

## Three Essays on the Soul

### PART ONE:

#### THE QUANTUM TRUTH OF THE SOUL

YOU ARE SITTING IN YOUR ROOM, in front of the computer, at the table in the lamplight, and suddenly, with no connection to anything, a feeling surfaces of a place and a time from your distant youth. It doesn't have to be a significant or dramatic event. It could just be a minute in an hour in any day. But you have a distinct and powerful feeling, of that place and time in your youth.

The moment does not come to life as a result of an object, as in Marcel Proust's *In Search of Lost Time*, when he eats the madeleine cake and this takes him straight back to his childhood, when he used to eat the cakes. It is not connected to an association or smell, taste, sound, or color. It is a very real sense of being transported back. It is a very real experience, and it overshadows what is happening to you at present.

Apparently, this is not real. It is imagination, a fantasy, almost unreality. But what is reality? Is it the objective reality which can be measured by objective parameters, or the subjective reality that we experience in the inner chambers of our being?

What is more real? The truth about the existence of the Roman Empire or the truth that lived in the intelligence, understanding and thoughts of Friedrich Nietzsche, when he wrote *Thus Spoke Zarathustra*? The period of the Roman Empire was long and impressive. It covers a whole epoch in human history. Whereas what moved Friedrich Nietzsche, when he wrote *Thus Spoke Zarathustra*, was small, personal, and very subjective. The Roman Empire is real on a historical, political, and military scale, but the work of Nietzsche is real on a soul scale.

So, what is reality? Is it what is happening in the world and influences millions of people? Or what is happening within the soul life of an individual? And how is all this connected to that feeling that rises in you, in your room, and fills you with a different kind of reality?

Let's go back to that old feeling. This feeling is rising from the soul. It is your soul rising from inside. It is your soul that fills you up suddenly; it comes out of its hidden abode and overflows into your present life.

Its presence obeys different laws from the physical dimensions, in which most people live most of the time. In the worlds of the soul, the past is no less alive than the present. And the reality of something is connected to the soul's ability to flood into you at that moment. What you feel with all your being at that moment is the soul's truth, taking place in you at the time.

This reality is a quantum reality, a reality that happens in the tiny worlds that live in the atoms of our being. The entity, the being of a life, does not exist in its physical components, but in its quantum spaces. And this presence can be felt only in a very subjective way, and then it is real for us. The quantum world is a world of subatomic particles. These quantum particles contain a strangeness which is inborn in them, is part of their existence.

The quantum theory claims that an electron or any other subatomic "creature" exists in several different states at the same time. It is here and there at the same time. It moves quickly and slowly and is turning on its axis in two directions, also at the same time. And the way we look at a phenomenon, influences its behavior.

None of this makes any sense in our normal state of consciousness. These are laws that are completely opposite to what we are used to. But these rules govern the reality of our soul life. This is a quantum reality, a reality that means if something is more distant, tinier, and less felt, so its existence is more real.

No wonder, therefore, that sometimes the real essence of a relationship or a personality is more tangible and comprehensible through a work of art than by scientific research.

And, indeed, in the worlds of the soul, the artist meets the truth more than a person with scientific training.

Precisely art, being so subjective, and dependent on the point of view of the artist (who often suffers from psychological instability), precisely art can capture inner truth, more than any logical approach. Martin Heidegger comments on Vincent Van Gogh's painting of a pair of shoes in his essay "The Origin of the Work of Art":

*What is happening here? What is at work in the work? Van Gogh's painting is the disclosure of what the equipment, the pair of peasant shoes, in truth is. This being steps forward into the unconcealment of its being ... We say "truth" and think little enough in using the word. In the work, when there is a disclosure of the being as what and how it is, there is a happening of truth at work. In the work of art, the truth of the being has set itself to work. "Set" means here: to bring to stand. In the work, a being, a pair of peasant shoes, comes to stand in the light of its being. The being of the being comes into the constancy of its shining.*

So, indeed, the artist can touch the mysteriousness of a being.

Respected professions, such as psychotherapy, which try to be objective, unbiased, and uninvolved, can miss the center of the life of the client. The therapist can be left with facts, but without the living essence of the client's life. An artist, however, can catch this inner truth. The Late Hebrew writer Amos Oz said once that facts can remove us from the truth. The fact about the death of his grandmother was that she died from a heart attack, but the truth was that she died from excess of cleanliness.

In the quantum dimensions, in order to find, there is a need to get lost. To understand what is being said, you need to relate precisely to what is not said. To connect to what there is – you must relate to the spaces which are around and within what exists.

Here, in the kingdom of the soul, time has completely different qualities, and so life in the dimension of the soul could be very

confusing for those who live according to the everyday laws of classical physics. It is an inner reality, which can be close to the worlds of artists (mainly poets), the mentally ill, mystics, and so on. And in some cases, such people are closer than the silent majority, the so-called normal, to the world of the soul.

The soul is the real world, and there is no truth other than its truth, but it gets lost in the material, crude mass that surrounds us.

And so, in this world the truth of the soul is in exile, or in what could be called, by analogy, nature reserves. What are they and where can they be found?

#### PART TWO:

##### THE GUIDE TO FINDING THE SOUL IN FOREIGN DOMAINS OF EXISTENCE

So far, we have considered the soul as if it exists in the real world, but what is really being talked about here? Maybe something that once existed. Today the soul is in a process of disintegration and disappearance, like the Mayan and Aztec Indians, who were part of a great culture but today are poor peasants.

Today, the soul is almost nonexistent. Only particles are left, dispersed in various exiles of existence, mainly in hints.

So, where does it still hide? It is in:

#### *Babies and children*

Of course, it's there, shining in the big eyes of babies, but still a bit sleepy. In children the soul is storming along, with joy and fun, dancing in all directions, until the handbrake is pulled at ...

The age of adolescence:

Here the great burning of the soul is put on hold; there is hesitation, pain in the eyes. The soul is still there, but as though in murky streams. Here general habitual life comes in and offers various kinds of occupation and actualization, as, for example, in ...

#### *Politics and commerce*

Here the soul is almost gone, and, if it is there at all, well hidden. At times it flickers in the eyes of a young economist, who is enchanted by the power that comes with money. It can remain in a political ideologist, who is convinced about the rightness of the party. Or an activist in the workers' union, who is convinced about the importance of what he or she represents. They are sure that they are fighting for a better world. And in their conviction and enthusiasm the soul is still there, fighting and dreaming of tomorrow.

#### *Marriage and family*

Here the situation is very varied. Sometimes the soul is there and sometimes – gone. Sometimes it is powerfully there in the relations between parent and child, wife and husband, brother and sister. But it can be ground down. Here the soul can be verbally beaten and hurt. And every change in the tone of voice can create emotional pain, and barriers that accumulate and suffocate the soul's fire. After years of family life, the soul is more like a refugee, with torn clothes, walking with difficulty. And when a relationship is in crisis or being destroyed, it is the soul who becomes homeless.

#### *Newspapers*

Here, the soul is almost completely absent. All that is unique, sensitive, independent and holds to a certain level is almost completely swallowed by the heavy artillery of the hot news, by the sensationalism that contributes to the weakening of the soul: bribery, rape, international conflicts, corruption, and the like. Most journalists sell their literary talent as pens for hire in the service of the news. But here and there, in the literary supplement, in an editorial written from the heart, the soul is still beating, still there.

Yes, not everyone sells their soul for thirty pieces of silver (thirty pieces of silver was Judas Iscariot's price for betraying Jesus, ac-

ording to an account in the Gospel of Matthew 26:15 in the New Testament), for the dry, factual report. There are still some journalists who have not given up their soul value. The soul in newsrooms, including those in television, or in the satirical column or theater criticism, is like a partisan and a guerilla fighter in the service of the deprived soul. It is still there, breathing oxygen-deprived air.

### *The street*

There it is almost totally absent. People on the roads and the streets often have a kind of roughness and coarseness to them. All this shows us the cheapening of the soul. Many young people are on the streets, however, partly to protest against the bourgeois life which awaits them.

### *Poetry*

Yes, in poetry, there of course. Poetry is one of the last strongholds of the soul. There the soul rules and is free. It is in rhythm, imagery, and metaphors that we learn about the hidden mystery behind the sealed practicality of our daily life.

### *Art*

There too, the soul can be housed in comparative safety (like in a home for battered women), protected by artistic codes, housed in galleries, libraries, theaters, and concert halls.

The arts are a kind of oasis, a nature reserve for the soul.

But today the arts are either commercial or presenting a torn soul, dissected. The rhythms are fast, nervous, restless. The shapes are sharp, angular. The voices are hard, aggressive, and full of conflict and despair. This is so in modern dance, current pop music, modern paintings and sculpture, and modern novels and drama.

The nature reserves of the arts find it difficult to block the aggression and alienation of our time.

### *Education and schools*

School is trying to dance at two weddings: one is the preparation for success in life as it is. At this wedding the dance is a success, because school indeed gives an introduction to life by making students aim to acquire high grades and certificates. This, however, is not a preparation for life, but for society. The other wedding is the preparation for the ripening of the soul and personality, which, pedagogically, the school is supposed to cultivate. But from this wedding they come out limping, for more and more the main fields of study are what is called realistic studies, or exact sciences, which are practical, pragmatic, matter-of-fact, measurable. These are studies of matter, and they are being strengthened at the expense of humanistic studies, studies of the soul. Indeed, in these studies the soul can still be found, but they are seen as irrelevant and not useful.

### *Religions and mysticism*

Here the soul is supposed to be cultivated and taken care of. Here it should get better treatment than in all the previous areas. Here the soul is supposed to be like a lady in her castle. But is all this really so? How does the soul feel in the strict and well-defined ceremonies of religion? Here it lives mainly in the inner life of the true and committed searcher for spirituality.

And how do high-status individuals see these nature reserves? Well, it is with a high degree of self-satisfaction and pats on their own backs. They are proud to have art, culture, high education, freedom of religious worship and open borders for travelers. But they fail to see that in most cases these things are no more than fig leaves.

And after this difficult journey, a question can be asked: can something be done? Does the fate of the soul have to be so bleak?

The answer is that whoever does not want to be destroyed has to fight, and to fight one must discover inner strength.

PART THREE:  
THE SILENT STRENGTH OF THE SOUL

In Part One we saw that the existence of the soul is a quantum existence, as if in another dimension.

In Part Two we went on a journey outside to trace the soul's remains.

And here, in Part Three we will go inside the soul, to find its strength. And why so?

Well, in the previous parts we saw that the soul is constantly threatened by the rude, the rough, the coarse and aggressive. In this situation, it can choose to defend itself and fight its enemies, to be the soul in an act of rebellion.

But is this really possible? Does the delicate and fragile soul have any power? The answer is positive. But it is, again, a quantum power.

First, however, what is strength, what is power? Power and strength are a kind of sprung energy, potential energy that can be released for action or movement.

What kinds of power do we know? Movement power, power against disasters, power to preserve, power to hold on and power to lead towards a vision.

What about power itself? Well, there are a few things to understand about it. First, power does not come from above. The leader, for example, does not give it to the masses. Leaders should give people direction and vision, and they, in return, should give leaders the power to rule. So, the power of the ruling leader is the power of the masses. Power comes from below; it flows upwards and gives vitality to the higher parts in a system. In Indian Tantra the soul is called Shakti and it is at the bottom of the spine, and when it is released it climbs up the spine and turns into a kundalini energy<sup>1</sup> a

1 Krishna, Gopi (1975). *The Dawn of a New Science*. Institute for Consciousness Research. ISBN 0-917776-14-3.

• McDaniel, June (2006). *Offering Flowers, Feeding Skulls Popular Goddess Worship in West Bengal*. Oxford University Press. ISBN 0-19-516791-0.

• Krishna, Gopi (1993). *Living with Kundalini*. Shambhala. ISBN 0-87773-947-1.

powerful “snake” that charges the whole system with power. In Tantra, the high level is the consciousness (Shiva) and the soul lives at the lower level.

There are external sources of power and internal ones. The more we go inside, the more we discover that there are hidden sources of power. They are like underground reservoirs of oil or uranium, and they have to be discovered. And the most powerful inner force is the silent power of the soul. Here power, again, is a quantum power. This power is not like any other; it is the power that is behind an atomic submarine, or an atom bomb.

The quantum dimensions which are within the atoms do not exist in our normal field of perception.

And because of that, it is easy to ignore this kind of power. We see the description of the soul in spiritual and religious writings as a peaceful lake. But there is nothing more powerful than the soul going to war.

The effect would be stunning. If you were attacked, you would indeed feel attacked, but in parts of you that you didn't know existed. It would be difficult to translate what had happened, for the attack would be happening in the quantum spaces of being.

If we consider the warfare of the soul, there are a few examples: one is the Roman Emperor and warlord Marcus Aurelius<sup>2</sup>, but the most typical example of the combination of battle and soul is the samurai warriors. Most of them were students of Zen, which teaches (through meditation) inner stillness which is vital for the fighting samurai.

This inner peace comes from the soul. Without it the samurai would fall apart. And if samurais don't have this peaceful lake of the soul, they might lose concentration or patience, and would “fall asleep” and lose the battle.

2 Meditations of the Emperor Marcus Aurelius Antoninus, a new translation from the Greek original, with a Life, Notes, &c., by R. Graves, 1792, at [Google Books](#)

• Heidegger, Martin. “On the Origin of the Work of Art,” *Off the Beaten Track*, Edited and translated by Julian Young and Kenneth Haynes, Cambridge: Cambridge University Press 1950. Page 16.

The more they are furious fighters, the more they must be friends with the domains of the soul. The samurai, as well as being a fighter, was also a learned, refined, spiritual entity. The samurais' heritage is of cultured killers. Their refinement and knowledge did not come from education or learning, but from the spiritual abundance they derived from their soul.

This combination of being a fighter and possessing inner peace also found expression in the great importance they gave to self-respect.

To conclude:

There is a lot of talk about spirituality, but if the soul is not released, there is no room to talk about it, because the soul is the ambassador of spirituality.

And until we free it from its prison and allow it freedom in our empire, there is no point talking about spirituality, nor about self-hood and authenticity.



#### QUOTATIONS ON THE SOUL

*The principal thing in the world is to keep the soul afloat.*

— ERICA JONG

*A soul should always stand ajar, ready to welcome the ecstatic experience.*

— EMILY DICKINSON

*You should never risk your integrity or your soul for any amount of money.*

— CHARLES JACKSON

*The soul is known by its acts.*

— ST. THOMAS AQUINAS

*Good for the body is the work of the body and good for the soul is the work of the soul, and good for either is the work of the either.*

— HENRY DAVID THOREAU