

# Sub specie aeternitatis (Spiritual View)

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Man is in a habit of viewing life and its problems from the human point of view. In the history of religion we find that man has been struggling hard to attain, regain and preserve his human autonomy, i.e. the liberty to conduct the individual and social life according to 'principles' he arrived at in the course of the exercise of his rational, emotional and intuitive faculties. Any method of conduct suggested to him is liable to be approved by his enjoying temper, if an extension and intensification of his conscious or subconscious life may be expected from following the respective method. The progress of the individual and social life is seen in the emancipation from any obstacle dating from inner or outward influences and dictations. The so-called development of the modern culture is confined to a gradual elimination of the theocentric, i.e. ontological "obstructions" for the benefit of the anthropocentric, i.e. psychological position of man. The hierarchy of values is established accordingly. Religion is admitted as one of the factors for the cultural advancement only under the condition that the function of man in its realm is promoted or at least unrestricted. Religion is considered to be a psychological factor. So-called theologians are maintaining the point that religion is the "maximum of work done by man".

According to the degree of intensity with which some work is performed, it is to be located nearer to or further from religion. Any whole-hearted action is liable to be considered as religious. If we keep these facts in mind we are not surprised to read in the book of one of the most prominent Catholic writers of present day Germany that he calls "capitalism also a kind of religion". If we take the trouble to go through the standard works of comparative study of religion we find the

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following 8 very instructive definitions of what “religion” is, quoted from different authors: (1) linguistic disease, (2) divinisation of natural forces, (3) totemism, (4) astral cult, (5) veneration of the dead, (6) animism, (7) neoeupherism and (8) cult of the principle of vitality. Anybody who is likely to suppose that religion is concerned with the ontological, i.e. non-psychological Subject and respective objects is misencouraged in his belief which is said to date from mere credulity and confused thought. If we ask the humanists on what axioms their system is based we find from their replies that eudaimonisms and pragmatism are at the root: that everything is good and true that promotes our enjoyment. Any supposition in the garb of truth is accepted as favourable to the course even if it is a mere fiction, if it promotes life force. We do “as if” it were so. One of the western atheistic philosophers, who felt his autonomy obstructed by the theological data, suggested the method of the camel-bird. Even if there were transcendental, i.e. ontological facts we should do as if there were none, otherwise we would become dependent on super-human factors and lose our autonomy. We act “as if” religion contains truth whenever vitality is stimulated; we behave “as if” it is a fiction if vitality is restricted. The modern humanist has been trying to accommodate himself in the world of birth, development, decay and death and has agreed that his mind cannot transcend the relative plane. His consciousness has been quieted and automatically he is in the habit of classifying all ontological facts under the psychological relative category by the process of generalising his own limited experience. Here and there some so-called prophets stood up against this type of humanism – tried to make people change their outlook but their motives could be explained by the method of psycho-analysis so excellently that only illiterate and credulous people could believe the soundness of their proposals. It is surely irreligion in the name of religion that is misencouraging so much the latent seeker after the religious truth. But due to the repetitive and automatic mode of our conduct we forget to extend the doctrine of “as if” to the positive side. Let us virtually think the object of religion and the pointed-at subject as existing in the ontological category, and bracketing our own view, let us try to see everything inclusive of ourselves from the “as if” ontological point of view. It is a dialectical method as valid as the method of blindly following the method of viewing things as circumstances have made us see them. Man being proud of and anxious for the maintenance of his autonomy

has been misled by his enjoying temper to overlook the fact that he takes his bondage to, i.e. dependence on, circumstances and relations, which condition own and foreign experiences, as freedom. As long as man is intoxicated by the so-called enthusiasms for his own autonomy, i.e. slavery to the relative knowledge acquired through the sensuous experience and mental analysis and synthesis of this experience made by him or his fellow-man, he is not fit to revise the pitiable condition. If doubt, scepticism and pessimisms as to the plane of direct personal or foreign perception begin to overcompensate the narcotic enthusiasms, the keyhole to the proper solution of the problem seems within a few inches of man's inquisitive groping fingers: intellectually the chance is given to discard all relativity, deception and autonomy and to seek for the dependence on the Divine Autocrat. But immersed in life at the mento-emotional level, being in the *habit* of thinking based on *habits* of thought and not on any immediate consideration of facts, he is content to fit into the framework of his environment and conditions without question. Our opinion is entirely based on family-tradition, on fear of or desire for change, class-prejudice, on fear of want and poverty, and so on. The personal desire, i.e. our respective characteristic inclination presents to us good and adequate reasons for our cherished opinions. It is not philosophy, which makes man, but man who makes philosophy. And as far as psychological so-called religion is concerned, it is also true that man paints himself in his deities. The search for God prompted by our dissatisfaction with life proceeds along the line of "oughtnesses" our repetitive and automatic mode of thinking and moving is following. We are accustomed to expect all meetings on our plane, i.e. everything inclusive the right religious Subject God should stand at our disposition to fill up our wants. Man has been able to some extent to control or to protect himself against the forces of nature, but as his uncertainties have become only subtler and subtler and at the same time more poignant, he continues to appeal to divine aid. Fear must arise from the perception of anything except Godhead and our relation with Him. If human life is full of change and uncertainty, we are likely to take shelter at the dialectical opposite of changelessness and everlasting security. We arrive at the conception of an entity entirely different from any mundane agency and go on striving at and being enthusiastic for the union with or merging into the substratum of that very entity. Doubts may arise at times if this entity is really substantial and not only

imaginative and fictively transcendental; but as any deviation from the firm belief in its real existence is realised as painful re-establishment of the forgotten uncertainty, we are too ready to be hypnotised by the psychological methods which are stored up in the vast body of secondary religious injunctions. We are trying to accept one of the conventional orthodoxies of our environment or allow ourselves to be held by a view and new idea which promotes sublimation or transmutation of the difficulty into any “useful” activity towards the respective picture of one of the many painted drop-scenes preventing the challenging insincere activity of the inquisitor to make Infinite Reality serve his finite purposes. The History of semi-religions offers the dramatic vain breaking of the seeking attitude through the encrusted forms established by the mind’s function to set real spiritual truth, acts and facts in moulds which need to be broken from time to time, as truth loses its vitality by that process. But these human breaking actions cannot pierce through the opaque obstructions. It is from the loft for stage-machinery, i.e. by the deluding potency of the Supreme Lord, that the infinity of variable drop-scenes is dropped or raised. An infinity of charming drop-scenes is ready to satisfy the enjoying physical, mental or emotional temper of man for a longer or shorter period. The impatient spectators may rush towards the stage and tear the curtain they are tired to see, they may pull down one drop-scene after the other, and after a shorter or longer period they are tired again. Their enthusiasms end in pessimisms. They therefore prefer to close the light in the hall and drop the iron curtain to attain to a plain void of any designative characters, which is inducing them to follow special psychological trainings in order to accommodate their inner condition to this voidness by a process of mental absorption. They are then enjoying a kind of pseudo-peace consisting in temporary elimination of the principle of vitality.

All the time we have been in the hall busy with introspection into our and others’ psychological structure and the enjoyment of drop-scenes and even of the iron curtain. We are confined to the hall of mundane, i.e. perishable ingredients. But God is constantly attracting us. We realise it in the form of an echo, by the impulsive desire to get out from the hall, but we find that the door and walls are firm and unshakeable. Then again and again we hear a voice: the door is open though it seems to be closed; it is open for everyone who is sincerely submitting

for the Truth Who out from unknown Mercy has made Himself present in the hall to tell us the method to be followed for our eternal good. He tells us: “Come to Me. I am recruiting from you all those who want to *serve* the Truth instead of enjoying material and mental objects.” And a move is started in the hall pro and contra the Messenger of Divine Pure Love of God. Many defying Him as a false ecstatic prophet, few only assembling at His feet. All fanatics of human autonomy revolt against Him Who seems for their eye to be like themselves. But the disciples of the Divine Master go towards all directions of the globe, this hall for punishment of all those who posed themselves as spectators, and they display in humility and submission to the Divine Absolute Master the true spiritual attitude, seemingly moving on the same plane as the spectators. The drop-scenes and curtain are going to be dropped finally for the vision of those who have implicit faith in Him. And from behind the screen a voice is heard addressing all and one of them: “Listen! *Listen* who has ears to *listen*! You want to *see* the Truth? *Listen* first! Your eyes, ears, noses, mouths, tongues and skins and your analysing and synthesising mind are in an enjoying mode. You are accustomed to look on all objects as objects of your individual or collective enjoyment. You would not hesitate to make the Subject your object, if it came before your vision now. But the Truth does not expose Himself to your challenging mode; He is beyond the grasp of your senses. You are measuring everything. You are ready to measure the Absolute like the measurable things of this world. But I tell you that self-effulgent principles are not to be measured by human senses. Listen with submissive ears, and your eyes will be directed by transcendental sounds to view things from the proper point of view. Transcendental sounds seem to be mundane sounds for mundane ears; but they have the power of revealing themselves to you as transcendental sounds through the medium of your spiritual ears, if you listen with self-surrendering attitude. The Transcendental Sound will teach you how to see things *sub specie aeternitate*, i.e. from the Absolute View. There are many pseudo-teachers who incite you to strive after gross and sublime forms of enjoyment and renunciation as mask for enjoyment. But the Divine Absolute Master has come to tell you that the only relation, which can exist between your soul and the Absolute is that of spiritual service. This world is but the perverted and reverted reflection of the true world of the Absolute.” We have to acquire an entirely new knowledge, for we still see everything upside down. The Divine

Master is not concerned with the so-called altruisms of this world that promote only the enjoying human temper. Man alone has the equipments to follow the Message of Divine Loving Service. The Divine Master is mixing with man seemingly on the same platform devoting all his time for the only purpose of recruiting from them the true devotees. All other people we have to consider as non-devotees, i.e. atheistical offenders, who by enjoying actions and inclinations bereave the Lord of what is only and alone His. The devotees alone are serving the Lord in the proper manner. Through their grace and help we have to approach Him. Whatever we undertake – everything depends on the Divine Will, on the Grace of the Divine Master and the helping hand of the devotees. He is the only Means. Everything, which does not point at Him, which is not done by submission to His Divine Will, is but a failure. He alone is wise who does not look at the things of this world as the objects of his enjoyment. Let us scrutinise into the Acar and Pracar of the so-called gurus and we will cease to have any regard for them. The True Preceptor is directing all our activity to the service of the Absolute. He is teaching us how to make the best use of our time. Let us use our time! Let us try to have a peep into the transcendence under the Guidance of Him Who is nothing less than the Absolute and Who is whole timely devoted to the service of the Absolute. Externality offers only the mundane side of things. If we penetrate into them we shall find that transcendence is very near to us. We are now in the habit of posing ourselves as lord, as actor, seer, spectator, doer, etc. Having turned our back to God and His Realm and having gone out for own enjoyment we, i.e. the pure spiritual self, have been enshrined by body and mind and are now in a dormant condition. Mind is playing the role of the initiating soul. But body and mind cannot have any real initiative. Mind is factum, principle of inertia as much as gross matter, and has no initiative which belongs only to the soul. The soul identifies herself with the mind and enjoys the world-objects through the medium of the senses. If the only relation between soul and God is that of devoted service, then it is a rational conclusion to say that the soul given to enjoyment through the medium of the senses in subtler or grosser form is unable to grasp anything, which lies beyond the realm of limited human senses. The act of posing ourselves as lord and actor, inspector and enjoyer, is an act of nescience. If we aim at objects we are in that attitude actuated by ignorance, *avidya*, that power of God whose function is to dupe us and which will dupe us as long as we

are not prepared to submit to Him. The world seems to be our object, meant to serve us, because we are put into this hall of time and space. But *sub specie aeternitatis* – every stress has to be given on the fact that we are meant to *serve*. Our eternal inherent disposition is to serve Him. But our whole attention has been misdirected. Instead of adjusting ourselves to the primary manifestation of the Absolute manifest to us in the Absolute Person of the Divine Master and His Associates, we are directing our attention towards the diverted reflection of Vaikuntha. If we shall be enabled to see us as servitors, we shall have a different view, not lording it over the glittering side of the seemingly manifestive things of this shadowy realm. As long as we are continuing to move on this plane, we are likely to go astray. But He is attracting us. Krishna is the only Enjoyer and Supreme Attracting Lord. He is our only resort. Only by the strength of His attraction our attention and outlook will be directed from the external side of things to the true substantive Reality underlying and giving them as perversions their – though shadowy – existence. How long shall we be able to enjoy or rather suffer the drop-scenes of this world? Pessimism is our end – relative pessimism. But we require our eternal home, which is remaining, which is not liable to transformation. We are looking forward for everything that is promising us happiness. But we don't find a permanent plane with permanent relations, on a plane of impermanence. Our present view in daytime is to transcendental view, as dreams in the night are to the conscious state. This world and all relations we may possibly have here are miserable, impermanent and averse to the service of the Absolute. But eternal blissful knowledge is the character of the Spritual Body of the Lord Who is the real Absolute Form of permanence, undisturbed peace and bliss and progressive full cognition. Pleroma, i.e. fullness, is in Him. We as absolute infinitesimal proper souls should know no other relation than that of unconditional service without the expectation of any reward in return as pseudo-religions want to make us believe. Man wanted to be emancipated from the jurisdiction of the Absolute, and he came under the clutches of the non-Absolute imagining this state as Autonomy. Maya – the deluding aspect of the Supreme Lord – has been deceiving us as the proper punishment for our unerving temperament. The soul belongs to the spiritual world. She was never created as the creationists hold who think that soul is created in the moment of conception by an extra-ordinary act of creation by God (according to Catholic authentic

dogma). Soul is in her true position the eternal servant of Krishna; the Attractor Who attracts the attracted. He attracts spirit, not matter. The relative plane supplies the platform for the action of the law of *karma*; but *karma* does not operate on spirit. But the idea of spirit is nothing. Loving spiritual service is everything. Mental speculation is merely crippling the truth. By an intellectual study we increase only the infertile store of incombustible straw in our brain. Mental activity leads to the iron screen only. But we have a spiritual body and mind. They are the objects, God, as Subject, is dealing with. Mental experience can permeate only three-dimensional planes. The Absolute category is extra zoetical, i.e. beyond the range of human senses. Therefore all hasty conclusions as to the nature of God and our relation with Him will lead only to a negative impersonalistic pantheistic view by eliminating from mundane manifestiveness all designative characters. But the spiritual variegatedness by far superexcels the variegatedness of the shadowy world of unwholesomenesses and impermanence. We are meant for the service of the Absolute. We revolted against this fact and have been disconnected, dislocated. However great the attractive power of the objects of the things of this world may be, the dissatisfaction of man with his present condition indicates the instinctive longing of his soul for the re-establishment of his eternal tie with the Absolute. We shall fail to understand any proposal coming from the side of the Absolute Agent, if we try to follow the empirical method of interpreting the Truth in the light of our limited experience. There are distinctive differences in the goal and method of the different religions, which distinctions should not be neglected. We find extended, limited and highest conceptions of God and the serving attitude by studying the history of religion with an open mind. Why should we be satisfied with anything less than the Full Scope if we can attain to the full scope of service by the Grace of the Absolute Master? "LISTEN!" Transcendental Sound is identical with the Transcendental Substance. He will direct us, if we submit to Him unconditionally, to see us as servitors in the proper manner. Dependence on matter or mind is not autonomy at all. Freedom from them in full dependence on the Absolute is the autonomic character of man he has to strive after in the association of the devotees. Idea is nothing. Intellectualism is nothing. On the psychological plane it does not matter much what method we are following, what apothotic or anthropomorphic goal we may be pointing at – all these attempts leads merely to non-God. If religion



would be a mere psychological fact and progress, we can pray to any concocted figure or non-figure of Godhead. The result will be always negative. But why should we at all talk about the beauty, form and activities of the daughter of a sterile woman? If God would be nothing but a psychological “as if” fiction – and hidden behind all liberalisms stands the idea that there is no truth in religion at all, only to avoid the final despair the liberal hypocrites keep these “as if”-fictions, – it would be really better to go to the playground for football in order to intensify our brute-force.

Non-religion is better than irreligion, for the latter makes us pose as servitors of the Absolute while we are only enjoyers and obstructs the coming in contact with true devotees.

But religion proper is *ontological* relation. The Name of God is no mere notion, the Transcendental Sound no mere mundane sound, if he comes from the lips of the Absolute Spiritual Master. The Transcendental Sound can take the initiative and reveal Himself to us as identical with the Person, Form, Attributes and Activities of the Supreme Lord. By submissive listening to the words coming from the lips of the Absolute Person we may expect that our enjoying temperament may be corrected and we be enabled to see things sub specie aeternitatis. Serving attitude in the close association of the devotees can alone help us towards the realisation of the ontological non-psychological plane of the service of the Absolute. We shall then find that the life we have been leading till now was a pseudo-life only. When the love towards the Absolute will be the natural outflow of our spiritual heart, we shall realise unrestricted continuous and progressive flow of spiritual loving service. How is it possible that we are still busy with the intensification and extensions of our enjoying attitude – with strengthening our brute-force? We can have full confidence and faith in the Divine Absolute Preceptor Who will direct us by the Transcendental Sound in accordance to the degree of our submissive surrendering attitude. What we have to do? *Listen*, listen and again listen! Listen to the authentic Truth not dating from relative sources, removing the fingers of autonomic pride from our ears, which is a perfectly rational method to gain the spiritual view in the activity of service.