

# **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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## A LAMP IN A WINDLESS PLACE

### *The Mind and Heart of God*

#### Poems

1.	Daily Renewal.....	4
2.	My Darling Daughter, Bom .....	5
3.	E=MC <sup>2</sup> + LOVE .....	7
4.	The Rough Passage .....	9
5.	Salutations to Sorrow .....	11
6.	“T” .....	12
7.	Self Knowledge.....	14
8.	The Christ Mass Tree (The Burning Bush).....	15
9	Mottled Light .....	17
10	Exalted Retrograde Sukra (Venus) : God’s Desire .....	19
11	The Nix, The Dad, The Love .....	21
12	Hello, The Nix... ..	24
13	The Mind of God .....	26
14	Confronting a Weakness .....	28
15	My Demon .....	31
16	Cynthia.....	34
17	The Heart Attack.....	35
18	The Opportunity.....	37
19	Chatting.....	38
20	The Blessed <i>Jyotish</i> Mirror .....	41
21	Friendship .....	45
22	The Divorce Lawyer .....	46
23	Howzit, The Boo...Howzit, Dad .....	48
24	Ode to Rahu .....	50
25	Primal Division: Creation .....	53
26	Scientific Searching .....	56
27	Religion without Transcendence.....	60
28	The Bell of Silence.....	62
29	Fate & Free-Will.....	63
30	On Finishing The Book.....	66
31	Cognito Ergo Sum.....	69
32	South Africa’s Miracles .....	72
33	Immanent Action .....	76
34	My Elder Brother .....	78
35	The Garden of Eden .....	90
36	Natural Government.....	96
37	Sixty .....	98
38	Atomic Analogue · Scientific Mythology.....	100
39	Dharma · Book Launch .....	108
40	Why Settle for Less?.....	110
41	The Cusp .....	114
42	To a Lawyer who Realises God’s Law in Man’s Law.....	115
43	Gratitude to an Editor.....	116
44	Gratitude to a Son in Law .....	117
45	The Bom & The Book.....	118

46	The Boo & The Book.....	119
47	To a sister who would prefer me to confide more in her.....	120
48	Waiting for Elodie.....	121
49	The Creative Question.....	122
50	Astrological Prediction v Transcendental Timelessness.....	124
51	Transcendental Discussion Dynamics.....	128
52	Let the Dead Bury The Dead.....	129
53	Yoga Through Friendship.....	130
54	The Litigation Lawyer.....	131
55	Daddy, What is <i>Yogini</i> ?.....	133
56	A Lawyer's Invocation.....	135
57	Another Suitcase.....	136
58	Robbie's Gift.....	137
59	Let the Dead Bury Their Own Dead.....	138
60	Daddy, is That God...?.....	139
61	Transcendence.....	142
62	Ode on Finalising a Litigation.....	143
63	The Healer.....	145
64	Maia, Measure, Quantum.....	149
65	Will.....	151
66	Anti-Trust.....	155
67	Perfection.....	159
68	Ignorance and its Transcendence.....	162
69	Synchronicity, Serendipity.....	164
70	Infinity, Revelation, Truth, Wisdom.....	166

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## 1. Daily Renewal

**DAILY RENEWAL<sup>1</sup>**  
❖ *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 aparadh<sup>2</sup>* - 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

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

<sup>2</sup> *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 apparency 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, 28<sup>th</sup> 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

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<sup>3</sup> *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 Nix<sup>4</sup>  
I am the eye of God  
I focus the lens  
Father, father, daughter  
Greek knitted cap<sup>5</sup>  
Love

Life, Death  
Time, space, energy  
Here, there  
Now, then  
Mind configuration  
Light, speed, matter  
**E=MC<sup>2</sup> + Love**

To be continued...

*The Dad*  
Johannesburg  
6th October 1996

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<sup>4</sup> *Nicole, a daughter*

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

#### 4. The Rough Passage

##### THE ROUGH PASSAGE<sup>6</sup>

Depart the harbour of relativity<sup>7</sup>  
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 Shani<sup>8</sup> causes  
you to tremble, Rahu<sup>9</sup> too  
They do it on My bidding

I create your vulnerable point<sup>10</sup>

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

<sup>7</sup> 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).

<sup>8</sup> 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.

<sup>9</sup> 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 dharma<sup>11</sup>, karma<sup>12</sup>  
Gain<sup>13</sup> and loss<sup>14</sup>  
Gain is loss, loss is gain  
Come Home, We are One<sup>15</sup>

*Raymond Reichman-Israelsohn*  
Johannesburg 21<sup>st</sup> June 1997  
Winter Solstice

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<sup>10</sup> 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.)

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

<sup>12</sup> 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.

<sup>13</sup> Gain: The Eleventh House of Gain

<sup>14</sup> Loss: The Twelfth House of Loss

<sup>15</sup> One: Return to the First House of Self, Finding ourselves and returning home to our Divinity after loss (12<sup>th</sup> 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 SORROW<sup>16</sup>

*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.

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

6. "I"

" I " <sup>17</sup>

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

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<sup>17</sup> *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  
2<sup>nd</sup> September 1998

## 7. Self Knowledge

### SELF-KNOWLEDGE<sup>18</sup>

*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  
18<sup>th</sup> December 1998*

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

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<sup>18</sup> *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

<sup>19</sup> *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.

<sup>20</sup> *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 TREE<sup>21</sup>**  
**(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

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<sup>21</sup> *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 LIGHT<sup>22</sup>

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

From a place of magic ignorance  
The magic I observe  
The Tarot Magus<sup>24</sup>, The Yogic Maya<sup>25</sup>  
Where Kabbalist<sup>26</sup> and Sufi<sup>27</sup> 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"<sup>28</sup>

I see the Quarks<sup>29</sup> as Mesons<sup>30</sup> dance

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

<sup>23</sup> *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)*

<sup>24</sup> *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.

<sup>25</sup> *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.

<sup>26</sup> *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.

<sup>27</sup> *Sufi* See 'Kabbalist & Sufi' above

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

<sup>29</sup> *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 Maya<sup>31</sup> enhance  
So what? The Yogi<sup>32</sup> quietly whispers  
Now close your eyes and see!

Emerge from labyrinth, and from box  
And from the karmic<sup>33</sup> sea  
Emerge from mottled darkness  
And see the sweet surrender  
The opposite which it be

*Raymond Reichman-Israelsohn*  
Milkwood Manor  
Plettenberg Bay, South Africa  
20<sup>th</sup> 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.

<sup>30</sup> *Mesons*

See 'Quarks' <sup>7</sup> above

<sup>31</sup> *molecular Maya*

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

<sup>32</sup> *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.

<sup>33</sup> *Karma*

Action; action and its reaction; cause and effect

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

### EXALTED RETROGRADE SUKRA<sup>34</sup> (VENUS) GOD'S DESIRE<sup>35</sup>

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*<sup>36</sup>.

When Nothing desired Self-Knowing,

When was it?

It was Then, but it is also Now,

And Time was born,

Simultaneously.

But why? *Vicara*<sup>37</sup>? 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*<sup>38</sup>, desire.

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

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<sup>34</sup> *Sukra* Sanskrit name for Venus (Sweetness?)

<sup>35</sup> *The Blade of Grass and the Footprint of the Calf*, Chapter II, Desire

<sup>36</sup> *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).

<sup>37</sup> *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.

<sup>38</sup> *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  
2<sup>nd</sup> July 2000

## 11 The Nix, The Dad, The Love

### THE NIX, THE DAD, THE LOVE<sup>39</sup> 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 noble<sup>40</sup> Sun, great friend and strong  
A noble Moon, friend and queen<sup>41</sup> to potent king  
A Self<sup>42</sup> and Mind<sup>43</sup> to find the way  
And walk it nobly  
A King and Queen<sup>41</sup> to stand constant  
in the changing tides and waves of relativity

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<sup>39</sup> *The Blade of Grass and The Footprint of the Calf*, Chapter III, Ineffability

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

<sup>41</sup> *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

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

<sup>43</sup> *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  
30<sup>th</sup> 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 Guru<sup>44</sup> is in the world<sup>45</sup>,

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

<sup>45</sup> *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 ... <sup>46</sup>

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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.

<sup>46</sup> *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  
15<sup>th</sup> January 2001

### 13 The Mind of God

#### THE MIND OF GOD<sup>47</sup>

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 lion<sup>48</sup>

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  
14<sup>th</sup> 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

---

<sup>47</sup> *The Blade of Grass and the Footprint of the Calf*, Chapter 1

<sup>48</sup> *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  
14<sup>th</sup> 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"<sup>49</sup>, ..."*

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 Dharma<sup>50</sup>  
But motivated by pathetic desire

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

<sup>50</sup> *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 DEMON<sup>51</sup>

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?<sup>52</sup>  
I need to know, I need to be certain  
It is my strength, Jnana Yoga<sup>53</sup>  
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

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

<sup>52</sup> *Dharma Destiny (Sanskrit)*

<sup>53</sup> *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 Sankhya<sup>54</sup> grasp  
And my courage born from wisdom?

My demon was unexpected  
and I was ill prepared  
In my fear I sensed all the  
Kabalistic<sup>55</sup> 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 vasana<sup>56</sup>  
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

---

<sup>54</sup> *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.

<sup>55</sup> *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.

<sup>56</sup> *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 sat<sup>57</sup>, in knowledge, in wisdom  
The visit was a station on the Path

I will build my *sat*<sup>6</sup>  
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  
23<sup>rd</sup> May 2001

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<sup>57</sup> *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  
20<sup>th</sup> 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 Opportunity<sup>58</sup>

*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  
8<sup>th</sup> June 2002 & 27<sup>th</sup> September 2003*

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<sup>58</sup> *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 8<sup>th</sup> 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  
8<sup>th</sup> June 2002

## 20 The Blessed *Jyotish* Mirror

### THE BLESSED *JYOTISH*<sup>59</sup> MIRROR

*Looking at my soul*<sup>60</sup> *for this lifetime*

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

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

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

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<sup>59</sup> *Jyotish* The spiritual astrology of the ancient Vedic Wisdom

<sup>60</sup> *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.

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

<sup>62</sup> *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

<sup>63</sup> *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.

<sup>64</sup> *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.

<sup>65</sup> *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.

<sup>66</sup> *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.

<sup>67</sup> *Leonine* *Leo, the astrological sign of Leo (Rashi of Simha, in Sanskrit)*

<sup>68</sup> *Destined Ninth* The ninth astrological house is the house of destiny.

Whose warrior<sup>70</sup> lord glares hostile<sup>71</sup> from Saturn's seventh<sup>72</sup>

And so, in the uncomfortable glare<sup>73</sup> of his warrior host<sup>74</sup>  
Warlike from the worldly seventh<sup>75</sup>

My exalted Sun must needs be  
look away from the seventh world  
Towards his own illumination  
Radiant<sup>76</sup> 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 Cynthia<sup>77</sup>, his lunar queen  
Who is blessed to share it with generous Guru<sup>78</sup>  
Who himself takes pause for mature review<sup>79</sup>

And all this primal emergence moves  
out from Venus' Lunar Mansions<sup>80</sup>

- 
- <sup>69</sup> *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.
- <sup>70</sup> *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.
- <sup>71</sup> *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.
- <sup>72</sup> *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
- <sup>73</sup> *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.
- <sup>74</sup> *Warrior Host* See <sup>15</sup> above
- <sup>75</sup> *Worldly Seventh* See <sup>14</sup> above
- <sup>76</sup> *Radiant* Exalted and of radiant avastha (state of awareness and expression)
- <sup>77</sup> *Cynthia* Goddess of the Moon in Greek mythology (and name of my wife in this incarnation)
- <sup>78</sup> *Guru (generous)* Guru, Sanskrit name for Jupiter; also a spiritual teacher. The generous, abundant, wise and gentle foil to harsh Saturn
- <sup>79</sup> *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 Guru<sup>21</sup>  
And the flag of *Drishtaketu*<sup>81</sup>  
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 forth<sup>22</sup>:  
Desire and propagation  
Of utmost *exaltation*<sup>82</sup>  
And *greatest strength*<sup>4</sup>  
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*<sup>23</sup>  
Mature, wise, Ketu in *mooltrikon*<sup>83</sup>  
Patiently awaiting the true seeker  
Purified from *Rahu*<sup>84</sup>  
The final sanctification – *secret and humble*<sup>85</sup>

---

<sup>80</sup> *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.

<sup>81</sup> *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 Ascendent First looks out to Ketu in my Fifth House of Knowledge, and Ketu reciprocates and looks right back at my Ascendent First House occupied by the Moon (mind) and Guru.

<sup>82</sup> *Utmost Exaltation* My Venus is in almost utmost point of exaltation.

<sup>83</sup> *Mooltrikon* The penultimate degree of exaltation; just below exaltation itself.

<sup>84</sup> *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.

<sup>85</sup> *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*<sup>86</sup>  
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 5<sup>th</sup> House of knowledge  
*Jnana Yoga*<sup>87</sup> and *Sankhya*<sup>88</sup>

Unfinished... (it never is)

Raymond Reichman-Israelsohn  
Emmarentia  
2<sup>nd</sup> August 2002

Janma Kundali (Birth Chart)  
Overleaf

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

<sup>87</sup> *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

<sup>88</sup> *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,*  
*3<sup>rd</sup> 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  
3<sup>rd</sup> January 2003

## 23 Howzit, The Boo...Howzit, Dad

### Howzit The Boo<sup>89</sup> ... Howzit Dad<sup>90</sup>

You are my heart and my soul  
You are not alone; so is The Biggs<sup>91</sup>  
The Nix<sup>92</sup> and The Bom<sup>93</sup>  
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

---

<sup>89</sup> My second son, more formally named, Julian

<sup>90</sup> Our customary greeting

<sup>91</sup> My eldest son, more formally, Craig

<sup>92</sup> My Eldest daughter, more formally, Nicole

<sup>93</sup> 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 Rahu<sup>94</sup>

(*On emergence from its Mahadasha*<sup>95</sup>)<sup>96</sup>

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

---

<sup>94</sup> *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.

<sup>95</sup> *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.

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

To find the *samhita*<sup>97</sup> 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*<sup>98</sup> 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*<sup>99</sup>  
And the intellect of *Mithuna*<sup>100</sup>  
And lord *Buddha*<sup>101</sup>

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

It is the tail that: perfects the

---

<sup>97</sup> *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)'

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

<sup>99</sup> *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.

<sup>100</sup> *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.

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

<sup>102</sup> *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*<sup>103</sup> and *lord Guru*<sup>104</sup>  
And the first emergence of *Purvashadha*<sup>105</sup>

And finally it is *Rahu* whose *mahadasha*<sup>106</sup>  
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*<sup>107</sup>  
Flung by the gods to separate the polarity  
Lies the eclipsed wisdom to reconcile them

OM TAT SAT<sup>108</sup>

Raymond Reichman-Israelsohn  
Johannesburg  
27<sup>th</sup> 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

---

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

<sup>104</sup> *Lord Guru*: Jupiter as Lord of Sagittarius. Sattvic planet.

<sup>105</sup> *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.)

<sup>106</sup> *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*.

<sup>107</sup> *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.

<sup>108</sup> *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: CREATION<sup>109</sup>

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

---

<sup>109</sup> *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  
4<sup>th</sup> June 2003

## 26 Scientific Searching

### SCIENTIFIC SEARCHING<sup>110</sup>

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 samsara<sup>111</sup>

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

---

<sup>110</sup> *The Blade of Grass and The Footprint of The Calf*, Chapter VI, The Physical Body, The Physical Universe

<sup>111</sup> *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 10<sup>th</sup> 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."<sup>112</sup>*

*"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."<sup>113</sup>*

*"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."<sup>114</sup>*

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

---

<sup>112</sup> Einstein, pg. 47 *The Blade of Grass and the Footprint of the Calf*

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

<sup>114</sup> 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 peace<sup>115</sup>

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

---

<sup>115</sup> 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 constant<sup>116</sup> 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, 17<sup>th</sup> August 2003

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<sup>116</sup> *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 Transcendence**<sup>117</sup>

*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

---

<sup>117</sup> *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  
23<sup>rd</sup> August 2003

## 28 The Bell of Silence

### The Bell of Silence<sup>118</sup>

*“Enough, for the veil of speech has begun  
to spin a curtain around You<sup>119</sup>”*

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  
16<sup>th</sup> September 2003

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

<sup>119</sup> *Rumi*, Sufi poet

## 29 Fate & Free-Will

### **FATE & FREE-WILL**<sup>120</sup> *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

---

<sup>120</sup> *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  
20<sup>th</sup> February 2004

### 30 On Finishing The Book

#### ON FINISHING THE BOOK<sup>121</sup>

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;

---

<sup>121</sup> *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<sup>122</sup>”*

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

---

<sup>122</sup> 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  
15<sup>th</sup> April 2004

### 31 **Cognito Ergo Sum**

#### **Cognito Ergo Sum**<sup>123</sup>

“I *think*, therefore I am”  
Says the Philosopher<sup>124</sup>  
“Nothing is good or bad”  
says the Poet<sup>125</sup>  
“...but *thinking* makes it so”  
“The cat is neither alive nor dead”  
says the scientist<sup>126</sup>  
“...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

---

<sup>123</sup> *The Blade of Grass and The Footprint of The Calf*, Chapter VI, Physical Body, Physical Universe

<sup>124</sup> *Descartes*

<sup>125</sup> *Shakespeare*

<sup>126</sup> *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  
31<sup>st</sup> 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 man<sup>127</sup>  
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 Sagewood<sup>128</sup>  
Planted some few years ago  
Nurtured and growing in strength  
Towards its fruitful maturity

A new tree now, called CIDA<sup>129</sup>  
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

---

<sup>127</sup> *Enlightened man* Maharishi Mahesh Yogi

<sup>128</sup> *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

<sup>129</sup> *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 karoo<sup>130</sup>  
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 vines<sup>131</sup>  
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

---

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

<sup>131</sup> *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 embittered<sup>132</sup>  
Into partnership with  
The courage of its former gaoler<sup>133</sup>

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 others<sup>134</sup>  
*"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

---

<sup>132</sup> *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.

<sup>133</sup> *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.

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

And the avatars<sup>135</sup>  
Prepared the farmers with meditation.

Now,  
Why do I have a daughter in London  
Who represents a farmer<sup>11</sup>  
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  
6<sup>th</sup> August 2004  
(now 5:15am)

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<sup>135</sup> *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  
7<sup>th</sup> 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  
3<sup>rd</sup> 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 me<sup>136</sup>  
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 me<sup>137</sup>

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 me<sup>138</sup>  
He, living by the sword<sup>139</sup>  
And a cunning hunter<sup>140</sup>

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 God<sup>141</sup>

---

<sup>136</sup> "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

<sup>137</sup> "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)

<sup>138</sup> "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

<sup>139</sup> "And by thy sword shalt thy live..." Genesis XXVII; 40

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

<sup>141</sup> "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 desire<sup>142</sup>

---

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

<sup>142</sup> *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 Rebekah<sup>143</sup>,  
short generations later,  
Eve bore two "manner of people"  
From her bowels  
The one stronger  
And the elder servant to the younger<sup>144</sup>

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

---

<sup>143</sup> *Rebekah*, wife of Isaac and mother of Esau and Jacob

<sup>144</sup> "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 intellect<sup>145</sup>  
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?

---

<sup>145</sup> *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* bondage<sup>146</sup>  
to *Mercury's* duality  
Cain felt *Venus's* desire  
On *Earth*, the Garden of Eden  
And thought the action of  
*Mars*<sup>147</sup> 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*<sup>148</sup>  
although expressed in ignorance:

---

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

<sup>147</sup> *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)

<sup>148</sup> *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*<sup>149</sup>

---

<sup>149</sup> 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 dominion<sup>150</sup>”  
  
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)

<sup>150</sup> 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 flag<sup>151</sup>  
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

---

<sup>151</sup> *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."*<sup>152</sup>

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

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

---

<sup>152</sup> *Yoga Vasistha – Translation by Swami Venkatesananda (323)*

<sup>153</sup> *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

24<sup>th</sup> February – 30<sup>th</sup> July 2005<sup>154</sup>

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<sup>154</sup> **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](http://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*<sup>155</sup> ...

*Raymond Reichman-Israelsohn*  
Emmarentia  
21<sup>st</sup> August 2004

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<sup>155</sup> “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 GOVERNMENT<sup>156</sup>

Every age is blessed with people who transcend beyond the mundane

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<sup>156</sup> 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  
10<sup>th</sup> October 2004

37 **Sixty**

**My 60<sup>th</sup> 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 immeasurable<sup>157</sup> infinity manifests its measurable<sup>1</sup> 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

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<sup>157</sup> '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*<sup>158</sup>), 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

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<sup>158</sup> *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*<sup>159</sup> to relativity. He is so *attached*<sup>160</sup> 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."

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<sup>159</sup> *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.

<sup>160</sup> *Attachment*: See <sup>3</sup> 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  
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### 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

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21<sup>st</sup> 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?

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Emmarentia  
26<sup>th</sup> 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 Charles**<sup>161</sup>

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  
19<sup>th</sup> December 2005

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<sup>161</sup> 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 Elma<sup>162</sup>

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

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<sup>162</sup> 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 Alain<sup>163</sup>

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

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<sup>163</sup> Alain: Son-in-law

## 45 The Bom & The Book

### The Bom<sup>164</sup> & The Book<sup>165</sup>

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

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

<sup>165</sup> *The Blade of Grass and the Footprint of the Calf*

46 **The Boo & The Book**

**The Boo<sup>166</sup> & The Book<sup>167</sup>**

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

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<sup>166</sup> My younger son, Julian, a physical fitness technology expert and a sensitive soul

<sup>167</sup> *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 Stan**<sup>168</sup>

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

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

48 **Waiting for Elodie**

**Waiting for the Pixie<sup>169</sup>**

Dear Paul<sup>170</sup>

We cannot compete with Nicci's<sup>171</sup> 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

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<sup>169</sup> The Pixie: Our granddaughter, *Elodie*, then an expectation

<sup>170</sup> Paul: The 'other' grandfather

<sup>171</sup> 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  
31<sup>st</sup> 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  
21<sup>st</sup> September 2007  
Spring Equinox in South

## 51 Transcendental Discussion Dynamics

### Transcendental Discussion Dynamics<sup>172</sup>

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  
11<sup>th</sup> November 2007

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<sup>172</sup> 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 die<sup>173</sup>*

*Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God<sup>174</sup>*

I ate of the Tree  
And was born  
And died  
A thousand times  
*Samsara*<sup>175</sup>

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  
2<sup>nd</sup> March 2008

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<sup>173</sup> Genesis 2:17

<sup>174</sup> Jesus to Luke, who requested leave to bury his father before following Jesus – Luke 9:59-62

<sup>175</sup> *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 73<sup>rd</sup> birthday, 3<sup>rd</sup> 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 Thami<sup>176</sup>, Brian<sup>177</sup>, Robbie<sup>178</sup>, Mohamed<sup>179</sup>, Paul<sup>180</sup>

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

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<sup>176</sup> Client

<sup>177</sup> Junior Advocate (Barrister)

<sup>178</sup> Senior Advocate (Queen's Counsel)

<sup>179</sup> Accountant Expert Consultant

<sup>180</sup> 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  
24<sup>th</sup> January 2009  
[www.FreedSpirit.org](http://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*<sup>181</sup>

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<sup>181</sup> *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)  
7<sup>th</sup> July 2009  
In the Full Moon of Guru Purnima

**56 A Lawyer's Invocation**

**A Lawyer's Invocation**

Infinity  
The Infinite and its polarity, Finity  
But Finity cannot be Infinity's polarity  
Because Finity cannot exist outside of Infinity

Nothing can exist outside of Infinity  
Infinity has no boundaries  
Outside of which to exist  
So Finity exists within Infinity

And remains Infinite while seeming finite  
Infinity is God, God is Infinite  
Infinity is God without God's emotional clothes  
Which clothes hide God's Infinite bodiless body

We are here to seek Justice  
Justice, not justice  
God's Justice, not Man's  
Man's Justice within God's Justice

To do this, we must seek first God's Justice  
And only then take care that our search for Man's Justice  
Resonates within God's Justice  
As One, perfectly, innocently, eternally

*Raymond Reichman-Israelsohn*  
20<sup>th</sup> September 2009  
Emmarentia, Johannesburg

**57 Another Suitcase**

**Another Suitcase**

Heavy  
And I want to be free of it  
And walk light  
But then I must release too its content

What is the suitcase, and its content?  
What is thought, and its content?  
Can I separate them, and be free of the ego?  
Retain the content, and yet walk light

Perhaps I keep the content  
and release the thought?  
Perhaps it is the suitcase only  
that is heavy?

And the thought released  
Flies free as the Phoenix  
If I uncage a bird, I share its freedom  
And release its beauty, and mine

If I walk with God  
I walk free in the Garden of Eden  
If I presume to pack God  
The suitcase is heavy...infinitely

God is not packed therein  
The suitcase is empty  
Yet it is heavy  
Infinitely

Let me ensure, effortlessly  
That I walk in the Garden of Eden  
Without *any* suitcase  
Divinity released and joyously free...

*Raymond Reichman-Israelsohn*  
Emmarentia, Johannesburg  
21<sup>st</sup> October 2009

**58 Robbie's Gift**

**Robbie's Gift**

Dear Robbie

Miracles, when they aren't miracles  
Is Enlightenment  
We haven't woken yet  
But we are stirring

Perhaps we are beginning to intuit  
That all events in our incarnation dreams  
Are coincidences  
Without coincident

And, like *Trial by Ordeal*  
And then the *Star Chamber*  
We fight in process  
But surrender in outcome to the Will of God

*Raymond and Thami*  
Johannesburg, Robbie's Chambers  
18<sup>th</sup> January 2010

## 59 Let the Dead Bury Their Own 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 die<sup>182</sup>*

*Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God<sup>183</sup>*

I ate of the Tree  
And was born  
And died  
A thousand times  
Samsara<sup>184</sup>

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 too

I witness it  
I witness you  
Eyeless eyes of Love  
I, no longer imprisoned in a body  
No longer wearing the coat

Pure Love...  
Standing here bodyless  
Coatless  
Naked and innocent  
Infinite Love...

*Raymond Reichman-Israelsohn*

Date: 2009

Emmentia, Johannesburg

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<sup>182</sup> Genesis 2:17

<sup>183</sup> Jesus to Luke, who requested leave to bury his father before following Jesus – Luke 9:59-62

<sup>184</sup> *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...

**60 Daddy, is That God...?**

**Daddy, is That God...?**

My 4 year old grandson  
In shul with his father  
The rabbi ascends the pulpit  
A hush descends...

Daddy, is that God?

If we see him  
He is not God  
God we do not see  
With our eyes

Yet we see Him  
Constantly, eternally, infinitely  
If we so desire  
In vision, not sight

*He who sees Me in everything  
And everything in Me  
I am not lost to him  
And he is not lost to Me<sup>185</sup>*

Enlightenment is to see God  
And know that He is seen  
Sightlessly in Faith  
And Vision

Wisdom is to see Infinity  
In seeming finite illusions  
And to know that Infinity  
Has no boundary, outside  
of which finity can exist

Truth and spiritual gnosis  
Demand transcendence  
Beyond the finite words  
Ascended to Infinite Consciousness

Where resides  
Infinite Wisdom  
Infinite Power  
Infinite Peace and Grace

Arise, my dear grandson  
And seek God  
With exalted desire

---

<sup>185</sup> The Bhagavad Ghita

In your own Self

And find God  
Indivisible, inseparate from  
your own Self  
And from everything else

Reject all words  
Unless they evoke  
Transcendence in your ear to  
a forever moment, a placeless place

If the words don't  
They will lie fallow  
And stagnate into fundamentalism  
...and radical hell.

*The enlightened live in Sat*<sup>186</sup>  
*The ignorant live in their minds*<sup>187</sup>

Mind is Infinite's manifest desire  
To seemingly divide  
Into separate Subject and Object  
To Know Itself

That is God's Mind  
Man's mind is to experience  
Living in such seeming duality  
And walk in the Garden of Eden

The Fall of Man  
Is to get lost in the Garden  
Intoxicated into believing the seeming duality  
Eclipsing its Non-Dual Infinite Reality

The Resurrection  
Is to find our way Home  
In effortless natural transcendence and Joy  
Realising the Infinite Truth in  
all finite phenomena

So resurrected  
We are blessed with Vision  
To see Infinite Wisdom  
Informing all manifestation

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<sup>186</sup> Sat, (Sanskrit) The Holy Spirit. Om Tat Sat – the Father, the Son, the Holy Spirit. Perfect balance in harmony seemingly emergent from the Infinite Consciousness manifest and expressed in purity free of corruption.

<sup>187</sup> The Bhagavad Ghita

As we move our seemingly  
Separate dualist egos  
From out of our minds of  
separate subject seeing separate object

Into our core of non-dual Holy Spirit  
From which We can see  
Our seemingly separate minds  
Merely manifesting *for*  
The *At-one-ment* of Holy Spirit...

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

*Raymond Reichman-Israelsohn*  
2010.09.02  
Emmarentia, Johannesburg

## 61 Transcendence

### Transcendence

What is meant by *transcendence*?  
What is being *transcended*?  
To *where* is one going *in order* to transcend it?  
...And why?

Ultimately, we transcend the finite to reach the infinite  
And, on reaching it, we reconcile the two  
The infinite has no boundaries  
Thus, it encompasses the finite we have transcended

So, our transcendence was not in space  
Nor in time  
There was no journey  
Only a shift in mind

And our centre, our Source  
Is now in the Infinite  
No longer in the finite  
And we centre Ourselves There.

And we no longer look to the Infinite  
From the finite  
We now look at the finite  
From our centre in the Infinite

*Raymond Reichman-Israelsohn*  
Emmarentia, Johannesburg  
15<sup>th</sup> May 2012

## 62 Ode on Finalising a Litigation

### Ode on Finalising a Litigation

Faith  
When we began  
We agreed  
Faith

When we began  
We agreed  
Truth  
We would seek the Truth

We would not seek  
To win  
We would seek  
The Truth

If we won  
It would be not because we sought it  
But a by-product of  
The Truth we sought

And the winning  
Would be in God's Law  
Not – deceptively, illusorily  
In man's law

To win in God's Court  
In God's Law  
Does not demand  
A Loser.

In God's Court  
In God's Law  
There are no Losers  
Only Winners

In the Kingdom of God  
There is no polarity  
No fruit of the tree of  
Good and evil

Did you win?  
If you won in man's law  
The Opposition  
Must have lost

Let us not measure  
Your success

By the measure of  
The Opposition's loss

You won, if you found the Truth  
Which you sought  
When you first  
Set out

The Opposition  
Won, if they found Truth  
Lost, if they didn't  
But this is Free Will...

This is Fate  
This is Destiny  
This is the Mind of God  
And the Holy Spirit.

Faith  
When we began  
Faith  
No less now we continue...

If, Thami,  
You are stronger in God  
Than when you began  
You have won

If, Thami,  
You are more noble  
Than when you began  
You have won

I believe  
I know  
Thami  
You have won

In God's Law  
Absolutely  
But also  
In man's law, relatively

But I pray  
That the Opposition  
too  
Have won

*Raymond Reichman-Israelsohn*  
Emmarentia, Johannesburg  
12<sup>th</sup> July 2012

### 63 The Healer

#### The Healer

**No Problem at all Raymond. What kind of healer are you looking for?**

Thank you, Toni, for asking  
For wanting to know  
I will answer  
I will try

*To heal is to make whole*  
etymologically  
*Whole is infinity*  
*To heal is to realize our infinity*

It is *The Panacea*  
The Miracle, which isn't a miracle  
Just...  
The Hand of God

Everything else falls short  
Is a placebo  
Is relative, not Absolute  
Is made by man, not God

“What kind of a healer am I looking for?”  
I am looking for God  
Anything short of that  
Will not do.

Can I find God?  
The Healer  
The Panacea  
Yes

If *yes*  
Why should I look for less?  
If *panacea*  
Why should I settle for placebo?

God is Infinity  
Infinity is God  
Infinity has no boundaries  
Outside of which to exist...to Be.

Therefor  
I, and you, all of us  
Cannot exist (Be) outside of Infinity  
Infinity has no *outside*

Nor, for that matter

Does It have an *inside*  
It is a Oneness, indivisible, inseparable  
...“A oneness without a second”

Therefor  
I, you, all of us  
Exist *within* Infinity  
We *are* Infinity  
...We *are* God...

No less  
And thus I have found my Healer  
I need no other  
And I am He  
And He is Me

Why, therefor, the pain  
...etc?  
God does not have pain  
...etc

If I am God  
And I've just proved it  
Why do I have pain  
...etc?

Pain is God's Rudder  
To lead me back  
To Him, to Wholeness  
To Healing, to Infinity

Pain is not in my body  
It is in my mind  
If I die I will no longer feel the pain  
Nor will the Infinite Mind

But there is no death  
Only Life  
No body  
Only the Son of God

I am made in the image of God  
And I am Perfect  
Painless and free  
Infinitely so...

Now, I must *realize* That  
The words are beautiful  
But mere words  
Now, I must *live It*

Now, I must transcend my mind  
To the *Mind of God*  
My mind is subject *relative to object*  
The *Mind of God* is not relative

Absolute  
Infinite  
To know It  
Is Revelation

Revelation  
Not as a word  
But  
Ineffable Knowingness

And It is not something  
A “healer” can give me  
Unless I am the Healer  
Subject, and The Healed Object  
Simultaneously...Now, in the Forever Moment  
Not in my body  
Not in my mind  
In the body of Christ  
In the Mind of God  
Infinity  
And my Healer is the Holy Spirit  
*Ruach Hakodesh*

If I look outside of myself  
For “a healer”  
I remain lost  
I am My Healer

When I no longer  
Have to say it  
To write it  
I will have found myself  
And my pain will be gone...

Easier said than done  
Yet it *must* be effortless  
Infinite is omnipotent  
Omniscient  
Infinitely Self-Referral

I will not find myself by struggle  
Only effortlessly  
I seek the effortless  
I seek the panacea

It is paradox

Paradox which proves Truth  
Achieved only by faith  
Not effort

In the Infinite  
There isn't a second  
To heal the first  
Only Oneness  
I seek At-Onement

And I will find  
Myself  
My Healer  
Effortlessly

And I *find Me*  
Paradoxically  
By realizing *I am Me*  
And I don't have to look

How do I realize that?  
Surrender  
Surrender my subject  
Looking for and at my objects

If I surrender my subject  
My body, my ego  
My object surrenders itself  
By reconciliation, by merger

I surrender subject *relative* to object  
I surrender *healer relative to healed*  
I reconcile the *apparent* polarity  
And *realize* the Oneness

I shift my mind  
I shift my centre  
Out of my *apparent* body  
My *apparent* mind  
Into the Mind of God  
And the Body of Christ  
Infinite Consciousness and Being

And I *live* from there  
I centre myself  
In Myself, in Infinity  
And I live from there...forever...

*Raymond Reichman-Israelsohn*  
Emmarentia, Johannesburg  
3<sup>rd</sup> August 2012

## 64 Maia, Measure, Quantum

- evolving merits of Business Economics and Best Practise;
- growing wisdom from the lessons of the past;[NRI]
- Company, Business, and General Law, including the Duty of Utmost Good Faith owed by Directors to their Companies and Shareholders at Law.<sup>188</sup>

A measurable standard

Indeed

*Measurable* is to take the transcendent Infinite

And presume to think to cage it in a box

*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*<sup>189</sup>

The Infinite is the Source

And, being Infinite,

Is boundless

And being boundless, is immeasurable

To presume to think to measure the immeasurable

Is to presume to separate from Source

To see, to hear, to sense, measurable materiality

Is to remove intuition

Sanskrit *maia*

Literally, is English *measure*

More liberally and usually

Translated as *Illusion*

Why is that so?

Why does the concept *measure*

Translate as *Illusion*?

Answer that, and we are en route to enlightenment

Through Jnana Yoga<sup>190</sup>

A pedantic lawyer

Asking me to remove a contractual provision

*Because it is not a measurable standard*

Repeats the cardinal error of Cain, rather than Abel<sup>191</sup> in spirituality

The cardinal error of the *Atomists* rather than the *Eleatics*<sup>192</sup> in mathematics,

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<sup>188</sup> A contractual composition in Man's Law, and a lawyer's lawyer-daughter, NRI, commenting on it to her father

<sup>189</sup> The Rubaiyat of Omar Khayyam XLVI

<sup>190</sup> *Jnana Yoga* The Yoga of the Intellect. Paradoxically, Yoga using the intellect to transcend the intellect. Self-evidently the most difficult of the yogas, but the most powerful if mastered.

<sup>191</sup> See Poem 33, *My Elder Brother*, in a Lamp in a Windless Place

<sup>192</sup> See Infinity in the Wisdom Concordance (The History of Mathematics – The Classical Greek Schools): The Eleatic School which embraced Infinity in its mathematics and who resultantly sought enlightenment in their mathematics, and the prevalent Atomic School, who believed that the universe is made up of little

The cardinal error of all who seek spirituality in non-transcendent  
fundamentalism and ritual

To limit understanding to *measurability*  
Is to exclude God  
Exclude the Holy Spirit  
Exclude intuition

Until we become so *fundamental*  
That we express our 'religion'  
By blowing up a brother's place of worship  
While the brother worships therein  
...like Cain and Abel

Cain expressed his spirituality *measurably*  
To do so Cain of necessity excluded  
The Immeasurable, the Infinite  
...and then killed his brother  
...because his brother didn't  
And because his brother resultantly saw God  
And Cain didn't

To see God  
We look for the immeasurable  
Not the measurable  
And that reconciles Man's Law with God's Law

In the Kingdom of God  
The measurable is measured  
Without forgetting the immeasurable  
Infinite Equity in Revelation

Like my love for my daughter who raised the comment  
I love her measurably because she is so special to me  
But I try to remember that my special love for her  
Is fed entirely by the Infinite Love of God

We have recently (re-)discovered  
That everything is a *quantum* of the Infinite  
A *quantum* of energy we say  
Measured from immeasurable Omnipotence

Fine, but let's not forget that  
The measurement does not remove it from  
The immeasurable Infinite Omnipotence  
Like my love for my daughter

Raymond Reichman-Israelsohn  
Emmarentia, Johannesburg, 9<sup>th</sup> September 2012

## 65 Will

I *will* become enlightened  
Because it is the *Will of God*  
Because there is no other *will*  
Because God's *Will* is my will

I was born thinking that '*my Will*' is separate from  
*God's Will*, but my dharma in  
this incarnation is to learn my error

Would, could, my Creator have  
created me, and given me a *will*  
separate from His?  
A *will* to oppose His *Will*?

The Infinite God has Infinite Will  
Nothing can exist outside of infinity  
Infinity has no boundary...  
At-One-Ment<sup>193</sup>

And there is no other dharma  
No other destiny  
No other purpose  
Free Will *is* The Will of God....simply

I was born in this lifetime  
To learn this  
And now  
To realize this

If I do not do so  
I will squander this incarnation  
This opportunity...  
And I *will* not squander God's Opportunity

In order to realize this  
I must *believe* I can do so  
With Absolute Certainty  
Absolute Faith

It is only the belief, the illusion  
That I can't do so  
That prevents me  
From doing so

And I *must* transcend that  
I *must* transcend  
My *apparently* separate *will*

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<sup>193</sup> Oneness of Infinity. One without a relative second. *Echad* (Hebrew for One): Shma Israel Adonai Eloheinu Adonai Echad. *Hear, O Israel, the Lord our God, the Lord is One*

And ascend the *Will of God*

Which is the only *Will*  
The Infinite *Will*  
The *Oneness of Will* of which  
I am an inseparable seamless part

Do I not have the courage  
To do that?  
That would be  
Such a pity

Do I not have the intellect  
To do that?  
That would be  
Such a pity

Because I have the  
*Intuition* to do that  
Because I can write  
These Words

For too long have I said  
*I cannot achieve Enlightenment*  
*I cannot achieve At-One-Ment*  
*I am not worthy*

For too long have I said  
*I am unworthy*  
*Not in this lifetime*  
*Next time perhaps...*

Now is now  
Next lifetime is now  
Previous lifetime is now  
Now is always now

I was born in this incarnation  
With an exalted Sun  
Lord of Leo  
And of my First House of self

I was born in this incarnation  
With my Sun in  
the 9<sup>th</sup> House of Dharma  
albeit with its warrior<sup>194</sup> lord an enemy in my world<sup>195</sup>

I was born in this incarnation  
With the Dragon's Tail<sup>196</sup> of *Enlightenment*

---

<sup>194</sup> Mars

<sup>195</sup> My 7<sup>th</sup> House of *my world*

Exalted<sup>197</sup> and revealing revelation in  
Guru Jupiter's 5<sup>th</sup> House of Knowledge

I was born in this incarnation  
With Guru Jupiter in  
The Sun's 1<sup>st</sup> House  
Sharing with the Moon

I was born in this incarnation with my Moon  
sharing with Guru Jupiter in my 1<sup>st</sup> House of self,  
Lord of Cancer and  
of my 12<sup>th</sup> House of *Enlightenment*

I was born in this incarnation  
With an exalted and strong Venus sharing  
the 8<sup>th</sup> House of Transformation  
with Mercury, debilitated but cancelled

And with Guru Jupiter  
Lording that 8<sup>th</sup> House of Transformation  
While residing in the 1<sup>st</sup> House  
Of the Exalted Sun Self

I was born in this incarnation  
With the dharma of  
*Epiphany of Infinity*  
At age 7 and Table Mountain

Which matured, like wine,  
To epiphany of Desire for  
The Mind of God  
At age 50 and the Drakensberg

Am I going to squander this potential?  
The desire of an exalted and strong Venus  
In the House of Transformation  
Lorded by Guru Jupiter in the exalted Self?

I *will* not do it  
I *Will* not do it  
I *Will* my will  
To surrender to God's *Will*

I *will* my *will*  
To realize it *is* God *Will*  
I have no separate *will*  
It was illusion

The illusion of separation

---

<sup>196</sup> *Ketu*, or the South Node of the Moon, the flag or herald or pennant on the masthead signifying the direction Home. Also known as the *Dragon's Tail*. The sole Planetary significator of Enlightenment

<sup>197</sup> mooltrikon

Saturn's separation...  
But Saturn is my *Great Friend*  
In the 11<sup>th</sup> House of Gain

Which Saturn shares with the  
exalted<sup>198</sup> Dragons Head<sup>199</sup> of  
Transformation serving his Tail of  
Enlightenment<sup>200</sup> in Secret Revelation

There is more  
There is so much more  
Infinitely more...  
But revelation of infinity lets it go...

Let me then conclude  
I will no longer believe  
That my enlightenment  
Is for a later incarnation

Such a belief is ignorance and  
I *will* no longer believe in ignorance  
Knowledge, wisdom is Revelation  
I *will* believe in Revelation...now

*Raymond Reichman-Israelsohn*  
Emmarentia, Johannesburg  
27<sup>th</sup> February 2013

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<sup>198</sup> mooltrikon

<sup>199</sup> Dragon's Head – the opposite of the Dragon's Tail. The North Node of the Moon. The demon (of attachment) we must muster courage and intelligence and intuition to confront, understand, and master in order to activate the Dragon's Tail (see above) of Enlightenment.

<sup>200</sup> See *Ketu* (Enlightenment) above

**66 Anti-Trust**  
**Preceded by A Lawyer's Invocation –**

**A Lawyer's Invocation**

Infinity  
The Infinite and its polarity, Finitude  
But Finitude cannot be Infinity's polarity  
Because Finitude cannot exist outside of Infinity  
  
Nothing can exist outside of Infinity  
Infinity has no boundaries  
Outside of which to exist  
So Finitude exists within Infinity  
  
And remains Infinite while seeming finite  
Infinity is God, God is Infinite  
Infinity is God without God's emotional clothes  
Which clothes hide God's Infinite bodiless body  
  
We are here to seek Justice  
Justice, not justice  
God's Justice, not Man's  
Man's Justice within God's Justice  
  
To do this, we must seek first God's Justice  
And only then take care that our search for Man's Justice  
Resonates within God's Justice  
As One, perfectly, innocently, eternally

*Raymond Reichman-Israelsohn*  
20<sup>th</sup> September 2009  
Emmarentia, Johannesburg

**Anti-Trust**

What does Anti-Trust legislation seek to achieve?  
Good faith, perfect health  
Good faith, perfect health, for all,  
Not only for one, and in all dimensions of society  
  
A balance  
A balance of two rights  
Competing and conflicting  
But only apparently so  
  
There are not two rights  
There are not two of anything  
Only one, a one without a second  
At-One-Ment  
  
And the apparently dual  
The apparently conflicting  
Reconcile into One

### At-One-Ment

Then the One emerges again  
Re-enters the relative  
As two apparently  
But we now know, they are One

And knowing that, we  
know revelation, and deal  
with the apparently dual  
As One in reality

That is jurisprudence  
Transcendent and pure  
Infinite  
In utmost good faith and across all dimensions seamlessly

Neither of the apparently dual  
Which are really one  
Seek to overreach the other  
Because they would be over-reaching themselves

Each of the apparently dual  
Loves the other  
Because they are each  
Themselves

So the apparent Distributor  
In setting a price, respects  
his apparent self as Distributor and  
no less his apparent self as Market

The apparent self as Distributor  
Reconciles the apparent duality  
apparent polarity  
Realizes his Oneness

And cannot act other  
than in equal respect  
Equal love  
For both

And the Distributor sets the price accordingly  
What did the R&D cost him?  
What is a reasonable profit and price?  
Transparently, objectively, maturely, intuitively

Can anyone complain about that?  
What does the legislation seek?  
...other than that?  
What does the legislation achieve?

Of course, the legislation  
non-transcendent and ignorant  
seeks in blindness, and  
its pomposity is totally devoid  
of Revelation...and of Wisdom

Pedantic legislation  
What does it do, in  
Its non-transcendent blindness?  
Its ignorance?

It throws out the baby with the bathwater  
It banishes the scalpel  
Because it can kill  
And deprives the surgeon healing

The ignorant pedantic legislation  
Is blind to discretion  
Blind to the fact that the mischief it  
Seeks to avoid is not the scalpel  
But the act, the consciousness wielding  
The scalpel

To blame the knife, not the abuse  
To legislate against the knife, not the abuse  
Is crass, is ignorant, blind,  
Non-transcendently immature

The act is not the crime  
The *mens rea* is  
The restraint of trade is not the mischief  
The *state of mind* is

Which brings us to the next challenge:  
Although true, self-evident even  
It remains hidden, eclipsed from  
the non-transcendent majority

So the reality arises:  
How do we communicate the Truth  
to the non-transcendent fundamentalists  
in the noisy majority?

We will be misunderstood by the noisy majority  
The majority are noisy *because* of their ignorance  
Which causes their insecurity  
Which they close ranks to hide...even from themselves

At the highest level, we perceive their ignorance  
and insecurity, and actions born thereof,

and we await their inevitable enlightenment  
...patiently

If we *must* operate at the relative level,  
We *must* ...somehow also  
Communicate at that level  
And accept the risk of misunderstanding

But, in doing so, we never  
sacrifice the Truth  
Rather, we rise to  
the infinite challenge

So, we return to begin again  
With the Lawyer's Invocation refreshed  
Then we articulate in relative words  
Coming not *from us* but *through us*  
from the transcendent Infinite

And we do not *prohibit* alcohol  
We do not prohibit *desire*  
We recognize that nothing in God's Creation  
Is evil of itself. We reach for enlightenment where  
there is no *abuse* of *desire*  
No abuse of anything in God's Creation

In the meantime, before enlightenment  
During the reign of the lower relative  
We see the myopic legislation against abuse's tool  
But we understand the intuition against abuse alone

And we act accordingly...  
And we speak accordingly...  
But we wait for enlightenment...  
Patiently, knowing It is Now

*Raymond Reichman-Israelsohn*  
Cape Town  
9<sup>th</sup> March 2013

## 67 Perfection

Mired in the illusion of separation  
Snared in its prison of relativity  
I consulted psychologists  
And was diagnosed, perfectionist

A horrid disease indeed  
From which I had to be cured  
... And yet,  
“...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*”<sup>201</sup>

To be perfect, to be healthy  
In the relative separation  
One aspires to imperfection  
Perfect imperfection, imperfect perfection

Yet if we aspire to Infinity  
To God  
We demand  
Perfection

Flawed perfection  
In the separate relative  
Is debilitated perfection  
Obsessive Compulsive Disorder<sup>202</sup>

OCD is the debilitation of fundamentalism  
Imprisoned in the coffin of relativity  
Rather than the Infinite Freedom of  
Infinite Faith, Infinite Consciousness  
The Holy Spirit<sup>203</sup>, The Mind of God...  
Infinite Perfection... Infinitely Effortless  
Rising Infinitely Free

Infinity

---

<sup>201</sup> Genesis 17:1

A man attains **perfection** by worshiping,  
with his natural gifts,  
Him from Whom all beings are evolved,  
and by Whom all this world is permeated.

*Bhagavad Gita 18:46 Yogananda's translation*

See also *Wisdom Concordance, Perfection*

<sup>202</sup> OCD

<sup>203</sup> *Ruach Hakodesh*

Free of limitation  
Free of constraint  
Infinite Consciousness  
Omniscience & Omnipotence  
Effortless Revelation  
Effortless Will  
Amazing Grace

Religious motivation  
Imprisoned in the relative  
Non transcendent to Infinite Revelation  
To Exaltation  
Debilitates to religious fundamentalism  
To ritual and rigor  
descending to religious OCD  
to religious terrorism

Mathematics without Infinity  
Imprisoned within itself  
Physics without Infinity  
Imprisoned in atoms...which don't exist.

Life without transcendence  
Imprisoned in our bodies  
Our egos  
Transcend to Infinity  
Silence...Revelation  
Infinite Peace...Effortless Joy

Not the crucifixion  
Reconcile the Dragon's Head<sup>204</sup>  
Emerge from the Dragon's Tail<sup>205</sup>  
Transcend to Resurrection

*Raymond Reichman-Israelsohn*  
Emmarentia, Johannesburg  
1<sup>st</sup> to 16<sup>th</sup> December 2013

There is no fear in perfect love. We will but be making perfect to you what is already perfect in you. You do not fear the known, but the unknown. You will not fail in your mission because I did not fail in mine. Give Me but a little trust in the name of the complete trust I have in you, and we will easily accomplish the goal of perfection together. For perfection *is*, and cannot be denied. To deny the denial of perfection is

---

<sup>204</sup> Spiritual Astrological Energy (*Rahu* in Sanskrit) of confronting our demons and the collapse and shattering of mould which must necessarily precede the release of attachment (baggage) enabling the spirit (Holy Spirit/*Ruach Hakodesh*) to arise effortlessly like the released Phoenix...

<sup>205</sup> Spiritual Astrological Energy (*Ketu* in Sanskrit) of Enlightenment by confronting our demons (the Dragon's Head), reconciling with the Dragon's Head, resonating with it and the process thereof, and resultantly emerging from the Dragon's Tail, enlightened (or evolved towards enlightenment).

not so difficult as to deny truth, and what we can accomplish together will be believed when you see it as accomplished.

*A Course in Miracles*, Volume I Text, Chapter 12 The Holy Spirit's Curriculum, The investment in Reality, p 204

## 68 Ignorance and its Transcendence

“Whosoever ponders on four things it were better for him if he had never been born –  
what is above, what is below, what is before time, what will be hereafter<sup>206</sup>,”

*The Talmud*

Revelation  
Seeks infinity  
Seeks wholeness  
Seeks perfection

Infinity is invisible  
But its manifestation  
is spiritual revelation  
infinitely so

Spirituality without infinity  
or the search therefor  
descends to religiosity,  
theology, ritual...and worse

Spiritual infinity is exalted  
Spiritual search without  
Transcendence to infinity  
Is... the opposite

Spiritual infinity is resurrection  
Spiritual search without  
Transcendence to infinity  
Is crucifixion

What could possibly motivate  
A teacher to say such a thing?  
Could it be anything other than  
ignorance?

If in my search for enlightenment  
For knowledge, for wisdom, for revelation, I  
mustn't reach to transcend to infinity  
I can but descend to ritual,  
to dogma, to fundamentalism ...and worse

The infinite is absolute  
Not relative  
God is infinite  
Infinity is God

Now I understand, I think  
The pain of Israel, its cause

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<sup>206</sup> i.e. infinity

And its patient, silently waiting,  
*healing*  
Its Messiah

Schma Israel Adonai Eloheinu Adonai Echad  
Hear, O Israel, the Lord is our God, the Lord is One  
Israel's Primary Invocation  
Yet the Talmud's injunction  
Blocks the Oneness  
Not its reality, nothing could,  
but our awareness Oneness

The exaltation of At-Onement  
Descends to

*Raymond Reichman-Israelsohn*  
Emmarentia, Johannesburg  
19<sup>th</sup> January 2014

There is no fear in perfect love. We will but be making perfect to you what is already perfect in you. You do not fear the known, but the unknown. You will not fail in your mission because I did not fail in mine. Give Me but a little trust in the name of the complete trust I have in you, and we will easily accomplish the goal of perfection together. For perfection *is*, and cannot be denied. To deny the denial of perfection is not so difficult as to deny truth, and what we can accomplish together will be believed when you see it as accomplished.

*A Course in Miracles*, Volume I Text, Chapter 12 The Holy Spirit's Curriculum, The investment in Reality, p 204

## 69 Synchronicity, Serendipity We Also Call Them Miracles

My wife and I went with our grandchildren  
To the park, to feed the ducks  
And witnessed a miracle, synchronicity, serendipity  
...or mere coincidence?

I sat on a bench  
On which sat a stranger, Jonathan<sup>207</sup>  
It was the summer solstice<sup>208</sup>  
...And Jonathan was a stranger no longer

That synchronicity  
Became serendipity  
And birthed the music  
To this poetry

Why...?

The Holy Spirit  
Is silent and invisible  
But we hear, we witness  
Its miracles

What did the miracle do?  
For Jonathan, for me?  
We grew, we evolved  
We are more today than when we started

The Holy Spirit, which birthed  
the synchronicity of  
Nelson Mandela & F W de Klerk  
Which birthed that miracle...

Jonathan and I  
Have our own small miracle  
Which for us is not small  
We are all one in the Infinite Miracle

And now, farewell, Jonathan  
The Holy Spirit has us part  
But in the Infinite Oneness  
There is no parting

We are Sons of God  
Together  
We are brothers

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<sup>207</sup> Jonathan Khumbulani Nkala, the composer, singer, and musician of the music to this poetry

<sup>208</sup> Southern Summer Solstice – 21<sup>st</sup> December 2012

At one ...here, there, forever...

In the paradox of Truth  
Words transcendently express often the  
opposite of their relative meaning  
Surrender

Surrender into the Holy Spirit  
Into the Mind & Heart of God  
Into Infinity  
Is not surrender, it is the opposite...

*Raymond Reichman-Israelsohn*  
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31<sup>st</sup> January 2014

## 70 Infinity, Revelation, Truth, Wisdom

My *dharma*, my destiny  
Is to 'find' Infinity  
And find It  
I will

At age seven  
At foot of Table Mountain  
Epiphany, Infinity  
Why?

At age seven at foot of Table Mountain  
I boarded my space ship  
And went in search of  
The 'end' of space, and its beginning

At age seven at foot of Table Mountain  
I boarded my time machine  
And went in search of  
The 'end' of time, and its beginning

"Seek and ye shall find"<sup>209</sup>  
I found  
No end, no beginning  
Space and Time... Infinity

At age seven  
Why?

Now, at age sixty eight  
In retrospect  
I understand  
Why

All is Infinity  
Finity is merely a device of  
The Infinite Consciousness  
The Holy Spirit

Finity is an inseparable part  
Of the Oneness of Infinity  
And its device  
For knowledge, then Revelation

Infinity ...Oneness  
No second  
No relativity  
Absolute

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<sup>209</sup> Matthew 7:7

Shma Israel Adonai Eloheinu Adonai Echad  
Hear, O Israel, the Lord our God, the Lord is One  
At-Onement, not atonement  
The Oneness of Infinity

And I reconcile  
Finity within Infinity  
In Faith...  
And yet...

“Whosoever ponders on four things it were better for him if he had never been born –  
what is above, what is below, what is before time, what will be hereafter”<sup>210</sup>

And this I cannot reconcile

In my early childish searches  
Shortly after my first Infinity epiphanies  
I assumed I couldn't alone be right  
and everyone else wrong

I feared I was evil  
In the synagogue and elsewhere  
And it were better for me  
Had I never been born

Today, I assume the opposite  
And search instead  
For Infinity and Revelation  
For a wiser meaning in the Talmud

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6<sup>th</sup> February 2014

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<sup>210</sup> The Talmud