

## **Eckhart Tolle: To recognize one's own insanity is, of course, the arising of sanity, the beginning of healing and transcendence**

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October 21, 2018



*Eckhart Tolle*

The quote cited [*To recognize one's own insanity is, of course, the arising of sanity, the beginning of healing and transcendence*] has much to do with Eckhart Tolle's life. He came from troubled times in Germany just after the war driven by depression, fear, and anxiety, until he was moved by an inner transformation, an epiphany, at age 29. He likewise changed his name to Eckhart perhaps after Meister Eckhart, the German mystic

In part, this awakened Tolle to a relationship with the centre of his being, an indestructible core of the self, filled with profound peace, as he described it. Richard Rohr says Tolle has reintroduced ancient Christian mysticism to modern Christians but others note Tolle holds to profoundly non-Christian ideas and spirituality.

This question of finding the God within lies at the heart of the Principle - the true self and the growth periods which culminate in mid-teens tell us in freedom, maturity, and with choice, one can forge a direct relationship with the God of love. In this, we can keep in touch with the deepest source of our being even on a busy daily schedule. In Jungian psychology and in James Hillman's book 'The Soul's Code: In Search of Character and Calling' we read in part of the same thing - self and the transpersonal world flowing through the unconscious to the conscious self, forges a conversation between self and God.

The first chapter of the Principle traditionally proclaims such virtues, that God as creator is 'in' all and resides within the self as a potential, but adds personal choice and responsibility to the mix including proper 'food for the spirit, for maintenance of self and this transpersonal relationship.

In Chapter 2 problems are described which arise to thwart this natural order and dysfunctional and pathological mechanisms can be extrapolated, which foil this relationship with God. Indeed Principle and traditional theologies often suggest God does not recognize these pathological dynamics because to do so would be to acknowledge the spectrum of dysfunctions and accept the 'reification' of evil as being of God. So to say God is everywhere without any discrimination is not considered correct, nor theologically sound, nor does it match reality as we know it.

Within the Principle the world of restoration attempts to resolve such problems and universal salvation is included in this saying eventually everyone comes home just as the New Testament reveals God awaits all missing persons including our famous Prodigal son who lies not only in line for salvation but exists in the foremost concerns of God's mind and heart

Dogmatists say one thing others are understanding of Principle and compassionate. The World Wars, for

example, were necessary steps in restoration so many suffered so badly there but we understand Germany was 'called' to take the difficult role in the restoration and paid a very heavy price, which then paved the way for constructive developments which followed. That's the point but what of Hitler?

A ceremony at the bunker where Hitler died was conducted by Father to liberate this person. This was reported to us whilst on a travelling witnessing team of the time ('80-'82). Moreover, the liberation of Hitler moved to liberation for his Brown Shirts, others, and quite quickly the Wall in Germany came down, the nation recovered and its potential which was once buried in fallen nature was released; set free. So we honour Germany for her sacrifice and await her to reveal what she might become in the realm of goodness.

Original nature is never entirely lost because there must be some of it there for recovery though from workshops of the time it was made clear that certain very difficult figures in history, still hold to a seed of their original self but sometimes so obscured it barely exists - even a pragmatic examination of such characters shows how real that can be - then for us, restoring Hitler would not be our business but it took the heart of a Messiah and the heart of God to do the job.

So is God everywhere? The Principle dates back for some time to the work done on the Wolli Haesul 1957-66 but lets say from 1960 it was basically all written up and quite clear and anyone teaching Principle thereafter, and taking responsibility for some additional homework which is called for as Principle covers a lot of ground, places the idea that God is the loving creator of the cosmos and ourselves; presence is everywhere in the natural order of things, but not in evil, nor dysfunctional dynamics.

Originally we would simply say God is a universal presence in all things, but with human dysfunction, this leaves questions regarding restoration - salvation, which returns compromised humankind to their original value. Its therefore not a flat world of 'God is everywhere as restoration and reality show us. And restoration says all things must be restored and returned to their original value; all things are not necessarily of God and some things are not even recognized by God until restoration has passed that way.

This was even so for Tolle who needed an epiphany to awaken him to his original mind and even then what shall we say has trauma left him. Was there a complete restoration of self or perhaps not all of the self yet enough to impress us now? If someone says they taught Principle in the past most of this transcendent immanent issue where pathologies are left bereft of God, would be in their mind. Of course, some things and ideas can be reworked at a deeper level or with additional contemporary perspectives or sciences, but surely the mention of the Principle taught all those years ago before Toll and others before him took centre stage for a while would not ideas such as God's immanence and problems thereof, first contained within the Principle, be relevant? I'll leave you with that one.