

The other path

A summary by a philosophical process of a flower

Introduction

Philosophical theories and religious currents indicate an inner path, as an alternative for modern biased striving for material luxury and pleasure. These thoughts and actions focused upon matter will be consumed by the process of entropy.

There is no easy alternative, so we might ask ourselves questions, which are in essence religious and philosophical. The article provides short sections to demonstrate traditional and historical emphasis on inner life.

The sections are linked. The process, which connects the sections, is the analogy of the rise of the flower, in a philosophical way.

The article is meant as a summary of several previous articles I published earlier.

It might be interesting if you ask yourself questions about the meaning of life, and if you do believe the cold and material struggle we face is not the last answer.

The article is based on a personal contemplative interpretation and is not historical and academic reviewed.

The principle of breath

Life is amazing, on a philosophical way too. What's it all about? We strive, think, act, want and desire to reach out for happiness and the meaning of life.

And if we want to discuss this point, where do we start? Let's make it simple; let's start with our starting point – breath. When a baby is born the first thing we pay attention to is if it breathes.

This is a tremendous important observation. Giving birth is received by the wonder of breathing.

Hinduism is a religious and philosophical current which thematises breathing in a way. The universe is a process which might be considered as exhaling and inhaling, so to speak in an existential concept. Brahman is the creating principle, the origin of all things and dimensions; God. Brahman is revealed in the universe and dimensional spheres by Âtman.

Now the challenge we stand for is to understand that Âtman is in a way reflected in our existence. But, and here comes the hook, we think and project it in our personal life, in a personal self. And in this sphere, we won't find the holy grail. It is hidden in the inner path we are able to follow but not easy to find and maintain.

The story is that when you are enriched with the idea that all glamour, all status, nice things to have, seem to be unnecessary, your inner path might be revealed. There is not a good, bad and ugly. It is a path of a continuous process and enduring enrichment of spiritual grow.

It is a process that might be similar to the process of breathing, like living and dying and so on. Everything will manifest itself in dimensional spheres and will follow a trail to a tailored order.

This order itself is not an order of physical and material statue. The last is the least (interesting). The inner path might unfold a way in which the original mainstream will meet and has reciprocity with the stripped self, Âtman.

In this process we don't have to be afraid, because the results of our life are scaled in a spiritual way and is not dependent of the question if we become a king of the world somehow. Like other significant stories or truths from a perspective, becoming a king of the world might prevent access to a better afterlife and leads to spiritual bias.

And here we go again, making a fuss about the result of our life. Everyone projects his standard towards tangible things.

How to express the process? The universal wind blows the seeds of flowers on the meandering meadow to scatter and drift ashore. The seeds will urge their way upon solid ground and cling to it in a spiritual way. And this existential way of focus on the physical, exterior processes of life is the way of illusion by which mankind is attracted and misguided. This is a problem because he does not automatically has the focus on the inner path, especially because of this clinging to all kinds of stuff which does offer him the opportunity to project his mental state upon the world.

And this world, I will mention later, is the territory of a (for our plans) problematic process of entropy which cannot be controlled and managed to fulfil our dreams, which are in a spiritual context nothing else than illusions.

So the best we can do is to focus more on the inner path and pay attention to the limitations of outer success and focus. Be aware of the inhaling and exhaling of the power to which we use to pray. But not only for our own intentions, but in order to communicate with the power to adapt our life in the greater picture and not for the sake of ourselves only.

What choice do we have in the end? In the swirls of centuries and time, the outer plans are doubtful in their results. Because of our actions in the last centuries, we are afraid for extinction (bombs, environmental problems). In religious and philosophical currents, we are urged to look another way. And by doing so, understanding a mainstream of spiritual healing and revealing, learning to move with universal inhaling and exhaling instead of planning a short life with great risk of damage and loss. We live on the edge, on loosely basis, alas.

Clinging to earthly matters

The theory seems plausible, might be interesting. But it is by all means not easy to embed the theory in life. After birth we cling on to matter. Actually the next step is the ascending to earthly results, to domesticate mental focus in physical senses. The urge to make the physical environment compatible to our mental and physical wellbeing is a race against the clock. Sometimes we think we have a moment of heavenly embrace with nature, but then it vanishes like the sunset.

Our reaction to all this seeking for paradise is to make more work of our physical environment and to adjust it to our mental and physical desires. In terms of domestication we descend deeper with our roots in the material reality and cling to it with all our energy we have. The roots will be stronger and we dig deeper. With science we build knowledge of all sensible things to reach even further and deeper in the mist of entropic process. The energy we mobilize and use to go beyond basic knowledge is narcotic, like a drug. We are obsessed with it, energy could be a game changer for

centuries for countries, people. So we go to war for it, and spread the tentacles as far as possible to show legitimate power. Domestication comes to places where conditions or empowerment of body and soul seem to be optimal.

Buddhism is a religious and philosophical current that delivers us a strong and clear vision upon these desires. There is no way we might reach paradise by infinite striving by mental and physical occupation. The universe consists of dharma's, unstable appearances. By clinging to them we activate mental suffering.

By energizing our lives and moreover our mental focus, clinging to appearances which come and go and make us suffer and instable too. We are dispersed in a reality of dharma's and our existence is in basic a mixture of mental and physical appearances. Buddhists mention we have to abandon thoughts and imagination to create or reach a paradise here or in the afterlife. Our soul is an appearance too. An analogous unconscious process might be the psychological process to exterior inner images, imagines of the hero or shadow for example, archetypes exhaled to the surface.

What is the use of all effort? Nothing. More is less. Believing in afterlife would be a mental catastrophe, because it activates desires that will be broken with the coming and going appearances. It looks like we have to deal with it.

For western currents this is a more or less depressive result. Because if we return to the philosophy of the flower, we assume at this point, in nothingness and meditation, the stem of mental growth might be figured in a not manageable process. We are focused upon the material appearances and therefore we build our life upon a world of illusions.

Forming mental stability is a mere mystical and intuitive path. It is like a spiritual quest. A problem is that religious man are followed by man that institutionalizes new currents. And institutions use buildings and hierarchy, which are established in a physical reality and show indirect mental and spiritual abilities.

So man has to think for himself, minimize the power of intellectual dominance of institutions. Human being is classical indicated as rational animal. The western world erects a shoot from the stem, rationalism. Rationalism is a remarkable shoot. However, Indian religious currents categorize the ratio more or less under the senses. The western society struggles to raise the ratio to a religion.

The loot of the ratio goes down under

Intuitive knowledge provides the possibility of errors and delusions. A reaction to this problem is to up rank the ratio. The focus on ratio in western countries occurred after the Renaissance, a period of a so called rebirth of man with great influence in art, philosophy, science, society. Rationalism embedded the grounding of his conceptual and empiric thinking, within his consciousness. He was capable and moreover accountable for his actions. The criterion of reason embedded religion in the heart of man's consciousness and patterns of thought.

When you analyse one of the fathers of Enlightenment, Kant, it might be possible to conduct a less stronghold to embed the accountability for life in man himself. Rationalism is a current which activated or may be finished the Renaissance by grounding thinking within man, but it never rejected believe or, broader, religion. This is remarkable, because rationalism is seen as alternative for religious currents. Instead, Enlightenment gives answers to borders of use of reason, and therefore,

provides borders for use of religion. It provides no prove for existence of God, soul or afterlife or concept of the world, nor does reason reject it.

So what do we do? I think we did and do where we are good at, energizing ourselves in a world we know, with the grounded accountability by the use of reason.

We abandoned the mystical way out of our systematic scientific application of pure reason and neglect the questions we asked ourselves based on the ideas of the practical reason. From such crooked wood as that which man is made of, nothing straight can be fashioned, Kant mentioned.

In terms of the philosophy of the flower, we made the loot heavy by overloading the quality of reason, so it touched the ground to go down under. In a previous article I mention reason will eventually applicate to the world ('Essences'). Thoughts are part of the dynamic field of our psyche. Eventually thoughts, although influenced by the architectonic system of reason, will enter the dimension of experienced reality and become an appearance, dharma. The Indian philosophy tells us reason is in a way a part of the senses, too.

And so even philosophical systems might occur in time and space and will be unstable, institutionalized and finalize in the end.

So thoughts, structures of thought, will definitely and inevitable focus on the world of appearances and become part of the process of discontinuity.

In the philosophy of the flower, reason might be a high form of mental ability to erect in the philosophy of the flower. It might be seen as a passage for mental focus on the sensible world, a window to convert the mind to descend in a dynamic world of appearances. A world full of energy and discontinuity, in which we think we might flourish, but only will lead to deeper roots and shadow on the wall, like Plato mentioned.

Over-energizing world, less harmony

The energy we use and want to control to use to improve and secure our temporary happiness, does not lead to a stable and enduring environment. In previous articles ('Mind matter{s}', 'entropy') I mentioned that energizing life and using power to activate things in time-space-configurations, will lead to unmanageable events in terms of the process of entropy. The process of entropy is in a simple example explained: the universe is a box of balls in time and space pushing matter in general towards a big plain soup. When we manipulate energy, we take the risk of moving the balls quicker, referring to the bomb and the environmental problems.

For the peace of mind, we do not seek an overreacted and very dynamic changing environment. I point to the consequences of the use of energy several ages and the problems with the greenhouse effect or drinking water. We start up, but cannot hold balance or oversee consequences. Rational thinking is limited and cut from spiritual pathing, not in balance.

We have to keep a balance between the dynamic environment and the static peace, which resides deep within the mind. ('Essences')

This process of anticipation through over-energizing the world does throw man in a dark wood with shadows of dynamic consequences, roots more and more embedded in the ball pit. If we are able to understand which balls will move where and when, so to understand physical and universal laws, it

will contribute to balance our environment. The other side is that it is a rational and physical optimum and not a mental window. The roots will be thicker, longer, crossing configurations in the process of entropy.

Over-energizing has another consequence in relation to the mind. If you move flowers too much and too far the dynamic environment will be problematic for rooting. Like youth needs in a certain way a stable surrounding and environment to grow up, it might be preferable for the spiritual accessibility. We won't have a life without suffering, a paradise on earth (except momentary), to strive for. We seek for a paradise on earth, but won't find it (in earthly matters). If we strive for it, a change in the space-time configuration will undermine plans or the process of entropy influences a vision, changing appearances, leading to a lack of balance, eventually.

In terms of the philosophy of the flower, the question is if thicker, deeper, longer roots are necessary for the rise of the flower. The flower does not grow to earth, but the other way, a path beyond earthly matters.

Mystic flower

To use the philosophical flower is a way to keep the story simple: life is not mere a result but more a process. To use the flower as analogy in a spiritual context is not new. In Buddhism and Hinduism, the lotus flower has a special significance. In Christianity, the passion flower is a symbol of the passion of the Christ.

In this way the flower indicates a mystical contemplation. Consciousness has the ability to connect with the process of a spiritual imprint. Out of our reach, the spiritual sun, God, will raise and elevate the mental dimension beyond our point of view. This point of view touches Christian mystics, ontological and systematic, a God of mercy backing and saving our dispersed soul, a soul which is by this process of pouring out, directed towards the shadows and temptations.

We might put it this way too. We wait until God inhales. In the sighing of the universe, assuming dispersion through the process of entropy, is getting to an end, the balance will enlighten and clear. No longer dreaming of a paradise, but attracted and relieved by the turnaround. But why don't we prepare by working on repentance instead of energizing life, world and universe? Our lives are embedded in mist, waiting until the sun.

May be you have to believe a little bit in the story of the philosophical flower.