is the same as, "mental vision" (of the Many in the divine Light of the One through our astral third eye of the Ajna chakra, see in my vol. III throughout, or search "chakra"). Understanding is visual logics, which is the esoteric form of logics, illumination of the soul, the seeing-of-the-mind in its flower and in the verticality of its blissful energetic flows (cf. in my vol. III: p. 204).

Paul Deussen in his book on the Upanishads paints perhaps the most important ancient landscape of spiritual thought that has influenced the developments down to contemporary spirituality. India may be considered, today, as the great source of spiritual knowledge (as, to all likelihood, Egypt was for classical antiquity). India's spiritual wisdom reaches far back into time. Deussen selected the literature, the Upanishads, that, next to Buddhism and its writings, was most decisive for India and the Far East eventually to attain this role today.

Here is his explanation of the fundamental conception of the Upanishads (pp. 38-40):

All the thoughts of the Upanishads move around two fundamental ideas. These are (1) the Brahman, and (2) the atman. As a rule these terms are employed synonymously. Where a difference reveals itself, Brahman appears as the older and less intelligible expression, atman as the later and more significant; Brahman as the unknown that needs to be explained, atman as the known through which the other unknown finds its explanation; Brahman as the first principle so far as it is comprehended in the universe, atman so far as it is known in the inner self of man. We may take as an example the passages from S'atap. Br. 10. 6. 3, Chand. 3. 14, whose sole fundamental thought consists in this, that the universe is Brahman (*sarvam khalu idam brahma*), and the Brahman the atman within us (*esha ma' atma antar hridaye*, etc.). Another example is furnished by the story of Gargya (Brih. 2, 1, Kaush. 4), who endeavours in vain to define the Brahman, until finally he is referred by the king to the atman for its explanation. The difference between Brahman and atman emerges most clearly where they appear side by side with one another in brief sayings. The passage Brih. 4. 4. 5 may serve as example: "truly the Brahman is this Atman" (*sa va' ayam atma brahma*).

If for our present purpose we hold fast to this distinction of the Brahman as the cosmical principle of the universe, the atman as the psychical, the fundamental thought of the entire Upanishad philosophy may be expressed by the simple equation:

$$\text{Brahman} = \text{Atman.}$$

That is to say-the Brahman, the power which presents itself to us materialised in all existing things, which creates, sustains, preserves, and receives back into itself again all worlds, this eternal infinite divine power is identical with the atman, with that which, after stripping off everything external, we discover in

ourselves as our real most essential being, our individual self, the soul. This identity of the Brahman and the atman, of God and the soul, is the fundamental thought of the entire doctrine of the Upanishads. It is briefly expressed by the “great saying” *tat tvam asi*, “that art thou” (Chand. 6. 8. 7 f.); and *aham brahma asmi*, “I am Brahman” (Brih. 1. 4. 10). And in the compound word *brahma-atma-aikyam*, “unity of the Brahman and the atman,” is described the fundamental dogma of the Vedanta system.

If we strip this thought of the various forms, figurative to the highest degree and not seldom extravagant, under which it appears in the Vedanta texts, and fix our attention upon it solely in its philosophical simplicity as the identity of God and the soul, the Brahman and the atman, it will be found to possess a significance reaching far beyond the Upanishads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind. We are unable to look into the future, we do not know what revelations and discoveries are in store for the restlessly inquiring human spirit; but one thing we may assert with confidence, - whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can possibly take place. If ever a general solution is reached of the great fiddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. It was here that for the first time the original thinkers of the Upanishads, to their immortal honour, found it when they recognised our atman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena.

§ 22. Mahavatar Babaji Nagaraj, the grandparent of modern western spirituality, says:

“A Kriya worker must have for [her] his golden rule ‘Live a life of loving
and serving others; universally deliver the Death of Death’ ”

(in: Neelakantan-Ramaiah, p. 33).

§ 23. Osho clears up a misunderstanding of a common modern spiritual term, coming from Buddhism (p. 141): The term is “nothingness” or, perhaps more frequently, “**emptiness**”. That term is not clear on the face of it. This nothingness [or emptiness] is not just empty but it is overflowing full. It is what Buddha calls nirvana. Emptiness (nothingness) is neither a negative state nor an absence. [There are different types of emptiness. The Tibetan version is, indeed, empty and negative. This is, energetically and according to the Guna it leads to, a false nirvana, corresponding to the “false surrender” of a misguided person to the First Force, Atomic Force, force of density and separation, instead of to the Fourth Force, Holy Spirit. False surrender, too, can be a blissful state, but it is not permanent. Its most extreme form is Tibetan “Chöd” which is the ritual sacrifice of a seasoned practitioner’s entire body to the demons as the apex of, apparently, dark-side, spiritual lifetime work. This is not building the Light-Body, but is building an antithetical Fear-Body of darkness, with up to four low omega chakras between the legs, and a principal nadi system at the front of the body with two bluish long vertical bars that entrap the soul and encase it in progressing monster forms. SG]

§ 24. David Wilcock (2011) became a New York Times bestseller. The last sentence in this book reads: “I hope we will get to meet in person, or the energetic equivalent thereof, some time soon – as I find the concept of a ‘Galactic Family Reunion’ to be highly inspiring.”

§ 25. David Wilcock (2013) is an even more important book for the development of the big picture of spiritual science than his 2011 book. In two parts, it talks about the soul's journey in a living universe, and about entering the magical world. I do not find that I can exemplify it by a single quote alone.

§ 26. Graham Hancock on p. 231 lays a pre-ancient foundation for spiritual science: "The first manifestation we have explored has been the spirit world, so evident in prehistoric rock art and still actively experienced to this day in surviving shamanic cultures as far afield as central and southern Africa, Australia, and the Amazon rain forest."

§ 27. Eckhart Tolle starts his book with: "The beginning of freedom is the realization that you are not 'the thinker.'"

§ 28. I would like to close this chapter with an insight of His Holiness the Dalai Lama (p. 108 in the e-book edition):

I also think that the greater the force of your altruistic attitude towards sentient beings, the more courageous you become. The greater your courage, the less you feel prone to discouragement and loss of hope. Therefore, compassion is also a source of inner strength.

Resources for §§ 23-28

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PART ONE:

**SPIRITUAL SCIENCE OF
ANCIENT AND MEDIEVAL STOCK**

Chapter 2:

The Four Forces, and the Gunas

§ 29. See “Four Forces” in my vol. I: p. 244, 249, also “Lemuria”, p. 75, 99 f. with graphic on p. 100, 107, 169, 240; vol. II: 111, 128-129, 131, 197-200, 206-207, 209, 248, 252, 357, 411 (index entry for vols I, II), also “four causes” (Aristotle), pp. 201-208, 248, 252; vol. III: p. 15, 152. The Four Forces are the foundation for all spiritual science.

The much younger “gunas”, “three gunas”, or (with cit / pur consciousness, more fully) “four gunas” are derivative of the Four Forces. (The “four elements” earth water fire air etc., sometimes five, may merely be mentioned here; they are very watered down versions.) The gunas are both psychological and cosmological (like the Four Forces) in that they hold valid for Brahman-Atman together. The intrinsic human mode of observation is through the human nine body system and takes place in the inner worlds.

Buddhism (below, chapters 3, 4, 5) is a spiritual practice system for attaining third guna (sattvic mind, a lower form of spiritual enlightenment). That is what I call “Third Force Buddhism” (Theravada, chapter 3). Tibetan Buddhism (Vajrayana) is a system to cultivate, and partly to tame, First Force (tama guna). The high spiritual path of Buddhist developments, especially in China, and even more evolved in Japan (Pure Land) is Fourth Force (Holy Spirit, Amitabha) Buddhism that reaches into cit (pure consciousness, mostly identical with “Oneness”).

§ 30. The fourth guna (identical with the Fourth Force) was lost to mankind during the Fall of Lemuria and Atlantis. See Thoth in my vol. II, throughout.

§ 31. In the **Bhagavad Gita** (“Song of God”, a short but key part of the Mahabharata epic), 7:12, Sri Bhagavan instructs Arjuna on the battlefield thus: The states of being that are sattvic, and rajasic and tamasic, proceed from Him, but He is not in them; they are in Him. 7:13: The universe is deluded by those three states. It does not recognize Him. [That is the aspect of “forgetting”, “forgetfulness”. SG] 7:14: That is a divine illusion of Him [God]. Literally translated from the Sanskrit: “divine verily this guna-made of me illusion”. It is difficult to penetrate. Only those who turn to God can step behind it.

§ 32. At your time of death, the Four Forces determine your choice of reincarnations, or in the alternative, your liberation (mukti) from the wheel of Samskara and from mortal reincarnation, at which latter time you pass into either positive immortality, or negative (hellish) immortality, in an appropriate loka (world). The Four Forces thus build your lifetime memory in a hologram of your life’s guna mix, your “book of life”.

§ 33. In a paragraph of chapter 1 of his Commentary to the Bhagavad Gita, Swami Sri Yukteswar outlines the threefold cosmology: physical (tama guna), subtle (rajas guna), and causal (sattva guna). In this context, he makes no mention of a fourth guna since the cosmos is not the divine. (pdf: p. 28) The universe has three bodies, accordingly.

In the same chapter (pdf: p. 33), Yukteswar describes a rising Kundalini in guna terms: When one takes the “fire element” / “dark form” (tama guna, fiery element) “filled with the sattvic guna” all the way “up to a place between the eyebrows”, then three things happen in succession:

- “the physical lightning (animal electricity) collects in stillness”
- “it becomes like a flame”, and
- “instantly a dark circle appears in the middle of that lightning”

The dark circle is known by the name “Sri Krishna” and is the Third Eye. It lets the universe be experienced “like in the palm of one’s hand” whereby “nothing remains unknown”. That [cosmic consciousness] is also called Kutasthachaitanya or Sri Krishna Chaitanya. [That describes the same “circle” that for Aristotle, in his esoteric teaching, is the perfect movement. Aristotle’s *Metaphysics*, esoterically understood, takes place in the inner sacred space of Kutasthachaitanya. These very powerful practices hail from Atlantis in the case of Greece, from Lemuria in the case of India. SG]

Additional reading, including a description of holographic consciousness transmitted from Yukteswar to Yogananda, etc.: Paramahansa Yogananda; *Autobiography of a Yogi* (uncensored original edition).

EXTERNAL READING 1: Paramahansa Yogananda; *Autobiography of a Yogi* (uncensored original edition).

Scientific study note: laboratory parapsychology of Giuseppe Calligaris.

Note 1: the triguna psychology/cosmology is even significantly beyond Jungian “archetypes”.

Note 2: Sri Yukteswar understands pure “consciousness” as the fourth guna at least implicitly.

§ 34. The gunas are connected inseparably. What changes is their respective preponderance. Their energies are in perpetual flow. Quite a bit of wisdom about them can also be found in the book “THOTH”, p. 519 f., by Maitreya (see in chapter 1 above). According to Maitreya, the universe is consciousness plus the three gunas. The purpose of man in Creation is to reach pure consciousness (transcending the three gunas). Satva guna is the sentient force; satva guna is the mutative force [of impermanence, in the Buddhist analysis SG] and tama guna is the static force. Tama guna is also characterized as the centripetal or crudifying force in the universe [fragmenting, separating, forgetting. In a parallel to psycho-analysis, tama is unconscious. SG]. The three gunas, which are joined, are also unseparable from consciousness. Pure consciousness without the gunas is not creative. The creative forces, the gunas, cannot be directed and used without consciousness. The soul, or unit consciousness, uses the three creative forces (gunas) “to relate to and control the universe” (p. 519). The forces never have “any clear-cut borders.” “There is a range between almost complete domination of tama guna to almost complete domination of satva guna.” [I see additionally a slider axis: tamas/depersonalization, which is also objectification, and sattva/personalization, which is also de-objectification. A sattvic, and a fourth guna cosmology, is thus highly, or even purely, personalized! SG] Maitreya, supra: “Hence, we see that the foolishness of the external world is a shining star to guide us to God.” The control of the lower self comes through the Higher Self (Maitreya, p. 20 f.).

§ 35. The three gunas are also, of ancient, a subject in Indian philosophies. Perhaps the first system to deal with the three gunas is Samkhya. Garbe (1894 German) devotes a section (pp. 209-219) to the three gunas. The book has a systematic structure; the gunas section is under the headings: >theory of matter >>cosmology. The ancient philosophical meaning of the term “gunas” is best translated as “components” [of the creative part of consciousness] (supra, p. 209). [This suggestion has by now usually been superseded by: “qualities”. I have

also read: “moods”, probably reminiscent of western humoral pathology, in particular the predominant human melancholy. SG]

§ 36. Surendranath Dasgupta in his monumental History of Indian Philosophy in volume 5 (contained in the one-pdf/one-djvu file at archive.org) on pp. 2418-2441 (“Saiva Philosophy in the Vayaviya-samhita of the Siva-mahapurana”) describes a considerably higher development of philosophy including the three gunas than in Samkhya. Read exactly those twenty-four pages here; they are incorporated herein by reference. Look up the various terms you don’t understand on the internet or in dictionaries, until the meaning of the passage is clear.

EXTERNAL READING 2: Surendranath Dasgupta, 1 large pdf/djvu from archive.org, pp. 2418-2441.

What you should realize is that “Shiva” (Siva) is the “Unmoved Moving” at the center of this local universe, like a projector (see in my vols. I and II). Mythically, his consort is Shakti (Sakti), who is the patron goddess of Kundalini. The Four Forces together constitute the cosmic force of Kundalini emanating from the Unmoved Moving, and partly deployed in the hip region of a human, partly transmitted to a human by divine influx through the free-will center mostly in the human’s seventh energy body (aura layer). The guna mix coming to an individual will vary depending on the individual’s “book of life” (determined by the guna mix co-created during the incarnation lifetime). That is how the subjective notion of truth (Teilhard de Chardin’s “anthropic principle”, or with my term: the “relativity of the absolute”) is physically implemented. There could be no individuation without it.

§ 37. The material world (prakrti) is considered to be in a constant flux. [It is the world of time, since time and inertia are identical. SG] The incessant changes [in Buddhist analysis: the impermanence SG] are held to result from continual interactions between the three qualities (Gunas). (Paranjpe, p. 165.) [This underlines again the key importance of Pratyahara, sense withdrawal from the material world. SG]

§ 38. Dr. Rami Bleckt provides a free 223 page pdf e-book on his website that is the closest that I could find to a modern medically (ayurvedicly) qualified triguna monograph.

EXTERNAL READING 3: Read Dr. Bleckt on “The Three Energies”.

§ 39. I read the Four Forces (same as, four gunas, same as, three gunas plus pure consciousness) as follows, at the top level: First (tamas guna) is death. Second (raja, rajoguna, rajas – spellings vary) is the moving search for remembrance, here in the form of search for philosophical wisdom. Third (sat[t]va guna) is dissolution of duality. Fourth (fourth guna, Amitabha, Holy Spirit, Divine Love, universal Connector Force, etc.) is unity, Oneness.

In vol. 3 of Walsch’s “Conversations with God” (above, § 19), God posed to the world a riddle in the sentence I quote: “You will return to the Oneness ... an infinite number of times and for an infinite period each time ...” That needs massaging. There is a hidden meaning, not necessarily a tricky meaning. The true nature of man is vision of God (Oneness). Man is a multidimensional being; one incarnation only addresses a small sliver of that identity. Manly P. Hall pointed out (perhaps, his book on Reincarnation, or in a lecture) that the term “reincarnation” is ambiguous. It is correct from the insider, user perspective. From the outside, there is no “reincarnation”; there is only “multifarious incarnation”. Passages in the Baghavad Gita support that view. The sentence I just quoted from God in Walsch can be read in a timeless fashion thus, that the being that is behind a human is always in Oneness, and for infinitely many times descends into Creation and ascends from there – without ever leaving Oneness. Seen from a different perspective (as in my vol. II), the Higher-Self network (which is the “Holy Spirit” energy) can be seen not from the “bottom” (perspective from Earth today) but can be seen from the “top” (from “above”, looking “down”). From above, all perspectives

and dimensions are present at the same time, today in modern spirituality termed the “now” (“absonite [Urantiy Book term] now”). (The other Urantia book term that is very useful, I find, is “finaliter”).

EXTERNAL READING 4: Familiarize yourself with the Urantia Book.

The numbers in the Urantia book are something like stage sets, intended for the audience prior to 1950. The numbers are not correct. From today’s view, they are much too low. Many details are incorrect. The life of Jesus is in essential parts updated in, Michel Desmarquet; *Thiaooouba Prophecy* (there were two Jesuses). Etc. The Urantia Book is still “trinitarian” in a Christian dogmatic sense, which, also, has to do with the target audience (western readers, first of all in the United States). I have called it the “last trinitarian religion”; but as far as it is religious, it can be ignored for scientific purposes of modelling the all. Throughout human history, cosmology is always the lead for the big picture, and the prime indicator of the human-mind interface expanding. The overall topography of spiritual reality, which can be collated with Emanuel von Swedenborg, is in basic points correct in the Urantia Book. A nirvana/Oneness experience type is not really represented, again due to target audience in the west before 1950. Individual perceptions of “reality” or “ultimate reality” or such will vary, so such a sketchy way of rendering it may actually be the most adequate. Cautious use is advised as with any such potentially valuable source. The best to learn is to overcome blind book faith in own living experience and perception of what is real for oneself, without jumping to any premature conclusions (which, again, would be “religious”?), but holding one’s judgment suspended over long periods of unbroken attention span (best: lifetime span).

Resources for Chapter 2

The Bhagavad Gita; translated by Winthrop Sargeant; 25th Anniversary Edition; Foreword by Huston Smith; Editor’s Preface by Christopher Key Chapple; Albany 2009
Swami Sri Yukteshvar Giri; *Srimad Bhagavad Gita: Spiritual Commentary*; pdf download from Yogi Niketan on 2010-10-04. The Yogi Niketan pdf downloads are no longer available but the texts are online as web pages, <http://www.yoganiketan.net>
Swami Rama; *The Perennial Psychology of the Bhagavad Gita*; Honesdale 1985
Bhawuk, Dharm P.S.; *Spirituality and Indian Psychology: Lessons from the Bhagavad Gita*; Dordrecht etc. 2011
Maitreya; THOTH; 10th edition 2013, <http://www.maitreya.org> in the downloads section
Garbe, Richard; *Die Samkhya-Philosophie: Eine Darstellung des indischen Rationalismus nach den Quellen*; Leipzig 1894
Dasgupta, Surendranath; *A History of Indian Philosophy*; in five volumes; Cambridge at the University Press; published in book form 1922 to 1955; in a single pdf or djvu file at <http://www.archive.org>
Paranjpe, Anand C.; *Self and Identity in Modern Psychology and Indian Thought*; New York etc. 2002
Bleckt, Dr. Rami; *The Three Energies: The Forgotten Canons of Health and Harmony*; www.bleckt.ca full URL: http://bleckt.com/files/Books_in_english/Three_Energies_eng.pdf 2012, ISBN 978-5-9901987-6-0
Urantia Book; available online; see ongoing updates in: <http://www.lighttoparadise.com>

Chapter 3: Third Force Buddhism (Theravada)

Chapter 2, § 29 is fully restated here by reference.

§ 40. Buddhism today has branched out. Originally (Theravada), Buddhism, as founded by a genuinely enlightened being (a great avatar of the Third Force), was, and in this branch remains to this day, a gnostic (spiritually scientific) venture to overcome suffering through the knowledge (in theory and practice) of the sattva guna. That is what this chapter deals with (in my selections and simplifications, since the volume of relevant writings is gigantic). Chapter 4 below traces how Tibetan Buddhism uses the spiritual techniques that the Buddha left to the world are applied in a different venture, namely to gain knowledge (theory, practice) of the tama guna (First Force). Spiritually, that is a path of perdition. The ethnic group has its background in Atlantis. This venture pitted against the first venture (sattva enlightenment) had the strange and unstudied effect, on a planetary scale, to open a gate for mankind to regain access to the lost fourth guna (Amitabha, etc.), which latter is the subject of Chapters 5 through 8 below. With a grain of salt, this can be summarized as “making the Fall unhappen” in a spiritual sense.

§ 41. I have put my efforts, on 12 September 2015 (when the links were valid) for a Buddhism and Theravada primer. See “Resources” below. All information is online per today.

Resources for Chapter 3

Buddhism - A Primer.pdf

http://bayareaacademy.org/wp-content/uploads/2015/04/0_Buddhism.pdf

Santina - Fundamentals of Buddhism.pdf

http://www.buddhanet.net/pdf_file/fundbud1.pdf

Bikkhu Bhodi - The Noble Eightfold Path.pdf

http://www.buddhanet.net/pdf_file/noble8path6.pdf

Sangharakshita - Buddha's Noble Eightfold Path.pdf

http://www.sangharakshita.org/_books/Noble_Eightfold_Path.pdf

Scientific Acceptability of Rebirth.pdf
http://www.buddhanet.net/pdf_file/rebirthscience.pdf

"Wet" approach of the Most Venerable Pa-Auk Sayadaw (Myanmar):

Checking today (2015-09-12), I see that his "Knowing and Seeing" is in its 4th edition 2010, pdf at:
<https://archive.org/details/KnowingAndSeeing>

His "The Practice Which Leads to Nibbana vol. 1" (an English digest of a must longer Myanmar multivolume work):
http://www.buddhanet.net/pdf_file/nibbana1.pdf

The two foregoing items are his two books that are listed at the Buddhist Library,
<http://www.abuddhistlibrary.com/Buddhism/J%20-%20Navigation%20Pages%20and%20A%20List%20of%20Books/Navigation%20Pages/Lists%20of%20Files/Teachers.htm>

If you search on the internet, you will find more of his books and lectures free in English. If you want to penetrate into his teachings, you need first-rate digital information mining skills, since they spread over several languages and, primarily, are intended as face-to-face teacher-student instructions, not for general reading.

The google search string
filetype:pdf "Pa Auk Sayadaw"
leads, after scrolling to the bottom and clicking the "more results" option, to 1510 hits (2015-09-12).

Examples:

His "The Workings of Kamma"
http://www.abhidhamma.com/txt_workings_of_kamma.pdf

His "Mindfulness of Breathing & Four Elements Meditation"
http://www.buddhanet.net/pdf_file/fourelements.pdf

Chapter 4: First Force Buddhism (Vajryana)

Chapter 2, § 29 is fully restated here by reference.

Chapter 3, § 40 is fully restated here by reference.

§ 42. See “Resources” below.

Resources for Chapter 4

Lamdre Dawn of Enlightenment.pdf

http://www.buddhanet.net/pdf_file/lamdre.pdf

Look at these paintings that are from a Tibetan Buddhist western artist:

<http://alexgrey.com/>

LamRim Outlines Beginners Meditation Guide.pdf

http://www.buddhanet.net/pdf_file/lam_rim_outline.pdf

Iconography of Nepalese Buddhism.pdf

http://www.buddhanet.net/pdf_file/icon_nepbud.pdf

The Dalai Lama is a prime source of knowledge about Tibetan Buddhism (Vajrayana).

Chapter 5:

Fourth Force Buddhism

(Pure Land, Amitabha)

Chapter 2, § 29 is fully restated here by reference.

Chapter 3, § 40 is fully restated here by reference.

§ 43. See “Resources” below.

Resources for Chapter 5

Passages from the Commentary on The Infinite Life Sutra.pdf

http://www.buddhanet.net/pdf_file/passages.pdf

Taming the Monkey Mind.pdf

http://www.buddhanet.net/pdf_file/monkeym.pdf

Pure Land Buddhism.pdf

http://www.buddhanet.net/pdf_file/pureland.pdf

Also see: <http://www.amitabhalibrary.org/> google search thread: site:amitabhalibrary.org filetype:pdf

The Amitabha Library is in Chicago and posts many learning aids such as notes in pdf format (scroll down for the English-only items).

Chapter 6: Jeshua and Muhammad the Gnostics

Chapter 3, § 40 is fully restated here by reference.

§ 44. We have heard of Jeshua (Jesus) the Gnostic through the Dead Sea Scrolls (including Nag Hammadi which is also by the Dead Sea). Search “Jesus” and “Jeshua” in my vol III.

§ 45, Muhammad the Gnostic, a member of the same type of secret brotherhood as Jesus, is less known. German researcher Tilman Nagel recounts the too little known specifics (pp. 110-116).

Future research may lead to this being written about more fully.

Resources for Chapter 6

Reminder: “my vol. III” refers to the link above in the Preface.

Nagel, Tilman; *Mohammed Leben und Legende*; Munich 2008

Chapter 7: Byzantine-Persian Illuminism

Chapter 3, § 40 is fully restated here by reference.

§ 46. See my vol. III, especially the fifth Essay and the appended materials. This is still a new field of scholarly research and is under strong development.

Future research may lead to a fuller writing about this.

Resources for Chapter 7

§ 46.

Chapter 8:

Byzantine Hesychasm

Chapter 3, § 40 is fully restated here by reference.

§ 47. Search “Hesychasm” and “Jesus Prayer” in my vol. I. You are more or less on your own now, with the information on the internet, with the chapter headings (above in the frontmatters) as guidance.

Resources for Chapter 8

§ 47.

PARTS TWO AND THREE

Chapters 9-19: A Few Study Tips I have left...

§ 48. See “Resources” below. You are more or less on your own now, with the chapter headings in the front-matters above as guidance for self-study.

Some very few Resources for the remaining Chapters 9-19

For chapter 11:

Allan Kardec’s five volumes (Genesis; Medium’s Book; Gospel according to Spiritism; Spirit’s Book; Heaven and Hell) are all at archive.org in English (like many other useful materials).

For chapter 12:

Davidson - Shape Power - URL

<http://www.free-energy-info.tuks.nl/Davidson.pdf>

The following machines are all “shape power”; they are “geometry machines” for cosmic energy, the most suppressed in our oil-soaked and spy-riddled world:

Patrick Kelley:

Patrick Kelly - A Practical Guide to Free-Energy Devices (version 28_1, 29 Aug 2015), or later version website

<http://www.free-energy-info.co.uk/>

Chapter 13:

You can find help on this in my vols. I and II. This is a continuation of the “shape power” subject on the microcosmic level, with scientific (chemical) research started but not conclusive yet.

Chapter 19:

See my vol. II (“my” links in Preface above).

Additionally read the trilogy by Aurelia Louise Jones on the city of Telos in Mt. Shasta.