

A LAMP IN A WINDLESS PLACE

The Mind and Heart of God

Poems

by *Raymond Reichman-Israelsohn*

*A lamp that does not flicker in a windless place,
to such is compared a yogi of subdued thought
practicing Union with the Self.*

Bhagavad Gita (*Maharishi Translation*)
The Yoga of Meditation (Dhyana Yoga)
Chapter VI, Verse 19 (pg 421)

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The Mind and Heart of God

Poems

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1. Daily Renewal

DAILY RENEWAL¹
❖ *UNDERSTANDING KARMA* ❖
THE ROAD TO GOD & UNITY CONSCIOUSNESS
AND ETERNAL COMMUNION IN GOD

Give each day to God
Let Him work through me
Let His Will be done
Let me be His instrument

When pain or panic come
retreat, regroup ...and remember
pragya aparadh² - mistake
Pain is God's rudder
God is the wind

Restore His instrument
Return to His Will
Allow the Transformation
Bless the Transformation

The Storm will pass
The Sun will return
The Sun is God
The Storm is also God

Be grateful for the Storm
And bless It too
But do not cling to It
For when It passes
God's rudder is straight

Raymond Reichman-Israelsohn
Johannesburg, 13 January 1996
The Seed, 12 January 1996

¹ *The Blade of Grass & The Footprint of the Calf*, Ch VIII Jyotish & Meaning, Houses (The Eighth: Transformation)

² *Pragya aparadh*: (Sanskrit) A mistake of the intellect (or perhaps rather *the* mistake of the intellect) a (or *the*) misunderstanding of the nature of maya and thus the ignorant confusion of apperency for reality.

2. My Darling Daughter, Bom

(on the eve of her departure for London)

The Bom

Love has no boundaries, no limit, no place and no time
My Love goes with you
You cannot escape it
It surrounds you, it enfolds and caresses you
It permeates you
But it does not imprison you
It liberates you... totally
It is You, It is God

Do not think about It
It is there
Thinking about It limits it
And it has no limit
It won't be captured 'there' - It can't
It won't be restrained 'here' - It can't
It is here and it is there

Do not hold It
It holds you
You are It, It is You
You cannot lose It, or mislay It
It cannot be stolen
You cannot wear it out
It doesn't need washing, or refreshing
It is the wearing out, the washing, the refreshing

It is with you Now
As I write this
As you read this
It is the Now
But do not limit It to now
It won't be captured 'now', It can't
It has no limit in time
It is the timeless moment
It is the Forever Moment

It does not belong to me
It is not mine to give
It gives itself
Receive It as such
But It is not yours to keep
It will not belong to you
It flows through you
To Everything
To everything you hear
To everything you touch and feel
To everything you see

To everything you taste and smell
To everything you think and do
To your life
To Life, to Everything

Go, my darling daughter
Live, my darling daughter
You don't have to find God
You don't have to find yourself
You are God
But don't look in the mirror
Don't think God, Be God

The Dad

Who is blessed with unlimited Love from God to Love you.

Raymond Reichman-Israelsohn
Emmarentia
Johannesburg, South Africa
Sunday, 28th April 1996

3. $E=MC^2 + LOVE$

$$E= MC^2 + LOVE^3$$

Love ..., Life
Word, Logos, Aum
Sound ..., Light
Form, Feel, Flavour
Sense

Experience, Enjoy
Speaker, spoken
Seer, seen
Creator, creation
Master, servant
Duality

Incarnation
Spirit, matter
Experience, enjoy
Duality, opposites
Gain, loss
Master, servant
Servant, master
Loss

Loss ..., Pain
Pain, "...why?"
Loss, gain
Gain, loss?
What?
The Path Back
Gained
Pain
Sweet, Bittersweet

Alone
In silent solitude
Re-discover Self
Re-assume mastery
Discipline the servant
Detach the senses
Love and Strength
Courage

Wisdom
Path, search
Illusion, Truth
Knowledge

³ *The Blade of Grass & The Footprint of the Calf*, Chapter V, Spirit & Soul – God & Man

Intellect, Intuition
Information, Gnosis
Magi, Yogi
Nous

Love
Abstract, God
Manifest, you
The Nix⁴
I am the eye of God
I focus the lens
Father, father, daughter
Greek knitted cap⁵
Love

Life, Death
Time, space, energy
Here, there
Now, then
Mind configuration
Light, speed, matter
E=MC² + Love

To be continued...

The Dad
Johannesburg
6th October 1996

⁴ *Nicole, a daughter*

⁵ *Nicole at age four in a Greek knitted cap: A private icon of love to a dad.*

4. The Rough Passage

THE ROUGH PASSAGE⁶

Depart the harbour of relativity⁷
Its shelter is an illusion
Set Sail!
But beware, I offer just a raft

Cross the bar, enter the sea
But the sea is just the means
The destination is the far shore
The far shore of absolute Being

Sight the far shore
Navigate the sea
Seek the knowledge
Be brave

The sea is rough
Why?
It seeks to destroy
What?

Destruction, creation
Reconcile the opposites
It seeks to create what
Out of the destruction?

Courage
Do not turn back to the harbour
Its safety is an illusion
Focus on the far shore

Make of Me your raft
Make of My knowledge your
courage to reach the far shore
I will embrace you there

Navigate by My stars
Yea, though Shani⁸ causes
you to tremble, Rahu⁹ too
They do it on My bidding

I create your vulnerable point¹⁰

⁶ *The Blade of Grass and the Footprint of the Calf*, Chapter VIII, Jyotish; Houses & Dimensions

⁷ Relativity The non-transcendant physical world of the five senses constituted of the pairs of opposites (good and evil, etc) and their intercourse of polarity (Maya).

⁸ Shani: Saturn (Sanskrit), the planet of separation, grief and hard work. Eating from the sweat of our brow. The pain of birth and of death, life and its suffering in perceived separation from God.

⁹ Rahu: The northern node of the Moon (Sanskrit), the Dragon's Head in Western Astrology. The astrological energy that engineers transformation in man by agitation and loss, by disallowing comfort to set in, and by generally stirring the pot so as to allow the crème to rise.

You need it to come home
I debilitate your stars
Just as I exalt them

Welcome the vulnerable point
Sail into it
With courage and trust in Me
Welcome its transformation

Shed the shields of the world
Disrobe
Bare yourself to Me
The dignity of daring

Through dharma¹¹, karma¹²
Gain¹³ and loss¹⁴
Gain is loss, loss is gain
Come Home, We are One¹⁵

Raymond Reichman-Israelsohn
Johannesburg 21st June 1997
Winter Solstice

¹⁰ Vulnerable Point: The Eighth House of our Vulnerability, which vulnerability collaborates and synergises with Rahu to permit our “legitimate Suffering” to enter our lives and thereby encourage transformation and the crème to rise... to refinement, ennoblement and enlightenment. Also, thus the Eighth House of Transformation. Transformation which is achieved by finding the vulnerable point in our armour – our Achilles heal disallowing us to block out honest confrontation with truth in our efforts to block out pain (legitimate suffering), allowing truth to enter through the Achilles heal, shatter the mould of armour from within, and thus release us from the prison of armour that we have constructed around us, and permit us then to rise freely to enlightenment – like the phoenix from its ashes. (Note that the Seventh House preceding the Eighth is the House of the World – the House of the polar object to the subject-self of the First House; the furthest point from the First House of Self, and from which furthest point the journey home to the Self begins in the Eighth.)

¹¹ Dharma: Destiny (Sanskrit). The Ninth House of Destiny, which meaningfully follows the Eighth House of Vulnerability (or hopefully, Transformation through Vulnerability).

¹² Karma: Action (Sanskrit). The Tenth House of Action, which meaningfully follows the Eighth and Ninth Houses for good reason and sees our actions resonant with the Ninth.

¹³ Gain: The Eleventh House of Gain

¹⁴ Loss: The Twelfth House of Loss

¹⁵ One: Return to the First House of Self, Finding ourselves and returning home to our Divinity after loss (12th House) of the ego... which of course is not loss. But it is not gain either; it is something more than that, it is reconciliation of both

5. Salutations to Sorrow

SALUTATIONS TO SORROW¹⁶

O sorrow, salutations to you; you spurred me on my quest for self-knowledge and it is by your grace that I have attained this self-knowledge; hence you are indeed the bestower of delight.

Yoga Vasistha - Swami Venkatesananda (323)

Sorrow, Delight
Illusions of the mind
Singularity at play
Polarity at play
Explorations of the mind
A partner to play -
Within the Singularity
To know the delight
The Bliss
Within Myself
I create, too
The Sorrow
Within Myself
To guide me to the Bliss
Within myself
I am equally blessed
With the sorrow
Within myself

*O sorrow, salutations to you;
you are indeed the bestower of delight.*

Raymond Reichman-Israelsohn
Johannesburg
21st July 1998

Dedicated to my dear wife, Cynthia,
who provides the loving nurture
within the security of which I express myself
with Love.

¹⁶ *The Blade of Grass and The Footprint of The Calf*, Chapter VII, Jyotish – Houses & Dimensions

6. "I"

" I " ¹⁷

I ...
I sleep
But am not sleeping
I stir
But am not stirring
I awake
But was not sleeping

I hear
But was not deaf
I made the sound
... I am the sound
I see the sound and
I forget Myself
I create the light and
get lost in its shadow

Why?

I love the sound
I love the light
I love Myself
But I forgot
I saw the sound and
I forgot Myself

Why?

The pleasure of the sound
But I am the Sound
So I can hear I
create deafness and
am the Deafness too
I am the Pleasure
I am the Pain

I see the pleasure
I see the pain
I seek the pleasure
I feel the pain

I question the pain
Seldom the pleasure
Yet both are born from

¹⁷ *The Blade of Grass & The Footprint of The Calf*, Chapter I, The Mind of God

the same womb?

I seek Myself
But I am Here
I forgot and forgot again
I lost Myself in My own Sound
I seek Myself in own Sound
OM ...

Raymond Reichman-Israelsohn
Emmarentia
2nd September 1998

7. Self Knowledge

SELF-KNOWLEDGE¹⁸

*We shall not cease from exploration,
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*

T S Eliot

Man is made in the image of God
The Kingdom of God within
The Divinity within us
The pleasure of experience... Ourselves
Who experiences the pleasure?
The Self?
The loss of the Self in the pleasure
The Fall of Man
The pain, pleasure's soul mate
The search for self-knowledge
The lost Self
The pain that spurs that search
The 'end of our exploring'
To find Divinity within
There the forevers meet
There when we started, in innocence
There when we end, in knowledge
There when we search, in pain
It *is* the start It *is* the end
It never started It never ends...
... It was also the Path...

*Raymond Reichman-Israelsohn
Johannesburg
18th December 1998*

The first day of *Rahu*¹⁹, the present
*Mahadasha*²⁰ leader of my chart for this
lifetime, in *Vyaya* (my 12th House, of Loss)

¹⁸ *The Blade of Grass and The Footprint of The Calf*, Chapter I, The Mind of God
The Blade of Grass and The Footprint of The Calf, Chapter VII, The Fall of Man & Resurrection – The
Sons of Cain & The Spirit of Abel

¹⁹ *Rahu* The Dragon's Head. The harsh astrological energy that [working with Saturn (Shani) breaks down the barriers we build up around ourselves in attempt to protect ourselves from pain but which serve to insulate and separate us from life and spirit, and which barriers must be broken down before we can begin the process of redemption of spirit and transformation. Before we redeem we must stand naked and innocent before God again.

²⁰ *Mahadasha* The particular planet or planetary influence that, according to Jyotish (Vedic Spiritual Astrology), rules a native's chart for a specific time.

8. **The Christ Mass Tree (The Burning Bush)**

THE CHRIST MASS TREE²¹
(THE BURNING BUSH)

I see, I think, the tree of God
I see, I think, it glow
It glows within, it glows without
It is the tree of light

One Leaf atop, one leaf alone
Glow to eye without
The tree itself, its other leaves
All glow to eye within

I switch them on
The leaves, the tree
I switch them on
Not God

I use no hand to touch a switch
There is no switch to touch
I look, I see with eye within
With eye within I switch

I switch one leaf
Two leaves on top, they light
The tree assumes its shape
From topmost leaf on down

But then I see with eye without
And I can switch no more
I try, I try - with love I try
But eye without can't switch

This dream I dreamt, this tree of light
in house of friend of sympathy
But what is dream and what is real?
And what is house of friend?

The dream is mine
But I'm God's dream
The tree, the body of Christ
The dream in house of friend

The eye without seeks eye within
Again to light more leaf

²¹ *The Blade of Grass and The Footprint of The Calf*, Chapter III, Ineffability

But not tonight, no more tonight
The innocent eye has fled

But legacy has he left
And promise, too, of more
For eye without knows eye within
him innocent desire will lend
If patiently he seeks and faith
To see whole tree of light

Raymond Reichman-Israelsohn
Stellenbosch
10th January 1999

To Bernard & Liz Brom
In whose house of friend,
I slept and dreamt God's dream,
With Love.

9 Mottled Light

MOTTLED LIGHT²²

From a place of mottled darkness
Mottled light I see
The Sufi's "Magic Shadow-Show,"
In Rubaiyat "Box whose Candle is the Sun"²³ ..."

From a place of magic ignorance
The magic I observe
The Tarot Magus²⁴, The Yogic Maya²⁵
Where Kabbalist²⁶ and Sufi²⁷ kiss
Above the warring Semite hiss

Through mottled light, I see
The Physicist's brilliant blindness
As in the labyrinth he seeks
And finds..., but wisdom eludes
As "God does not play dice"²⁸

I see the Quarks²⁹ as Mesons³⁰ dance

²² *The Blade of Grass and The Footprint of the Calf*, Chapter VI, The Physical Body, the Physical Universe

²³ *The Sufi's Magic Shadow Show*

*For in and out, above, about, below,
'Tis nothing but a magic Shadow-show,
Play'd in a Box whose candle is the Sun,
Round which we Phantom Figures come and go*

From: The Rubaiyat of Omar Khayam (A Sufi work)

²⁴ *The Tarot Magus* The first card of the Major Arcana of the Tarot, the Magician, with his hat of infinity, and his magic wand of finite manifestation out of the infinite.

²⁵ *The Yogic Maya* The Vedic principle of maya: The subjective actuality of a perceived object; the illusion of reality subjectively conferred on imagination and thus constituting the perceived universe: You and I being supported by a chair. The atoms of the chair are, however, constituted only of pulsations of energy or consciousness - as indeed are our own bodies and everything else in the entire cosmos.

²⁶ *Kabbalist and Sufi* The higher spiritual awareness and expression transcendent. Practised at a level above that of conventional non-transcendent religiosity. These expressions at that elevated level reach uniformly for pure infinite consciousness, for One Undivided God, without competition and which leaves behind the ignorance and self-immolation. At that level, although each spiritual expression and search for God proceeds from and is informed by a different cultural source and practise, the unanimous psyche is a realization of the resonance of their respective focuses, a respect for the honest differences of the earlier roads and a camaraderie for their common goal: Kabbalist transcending conventional non-transcendent Judaism and Sufi transcending conventional non-transcendent Islam. As much as the Semitic brothers of Ishmael (Islam) and Isaac (Judaism) are irreconcilable enemies at the lower level, the happy opposite resonates at the higher level, a purer and maturer brotherhood.

²⁷ *Sufi* See 'Kabbalist & Sufi' above

²⁸ *God does not play dice* Albert Einstein's famous comment of frustration regarding the inexplicable uncertainties and probabilities of Quantum Physics.

²⁹ *Quarks & Mesons* Subatomic 'particles' Quarks are never seen in isolation, only in triplets or pairs. Quark and anti-quark pairs are known as mesons, and it is mesons that hold the atomic nuclei together. The mesons appear out of nothing, but virtually immediately

And do not separate
While electrons spin up and down
And molecular Maya³¹ enhance
So what? The Yogi³² quietly whispers
Now close your eyes and see!

Emerge from labyrinth, and from box
And from the karmic³³ sea
Emerge from mottled darkness
And see the sweet surrender
The opposite which it be

Raymond Reichman-Israelsohn
Milkwood Manor
Plettenberg Bay, South Africa
20th January 2000

To Kees & Nonie Groenendijk
From the top of whose house at dawn
The sea gives birth to the sun
With love and thanks
Raymond & Cynthia

disappear. The 'particles' appear and disappear almost immediately. The time that the particle exists is related to Planck's constant.

³⁰ *Mesons*

See 'Quarks' ⁷ above

³¹ *molecular Maya*

See yogic maya ³ above: Mayic magic at the molecular level as the atoms congregate into materiality and concrete 'reality' under the direction of infinite consciousness.

³² *The Yogi*

An expert proponent of the Science of Yoga. Not the physical Hatha Yoga but rather the Yoga of Meditation, of transcendence through meditation and of imbuing one's thoughts, knowledge and actions with the deeper and finer 'properties' of the transcendent.

³³ *Karma*

Action; action and its reaction; cause and effect

10 Exalted Retrograde Sukra (Venus) : God's Desire

EXALTED RETROGRADE SUKRA³⁴ (VENUS) GOD'S DESIRE³⁵

I desire ...

What?

I desire ...

Who desires?

I desire ... to know who desires.

Before the desires of this body, what desires?

Before the desires of this body, who desired?

After the desires of this body ...?

Before anything,

When there was nothing....

Can 'nothing' desire ...?

nothing can't, but Nothing can,

Nothing desired to know Itself.

When Nothing desired Self-Knowing,

Where was it?

It was Here, but was also There,

And Dimension was born,

Space, ether, *akasha*³⁶.

When Nothing desired Self-Knowing,

When was it?

It was Then, but it is also Now,

And Time was born,

Simultaneously.

But why? *Vicara*³⁷? Why?

If Nothing is nothing, why?

But Nothing is not nothing,

It is, but It is also Everything,

In the one instant, Here, and There.

And Nothing-Everything has nothing,

But it also has *sankalpa*³⁸, desire.

And what is its *sankalpa*, and what is its desire?

³⁴ *Sukra* Sanskrit name for Venus (Sweetness?)

³⁵ *The Blade of Grass and the Footprint of the Calf*, Chapter II, Desire

³⁶ *Akasha* Purest, innocent space, devoid of anything save for the 'dimension' – space separating subject (rishi) and object (chandas), empty save for the experience by the subject of its object (devata).

³⁷ *Vicara* Soul-searching. Enquiry into the self – mindfully, intellectually, intuitively, heartfully. Enquiry into self-nature. Why? And refusal to alight at any station before the terminus.

³⁸ *Sankalpa* Desire, or the seed of desire - notion, thought, idea, concept; seed of ideation

Omniscient. Omnipotent
Infinite Self-Infinite knowing.

And God said, '*Let there be light ...*'

Raymond Reichman-Israelsohn
Johannesburg
2nd July 2000

11 The Nix, The Dad, The Love

THE NIX, THE DAD, THE LOVE³⁹ The Heart, The Mind, The Resonance ... On Departing for Spain

And now, my darling daughter
You are off,
To return, ...when?
To experience, ...what?
My flesh is torn
Yet I encourage the tearing
Again, the paradox that proves the truth

What is important to say?
What is true to say?
Without pomposity, pontification, hypocrisy
With feet of clay
What transcends this?
What is True, with humility
And lost in the Love?

Silence?
Yes, but I need to express my love
So long as I have this body,
"I shall not abandon appropriate action"

I look at your *Janma Kundali*
What do I see for this lifetime?
You chose me as your father
I chose you as my daughter
It is enough!
Yet I look some more

A noble⁴⁰ Sun, great friend and strong
A noble Moon, friend and queen⁴¹ to potent king
A Self⁴² and Mind⁴³ to find the way
And walk it nobly
A King and Queen⁴¹ to stand constant
in the changing tides and waves of relativity

³⁹ *The Blade of Grass and The Footprint of the Calf*, Chapter III, Ineffability

⁴⁰ *Noble* Of exalted (rather than debilitated) dignity in spiritual astrological (Jyotish) terms

⁴¹ *King & Queen* The Sun & the Moon depicting the royal couple of Self & Mind of the Native in an astrological birth chart (Janma Kundali). In this case the chart of my darling daughter

⁴² *Self* The Self of the Native (my darling daughter) of the astrological chart as depicted by the Sun in her chart

⁴³ *Mind* Mind and feelings of the Native as depicted by the Moon in her chart

A Self and Mind you have to
be Master, not slave
to Maya's polarity and illusory power
A Master to harmonize the screech
and transform the base into nobility
To reconcile the polarity
and find the truth in paradox
In this lifetime

There is more, so much more...
My darling daughter

The Dad
Emmarentia, Johannesburg
30th November 2000

Continuation...

Hold in mind always
That your Sun is very strong
And an exalted Great Friend,
And that the Sun is the self,
The essential expression of God
through you in this incarnation.

Therefore, whatever we read,
with inner eye, in your incarnation,
Know that you have the centre,
in this lifetime,
to receive the strength of storm,
and make that strength your own,
And then to use that strength,
You now own,
And sculpt it to your taste.

And similarly too, your Chandra Moon,
Less strong, but Friend,
And loving Queen and Mind
to Surya King.

Please hold in mind always,
This royal and noble marriage
in your chart,
As we proceed to read and search,
Your purpose and your destiny.

Your Guru⁴⁴ is in the world⁴⁵,

⁴⁴ *Guru* Sanskrit name for planet Jupiter, the planetary characteristic energy for spirituality, destiny, abundance and Natural Law

⁴⁵ *World* The Seventh House of Vedic Spiritual Astrology (Jyotish): The world (the universe) as object as experienced (indeed as manifest) by the Native in the Astrological Birth Chart (i.e. all of us

And all your stars are homeward bound.
If the pain, that's why the pain.
Pain is God's rudder,
To turn you homeward bound,
To Him.
We do not do it otherwise.

To continue ... ⁴⁶

individually and jointly); the diverse innumerable many objects of perception constituting the world as object as perceived by the one self as subject perceiving such objects. Also, the House of Desire, of Wife, of Partner – anything opposite to the one subject self. Eve relative to Adam, as also the apple perceived and tasted and the desire driving it all.

⁴⁶ *To be continued...* Stars in 8th to 12th → Home to Self, I'll take you through them all.

No stars in 2nd to 6th → The journey out from Self to world: The senses to the world and its material objects.

Guru in 7th : Mundane/ husband

12 Hello, The Nix...

HELLO, THE NIX ...

The London studio, tablau, restaurant is exciting
Forget the law, man-made law
Adopt THE LAW, God's Law, Nature's Law
Don't adopt It, merge into It, merge It into you
Meditate, and do what feels right
Meditate, and do only what you love
Forget the consequence - if you love it, do it
Do it for the love of it, not for the fruits of it

The irony is, the paradox is, and therefor The Truth is
If you do it for The Love of It, only for the Love of It
And leave 'consequence' and 'fruit' to God
You will love the consequence and you will love the fruit
Although they are not yours

But indeed they are yours
Provided you did not intend it so
And God shares them with you
provided you do not claim it
Because He is You
And You are He
And there is no separation
And therefor it is not a sharing
...Provided you did not intend it and do not claim it

God only asks that you love what you do
With a deep and boundless passion
With a passion so deep and so boundless
that it transcends you and touches God
And with it and through it
you transcend you, and You touch God

But only if the passion is boundless
Like my love for you
But only if the passion is innocent
Like my love for you
Free of consequence, free of fruit

Dance with innocent passion
Dance for God
Dance for You
Dance for Love and get lost in the Love
... It is the meditation of action

"...earning decent money as a solicitor..."
Indeed, but is it you?
Is it You?

Does it expand your heart to infinity?
"...pay (me) back ..."
Indeed, for what?
For loving you?
The debt is too huge
So huge that it disappears
So valuable that it is invaluable
You cannot pay it back
It is not yours to pay

But, Nix, now I must get back to my "solicitor work", and "earn some decent money"
(hypocrite).

The Dad
Emmarentia
15th January 2001

13 The Mind of God

THE MIND OF GOD⁴⁷

I think I see the Mind of God
I think I see a glimpse

I asked, I prayed, I cried:
“Show me your Mind, Dear God!
A boon, a boon, one boon
Only one, Dear God, no more”

I cried in pain... real tears.
No one saw, all saw
They did not know my quest
They saw only the wounded lion⁴⁸

Some pitied, some ate of my flesh
All were embarrassed
But they did not understand
They did not know my prayer

They did not know
Nor I
That in my act of asking
Lay the seed of His granting

And in my meditation I rose
Up through the clouds I rose
Into a light
And gently uttered “Master”

Then I returned to Earth
And cried some more
Real tears
...And now I cry in memory
...And also now in gratitude

I think I see the Mind of God
I think I see a glimpse

Raymond Reichman-Israelsohn
Emmarentia
14th January 2001

The Boon (The Mind of God) Extended...

And God took me by the hand
Although I did not know it
“You crave a boon?” He said

⁴⁷ *The Blade of Grass and the Footprint of the Calf*, Chapter 1

⁴⁸ *wounded lion* The author, a Leo (in terms of Houses in Vedic Spiritual Astrology). That is to say the author’s First House, his Ascendent, is in the Sign of the Zodiac known as Leo (or Simha in Sanskrit)

“I grant such boons” He said

“Although you do not know it
I asked the boon, not you
Although you do not know it
I tilled your soil to sprout the seed

My tiller caused your pain
Your pain that craved the boon
And your pain is My pain
We are not separate

And now the pain will cleanse you”
He said – although I did not know it
“Be brave, my son” He said.
And this, I think, I heard

So I took God’s hand, and walked
And I hold it still, and meditate
But I do not cling
The touch is gentle
I cannot cling to Self

I think I see the Mind of God
I think I see a glimpse

Raymond Reichman-Israelsohn
Emmarentia
14th January 2001

14 Confronting a Weakness

Confronting a Weakness

My Dear, Dear Nix

It is 3.40 am and I have woken
What is it that worries me?
What is my anxiety?
It is my flaw, my flaw is my anxiety

Not the only one, I'm sure
But the one that in the flow of life
Today has ripened and presents itself
For purification in my evolution to Christ.

"The purpose of God's plan for man is not an endless series of rebirths. The divine scheme is to afford man countless opportunities to use his free choice and discrimination to distinguish between body and soul"⁴⁹, ..."

To then to see the body and its senses
Only in the context of the soul
Purely so
To serve the soul
Which in its turn serves only God
The true "identity in Spirit"

And so I am afforded today the opportunity
To focus on this flaw
And to use my Free Will
For better and for good, ...for God
Which is my true identity in Spirit
There is no separation

What is the flaw?
Why am I writing to you?
And not analysing it myself alone
Before sharing it?

Because I think we share the flaw
You and me, my darling daughter
Perhaps we share the karma
And you inherited thus from me

Yesterday I indulged the flaw again
And on the same day, yesterday
I wrote to you on a subject caused
by our karmic flaw, we share

Action, not inspired by Dharma⁵⁰
But motivated by pathetic desire

⁴⁹ (Commentaries on the Bhagavad Gita by Yogananda Chapter 2, verse 52, pg 293)

⁵⁰ *Dharma* Destiny (Sanskrit)

to please another flawed body.
Pathetic because it seeks to ingratiate
To want to be liked.

Yesterday I did exactly what you did
On the subject on which I addressed you:
I indulged a client's request for credit
against his promise to adjust within the week...

Will he do so?
If he doesn't ...?
The consequence in material terms can be accommodated,
A painful material loss but can be accommodated.

But the possibility of material loss
Is only the *material* stinging factor
In a larger perspective there is a loss
which is constant and remains
whether or not his promise is kept

Whatever the outcome
I should not have granted the credit
The client was not entitled to it
The client did not deserve it
Self-honesty demands I acknowledge
my pathetic motivation

And this is not the first time, Nici
Too many of my actions have been
To please and to impress
And to be liked and to be admired

But perhaps this is the last time?
I think it may be
The fact that I am expressing this, ...to you
The fact that on the same day I wrote to you – coincidence?

If it is the last time
That will be, not because I fear the material loss
But because I fear much larger
I fear the action unworthy of my true identity in Spirit

I hope, I pray, I crave a boon
That I have grasped my opportunity, not squandered it
That I have confronted my flaw
That I have thus grown, evolved a step closer to Christ.

My client is not to blame
My client is not unworthy of the trust
My client is an agent of God
Carrying an opportunity to me, also an agent of God

And the materiality, or fear of material loss
is also merely the agent within the relative plane
To experience bodily on the relative plane
the loss as shadow of the larger loss when
action is not resonant with Dharma.

But is there loss?
Is there not perhaps gain?
Was the (fear of) material loss not merely the agency
to afford the opportunity for gain?
Infinitely larger

And so God woke me at 3.40 am
His school hours obey no convention
And the bell rang
And we lined up

*With Infinite Love,
From the Dad to his Nix
... at 3.40 am in the morning
Emmarentia
2001*

15 My Demon

MY DEMON⁵¹

This morning in meditation
In the dark before dawn
I manifested abject terror
Not fear, not trepidation; terror
My face, my mouth pulled taut
My face, an icon mask of terror

My skin vibrated and shone
I sought a Master and a Path
But a demon approached my door
I could not see him, he had no form
I could only sense him
And I froze... Dear God, I froze

Was it a demon? Are there demons?
No, I know there are not
Demons are archetypes
Who writhe in our subconscious
Demons are but the children of fear

I know, I know that my own fear
is the demon itself
I know, I know that I must destroy
I know, I know that I must confront

Courage
What is my dharma?⁵²
I need to know, I need to be certain
It is my strength, Jnana Yoga⁵³
But is also my weakness
Is the fledgling certain when it falls
First time from the nest?

I seek to leap in faith
But I cannot do that in terror
In a fear of the unknown, yes
But not in a paralyzing terror

⁵¹ *The Blade of Grass & The Footprint of The Calf*, Chapter X, Jyotish & Meaning, Transformation & Enlightenment

⁵² *Dharma Destiny (Sanskrit)*

⁵³ *Jnana Yoga* The Yoga of Intellect. That is the practice in life of stretching for communion with the infinity of Divine Oneness along the path of Intellect. The practice and technique of using the intellect to seek the Kingdom of God beyond the intellect. Compare with Karma Yoga (the Yoga of Action), Bhakti Yoga (the Yoga of Devotion). Hatha Yoga is a form of preparation of the body in order to prepare it for the *Royal* yoga of communion – of meditation in pursuit of communion. One of the six systems of Vedic philosophy and being the practical means to refine embodied mankind's perception in order to paradoxically 'see' the Infinitely unseeable.

I know the terror is of my mind,
I know the demon is of my mind
I know that in God's Garden
I am master of my mind
There is no terror
There are no demons

Deep in that experience I
did not remember
My mind projected its demon and
I expected him
Where then, was my Sankhya⁵⁴ grasp
And my courage born from wisdom?

My demon was unexpected
and I was ill prepared
In my fear I sensed all the
Kabalistic⁵⁵ cautions
Admonitions against proceeding
without a master

But how do I prepare myself?
All my meditation, all my Jnana Yoga
All my prayer and work
And yet when the moment came
I remembered not a jot of my Jnana
I forgot that the demon
was my own vasana⁵⁶
my perceived object, my own mirage
And I was terrified of my own creation

Did I fail this test?
Was it a test?
Was it a sign?
I didn't lack a hand to hold
That would make it too easy
Self referral, self confident and self reliant
I was not ready

How should I proceed in my

⁵⁴ *Sankhya* Another of the six systems of Vedic philosophy that sees the existence of the world in its inherent dichotomy of subject and object, the intercourse of the polarities, and the levels of the perception of the object from its grossest to its sublime transcendent.

⁵⁵ *Kabalistic* The spiritual overreach of conventional Judaism that stretches to touch the transcendent Divine in meditative and other practices. Like Sufi's spiritual overreach of conventional Islam, and Mystical Christianity's overreach of conventional Christianity.

⁵⁶ *Vasana* An image. The mind's perception by the subject of the image of the object, on which the subject is focusing. The creation of the reality of an object to the mind of the subject by the latter perceiving its notional object as a concrete reality separate from it as subject. En passant, in my opinion, the core of the Semitic hostility to religious imagery.

paralysis if the dragon returns ?
Will I prepare myself with Jnana?
Find the courage in wisdom?
In patience?

If I am coward why am I not ashamed?
A demon cannot exist in Love
In sat⁵⁷, in knowledge, in wisdom
The visit was a station on the Path

I will build my *sat*⁶
Patiently, and with Faith
Knowledge that my preparation
Is not armouring, but disrobing
Shattering of mold
Innocent nakedness before God in Faith

Naked in God's Garden there are no demons

Raymond Reichman-Israelsohn
Emmarentia
23rd May 2001

⁵⁷ *Sat* Purity of balance and creation, perception without attachment, balance between motivation of desire in creation and attachment to the object of creation and its perceived fruits. The Infinite Consciousness in its purity and innocence, unobstructed and untainted in any way by ego, and as such manifesting and expressing the infinite in the finite (and vice versa) with clarity and bliss.

16 Cynthia

'D' CYNTHIA

We have been together on our birthdays
for more than half our lifetimes
For me it is the better half, and
I would not want it otherwise

While I wish you happy birthday
I do not do it selflessly
For we shall be sharing the day
You will not be alone

Not for any part of it alone
I shall be there with you
All of the day
And all of me

Therefore your happy birthday
Is my happy day too
And many more to come
Is also many more for me

May you have a wonderful day, Darling!

Your loving husband,

The Other 'D'
Emmarentia,
27th April 2001

17 The Heart Attack

The Heart Attack

You are having a heart attack
they said; ...and then the angels came

I will never forget **Jane's** eyes
They will be with me always
English, very English, like her accent
She was just doing her job
But her eyes cared
And I looked deep into her eyes
And I held her hand
And in all the pain it was sweet
It was nursing at the Transcendental Level

I will never forget **Tendike's** beauty
It will be with me always
I opened my eyes and I thought
"What a beautiful woman, what grace"
Then Tendike nursed me
She was just doing her job
But Tendike can do no other job
God made her for this job
It is her dharma, her destiny
And her Grace and her beauty comes
from a deeper Source
And from her resonance with that Source
And from her resonance with her dharma
And I kissed her hands
And in all the pain it was sweet
It was nursing at the Transcendental Level

There were other hands, I kissed
Whose names I cannot recall
Or perhaps do not even know
And they also nursed me
With competence and with love
Tendike was not alone
And I mention the nameless others
With gratitude and with love
No less than Tendike
But God assigned me to Tendike
the day after the operation

And then I was healing
And I was gaining strength
And I was able to look out on the world
And just observe

And I lay and I observed **Hanemarie**
as she went about her duties

She was just doing her job
A Child; such innocence!
*"...the kingdom of heaven belongs
to such as these."*

And **Daniella** from Romania
In whose eyes I saw her own pain
as she strived to relieve the pain of others

In a few hours the Sun will rise
And I will leave this Twelfth House of Confinement
And I will return to the world – the world of
the "tax collectors" and of the lawyers
and of all the others who are just doing their job
And as I do so I am healed in body
But I am also healed in spirit
I was nursed in my body
But I was also nursed in my spirit
It was nursing at the Transcendental Level.

Raymond Reichman-Israelsohn
Milpark Hospital
Johannesburg
20th September 2001
(Spring equinox)

Expression of my gratitude fulfils me
Yet remains incomplete
Even angels must be led
And must have logistical support
My observations as I lay gathering strength
Included just such a leader at a distance
in the centre of the room around which
the Love manifested
It was only later, after my incomplete expression
That serendipity conspired the direct meeting
of our eyes and minds, and I should know her name
Nicolene, thus brings fulfilment at the head
And elsewhere, out of sight but not of mind,
the body of logistical support.

18 The Opportunity

The Opportunity⁵⁸

*Why do you stay in prison
when the door is so wide open?
Rumi, Sufi Poet*

The opportunity is here!
May I, may you, may we all
Exercise our free-will
And grasp the Moment...
...But then **let it go**
Immediately!
Don't hold onto it
Don't let the "grasping of the Moment"
Become a grasping *beyond* the moment
Love it and let it go
Don't let the grasping become an attachment
Attachment is the ignorance
The seed of grief, saturnine grief
Don't hold the seed of grief
There is Nothing to hold
We can't hold God
It is an illusion
If we are ignorant enough to try
God becomes judaism
He becomes islam, He becomes christianity
He becomes all the names
That man uses to try and cage God
Instead imprisons himself
... Then worships in ignorance the empty cage
... And worse

*Why do you stay in prison
when the door is so wide open?*

*Raymond Reichman-Israelsohn
Emmarentia
8th June 2002 & 27th September 2003*

⁵⁸ *The Blade of Grass and The Footprint of The Calf*, Chapter VII, The Fall of Man & Resurrection – *Cain & The Spirit of Abel*

19 Chatting

Nixi Pix · Chatting

Saturday 8th June 2002

Like you, Nix, I seek
I do not have the answers
I merely share my seeking
with you, another seeker.

Does life have meaning?
I seek it
Logic tells me it does
Intuition whispers also
And so does my preference.

Even if life does not have meaning
the mere pretence that it does is
preferable to accepting that it doesn't
Without meaning, we do not continue this dialogue
It wouldn't have started

Why do we seek meaning?
It affords pleasure,
It affords fulfilment.
Just feel it, isn't it obvious?

It is our destiny, our dharma
Each of us individually
And all of us jointly
Who am I?
Who are we?
And why?

Each is different, but also the same
Each is the same, but also different
Different and the same are polarities
Within the world of polarities
And search for meaning brings
reconciliation of the opposites

There is no fulfilment until we find meaning
Each one of us, our individual meanings
But we find our individual meanings only
within the Cosmic Meaning
as resonant harmonious part thereof
Individual meaning is cosmic meaning
Without division, separation, duality

How do we find meaning, destiny, dharma?

Intellectually? Yes, but not on its own
Intuitively? Yes but not on its own
Are intellect and intuition opposites?
If yes, they must be reconciled
If not, they must be harmonised
and synergized effortlessly
Seamlessly

Deepest Wisdom
Highest Achievement
Exalted Desire
Blissful fulfillment
Mature nobility

Our answers lie in transcendence
The higher we aim with our questions
Includes all answers below that level
Seek ye the Kingdom of God
and all else shall be added unto ye
Transcendence becomes immanence
...reconciled effortlessly
seamlessly

We are not counseled to 'find'
Just to 'Seek'
The finding is in the seeking
Seek and ye shall find

And the occult wisdom
Is to seek not an answer to a question
But the philosopher's stone
The infinite answer ineffably transcendent
Reconciling all questions embodied finite
Clamour stilled... silent quiescence

But en route we do not ignore the lesser questions
Until we attain that blessed Christlike state
We still must confront the lesser questions
In their individuality
As best we can

Self-searching
Self-honesty
Self-referral
Self-Realization
There is no other

Your Divinity within you
Is no less than my Divinity within me
More than "no less"
They are the same

They are One
There is no separation
I have no answer that is different to yours
I have no answer that is wiser than yours
More mature than yours
At the level I address you
You are not my daughter
I am not older than you
Our Souls are equal
And I address you as such
And I love you as such

Nici, my daughter, my baby, my love
It pours out of me, it bubbles forth
I cannot stop it...

The Moment, the Eternity
They are one
The same
The difference is illusion
They reconcile each other's polarity
If we live in the Moment
We live in Eternity
The Eternal Moment

I want to write to you about relationships
About marriage, solitude, celibacy,
The monk seeking God in innocent search
Not the priest abusing a child in his care
The reconciliation of marriage and solitude
Harmonious both
Not throwing out the baby with the bathwater

You had the courage to do it before
This does not mean you must do the same now
But whatever you do, even if the opposite
the same courage will apply
But always, always within Selfish self-referral
which is the reconciled opposite of selfishness
meditatively, intuitively, spontaneously, effortlessly,
when it feels right, when it feels You.

With so much love to the Nix from the Dad that it hurts,
With a pain I embrace in joy

The Dad
Emmarentia
8th June 2002

20 The Blessed *Jyotish* Mirror

THE BLESSED *JYOTISH*⁵⁹ MIRROR

*Looking at my soul*⁶⁰ *for this lifetime*

The astrological Birth Chart on which this poem is based may be found at the end of the poem

My *Sun*⁶¹ is exalted like my Soul
And *strong*⁶² to withstand the pain
The pain of this lifetime of *transformation*⁶³
*Transformation through vulnerability*⁶⁴

And for that reason too
My Divinity placed my Sun to
*Lord*⁶⁵ my *ascendant*⁶⁶ *leonine*⁶⁷ *first*
While occupying my *destined ninth*⁶⁸
Imbued with the focus of the *emerging ram*⁶⁹

⁵⁹ *Jyotish* The spiritual astrology of the ancient Vedic Wisdom

⁶⁰ *Soul* The proper, knowledgeable, mature use of Jyotish is akin to looking in a spiritual mirror in order to see our souls. As the DNA molecule is the essence of our physical bodies for this lifetime, so our Vedic Astrological Birth Charts (Janma Kundali's) is the DNA of our souls and astral bodies for this lifetime. As we peer at our DNA under a microscope, so we peer at our Birth Charts.

⁶¹ *Sun* The astrological planetary energy resonance and significator of our individual selves in incarnation for a lifetime. The self, the ego, the intellect.

⁶² *Strong* The astrological strength of a planetary energy in a particular lifetime as indicated by the astrological birth chart. The Sun is strong in the Author's chart

⁶³ *Transformation* In my own reading of my own astrological birth chart (Janma Kundali) I understand the primary theme and destiny of this lifetime to be transformation – a lifetime of transformation. This is confirmed by a review in retrospect of this lifetime. Relative to the chart, we see Rahu (the planetary significator for Transformation and its degrees of strength and exaltation and its position and aspects, etc) and we see the Eighth House (the domicile significator for Transformation with its paradigm). Relative to the review of this lifetime, this remains personally intuited and intellected unless expressed in autobiography.

⁶⁴ *Vulnerability* As just mentioned, the astrological Eighth House is the domicile significator for transformation. The same house is also the domicile for vulnerability. Vulnerability is the necessary precursor for transformation. Without vulnerability in a personality there can be no transformation. The Eighth House is the domicile for vulnerability and transformation.

⁶⁵ *Lord* Each planetary energy (the Sun also being described as a planet) is a lord of one (in the cases of the Sun and the Moon) or two astrological houses. The lordship of the twelve astrological houses is determined by which of the twelve respective signs of the Zodiac principally occupies each house because the planetary lordship is actually of the Zodiac sign (as opposed to the house) and such lordship becomes naturally allocated to the house principally occupied. In my birth chart as shown Leo principally occupies my first house; the Sun lords Leo and therefore also lords my first house.

⁶⁶ *Ascendant* The first astrological house is known as the Ascendant as it is determined by the ascending rising Sun at dawn at the moment of birth. The Sun, as mentioned, is the astrological planetary energy resonance and significator of our individual selves in incarnation for a lifetime – the self. The rising Sun at dawn signifies the birthing self for this lifetime in embodied incarnation.

⁶⁷ *Leonine* *Leo, the astrological sign of Leo (Rashi of Simha, in Sanskrit)*

⁶⁸ *Destined Ninth* The ninth astrological house is the house of destiny.

Whose warrior⁷⁰ lord glares hostile⁷¹ from Saturn's seventh⁷²

And so, in the uncomfortable glare⁷³ of his warrior host⁷⁴
Warlike from the worldly seventh⁷⁵

My exalted Sun must needs be
look away from the seventh world
Towards his own illumination
Radiant⁷⁶ from his place of destined ninth,
Towards his own ascendant first.

And what does he, my Sun, illumine there,
In that ascendant first?
His own lion, the king of beasts
Playing host to Cynthia⁷⁷, his lunar queen
Who is blessed to share it with generous Guru⁷⁸
Who himself takes pause for mature review⁷⁹

And all this primal emergence moves
out from Venus' Lunar Mansions⁸⁰

⁶⁹ *Emerging Ram* The Ram is the icon of Aries, the first sign of the Zodiac. As Aries is the first sign it is also considered emerging. In my chart Aries principally occupies my ninth House of Destiny, which thus is imbued with the spirit of Aries.

⁷⁰ *Warrior (and Lord)* Mars is the 'Warrior Planet'; the soldier and military commander in chief. (Kashatriya in Sanskrit) The planet of action and courage; but also anger, hostility and accident, dependent on its degree of exaltation or debilitation. Mars is the lord of Aries and thus (see 11 above) is also the lord of my 'Destined Ninth' house.

⁷¹ *Glare Hostile* Within the spectrum between the state of exaltation and that of debilitation, my Mars is 'inimical'. Its activities within my life in this lifetime are experienced in hostility as it looks out from its domicile in the Seventh House (see 14 below) particularly at the houses (being the dimensions) of life it aspects ('looks at' or drishti in Sanskrit) which includes the First House (Ascendent) of Self.

⁷² *Saturn's Seventh* Saturn, the planet of the harshness of relative life as experienced from the notional or mayic separation of duality – grief, hard work, old age, separation itself and death. Seventh, the Seventh House of Desire (or perhaps more accurately, enslavement to desire); the Seventh House of the world being our manifestation of our desires, our sankalpa's; the Seventh House of the object, we being the First House of the subject perceiving our object (our world); the House of Spouse; the House of Diversity in polarity to the oneness of our First House of Self. In my chart Saturn is the lord of my Seventh House

⁷³ *Uncomfortable glare* The experience of being the object of attention from a hostile Mars. An inimical Mars looking at (drishti or aspecting) the First House of Self.

⁷⁴ *Warrior Host* See ¹⁵ above

⁷⁵ *Worldly Seventh* See ¹⁴ above

⁷⁶ *Radiant* Exalted and of radiant avastha (state of awareness and expression)

⁷⁷ *Cynthia* Goddess of the Moon in Greek mythology (and name of my wife in this incarnation)

⁷⁸ *Guru (generous)* Guru, Sanskrit name for Jupiter; also a spiritual teacher. The generous, abundant, wise and gentle foil to harsh Saturn

⁷⁹ *Mature Review* A planet in (apparently) retrograde motion may be considered to have taken time out, so to speak, temporarily stepped off the treadmill, so to speak, in order to take stock of itself. This quietly contemplative state of a planet affords the planet a wiser, maturer and stronger perspective (as such an exercise affords an individual who does likewise). My Guru or Jupiter is retrograde. Hence, also 'contemplative Guru.' A planet when retrograde appears also closer to Earth

My Ascendant birth
My Lunar Queen
My Contemplative Guru²¹
And the flag of *Drishtaketu*⁸¹
All from the consciousness of Sweet Venus

So, in search of self-discovery
Let's seek this sweet hostess
From whose Lunar Mansions
my primal self steps forth²²:
Desire and propagation
Of utmost *exaltation*⁸²
And *greatest strength*⁴
Desire, the primal stir in
God's own breast to
move Creation itself
And then removed from Adam's breast
to its separate embodiment in Eve
Desire – to drive the angels and mankind
Beauty, harmony, and this very poetry itself

And *Ketu*²³
Mature, wise, Ketu in *mooltrikon*⁸³
Patiently awaiting the true seeker
Purified from *Rahu*⁸⁴
The final sanctification – *secret and humble*⁸⁵

⁸⁰ *Lunar Mansions* Nakshatra's in Sanskrit. The 27 divisions of the Moon's monthly ecliptic cycle as compared to the Sun's 12 divisions annual cycle. My Ascendant ('primal emergence') moves out from a lunar mansion (nakshatra called Purva Phalguni) of which Venus is the lord.

⁸¹ *Flag of Drishtaketu* Ketu (the Sanskrit name for the astronomical south node of the Moon and known in western astrology as 'The Dragon's Tail') is the planetary energy for enlightenment. Drishti or drsti is Sanskrit 'to look at'. In Jyotish when a planet looks at another it is called drishti ('aspect' in western astrology). Drishtaketu is one of the military combatants mentioned in the battle eulogized in the Bhagavad Gita. An analysis of the name Drishtaketu could be to look at Ketu – to look to enlightenment. This is particularly so in view of another meaning for Ketu being a flag, a chief or a leader and 'brightness and clearness of intellect and judgment.' On the battlefield of life (kurukshetra of the Bhagavad Gita, see 28 below) Ketu (enlightenment) is the flag or banner – the rallying point or goal of destiny's evolutionary forces. In my chart Guru in the Ascendant First looks out to Ketu in my Fifth House of Knowledge, and Ketu reciprocates and looks right back at my Ascendant First House occupied by the Moon (mind) and Guru.

⁸² *Utmost Exaltation* My Venus is in almost utmost point of exaltation.

⁸³ *Mooltrikon* The penultimate degree of exaltation; just below exaltation itself.

⁸⁴ *Rahu* The counterpoint or soulmate of Ketu. The north node of the Moon. In western astrology it is called 'The Dragon's Head'. It is a major archetype of the subconscious prevalent in most if not all cultures and represents our demons (our frightening fire breathing demons), our 'legitimate suffering' that we must confront and master if we are to shatter our self imposed prisons, release our inappropriate baggage and emerge free and light to enable us to grow and evolve effortlessly and blissfully to enlightenment... as is our destiny. If we confront the Dragon's Head (Rahu), we are transformed into consciousness to enable the Dragon's Tail (Ketu) to confer enlightenment.

⁸⁵ *Secret and Humble* Major characteristics of Ketu and indicative of progress on the journey to enlightenment. Secret knowledge and quiet humility.

One last step to God
Drishtaketu in *Kurukshetra*⁸⁶
The flag to rally ultimate direction
In the battle field of life
The North Star, the compass of God
To guide the soul's true return
By north, and home to the Sun

And where, within this Kurukshetra
Resides hidden Ketu and sweet Venus?
Ketu of hidden secrecy and liberation
in the 5th House of knowledge
*Jnana Yoga*⁸⁷ and *Sankhya*⁸⁸

Unfinished... (it never is)

Raymond Reichman-Israelsohn
Emmarentia
2nd August 2002

Janma Kundali (Birth Chart)
Overleaf

⁸⁶ *Kurukshetra* The legendary battlefield on which the spiritual battle of the Bhagavad Gita was fought.

⁸⁷ *Jnana Yoga* The Yoga of Intellect. That is the practice in life of stretching for communion with the infinity of Divine Oneness along the path of Intellect. The practice and technique of using the intellect to seek the Kingdom of God beyond the intellect. Compare with Karma Yoga (the Yoga of Action), Bhakti Yoga (the Yoga of Devotion). Hatha Yoga is a form of preparation of the body in order to prepare it for the Royal yoga of communion – of meditation in pursuit of communion. One of the six systems of Vedic philosophy and being the practical means to refine embodied mankind's perception in order to paradoxically 'see' the Infinitely unseeable

⁸⁸ *Sankhya* Another of the six systems of Vedic philosophy that sees the existence of the world in its inherent dichotomy of subject and object, the intercourse of the polarities, and the levels of the perception of the object from its grossest to its sublime transcendent.

21 Friendship

FRIENDSHIP

Why?
Always why?
Why friendship? Why Kees?
I don't seek friendship
I didn't seek Kees' friendship
It sought me; it was ordained
A coincidence?
Synchronicity, serendipity?
Support just when I needed it
Needed it most
Why? Always why?
Good God, even why the why?
It doesn't even matter why
So what, why?
So what anything?
Friendship just is
Kees just is
And Nonie too
And Love... Love just is
Friendship too
The diverse arms of Oneness
Reaching out to embrace Itself

Raymond Reichman-Israelsohn
Milkwood Manor,
Plettenberg Bay

To: Kees E Groenendijk
On his birthday,
3rd September 2002,

22 The Divorce Lawyer

THE DIVORCE LAWYER

Reconciling God's Law with man's law

What is it that you *want*, Colleen?
That you *truly* want
Not that which gives you *excuse*
to *avoid* the *work and courage*
necessary to find what you *truly want*
What is it that you *deeply* want
In your infinite depths, In your Divine Depths?
Not superficially, not hypocritically
What is your dharma, your destiny?
Who are you, Colleen?

Meditate, Colleen, what is it that you want?
Contemplate meditatively ...intuitively
If you are blessed to find what you want
...truly, self-honestly want
You will feel the wisdom – effortless
The courage will come
...and it will not feel like courage – effortless
The energy and strength will come
...and it will not feel like work - effortless
And you will know who you are

Your present situation is God's Gift to you
To enable you to achieve that
And at the same time
to afford you the means to achieve that
God sent it...
not to punish you, but to bless you
With the Opportunity and with the Means
God knows you are ready
Although it does not feel like that to you

If you accept it, your future is your own

Concentrate on what is right for you
For you and for you alone
If you do, you will help not only yourself
You will help all who come within your radiance
It is not your destiny, or mine, to help others
It is ours to help ourselves
And effortlessly we help others
All else is hypocrisy
And excuse to avoid our necessary work
Our necessary pain and our necessary courage
Lead, and help others, by example alone

May you find from your experiences
Colleen
Courage, strength and wisdom
Ennoblement
May you find what God intends...
That He is you
Transcendent, immanent
Utterly You...

Raymond Reichman-Israelsohn
Johannesburg
3rd January 2003

23 Howzit, The Boo...Howzit, Dad

Howzit The Boo⁸⁹ ... Howzit Dad⁹⁰

You are my heart and my soul
You are not alone; so is The Biggs⁹¹
The Nix⁹² and The Bom⁹³
But I choose now to talk to you

It is dark but I do not sleep
So what is to do?
To find why I do not sleep
The reason, the knowledge
and the wisdom

So I meditate
And seek the Knowledge that
is the source of knowledge
Knowing which, I know everything
Why seek less?

So I meditate
And seek Wisdom
That Wisdom which is not the opposite of ignorance
But which embodies and reconciles 'ignorance'
Like God does the 'devil'

So I meditate
And I no longer wish to sleep
Ever...
My refreshment comes from Elsewhere

And I think of you
And I want to talk to you
You (and Nix) in London are no further from me
Than Biggs and Bom in Johannesburg

Do I infer you seek?
So do I
So does everyone
Particularly does the person who seems not to!

Perhaps life itself is in the seeking

⁸⁹ My second son, more formally named, Julian

⁹⁰ Our customary greeting

⁹¹ My eldest son, more formally, Craig

⁹² My Eldest daughter, more formally, Nicole

⁹³ My baby daughter, more formally, Simone

Not in the finding
And so we 'find' when we seek
And embody and reconcile
The finding in the seeking

Of what value is the finding if
we devalue the seeking?
Is the one more valuable than the other?
Do not find age... and also then
that we squandered youth
Knowledge... that we rejected Wisdom

May you seek that which is worthy of search
May you find that which, when found
Is worthy of relinquishment
Is 'found' in order to be relinquished

Enjoy your search, my son
Revel in it, and soar effortlessly with it
Is not the search freedom itself?
Enjoy our freedom

If not, we may 'find' that 'finding' is a cage
And we may find
That we want to be free of the cage
To search some more
And find that we *are* the cage
and we *are* the searching

I ask though
That you take my Love with you
Not in a bag to carry
But weightlessly and effortlessly
In your heart.

The Dad
Emmarentia
21 February 2003

24 Ode to Rahu

Ode to Rahu⁹⁴

(On emergence from its Mahadasha⁹⁵)⁹⁶

I emerge from my *eclipse*
To light renewed
Renewed yet the same
It is my eye that is *transformed*

During my eclipse
The light did not die
To me it was merely eclipsed
To me it offered transformation

When I first confronted my *dragon*
Eighteen full and fearsome years ago
He was an intellectual 'archetype of the subconscious'
Now he is my intimate love

And My Love has restored the light
Gently, very gently
As he knew he would
When he first breathed fire in my face

Because he was always He
Disguised in Maya, but always He
And His fire is full of Love
As full as is His redemption

And His fire is the fire of purification
Of sanctification and of sacrifice
That cleanses desire of its karma
The fire of the funeral pyre

And in the transformation
One learns to seek the polarity
And to reconcile it

⁹⁴ *Rahu* The North Node of the Moon, an astrological phenomena seen as a planet, and with the characteristics of a planet (indeed powerfully so). In western astrology known as *The Dragon's Head*, and its polarity, the South Node of the Moon, known in western astrology as The Dragon's Tail (in Jyotish and in Sanskrit, *Ketu*). Rahu's characteristics or influence is: Attachment, Rigidity, Vehemence, Passion, Ambition, and seemingly also the characteristics or influences necessary to break those very things, namely: Unexpected Events, Separation, confusion, calamity, uproar... and thus to enable a **transformation** by breaking the attachment, etc. And Rahu's polarity, Ketu (The Dragon's Tail) is the only planetary characteristic and influence for *enlightenment*. Rahu and Ketu create the *eclipses*, which are extremely symbolic and transformatory in Jyotish.

⁹⁵ *Mahadasha* Each planet has a period during which such planet is the characteristic and influential master of the chart. This poem was written as the author emerged from his 18 years of Rahu being his chart master.

⁹⁶ *The Blade of Grass and The Footprint of The Calf*, Chapter X, Jyotish & Meaning – Transformation & Enlightenment

To find the *samhita*⁹⁷ of wisdom

So to the seemingly separated Ketu
We look to perfect our understanding
To the Dragon's Tail we attend
To understand the Dragon's Head

And we find the paradox
That always accompanies Truth
And in irony proves It
The 'lowly' tail is "Chief among Planets & Stars"

It is the tail, not the head
That is the *Nakshatra*⁹⁸ lord of the fire triplicity
The dragon's head breathes the fire
But it is the tail that lords that fire

It is the dragon's head that houses the mind
The head that is Nakshatra *Ardra*⁹⁹
And the intellect of *Mithuna*¹⁰⁰
And lord *Buddha*¹⁰¹

But it is the tail that is 'mindless'
"The ignorant live in their mind
the enlightened live in *sattva*¹⁰²,"
And *Ketu* alone among planets is enlightened

It is the tail that: perfects the

⁹⁷ *Samhita* Sanskrit: "Without a gap" Used to remind that a seeming separation between words or concepts is only apparent, not real. For example, 'the samhita of rishi (subject or seer) & chandas (object or seen)'

⁹⁸ *Nakshatra* Lunar Mansions in Jyotish. Twenty Seven significant ecliptic stations of the Moon in its monthly circuit of the heavens

⁹⁹ *Ardra*: The sixth lunar mansion. Its symbol is the head and also the diamond. It is ruled by Rahu. Nakshatra Ardra is situated in Gemini (Mithuna) which is ruled by Mercury (Buddha) which signifies intellect. So we have the head, the mind and the intellect reaching for the diamond of intellectual perfection.

¹⁰⁰ *Mithuna*: Gemini – which signifies intellect. The intellectual facility needed to distinguish between the duality-polarity twins of Gemini. Subject and its object – and the infinite diversity of objects bursting forth from the infinite power of that binary mathematics arising from the infinite subject and its primary intercourse with its infinite object in intellectual perception. And, it should be helpful to add, the winged ankles of the messenger Hermes and Mercury (being lord of Gemini) as he flies between the subject and object joining them in perception. So we have the head, the mind and the intellect reaching for the diamond of intellectual perfection.

¹⁰¹ *Buddha*: Mercury (also intellect), and lord of Gemini in Jyotish

¹⁰² *Sattva*: The balancing and harmonizing property in life and which balances Rajas (life's driving & creative property in desire and motivation) and Rajas' polarity, Tamas which checks Rajas and holds in focus that which Rajas has created in order for it to be manifested or experienced, but from which the error of attachment is born. When Sattva prevails then Rajas and Tamas are in balance and harmonized and are integrated. The entire holistic perfect universe is Sattvic. The Holy Ghost or Spirit: Perfect Infinite Transcendence manifesting and expressing in perfect Immanence in apparent finity. The perfect universe, balanced, without error, which arises from imbalance, which in turn arises from ignorance. The quotation itself in the poem is from Vasistha pg 469

intellect with intuitive wisdom
The *sattva* of *Dhanu*¹⁰³ and *lord Guru*¹⁰⁴
And the first emergence of *Purvashadha*¹⁰⁵

And finally it is *Rahu* whose *mahadasha*¹⁰⁶
precedes *Guru*'s for good reason
It is *Rahu* who prepares us for *Guru*
In our search for *God*

And it is *Ketu*, whose hidden secrets teach us
That in the very same *Sudarshan Chakra*¹⁰⁷
Flung by the gods to separate the polarity
Lies the eclipsed wisdom to reconcile them

OM TAT SAT¹⁰⁸

Raymond Reichman-Israelsohn
Johannesburg
27th February 2003

Dedicated to Maharishi Mahesh Yogi and his teachers,
To whose teachings I was blessed to be destined in this lifetime;
Who should be credited with any good that I may have written,
But who are not responsible for any flaws.
JAI GURU DEV

¹⁰³ *Dhanu*: Sagittarius, which is a sattvic sign. Mentioned because *Purvashadha* Nakshatra (see ⁹ below) is in Sagittarius.

¹⁰⁴ *Lord Guru*: Jupiter as Lord of Sagittarius. Sattvic planet.

¹⁰⁵ *Purvashadha*: The twentieth lunar mansion (of which there are 27 in total). Its symbol is the head and tusks of an elephant. It is ruled by Venus. Nakshatra *Purvashadha* is situated in Sagittarius (*Dhanu*) which is ruled by Jupiter (*Guru*) which is the spiritual teacher. Venus represents that which we desire and which is desirable; Jupiter represents expansion of ideas, wisdom and beneficent abundance. Jupiter and Venus are both preceptors or spiritual teachers. Jupiter is guru to the gods and Venus informs the demons. *Ashadha* is Sanskrit for invincibility and *Purva Ashadha* is the first of the *Ashadha*'s (*Uttara Ashadha* being the second) and is the emerging invincibility that starts to manifest from the gestalt of the energies just described in this lunar mansion. *Purvashadha* is mentioned in this poem, because in the author's chart *Ketu* ('hidden' and 'enlightenment emerging' is in *Purvashadha* and his *Venus* is exalted and important in his chart.)

¹⁰⁶ *Mahadasha*: In Jyotish each planetary influence rules a native's chart for a certain period in a 120 year cycle. Such periods are called *Mahadashas*.

¹⁰⁷ *Sudarshan Chakra*: An advanced natal chart in Jyotish comprised of a paradigm of three charts of the native (the Rising Chart, the Sun Chart and the Moon Chart) from which the deepest and most subtle insights of the native's destiny (*dharma*) can be perceived through inter-relationship and synergy of the three charts.

¹⁰⁸ *OM TAT SAT*: The Father (the primal movement, consciousness, the Word), The son (the primal manifestation from desire, the Word rendered flesh), The Holy Spirit (the Transcendent Immanent in It's infinity of diverse Manifestation)

25 Primal Division: Creation

PRIMAL DIVISION: CREATION¹⁰⁹

We return to the infinite, to the attributeless ineffable
'within' that ineffable infinite
(There is no 'without' the ineffable infinite)
A 'desire' emerges; a motivation.

What 'logically' is that desire?
'Logically' it is a desire to Know Itself
What else could a desire in the attributeless ineffable possibly be?
And is the logic intellectual or intuitive?

How do I prove the logic?
Is it enough that I know it to be?
Is the knowing blind faith
Or something more
Infinitely ineffably more?

How can an attributeless ineffability Know Itself?
How can infinity know infinity?
A Noumenon, a one without a second
...Logically?

To 'know' there must be more than one
To know there must be division and separation
Dimension and focus
A 'subject' to do the 'knowing'
An 'object' to be 'known'
An act of 'knowing'
And dimension between the seemingly separate
A dimension seemingly of space and time.

But none of such exists within that ineffable infinite
that attributeless voidless void, that noumenon
Without a boundary, without limitation
No word exists 'within' it, no definition, and no concept
No resonance and no harmony ...nor the opposite.

Or perhaps they all exist within it, latently so
The infinite is infinitely powerful
Omnipotent... Is it not logical?
Infinitely everything
Nothing is impossible to it
Nothing lies outside it

¹⁰⁹ *The Blade of Grass and the Footprint of The Calf*, Chapter IV, Unity, Division & Polarity – Creation

So, the infinite, in order to know itself
Conceptualises of itself a subject
A subject; the first essential and primary division
Ego! I conceptualise, I am!

But I am, only relative to my object
Remove my object and I am no longer
I am, as my polar object manifests
I am, only to the extent that I am manifest by my own object
I am, and the infinite disappears
And it takes with it its infinite power
Infinite wisdom, infinite presence

But it cannot do so
...Logically
Infinity cannot separate from infinity
...Logically
And it never takes away its infinite power,
infinite wisdom, infinite presence

Finitude cannot lie 'outside' infinity
The separation takes place 'within' infinity
Hiding itself from itself
A trick, Infinity's maya
Infinity's magic in order to know itself
In order to know itself,
Infinity allows the trick
Allows the eclipse by its own infinite wisdom
...But always only seemingly so

It hasn't even hid itself in the eclipse
Infinity, in dividing itself
Into primal subject and primal object
To see itself
Did not divide itself in two
Half of itself as subject did not see half of itself as object
Did not know only half of itself

All of Infinity as subject
Looked upon all of Infinity as object
And Infinitely knew itself
Infinitely...
Within Itself
The Mind of God

And the noumenon
Makes an infinite diversity
Within
Never 'outside' its Infinite Self
There is no 'outside'
An inside without an outside

A one without a second

And if infinity is the substance
the only substance, of which finity is made
can finity be anything other
than the infinity of which it is made?
Can a house built of glass bricks
be anything other than glass?

And so, made in the image of God
Infinity throbs through my finity
Pulsates in my heart and in my body
Informs me and is my sole Preceptor
The Holy Ghost
And I cannot *be lost to Him*
And *He cannot be lost to me*

Raymond Reichman-Israelsohn
Emmarentia
4th June 2003

26 Scientific Searching

SCIENTIFIC SEARCHING¹¹⁰

We are all searching...
Searching, searching
Running, running
Endlessly in circles

For what are we searching?
Do we know?
Most of us do not... not yet
But we will, we all will

Until we know for what we search
We search in vain
And we search in pain
In circles of samsara¹¹¹

We search with eyes
But eyes look out
While what we seek
Lies here within

And the eye cannot see within
It cannot see itself
Which is itself without
So mirrors cannot help

For the within
For which we seek
Has no without
...And no within

It is enigma, maze, illusion
And it lies within the paradox
And when we reconcile the paradox,
Within without are reconciled.

When subject finds object
Within itself, as subject

¹¹⁰ *The Blade of Grass and The Footprint of The Calf*, Chapter VI, The Physical Body, The Physical Universe

¹¹¹ *Samsara*: The circumference or circle of finite relativity and the blind rotation of non-transcendent mankind imprisoned within such a circumference by his and her own ignorance and voluntary free will. Mental limitation by conditioning. This results in repetitive karmic errors of action, reincarnating lifetime after lifetime. Until eventually and inevitably in one lifetime he or she is blessed to commence transformation and pilgrimage home to Self in Divinity – to his or her Christ infinitely transcendent and finitely immanent. (For an interpretative depiction see the 10th Card of the Major Arcana of the Tarot Pack. The revolving Wheel of Fortune with the ‘monkey-mind’ revolving inexorably imprisoned on it, from king to serf and back.)

Subject reconciles object
Within the One, the Two

And we ourselves
We reconcile into the Mind of God
As His notional objects
Within His infinite Subject

It is like a dream
A dream in which there are objects
As real as real can be
...in the dream

Until the dream is realized as a dream
Which is no less God's Creation
Even the brilliant, even the gifted
Will drink the mirage, not the water

*"All these fifty years of conscious brooding have brought me no nearer
to the answer to the question: What are light quanta?"*

"God does not play dice."¹¹²

*"Whatever you do, don't waste time trying to fathom out what a
quantum entity (or phenomenon) like a photon 'really is' – nobody
knows what it is, only what it is like."¹¹³*

*"Do not keep saying to yourself, if you can possibly avoid it, 'but how
can it be like that?' because you will 'go down the drain' into a blind
alley from which nobody has yet escaped. Nobody knows how it can
be like that."¹¹⁴*

The yogis, the enlightened
Go down the alley, and are not blind
They return in knowledge
In wisdom, and in joy fulfilled

The physicist, takes his object
And, in his search, dissects it
Until he can dissect no further
And arrives at the unsplitable atom

Then he splits the atom
And he dissects the ultimate
Electrons, and protons, neutrons
Orbits clouds, waves and particles

Then he scratches his head
For the particles are waves
And the waves are particles

¹¹² Einstein, pg. 47 *The Blade of Grass and the Footprint of the Calf*

¹¹³ John Gribbon & Richard Feynman: *Almost Everyone's Guide to Science*, pp 38

¹¹⁴ Richard Feynman, pg. 47 *The Blade of Grass and the Footprint of the Calf*

That he cannot reconcile

And the particles (which are not particles)
Contain particles within them
quarks, and mesons, and bosons
God knows where the search will end

All these are 'virtual particles'
But also waves, 'probability waves'
And the particles and the waves
are all analogies. Not real

Analogues for quanta of energy
And how they interact and move
But what the quantum of energy inherently is
The Scientist cannot say

And the most brilliant minds
Advise against that search; in fear of
"going down the drain into the blind alley
...Nobody has yet escaped"

This tale carries shades of
the four Kabbalists,
who went down that blind alley
to gaze at the Holy of Holies

One died, one was stricken mad
One became a heretic
Only Rabbi Akiba returned in peace¹¹⁵

One did escape, and returned in peace
Let us have courage
And see if we can do the same
Let us remember Akiba's innocence

In scientific terms, the essential axiom
is to maintain cerebral clarity
That reality is composed of energy in motion
 $E=MC^2$...and nothing else

But the object of the scientists' dissection
Is but a dream object
And the dissection is a dream
And the particles of the dissection too

The dream is ultimately God's dream

¹¹⁵ Aryeh Kaplan, *Meditation and Kabbalah*, pages 24 -27: Conventional non-transcendent doctrinal Judaism's warning against venturing into the transcendent, which it views as uncharted waters where angels fear to tread, and a terrible presumption.

In God's Mind
Infinity expressing and knowing Itself
As infinite consciousness

And the quantum of energy
is but the movement of Infinite consciousness
It's movement between Itself as subject
to Its notional self as object
And the object is 'created' when seen by the subject
Only then, like Schrödinger's cat

And as the Infinite Self as subject
observes Its Infinite Self as Object
It observes infinity of diverse objects
Each a unique distance and focus from the Subject

Its akasha dimension, its Divine uniqueness
Its quantum energy in motion
and in resonance
Its harmony within the cosmic orchestra
Conducted by God himself

And the resonance makes waves
And waves make sound
And the sound is the voice of God
And God says: *Let there be light*

But the waves are analogues of energy
And particles the same
The scientist's strings, and superstrings, are playing
Are these the voice-strings of God?

Is Planck's constant¹¹⁶ not the fulcrum
where wave is converted to particle
in the mind of the observer?
Who reconciles particle as wave

Who celebrates wave as energy
The string, and all, as analogue
For energy is movement
Within the Self Divine

Raymond Reichman-Israelsohn
Emmarentia, 17th August 2003

¹¹⁶ *Planck's constant*: The mathematical number used by physicists as a constant to determine the amount of quantum of energy carried by a particular quantum of radiation by dividing the constant number by the wavelength of such quantum (when seen as a wave rather than a particle). The smallest mathematically measurable dimension or phenomenon before getting lost into mathematical infinity.

27 Religion without Transcendence

Religion without Transcendence¹¹⁷

Judaism without Kabbalah
Christianity without Mysticism
Islam without Sufi
Hinduism without the Veda
Prayer without Meditation
Imprisoned in the Word
Devoted to the servant, blind to the Master
Idolatry

I lie on the grass
I look at the sky
How far can I see?
Is there an end to my seeing?
A door in the end?
Through which I can pass?
To Endlessness...
What is Endlessness?
And who am I?

I am seven years old
I ask my elders
My elders misunderstand
If they answer
I see only their limitations
I see they know not the truth

But my elders are elder
They must be right
I am seven, I must be wrong
I follow my elders
My soul is heavy
I walk the path behind my elders
And Life is pain

I grow in body and in age
Not in spirit and not in wisdom
Bodily growth within the frustrated
seed of my soul
And the pain grows with the body
Until it bursts the idolatry
And shatters the mould
In a spasm of crisis and paroxysm of pain

And I stand then naked and small

¹¹⁷ *The Blade of Grass and The Footprint of The Calf*, Chapter X, Jyotish & Meaning – Transformation & Enlightenment

Amidst the shattered mould
Vulnerable and humiliated
But free now to grow in soul
And free to transform in spirit
As I reach now to endlessness
Where God resides in Me

Raymond Reichman-Israelsohn
Emmarentia
23rd August 2003

28 The Bell of Silence

The Bell of Silence¹¹⁸

*“Enough, for the veil of speech has begun
to spin a curtain around You¹¹⁹”*

Strike the Bell of Silence
Ring out its Sound of Truth
Hear the Truth of Silence
Hear it with our Heart

Strike not the Bell of Silence
Not with a hand or stick
Touch the Bell of Silence
Touch it with our Heart

Hear not the Bell of Silence
Through the noise of ear
Feel the Truth of Silence
Feel it with our Heart

Add not to the Sound of Silence
Impure with ego mind
Surf the Wave of Silence
On the sea of Resonant Soul

Raymond Reichman-Israelsohn
Emmarentia
16th September 2003

¹¹⁸ *The Blade of Grass and The Footprint of The Calf*, Chapter III, Ineffability - Words to Describe Silence

¹¹⁹ *Rumi*, Sufi poet

29 Fate & Free-Will

FATE & FREE-WILL¹²⁰ *Reconciliation of the Polarity*

Fate is God's Will
Nothing else is fated

Can omnipotence limit itself
or render itself impotent
by dint of that omnipotence?

Can God, omnipotent and infinite
Declare Himself
"Henceforth limited"
"Henceforth finite"...?
And God said...

If God *is* omnipotent
He *must* be able to do so
or He isn't omnipotent

Having rendered Himself
"Henceforth limited"
Does He lose his omnipotence?
...Forever?

If God does exercises His omnipotence, to
deprive Himself of omnipotence... forever
where does omnipotence go?
Is it lost?
...Forever?

God would be no longer God
Where then would God be?
Would we be without God?
Alone... no Creator, no meaning...?

It cannot be
It is not

When finity manifests
From unmanifest infinity
It is not diminished
Remains infinite, undiminished
Even when an infinity
Emerges (seemingly) made manifest

¹²⁰ *The Blade of Grass and The Footprint of The Calf*, Chapter IX, Jyotish & Meaning – Fate & Free Will: Destiny

Infinity plays with finity
Within itself
As *Lila*, its playground
Pregnant with finity
Yet still infinite
One without a second
Not opposites – only *seemingly* so
Not separate – only *seemingly* so

Anything other than such unity
Deludes as a mirage
For Infinite God looks at Infinite God
Seemingly limited but not so
Seemingly separate but not so

God's Will is omnipotent
At all times
Immutable

Fate is God's Will
Nothing else is fated
God's Will confers free will
And our present fate is the fruit
of our free will of past incarnations
Shaped as fate in previous hands
Man's future fate is in man's present hands

*(...And ultimately there is no past and no future
No time, only the 'forever moment'
But that is for another 'time', when we
reconcile the polarity of past and future
in our dance with words)*

Animals do not have free will
They act according to instinct
according to their nature
God made them so
according to His Will

Man has free will
Man is made in the image of God
According to His will
Man's free will is the Will of God
To be exercised in the image of God
It is fated so

How does man know God's Will?
Avoid ignorance and its error?
Exercise and act through free will in
the image of God's Will?

Be spontaneous, effortless, joyful
This is how God exercises his Will
So man too must do the same
In God's harmony
A glorious choir – the Voice of God

That which is inevitable, let man do now
God's Will – for the future
Redeeming the then in the now
Dharma, and karma are witness

There can be only one way
perfectly to realize Divinity within man
To resolve the seeming separation is
to realize that there is no separation
No duality, polarity
Nothing outside the 'body' of God
Not one hair on our heads
Not one fibre of our being
Not one cell, not one atom
Not one sub-atomic pulsation
Nothing

We are God
We don't have to look for Him
There is no "Him"
There is no "we" and "Him"
There is only a Oneness
We don't *find* Him
We realize ourselves *in* "Him"
"Him" *in* ourselves
The Infinite in the finite
We realize that His Will is our will

And all becomes inevitable and fated
Acted out in spontaneity, effortless
In the joy of the now
For that is the Will of God
Innocent and Omnipotent

Raymond Reichman-Israelsohn
Emmarentia
20th February 2004

30 On Finishing The Book

ON FINISHING THE BOOK¹²¹

Why have I written this work?
What is purpose, desire, meaning?
Who wrote this work?
Who am I?

"I think, therefore I am."
That explains my consciousness
And therefore my ego
As thinking subject

But a thought is limited
Restricted to relative duality
As my ego is limited
And restricted

Am I a limited being?
Am I restricted to the finite?
If I am the image of God
Can I not be an Infinite Image?

If I am an image of the Infinite
Surely I am both... ?

I must find out
And I will not alight at any station
before the destination

The destination is the Absolute
The Infinite and the Ineffable
The Philosophers Stone, the Holy Grail
And the Messiah
All else is compromise and dross

Why settle for less... ?
Would God... ?
Should His image do so?

The stretching itself although
an achievement, and a glimpse of bliss
is but a station en route
We don't alight there

We don't alight without transcendence;
Within duality;

¹²¹ *The Blade of Grass and the Footprint of the Calf (The Mind & Heart of God)*

Establish a new 'religion' there
Grow attached to it
Build a fortress of it
Seek security within it
Spend our lives defending it

That is the consequence of compromise
in that which is perfect
Settling for less than God would
For less than We should
For worshipping the word, not the Destiny
The signpost, not the destination

*"The goat does not grow fat
on the goatherd's call"¹²²*

Who is writing this?
Is it me?
Who am I?
That is the destination...

I am writing these words
I am thinking these thoughts
But am I really the author?
Am I really the thinker?

In order to write
In order to think
I incarnate
But who is incarnating?

Do I end at my skin?
Is that all I am?
Imprisoned in a coffin?

Tiny and claustrophobic
I must escape... I *will* escape
Stretch for the stars and beyond

And when I return from this beyond
(As return I must so long as I am embodied)
I can then accept incarnate limitation
Illusion to serve the Unlimited

And so I write as scribe to the Unlimited
And think as agent of the Infinite
And I take care to remember
That I am both in the writing hand

¹²² Sanai, Sufi poet – from *The Walled Garden of Truth* by Hakim Sanai, Octagon Press Ltd, London

I take care to remember, unblinking
That my ego is a limited device
In service to my unlimited Self
One, the same and inseparable

Omniscient, Omnipotent, Eternal...

Raymond Reichman-Israelsohn
Emmarentia
15th April 2004

31 **Cognito Ergo Sum**

Cognito Ergo Sum¹²³

“I *think*, therefore I am”
Says the Philosopher¹²⁴
“Nothing is good or bad”
says the Poet¹²⁵
“...but *thinking* makes it so”
“The cat is neither alive nor dead”
says the scientist¹²⁶
“...but *thinking* makes it so”

They are, all three
Good thinking men, and true
But their thoughts are relative
Not Absolute

The thought has a father
In the subject-thinker
And a mother
In the object-thought
And intercourse is their desire

In expressing their desire
They give birth to a third
A fourth, that in turn gives
birth to infinity of diversity

“I think, therefore I am”
Said Adam
“And I ”
Said Eve
...and here I am, and you.

But that’s not the end of it
Ah, “...there’s the rub”
“What dreams may come...”
And dreams are but thoughts in
their night gowns

What of dreamless sleep?
And what of absolute death
which is deathless death
and birthless birth

¹²³ *The Blade of Grass and The Footprint of The Calf*, Chapter VI, Physical Body, Physical Universe

¹²⁴ *Descartes*

¹²⁵ *Shakespeare*

¹²⁶ *Irwin Schrödinger (Schrödinger’s Cat)*

And from which is born
Life Eternal?

Does God exist only when He thinks?
Does He exist only when I think?
What is God's dreamless sleep?
And what of me in His dream?

The object is utterly dependent on the subject
And equally the subject on the object
Remove the subject and
the object can no longer remain
And vice versa

Is it a magician's sleight of hand?
Is God mere magician?
Is it all illusion?
...Maya?

Where is subject when I remove object?
And object when I remove subject?
Do they cease to exist?
Where do they go?
And can I bring them back?
... A game of hide-and-seek?

Philosopher, Poet and Physicist
All play the game
But with different toys
... Yet the same.

The Philosopher doesn't exist
save in his head
The Poet as alchemist can
transform bad to good
And the Scientist conjure
a dead cat to life
All in their heads

But what in their Hearts?
And what exists in their absence?
And what of the good when there is bad?
And of the life when there is death?

Is the mystic
Who smiles at the savants three
With Love
A mystic at all?

A mystic is he who has solved the mystery
Emerged from the labyrinth

And witnesses himself as subject and object
At the same time

And he smiles, and smiles, and smiles
And he giggles with mirth and joy
As he lives in his heart
With his mind his servant

His mind in serving his heart
Reconciles the polarity
And renders it servant
to his life... to Life Eternal

Raymond Reichman-Israelsohn
The Nix, London
31st May 2004

32 South Africa's Miracles

SOUTH AFRICA'S MIRACLES

In my sleepless meditation
At 3:00 am this morning
My heart ignited my mind
And saw an enlightened man¹²⁷
An avatar
He blissfully strews his fertile seeds
Out into the universe

Some fall on fertile ground
And miraculous growth appears
Trees grow throughout the Garden of Eden
I do not know them all

I know of some,
There are universities and other trees
Growing in many countries
In the Garden

In the garden of South Africa
There is a tree called Sagewood¹²⁸
Planted some few years ago
Nurtured and growing in strength
Towards its fruitful maturity

A new tree now, called CIDA¹²⁹
Planted recently
And its growth is so strong
that it hurts.

Those seeds
Cast blissfully by the avatar
(and we are all avatars
though we know it not
and deny it)
Fell on fertile ground

¹²⁷ *Enlightened man* Maharishi Mahesh Yogi

¹²⁸ *Sagewood* A primary and secondary school utilizing principles of consciousness based education and operating within the South African educational system established in South Africa by the Governors of the Maharishi Vedic Institute (Maharishi Global Administration According to Natural Law) – more particularly Gill & Simon Conradie and others – and evolving in South Africa under their hands

¹²⁹ *CIDA* CIDA City Campus: The university established in South Africa, in remarkable circumstances, by leading members of the same international movement – more particularly (to mention but a few) Adam Paul (Taddy) Blecher, Richard Peycke, and Conrad Mhlongo – utilizing principles of consciousness based education at the tertiary educational level

And were nurtured with hands
Loving and totally devoted
Directed by minds
That were directed by Hearts
That saw God in their work
And knew not failure
And they continue still

The garden called South Africa
In the Garden of Eden
Has a history of miracles
And miracles are blessings
Blessings manifested in the Garden
From the womb of Fertile Infinity
Fertilised with Love
And manifested as such
In gardens of fertile finity

In this garden of miracles
A new seed has been strewn.
It lies however
on the semi arid karoo¹³⁰
of Paarl and its surrounds
And awaits its nurture,
Its water and its cultivation

To grow and hold hands
If it can
with the famous vines¹³¹
that would flank it
And to feed mouths
from organic agriculture
Naturally grown
And selflessly husbanded

Why did the seed fall there?
Not elsewhere?
Perhaps it didn't fall
Perhaps it was sown.

Why did the seed of democracy
fall on the garden of South Africa
when that garden seemed so infertile?
Perhaps that seed too was sewn
Not blindly thrown
And nurtured with forgiveness

¹³⁰ *Karoo* Semi arid region of the Cape Province of South Africa adjacent to the famous fruit and vineyard regions of the Province

¹³¹ *Famous Vines* The vineyards and noble wines of the Cape Province of South Africa

Not blood
Enlightened compassion and reconciliation
Emerging from decades of gaol
Not embittered¹³²
Into partnership with
The courage of its former gaoler¹³³

Why were the seeds of wealth
Of diamonds and of gold
And more much more
Hidden for discovery
Below that same South African soil?
Why in this garden the
nice counterpoint balance
of racial diversity,
to synergise, not annihilate.

Why in this garden
within the Garden of Eden?
There are others¹³⁴
“God does not throw dice”
And He does not squander
His miracles

This garden is not perfect
None are
These farmers are flawed
All are
But the suffocating weeds
Of ignorance and corruption,
Though they strive mightily
Though the soil is fertile for them too,
are being removed
Slowly by the flawed farmers themselves
Perhaps their very flaws
And the patience of their work
Improve the humus of the nurture
And from the humus comes humility.

And Perhaps God
aimed the seed

¹³² *not embittered* – Nelson Mandela, one of the miracles of South Africa: Emerging from 27 years of incarceration not merely unembittered but indeed refined and ennobled and poised to reconcile racial divisions and emotions and lead the miraculous societal reconciliation dynamic of the time.

¹³³ *former gaoler* – FW de Klerk, the ‘white’ South African leader and Prime Minister who lead the Afrikaners and other ‘white’ South Africans into and through the insecure and difficult period of voluntary relinquishment and hand over of power. Acts that demanded wisdom and courage. One of the miracles of South Africa in their existence and synchronicity at the critical time to clasp hands with Nelson Mandela in reconciliation.

¹³⁴ *Others* – That there were others, must be mentioned, very particularly, Bishop Desmond Tutu

And the avatars¹³⁵
Prepared the farmers with meditation.

Now,
Why do I have a daughter in London
Who represents a farmer¹¹
Respected among the famous vines
About to retire
And who's heart if ignited
Might be the miracle awaited
to water the seed lying
on the karroo soil?

And you and I, together,
Doing God's work.

If I prophesy...
If I don't, I have written the poem.

Raymond Reichman-Israelsohn
Emmarentia
6th August 2004
(now 5:15am)

¹³⁵ *Avatars – Maharishi Mahesh Yogi and Bishop Desmond Tutu*

33 Immanent Action

IMMANENT ACTION

God has come to play through me
He looks through my eyes
He laughs through my mouth
And He cries through my tears

And my tears are not my tears
They are His
I do not laugh, He does
Not my eyes
And He did not *come*, He
was here all the time
I am really Him

And He me
There is no two
How could I live so long and
not know it?

And what does He look at
And what does He see
through my eyes?
He sees Himself
He sees the tree and
it is Him... and He laughs
But He laughs through my mouth
And He lives through me

Raymond Reichman-Israelsohn
Emmarentia
7th August 2004

And when I build a house
A home in which to live
In God's Garden
For God

I know
As I plan
And build
And live in it

That every brick is God
Every atom of every brick
And the atoms are merely
God's thoughts

So I remember
As I live in my house
That it is God's home and
Mine as his undivided agent

His Transcendent Spirit
Immanent in every brick of my house
Immanent in every cell of my body
And house and me and God are One

As I live as One in my house
In my Garden

Raymond Reichman-Israelsohn
Emmarentia
3rd February 2006

34 My Elder Brother

MY ELDER BROTHER

I offer to my readers an explanatory preface before the poem:

1. Cain was elder brother to Abel. The younger brother successfully communed with God, the elder failed. The elder did not look within himself for the cause of his failure and seek repair and perfection; he looked outside of himself (which was the very cause of his failure to commune with God) and hypocritically killed his innocent brother. Since then we are all the sons of Cain in search of the spirit of Abel... the messiah, the Holy Grail, self-realisation, etc...

2. Ishmael was elder brother to Isaac – half brother and son of the servant, Hagar. Ishmael's resentment at being cast out with his mother to die in the desert, as rejected servants (and eldest son) in favour of Isaac (the younger), is legendary.

“And he (Ishmael) shall be a wild man; his hand will be against every man and every man's hand against him: and he shall dwell in the presence of all his brethren.” Genesis XVI; 12 ...and be an archer. Genesis XVI; 20

I cannot resist quoting Yehuda Halevi: *“The son of the slave robes me with terror, and throws his dart with a high hand”*

3. The next metaphorical generation: Esau was elder brother to Jacob. Esau sold his birthright as eldest son to Jacob for materialism in duality (a *mess of pottage*) and lost his father's blessing in the misleading of the father. *“And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart... I will slay my brother, Jacob.”* Genesis XXVII; 41

And Esau shall live *by the sword* and be a *cunning hunter*. Genesis XXVII; 40 & XXV; 27

4. And so we witness this metaphorical evolution today as Ishmael and Esau – with their angry resentment, archer's arrow, sword and cunning – do not comprise a conventional enemy beyond the border of any country but dwell in the very presence of all citizens in all countries

5. When does it end? ...and how?

6. Before focusing on the ending, it is instructive to understand the destined unbridgeable dichotomy between the brothers. Two *manner of people* emerged from Rebekah's womb, the one *stronger than the other* and the *elder* (Esau) *servant to the younger* (Jacob). Genesis XXV; 23

7. The ending is prophesied in Genesis XXVII; 40, being Isaac's consolation blessing to Esau:

*“And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass **when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.**”* [XXVII, 39, 40]

Translation of British & Foreign Bible Society, 1957

A later translation renders this verse differently:

*“By your sword you shall live, but your brother you shall serve;
Yet it shall be that **when you are aggrieved**,
You may cast off his yoke from upon your neck.”*

The Artscroll Series/Stone Edition, 1996
(Edited by Rabbi’s N Scherman & M Zlotowitz)

And the Soncino Chumash for good measure:

*“And by thy sword shalt thy live, and thou shalt serve thy brother;
“And it shall come to pass when thou shalt break loose,
“That thou shalt shake his yoke from off thy neck.*

The Soncino Chumash, 1947
(Edited by the Rev. Dr A Cohen, MA, PhD, DHL)

I offer my interpretation in the poem hereunder. Essentially, *dominium* is mastery. Mastery over *oneself*, one’s emotions, desires, and certainly *anger* and actions. To complete the self-referral loop, if Cain had had mastery (dominium) over *himself*, then the *Fall of Man* would not have occurred (or it would have ended, if you prefer). Also, a servant, at the conventional level, does not gain his own dominium, it is conferred by his master; however, at a higher level we are all masters, none of us are servants; indeed, we are all Divine... Thus, only we, ourselves, can cast off any yoke; thus, we ourselves imposed the yoke on ourselves in the first place. If we look into ourselves – and realise our Divinity within – and our mastery of ourselves, we cannot be servants. If we look outside of ourselves for someone else (even ‘God’ notionalised as outside of us) then we are indeed enslaved... self-imposed. And we are subject to the ignorance of enslavement, and the consequences of ignorant actions...

When the sons of Ishmael realise this (as should have Cain), then as masters they have no-one left to resent... Self-mastery releases them from servility. Master and servant are one of the infinite polarities constituting the *World of Relativity*; not one polarity can exist without the other (without its mate) – the servant releases the master from the bondage of the polarity as much as the master releases the servant, it is a mutual symbiosis.

But the ending may be apocalyptic, and it may be that Ishmael comes to self-mastery only *when (he is) aggrieved*. This can only be avoided (for both servant and master) if moderate Islam speaks out against radical fundamentalism and if moderate Islam retrieves Islamic education for innocence.

And, as always, we must end this contemplation by ensuring that we ourselves are looking within before we presume so to advise Ishmael and Esau. And so to the poem...

MY ELDER BROTHER

I have an elder brother
His name is Cain
But it is also Ishmael
And Esau too

I am the younger brother
I am Abel

But only in spirit
My elder brother, Cain
Killed me¹³⁶
And I seek resurrection

A later generation, again
I am the younger brother
(albeit still the son of Cain, not of Abel)
I am Isaac
And my elder brother, Ishmael,
- son of my father, Abraham
but not of my mother, Sarah;
Son of my mother's servant -
is a "wild man"
and an archer
with his hand held high against me¹³⁷

The next generation, again
I am the younger brother
(albeit still the son of Cain, not of Abel)
I am Jacob
And my elder brother, Esau
Sold me his birthright
For a mess of pottage
And has since sought to kill me¹³⁸
He, living by the sword¹³⁹
And a cunning hunter¹⁴⁰

A history to amuse or
A parable to instruct?

Abel was innocent
Cain's anger was misdirected.
Isaac was innocent;
Ishmael's resentment
at being cast out
by Sarah, Abraham and God¹⁴¹

¹³⁶ "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Genesis IV; 8

¹³⁷ "And he (Ishmael) will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Genesis XVI; 12

"And God was with the lad (Ishmael); and he grew, and dwelt in the wilderness, and became an archer."
Genesis XVI; 20

"The son of the slave robes me with terror
And throws his dart with a high hand..."Yehuda Halevi (as quoted in Abdelwahab Medeb, Islam & its Discontents)

¹³⁸ "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of morning for my father are at hand; then will I slay my brother Jacob." Genesis XXVII; 41

¹³⁹ "And by thy sword shalt thy live..." Genesis XXVII; 40

¹⁴⁰ "...and Esau was a cunning hunter, a man of the field." Genesis XXV; 27

¹⁴¹ "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

has since been
directed at Isaac
even today.
Esau's resentment
at selling his birthright
and the deception of the blessing
has since been
directed at Jacob
even today.

And all,
Abraham, his sons and grandsons,
are seed of Cain, not of Abel
I can say that I am Abel
but only in spirit
For my bodily father, Cain,
killed Abel childless

But my father, Cain
Sought the spirit of Abel
No less than did
Abel himself

My father desired
infinite embrace
with his spiritual Father
in infinite oneness,
Communion without duality,
No less than did
Abel himself

Abel succeeded
Not because he desired stronger
My father, Cain, failed
Not because he desired weaker
Both expressed the fullness
of their Venus in desire¹⁴²

Wherefore she said unto Abraham, Cast out this bondwoman and her son (Ishmael): for the son of this bondwoman shall not be heir with my son, even with Isaac.
And the thing was very grievous in Abraham's sight because of his son.
And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shalt thy seed be called.
And also of the son of the bondwoman will I make a nation, because he is thy seed.
And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beer Sheba" Genesis XXI; 9 - 14

¹⁴² *Venus* Astrological characteristic energy for motivating desire. The planet closest to the Earth (the Garden of Eden), lying between the Earth and the Sun (the Self) from, whom it is second closest after Mercury (the latter being characteristic energy for duality of subject and object and the intellectual awareness thereby arising). And Earth (the Garden of Eden) juxtaposed between Venus (Desire) and Mars (Action, motivated by desire) – the Garden of Eden being the idyllic home manifested, realized and expressed by desire therefor.

Cain erred
Error, product of ignorance
What knowledge known to Abel,
was eclipsed to Cain?
Of what knowledge
was Cain ignorant?

The Father never rejects
A loving son in search
But if he errs
The journey into the Father's
Infinite embrace must first
traverse fields of
karmic correction,
And is pilgrimage

What was Cain's error?
Both brothers were sons
of Adam and Eve
And inherited equally

But, like Rebekah¹⁴³,
short generations later,
Eve bore two "manner of people"
From her bowels
The one stronger
And the elder servant to the younger¹⁴⁴

Eve emerged from infinity
Tasting of the fruit of duality
Henceforth the fruit of her womb
manifests the duality of the tree
and the creative intercourse
of the polarity
As does the universe.

Abel knew
Without learning
Innocently, spontaneously
intuitively;
That he was himself
naught but God
Infinite Consciousness
Manifest and express
Transcendent and immanent

Abel knew
Without learning

¹⁴³ *Rebekah*, wife of Isaac and mother of Esau and Jacob

¹⁴⁴ "And the Lord said unto her (*Rebekah*), *Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*" Genesis XXV; 23

Innocently, spontaneously
intuitively:
That Mercury's duality
And its intellect¹⁴⁵
Was apparency
Truthful only in apparency
Real only in apparency
In order to taste
of the fruit of the "tree"
for which his parents
had been banished

Abel, accordingly
Banished like his parents
Tasted of the fruit
The cause of the banishment
And yet he could find his way home
Notwithstanding the banishment
He could have his fruit and eat it
Having the fruit, he did not
lose himself in it
He did not enslave himself to it
He remembered
his essential divinity
He retained
his mastery
Even as he ate the fruit
equally divine
A parent can forget yet
the child still remember
A parent can get lost yet
the child find its way home

And Abel acted accordingly
His sacrifice to his Father
was his Self-realization
And his communion
was in silence
Transcendent of duality
Infinite and One
Object in Subject
Divinity divisionless in both
Transcendent and Immanent
Can one err
in Omniscience?
Can actions fail
in Omnipotence?

¹⁴⁵ *Mercury*, the planet first from the Sun (the Self). Astrological characteristic energy for the apparency of duality, subject and object in awareness; the movement of consciousness between the subject and its object (hence the messenger) and the intellect to analyse and understand the division and the awareness thereby arising as the subject perceives its object. In Sanskrit Mercury is known as Buddha.

But Cain saw the
mirage of apperency
And thought its water
Real
Separate and dual
Subject and object
Independent of each other
Cain tasted of the fruit
Of the selfsame tree
And lost his Self in
attachment to the taste
If the taste is real
Then, thought Cain,
So too am I
As taster

Thus in *Saturn's* bondage¹⁴⁶
to *Mercury's* duality
Cain felt *Venus's* desire
On *Earth*, the Garden of Eden
And thought the action of
*Mars*¹⁴⁷ was his.
But it was Cain's desire
Not God's.
The desire of the ego,
as subject, for its object;
not the innocent desire
for immaculate communion,
or conception.

But, let us remember
that even ignorant desire
is still God's consciousness
albeit blind;
Eclipsed in darkness but
seeking the light.
When Cain desired to
love God no less
than did his brother,
Cain was still imbued with
the abundant love of *Jupiter*¹⁴⁸
although expressed in ignorance:

¹⁴⁶ *Saturn* Planet furthest from the Sun (of Self) The characteristic astrological energy for servants; and for separation, bondage and grief.

¹⁴⁷ *Mars* The characteristic astrological energy for action; also for courage and anger. The warrior planet, red in colour Orbiting next after the manifestation of the Garden of Eden on Earth away from the Sun (of Self)

¹⁴⁸ *Jupiter*, the largest of the planets by far; more than twice as much mass as all the other planets, moons and bits of rubble in the Solar System put together. The Sanskrit name for Jupiter is Guru – an enlightened spiritual teacher. The characteristic astrological energy for abundance and love; spirituality and destiny. Orbiting between Mars and Saturn

And such is the comfort
The silver lining
For the eclipse is temporary
and the light permanent

In the meantime though,
Cain, in bondage thus,
expressed his love
As a subject to his object
But God is not an object
And can't be spoken *to*
God does not reject the prayer
He simply is not
the listener separate
from the speaker
He is speaker and listener
omnipresent
But the speaker
in ignorance thinks
'my sacrifice is rejected'

So error breeds error
And loses omniscience
and omnipotence
Becoming an increasingly
dense *servant* to
Saturn's *separation*
And an increasingly
Vulnerable victim of
Saturn's *grief*

Error
from loss of omniscience
Weakness
from loss of omnipotence
breeds frustrated desire
which release the demons
Anger, jealousy, fear...
Servants
to Saturn's *grief*

And *grief's servants*
Live their lives
As best they can
Writing their poetry
music
Inspired by *grief's* muse,
And seeking
*Dominium*¹⁴⁹

¹⁴⁹ Isaac's consolation blessing to Esau after having given the blessing of the firstborn to Jacob:

"And by thy sword shalt thou live, and shalt serve thy brother;

again

A servant is in bondage
What is his master?
Must the master release the servant?
Perhaps the servant releases the master?
Master-Servant is one of Maya's
Dualities
Polarities in bondage to each other
Subject in bondage to object
The attachment, the clinging
is mutual
is illusionary
is mutually illusionary
a mutual apparency
like the very separation itself
like the very duality itself
Object cannot exist without subject
Servant without master
Object *is* the subject – no less
Servant *is* the master – no less
Vice verse – no less
Neither releases the
other alone
Both liberate themselves
by reconciling the apparency
with the reality
By reconciling the finite
with the Infinite
The duality with
the Oneness
They realize they are
each other, no less
Their reconciliation
is not an embrace
One hand cannot clap
The Oneness is *dominion*
“...and thou shalt have the dominion¹⁵⁰”

Such is the key
To unlock bondage
The servant releases the master
No less than the master the servant

*and it shall come to pass when thou shalt have the dominion,
that thou shalt break his yoke from off thy neck. [XXVII, 39, 40]*

Translation of British & Foreign Bible Society, 1957

A later translation renders this verse differently:

*“By your sword you shall live, but your brother you shall serve;
Yet it shall be that **when you are aggrieved**,
You may cast off his yoke from upon your neck.”*

The Artscroll Series/Stone Edition (1996 Edited by Rabbi's N Scherman & M Zlotowitz)

¹⁵⁰ Genesis XXVII, 39, 40: See preceding footnote

But this key
which lies within the heart
of servant and of master
is eclipsed to them both
And they call it
'The Holy Grail'
'The Philosopher's Stone'
'The Messiah'
'The Panacea'

But instead
they crusade forth
Looking
Outside of themselves
creating more pain
more grief
They pilgrim
Looking
Outside of themselves
and creating more confusion
more separation
Even in their search

Sons of Cain in search
of the spirit of Abel
Elder brothers all
in search of the younger

But take heart
For the spirit of Abel
Is alive and well
and living in us all
Not just waiting to be found
Waving a flag¹⁵¹
For Cain killed Abel's body
Not his soul
Which is immortal
And reincarnates
In enlightened embodiments
Forever

But until the Messiah
is found
In every heart
Perception continues limited
Action continues finite
Loss of omniscience
And of omnipotence
Breeds error and failure

¹⁵¹ *Ketu* (The Dragon's Tail), the astrological characteristic energy for enlightenment, is also known as Dhvajah – a flag

Frustration and anger
Fear and insecurity
Grief

And it is the grief
Saturn's grief
that is God's final rudder
that turns the ship
of embodiment round
to find the path home

*"O sorrow, salutations to you;
you spurred me on my quest for self-knowledge
and it is by your grace that
I have attained this self-knowledge;
hence you are indeed the bestower of delight."*¹⁵²

*"Yet it shall be that
When you are aggrieved...
...you shall have the dominion
and cast off this yoke from upon your neck"*¹⁵³

At the same time that
the ship of embodiment
turns around
(Its Venus fuel of desire
redirected by Saturn grief)
The turning causes
The ship of embodiment
to crack its shell of
attachment that
its ignorance
in error
has built around it
As self protection
but also self imprisonment
And through the cracks
in its shell
the ship scuttles
its baggage
enlarging the cracks
and lightening the ship
Until the shell
falls away entirely
and the ship
is lightened entirely
and free
of its prison

¹⁵² *Yoga Vasistha – Translation by Swami Venkatesananda (323)*

¹⁵³ *Genesis XXVII, 39, 40: See preceding footnote*

and of its weight
its phoenix rises
to apotheosis
in effortless bliss

This transformation
This liberation
Grows only from
The seed of vulnerability
Germinated by pain caused
by ignorance in
the world
Its growth and fruition
Is our destiny
And if our actions
resonate with destiny
learned from our pain
We reconcile the opposites
Including gain and loss
Commune the dualities
Including
Master and servant
Terrorist and victim
Elder and younger brother
Esau and Jacob
Ishmael and Isaac
Cain and Abel

And if thus
Abel is not a victim
Cain is not a murderer
Perhaps both are
One harmony
of Divine expression
and metaphoric teaching

Raymond Reichman-Israelsohn

Emmarentia

24th February – 30th July 2005¹⁵⁴

¹⁵⁴ **Review**

“Thank you so much... it really is beautiful. You've clearly put a lot of thought and effort into this work. I hope that, at the very least, you are going to publish this online for other people to enjoy. I think you are spot-on in your analysis - and when one views the conflict from a more spiritual/historical/Biblical vantage-point, a lot of things begin to make sense. Unfortunately, most people aren't aware of this dynamic - and those are the people that are least likely to hear it. But, you never know... Thanks again for sharing this with me.”

Wayne Kopping (2006.12.29)

Director, Editor, Co-Writer: *Obsession, Radical Islam's War against the West*

www.ObessionTheMovie.com

35 The Garden of Eden

The Garden of Eden

The Infinite dreams
A dream of infinite bliss
Being infinite
Its dream is within itself.

Nothing lies outside
Of its infinite self
Nothing escapes
It

Its infinite self
Dreams
Of its infinite self
Infinitely

And knows itself
Infinitely
All of itself
Knows all of itself
Infinitely

The dream is a garden
We all would dream
of a garden
If we would

Infinite peace
Infinite beauty
Infinite experience
Infinite bliss

In which to walk
To sit
To feel
To Be...

The garden
Is no longer infinite
Although it is dreamed
By the Infinite.

It cannot be infinite
And still be a garden
But it cannot be dreamed
By the Infinite and be
outside the Infinite

The Infinite
In dreaming the portion
Does not reduce itself
By that finite portion

Sovereignty
Does not abdicate
Sovereignty
By dreaming
Of doing so.

So God's
Garden of Eden
Remains infinite
Within its finite dream

Infinitely beautiful
Infinitely blissful
Finitely dreamed
Finitely experienced
By the Infinite
Within the Infinite

But now, says God,
How do I walk in
My garden
That is a dream?

But that is a dream
The garden is a dream
How does God
Now walk in His garden
Within Himself?

How does Infinity
Walk in its own finity
And experience Its bliss
Finitely
Within its own Infinity?

Infinity
is omnipotent
Infinitely so
It can do as it pleases

So Infinity assumes finity
And walks in its finite garden
And experiences its bliss
With Infinite finiteness

How
How does He do this?
Where is He?
Where is this finite Infinity?

How do I see Him if
He is first there?
And I am not?
And where indeed is the Garden?

The garden is a finite dream
Of infinity
Infinitely real
Embodied of the Dreamer

The Dreamer
Embodies Himself
Infinite clothed in the Finite
And walks His dream.

The Dreamer is One
But there is more than
one tree
In His Garden.

The One Dreamer
Dreams of diversity
An Infinity of finite diversity
In His garden.

The Dreamer is One
But there is more
than one dreamer
in His Garden.

The One Dreamer Infinite
Can see all of His dreamed diversity
At once
And everywhere.

The Dreamer clothed in finity
Cannot
His finite clothes
Veil the Infinite Vision.

But the finite clothes divide
also His Oneness
Into a multitude of finite diversity
Infinitely so.

Enabling His diverse

Embodiments to be
Everywhere
At all times

And thus still
See His Garden
In all its diversity
At all places
In all seasons

Now
Where is He
This infinite diversity
In the finite garden?

And where am I
Am I in the garden too
or have I been banished?
...For ever?

To where am I banished?
Where is this place
of banishment?
Can I find my way back?
From where to where?

Is there anywhere outside
of Infinity?
To which I can be banished?
And who am I?
Who is banished?
And why?

There is no place
Outside the Infinite
The mind of God
There is no being
Outside the Infinite
The heart of God.

So I
Whoever I be
Remain
Within the mind and heart
Of God
Wherever I be
And whenever I be
And I can be nowhere else
At any time

And all of me

Whatever I be
Consists entirely
Of God
Of God Infinite
Albeit finite me.

And finite me
Is infinite
Of God Infinite
Although I do not know it.

And that
Is my banishment:
That I
do not know it.

I think
that I am banished
and I banish
myself.

And who am I?
If I exist
Entirely within
Infinity
And am constituted
Entirely of
Infinity,
Who is finite Me?

Finite me
Is perhaps
Infinite Me
self-banished
in that belief.

Finite me
Is perhaps
Infinite God
Strolling his finite Garden.

And Infinite God
Looks
And sees through
My finite eyes
And hears, and feels
And smells and tastes
Through me
In his finite garden.

And when I look

It is God who sees
And in this poem
God speaks

And I
Can unbanish
Myself
By just such realization.

And the distinction
Disappears
And the separation
Ceases to be.

And Infinite omnipotence
Imbues all diversity
And Infinite omniscience
Informs all minds

And I return
unveiled
To the Garden
I never left...

And Like Abraham
My father, in his maturity,
I, in mine, shall
*Walk before God and be perfect*¹⁵⁵ ...

Raymond Reichman-Israelsohn
Emmarentia
21st August 2004

¹⁵⁵ “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me **and be thou perfect.**”

36 Natural Government

NATURAL GOVERNMENT¹⁵⁶

Every age is blessed with people who transcend beyond the mundane

¹⁵⁶ His Holiness Maharishi Mahesh Yogi established **The Natural Law Party** to pursue this vision. He sought to elevate politics beyond the competing superficiality of the average; to stretch for highest meaning and standards in Government. The heavenly utopia of peace in every country and universally.

Although the mission of The Natural Law Party was transcendent it entered the arena of politics at the mundane level and competed democratically against the conventional political parties. Notwithstanding some success, it became apparent that the grand mission had made a strategic error. The same error that had emasculated all religions that practised at the mundane level. The Natural Law Party should not be just another political party competing with others for votes in a democracy. This was comparable, in the political dimension, to the establishment, in the religious dimension, of just another religion competing for members. This was similar to what would have been a misconception of establishing a new named religion in the name of meditation in order to advance its practice and benefits.

The aim rather is to introduce the perfection of undivided transcendent spirit into the political realm so as to touch and inform all political expressions and parties. Grace would itself then work its transformations... effortlessly. Meditation does not compete with and replace prayer. It blesses and elevates it.

Maharishi accordingly ordered the evolution of the Natural Law Party into the concept of *Peace Government*...

Peace Government becomes a pure expression of Natural Law within the political dimension of society. It does not descend into the competing political arena, canvass for votes, conduct polemics and seek elected office. It transforms into an organisation structured and driven by society's coterie of the transcendent. It operates as an unobstructed conduit conveying Natural Law from the transcendent and radiating that purity into society's political dimension.

A conventionalist may call it a shadow government. It is, however, the paradoxical opposite. It is the light of government and it radiates its light onto the conventional government... and patiently enlightens the latter.

Let me conclude with a brief aside on democracy within this context. In the present stage of evolution of man democracy is the ideal of illumined and liberal society. Yet the Kingdom of God is not a democracy. The hierarchy of angels is not a democratic process. Similarly below that imagine a community of saints. They would not need to be governed by anything other than the subtle unwritten intuition of cognized Natural Law within each of them – no parliaments, courts, policing and the like. A saintly utopia. I see no leader or hierarchy but if there were I see a cognitively intuitive process determined by each citizen's respective purity of access to the omniscience and omnipotence of the Infinite Consciousness and his resultant manifestation thereof into the community. This is the source of primal leadership and monarchy by divine right. The citizen who has the purest and most immediate access to transcendent omniscience and omnipotence is the natural leader. And seen from below he is understood to have been Divinely blessed with such qualities and selected by God accordingly. But of course succession, corruption and recidivism are inevitable and the (initially divinely charged) monarchy has always become at best effete and at worst tyrannical.

From this has emerged evolution and revolution to democracy. This is both good and bad. The good is obvious, the bad is centred in the inevitability of the mediocrity of average in democratic societies. Until man's societal average rises to restore leadership by divine determination and then to transcend even that into individual mastery and societal leaderlessness, flawed democracy remains preferable to tyranny. Two further issues lead off this issue, namely:

1. Islamic fundamentalism's demand for the letter of the Quran to totally dominate all the dimensions of society including the political. Yes, but not from a non-transcendent religious radicality.
2. The parallel in society's economic dimension where communism's axiom,
from each according to his ability to each according to his need,
resonates with the Vedic wisdom concerning our actions according to our destiny while renouncing the fruits of our actions. Yes, but not from a non-transcendent immaturity that merely swaps economic tyranny for bureaucratic tyranny and extinguishes motivation.

People who have a vision of the Infinite
And who reach for it
Transcendent beyond the horizon.

Consciousness based education
Is an expression
in society's educational dimension
Transcendent beyond the immediate.

Vedas, Kabbalah, Sufi, Mystic Christianity
is a oneness of expression
of man's reach for spiritual meaning
Transcendent beyond dogma and ritual.

Meditation
Is the expression in communion
of visionary man reaching for
God beyond prayer.

Government by Natural Law
is an expression
in society's political dimension
Transcendent beyond democratic average.

Raymond Reichman-Israelsohn
Emmarentia
10th October 2004

37 **Sixty**

My 60th Birthday Present
Enlightenment Mathematics
Ketu's Mathematics & Enlightenment

Infinity is All
Nothing can be subtracted from Infinity
Nothing can be added to Infinity
Everything rests within Infinity

Not 1
Not any number
Can change Infinity
Infinity is absolute

Infinity = all numbers
Infinity = all numbers – any number + that number
Any number = Infinity – that number + that number
All other numbers = Infinity – the number subtracted + it

But even in this algebra
Infinity does not lose or gain
The energy merely moves
Within Infinity constant

Infinity, if it loses a number
Loses its Infinity
If it gains a number
Never was Infinity

Infinity is absolute
It relates to nothing
But is pregnant with all
And...

When it gives birth
To a number
That number
Remains within Infinity... its mind and heart

There is no separation from Infinity
So, the 1 or the 2
Etc...
Are pregnant with Infinity

Even so the 0
Conceptualised outside Infinity
In order to be conceptualised as
the value balancing + and -

Each number
Conceptualised as a value
Outside Infinity
Is Infinity

Ignorance of this
Is bondage
Realisation of this
Is enlightenment

And binary mathematics
0 and 1
Is not
0 and 1

It is any duality
+ and –
Subject and object
male and female

And when
the polar duality
intercourse
Infinity is released

A nano gate
is pierced
And Infinity emerges
Through the same gate

But what bliss
in the process
In the Garden
of Eden

Raymond Reichman-Israelsohn
Emmarentia
22nd April 2005

My 60th birthday present
from Infinity to me

38 Atomic Analogue · Scientific Mythology

Dreaming about Atoms
Atomic Analogue
Scientific Mythology
Egocentric Atom
Vasanas & Nirvanas

When we apprehend with our senses
We require no analogue
No metaphoric conceptualisation
No one has seen an atom
Even under a microscope
So we have analogues
And metaphors

Billiard balls and solar systems
Then sub atomic particles that
are not particles
Strings that are not strings

Do dreams have atoms?
Can visualisations be dissected
Into its constituent atoms?
What if life is a dream?
God's dream
Through us

Is an atom a conceptualisation?
No less than its tangible edifice
Constructed by its multitudes
And sensually apprehended?

We live
We think
We apprehend matter
See it, Hear it, Feel it,
Smell and taste it

We intellectually dissect it
To its smallest particle
Until we can dissect no more
And call it *atomos*
Indivisible

We cannot see it,
Etc.
But we conceptualise it
At what stage of the dissection
Do we lose sight of it

At what stage does
the sight become
conceptualisation?

No matter, no matter
The thinker is subject
No less than the seer
And the object of thought no less
than the object of sight
and the experience of thought
no less than that of sight

I see that the sun orbits me
As does the moon
It rises in the east and
sets in the west
Relative to me

It may be that scientifically
The sun's orbit is an illusion
And the moon's real
So what
Relative to me

Heliocentric v Geocentric
Egocentric both

Work in Progress

Raymond Reichman-Israelsohn
Emmarentia

When I consider my dreams, I do not ask myself of what my dream objects (insentient or sentient) were made. I do not place my dream objects on a laboratory table and dissect and reduce them in order to understand them. I know that they are merely figments of my dream consciousness and cannot be comprised of anything but pure consciousness and cannot be reduced to atoms. I may seek to understand the underlying subconscious *meaning* of the objects and the lesson of the dream, but I have undoubted cognisance of the pure consciousness *composition* of the dream objects. I do not feel compelled to reduce my dream objects to what I consider to be their smallest indivisible part: to 'atoms' (when my scientific and philosophical knowledge considers *atoms* to be that smallest indivisible entity) and to sub-atomic phenomena (when my knowledge pierces the atom)... until I arrive at quanta of energy and the Planck Constant – the locus or window through which immeasurable¹⁵⁷ infinity manifests its measurable¹ finite presence.

It is no different when I consider the infinite dream of finite creation and the objects in my *waking* state of consciousness as opposed to my dreaming state. If we accept (just for argument for the moment; I hope to *prove* it later) that creation and nature is the dream of

¹⁵⁷ 'Measure' in Sanskrit *maya*, the locus or window or fulcrum at which immeasurable infinity becomes measurable in finite terms. But not only the locus (the universal constants), also the effect thereof: the *eclipsing* by infinity of its own infinity in order to manifest a finite consciousness, a finite awareness of itself as 'object' by itself as 'subject' and its bursting and blossoming forth as an infinite diversity of sensible phenomena as apparent reified objects in universal manifestation and creation.

the infinite – infinity being aware of itself, infinite consciousness – then all of a sudden the savant scientist’s serious searching into objects, firstly by dissection and reduction, and secondly *as* mere objects without including himself as the subject of that object in oneness (in communion – *samhita*¹⁵⁸), becomes a spectacle of ignorance. The ignorance disappears when bathed in the light of knowledge of the indivisible oneness. And the knowledge elevates to gnosis upon the realisation of the mere *apparency* of the subject/object division and separation, and upon the realisation that the knowledge, the awareness, is the result of the relationship within that apparency. The deeper knowledge dawns in enlightenment that all manifestation, all creation, is apparency, the enlightenment that apparency cannot manifest more than itself, and that all experience, awareness, knowledge and consciousness is composed of infinity being aware of itself, and as such manifesting its infinite self in an apparency of infinite diverse finite objects, apparently separate for such manifesting purpose. The manifestation arises purely and exclusively in consciousness, and cannot be different from its exclusive constituent of consciousness. Consciousness is conscious of itself. Consciousness cannot be an object separate and divided from itself, save as an apparency... and that is the definition of a dream. The waking state of consciousness is the dream of the infinite. And it occurs at the universal ubiquitous locus at which attributeless infinite manifests awareness of its infinite self, within its infinite self, to its infinite self. The omnipresent omniscient omnipotent locus of the cosmic egocentre. The Planck constant of the universe.

The search for knowledge, understanding, meaning and wisdom is vastly different dependent on whether the searcher is enquiring into what he *thinks* is a dream or what he *thinks* is a reality. (“*Nothing is good or bad but thinking makes it so*” – similarly nothing is dream or reality but thinking makes it so.) When the object of a search is consciousness only (a dream), then there is unanimous cognisance that the object is merely an apparency, a figment of the mind, of thought, of consciousness (dreamed up for whatever reason) and it seems obviously silly to enquire into that object’s inherent nature as a separate object. In such case the enquiry is exclusively into the *subjective psychological reason* for its dream-existence. The enquiry is exclusively into the subject or the subject-mind whose thought consciousness is dreaming the object, is dreaming the apparency of the object. The enquiry is not into the apparency *per se*, the enquiry is into the subject’s psychic *reason* for that apparency as object. The enquiry is into the reason for that apparency *in the subject cognising that apparent object*. The enquiry is into the reason for both apparencies – subject and object – for both are merely consciousness. And we cannot have knowledge of the one without the other. Finite subject doesn’t exist without finite object, and arising from their relationship, their intercourse, is all finite knowledge omniscient in infinity and omnipotent in manifest experience.

When, however, the object of the search is (thought to be) an object separate from the subject/searcher, then the searcher of necessity ignores himself as subject of the search and commences to dissect the object (thought by him to be separate from and independent of him) and to reduce it to its constituent parts in order to understand it. This is fine so long as the object is indeed an object separate from its subject, and the search seeks to dissect the object down to its essential fundamental final indivisible constituent – its atom. This is fine so long as the scientific enquiry is classical or Newtonian. This is fine so long as the mathematical enquiry involves numerical finite values. When, however, the enquiry into the object has reduced the object to subatomic particles, the particles start to cease to

¹⁵⁸ *Samhita*: Sanskrit ‘without a gap’ indicating an indivisible, homogeneous oneness, in which any division or separateness is merely an apparency, an illusion, a mirage... *maya*.

exist... as particles. And when, however, the mathematical logic starts to produce infinity, the numerical values get absorbed into that infinity. While we cognised the atom as a concrete tangible particle, and we cognised its constituent electrons, protons and neutrons as 'billiard balls' in an orbital dance, when we look more closely, the 'particles' dissipate before our gaze. Our 'billiard ball' and orbital analogies cease to describe our new cognisance. We then start to describe our reducing objects as waves; and as quanta of energy. But importantly we acknowledge that all our descriptions are but analogies. The electrons and their partners were not billiard balls and they were not orbiting, such were merely models for our cognisance at that stage of our knowledge. *A fortiori* when we subsequently spoke of waves, we immediately acknowledged that they were not waves but were quanta, packages, of energy, and the wave is the best metaphorical analogy to describe that energy and its kinesis. The wave is merely what we draw on paper to describe something that we cannot describe. We cannot say *what* the energy actually *is*. We can only say how it seems to manifest and express itself in its own unique way by its own unique wave frequency. Its wave frequency is its signature, but it is not the energy itself. And even when the wave collapses into a subatomic particle, we still cannot know what it is, only how it too expresses itself by its actions. Only when the subatomic particle synergises with other subatomic 'particles' to form an atom, do we start to 'see' the energy in reified form albeit with the aid of microscopes.

So even when we seek knowledge of an object by dissecting and reducing it, we still eventually come to a point when the object disappears from our gaze (firstly actually, then microscopically, then totally) and we perceive only its constituent energy (which we cannot define other than its kinetic movement best depicted as a wave analogue). At that level the scientist, still pursuing knowledge of his object as separate and independent of him as subject makes two discoveries: Firstly, that the energy materialises in discreet packages or amounts – *quanta*. Secondly, that such *quanta* manifest primarily as a wave, which 'collapses' into a particle only when the subject-scientist looks at it. At this level of Quantum Theory and Quantum Mechanics we realise that objects are constructed exclusively of pure energy, and that we ourselves participate essentially in the manifestation and materialisation of such objects by dint of our being the subject of the object. An object cannot exist without a subject. Having entered this world of quantum energy the subject-scientist is amazed as the quantum packages of energy appear and disappear from his gaze. He describes it as a strange world and he is at loss to understand where the packages of energy (the subatomic particles which he cannot see even under microscope but only describe in mathematics) go when he is not looking.

The scientist describes the quantum world as 'strange' and inexplicable. But it is strange and inexplicable only when viewed from the mindset of relativity; that is from a mindset that ignores infinity. So long as the mindset clings to a subject/object dichotomy, the object must 'logically' continue to exist...somewhere. If it vanishes here, where has it gone? If electrons (as we are told) flicker in and out of existence in Planck time, have they gone to another universe (we surmise)? If the enquiring mind (the scientist, conventional or dilettante) makes his stand in relativity, then when he comes to the point at which his object of enquiry disappears below the Planck threshold, he is left standing on nothing, and the experiences are strange. But he *thinks* he cannot stand on nothing, and so he necessarily conceptualises further objects in order to restore his essential relativity... and quarks appear, followed by anti-quarks, then 'flavours' of quarks, mesons, fermions, bosons, hadrons, baryons... The list is, I understand, growing, and the latest is called a 'string' (and subsequently a 'superstring.' No-one has ever seen a quark or a string; they are a purely conceptual and entirely mathematical constructs. It exists only in the

scientist's mind. And it exists there only because he insists on *clinging*¹⁵⁹ to relativity. He is so *attached*¹⁶⁰ to relativity that it is essential to him; if he lets go of relativity, he falls, there is nothing for him to stand on.

And there is the rub. There is the primal ignorance, the primal error that is the cause of all erroneous consequence. The Mark of Cain. This is the seed of ignorance from which sprouts the entirety of karmic consequence. The 'nothing' that is feared if we release our *clinging* to relativity is infinity, and the paradox is that infinity is where we do indeed stand, at all times and everywhere. We never stand anywhere else but infinity. We have nowhere else *to* stand. Anything and everything finite is but a contrivance of infinity itself, and such (infinitely contrived) finite object is nothing but infinity with its infinity eclipsed so as to *appear* finite. And this is the case with the primary relativity of finite *subject* and its finite *object*. Subject exists only to the extent that it relates to an object; remove the object and the subject vanishes – and vice versa. In all of relativity, all diverse concepts are defined and reified by their opposites.

Behind the subject/object primary relativity stands the apparent relativity or 'half relativity' of *infinite* relative to *finite*. Why I describe the infinite/finite relativity as *apparent* or *half* is because, while the polarity of subject/object – and all its children – are dependent on each other, infinity is not dependent on finity. Finiteness is dependent on infinity but not vice versa. Similarly, absolute/relative. This distinction is significant and provides the key to the source of all finity. All finity is relative, infinity is absolute. Infinity is boundless, attributeless and ineffable. If we notionally remove 'something' from infinity, infinity would notionally cease to exist. We would destroy infinity. Yet we know that we cannot destroy infinity. Infinity by definition (to talk paradoxically – we cannot define infinity...by definition) is eternal, indestructible, omnipresent and omniscient... not to mention ineffable. So my desk, my chair, the tree outside, the birds singing therein, and my body or any portion thereof, cannot exist outside of infinity. If we did, then there could be no infinity. So to the extent that we exist at all, we exist *within* infinity – as part of the web and woof thereof, its very fabric.

This logic delivers us to the realisation that infinity, which is transcendent of finity and finity's relativity, is simultaneously silently and secretly immanent in all of finity. Finiteness pervades all of finity and all of finity's apparent objects. Alternatively, looked at from the opposite direction, we realise that all finite objects and their relative opposites are constituted of the same infinite cloth. Both subject and object, and their infinite diversity of finite (and dichotomous) children, are infinite alike. There is no real division and separation between them. In order to manifest the appearance of division and the appearance of separation, it is necessary to veil the immanent infinity – to eclipse it. If there is light, darkness is created by eclipsing the light. The light is not destroyed, it is merely eclipsed. If there is knowledge and enlightenment, ignorance exists during the eclipse thereof. If infinity is aware of its infinite self, there can be no ignorance. If infinity is conscious of itself, it has to be enlightened, infinitely so. It cannot have patches of darkness, of ignorance. "There are no shadows in the Sun."

¹⁵⁹ *Clinging*: Buddhist doctrine considers 'clinging' to the objects of the relative world as the principal cause of suffering. Vedic doctrine uses the word *attachment* to convey the same principal symptom of ignorance; we cling to that to which we are attached.

¹⁶⁰ *Attachment*: See ³ preceding

Infinite and finite exist as one. On rational enquiry the dichotomy is unmasked as an illusion. If we remove the finite, the infinite remains pristine, untouched, unchanged. On the other hand, if we remove the infinite, the finite ceases to exist. There cannot be a finite number of objects. Space stretches to infinity, time, space's concomitant, does too, and numbers do the same. The issue is not, "*what is the smallest particle (Greek 'atomos' indivisible)?*" The issue is "*what is the locus at which indivisible infinity manifests an apparency of divisibility (while remaining indivisible infinite)?*" The issue is "*how does infinity do that, and why?*" The issue is "*what is the significance to life if we realise that we are all an inseparable oneness of homogenous infinity – subject, object and all their (apparent) children?*"

The significance to life is that if we pursue this enquiry rigorously, we find ourselves, and we know ourselves, and we realise that all (sentient and insentient alike) are the infinite subject simultaneously knowing its infinite self as infinite object, while retaining its infinity and merely eclipsing it for an apparent moment in order to experience the infinite knowing. And we find ourselves through a rational logic, not through mysticism, not spirituality, certainly not religion (unless we revert that last word to its original unblemished root meaning).

Imagine, for a moment, infinity. (A paradox, of course, but we can do it. We can do anything if we are infinite immanent – omnipotent and omniscient). Imagine, for a moment that there arises a desire in the infinite breast (a paradox of words, of course, but words are the only tools we have) to know itself. Infinity cannot, however, do that – from an orthodox conventional platform anyway. Infinity cannot know itself in a relative way because it is an absolute homogenous oneness not divided and separate into a relativity of subject to do the knowing and object to be known. But infinity is omnipotent and can do anything, and is omniscient and can know all. So omnipotent and omniscient infinity divides itself into a primal subject in order to know itself as primal object. Fine so far, but surely this cannot mean that infinity divides itself into two halves. Half of itself a subject to do the knowing and the remaining half of itself an object to be known (not to mention that a third part of itself is going to have to be found to perform the *act and experience* of knowing). Then only half of itself will know, and it will know only half of itself (and where resides the act and experience of knowing?) No, that doesn't make sense. What makes rational, logical sense is that infinite is infinite; it is infinitely powerful, omnipotent, and can do anything. It can divide itself into an apparency or contrivance of subject (comprised of *all* of its infinite self) and an apparency or contrivance of object (comprised of *all* of its infinite self), and it can know all of its infinite self... infinitely. All without losing a jot of its infinity. As the shamans say, "*the dream dreams itself.*"

And when infinity does that, when infinity notionally divides itself into notionally separate subject and object, that notional divide and separation necessarily cleaves a partition in space and time. There has to be a dimension of space for the separation to manifest and manoeuvre; and there has necessarily to be a dimension of time for perception to move between the separate polarities. So the interdependent dimensions of space and time arise. And this is akasha: pure dimension, primal space and time, to constitute the empty matrix in which all manifests. Akasha, the first of the primal elements in which emerge the others – air, fire, water, and earth. The stage on which the drama is enacted. The drama of creation and of man's ecstasy and agony.

Which brings us to energy. Energy, of which all matter is created and which is the stuff of all activity. $E=MC^2$ + Love. We hear so much about energy. The scientists talk of it all the

time: matter is comprised of energy, superstrings vibrate with energy. However, the scientists never seem to explain *what* energy inherently is. Well, if, instead of seeking knowledge from and within the relative regime, we leap to the infinite and allow its infinite pregnant omniscience to unfold and blossom, we find that energy inherently is the kinetic movement from infinity's notional primal subject to its similarly notional object within the matrix dimensions provided by akasha. Pure infinite consciousness becomes aware of itself; it does this as pure infinite subject perceiving itself as pure infinite object. There is movement (notional movement) between the subject and object taking place within the matrix of akasha's dimensions of space-time. The subject is infinite, and so is the object, and the energy of the movement or action is infinite. Infinite energy, omnipotence. It is infinitely powerful and there is an infinite reservoir thereof.

All the preceding being the case, let's now again look inside the 'indivisible' atom, the smallest particle of matter, within that knowledge. Before we look, let us remind ourselves that we will be looking at a model; we will not be looking at actual objects capable of sensory perception – we will not be *seeing* the innards of the smallest particle. Initially the model was of tiny billiard balls imitating the solar system; the negatively charged electrons orbiting the positively charged central neutron. Subsequently the billiard balls gave way to mere pulsations of energy; but the pulsations remained a polarity of negative energy from the pulsating electron impulses and concomitant positive energy from the central neutron pulsation. At all times we find two intercoursing impulses of polar activity: the 'negative' electron and the 'positive' neutron. This model or analogue of the innards of the atom returns us to primal relativity: negative relative to positive and vice versa. And we hasten to remind ourselves that the + and – have no nuance or ethical connotation; the polarity could as well be male relative to female or tall/short, etc... and certainly subject relative to object.

All of which brings me to my central thesis: that whenever man looks with his intellect (not to mention the less subtle mind and its senses) he experiences relative duality in polarity, and that that relative duality in polarity is infinity being conscious of itself. The Mind of God. The movement of awareness between subject and object. Quantum mechanics recognises that the electron pulses in and out of existence in the constants of Planck time and Planck space. And that it does so so fast as to create the *illusion* of a constant presence. And that it is impossible to know where and when the next appearance will be. And that the mind of the observing scientist is essential and central to the phenomenon and its 'reality.'

Continue 2006.08.24... Splitting the atom; waves analogies of energy, etc... quantum mechanics, quarks, strings, etc... vasanas indefinitely... Also maths to infinity and Zeno's paradoxes

The meaning of 'relativity' – general and Einstein?

Consciousness (within infinity and being as such simultaneously all and part of infinity – infinite consciousness) becomes aware of itself as its own object, without losing its infinite nature. Infinite consciousness thus becomes of itself both its own object and its own subject simultaneously... and all the experience that arises as pure infinite consciousness knows itself can be comprised of nothing but what it is – pure infinite consciousness. With that first awareness of itself as its own object, egosense arises, being the necessary concomitant of awareness by the subject component of the experience (albeit both, and all, components remain one indivisible homogeneous pure infinite consciousness). That

egosense is an infinite cosmic egosense – the cosmic soul – and of necessity it must lose its knowledge of its infinity, of its infinite self, in order to see itself as object. So it discards its infinite nature for such purpose... and all of life thereafter is the pilgrimage back from that discarding in order to realise that the discarding was merely an apparency (a necessary temporary eclipse) in order to know itself, So the egosense is an apparency, as is also the illusion of separation of subject and object, as also the dimensions that necessarily also arise – space and time, and also the very experience of that apparency, namely knowledge. Within the homogeneity of infinity there is no division, no separation, no relativity, no manifestation and no knowledge... nothing, but a nothing seemingly pregnant with everything. In order to release that ‘everything’, the infinity must of necessity divide and separate itself into a relative duality: subject and object. If infinity does that, then by definition it loses its infinity, its infinite nature. But being infinitely powerful, omnipotent, it can do that, it can do anything – it is, as I said, omnipotent. So infinity does it, but it does it as an apparency, not as a reality...

The world-appearance arises in consciousness and is therefore non-different from it.

The scientist in his waking state of consciousness searches for knowledge and understanding by studying objects by the process of reduction which he wouldn't apply to his dream objects...

...And if the scientist seeks knowledge of his dream objects he wouldn't apply the vice versa – i.e. in his dream work he looks at the dreamer/subject only...

Subatomic phenomena ('particles') are merely notions/vasanas (scriptural vasanas = scientific analogues) as our knowledge dives deeper and deeper... until we find ourselves at quanta... and then we come to infinity...

Work in Progress

Raymond Reichman-Israelsohn
Emmarentia

39 Dharma · Book Launch

DHARMA *or The Launch of my Book*

It feels to me the greatest blessing
is to touch our destiny
To pause and reflect
Ontology and teleology
To look back
and by dint of looking back,
to look forward
And by dint of looking back and forward,
to realise the moment
The forever moment
As it reaches back forever
And forward to eternity
While remaining now

Where did I come from?
And when?
Why?
Who am I?
What am I?
And why?
To where am I going?
When?
And why?

Who asks these questions?
And why?
Is it a blessing or is it a curse?
It starts as a curse and ends as a blessing

What made me ask these questions?
What in this lifetime?
And previous?
Why in this lifetime?
It is destined, it *must* be

How do we know destiny?
How do we recognise it?
It pierces our hearts
With a pain exquisite to infinity

Destiny finds
unerringly
our vulnerability
It laughs at our shields
our fortresses

And passes through their chinks
Effortlessly
To pierce our hearts

The pain is so deep
So intense
That we cry out
With a cry so resonant
That we ourselves
Shatter the shields and
the fortresses
From within
not without
By ourselves
alone

Then we stand naked
Exposed
Vulnerable
But discover that
Vulnerability is destiny
and is invulnerable
That nakedness
is clothed in dignity
and is our sole protection

How do I know my destiny?
When desire is passion
When execution is effortless and
joy in itself
Irrespective of its fruit
That is destiny

To find it in a lifetime
is blessing indeed
but does not end there
The poem is the start
The book is the passage
The seeking, finding, pursuit of
our destiny disrobes
the soul of its ego
And the soul, naked of ego,
finds itself God Himself
No less

Raymond Reichman-Israelsohn
Emmarentia
21st August 2005

40 Why Settle for Less?

WHY SETTLE FOR LESS?

Why settle for less?
With whom am I negotiating?
With whom did Jacob wrestle?
If there is only one?
A One without a second?

Is there any reason why?
Why I cannot be enlightened?
Fully... Now
Not partially, not tomorrow
not my next lifetime
Right now

What is preventing me,
Who is preventing me if
there is only One?
An Infinite One
A One without a second?

All my life
Since the age of seven
I have sought Infinity
Seek and ye shall find

Have I found it?
Or have I gone mad?
Simply, effortlessly
Mad

Infinity in the sciences
In mathematics and humanities
The same
No different Infinity in each
No body, no clothes
No body to clothe
Simply One
One without a second
Simply, effortlessly

When all three seekers
Scientist, mathematician, philosopher
pierce the smallest or the largest
They do not confront
three different Infinities
All three become One
Three theories become one nous

Three minds become one heart
And their searches diverse
Come to rest
In One

Infinity embraces all
And remains boundless
Nothing lies outside it
It has no bounds outside to lie

Infinity is reduced by
nought
It is increased by
nought
Infinity, boundless, centreless
Absolute

I sleep
I wake
I meditate
I contemplate

And I deduce that
I cannot exist
I cannot exist as subject
relative to an object
I am not *because* I think
My ego is because I think
But I am infinite

I, subject, cannot lie outside of Infinity
Nor can my perceived object
And Infinity is not reduced
By either of us, or anything else

I am Infinity
And Infinite my object
Both
Undivided
One without a second

Infinity, finity
The ultimate polarity
The ultimate paradox
A word to describe silence

Yet the paradox *is*
It is a reality
Paradoxically
And I must wrestle with it
As did Jacob

And, like Jacob,
I must climb the ladder
Until the highest rung
And then step yet higher
Into the realisation
The ladder is merely my
mind
And I step from mind to
Heart
Apex to Apotheosis

And if I am Infinite,
I must master it
For it is also
Infinite Me

And finite life is a reality
The world
And its duality
Its beauty and its expression
Is the object of which
I am subject

But not separate
Not two
A one without a second
Infinity celebrating itself
in an infinite diversity
of finiteness

Not heliocentric
Not geocentric
Egocentric, yes
But properly understood
In Jnana Yoga

And I must rise
And go about my day
In the world
Experience the beauty
Express the reality
Effortlessly intuitive
Simply spontaneous
Innocence

I am not my body
I am not the tree
I am both
And I am neither

Infinity is Divine
The Divinity that pervades
The Tree
Immanently and transcendently
And my body too
One Divinity
One without a second

The day is my creation
And I live it
Divine
If I will
Freewill

Why settle for less?
If I am All
If I am negotiating with
Myself
Why settle for less?

Raymond Reichman-Israelsohn
Emmarentia
26th August 2005

41 The Cusp

The Cusp

I intuit, or like to intuit
that we are on a cusp
to something new...
The evolution will
blossom the real,
the common and mutual;
and diminish the perceptual,
the separate and divided
...Not without pain

The evolution is seen
Socially, in the global village
Scientifically, in the Theory of Everything
Religiously, in reconciliation of names
into an unnamed Communion of Spirit
Astrologically, in reconciliation of the precession
and of the sidereal and the seasonal

It is enriching to be at the forefront thereof...

Raymond Reichman-Israelsohn
Emmarentia
September 2005

42 To a Lawyer who Realises God's Law in Man's Law

Dear Charles¹⁶¹

The more I seek God
The more I meditate
The more I see
Serendipity in synchronicity

The universe brings to me
News of your work in Kabbalah
Your work in meditation
Not your work in mans law

It is my thesis
When Judaism non-transcendent
Levitates to Judaism Kabbalah
And Islam similarly to heights of Sufi
*Shall Kabbalist and Sufi kiss
above the warring Semite hiss*

And then the universe
Brings you to me
And me to you
Through mans law...

And we bring God's Law
into mans law
And make it a true image of
God's Law

I hope, Charles, that
Again, we shall meet
Again, we shall work
Together in God's Law

...even when we seemingly
are working in mans law.

Raymond Reichman-Israelsohn
Emmarentia, Johannesburg
19th December 2005

¹⁶¹ Charles: A colleague lawyer who realises the transcendent nondual reality of spirit; and conducts himself accordingly – in his life and in his profession as lawyer

43 Gratitude to an Editor

Dear Dorian and Elma¹⁶²

What a delight that you are in my life
Such wealth you have *added unto me*
I shall have to write another just
to ensure continuation...

Your contribution to this
My expression into the universe
is such, that it is to the causal dimension
that I address my gratitude

Paradox
The proof of depth and veracity;
Absence of your editing hereto
Perceive as charm to this
My expression of Love
To you, both

Raymond Reichman-Israelsohn
Emmarentia, Johannesburg
2005

¹⁶² Dorian & Elma: Editor and Assistant Editor to *The Blade of Grass & The Footprint of the Calf*, written to them in thanks for their editing, and for their general support.

44 Gratitude to a Son in Law

Dear Alain¹⁶³

Thank you for loving our Nix
And thank you, in anticipation,
For the product of that love
And for sharing it with us

The Love is Infinite
The more it is shared
The more it stays the same
And its product is Infinite

May you, Alain, and Nix
Be blessed in your children
As Cynthia and I
are blessed in ours

In the meantime
Enjoy this book, please
And glimpse that Infinity
Cannot be the object of a subject

Is both Subject and Object
Cannot be known with a small 'I'
And is mind and heart
Reconciled.

Raymond & Cynthia
Christmas 2005, London

¹⁶³ Alain: Son-in-law

45 The Bom & The Book

The Bom¹⁶⁴ & The Book¹⁶⁵

Ten years ago I wrote my first poem,
To the Bom
On her departure for England
My flesh was being torn
And my pain and my love
Carried me along the writing
I cried on the page
...And until the Bom came home

My love for the Bom
And my pain at her parting
Gave birth to my poetry
And I have written since

May you, Bom,
Love your expectant child
As I love you
And bequeath to your child
Your own unique interpretation
Of the message I have sought
Innocently in this book

Raymond Reichman-Israelsohn
Emmarentia, Johannesburg
December 2006

¹⁶⁴ The Bom: My daughter, Simone, the pain from the first parting from whom – when she left for London – prompted the first of my poems.

¹⁶⁵ *The Blade of Grass and the Footprint of the Calf*

46 **The Boo & The Book**

The Boo¹⁶⁶ & The Book¹⁶⁷

I am touched that you are interested in reading this book

I hope, Boo, that you will be moved to read it slowly
very slowly and patiently over time
and that you will be moved then to read it again
I hope the book is worthy of that

I hope that you, Boo,
Whether or not you read and approve the book
Will find Yourself in this lifetime
Earlier and further than I

And come to rest in your Self
Infinitely meaningfully, effortlessly, joyfully
Expressing Yourself
Infinitely in the finite

This writing is intended to be
for the soul what your work is for the body

Raymond Reichman-Israelsohn
Emmarentia, Johannesburg
September 2007

¹⁶⁶ My younger son, Julian, a physical fitness technology expert and a sensitive soul

¹⁶⁷ *The Blade of Grass and the Footprint of the Calf*

47 To a sister who would prefer me to confide more in her

My dear sister, Karon and Stan¹⁶⁸

Perhaps read first, *The Bell of Silence*

Silence is so pregnant
Unlimited
And infinitely articulate
If we just listen

One doesn't speak
to truly say
And we cannot listen
while we speak

In my silence
please hear what I say

When the world reaches
the season of this book
I look forward to visiting you
In beautiful Vancouver

Your silently loving brother

Raymond Reichman-Israelsohn
Emmarentia, Johannesburg
September 2007

¹⁶⁸ Karon & Stan: Sister and brother-in-law in Vancouver – explaining my lack of ‘chattiness’

48 Waiting for Elodie

Waiting for the Pixie¹⁶⁹

Dear Paul¹⁷⁰

We cannot compete with Nicci's¹⁷¹ gift
Which is a gift to us all
First time grandparents all
Nonno, grand-père, grand-papa, zaida, pappi...

However, we offer our gift
This book
In the meantime
Read it while you wait for Nicci's

We are pleased to share with you
Our daughter
Our grandchild to come
And this book

May they all touch your life
As they have done ours.

And we, in the meantime
Love your cuisine
You are blessed with a talent which
we really enjoy, perhaps more than we should

Raymond & Cynthia
Christmas 2005, London

¹⁶⁹ The Pixie: Our granddaughter, *Elodie*, then an expectation

¹⁷⁰ Paul: The 'other' grandfather

¹⁷¹ Nicci: The daughter, The Pixie's mother

49 The Creative Question

The Creative Question

I write
So what?
Will you read it?
Why?

*The Blade of Grass and
The Footprint of the Calf*
Will you read it?
Why?

Paradox implies truth
Usually proves it
If I wrote it
Then egotistical value fuelled it

If the universe wrote it
And I its servant
Then humility nourishes Divinity
Nothing less

Why are we here?
In this universe
Relativity, duality and polarity
Incarnate?

Experience
As subject
All object
Infinite and Finite

Express the experience
As subject
All object
Truth, beauty immanent

I eschew the ego
To gain the Divine
And *that* gain has
no polarity of loss

I do not lose the ego
It transforms
And its positive has
no polarity of negative

I need it

To experience and express
The universe
And to share it with you

As you share
Yours with me
Celebrate our diversity
Without veiling our unity

Raymond Reichman-Israelsohn
Author, *The Blade of Grass and the Footprint of the Calf*
Emmarentia, Johannesburg
31st March 2006

50 Astrological Prediction v Transcendental Timelessness

ASTROLOGICAL PREDICTION v TRANSCENDENTAL TIMELESSNESS

Prediction predicates time
Yet time does not exist
So what do we mean by *prediction*?
What do we mean by *time*?
And what do we mean by *existence*?
They are words, all three
Just words
And words are thoughts
And thoughts are *vasanas*
Concepts
A *concept* of prediction
A *concept* of time
A *Concept* of existence

Concepts are good
I do not denigrate them
Please understand
But also understand that they are finite
And being finite, they are relative
They have levels of understanding
Levels higher and higher in the relative
Until the understanding leaves intellect
Becomes intuition
And then eventually transcends both
Both intellect and intuition
Both relative and finite
Transcends *vasanas*
And enters *nirvana*
No concepts
Transcendent infinity, absolute
Where *thought* does not *exist*
Where *words* are known as mere signposts
Pointing to wordlessness

So let us understand
That prediction is *vasana*
Concept, thought
As is *time, place, existence*
Cause and effect
If we predict, we are working in the relative
In akasha – the dimensions of time and space
In *the Three Worlds* – material, astral, causal
From the material, the material relative
We look to the astral for our predictions
But the astral in turn looks to the causal
The causal which emerges from Infinity

Infinite without any attribute
Without cause and effect
Without the dimensions – akasha
Without time and space
Without *vasana*
Infinite *nirvana* – No *vasanas*

Surely the issue is not prediction
But rather what we *do* with the prediction
Why do we want to predict?
What are we going to do with the prediction?
Do we predict to children?
To the illiterate?
Is there a difference between prediction and prophesy?
The prophet prophesises
But what has man done with the prophesies of the Bible?
The prophet may be enlightened
But his prophesies are not understood at his level
His prophesies are understood at the level of his audience
No higher
The prophet may be enlightened
But if his audience is not, what then the prophesy?
The enlightened live in Sattwa
But the ignorant live in their minds
Prophesies come from Sattwa
But are sown as seed in a soil of ignorance
However, they will germinate
Blossom and flower
And like the lotus, rooted in muck
Will radiate beauty to the heavens
...Eventually

Jyotish is a tool for wisdom
Not a toy for children
The prediction has value
But only to the extent of its wisdom
The value of the prediction
Lies only in free will
We seek wisdom, not prediction
But once we have wisdom
We no longer need prediction
And the paradox proves the Truth

Of the Three Worlds
Material, Astral, Causal
Jyotish looks from the material
To the astral
To gain knowledge of the material
Even to predict in the material world
But if the sight does not continue
Through the astral to the causal

To disappear sightless into the infinite
It remains relative
And contains all the flaws inherent therein
If sight stops in the astral
The sight is myopic
And myopia is flawed sight

So I do not denigrate prediction
Its value is enhanced
So long as our sight is insight
Long, silent and enhanced
So as not to stop in the astral
But continue to the causal
And even beyond, to infinite sightlessness
And then back to enrich the material
With the immaterial
By reconciliation of the opposites
By ultimate intercourse of the opposites
Which are not opposites
But a Oneness
A 'Oneness without a Second'

Prediction that accesses only the astral
Astrological prediction
Remains prediction
Prediction that accesses the causal
Is prophesy
Sight passing through the astral
Seeing the astral as merely a road to the causal
And ending sightless in the causal
And returning
With the astral emerging from the causal
Simultaneously
That's wisdom
Cosmic Consciousness
Perhaps Enlightenment

How does the infinite
manifest finite diversity... infinitely?
How does the formless
inform the world of forms?
It does that through
The *Janma Kundali*, the Birth Chart
Astrologically
The causal informs the astral
And the astral informs the material
The *Janma Kundali* is the prism
Through which the constant light
Shines and projects our rainbows
In relative time, space, cause & effect
And we – like Abel, not Cain –

Must see God in our astrology
And seek God in our astrology
Or we err...

Raymond Reichman-Israelsohn
Emmarentia
21st September 2007
Spring Equinox in South

51 Transcendental Discussion Dynamics

Transcendental Discussion Dynamics¹⁷²

Dear Hoseini

I sense that (our meetings are) too frequent.

*Myself when young did eagerly frequent
Doctor and saint, and heard great argument
About it and about; but evermore
Came out by the same door as in I went*

Rubaiyat of Omar Khayyam, XXVII
(Yogananda's Translation)

Let us continue in silent solitude before we next meet.

*Here with a loaf of bread beneath the bough
A flask of wine, a book of verse – and Thou
Beside me singing in the wilderness
And wilderness is paradise enow*

XXVII

It is in the latter, never the former, that
Transcendental Infinite Wisdom is discovered
Already existent, being our core, our very Being
Waiting to be unveiled, in us.
It is in the former blind of the latter
That non-transcendent ignorance
Including ignorant religiosity
Dogma, ritual, fundamentalism
Fester starved of Infinity
Omniscience & Omnipotence
Which is their Essence and their All.
Infinity, using its omnipotence
To eclipse its omniscience
From Itself

Let us not talk words
Unless our words express the Wordless
Let us not see
Unless our sight sees the Unseen
And we hear the silence

This happens only in silent solitude
Then, only then, let us bring
Our silence to each other
In wordless words

Raymond Reichman-Israelsohn
Emmarentia, Johannesburg
11th November 2007

¹⁷² Letter to an Iranian friend with whom the author sought to establish a discussion group on meaningful metaphysics

52 Let the Dead Bury The Dead

LET THE DEAD BURY THEIR OWN DEAD

Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die¹⁷³

Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God¹⁷⁴

I ate of the Tree
And was born
And died
A thousand times
*Samsara*¹⁷⁵

Now
Let not the dead
Come to bury me
As dead
I am not dead

Let them cremate my body
Scatter my ashes
The ashes are not me
Let them cremate the coat I wore
And scatter its ashes

I witness it
I witness you
Eyeless eyes of Love Let the Dead Bury The Dead Let the
Dead Bury The Dead
I, no longer imprisoned in a body
No longer wearing the coat

Pure Love...
Standing here with you
Bodyless, Coatless
Naked and innocent
Infinite Love...

Embracing you all...

Raymond Reichman-Israelsohn
Emmarentia
2nd March 2008

¹⁷³ Genesis 2:17

¹⁷⁴ Jesus to Luke, who requested leave to bury his father before following Jesus – Luke 9:59-62

¹⁷⁵ *Samsara*, Sanskrit: The repetitive cycle of birth and death caused by duality ignorant of nonduality. The necessary duality of subject to know and object to be known, each necessarily eclipsing the other for the purpose of the knowing; and in that necessary eclipse eclipsing also the nondual infinity in which the finite rests – like a drop within the ocean. *Samsara* continues until broken by the realisation of the wholeness inherent “in” the part – of the infinite inherent “in” the finite, of the birth inherent in the death and vice versa. Of birthless birth and deathless death, of eternal life inherent...

53 Yoga Through Friendship

Yoga Through Friendship The Milkwood Manor Miracle

Thirteen, perhaps fifteen, years ago
When Rahu contrived for me to be abandoned
And all alone
And I cried at night
One man alone, Kees, emerged from the silence
And reached to take my hand

In retrospect
That period was my vulnerability
To enable collapse
To enable transformation
But I didn't know it then
And Kees' hand in mine was warm

Friendship is yoga
Yoga or communion
To that infinite Source
from which all souls emerge
...without emerging
To play in joy

When souls hold hands
As Kees did mine
In my need
It is indeed yoga
The touch is communion with Divine Source
Communion by both hands

Perhaps I would have navigated the Rahu Transformation
Successfully without Kees' hand
I do not know
But God contrived for Kees to be there
And God knows
God does not err

Today I am touched and blessed
To be here
I do not see crashing waves and danger
I see God's hand ... again
And It is creating miracles... again
For the future... for us all...

To Kees with Love, On his 73rd birthday, 3rd September 2008
At Milkwood Manor, where the sea gives birth to the sun at dawn .
Raymond Reichman-Israelsohn

54 The Litigation Lawyer

THE LITIGATION LAWYER

Dear Thami¹⁷⁶, Brian¹⁷⁷, Robbie¹⁷⁸, Mohamed¹⁷⁹, Paul¹⁸⁰

You have all exhausted me
And yet...
You have all enriched me
Thank you

For a little while now
I have sought to practice Law
Reconciling Man's Law
With God's Law

You have given me
All of you
Even you, Paul,
An opportunity to glimpse that

No matter what the outcome
In Man's Court
In God's Court
I glimpse it...or presume to do so

There are no coincidences
Mere coincidences
... You, Thami,
Who introduced us?

And why?
To win a case?
In Man's Court?
Or in God's Court?

I have never seen such courage
In over 40 years
In Man's Law
And infinitely longer in God's Law

You told me, Thami
That you seek God's Law
And only then
Man's Law in resonance therewith

The case in Man's Law
Could not be fought
The case in God's Law

¹⁷⁶ Client

¹⁷⁷ Junior Advocate (Barrister)

¹⁷⁸ Senior Advocate (Queen's Counsel)

¹⁷⁹ Accountant Expert Consultant

¹⁸⁰ Opposing Attorney (Solicitor)

Can...and must

Man is made in the image of God
So too Man's Law
And Man's institutions of Law
And Man's lawyers

When Man resonates with his Image
He is perfect
In mind, body and spirit
And in Law

God's Court cannot be seen
Yet it is *seen*
Everywhere and always
If we *look*

No lawyers
No judges
No pleading
Effortless, immediate, Justice

The case in Man's Law
Is merely an opportunity
To reach for God's Law
And bring the Image closer

Did we do it here?
I think so
I hope so
I know we tried

Your courage enriches me, Thami
We all enrich each other
No matter the outcome in Man's Court
The outcome in God's is assured

Love to You All

Raymond Reichman-Israelsohn
Emmarentia, Johannesburg
24th January 2009
www.FreedSpirit.org

55 Daddy, What is *Yogini*?

Daddy, What is *Yogini* ?

Yogini's bring miracles, my Dear
Miracles that aren't miracles
But *are* miraculous
Like you, my Love

I said that Yogini is a feminine realisation of Oneness
That is what I have learnt, my Daughter
But you are my miracle
And your question is not a coincidence

Your question was my opportunity
To realize that yogini
Yoga, Yogi, Yogini
Means Infinity

And you know what Infinity means to me...
My Daughter
My dharma, my destiny
All the karma of my reincarnations

And this meaning
Which is so obvious
So simple, and so self-evidently true
Was not taught to me... I had to realize it

And You are the agency of that realisation
That fact too
Proves its truth
These are not coincidences

What is the difference
Between miracles and coincidences?
Coincidences are opportunities
For Miracles

You are a Yogini
You perform miracles
And you don't know it
You are my Yogini

But I don't own you
Nor you me
You are my freedom
And perhaps I am yours

You are my *Special Love*¹⁸¹

¹⁸¹ *A Course in Miracles*, Vol 1 Text, Chapter 15 The Holy Instant & Special Relationships, p 290

Which is the gateway
To the realisation of
Infinite Love

A Special Love
That is so special
That it is Infinite
And overflows its finity

Finite limitations cannot contain it
But it is first felt in finity
In embodiment
Before it overflows to eternity...

And the special love
becomes Infinite Love
or better
is so realized

And is no longer *special*
God does not have
special loves
Only Infinite Love

One Yoga Infinite Love...

Can I love my enemy
As I love you?
I do so
Through you

You remove my enemy
And make me invincible
And One ...a Yogi
My daughter

Raymond Reichman-Israelsohn
London (in my Daughter's House)
7th July 2009
In the Full Moon of Guru Purnima