

Discovery of Self

Who Am I?

Discovery of Self

Who Am I?

S. L. Peeran
Aju Mukhopadhyay
T. K Jayaraman
Dr. Suresh Chandra Pande



AUTHORS P R E S S

Worldwide Circulation through Authorspress Global Network

First Published in 2020

by

Authorspress

Q-2A Hauz Khas Enclave, New Delhi-110 016 (India)

Phone: (0) 9818049852

E-mail: authorspressgroup@gmail.com

Website: www.authorspressbooks.com

Discovery of Self: Who am I?

ISBN 978-93-90155-62-0

Copyright © 2020 Authors

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic, mechanical, photocopying, or otherwise, without the express written consent of the authors.

Printed in India at Krishna Offset, Shahdara

Dedicated to seekers of truth

Foreword

We are presenting to the readers interested in the Discovery of Self and concerning the question Who am I? an elucidation on this aspect. All the authors are eminent in their field and have brought their individual experiences to explain and elucidate the question of Discovery of Self and Who am I?

S. L. Peeran is a practicing Sufi, he has to his credit thirty poetical and prose collections on Sufi thoughts and practices includes works on fundamentals of Islam and Sufism and books on Sufism and Sufi Wisdom; he belongs to an ancient Sufi heritage.

Sri Aju Mukhopadhyay is deeply interested in the thought and Philosophy of Sri Aurobindo besides being a poet and critic. He is the author of many works.

Sri T. K. Jayaraman is deeply interested in Western philosophy, the teachings of Sri Ramana Maharishi and Jiddu Krishnamurti

Dr. Suresh Chandra Pande is retired Professor of English and Principal of Government College an erudite Scholar, Poet and Critic.

The book is an earnest attempt to present to the common readers on various dimensions and aspects of the Discovery of Self and Who am I?

It is hoped that the readers will be able to have a glimpse of the subject for their further inquiry, understanding and to discover their own inner self.

I thank Sri Sudarshan Kcherry of Authorspress for accepting this work for publication.

S. L. Peeran

www.slpeeran.com

Contents

<i>Foreword</i>	7
I. DISCOVERY OF SELF: WHO AM I? BY SYED LIAQATH PEERAN	
Introduction	15
1. Man and his Symbols	18
2. Superstition and Superstitious Beliefs	22
3. Myths and Mythologies	27
4. Dreams and Interpretation	30
5. Psychic Powers	33
6. Clairvoyance and Miracles	36
7. Mind Reading, Visions, Hypnotism and Mesmerism	40
8. Magic	44
9. Exorcists, Temples and Dargas	46
10. Psychiatric Diseases and Mental Illnesses	49
11. Divining, Omens and Signs	51
12. Predictive Sciences	53
13. Collective Consciousness	56
14. Human behaviors under Various Circumstances and Situations	58
15. Different Types of Hearts	59
16. Different Types of Minds	60
17. Different Types of Personalities	62
18. Complex	63
19. Inner Self, Ego, Id, Super Ego: 'I-ness', Selfishness, Self-possessiveness, Selflessness, Self Sacrifice, Self-destruction	72
20. Sajjada Nishin, Rishies, Swamies, Sadhus, Acharyas, Yogies, Munnies & Gurus of India	78
21. A Fakir, a Sadhu, a Mendicant and a Rag Picker	80

10 • Discovery of Self: Who am I?

22. The Personality of a Mother	81
23. Heroism, Hero Worship, Erection of Statues, Idols, Monuments	82
24. Devil, Devilish Mind	85
25. Virtues of Compassion, Magnanimity, Charitableness, Kindness, Graciousness, Forgiveness	88
26. Evil, Wickedness, Cruelty	96
27. Who Am I?	98
28. God and Divine Consciousness or Higher Consciousness	99
29. Conquering Self for Success	101
30. Peace, Bliss and Inner Solitude	113
31. Enlightenment and Illumination – Purification of Soul	123
II. MYTH AND MYTHOLOGY BY A LOVER OF ANCIENT WISDOM	
Introduction	135
1. Myth and Mythology	136
III. CONSCIOUSNESS THE BASIS OF OUR EXISTENCE BY AJU MUKHOPADHYAY	
1. Consciousness an Inner Space	155
2. Origin of Consciousness	159
3. Levels of Consciousness	167
4. Consciousness Binds Consciousness Releases	169
5. Collective Consciousness	178
6. Stream of Consciousness	181
7. State of Supreme or Perfect Consciousness	184
8. The Story of the Supramental Consciousness	194
IV. SELF-ENQUIRY ACCORDING TO RAMANA MAHARSHI BY T.K. JAYARAMAN	
1. Life of Ramana Maharshi (1879-1950)	205
2. Sources of Ramana's Teachings	211
3. Teachings of Ramana Maharshi	215
4. Ramana Maharshi's Impact	222
5. How Do I Understand Maharshi?	230

V. THE PHENOMENON OF JIDDU KRISHNAMURTI BY T.K.JAYARAMAN

1. Life of Jiddu Krishnamurti 241
2. Major Themes of J.Krishnamurti 254
3. Krishnamurti: His Style of Examining Issues 276
4. Krishnamurti on Education 278
5. Conclusion 285

V. ON THE NATURE OF THE SELF BY DR. SURESH CHANDRA PANDE

1. On the Nature of the Self 291

I
DISCOVERY OF SELF: WHO AM I?
by
Syed Liaqath Peeran

Introduction

Human beings are the only creatures who are endowed with divine light from the time of their creation besides intelligence and creativity. Those born with high IQ are gifted to grasp higher knowledge and wisdom and thus to add to the benefit of advancement in the human civilisation. Mankind has at every era evolved with individual and collective consciousness. Each human being is a gifted creature; his extreme good nature is a boon to mankind and to all the members of the society.

There is existence of both good and evil nature in human personality. Evil is a tendency to harm another being and ultimately to harm himself. This proclivity to harm others could be due to severe hurt caused to one's personality and ego being injured. In order to restore one's pride a person takes revenge. This attitude of taking revenge to seek self-prestige or glorification has been a bane to the civilisations especially when collectively the entire society avenges the adversary. Mankind has been witness to devastating wars in its history of destruction and killing due to a society attempting to overpower or subdue another rival one.

Every individual is endowed with talent acquired or innate. It is this talent which has brought the world various disciplines like scientific and medical knowledge, art, music, literature, poetry, painting, horticulture, sericulture, and added to the culture of the world and for its advancement. The accumulation of wisdom and its accumulation led to systematic enquiry with more and more discoveries thus ushering in various disciplines in science, physics, chemistry and mathematics. The enormous study of nature and cosmos through observation and inquiry has revealed fantastic results in the faculty of astronomy, astrology, anthropology, natural sciences oceanography, geology, geography, mineralogy, gemology, epistemology, cosmology, and ever increasing faculties. The study of human psychology, psychiatry, physiology, anatomy, medicine, pathology and its ever increasing advancements has been enormous especially from the last two centuries, so also advancement in the study of physics, chemistry, engineering and applied sciences of electronics, computers and artificial intelligence. Man's search for knowledge and his inquisitive nature has been enormous and wonderful. He is endowed with sixth sense which is beyond the power of reasoning and five senses. It is this sixth sense which has opened his

mind to spiritual development and to enquire into his Self. This has been a gateway to esoteric and mystical subjects. Thus bringing into the world religions through tremendous amount of faith and worship in the Omnipotent, Omnipresent Being, who has been endowed with power of creation, destruction and sustenance. The belief in Omnipotent Being and His power of giving punishment to human beings for erring and not following the Divine laws has been the basic foundation of all the religions. The ever increasing mysteries of cosmos and nature coupled with man's inability to overcome nature's calamities and destruction has been a source to add to the faith in the superstitious beliefs. This has been also the cause for creation of myths and mythology leading also to awful illogical practices in mankind.

Man is an enigmatic being and a mystery by himself. A restless being is ever in search of discovering an Unknown through a call emanating from his own inner consciousness. His search has been continuous individually and collectively. Man collectively creates misery for himself and for mankind in the form of destruction of environment and ecology. The same man searches for solutions to find remedy for the ills created by him. Man being an enigmatic being with eccentricities and whimsicalities is also endowed with charming and magnetic personality. The creative powers have been tremendous be it in a lay man or in a highly trained and skilled person. Man's superstitious and mystical beliefs and practices has been both bane to him and more often not bringing any benefit to him or mankind in general. However there are several harmless superstitions and mystical beliefs and practices evolved in mankind more often to bring peace, solace and tranquility to his ever tension ridden mind.

Man seeks pleasure, joy and mirth opening up flood gates of entertainment groups. In the modern times, entertainment industry is a multibillion dollar industry involving tremendous talent. Man desires to show his valor, courage and strength and that has driven him to games, sports and past time. Man has been indulging in sports and games from antiquity. Man's belief in black magic, hoodoo and power of evil spirits has been ancient. He has used the media of spirits for curative and destructive purposes. Amulets, talismans and utilisation of many symbols, idols, charms and such things have been perhaps from Stone Age. Man's fear of Unknown and the desire to know his future has led him to predictive sciences like astrology, palmistry, numerology; star gazing, crystal gazing and utilisation of such objects for black magic to harm his fellow beings.

Man has beauty in him and contrasting qualities of ugliness and wretchedness. His nature is unique; he reflects on highly evolved qualities of compassion, mercy, beneficence, magnanimity, charitableness, equality, grace, forgiveness and such umpteen charming qualities. At the same time he is possessed with evil qualities of wickedness, cruelty, shamelessness, treacherousness, hardheartedness, lust, anger, jealousy, covetousness, sloth, slumber, greed, pride, arrogance and umpteen such negative sinful and evil qualities. A child is born with purity, innocence, is charming and is beautiful. The emotional disturbances in his upbringing create turmoil and disturbances in him, but where proper culture and training is periodic and regularly imbibed with knowledge and enlightenment then such children develop into magnetic persons. Deprived, malnourished children who are also abused and put to enormous hardships develop into problematic and inimical personalities.

A study of man from all points historical, sociological, psychological, anthropological, physiological, mystical will be quite interesting and this will lead to discovery of Self and Self-knowledge to answer the question Who am I?

CHAPTER 1

Man and his Symbols

Carl G. Jung is a famous psychoanalyst and Father of Analytical Psychology; he and his close associates have written a book “Man and His Symbols”, a masterpiece with 500 illustrations to explain the relationship between Man and his symbols. The book opens up by saying “Man uses the spoken or written word to express the meaning of what he wants to convey. His language is full of symbols, but he also often employs signs and images that are not strictly descriptive. Some are more abbreviations or strings of initials such as UN, UNICEF or UNESCO, others are familiar trademarks, the names of patent medicines, badges or insignia. Although these are meaningless in themselves, they have acquired a recognisable meaning through common usage or deliberate intent. Such things are not symbols. They are signs and they do not more than denote the objects to which they are attached.

What we call a symbol is a term, a name, or even a picture that may be familiar in daily life yet that possesses specific connotations in additions to its conventional and obvious meaning. It implies something vague, unknown or hidden from us. Many Cretan monuments for instance are marked with the design of the double adze. This is an object that we know, but we do not know its symbolic implications...”

“Thus, a word or an image is symbolic when it implies something more than its obvious and immediate meaning”.

It has a wider “unconscious” aspect that is never precisely defined or fully explained. Nor can one hope to define or explain it. As the mind explores the symbol, it leads to ideas that are beyond the grasp of reason. The wheel may lead our thoughts toward the concept of a Divine Sun, but at this point reason must admit its incompetence. Man is unable to define a “divine being” when with all our intellectual limitations, we call something divine, we have merely given it a name, which may be based on a creed but never on factual evidence. There are innumerable things beyond the range of human understanding we constantly use the symbolic terms to represent concepts that we cannot define or fully comprehend. This is one reason why all religions employ symbolic languages or images. This conscious use of symbols is only

one aspect of a psychological fact of great importance. Man also produces symbols, unconsciously and spontaneously, in the form of dreams. (Page 20, 21 Ibid)

Symbols are signs and connotations with specific meanings. Even before language could arrive man adopted symbols and signs to communicate. As evolution of man was in progress so also man adopted symbols to convey his specific ideas associated with symbols and signs. Its growth has been steady and in modern times every discipline of study adopts the symbols and signs be it religion, mathematics, physics, chemistry, music or arts. Man's associations with symbols and signs have been very strong and it has gone deep in his psyche. Man associates his inner characteristics with various plants, animals, objects, colors and many natural phenomenon. His mannerism, behavior, his strength and weaknesses get symbolised. His fantasies, fancies, desires do get associated with symbols, signs and objects and derives meaning from it.

In order to discover one's Self and to answer the question Who am I? One needs to have a thorough understanding to the symbolic language and its association with human inner consciousness and his individual self. The ancient man's symbols are deeply inherent in the man's psyche and the same occurs in each individual's conscious and unconscious level and plays an important role in making up of his personality. A person consciously or unconsciously identifies him selves with the ancient symbols inherited by him with his desires, frustrations, aims and objectives and tries to find meaning in life.

Man is endowed with umpteen qualities both negative and positive and all his characteristics, behavior, moods, eccentricities, whimsicalities are all linked to thousands of symbols and signs created by him and passed on from antiquity. The symbols are created individually or collectively and are personified in paintings, arts, creation of heroes and statues. The cultural festivals, religious celebrations are all symbolised by marks, signs and specific connotations.

Thus man and his symbols play a significant role in man's living on this beautiful planet. Man seeks peace, tranquility, equilibrium, balance, harmony and in this quest he seeks help from the symbols he has created. God, goddesses and religious symbols play a most important role in the civilisation.

In order to illustrate the meaning of symbols, it is appropriate to give an example. In the minds of many people, the pig is closely

associated to dirty sexuality. The dog may stand for loyalty, but also for promiscuity, because it shows no discrimination in its choice of partners. The Kangaroo however is often a symbol of motherliness and tender carrying capacity. (Page 282 of *Man and His Symbol* by Carl G Jung)

“All these animals present only rudimentary traits and even these are senselessly contaminated. In alchemy, the primary material was often represented by such monstrous and fabulous creatures-mixed form of animals. In psychological terms, they would probably symbolise the original total consciousness out of which the individual ego can rise and begin to develop toward maturity”. (Ibid)

A man discovering such inhuman monsters in his inner self as symbols of certain traits of his unconsciousness has every reason to be afraid. (Ibid page 283)

God is understood as Creator, Destructor and Sustainer. He is also a Fearful Being but also Compassionate and Merciful. These qualities of God are symbolised in specific god and goddesses and His representation in His image is Man himself. All gods, goddesses, avatars, Prophets, Nabis, and Saints are His representations of Compassion and Mercy and are sent to relieve man from the burdens of living and to bestow Divine laws. There are all symbolised, illustrated, statutes are created and they are worshipped for they are bestowed with Divine powers as possessed by God Himself.

The evil is symbolised as Devil, Demons, shadows, darkness who possess man's mind and are destructive and cause misery to man and place enormous hurdles in man's path to salvation. Devil is also symbolised in statutes, figures and with umpteen stories, myths and mythologies created after him.

Both masculinity and femininity is symbolised.

“The man who fears the communication of his inner spirit is as much afraid of the feminine element in himself as he is of the real women. At one moment he is fascinated by her, at another he tries to escape, fascinated and terrified, he flees so as not to become her “prey”. He does not dare to approach a beloved (and therefore idealised) partner with his animal like sexuality”. (Ibid page 283)

Father and mother are also symbolised as god and goddesses. Parents play an important role in the initial formation of inner personality and psychology. Deprivation of love and care from parents

are the main cause for psychological disruptions in the making of a sound and healthy personality.

The human self is the creator, destructor, savior and sustainer. From man's origin, he has glorified his courage, grit and determination in the encountering nature and overcoming the hurdles and difficulties faced by him in the march of his life. Individually and collectively man creates symbols which are deeply associated to his own psyche and personality. He takes solace, comfort from the symbols and finds means to overcome his discomforts and displeasures.

Man is a beast by himself. To overcome his bestiality, he must develop enormous bravery and skill. The myths are created around beasts and bestiality and there are heroes and villains to represent it. The heroes who destroy beasts are revered and worshipped. The villains are beasts, they are shunned and detested, and they deserve to perish.

Man is taught to overcome his own bestiality and such strengths are mystified and thus heroism, mysticism and spirituality have arisen in the human civilisation.

All myths and mythology is directly linked to deep human psychology and human mind, which struggles to overcome its fears, failures and deep depression and stress so as to survive the onslaught of nature and dangers posed by man himself individually and collectively.

Myth and mythologies are created and have been from antiquity. All these realisations and its understanding lead to harmony and maturity of mind. Thus, a person finds peace and tranquility. Such persons who conquer their Self are considered as full well-rounded persons, eminent persons, heroic persons, Saintly persons, avatars, Prophets and 'Nabis', god and goddesses.

The mysteries of life are also glorified for instance, Virgin Mary and the birth of Jesus without intercession by a man; Rama overcoming Ravenna with the help of the army of Monkeys; the Mahabharata war and role of Krishna as an avatar of Lord Vishnu. In every religion such mysteries are glorified and worshipped. Every human being needs these myths and mythology and worship of heroes and heroines to find meaning and purpose in one's life.



CHAPTER 2

Superstition and Superstitious Beliefs

Superstition is a belief or practice that is considered irrational or supernatural: for example; if it arises from ignorance, a misunderstanding of Science or causality, a positive belief in fate or magic, or fear of that which is unknown. It is commonly applied to beliefs and practices surrounding luck, prophecy and certain spiritual beings, particularly the belief that future events can be foretold by specific (apparently) unrelated events. The word superstition is often used to refer to a religion not practiced by the majority of a given society regardless of whether the prevailing religion contains alleged superstitions.

Identifying something as superstition is generally pejorative. Items referred to as such in common parlance is commonly referred to as folk belief in folkloristic. (Wikipedia)

Greek and Roman polytheists, who modeled their relations with the gods on political and social terms, scorned the man who constantly trembled with fear at the thought of the gods, as a slave feared a cruel and capricious master. Such fear of gods was what the Romans meant by 'Superstition' (Wikipedia)

Diderot's Encyclopedic defines superstition as 'any religion in general' and links it specifically with paganism (Wikipedia)

Superstition being illogical beliefs in unknown is far from reality and truth. While one is in the path of discovery of truth and its enquiry one needs to analyse any or specific prevailing superstition and reject it and the fear arising there from to discover the truth and reality. The door of truth and reality of the inner Self does not open when one is in grip of superstitious age old beliefs or creates a new one to ward off one's own fears of the unknown or of future.

True followers of reality disregard totally superstition and its beliefs just as a sin is disregarded in a religion. Even religious beliefs which are ridiculous and far away from reality and truth needs to be dispelled and disregarded. While enquiring into a truth of a matter, such believes does not hold any water and are illogical and therefore unscientific ideas, beliefs are hindrance in the path for search of Reality

and Truth. Truth and Reality does not give place to superstitions, illogical practices, illusions, hallucinations, deliriums and magic and magical practices or cult practices.

Human behavior from antiquity has been influenced by the superstitious beliefs, like number 13 being unlucky boding evil, and in belief that when a black cat crosses a way then there is failure of the venture you are proceeding to perform. Likewise in believe that when the mirror breaks then it brings seven years of hardship and evil. Such beliefs in myth and superstitions are required to be totally dispelled from the mind and the mind has to be made crystal pure to reach reality and truth.

People seem to believe that superstitions influence events by changing the likelihood of currently possible outcomes rather than by creating new possible outcomes. In sporting events, for example, a lucky ritual or object is thought of increase in the chance that an athlete will perform at the peak of their ability, rather than increasing their overall ability at that sport. Consequently, people whose goal is to perform well are more likely to rely on “supernatural assistance” lucky items and rituals – than are people whose goals are to improve their skills and abilities and learn in the same context. (Wikipedia)

Irrational beliefs and age old traditions hinder into the self-enquiry and reaching the focal point of Truth and Beauty.

People blame fate and luck when they are unable to perform their task with hard work and acquisition of knowledge and talent. They refuse to recognise their ignorance and lack of skill to achieve the desire results but blame fate, their ill luck and misfortunes. People believe in curses and evil befallen on them from gods for disregarding their wishes and failure to perform the rituals, rather than carrying out a scientific enquiry and assessment for the causes of their failure. They carry idiosyncrasies, whimsicalities, eccentricities and illogical beliefs and blame the fate for their failures and for lack of progress in life. They refuse to proceed in the direction of truth to discover their own self to dispel such beliefs and ideas by scientific self-enquiry. People carry crazy ideas and yet expect fantastic results, which is impossibility. One needs to abolish superstition and its beliefs than the religions they follow to arrive at crystal clear truth.

The rediscovery of lost classical works (the renaissance) and scientific advancement led to a steadily increasing disbelief in superstitions. A new, more rationalistic lens was beginning to see use in

exegesis. Opposition to superstitions was central to the age of enlightenment. The first philosopher who dared to criticise superstitious policy and in a written form was Baruch Spinoza, who was a key figure in the age of enlightenment (ibid)

Wooring Truth

Truth being crystal clear,
Needs no eulogy or praise,
Its effulgence and brightness it showers
On loving and compassionate souls.

Truth pursued with sincerity and humility
showers its spiritual grace and bliss.
Truth is complete only with Love,
Compassion, Mercy, Charity and Justice.

Truth is eternal and surpasses
All barriers and is beyond nothingness.
Truth is infinite and dwells in hearts
Pure and simple, humble and kind.

O!, Truth!

O! Long-awaited Truth! Descend from heaven above
And shower on me thy mercy and thy love.
My failings have stamped on me their black-mark;
Please light up my conscience, gloomy and dark.

Self-pity has enveloped my whole being
And blinded my eyes, preventing me from seeing
The path of growth and in other's belief
From my shortcomings help me find relief.

Whenever my anger roars and thunders,
It makes me commit all sorts of blunders!
It crumbles my will to do good deeds,
Makes me look small, and to shame it leads!

O Truth, pure and ever sublime,
To drive away my passions and guilt, tell 'Time',
Cool my senses and light up my mind
So that a home in my heart, LOVE may find.

Dominance of Myths and Superstitions

Myths and superstitions fed in me
 From my childhood, nurtured,
 Fear of darkness, belief in dark beings;
 In black magic, evil eye.
 All finding spaces in the mind.
 Worship of idols, adoring things,
 To gaze at them and in crystal balls.
 To seek umpteen answers
 To puzzling questions,
 On mysteries of Nature.
 By passing logic, common sense.
 Mind again and again fed on myths.
 Faith cherishing, refreshing
 On mysteries, stories of aliens.
 On strange beings, angels, devils.
 Rationality thrown asunder.
 Life moving in circles,
 Never to find a clear path.
 Caught in a maze.
 Not reaching the central point
 Of peace, solace and tranquility.
 Confusion compounded galore.
 Caught in the slippery path, in a web.
 Never finding the glowing light
 And enlightenment, wisdom.
 Love a rare commodity
 Costlier than rarest gem and metal.
 Never finding a place in a kindred heart.
 Oh! These myths and superstitions
 Gaining strength, greater ground and space
 In the best of faithful.
 To destroy clear pathways
 Of lightening and Truth forever.
 To destroy rationality, right thinking.
 Mankind ever surrounded by falsity.
 Moving on slippery path of hypocrisy.

Make Life Smooth

We all need crutches for support, mentally
To make us strong to walk with uprightness
To bear the burdens of stormy life
To seek assurances, to ward off fears.

The roots have to be strong to face 'toofans',
Torpedoes, tsunamis, lightning and thunder.
To face draught, famine, hunger and pain
With courage, inner strength, poise, dignity.

Firm feet, foresight, great planning.
The graph has to keep moving up and up.
Avoid being at sea and in blues.
Maintain healthy diet, good routine.

At every step life places hurdles.
But strong faith in Unknown enlightens mind.



CHAPTER 3

Myths and Mythologies

Myth is a folk lore genre consisting of narratives or stories that play a fundamental role in a society, such as fundamental tales or origin of myths. The main characters in myths are usually gods, demigods or supernatural humans. Stories of everyday human beings, although often of leaders of some type are usually contained in legends, as opposed to myths.

Myths are often endorsed by rulers and priests or priestesses and are closely linked to religion or spirituality. In fact, many societies group their myths, legends and history together, considering myths and legends to be true accounts of their remote past. In particular, creations of myths take place in a primordial age when the world had not achieved its later form. Other myths explain how a society's customs, institutions and taboos were established and sanctified. There is a complex relationship between recital of myths and enactment of rituals.

Since the term myths is widely used to imply that a story is not objectively true, the identification of a narrative as a myth can be highly political: many adherents of religions view their religious stories as true and therefore object to the stories being characterised as myths.

Myth, a story of the gods, a religious account of the beginning of the world, the creation, fundamental events, the exemplary deeds of the gods as a result of which the world, nature and culture were created together with all parts thereof and given their order, which still obtains. A myths expresses and confirms society's religious values and norms, it provides a pattern of behavior to be initiated, testifies to the efficacy of ritual with its practical ends and establishes the sanctity of cult.

In present use, mythology usually refers to the collected myths of a group of people, but may also mean the study of such myths. For example, Greek mythology, Roman mythology and Egyptian mythology and Indian mythology and many more all describe the body of myths retold among those cultures. (Wikipedia)

In order to discover one's self a question arises as to the truth of our beliefs and practices and their strong connection to myths and mythologies and its relevance.

Our psychology is deeply myth ridden and we believe our religious myths as truth. In order to reach the central point of truth one needs to totally give up in the first instance belief in myths and mythological lore's of god and goddesses and their supposed role in controlling our day to day life. Just as superstitions and superstitious belief are fictitious, so also the age old ancient creation of god and goddesses having influence on our psyche and personality needs to be negated. For discovery of self, our mind, heart and soul should first be cleansed and purified by shunning our age old belief system in god and goddesses controlling our destiny. Even carrying a belief that our inner self is nothing but god and goddesses and attaching supreme divinity to our inner self would be another myth. It would catapult to fantasy and mental aberration. Ordinary mortals with all human weaknesses would assume to be an avatar on account of their strange clairvoyance and possession of mental powers. It is nothing short of self-deception. Many among gullible believers on such proclaimed avatars and 'godly persons' have been deceived and misled to ruination.

One who is on a journey to discover his own self should proceed consciously in his journey and acquire supreme self-knowledge from adepts who have reached the inner most corners of their heart and mind in discovering the Self.

One cannot reach the Over self or higher truth by mere performing of daily rituals, poojas to ward off the supposed evil surrounding them or supposed ill effects of planetary movements on them. The belief in supernatural elements and its effect on one's body is a misbelieve and unscientific. The mental illnesses and personality disorders are confused as ill effects of planetary movements or possession of evil spirits. Scientific enquiry and knowledge has debunked myths, mythologies, superstitions and superstitious beliefs. From ancient time Spiritualists, Yogis, Sufis have been in search of Truth and have shunned myths, mythologies and superstitious beliefs. Their aim has been to discover Truth and their own Self in order to reach peace, solace and tranquility. Great souls like Gautama Buddha, Mahavira, Jesus and Prophet Mohammed have all searched for Truth and called upon humanity to search for Truth in their own Self by personal enquiry rather than by blind belief in the age old stories of god, goddesses, devils, djins and natural elements having possession on mind, heart and soul.

However it has to be clarified that all such superstitious notions are dispersed when the hidden sense concealed in symbols and myths are

revealed. The keys that unravel the hidden truths are to be found in the higher faculties and spiritual senses latent in man, with which, when trained and developed, realities beyond appearances are apprehended.

Truth and error are mixed in all myths. Error is in man's earthly lower consciousness of mortal self; as he transcends it to higher purer spiritual states a clear discernment of truth from untruth, of grain from chaff is reached. How can this truth be conveyed? It is conveyed by a myth called the Swan; the mythical bird has the supernormal faculty of drinking up only the milk when it is offered milk mixed with water. Swan is the symbol of divine Intellection latent in man which apprehends Truth directly. No higher cosmical and spiritual truth can ever be either recorded or conveyed except through symbols and metaphors as clarified in the part II of this book under the title "Myth and Mythology."

Myths

Are myths imaginations unleashed?

Wild and fanciful stories of weirdest type.

Dreadful, pure fantasy of rarest kind,

Demon, ghosts, beasts, join, to create horror, fiction?

Is peace stupidity and ignorance refined

Where imagination takes rest

Like a Sea without waves and storms,

Valley without streams and trees?

Are colors, faces and scenes,

A must for an artist?

To create a picture for a pattern to study,

Nature creates changing colors like a chameleon.

Does sound enter mind, create fantasy?

Images dancing to its tune,

Does voice of Master permeate

Nature and enslave man?



CHAPTER 4

Dreams and Interpretation

Dreams are natural phenomenon occurring to every individual in sleep. In ancient times, dreams were thought to be medium between humans and the gods. They believed that dreams could predict future happenings. Prophets and 'Nabis' are said to be able to interpret the meaning of the dreams and what future the dream abodes for the dreamer.

Dreams are essentially stories one plays out in his head overnight, these can follow a linear narrative or be more abstract. Scientists estimate that we have roughly 3-6 dreams in one night and around 95% of the dreams are forgotten in the following morning.

Dreams occur during the REM (rapid eye movement) cycle of sleep. During REM sleep, our eyes move quickly in different directions. Usually, REM sleep happen 90 minutes after one fall asleep. We tend to have intense dreams during this time as the brain is more active. It is not as though the process of thoughts and thinking has stopped during sleep. Fantasy and imagination continue to contribute to the dream. Dreamers thought process furthers the dream and metaphors instead of in words.

Sigmund Freud, the father of psycho analysis, wrote his classical work "The interpretations of Dreams" based on his intense research on dreams and based his theories of sexual repression. While Carl G Jung, the father of Analytical psychology viewed that ancient symbols, metaphors play a great role in conveying the meaning and foresees danger to the dreamer.

The inner consciousness that is the unconscious alerts the consciousness of the shortcomings of the inner personality. According to Freud, dreams are imagery of a wish or impulse from childhood that has since been repressed. This is why Freud studied dreams to understand the unconscious mind.

Therefore, according to Freud, one's dreams reveal one's repressed wishes, Carl G Jung interprets that one's fears anxieties mental and physical illnesses gets projected in the dream through symbols. His

classical work “Man and his symbols” describes in details about the symbolic representation in the dreams besides the suppressed wishes.

Threat simulation theory describes dreams as a defense mechanism our brain puts in place to prepare us for scary events. This slows us to face our fears in a safe simulation. This theory adds that “children who live in an environment in which their physical and psychological well-being is constantly threatened should have a highly activated dream production and threat stimulation system? Fears and anxiety would also be a cause for dream projection.

If you believe your dreams are revealing something to you, there's certain thing you can do to decipher your dream meanings. Loewenberg states “In a nutshell, you want to do a comparative analysis between the imagery and actions in the dream to the events of the previous day”.

Therefore, you should pay attention to the content of your dreams in waking life. “If you start keeping a day journal in tandem with the dream journal, you will absolutely start noticing connections between your dream imagery and your daily struggles and achievements. For example, you may notice that when your mother in law came over for dinner, you dreamed of being attacked by a bear that night. When you landed an account at work you'd been trying for, you may dream you won the lottery that night. Or when something you were super excited about didn't work out, you may find that you dream of a plane crash or of falling that night.”

Loewenberg adds that ‘our dreams are full of information advice, guidance and even warnings. We need to know about ourselves and about our lives. Dreaming is a very deep and profound thinking process in which we focus solely on the self. Through dreaming, we examine our current issues, we sort things out, we look at ourselves in a deeper light, we gain a clearer picture of ourselves in a deeper light and we gain a clearer picture of ourselves and situation so that we can make better decisions. Those of us that are dream researchers and who use dream work in our mental health practices have found that dream interpretations are the deepest form of therapy available’ (dreams.co.uk)

On top of the cognitive and emotional benefits of dreaming, dreams can also aid creativity and many ideas for famous songs, paintings and films came from dreams (ibid)

Regardless of whether dreams foretell the future, allow us to commune with the divine, or simply provide understanding of ourselves, the process of analysing them has always been highly symbolic. To

understand the meaning of dreams, we must interpret them as if they were written in a secret code. A quick search of an online dream dictionary will tell you that haunted houses symbolise “unfinished emotional business” dimly lit lamps mean “you’re feeling overwhelmed by emotional issues,” a feast indicates “a lack of balance in your life” and garages symbolise a feeling of “lacking direction or guidance in achieving your goals” (Psychology today.com)

Modern neuroscientists believe that dreams are just a side effect of more fundamental neurological processes. Although people often think that the brain is shut down during sleep, researchers now know that sleep is a period of intense neurological activity. One of the main reasons we sleep may be to allow the brain to consolidate and organise our memories you can think of it as a kind of neurological house cleaning, sweeping away the unnecessary experiences from the previous day and story of the important ones more securely. (Psychology today.com)

Our nights would likely be quieter and our sleep more serene if we didn’t dream at all, or at least didn’t dream so much. But our minds would not be a rich nor our brains as nimble nor our wishes so often fulfilled – if only in vivid fantasy. The screening room of the sleeping brain may sometime wear you out, but like all good theatres, it will rarely leave you bored (time.com)



CHAPTER 5

Psychic Powers

A psychic is a person who claims to use extra sensory perception (ESP) to identify information hidden from the normal senses, particularly involving telepathy or clairvoyance, or who performs acts that are apparently inexplicable by natural laws. Although many people believe in psychic abilities, the scientific consensus is that there is no proof of the existence of such powers and describes the practice as pseudo sciences. The word “psychic” is also used as an adjective to describe such abilities.

Psychics encompass people in a variety of roles. Some are theatrical performers, such as stage magicians, who use various techniques eg: Prestidigitation, cold reading and hot reading to produce the appearance of such abilities for entertainment purposes.

Critics attribute psychic powers to international trickery or self-delusion. However Indian Rishis Sadhus, Saints, Sufis have exhibited their enormous psychic powers. Satya Sai baba is one example who demonstrated his ability to produce objects to gift it to his devotees and to very important persons who would visit him for his darshan. Indian Rishis from ancient times have passed on ancient wisdom recorded in Vedas.

Elaborate systems of divination and fortune telling date back to ancient times. Perhaps the most widely known system of early civilisation fortune-telling was astrology, where practitioners believed the relative position of celestial bodies could lend insight into people's lives and predict their future circumstances. Psychics through some sort of direct apprehension or vision of the future make predictions. These people were known as Seers or Prophets, and in later times as Clairvoyants (French word meaning ‘clear sight or clear seeing’) and psychics.

The oxford dictionary defines clairvoyance as supposed faculty of seeing mentally things or events in the future or out of sight, exceptional insight.

Seers formed a functionary role in early civilisation, often serving as advisors, priests and judges.

A number of examples are included in biblical accounts. The role of Prophets appeared perennially in ancient cultures. In Egypt, the priests of the Sun deity Ra at Memphis acted as Seers. In ancient Assyria seers were referred to as Nabu, meaning to “call” or “announce”. (Wikipedia.org)

Notable Psychic abilities

1. *Apportation* – The ability to undergo materialisation, disappearance or teleportation of an object
2. *Astral projection or mental projection* – The ability to voluntarily project the astral body (consciousness) being associated with the out of body experience, in which the astral body is felt to temporarily separate from the physical body.
3. *Automatic writing* – the ability to draw or write without conscious intent
4. *Divination* – The ability to gain insight into a situation using cult means
5. *Dowsing* – The ability to locate water, sometimes using a tool called a dowsing rod. Here in South India water diviners using a fresh twig to locate water quite successfully
6. *Energy medicine* – the ability to heal with one’s own empathic etheric, astral, mental or spiritual energy.
7. *Levitation or transvection* – the ability to float or fly by mystical means
8. *Mediumship or Channelling* – the ability to communicate with spirits
9. *Precognition or premonition* – the ability of perceive future events
10. *Psychic surgery* – The ability to remove disease or disorder within or over body tissue via an “energetic” incision that heals immediately afterwards.
11. *Psychokinesis or telekinesis* – the ability to manipulate objects of the mind
12. *Psychometry or Psychoscopy* – the ability to obtain information about a person or an object by touch
13. *Remote writing* – telesthesia or remote sensing-the ability to see a distant or unseen target using extrasensory perception

14. *Retrocognition or postcognition* – the ability to supernaturally perceive past events
15. *Telepathy* – the ability to transmit or receive thoughts supernaturally (en.m.wikipedia) Scientific investigations has exposed many psychics and spiritualists and those claiming to have contact with dead spirits as frauds and many of them have been exposed and also convicted



CHAPTER 6

Clairvoyance and Miracles

Clairvoyance is an enhanced development of our natural ‘sixth sense’, which is our ability to know things even when they are not obvious and to understand things we have never learned.

Literally clairvoyance means “clear seeing”. It is the ability to see things with full perspective, which includes the past, present and the potential future. Energy fields called Auras, which surround objects and people, can also be seen and interpreted using this ability.

In truth this ‘seeing’ is really an awareness of thoughts, feelings and alternative dimensions of reality – movements of energy that are very real, but invisible to the human eye. This awareness is then translated through the physical senses (touch, taste, smell, sight and hearing) of a Clairvoyant.

Each Clairvoyant will use one or more of these physical senses to channel their awareness through. The more developed the Clairvoyant, the more the senses they will use. The best way for a Clairvoyant to develop their psychic gift is to develop these “real” senses or simply to keep growing and learning on a down to earth human level. There is also a higher form of clairvoyance which seems to transcend everything and allows all six senses to merge into one whole sense of “knowing”.

This Higher Clairvoyance comes as the result of faith and prayer; from the belief that there is a Higher Being or Higher source of knowledge which is guiding each and every one of us through the school of life. Faith allows guided information to flow directly from these sources and to the recipient of the Clairvoyant reading or clairvoyant healing. The intention is that the best information is accessed in order to help a person find their greatest clarity and truth so they can make the best decisions for themselves and their loved ones.

The best Clairvoyants are those who have done a lot of real human living, learning and experiencing through life. The more the characters and personality of the Clairvoyant are developed, the greater potential and full spectrums span that they have to use when presenting their gift. This allows them to reach more people, from all walks of life, in a more definite and productive way. (anglepower.co.uk)

Claims for the existences of paranormal and psychic abilities such as clairvoyance have not been supported by scientific evidence. Para psychology explores this possibility, but the existence of the para normal is not accepted by the scientific community. Para psychology, including the study of Clairvoyance, is an example of pseudo-science. (enm.wikipedia.org)

A number of Christian Saints (including Saints from other religions denominations) were said to be able to see or know things that were far removed from their immediate sensory perception as a kind of gift from God (ibid)

In Eastern and Buddhist countries and South East Asia, Sufi, Saints, Sants, Yogis, Christian Saints and Buddhist and Jain monks exhibit clairvoyance claiming it to be divine gifts, attracting thousands of followers.

Miracles

A miracle is an event not explicable by Natural or Scientific laws. Such an event may be attributed to a Supernatural Being, a miracle Worker, a Saint or a religious leader.

The word miracle is usually used to describe and beneficial event that is physically impossible or impossible to confirm by nature. Miracle is a less common kind a God's activity in which he arouses people's awe and wonder and bears witness to Himself. Deistic perspective of God's relation to the world defines miracle direct intervention of God into the world.

Supernatural Acts

A miracle is a phenomenon not explained by known laws of nature. Often a religions text, such as the Bible or Quran states that miracle occurred, and believers may accept this as a fact.

Philosophical Explanation of Miracle David Hume

According to the philosopher David Hume, 'a miracle is a transgression of a law of Nature by a particular volition of the deity or by the interposition of some invisible agent'. By this definition, a miracle goes against our regular experience of how the universe works. As miracles are single events, the evidence for them is always limited and we experience them rarely.

Religious Views

All religious denominations believe miracles still takes place. Christians see God as some time intervening in human activities. Muslims see Allah as a direct cause of all events. God's overwhelming closeness makes it easy for Muslims to admit the miracles in the world.

Buddhism

Miracles play an important role in the veneration of Buddhist relics in Southern Asia. Thus Soumawath i.e. Stupa in Sri Lanka is an increasingly popular site of pilgrimage and tourist destination thanks to multiple reports about miraculous rays of light, apparitions and modern legends, which often have been fixed in photographs and movies.

Catholic Church

The Catholic Church believes miracles are all works of God, either directly or through the prayers and intercessions of a specific Saint or Saints. The Church has recorded several miracles in its history. Of these miracles there are various degrees and order. The highest degree in miracles comprises those works wherein something is done by God that nature can never do: miracles exhibited by Prophets: parting of Sea by Moses and many of them stated in Bible.

Hinduism

In Hinduism, miracles are focused on episodes of liberation of the spirit. A key example is the revelation of Krishna to Arjuna. Wherein Krishna persuades Arjuna re-join the battle against his cousins by briefly and miraculously giving Arjuna the power to see the true scope of the universe and its sustenance within Krishna, which requires divine vision.

This is a typical situation in Hindu mythology wherein wondrous acts are performed for the purpose of bringing spiritual liberation to those who witness or read about them.

Islam

“Miracle” in the Quran can be defined as a Supernatural intervention in the life of human beings. According to this definition, miracles are present “in a threefold sense in sacred history, in connection with Prophet Muhammad (pbuh) himself and in relation to revelation.

Sufi biographical literature records claims of miraculous account in men and women includes firasa (clairvoyance), the ability to disappear from sight, to become completely invisible and practice Burua (exteriorisation). The holy men reportedly tame wild beasts and traverse long distances in a very short time span. They could also produce food and rain in seasons of drought, heal the sick and help barren women conceive.

Judaism

Description of miracle appear in the Tanak and in Torah.

(enwikiperdia.org)



CHAPTER 7

Mind Reading, Visions, Hypnotism and Mesmerism

Mind Reading

The popular perception of mind reading being able to discover someone else's thoughts and feelings through innate, telepathic means is likely impossible. What is real, however, is the psychological concept of empathic accuracy, the ability to map another person's mental terrain by reading cues telegraphed by their words emotions and body language.

Most people possess the skill of empathic accuracy to some degree, although those on the autism spectrum or individuals afflicted with psychotic disorders may struggle to read other people's emotions or social cues. But human beings are naturally inwardly focused and have evolved certain methods to deceive others, even the most socially adept can be thrown off from time to time by signals of those who are intent on keeping feelings and motives opaque.

In Science fiction or fantasy tales, mind reading is commonly used for nefarious purposes. In the real world, having a clear sense of what others are thinking and feeling can help people avoid conflicts and miscommunication, even with strangers and strengthen personal relationships.

When it comes to reading someone's mind or more accurately, reading their mood, body language, tone and choice of words are usually the best place to start. Another critical element is empathy because being able to put oneself in someone else's shoes can provide key insights into the perspective, and make understanding their thoughts, feelings and actions that much easier. (www.psychologytoday.com)

There are several expert stage and TV magicians who have demonstrated their ability to read their subjects mind. They ask them to imagine anything or a place they want to travel anywhere in the world. The magician looks into his subject's eyes all the while and tells the person what he was imaging or place he has visited. This ability is acquired by many spiritualists and uses it to gather large disciples and followers.

Mentalism is a performing art in which its practitioners known as mentalists appear to demonstrate highly developed mental or intuitive abilities. Performances may appear to include hypnosis, telepathy, clairvoyance, divination, precognition, psycho kinesis, medium ship, mind control, memory feats, deduction and rapid mathematics. Mentalists are sometimes categorised as psychic entertainers, although that category also contains non-mentalists performers such as psychic readers and bizarrists. (en.wikipedia.org)

Visions

Vision is a picture or idea you have in your mind of yourself, your business or anything this is going to happen. A clear vision helps you pursue dreams and achieve goals, an idea of the future, a strong wish. A vision that is clear will open your mind to the endless possibilities of the future.

When a leader has a vision, they have the ability to see today as it is and calculate a future that grows and improves. A successful leader can see the future and still stay focused in the present. For a successful leader, a vision is not seen as dream but a reality that has not come into existence. A vision is easily perceived for leaders because their dedication and confidence are extremely strong. Leaders are able to spend hours to bring their visions into reality. Their vision acts as a force within them driving them to action (dreammanisfacts.com)

Many Prophets, Saints, leaders have been visionaries and they fulfill their visions in their life time. They become perfect men and perfect leaders.

A vision is the capability to see beyond your current reality, creating and inventing what does not now exist and becoming what you are not right now.

Great visionaries in history have brought enormous changes in the world.

People get dreams which turn out to be true on consequent day. Some get premonitions and visions of happenings, which become real. These are psychic phenomena's and are inexplicable scientifically. Some saints and spiritualists get it very often and people consult them for advice and consulting.

Hypnotism

Hypnosis is a human condition involving focused attention, reduced peripheral awareness and an enhanced capacity to respond to suggestions, marked by a level of awareness different from the ordinary state of consciousness.

During hypnosis, a person is said to have heightened focus and concentration. Hypnotised subjects are said to show an increased response to suggestions. Hypnosis usually begins with a hypnotic induction involving a series of preliminary instructions and suggestion. The use of hypnotism for therapeutic purposes is referred to as hypnotherapy, while its use as a form of entertainment for an audience is known as stage hypnosis. Stage hypnosis is often performed by mentalist practicing the art form of Mentalism.

The hypnotised individual appears to heed only the communications of the hypnotist and typically responds in an uncritical, automatic fashion while ignoring all aspects of the environment other than those pointed out by the hypnotist. In a hypnotic state an individual tends to see, feel, smell and otherwise perceive in accordance with hypnotist's suggestions even though these suggestions may be in an apparent contradiction to the actual stimuli present in the environment. The effects of hypnosis are not limited to sensory changes even the subjects memory and awareness of self may be altered by suggestion, and the effects of suggestions may be extended (post hypnotically) into the subject's subsequent waking activity.

Mesmerism

Animal magnetism, also known as mesmerism, was the name given by German doctor Franz Mesmer in the 18th century to what he believed to be an invisible natural force possessed by all living things, including humans, animals and vegetables. He believed that the force could have physical effects, including healing and he tried persistently but without success to achieve scientific recognition of his ideas.

Hypnosis relies on sound and words to induce a state of trance, while mesmerism uses very few words and can automatically promote a state of trance. The mesmeric trance state is different from the trance state that results from verbally induced hypnosis.

Mesmerism is helpful for psychosomatic conditions, whereas verbal hypnosis seems more effective for habits and behavioral changes.

The combination of both in a skilled therapist is a very powerful change tool.

Modern hypnosis makes use of direct spoken suggestions. The methods employed aim to change subconscious pattern while mesmerism makes use of the magnetic gaze and mesmeric passes known as stroking through the client's energy field.

Modern hypnosis and mesmerism has a verity of applications that can provide a vital role during therapy. It can be used to reconcile psychosomatic emotional issues and imitate physical and healing changes.

Sufis, Mystics, Swamis, Sadhus and priests of all religious denominations employ the natural techniques of hypnotism and mesmerism of ancient types to spread their teachings.

❖❖❖

CHAPTER 8

Magic

Magic (illusion)

Magic, which encompasses the subjective of illusions, stage magic, and close magic, is a performing art in which audiences are entertained by tricks or illusions of seemingly impossible feats using natural means. It is to be distinguished from paranormal magic which are effects claimed to be created through supernatural means. It is one of the oldest performing arts in the world. (en.n.wikipedia.org)

Magic (supernatural)

Magic is a category into which have been placed various beliefs and practices considered separate from both religion and Science. Emerging within Western culture, the term has historically often had pejorative connotations, with things labeled magical perceived as being socially unacceptable, primitive, or foreign.

The term magic derives from the old Persian *magu*, a word that applied to a form of religious functionary about which little is known. During the late sixth and early fifth centuries BCE, this term was adopted into Ancient Greek, wherever it was used with negative connotations to apply to rites that were regarded as fraudulent, unconventional and dangerous. Later magic was associated with demons and thus defined against (Christian) religion. Christian authors categorised a diverse range of practices – such as enchantment, witchcraft, incantations, divination, necromancy and astrology-under the label magic (Ibid)

Magic was considered as fraudulent and unsanctioned ritual practices, but was the very opposite of religion because it relied upon cooperation from demons, the henchmen of Satan. Magic has always been considered as opposed to science. Freud emphasizes that what led primitive men to come up with magic is the power of wishes. The practitioners of magic have been deprecated in many societies and something associated evil and harmful. In early modern period, magic was associated with women and they accused of witchcraft and were persecuted.

Black Magic; Voodoo and its effect

Black magic has traditionally referred to the use of supernatural powers or magic for evil and selfish purposes. Black magic has always been considered as malicious. During the Renaissance, many magical practices and rituals were considered evil or irreligious and so also “black magic” It has been prohibited by law and banned and made punishable. Black magic involved invoking demons and other evil spirits. Black magic involved hexing or cursing their neighbors to destroy crops and causing bodily harm to adversaries.

Voodoo has been associated with modern “black magic” Voodoo practice is also to cause harm to adversaries. By law, voodoo is also banned.



CHAPTER 9

Exorcists, Temples and Dargas

In some religions, an exorcist is a person who is believed to be able to cast out the devil or performs the riding of demons or other supernatural beings that are alleged to have possessed a person, or sometimes a building or even an object. An exorcist can be specially prepared or instructed person including priest, a nun, a monk, a witch doctor (healer), a shaman, a psychic or a geomancer (Fengshui – Chinese geomancy)

The catechism of the Catholic Church states that “Jesus performed exorcisms and from him the church has received the power and office of exorcising”. The 1917 Code of Canon Law explicitly stated that the solemn exorcism of a person believed to be possessed may only be performed with the express authorisation of the local bishop or equivalent. This permission is only to be given to the priests of the highest repute. The revised 1983 Code of Canon Law similarly stated that the Bishop is to give this permission only to presbyter who has piety, knowledge, prudence and integrity of life.

Hinduism

Beliefs and practices pertaining to the practice of exorcism are prominently connected with the ancient Dravidians in the South. Of the four Vedas (holy books of Hindus), the Atharaveda is said to contain the secrets related to magic and medicine. Many of the rituals described in this book are for casting out demons and evil spirits. These beliefs are particularly strong and practices in West Bengal, Odisha and Southern states like Kerala.

Vaishnava traditions also employ a recitation of names of Lord Narasimha and reading scriptures (notably Bhagavata Purana) aloud. According to Gita Mahatmya of Padma Purana, reading the 3rd, 7th, and 8th chapter of Bhagavad Gita and mentally offering the result to the departed persons helps them to get released from the ghostly situations. Kirtan, continuous playing of mantras, keeping scriptures and holy pictures of deities (Shiva, Vishnu, Brahma, Shakti etc. but especially Narasimha) in the house, burning incense offered during a puja,

sprinkling water from holy rivers and blowing couches used in puja are other effective practices.

Main puranic resource on ghost and death related information is Garuda Purana. (Wikipedia.org)

Islam

In Islam the exorcists are known as Amil and Kamils. They employ specific ayahs and passages from Holy Quran and give talisman for persons to wear. In houses specific ayahs are framed and hung on the walls to ward off evil spirits.

The knowledge of all these matters are essential and necessary to discover one's own self which will be dealt specifically in later chapters.

Temples

A Hindu temple is a symbolic house, seat and body of divinity. It is a structure designed to bring human beings and god together, using symbolism to express the ideas and beliefs of Hinduism. The symbolism and structure of a Hindu temple are rooted in Vedic traditions, deploying circles and squares. It also represents recursion and equivalence of the macrocosm and the microcosm by astronomical numbers and by specific alignments related to the geography of the place and presumed linkages of the deity and the patron. A temple incorporates all elements of Hindu cosmos presenting the good, the evil and the human as well as the elements of Hindu sense of cyclic time and the essence of life symbolically presenting dharma, kama, artha, moksha and karma.

The spiritual principles are symbolically represented in Hindu temples are given in the ancient Sanskrit texts of India (for example, Vedas and Upanishads) while heir structural rules are described in various Sanskrit treatises on architecture (Brihat Samhita, vastu sastras). The layout the motifs, the plan and the building process recite ancient rituals, geometric symbolisms and reflect beliefs and values innate within various schools of Hinduism. A Hindu temple is a symbolic reconstruction of the universe and universal principles that make everything in it function. The temples reflect Hindu philosophy and its diverse views on Cosmos and Truths.

The temple is designed for the individual, a couple or a family-small, private space where he or she experience darsana. (en.m.wikipedia.org)

Dargas

A darga is a shrine built over the grave of a revered religious figure, often a Sufi Saint or dervish. Sufis often visit the shrine for ziyarat, a term associated with religious visits and pilgrimages. Dargas are often associated with Sufi eating and meeting rooms called Khanqah or hospices. They usually include a mosque, meeting rooms, Islamic religious schools (madrasas), and residences for a teacher or caretaker, hospitals and other buildings for community purposes. The same structure carrying the same social meanings and site of the same kinds of ritual practice is called maqam in the Arabic speaking world.

Some Sufi and other Muslims believe that dargahs are portals by which they can invoke the deceased Saints intercession and blessings (as per tawakkul also known as dawat e qaboor or ilm e dawat). Still others hold a less important view of dargahs and simply visit as a means of paying their respects to deceased pious individuals or to pray at the sites for perceived spiritual benefits.

However dargah is originally a core concept in Islamic Sufism and holds great importance for the followers of Sufi Saints. Many Muslims believe their wishes are fulfilled after they offer prayer or do service at a dargah of the Saint they follow. Devotees tie threads of mannat (hope) at dargahs and contribute for langar and pray at dargahs.

Musical offerings of dervishes and Sheiks in the presence of the devotees at these shrines, usually impromptu or on the occasion of Urs, gave rise to the musical genres like Qawali and Kafi, where in Sufi poetry is accomplished by music and sung as an offering to a murshid, a type of Sufi spiritual instructor (en.w.wikipedia)



CHAPTER 10

Psychiatric Diseases and Mental Illnesses

Mental disorder is also called mental illness, a wide range of conditions that affect mind, thinking and behavior.

Most Common Types

Clinical Depression

A mental health disorder characterised by persistently depressed mood or loss of interest in activities causing significant impairment in daily life.

Anxiety Disorder

A mental health disorder characterised by feelings of worry, anxiety, or fear that are strong enough to interfere with one's daily activities.

Bipolar Disorder

A disorder associated with episodes of mood swing ranging from depressive low to maniac highs.

Dementia

A group of thinking and social symptoms that interferes with daily functioning.

Attention Deficit Hyperactivity Disorder (ADHD)

A chronic condition including attention difficulty and impulsiveness.

Schizophrenia

A disorder that affects a person's ability to think, feel and behave clearly

Obsessive Compulsive Disorder (OCD)

Excessive thoughts (obsessions) that lead to repetitive behaviors (compulsions)

Autism

A serious developmental disorder that impairs the ability to communicate and interact.

Post-Traumatic Stress Disorder (PTSD)

A disorder characterised by failure to recover after experiencing or witnessing a terrifying event.

In most of the cases, the patients are afflicted with delirium, hallucinations and delusions.

❖❖❖

CHAPTER 11

Divining, Omens and Signs

Divination

From Latin *divinare* “to foresee, to foretell, to predict to prophesy”, related to *divinus*, divine or “to be inspired by a god,” is the attempt to gain insight into a question or situation by way of an occultic standardised process or ritual. Used in various forms throughout history, diviners ascertain their interpretations of how a querent should proceed by reading signs, events or omens or alleged contact with a supernatural agency.

Divination can be seen as a systematic method with which to organise what appear to be disjointed random facets of existence such that they provide insight into a problem at hand. If a distinction is to be made between divination and fortune telling, divination has a more formal or ritualistic element and often contains a more social character, usually in a religious context as seen in traditional African medicine. Fortune telling on the other hand is a more everyday practice for personal purposes. Particular divination methods vary by culture and religion.

Omens and Signs

An omen (also called portent or presage) is a phenomenon that is believed to foretell the future, often signifying the advent of change. People in ancient times believed that omens bring a divine message from their gods.

These omens include natural phenomena, for example an eclipse, abnormal births of animals (especially humans) and behavior of the sacrificial lamb on its way to the slaughter. They had specialists, the diviners to interpret these omens. They would expect a binary answer, either yes or no answer, favorable or unfavorable. They did these to predict what would happen in the future and to take action to avoid disaster.

Though the word “omen” is usually devoid of reference to the changes nature, hence being possibly either “good or “bad” the term is more often used in foreboding sense, as with the word “ominous”. The

origin of the word is unknown, although it may be connected with the Latin word *audire* meaning “to hear”.

In the field of astrology, solar and lunar eclipses (along with the appearances of comets and to some extent the full moon) have often been considered omens of notable births, deaths, or other significant events throughout history in many societies. One biblical example is the Magi in the Gospel of Mathew who predicted the birth of Jesus after seeing the star of Bethlehem.

Omens may be considered either good or bad depending on their interpretation. The same sign may be interpreted differently by different people or different cultures. For example, a superstition in the United States and other countries across Europe indicates that a black cat is an omen of bad luck.

Comets also have been considered both good and bad omens. Halley’s a “bad omen” for King Harold II of England but “good omen” for William the Conqueror.

Signs

A sign is an object, quality, event or entity whose presence or occurrence indicates the probable presence or occurrence of something else. A natural sign bears a casual relation to its object—for instance, thunder is a sign of storm, or medical symptoms a sign of disease. Sign in divination and religion: an omen, an event or occurrence believed to foretell the future.

St. Augustine and Signs

St. Augustine was the first man who synthesised the classical and Hellenistic theories of signs. For him a sign is a thing which is used to signify other things and to make them come to mind. The most common signs are spoken and within words. Although God cannot be fully expressible, Augustine gave emphasis to the possibility of God’s communication with humans by signs in Scriptures. The interpreter of God’s signs should proceed with humility, according to St. Augustine, because only a humble person can grasp the truth of scriptures. Second, the interpreter must have a spirit of active inquiry, because all truth is God’s truth. Third, the heart of interpreter should be founded, rooted and built up in love which is the final goal of the entire scriptures.

The sign does not function as its own goal, but its purpose lies in its role as a signification. God gave signs as a means to reveal Himself.



CHAPTER 12

Predictive Sciences

Astrology

Astrology is a pseudoscience that claims to divine information about human affairs and terrestrial events by studying the movements and relative positions of celestial objects. Astrology has been dated to at least the 2nd millennium BCE, and has its roots in calendrical systems used to predict seasonal shifts and to interpret celestial cycles as signs of divine communications.

Many civilisations Hindus, Chinese, Maya, Mesopotamia, ancient Greece, Rome, Arab world, central and Western Europe and contemporary western astrologer have developed it at great length. It is often associated with systems of horoscopes that purport to explain aspects of a person's personality and predict significant event in their lives based on the positions of celestial objects and their movements.

Hindu Astrology

The main text upon which classical Indian astrology is based in early medieval compilations, notably the Brihat Parashara hora sastra by Kalyanavarma

Hindu natal astrology originated with Hellenistic astrology by the 3rd century BCE. The Indian techniques may also have been augmented with some of the Babylonian techniques.

In India, there is a long established widespread belief in astrology. It is commonly used in daily life particularly matters concerning marriages and career and makes extensive use of electoral horary a Karmic astrology. Indian politics have also been influenced by astrology.

Astrology has been linked with Hindu religions practices, homas, pooja to perpetuate the celestial bodies and to remove the supposed effects of the heavenly bodies on one's health career, marriage so on and so forth.

Palmistry

Palmistry or Chiromancy is the claim of characterisation and foretelling the future through the study of the palm, also known as chirology, or in

popular culture as palm reading. The practice is found all over the world, with numerous cultural variations. Those who practice chiromancy are generally called palmists, hand readers, hand analysts or chorologists.

Several thousand years ago, the Hindu sage Valmiki is thought to have written a book comprising 567 stanzas the title of which translates in English as *The Teachings of Valmiki Maharishi on Male Palmistry*. From India, the art of Palmistry spread to china, Tibet, Egypt, Persia and other countries in Europe.

Chiromancy consists of the practice of evaluating a person's character or future life by "reading" the palm of that person's hand. Various "lines" (the "heart line", "life line" etc) and mounts' (or bumps) (Chiromony) purportedly suggests interpretations by their relative sizes, qualities and intersections. In some traditions, readers examine characteristics of the finger, finger nails, finger prints and palmer skin patterns (dermatoglyphics) skin texture and color, shape of palm and flexibility of hand.

Each area of the palm and fingers is related to a god or goddess and the features of that area indicate the nature of the corresponding aspect of the subject. For example, the ring finger is associated with Greek god Apollo; characteristics of the ring finger are tied to the subjects' dealings with art, music, aesthetics fame, wealth and harmony.

Numerology

Numerology is any belief in the divine or mystical relationship between a number and one or more coinciding events. It is also study of the numerical value of the letters in words, names and ideas. It is often associated with the paranormal, alongside astrology and similar divinatory arts.

The term numerologist can be used for those who place faith in numerical patterns and draw pseudo-scientific inferences from them, even if those people do not practice traditional numerology.

There is a long history on its origin and practice of numerology to predict the future by a person's date of birth and name (en.m.wikipedia.com)

Knowledge of all these predictive methods to predict the future event of a person has been in vogue from ancient times, it is linked to myth, mythology and superstitions.

This discloses the uniqueness of human mind to probe into the unknown and draw inferences and develop into a subject for study.

The study of these subjects help in understanding human beings, into the human nature, behavior patterns and uniqueness in human beings

❖❖❖

CHAPTER 13

Collective Consciousness

Collective consciousness, collective conscience or collective conscious is the set of shared beliefs, ideas and moral attitudes which operate as a unifying force within society. In general, it does not refer to the specifically moral conscience, but to a shared understanding of social norms. The term was introduced by the French sociologist Emile Durkheim in his 'The Division of Labor in society' in 1893. The French word conscience generally means "conscience, consciousness" "awareness or perception", "collective" simply in the sense that is common to many individuals. The term is used to describe people within a social group, such as mothers becoming aware of their shared traits and circumstances, and as a result acting as community and achieving solidarity. Rather than existing as separate individuals, people come together as dynamic groups to share resources and knowledge. It has also developed as a way of describing how an entire community comes together to share similar values. This has also been termed "hive mind", "group mind", "mass mind" and "social mind"

According to the theory the character of collective consciousness depends on the type of mnemonic encoding used within a group (Tsoukalas, 2007). The specific type of encoding used has a predictable influence on the group behavior and collective ideology. Informal groups, which meet infrequently and spontaneously, have a tendency to represent significant aspects of their community as episodic memories. This usually leads to strong social cohesion and solidarity, and indulgent atmosphere and exclusive ethos and a restriction of social networks.

Formal groups, that have scheduled and anonymous meetings, tend to represent significant aspects of their community as semantic memories which usually leads to weak social cohesion and solidarity, a more moderate atmosphere and inclusive ethos and an expansion of social networks.

Society is made up of various collective groups such as the family, community, organisations, regions, nations which as Burns and Eghali state "can be considered to possess a genial capabilities to think, judge, decide, act, reform, to conceptualise self and others as well as self's actions and interactions and to reflect. Burns and Eghali note that

during the Second World War different nations behaved differently towards their Jewish populations. The Jewish populations of Bulgaria and Denmark survived whereas the majority of the Jewish populations in Slovakia and Hungary did not survive the Holocaust. It is suggested that these different national behaviors vary according to the different collective consciousness between nations. This illustrates that differences in collective consciousness can have practical significance.” (Wikipedia.org)

Thus collective consciousness has played a major role in forming of collective memory and social consciousness, and in formation of public opinion. Many of our dogmas, practices ideas have arisen from collective opinion and consciousness and have overlapped individual free thinking and free action.



CHAPTER 14

Human Behaviors under Various Circumstances and Situations

Human behavior is the response of individuals or groups of human to internal and external stimuli. It refers to the array of every physical action and observable emotion associated with individuals, as well as the human race which specific traits of one's personality and temperament maybe more consistent, other behaviors will change as one moves from birth through adulthood. In addition to being dictated by age and genetics, behavior, driven in part by thoughts and feelings is an insight into individual psyche, revealing among other things, attitudes and values. Social behavior, a subset of human behavior, studies the considerable influence of social interaction and culture. Additional influences include ethics, social environment, authority, persuasion and coercion.

Behavior changes throughout an individual's life as they move through different stages of life for example, adolescence, parenthood and retirement. Human behavior is shaped by psychological traits. For example, extraverted people are more likely to introverted people to participate in social activities like parties. Personality traits vary from person to person and can produce different actions or behavior from each person. Social norms also impact behavior. Due to the inherently conformist nature of human society in general, humans are pressured into following certain rules and displaying certain behaviors in society, which conditions the way people behave. Different behaviors are deemed to be either acceptable or unacceptable in different societies and cultures.

Religion plays a large role in the lives of many people around the world, and it affects their behavior towards others. Many religious people regularly attend services with other members of their religion. (en.wikipedia.org)



CHAPTER 15

Different Types of Hearts

1. Hard hearted
2. Buttery heart
3. Soft heart
4. Jealous heart
5. Covetous heart
6. Large hearted
7. Sacred heart
8. Loving heart
9. Compassionate heart
10. Merciful heart
11. Courageous heart
12. Bold heart
13. Benign heart
14. Kind hearted
15. Grievous heart
16. Grieving heart
17. Losing heart
18. Sad heart
19. Sick heart
20. Joyous heart
21. Cheerful heart
22. Lamenting heart
23. Lion hearted
24. Chicken hearted
25. Gracious heart
26. Repenting heart
27. Relenting heart
28. Secretive heart
29. Fearful heart
30. Chivalrous heart
31. Weak heart
32. Feeble heart
33. Lacerated heart
34. Bleeding heart
35. Blaming heart
36. Stout heart
37. Sparkling heart
38. Good heart
39. Healthy heart
40. Golden heart
41. Tortured heart
42. Distraught heart



CHAPTER 16

Different Types of Minds

1. Treacherous mind
2. Meandering mind
3. Egoistic mind
4. Monkey mind
5. Calm mind
6. Tranquil mind
7. Quarrelling mind
8. Cantankerous mind
9. Cool mind
10. Great mind
11. Philosophic mind
12. Healthy mind
13. Joyous mind
14. Happy mind
15. Broad mind
16. Thinking mind
17. Creative mind
18. Innovative mind
19. Inquisitive mind
20. Restless mind
21. Daring mind
22. Courageous mind
23. Fickle mind
24. Divine mind
25. Logical mind
26. Prejudicial mind
27. Bias mind
28. Clear mind
29. Dissenting mind
30. Calculative mind
31. Cunning mind
32. Lecherous mind
33. Master mind
34. Fixed mind
35. Sensible mind
36. Nonsensical mind
37. Narrow mind
38. Bigoted mind
39. Fanatical mind
40. Computer mind
41. Suspicious mind
42. Engineering mind
43. Inimical mind
44. Pure mind
45. Mechanical mind
46. Dubious mind
47. Satanic mind
48. Devilish mind
49. Angelic mind
50. Truthful mind
51. Deceptive mind
52. Tyrannical mind
53. Worried mind
54. Pensive mind

55. Wretched mind
56. Wicked mind
57. Mischievous mind
58. Probing mind
59. Meditative mind
60. Contemplative mind
61. Reflective mind
62. Sluggish mind
63. Lethargic mind
64. Chattering mind
65. Talkative mind
66. Strong mind
67. Weak mind
68. Genius mind
69. Judicious mind
70. Fair mind
71. Technical mind
72. Scientific mind
73. Well balanced mind
74. Pragmatic mind
75. Simple mind
76. Noble mind
77. Classical mind
78. Imagery mind
79. Photographic mind
80. Optimistic mind
81. Pessimistic mind
82. Visionary mind
83. Mystical mind
84. Courteous mind
85. Occult mind
86. Cultural mind
87. Panoramic mind
88. Depressive mind
89. Turbulent mind
90. Sparkling mind
91. Active mind
92. Passive mind
93. Elevated mind
94. Distressful mind
95. Forgiving mind
96. Perceptive mind
97. Doubting mind
98. Melancholic mind
99. Tortured mind
100. Fearless mind
101. Sensitive mind



CHAPTER 17

Different Types of Personalities

1. Charismatic
2. Dubious
3. Enigmatic
4. Bold personality
5. Fearless personality
6. Doubtful personality
7. Sensitive personality
8. Shameless personality
9. Cranky personality
10. Rare personality
11. Neurotic personality
12. Schizophrenic personality
13. Megalomaniac personality
14. Extrovert personality
15. Introvert personality
16. Simple personality
17. Charitable personality
18. Arrogant personality
19. Foolish personality
20. Divine personality
21. Humanistic personality
22. Religious personality
23. Fanatic personality
24. Terrible personality
25. Compassionate personality
26. Enthusiastic personality
27. Useless personality
28. Saintry personality
29. Confused personality
30. Friendly personality
31. Clever personality
32. Intelligent personality
33. Thinking personality
34. Political personality
35. Bureaucratic personality
36. Philosophic personality
37. Dogmatic personality
38. Power drunk
39. Colorful personality
40. Rich personality
41. Poor personality
42. Innocent personality
43. Judicious personality
44. Fair minded personality
45. Complex personality
46. Wretched personality
47. Shattered personality
48. Magnetic personality
49. Strong personality
50. Chivalrous personality
51. Cheerful personality



CHAPTER 18

Complex

A complex is a core pattern of emotions, memories, perceptions and wishes in the personal unconscious organised around a common theme, such as power or status. Primarily, a psychoanalytic term, it is found extensively in the works of Carl G Jung and Sigmund Freud.

An example of a complex would be as follows: if one had a leg amputated when one was a child, this would influence one's life in profound ways, even if he or she overcomes the handicap. A person may have many thoughts, emotions, memories, feelings of inferiority, triumphs, bitterness and determinations centering on that one aspect of his or her life. If these thoughts were troubling and pervasive, Jung might say he or she had a complex about the leg.

The reality of complexes is widely agreed upon in the area of depth psychology, a branch of psychology asserting that the vast majority of the personality is determined and influenced by unconscious processes. Complexes are common features of the psychic landscape, according to Jung's accounting of the psyche, and often become relevant in psychotherapy to examine and resolve, most especially in the journey toward individuation or wholeness. Without resolution, complexes continue to exert unconscious, maladaptive influence on our thoughts, feelings and behavior and keep us from achieving psychological integration.

Carl G Jung distinguished between two types of unconscious mind: the personal unconscious and collective unconscious. The personal unconscious was the accumulation of experiences from a person's lifetime that could not be consciously recalled. The collective unconscious on the other hand, was a sort of universal inheritance of human beings, a "species memory" passed on to each of us, not unlike the motor programs and instinct of other animals. Jung believed the personal unconscious was dominated by complexes.

Jung described a "complex" as a "node" in the unconscious; it may be imagined as a knot of unconscious feelings and beliefs, detectable indirectly, through behavior that is puzzling or hard to account for.

In Jung's theory, complexes may be conscious, partly conscious or unconscious. Complexes can be positive or negative, resulting in good or bad consequences. There are many kinds of complexes, but at the core of any complex is a universal pattern of experience or archetype. Two of the major complexes Jung wrote about were the anima (a node of unconscious beliefs and feelings in a man's psyche relating to the opposite gender) and animus (corresponding complex in a woman's psyche).

Other major complexes include the mother, father, hero and more recently the brother and sister. Jung believed it was perfectly normal to have complexes because everyone has emotional experiences that affect the psyche. Although they are normal, negative complexes can cause us pain and suffering.

Some complexes can usurp power from the ego and can cause psychological disturbances and symptoms resulting from the development of a neurosis.

(i) God Complex

A god complex is an unshakeable belief characterised by consistently inflated feelings of personal ability, privilege or infallibility. A person with a god complex may refuse to admit the possibility of their error or failure, even in the face of irrefutable evidence, intractable problems or difficult or impossible tasks. The person is also highly dogmatic in their views, meaning the person speaks of their personal opinions as though they were unquestionably correct. Someone with a god complex may exhibit no regard for the conventions and demand of society and may request special consideration or privileges.

(ii) Superiority Complex

Superiority complex is an informal term related to the grandiose delusions. Superiority complex is either developed from a defensive need to overcome inferiority or constant overwhelming feelings in which an individual feels truly superior to others.

(iii) Inferiority Complex

An inferiority complex consists of feelings of not measuring up to standards, a doubt and uncertainty about oneself and lack of self-esteem. It is often subconscious and is thought to drive afflicted individuals to overcompensate resulting either in spectacular

achievement or extremely asocial behavior. In modern literature, the preferred terminology is “lack of covert self-esteem”.

An inferiority complex occurs when the feelings of inferiority are intensified in the individual through discouragement or failure. Those who are at risk for developing complex include people who show signs of low self-esteem, or self-worth have low socio economic status or have a history of depressive symptoms. Children reared in household where they were constantly criticised or didn't live up to parent's expectations may also develop an inferiority complex. Many times there are warnings signs to someone who may be more prone to developing an inferiority complex. For example, someone who is prone to attention and approval – seeking behaviors may be more susceptible.

(iv) Narcissistic Personality Disorder

Narcissistic personality disorder (NPD) is a personality disorder characterised by a long pattern of exaggerated feelings of self-importance, an excessive need for admiration, and lack of empathy toward other people. People with NPD often spend much time thinking about achieving power and success or on their appearance. Typically they also take advantage of the people around them. Such narcissistic behavior typically begins by early adulthood and occurs across a broad range of situations.

(v) Egotism

Egotism is the drive to maintain and enhance favorable views of oneself and generally features an inflated opinion of one's personal features and importance. It often includes intellectual, physical, social and other overestimations.

The egotist has an overwhelming sense of centrality of the “Me”, that is to say of their personal qualities. Egotist means placing oneself at the centre of one's world with no concern for others, including those “loved” or considered as “close”, in any other terms except those subjectively set by the egotist.

(vi) Selfishness

Selfishness is being concerned or exclusively, for oneself or one's own advantage, pleasure or welfare regardless of others.

Selfishness is the opposite of altruism or selflessness and has also been contrasted with self-centeredness.

Selfishness was viewed in the Western Christian tradition as the central vice – as standing at the roots of the seven deadly sins in the form of pride.

Lack of empathy has been seen as one of the roots of selfishness, extending as far as the cold manipulation of the psychopath.

(vii) Narcissism

Narcissism is the pursuit of gratification from vanity or egoistic admiration of one's idealised self-image and attributes. This includes self-flattery, perfectionism and arrogance.

Narcissism is also considered as social or cultural problem. Narcissism is usually considered a problem in a person's or group's relationship with self and others.

Seven Deadly Sins of Narcissism

1. *Shamelessness*: Narcissists are often proudly and openly shameless; they are not bound emotionally by the needs and wishes of others. Narcissists hate criticism and consider it toxic, as criticism implies they are not perfect and need to change. Narcissists prefer guilt over shame, as guilt allows them to disassociate their actions from themselves. It's only their actions that are wrong while their intention is good.
2. *Magical Thinking*: Narcissists see themselves as perfect, using distortion and illusion known as magical thinking. They also use projection to “dump” shame onto others.
3. *Arrogance*: A narcissists who is feeling deflated may “re-inflate” their sense of self-importance by diminishing, debasing or degrading somebody else.
4. *Envy*: A narcissists may secure a sense of superiority in the face of another person's ability by using contempt to minimise the other person or their achievements.
5. *Entitlement*: Narcissists hold unreasonable expectations of favorable treatment and automatic compliance because they consider themselves special. Failure to comply is considered an attack on their superiority, and the perpetrator is considered an “awkward” or difficult person. Defiance of their will is a narcissistic injury that can trigger narcissist rage.

6. *Exploitation*: Can take many forms but always involves the exploitation of others without regard for their feelings or interests. Often the other person is in a subservient position where resistance would be difficult or even impossible. Sometimes the subservience is not so much real as assumed. This exploitation may result in many brief, short-lived relationships.
7. *Bad Boundaries*: Narcissists do not recognise that they have boundaries and that others are separate and are not extension of themselves. Others either exists to meet their needs or may as well not exist at all. In the mind of narcissist, there is no boundary between self and other. Narcissists tend to demonstrate a lack of interest in warm and caring interpersonal relationships.

(viii) Self Love

Self-Love defined as love of self or regard for one's own happiness or advantage has both been conceptualised as a basic human necessity and as a moral flaw akin to vanity and selfishness, synonymous with conceit, conceitedness, egotism et al.

Gautama Buddha and Buddhism believe that the desires of the self are the root of all evil. However, this is balanced with Karuna (compassion)

Jesus is generally believed to have prioritised the loving of God and other people over the loving of one's self. Early followers of Jesus, Paul of Tarsus wrote that self-love was opposed to love of God in his letter to the Phillipian Church.

The Sikhs believe that the Five Thieves are the core human weaknesses that steal the innately good common sense from people. These selfish desires cause great problems.

(ix) Self esteem

Self-esteem is an individual's subjective evaluation of their own worth. Self-esteem encompasses beliefs about oneself (for example "I am unloved", "I am worthy") as well as emotional states, such as triumph, despair, pride and shame. The self-concept is what we think about the self; self-esteem is the positive or negative evaluations of the self, as in how we feel about it."

(x) Self-Realisation

Self-realisation is an expression used in Western psychology, philosophy, and spirituality; and in Indian religions. In the Western understanding it is the “fulfillment by oneself of the possibilities of one’s character or personality. In Indian understanding, self-realisation is liberating knowledge of the true self, either as the permanent undying atman, or as the absence (sanyata) of such a permanent self.

Self-realisation is considered the gateway to eternal Happiness. According to Dada Bhagwad, when one realises the self, one attains eternal happiness.

Knowing who ‘I’ am is self-realisation. If one realises his own self, then he himself is an Absolute Supreme Soul (Parmatma)

(xii) Self destruction

Rather than deal with this fear, socially self-destructive individuals engage in annoying or alienating behavior so that others will reject them first. More obvious forms of self-destruction are eating disorders, alcohol abuse, drug addictions, sex addition, self-injury and suicide attempts.

Self-destructive behavior is any behavior that is harmful or potentially harmful towards the person who engages in that behavior.

Self-destructive behaviors have been shown by many people throughout the years. It is on a continuum, with one extreme end of the scale being suicide. Self-destructive actions may be deliberate, born of impulse, or developed as a habit. The term however tends to be applied towards self-destruction that either is fatal, or is potentially habit forming or addictive and thus potentially fatal. Self-destructive behavior is often associated with mental illnesses, such as borderline personality disorder or schizophrenic.

(xiii) Masochism

Masochism is the practice of seeking pain because it is pleasurable.

(xiv) Sadism

Sadism may refer to:

- i. *Sad machoism*, the giving or receiving of pleasure from acts involving the receipt of pain or humiliation.

- ii. *Sadistic personality disorder*: An obsolete term proposed for individuals who derive pleasure from the suffering of others.
- iii. *Sexual sadism disorder*: a medical/ psychological condition for sexual arousal from inflicting pain/ humiliation on unwilling, non-consenting victims.

(xv) Euphoria

Euphoria is the experience (or affect) of pleasure or excitement and intense feelings of well-being and happiness. Certain natural awards and social activities, such as aerobic exercise, laughter, listening to or making music and dancing, can induce a state of euphoria. Euphoria is also a symptom of certain neurological or neuro-psychiatric disorders, such as mania. Romantic love and components of the human sexual response cycle are also associated with the induction of euphoria. Certain drugs, many of which are addictive, can cause euphoria, which at least partially motivates their recreational use.

(xvi) Pessimism

Pessimism is a negative or depressed mental attitude in which an undesirable outcome is anticipated from a given situation. Pessimists tend to focus on the negatives of life in general. A common question asked to test for pessimism is “Is the glass half empty or half full?” In this situation, a pessimist is said to see the glass as half empty, while an optimist is said to see the glass as half full. Throughout history, the pessimistic disposition has had effects on all major areas of thinking.

(xvii) Optimism

Optimism is a mental attitude reflecting a belief or hope that the outcome of some specific endeavor or outcome in general, will be positive, favorable and desirable. An optimist is said to see the glass as half full, while a pessimist sees the glass as half empty.

(xviii) Positive Mental attitude

Positive mental attitude (PMA) is a concept first introduced in 1937 by Napoleon Hill in the book *Think and Grow Rich*. The book never actually uses the term, but discusses about the importance of Positive thinking as a contributing factor of success. Napoleon, along with W. Cement stone, founder of Combined Insurance, later wrote *Success Through a Positive Mental Attitude*, defines positive mental attitude as

compromising the 'plus' characteristics represented by words as faith, integrity, hope, optimism, courage, initiative, generosity, tolerance, tact, kindness and good common sense.

Positive mental attitude is that philosophy which asserts that having an optimistic disposition in every situation in one's life attracts positive changes and increases achievement. Adherents employ a state of mind that continues to seek, find and execute ways to win, or find a desirable outcome, regardless of the circumstances. This concept is the opposite of negativity, defeatism and hopelessness. Optimism and hope are vital to the development of PMA.

Positive mental attitude (PMA) is the philosophy of finding greater joy in small joys, to live without hesitation or holding back our most cherished, held in high esteem and highest personal virtues and values.

(xiv) Extraversion (extravert) and Introversion (introvert)

Extraversion (also spelled as extroversion) is the state of primarily obtaining gratification from outside oneself. Extraverts tend to enjoy human interactions and to be enthusiastic, talkative, assertive and gregarious. Extraverts are energised and thrive off being around other people. They take pleasure in activities that involve large social gatherings, such as parties, community activities, public demonstrations and business or political groups. They also tend to work well in groups. An extraverted person is likely to enjoy time spent with people and find less reward in times spent alone. They tend to be energised when around other people, and they are more prone to boredom when they are by themselves.

Introversion

Introversion is the state of being predominantly interested in one's own mental self. Introverts are typically perceived as more reserved or reflective. Some popular psychologists have characterised introverts as people whose energy tends to expand through reflection and dwindle during interaction. Introverts often take pleasure in solitary activities such as reading, writing or meditating. An introvert is likely to enjoy time spent alone and find less reward in time spent with large groups of people. Introverts are easily overwhelmed by too much stimulation, from social gatherings and engagement. Introversion having even been defined by some in terms of a preference for a quiet, more minimally

stimulating external environment. They prefer to concentrate on a single activity at a time and like to observe in developing children and adolescents. They are more analytical before speaking.

(xv) Egotism

Egotism is the drive to maintain and enhance favorable views of oneself, and generally features an inflated opinion of one's personal features and importance. It often includes intellectual, physical, social and other over estimations.

The egotist has an overwhelming sense of the centrality of the 'Me', that is to say of their personal qualities. Egotism means placing oneself at the centre of one's world with no concern for others including those 'loved' or considered as 'close', in any other terms except those subjectively set by the egotist.

Egotism is closely related to an ego-centric love for one's imagined self or narcissism – indeed some would say “by egotism we may envisage a kind of socialised narcissism. Egotists have a strong tendency to talk about themselves in a self-promoting fashion, and they may well be arrogant and boastful with a grandiose sense of their own importance. Their inability to recognise the accomplishments of others leaves them profoundly self-promoting, while sensitivity to criticism may lead to the egotist' part to narcissistic rage at a sense of insult.

Egoism on the other hand is an ethical theory that treats self-interests as the foundation of morality.

Ethical egoism, the doctrine that holds that individuals are always motivated by self-interest.

❖❖❖

CHAPTER 19

Inner Self, Ego, Id, Super Ego: ‘I-ness’, Selfishness, Self-possessiveness, Selflessness, Self-sacrifice, Self-destruction

Inner Self

‘I’ is no other than our ego and our Id. In Arabic it is referred to as ‘Nafs-e-amara’, the animal consciousness which is ever ready to raise turmoil and tsunamis of anger and jealousy in the Self. It is ever ready to raise its poisonous hood to strike one to death. The ego is harder than a diamond and titanium and rarely does it melt into butter. It controls the mind and intelligence and brings in suffering, misery and pain to the individuals. It is in the rarest of rare cases that it yields and subjugates itself to dictates of reason, justice, humility, simplicity, sublimity and sincerity. It is then wisdom dawns on such minds. Unless ego is subjugated, divine light will not shine, nor beauty and truth gets revealed.

The rarest beings who subjugate their ego and Id to the point of zero are the Prophets, Nabis or Swamis, Sadhus and Sants and great Mahatmas, Saints and Gautamas and Buddhas. Their entire personality becomes unique and their souls shine with divinity and they carry a halo. Such personalities become true saviors of humanity. They lead humanity to salvation and Truth and they show a clear and straight path; so as to avoid waywardness and prevent the “I-ness” from going astray and leading the Self to path of destruction.

There is contrast in the “I-ness”. The very ego becomes subtle and sharp, whereas in other cases it is rude, boisterous, rough and crude. When we compare the ego of Mahatma Gandhi with his opponent M. A. Jinnah, we notice both of them being strong characters. While M.K. Gandhi adopted the external appearance of simplicity, M. A. Jinnah was egocentric, megalomaniac with pomp and style. But ego of both individual was very strong and unyielding. M.K. Gandhi was introvert and also extrovert, while M. A. Jinnah was extrovert, stylish, self-centered, rude and stubborn. M.K. Gandhi was stickler and unyielding in thought and philosophy. He believed in Ahimsa and Dharma while M. A. Jinnah supported British during world wars. The point to be

noted here is different dimensions in the “I-ness” of two personalities. Though each of them was ego-centric and unyielding in their stand, yet both individuals were different in temperaments. If one was religious and superstitious, the other was rational, legalistic with scientific and fiery in temper. The same ego in human self has different dimensions and in each soul it has its own peculiarities and reflects unique and different rays and colors.

Where a personality and self is meek, humble and submissive, it is matched with wicked and oppressive personality like in the instance of Lord Jesus and his oppressors, the Jews. The majestic personality of Pharaoh with might and power is contrasted with a power of a single soul of Prophet Moses.

A humble street painter joins army as a soldier with his egoistic personality climbs the ladder of power and becomes the father of the Nation like in the case of Hitler, who becomes head of military and a dictator to rule and cause ruination.

A person raises his ego and self to highest limit either to dictate over submissive masses or a person with his magnetic charm and personality rules the hearts of humanity as in the instance of Gautama Buddha, Mahavira, Prophet Zoroaster and Prophet Mohammed (pbuh).

Where the will of the masses constitutes power in few individuals, they rule with might and super self in the form of State power. They pass legislations as supreme authority to subjugate the will of masses with power to punish and snatch their liberties and freedom in the name of democratic or socialistic or communistic rule. The individual will and self merges in the will of masses or the collective consciousness. Individual consciousness gets submerged in the voice of collective consciousness. Moral authority of the masses prevails over individual authority. Thus, power corrupts absolutely and absolute power corrupts absolutely.

The individual self has motives and actions which are basically selfish and self-centered for one’s own survival and for one’s own pleasures, joys and mirth. Where actions harm other personality or self then such actions are deprecated by will of society with sanctions on such actions with punitive punishments to restrain such acts, demeanor or behavior; the concept of goodness and evil is recognised. Thus, virtues and sins are conceptualised.

The aim of human life is to achieve individual happiness to the greatest extent and eschew pain and suffering, frustrations and losses.

The soul would like to perpetuate goodness and good deeds in the form of Dharma for salvation and to achieve maximum peace, solace and tranquility. But the 'I-ness' in the individual is prone to either suffer by self-flagellation or cause pain and suffering to others. The individual becomes sadist by taking pleasure in causing harm to his oppressors or inflicts pain to his own self on account of oppression by others to seek pleasure like a masochist. Human personality is thus very unique. It is just not one's own 'I-ness' and self which motivates an individual to act in a peculiar manner but one's impulses are guided by hereditary, environment and social causes and selfish motives.

Where an individual raises himself above his self and acquires higher degree of virtues like love, beauty, truth, graciousness, mercy, compassion and does acts of goodness, charity, benevolence, forgiveness then an individual is said to have raised himself to higher self or divine self or godly self. To rise to such a level then one needs to give up his selfish ego, it requires the selfish ego to be subdued and submerged in the higher Self to achieve higher goals in life. It is then the human being achieves peace and tranquility and can attain Moksha or salvation or divinity. It is then an individual's bad deeds or bad karmas are deemed to have been dissolved and erased from the soul.

The collective self or collective consciousness should seek collective happiness and joy by collective acts of goodness and acts that cause greatest benefit to mankind. An individual who has raised himself to the highest degree of goodness can achieve greatest goodness with his generous humanitarian acts for the humanity like Mother Teresa. The great people of nineteen and twentieth century who have with their individual efforts contributed to the collective goodness of the humanity. This group includes Scientists, Scholars, Poets, Artists, Social-workers, Philanthropists, Saints and Sadhus. The list is very long and their beneficial works have saved humanity from destruction and loss. New innovations, new thoughts, new ideas have been employed for greatest good of mankind.

If evil and harm to humanity has to be curbed then each and every individual has to raise himself to highest goodness by perfection of manners. This is achieved by elevating the soul, mind and heart to the highest degree of purity.

The collective self and individual self-have to strive very hard to help each and every suffering soul and individual egos to shun their evil acts. Only then peace can be achieved by humanity.

It is the “I-ness” and ego which pursues to achieve its own benefits at the cost of other’s welfare. An example is mining of jewels and precious stones and yellow and white metals from the bowels of the earth. The poor miserable miners are left high and dry by the payment of petty wages. The mine owners and traders create a lure in the minds of wealthy at the cost of poorest of the poor. The collective consciousness should realise its harm to mankind. They should exercise the collective will to stop such mining and trade. So also, in respect of arms, weapons, drugs, alcohol, tobacco and all such acts which cause greatest harm to the environment and mankind.

Each individual self must raise its ego to perfection with high ideals and all should collectively work for the common goodness of mankind.

For peace to prevail the rendering of Justice in mankind must be cheap and expeditious. All disputes between individuals and corporates require to be resolved by arbitration, compromises and Lok Adalats.

Early disposal of disputes will be a boon to mankind. Justice delayed is Justice denied and it causes greatest harm to mankind and destroys peace and happiness.

These principles apply to disputes between Nations and inter States too. Peace is not a wayside flower. It requires great sacrifice and that is by shunning individual and collective pride, ego and greed. Nations are required to resolve their disputes by arbitration and collective efforts and with sincerity to solve the problems affecting them to achieve greatest goodness for mankind.

Each individual self and “I-ness” should respect the pride and dignity of another person. That can be achieved by tolerance to each other’s thoughts and ideologies.

An individual “I-ness” should shun violence and acts of terror that can happen when the state adopts passive spiritual, religions and ethical values to be enforced through educational systems. Moral values have to be collectively enforced or else each individual “I-ness” and ego with selfish motives attempts to harm the other.

No enforcement authority can bring greatest goodness to mankind. It is only collective goodness and those persons who have elevated their soul to highest degree of goodness can influence Mankind. They alone can bring a change. Such instances are plenty in the history of Mankind. But fanaticism of individual ego and of “I-ness”

should eschew its proclivity to harm the collective goodness of mankind.

All those harmful laws, customs, traditions, myths and mythologies and absurdities in societies should be done away by the collective will of all individuals. The legislatures and Parliament are vested with the power by the will of people to act in this regard. Laxity, lethargy, ignorance and vested interest have done great harm to mankind. Every now and then saner elements raise their voice on such illogical laws and ideologies and practices, but collective will of mankind and deep vested interests come in the way of bringing the greatest good to mankind. Several individual lobby comprising of drugs and arms lobby, liquor and tobacco lobby are acting for the destruction of the common good of mankind. The individual and collective will of mankind should overpower these forces. Corruption of the soul is the root cause of destruction of goodness in mankind.

Our Highness, Lording Hon'ble Self

Our Majestic Lordship Hon'ble Self Mr. I is a personification of both virtues of angels with angelic beauty and the making of a devil, embodiment both of virtues and evils. The inner devilish self, our shadow, our mischievous slave, an ingenious one is an innovator, creative. Our own inverted selfish egoistic self is always arguing within, with show and pelf. Controverting, stubborn, digging heels, hot headed, a glutton, careless and ruthless and this mischievous self is to be dreaded. The devilish self acquires deep learning but with scurrilous pen and possessing long fiery tongue to cause immeasurable pain to persons of Mankind. The devilish self is merciless with a heart of stone and having a polluted mind, always looking for an occasion to create dissensions, confusions of every kind among his fellow beings. Our inner devilish self is always disobedient, forgetful, unholy and without ethical and moral values with cheap tastes, full of lust, chicanery and wickedness. The devilish inner egoistic self is always changing sides, hypocritical, a turn coat, liar and ambitious. Unmindful of other's concerns always hurting his fellow beings like chameleon changing colors, deceptive and sinning.

Our Majestic Lordship, our Excellency, our egoistic self holds within his bosom, dark secrets and refuses to carry a forget and forgive attitude and is always cunning. The egoistic self is scheming and never works for good of his fellow beings.

The inner devilish self creates in one's self a supreme being, a lordship meant to lord over others, to make slave of petty, humble and gullible people. The devilish self seeks from fellow men glamour, show and wish to live in piety and glory, always seeking pomp and show; seeking praise and self-glorification. The Hon'ble self-become his own enemy refuses to be subdued and become humble and compassionate and benign. The Hon'ble self is quick to temper, anger, spite and venomous and jealousy at the progress of his fellow beings; never allows anyone to come close to him or to be happy and smiling. The Hon'ble inner Lordship is full with covetousness and greed. Our inner Majestic Highness never humbles, is always with chin-up and with high nose puffed up with false image of himself. Our Highness cannot marvel at nature's beauty; cannot learn to live in harmony; cannot live with love and grace; cannot wish to see the poverty of mankind nor share their woes and pain; nor care for the lowly suffering destitute. Our Highness, our Lordship relishes sumptuous meals, grabs all the material wealth and is never satisfied of his selfish wants; likes glorification and to ever live in pomp and style. Our Highness selfish self-wish to be dressed in silk robes, bedecked with gold, diamond and jewellery studded with precious stones. Our Highness lording self-lords over his fellow beings mercilessly with whimsicality and eccentricities. Our Highness and glorious self-centered self refuses to acknowledge the best in others and is enemy of all good things of life and enemy of his own soul. Our Hon'ble Self is sadist and egomaniac.



CHAPTER 20

Sajjada Nishin, Rishies, Swamies, Sadhus, Acharyas, Yogies, Munnies & Gurus of India

Sajjada Nishin

Sajjada Nishin is the custodian of a Dargah of a Sufi Saint. He is a Sufi belonging to a particular Sufi lineage to which the buried Saint in the Dargah belonged. He heads the Dargah as a spiritual head combining in him, secular, religious and spiritual functions. He is also Mutavalli (administrator) of all the properties of the Dargah and for maintenance and management of the affairs of the Dargah including performance of annual Urs ceremony of the Saint of the Dargah. Sajjada Nishin being spiritual head initiates murids (disciples) in the Sufi Order and guides their spiritual growth and for purification of their soul, body and heart to perfection for final merger with Lord of Mercy and Compassion.

Now in these times, Sajjada Nishins of various Dargahs located in Ajmer, Delhi, Gulbarga, Penugouda Kadapa, Baba Budan Hills and in hundreds of Dargahs in Indo-Pak perform an important spiritual function in upholding secular functions of uniting mankind and members of various religious denominations in the country.

Sajjada Nishins are totally dedicated to Sufi activity and do not employ themselves in worldly activity by any avocation. This being the case, it invites criticism from non-Sufis on the ground that they are dependent on the income of their disciples or on the charity and offerings made to the Darga. However, there are Sajjada Nishins of famous Shrines of Indo-Pak region who are highly regarded and respected for their spiritual attainments and for their services to the society in general. The Darga of Gesu Daraz in Gulbarga runs several educational institutions including medical and engineering college and hospital.

Sajjada Nishins are apolitical and stay away from politics and worldly affairs or for that matter involving in commercial or business activity. They are dedicated to spiritual learning and or moral and spiritual upliftment of their disciples and for those who are devotees of the Saint of the Darga.

Among their teachings the total effacement of the Ego and for total merger in the Murshid-the Guru ie the Sajjada Nishin who acts as a spiritual guide (murshed) for the mureeds, his disciples. The total

dissolution of one's Ego is an important step in the spiritual growth and for reaching the highest point of spirituality. The Murshed recognises the various consciousness's working in a self and dissolves his self and "I-ness" to achieve spiritual and divine consciousness.

Rishies, Swamies, Sadhus, Acharyas, Yogies, Munnies & Gurus of India

They are the most ancient practitioners of spirituality, knowledge and wisdom handover from ancient times. They have mastered the Vedas and various techniques of Yoga. They follow a "Satvic" life full of prayers, dedication and longing to meet the Divine. To reach the pinnacle of being an Avatar or Bhaghavan is not so easy said than done. The training starts from young age of a toddler and they belong to an ancient tradition handed down from generations. It requires huge training and cultivating the inner Ego and "I-ness" to supreme perfection and elevating the Self to divinity.

In our country there are hundreds of muths and thousands of Swamies, Sadhu, Acharyas, Gurus and Yogies. They preside over their muths and head their religious organisation. They have a set pattern of Satvic living with dress code and mode of worship with millions of followers.

Among such divine persons arose great Masters with million followings like Sankaracharya, Kabir, Meera, Guru Nanak and succession of 10 Gurus; Sree Ramana Maharishi, Sri Rama Krishna Parahamsa, Swami Vivekananda, Satya Sai Baba, Sri Maharishi and his followers.

Their main aim is to achieve Moksha by practicing Dharma and Ahimsa. Their spiritual practices are intense and fine to elevate their soul to highest degree of perfection with Satvic and fine living. They become saviors of humanity and guide the masses for dharmic living practicing ahimsa and peace.

India has been very fortunate in having multitudes of these spiritual souls who have become beacon of light, to shed spiritual enlightenment to all and sundry irrespective of caste, creed and religion. Their life style and living is an example for their devotees and followers and for all those who would like to follow their spiritual and secular life. Their spiritual, educational and social work centers and their volunteers have been elevating the wellbeing of the masses. Their selfless service to Mankind has brought people to divine path and help usher in peace and prosperity in our nation. Their dharmic and pure way of living with practice of principles of Satya, Shanti and Sundaram has been a perfect example for their followers who in turn help in the cultural and spiritual uplifting of the masses.



CHAPTER 21

A Fakir, a Sadhu, a Mendicant and a Rag Picker

A common thread which runs through a fakir, Sadhu, mendicant and a rag picker is that their ego is smashed and broken and they have no desires, fantasies, frustrations, depressions and wants. They are free from hopes, worldly positions and opportunities and anything concerning wealth and fortunes.

A beggar looks for charity, accumulates all coins and currency notes but leaves it under his blanket when he breathes his last, while a fakir and a Sadhu never keeps or accumulates. They live for the moment and time and hence they are referred to as 'Sons of the time' (Ibn ul waqt). They have a goal but not a rag picker or a beggar. They have a Master to lead them to the path of nothingness and to reach the pinnacle of spiritual goal and that is by shunning the ego and curbing all the desires and to bring in to zero. They have no desire for heaven nor fear of hell nor even for Moksha or for merger with Supreme Being. They just loose all that is there in their consciousness to reach the light. Thus, they enlighten themselves.

A rag picker and a beggar are homeless with hopelessness and dejection and may be with frustration enveloping them but not so for a Fakir, Sadhu and religious mendicant is concerned. They are always in a state of joy and ecstasy, free from worries or fear of any kind. They are recluse and at best wanderers, owning nothing nor requiring anything from any one. Our Prophet Mohammed (pbuh) who is considered as the greatest fakir and he would declare that 'poverty is my pride' and possessed highest dignity, courtesy and full of virtues of simplicity, sublimity, humility, grace, benevolence, charity, silence and being meditative, generous, open hearted and possessing a heart of gold. Such is the case with fakirs who emulate the example of Prophet Mohammed (pbuh).

Fakirs, Sadhus, Gurus and Swamis sit in deep meditation and go in trance; their transcendental meditation takes them to great heights of spirituality and they are attained souls and enlightened. This is the case with Jain munnies and Buddhist monks; Mahavira and Siddhartha gave up their thrones and became Gautama and Buddha. They thereby reach divinity and achieve a halo. Purity of mind, soul and body is the aim of Sufis but all Sufis do not reach the highest echelons of spirituality barring a few in a given time. They are all free from duality.



CHAPTER 22

The Personality of a Mother

Mother is personification of love, compassion and kindness. Hence mother in many cultures is considered as an Avatar of God and Goddess. She is godmother as she loses her complete identity in the person of her child. She bears the child in womb for nine months and as soon as she gives birth to the child, milk of human kindness flows from her breast for the new born to suck till the child can grow up and feed on cow milk and other nutrients. She burns the candle of her life for the well-being of her child totally forgetting about her comfort, bearing all the pain of child bearing cheerfully and gleefully. Night and day she sacrifices her comforts, her leisure and gives her everything for the wellness of her child. This continues till she exists and her life is for her children and for their welfare. She takes utmost care of her child and bestows best of attention with deep love. She burns midnight candles for the upbringing of her child. She is constant in her love and nothing can shake her from loving her child and many more children she bears. Each and every of her children are her favorites and she does not distinguish her children from one or the other. She inculcates best of culture, manners in a child and furthers the child's mind with pure thoughts and moulds the child's character and conduct. Come rain or summer shine, she is at the beck and call her children and bestows her best attention in all times to come till her last breath. This sacrifice of mother is possible because of effacement of her ego and 'I-ness'. It can happen only when the heart has turned golden and mind glitters with love and deep affection. 'Mother is love and love is Mother'; caring, comforting, pacifying, creating hopes, applying balm to the wounds and restoring ruffled feathers. She suffers sleepless nights to give comfort to her children. She protects her children all through from adversaries. She takes away all the grieves, sorrows and pathos and protects the children from parching Sun; from rain and storms; covers with blankets for warmth and to prevent from shivering of cold. She goes hungry and suffers thirst to feed her children at all times and seasons. She prays and prays for grace and love to fall on her children. She sucks away all the poison from the wounds of her children, so that her children can live in happiness. A mother has shunned her identity and becomes nameless, faceless to give succor to her children. So rightly it has been said that heaven lies below the feet of mother. If one needs benediction then one needs to serve one's mother. It is the mother's prayers and supplication that brings success and glory to the children.



CHAPTER 23

Heroism, Hero Worship, Erection of Statues, Idols, Monuments

(i) Hero, Heroism, Hero Worship, Erection of Statues

A hero (fem. heroine) is a concept that may be found in classical literature. It is the main or revered character in heroic epic poetry celebrated through ancient legends of a people, often striving for military conquest and living by a continually flawed personal honor code. The definition of hero has changed throughout time. Merriam Webster dictionary defines a hero as “a person who is admired for great or brave acts or fine qualities”.

A hero is a real person or a main fictional character of a literary work who in the face of danger combats adversity through feats of ingenuity, courage, or strength; the original hero type of classical epics did such things for the sake of glory and honor. On the other hand, are post classical and modern heroes, who perform such great deeds or selfless acts for the common good instead of goal of wealth, pride and fame.

In the epoch of globalisation an individual may change the development of the country and the whole world.

Psychologists have identified 12 central traits of heroism, which consists of bravery, moral integrity, conviction, courageousness, self-sacrifice, protecting, honesty, selflessness, determination, inspiring and helpful. Heroes are wise, strong, resilient, reliable, charismatic and caring. Heroes give us wisdom; they enhance us; they provide moral modeling; and they offer protection.

By successfully living under the terms of the immortality project, people feel they can become heroic and, henceforth part of something eternal; something that will never die as compared to their physical body. It gives people the feeling that their lives have meaning, a purpose and are significant in the grand scheme of things.

Heroes touch our hearts, fill us with admiration, and make us reconsider our view of the world.

(ii) Heroism

True Heroism is remarkable sober very undramatic. It is not the urge to surpass all others at whatever cost, but the urge to serve others at whatever cost” – Arthur Ashe, professional tennis player.

Heroism is something that is deeply valued across cultures, but how exactly do we define a hero? While researchers know a great deal about what causes people to take heroic action? And also while researchers know a great deal about what causes people to perform actions described as evil, our understanding of what makes people heroes is not quite so clear and definitions of heroism may differ from person to person.

Heroic imagination project (HIP) says that heroism involves a behavior or action on behalf of another person or for a moral cause.

(iii) Erection of Statues, Monuments and Idol Worship

Erections of statues, monuments and idol worship for the honorific have been from prehistoric times. Too often, statues lionise heroes who are already well too often, statues remind their admirers their heroic acts in the life time which would have changed the history and brought tremendous change in their lives and living. Those who have been deified and worshiped as deities are idolised and worshiped and temples are constructed for them. Kings, monarch and great politicians like Mahatma Gandhi are adored and their statues erected in every hook and corner of the land.

In some instances, once in place, they are ignored until their glory fades. Near generations would not recognise the old and ancient faded kings and queens and unknown politician, who are long buried and forgotten.

Although statues are designed to stand for years, they actually fulfill most of their function when they go up or come down. Erection is a signal of public recognition, demolition of public rejection. In between, they slip into the cultural background, signs of a status and that is largely taken for granted.

In contrast, good monuments should remind us of our history, especially those parts of it that have been neglected or forgotten. So when our view of history changes, the statues are brought down like it happened when after the Iranian revolution, the statues of shah of Iran pulled down so also after the fall of Saddam Hessian's regime his statues were all pulled down.

The worship of the Pharos has existed since the Stone Age, and was particularly prevalent during the Neolithic period and the Bronze Age.

Phallic architecture became prominent in the ancient Egypt and Greece, where genitalia and human sexuality received a high degree of attention. The ancient Greeks honored the Pharos and celebrated phallic festivals. The Greece-Roman deity Priapus was worshiped as a god of fertility, depicted with the giant phallus in numerous public architectural pieces.

In ancient cultures structures resembling the human penis were built, often with phallic symbols, representing human fertility and asserting male sexuality and orgasm. Phallic symbolism was prevalent in the architecture of ancient Babylonia and other civilisations and was considered to be symbolic to the phallus of the masculine earth.

In Hinduism the Hindu Trimurty represents Brahma, the creator, Vishnu the preserver and Shiva, the destroyer. Shiva, the main deity in India, is both destroyer and is stated to also include his role of creation, this creation role is represented by the phallic symbol, known as lingam in which form he is worshiped or in the form of male trinity of penis and the two testicles. The linga or phallus is a common feature of the Hindu temples across India.

In art and architecture, acutely vertical buildings are often seen as a symbol of masculinity and horizontal buildings are seen as more feminine. (www.wikipedia.org)

Idolising deities god, goddess have been from ancient times with myth, mythologies; superstitions and superstitious believes surrounding them, Although Islam as a religion decreed and condemned idolising God yet monuments and dargas have mushroomed in all Islamic countries.

Idol worship assumes many forms, either in veneration of deities, god and goddess or in hero and heroine worship. It is common among all cults to revere the Guru, master, murshid and leaders who became guides and saviors.

But only those who pursue Dharma and truth, and seek for self-illumination and enlightenment with self-enquiry and self-discovery reach the safe shores of bliss, tranquility, solace, nirvana and Moksha.



CHAPTER 24

Devil, Devilish Mind

Devil or Satan or Ibis is considered in Indo-Christian-Islamic culture as a fallen angel. Devil is also known as Lucifer, Beelzebub, Mephistophales. It is portrayed as blue, black or red; it is portrayed as having horns on its head, and without horns and so on.

A devil is considered as personification of evil in many cultures and religious traditions. It is considered as a hostile and destructive force and an open enemy of mankind.

The Oxford English dictionary has a variety of definitions for the meaning “devil”. “Devil” may refer to Satan, the supreme spirit of evil or one of Satan’s emissaries or demons that populate Hell, or to one of the spirits that possess a demonic person; “devil’ may refer to one of the “malignant deities” feared and worshipped by “heathen people” a demon, a malignant being of Superhuman powers’ figuratively “devil” may be applied to a wicked person, or playfully to a rogue or rascal, or in empathy often accompanied by the word “poor” to a person – “poor devil”.

Devil is understood differently in different religions. In the Bahai faith, a malevolent, super entity such as a devil or Satan is not believed to exist. Devil is referred used as metaphors for the lower nature of man.

Christianity describes devil as a fallen angel who is primary opponent to god; who terrorises the world through evil and is antithesis of truth and shall be condemned, together with the fallen angels who follow him, to eternal fire at the last judgment. Satan is often identified as the serpent who convinced Eve to eat the forbidden fruit. Although the identification of Satan as serpent is not present in the Adam and Eve narrative however it has appeared at the time of writing of the Book of revelation.

Hinduism

The earliest Hindu texts do not offer further explanations for evil, regarding evil as something natural. Demons and gods are regarded as different aspects of one Supreme God. Even some fierce deities like Kali

are not thought of as devils but just as darker aspects of God and may even manifest benevolence.

Islam

In Islam' the devil is referred as Shaitan (meaning astray, distant or devil) and Iblis. Iblis is the proper name of the devil representing the characteristics of evil. As an angel, he was master of all angels having been created by fire by Allah, he was called Azazeel. Iblis is mentioned in the Quranic narrative about the creation of humanity. When God created Adam, he ordered the angels to prostrate themselves before Adam. All did, but Iblis refused and claimed to be superior to Adam out of pride (Quran 7:12). Therefore, pride also envy became a sign of "unbelief" in Islam. Therefore Iblis was condemned to Hell, but God granted his request to mislead humanity except those who are humble; knowing the righteous will resist Iblis attempts to misguide them. In Islam, both good and evil are ultimately created by God. But since God's will is good, the evil in the world must be part of God's plan. Actually, God allowed the devil to seduce humanity. Evil and suffering are regarded as a test or a chance to prove confidence in God. Some philosophers and mystics emphasized Iblis himself as a role model of confidence in God, because God ordered the angels to prostrate themselves, Iblis was forced to choose between God's command and God's will (not to praise someone else than God). He successfully passed the test, yet his disobedience caused his punishment and therefore suffering.

Muslims held that Jinn, tutelary deities became subject under Islam to the judgments of God and that those who did not subject to the law of God are demons. The principle of Shaitan is in many ways a symbol of spiritual impurity, presenting human's own deficits, in contrast to a "true Muslim", who is free from anger, lust and other devilish desires. (en.m.wikipedia.org)

(ii) Devil Worship

Satanism, in various religions or counter cultural practices and movements centered on the figure of Satan, the embodiment of absolute evil. Historically Satanism, also called devil worship, consists of belief in and worship of Judo-Christian, devil and the explicit rejection of his antithesis, God and (in Christianity) God's incarnation Jesus Christ. It was traditionally based on the "black mass", a corrupted rendition of the Christian Eucharist, and ritual magic evocations of Satan. Some

more-recent forms of Spiritual or theistic Satanism recognise Satan as an independent non-Judeo-Christian deity. Other modern satanic movements, including the US based Church of Satan (founded 1966); celebrate Satan not as a God but as a symbol of supposedly antichristian moral values or as a pre-Christian life principle. Such movements may be atheistic, agnostic, or deistic. They do not promote or practice evil in any literal sense but many profess extreme forms of individualism and ethical egoism and may reject traditional Abrahamic religions, particularly Christianity, as hypocritical and repressive. (Britannica.com)

Satan or devil is considered by Satanist as a symbol of passion, pride, liberty and heroic rebellion.

❖❖❖

CHAPTER 25

Virtues of Compassion, Magnanimity, Charitableness, Kindness, Graciousness, Forgiveness

Among the positive virtues nature has blessed on man is compassion and mercy. Hence scriptures say “Show mercy, mercy will be shown”. God calls Himself Compassionate and Merciful.

Compassion literally means “to suffer together”. Among emotions, it is defined as the feeling that arises when you are confronted with another’s suffering and feel motivated to relieve that suffering.

Compassion is not the same as empathy or altruism, though the concepts are related. While empathy refers more generally to our ability to take the perspective of and feel the emotions of another person, compassion is when those feelings and thoughts include the desire to help. Altruism, in turn is selfless behavior often prompted by feelings of compassion, though one can feel compassion without acting on it and altruism isn’t always motivated by compassion (greatergood.berkeley.com)

Compassion motivates people to go out of their way to help the physical, mental, or emotional aspect to suffering, though when based on cerebral notions such as fairness, justice and interdependence, it may be considered rational in nature and its application understood as an activity also based on sound judgment.

Compassion involves allowing ourselves to be moved by suffering and experiencing the motivation to help alleviate and prevent it. An act of compassion is defined by its helpfulness. Qualities of compassion are patience and wisdom, kindness and perseverance, warmth and resolve. Difference between sympathy and compassion is that the former responds to suffering from sorrow and concern while the latter responds to warmth and care. (en.wikipedia.com). Compassion is a human necessity and for its survival.

Societies existed, evolved and grown due to this positive virtue of compassion and mercy. Compassion is antithesis of wickedness and cruelty. A human heart bereft of sympathy and compassion turns to

stone and such person becomes worst then beasts. Milk of human kindness oozes out from a compassionate heart. For love to cherish, a person should become fully compassionate and practice compassion as a virtue day in and day out.

Human beings are creation of compassion, kindness, benevolence, mercy and these virtues are central concept and core of all the religions of the world.

Magnanimity

Magnanimity is the virtue of being great in mind and heart. It encompasses usually a refusal to be petty, a willingness to face dangers and actions for noble purposes. Its antithesis is pusillanimity. It is this virtue which makes a person charitable and forgiving the wrongs of his fellowmen. All philanthropists have been blessed with this virtue. Mankind would not progress without this virtue. Persons endowed with magnanimity are humble in nature along with simplicity and sublimity bereft of pride, ego and selfishness. They sacrifice their self, their wealth and practice everlasting goodness.

Graciousness

The dictionary meaning of graciousness is (i) Politeness and good manners (ii) Greater comfort and beauty (iii) Characterised by kindness and warm courtesy (iv) characterised by tact and propriety (v) characterised by elegance and good taste

Graciousness looks easy, but of course it is no mere manners as manners are mere rules. But graciousness reflects a state of being, it emanates from inventory of self. A gracious man does not dwell on himself but he can be confident that his reputation precedes him in everything he does and lingers long after he has finished the work.

Kindness

Kindness is a behavior marked by ethical characteristics a pleasant disposition, concern and consideration for others. It is considered a virtue and is recognised as a value in many cultures and religions.

In Book II of 'Rhetoric', Aristotle defines kindness as helpfulness towards someone in need, not in return for anything, nor for the advantage of the helper himself but for that of the person helped. Nietzsche considered kindness as love to be the most curative herbs and

agents in human intercourse. Kindness is considered to be one of the knightly virtues.

Charity, the Cream of Compassion Mercy and Kindness

Isn't charity beyond filial relationship?
To cut across all barriers, of color and race
Beyond self, but with warmth and cheer,
Isn't it like a diamond reflecting glorious colors?
The stillness of night brings eerie silence,
Shrouded in mystery and fears abound.
Life's rumblings draw in its bosom dark clouds,
But, charity shines like a silver lining
Doesn't divinity sparkle in charity?
Its brilliance surrounds saintly beings.
Permeating every aspect of their lives.
Gushing forth from their bosom as love.

Charity purifies mind, enlightens the soul,
And lightens the burden of craving,
The burning greed vanishes from the heart,
Raising goodness to a Divine Path.

Allah and His Prophet (SAS) extol in the *Holy Quran* and Hadees the virtues of charity to be carried out not only for the amelioration, wellbeing of needy persons, friends, relatives, orphans, widows, infirm and the sick persons, but also to carry out acts of charity to all persons who are in dire need but are unable to ask for help from anyone due to their status and position. The travelers, wayfarers and those in debt are required to be helped.

Charity is an article of faith and has been made mandatory to be paid as Zakat, which is the third pillar of Islam. Allah and His Prophet have reiterated many times that the easiest path to heaven is not just affirmation of faith (Kalima) and prayers (Namaz) but it is through acts of charity. All social activities of helping the members of society or even doing acts for the welfare of mankind, plants and animals have been brought under the ambit of charity. To feed animals, water the plants, clear the pathways of thorns and weeds are all acts of charity. To speak a kind word is held to be a better form of charity. It is also an act of charity to bring compromise between warring groups, individuals and communities.

The governing groups in those early days of Islam like Caliphs, Imams and Governors were directed to create 'Baithul maal', public trust and Wakfs for carrying out various forms of charity such as feeding the poor, clothing the naked, sheltering the homeless and caring for the infirm, old, sick and needy persons.

Charity is a redeemer from evil and brings multifold goodness to the persons performing it. Charity is the cream of compassion, mercy and kindness. To lend an ear to a hurt soul and to give solace and good council to the people in distress is also another form of charity. Charity encompasses everything which results in goodness and prevents the spread of evil, diseases and wrongdoings in the society.

We find today that the main activity of the government is to perform social welfare activities for the benefit of society at large. There are a large number of non-governmental institutions who take up various kinds of social work for amelioration and welfare of persons, who are in need of help both monetary and for correctional purposes. The united nations have various bodies carrying out large scale social work, social welfare activities not only for amelioration and wellbeing of mankind but also take up the major work for prevention of war and to bring peace to mankind.

All acts of charities which are beneficial to the mankind are rewarded suitably not only in this world but also in the life hereafter. To pray for the dead, to respect the dead by decent burial is another form of charity. To join in grief of people and offer condolences and give comfort is also an act of mercy and compassion.

Charity humanises man and makes them virtuous and godly. The heart should melt on seeing the suffering of individuals and persons suffering from various ailments, deadly diseases and placed in hardship and misery. All our efforts in our daily activities from morning till night should be for the welfare of family members, community, society, and nation and for the wellbeing of mankind. Only and only then peace and comfort is restored to the mankind.

It has been recommended to perform charitable acts openly by declaring it so, so as to motivate others also to join in the acts of charity besides to do the charity in secret, in such a way that when it is done with one hand, the other hand should not know it. Charitable acts are all godly actions and all those who make charitable actions as part and parcel of their daily living are peerless in nature and they acquire saintliness. They are kind hearted and good people of the mankind. To

enlighten the world with knowledge and learning is also a highest form of charity as pen is sharper than sword

(Extracted from my book Fundamentals of Islam and Sufism 2017, Authorspress group New Delhi)

To Err is Human but to Forgive is Divine

Man from the time of his creation has been a bundle of contradictions and born weak. Had Hz. Adam, the First Man, created from Allah's Own Hand's not sinned by breaking the commandment of the Lord, he would not have been removed from Lord's presence and from the paradise. Hz. Adam had to undergo severe trial and tribulations. Lord the Almighty showed Mercy and Adam was pardoned. Adam was to live an earthly living to procreate, create food and live as per Allah's commandment. His sons' quarreled and first blood was shed in the form of man slaughter. Like-wise the future generations of Hz. Adam were quick in committing wrongs and sins. God in His Mercy has been sending great souls to redeem humanity from the consequences of the wrongs and sins committed by the whole society. Thus, we find in history, thousands of Prophets, Saints and good law abiding people, who have shown through their examples and exemplary lives a way out for the erring souls to fight back the battles of life to gain victory, solace and peace. Peace is not a cheap commodity available on the desk of a store. It is a precious metal like gold, diamond and platinum to gain from the virtuous living; by being dogmatically steadfast in our correct daily living. Only then can we spiritually elevate ourselves to win our most daring open enemy i.e., our own erring soul and the Devil, the Satan.

The present modern civilised society is as a result of many million sacrifices done by our ancestors, Prophets, Saints, political leaders, scientist, social workers, farmers, businessmen and workers. Rome was not built in a day. It took a millennium to reach this stage of a scientific era. Even in present times, millions and trillions of good hands are working for the good of the humanity by daily sacrifices. Many a times, millions lose out and find themselves ever in loss due to their own short comings and doings, than the social system or due to any adverse situation created by our wrong friends, adversaries and dogmatic people around us. Many a losing battles have been won by being virtuous, exerting and excelling in patience during troubled times and by avoiding pleasing our cheap senses and by avoiding to indulge in bonhomie, mirth and pleasures. Lot of injustice is perpetuated in this world. In

umpteenth situations in life, we are victims of such quagmire happenings. It is in such a situation that we are required to exert patience, remain silent and forgive our adversaries. We have to remain steadfast on the commands of Allah then enter into bickering, ending in quarrels, fights which may ultimately result in our losing our face, name, fame and even our wealth. The adversaries would pounce on a weak move on our part to gain control over us and blast us forever and ever. A little patience and observing silence and forgiving our erring adversary would save us from ruination. It is our ego and erring self, which is our stark enemy than our real adversary. Satan would wait for such moments when our equilibrium is lost and when we lose our self-control to mislead us into the quick sand, so as to destroy us fully without any scope of any redemption to even save our face; so that we could one day again redeem ourselves. It is so easy to err and become victim to our passions, sentiments and emotions but it is ever so difficult to regain our composure, maintain our dignity, poise, manners, courtesy and never failing virtue of patience in all our troubled times. To forget and forgive an ugly moment is a divine service to our own ugly soul. This would elevate our status then push us down before our stark enemy.

Study of lives of great men would disclose how they were brow beaten a million times by their opponents. There were none who have not faced opposition in life. We triumph when we remain cool like a cucumber, maintain our poise, manners and virtue of patience and silence. And never let our erring soul and real adversary, the Devil to have a better say in all the affairs of our life. Momentarily we may feel grave injustices have been done to us to take to sword or pen to enter into a controversy, arguments to establish our rights. We may ultimately fail, never to regain our lost prestige. We will be left with lots of time for regret, if not, to continue the battle with ever grave situations for ourselves, for our descendants and all our friends. Our ever best friends would be left helpless and would not be of any help. This would again alarm us more and we may feel let down more and more. We would never gain a situation to have a plus point except to lose forever and never to win. Sometimes, we may win an argument but in the result may lose thousands of friends and admirers. It may look easy to win an argument and a point but ultimately we may not win friends and most importantly the love of humanity.

Our troubled mind should be put to peace. We need to buy peace quickly by compromises and adjustments, than open widely our mouth giving out only bad breath. If we can find a situation for dialogue, we

shouldn't miss it, so also a situation to shake hands and make amends. This is far more advantageous and puts us in comfortable situation. It is like saving for a rainy day. It is the experience of generations that none are given comforts for joys and exhilaration forever. Nature has designed its plan such that we are required to face many seasons. For every season, one should prepare to face it or else be prepared to lose the ground and let yourselves be defeated and let down. Many a crime on humanity is when we lose a ground in an ugly moment and a situation, to allow our erring soul to gain over our self to commit a wrong or a sin only to be punished by law. Thus, to err is human but to forgive is Divine.

“Our Lord! Forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.” (The Quran 3A1 e Imran: 193).

Forgiveness is a Jewel among the virtues of Mankind

“To err is human but to forgive is divine,” is an old adage. If men start taking revenge for each and every small mistakes and wrongs done by others to them, then peace, love and affection and harmony of the world would be lost forever. It is in the nature of man to commit mistakes but to repent in leisure is also second nature of man. Since it is human to fall into error and commit a folly therefore it becomes incumbent on every individual to forgive by overlooking the mistakes and wrongs of others. Patience and fortitude should be exercised to a great extent to achieve the desired goal of peace of mind and happiness in life. If we keep harboring grudge against our fellowmen for wrongs committed by them against us, then it is sure way to lose peace of mind and happiness forever. Instead we need to develop magnanimity and large heartedness to forgive all and silly mistakes and wrongs of others.

A question posed is as to whether serious crimes committed against individuals or against the society should also be forgiven? It is not so, it would lead to lawlessness and breakdown of law and order and also disturb the peace and tranquility of the society. In such circumstances, therefore law takes its own course. Society has laid down rules and regulations for punishing suitably the wrong doers. One should also do introspection before prosecuting any individual by seeking justice against a law breaker and wrong doer; such a person maybe your own kith and kin. In such circumstances, it may break the family bonds and filial relationship. Compromise and compounding of offences are provided in law. There would be umpteen instances when wrong doer in a fit of emotions, anger and in passion would commit a

wrong, a sin or a crime but would definitely not have an intention to harm the injured person. Intention plays an important part in such circumstances to determine the gravity of such offences. It is in such circumstances law requires for pardoning the wrong doer or giving less punitive punishment than incarceration or corporal punishment. If the wrong doer comes forward to compensate the wrong committed by adequate and full monetary compensation or undertakes to do good and charitable works to atone his sin then such wrong doers are required to be pardoned by exercising magnanimity and large heartedness.

All wrongs are not punishable like jeers, taunts, criticism and insults. It may cause deep hurt and this would be a cause to bear a grudge and rancor. This is an occasion to exercise restraint and to pardon such foolish and silly persons, for they have committed wrongs without knowing its ramifications. To ignore such vain talks of others and exercise silence is a better proposition for maintaining healthy relationship.

Allah and His Prophet (SAS) have again and again assured of forgiveness and clemency to sinners and wrongdoers on their seeking pardon and forgiveness. Holy Prophet (SAS) was troubled by his enemies throughout his Prophet-hood but he kept forgiving his enemies including his staunchest enemy Abu Sufian. "Forgive them for they know not what wrong they do," he would advise his followers.

Self-realisation may dawn on the wrong doers and they would realise their mistakes and seek to amend for their wrongs and would patch up the relationships by seeking friendship and by strengthening it by good deeds. Therefore every individual needs to do introspection and should develop large heartedness, broad mindedness, love and affection to forget and forgive the wrongs of fellowmen, kith and kin so as to achieve 'As-Sakina' in their hearts i.e. eternal peace, solace and bliss in this life and in the life hereafter.

(Extracted from my book Fundamentals of Islam and Sufism 2017
Authorspress group New Delhi)



CHAPTER 26

Evil, Wickedness, Cruelty

Evil is anti-thesis of goodness. It is depreciable and evil actions are all against social norms, behavior and conduct. Such evil actions always emanate from ill motives and bad intentions to harm others. Such evil acts have evil consequences of harm causing pain to individuals and society. Such actions are also considered as crime. Evil actions are also considered as devilish acts.

Wickedness

Wickedness is generally considered a synonym for evil or sinfulness. Among theologians and philosophers, it has the more specific meaning of evil committed consciously and of free will. It can also be considered the quality or state of being wicked.

According to Martin Buber in his 1952 work *Good and Evil* two interpretations, "this first stage of evil is sin," occasional directionlessness. Endless possibility can be overwhelming, leading man to grasp at everything, distracting and busying himself, in order to not have to make a real, committed choice. The second stage of evil is 'wickedness' when caprice is embraced as a deformed substitute for genuine will and becomes characteristic'. Wickedness connotes blame worthiness (en.m.wikipedia.org)

Cruelty

Cruelty is a behavior which causes physical or mental harm to another, especially a spouse, whether intentionally or not.

Cruelty is pleasure in inflicting suffering or inaction towards another's suffering when a clear remedy is readily available. Sadism can also be related to this form of action or concept. Cruel ways of inflicting suffering may involve violence, but affirmative violence is not necessary for an act to be cruel.

George Eliot stated that "cruelty, like every other vice, requires no motive outside itself; it requires only opportunity"

Bernard Russel stated that the “infliction of cruelty with a good conscience is a delight to the moralists. That is why they invented hell”.

Gilbert K. Chesterton stated that “cruelty is, perhaps, the worst kind of sin. Intellectual cruelty is certainly the worst kind of cruelty”.
(en.m.wikipedia.org)



CHAPTER 27

Who Am I?

We have seen in previous chapters about the human psyche and about the function of human mind and his ego, “I ness” his individuality his urges, characteristics to go to form his personality. We have seen the types of mind, heart, personalities and complexes. We have seen how an individual behaves in various circumstances. The belief in myths, mythologies, superstitions, divinity and predictive science all go to form an individual’s ego and personality. A few specially endowed individual who are blessed with higher IQ, ESP, sixth sense, wisdom are higher evolved beings, who become succor to humanity.

The discovery of Self and one’s own self will expose a person to his shortcomings, his eccentricities, whimsicalities, idiosyncrasies, weaknesses besides mental illnesses. This discovery of Self helps in overcoming the individuals’ animal tendencies to make improvements for higher evolution of one’s Self.

To answer the question Who am I? one need to study human nature, about man’s positive and negative characteristics and qualities’ about how one’s ego behaves and conducts itself under various circumstances.

❖❖❖

CHAPTER 28

God and Divine Consciousness or Higher Consciousness

Higher consciousness is the consciousness of a God or “the part of the human mind that is capable of the transcending animal instincts.

In 1812 Schopenhauer started using the term “the better consciousness” “consciousness”... (that) lies beyond all experiences and thus all reason, both the theoretical and practical (instinct).

According to Schopenhauer,

“The better consciousness in me lifts me into a world where there is no longer personality and causality or subject or object. My hope and my belief is that this better (super sensible and extra-temporal) consciousness will become me only one, and that reason I hope that it is not God. But if anyone wants to use the expression God symbolically for the better consciousness itself or for much that we are unable to separate or name, so let it be, yet not among philosophers I would have thought”. (en.n.wikipedia.org)

According to Blavatsky, who founded the Theosophical Movement.

“By that higher intuition acquired by Theosophia or God knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world” (Ibid)

We have seen in the previous chapters about the human psyche and how the mind has evolved from basic sensations as hunger, thirst, pain and pleasure as well as basic drives and pleasure and higher consciousness which are although part of human being but that is capable of transcending animal instincts. Human being’s capacity to be creative, speculative, and imaginative and develop compassion, mercy, magnanimity kindness coupled with sincerity, humility and sublimity evolves him into a higher being. Man’s capacity to be courageous, heroic to rise above the ordinary average ordinary man to perform extraordinary deeds, things and achieve impossible will categorise him as a godly person endowed with special divine qualities and a divine avatar or god. The extra ordinary higher intelligence inborn and innate with very high IQ makes an individual a special being, as in the present

times he becomes an extraordinary Scientist, a noble laureate. Individual who show extraordinary piety, generosity, self-sacrifice, selflessness, patience, wisdom, uprightness, truthfulness, qualify for being possessed with higher Divine consciousness. That individual exhibits extra sensory perceptions (ESP) and will be endowed with visions and capacity to read the signs and to give correct predictions of the future events. Such divine person would be endowed with capacity to read the character of people who come in contact with them that makes them special.



CHAPTER 29

Conquering Self for Success

Sufism, which is a Sunni path, a path of 'Sirat al mustakeem', a straight path, a path that will lead you to victory and a life of satisfaction and having fulfilled all your duties as an obedient servant, as a surrendered person, as a person who has fulfilled all the obligations which have been commanded by the Prophet Salallahu alihiwa sallam and as directed by Allah ta'ala in the Quran e Sharif. Sufis are beloved's of the Lord and the Prophet Salallahu alaihi wasalam, they are the 'Muqharrabeens, the Shaakireens, Sajeedeens', the most thankful, obedient servants of Lord. They have dedicated their life for carrying on all the commands which the Lord has given, and the main purpose of the life is to achieve purity of heart, purity of soul and purity of mind. They have a teacher and a Master. The Master leads them to the highest goal of reaching the Lord. A Master is one who has received the instructions from his Master and his Master has received the instruction from his Master and the chain of genealogy reaches Hazarth Ali Al Murtuza and the Prophet salallahu alaihi wa salam. The Lord in His mercy has been sending thousands of Prophets and thousands of Auliya e kirams (Saints) so that the devilish nature of the man is reduced and the man is in a position to be a good human being and achieve love which is a celestial gift to mankind. Love is a seed of sympathy and goodness. It is charm, delicacy and tenderness. The love needs a soft heart and a lofty mind. It needs good grooming and a nurturing character. It is like refining gold for jewelry with a design and pattern. For this, we need a good Master of lore of having learnt from his Masters and them from their Master's. They help you to become a person of very high character who is in a position to understand all the wisdom which has come down on this earth; the wisdom which has been transcended by the Lord the Merciful at the time when Adam was created and at the time when the Lord blew His spirit into the structure of the Adam along with the light of the Prophet salallahualaihi wa salam.

Sin which is committed by man is nothing but darkness. It is hardening of the heart. It blurs the mirror for a clearer vision. It is because of the weakness of man. The weaknesses are inherent, and it is imbibed in the character itself. When these weaknesses are not controlled by good nurturing by the parents and have a good society in

which a person lives then the person's anger and lust will corrode the mind. It will shut out the heavenly light which has been imbibed in the human being to glow within. Just as a matchstick can light candles, forever glowing, likewise the eternal light from the Lord, the Merciful can dispel the darkness inside the human being and enlighten your soul for a cheerful living.

I will throw some light on how the negative feelings and the negative characteristics and the negative nature of man when it goes unchecked and is not controlled then the weaknesses will overshadow, overpower a human being and he will always be under stress and strain. You should know that a Devil, the Shaitaan is an open enemy of man. Where does Satan reside and how does he work? Satan resides in the human soul itself. It is the inner devilish ego. It is our own shadow, our own mischievous self. It is an ingenious one, an inventor. It is creative in nature. Man being creative in nature is always able to plan and make a good living or a bad living. Likewise, it is the inner inverted selfish ego and Self which when unchecked grows and develops into a bad tree bearing bad fruit. The selfish inner Self is always arguing within and it develops ostentatiousness, it develops show and vanity. It is always controverting, it is always stubborn, hot-headed and he becomes a glutton, a careless, and a ruthless person to be dreaded. A person who does not put controls in his mind and heart, does not acquire wisdom, does not acquire the path of 'Sirat al Mustakheem' or straight path. He does not control the seven deadly sins in his mind and heart; then his learning will be useless to him. His learning will be a perverted one. A perverted person will have a perverted learning and his pen will be a scrullious pen, a pen which does not benefit him; a pen which will write rubbish things; a pen which will destroy him. God has created the pen to give us the knowledge. The knowledge which is power, the knowledge is light, Knowledge is God.

The Devil is deep in learning, but his pen which will write damaging things to damage the career of people, like falsehood will write all fictitious things. He will write things which are not reality, which is not truth. A devilish person will have a long fiery tongue and we will find this type of people very common in the mankind. They are merciless with heart of stone and a polluted mind always creating dissentions, always creating confusion of every kind, disobedient, forgetful, unholy, irreligious, thankless and changing sides. They are turncoats. They are liars and they are always ambiguous, unmindful of other's concerns. Always causing hurt to their neighbors, to their family,

to themselves, like chameleon changing color and they are deceptive and sinning. Therefore, you must acquire knowledge of all positive things in life and remove the negativity in your mind and heart. Control the stress and strain in the mind and heart. How do you control your stress and strain? To control the stress and strain in your mind it is not just by going to doctors and taking medicines, it is not just by overcoming your physical weaknesses by taking vitamin tablets, by taking medicines, by doing yogic exercises. It is by controlling your inner 'Nafs e Amara' (animal soul) and reaching the goal of 'Nafs e Mutmainna' (moral self) and 'Nafs e Razia' (surrendered soul). You must gather Knowledge. People who carry false image and false ideals and acquire false pleasures by satisfying false ideas by acquiring things will not give them goodness in the long run. People think that by satisfying their lust, by satisfying pleasures by going to clubs or by consuming alcohol or taking drugs or by satisfying small and petty passions will be able to enjoy life. It is not so. Such dreams of reaching heaven by doing illegal things are not going to last forever. It is only going to create trouble for a person who indulges in false pleasures, in pleasures which are not lasting, which are not going to open the doors of knowledge. If the doors of knowledge have to open to a man in his heart and mind, then he should not lead a life of ease and pleasure. He should have moral convictions and clear thoughts. He should not lead a life of our mindfulness pitiful faults. Life is like going to a war. You must get prepared for all that is required to be done to win a war. You need to choose strong sturdy soldiers, give them the best of physical training to combat with strategic support of air and also Navy, Air Force, armory, artillery and by all other means by which you can overcome the enemy. The enemy is within you. We need the best arms and ammunition to conquer the enemy within. We must study the inner topography, our own inner territory. We need to know every move and details of the inner enemy who is planning to drown us into this life of nothingness. We have to keep a hawk's eye, a clean watch on our own inner weaknesses. Every moment of our life we must scan and study. Every detail meticulously worked out. You must be ever ready to meet any eventuality. Be ever ready to overcome failures and disasters. Therefore, life calls for dedication. It calls for sincerity. It calls for devotion. We must be perfect in the drill of prayers. We must be perfect in keeping our fast. We must be very smart in our turnout. You must be perfect in gathering intelligence of our own self. You must spy on all our weakness and our good strengths. Only then we can achieve victory –

‘Inna Fatahna Laka fathan mubina’. The victory is for those who keep a watch on the inner weaknesses.

Now let us see how our inner enemy works against us and what our inner enemy is. We have just now learnt that our greatest enemy is our own inner self, the inner devilish self, who always whispers, ‘Min sharil was wasil khannas’. He keeps on whispering in your mind and heart. It is an inner egoistic conscience not the good conscience. A good conscience will always tell you what is right and what is wrong. It will advise you please do not take this step. The God in his mercy, through our Prophet (sas), Murshideens (Gurus) have advised us that whatever step you take in your life, take it after consulting your teachers, your parents, your spouse, the good people around you, with your Murshid. Don’t take a hasty step; haste makes waste. First lesson we must learn in our life is that we should not be hasty in all our decisions which we take pertaining to ourselves, our family, our parents, our spouse and our children. We must be calm and patient. Patience is the mother of virtue. You should have a strong faith in Allah. Faith, certainty of things which are good will happen to us. This certainty of faith we should develop – ‘Yakheen, Ain ul Yakheen, Huq ul Yakhee’ (Certainty by seeing; certainty by realising Truth).

We should not have such type of beliefs which are fictitious, which are false. We should have strong faith in Truth and Truth alone. For that purpose, we should have good beliefs. Good belief is to have good intention and intention not to harm anybody in life. Once you have this belief of not harming anybody and not having any evil in your mind, ill motivation, of ill desires, then you are on the right path. This enters your sub-conscience and subconsciously you will always fear Lord, this will make you a ‘Muthakheen’ (Purified person). Otherwise if you have false beliefs and you have false icons and false heroes on whom you want to follow, then you will have ill behavior and become superstitions. Your manners, your ego, your anger, your jealousy, your lust, your desire, your hates will become your strongest enemies. Therefore, we are required to throw away the false beliefs, false tensions and stresses in our life. Cast them away, break them away. They are all the shackles. They are the chains which keeps you in their clutches. You must break the clutches and chains by a strong will power. Where there is a will, there is a way. You must release your heart from these shackles and chains, from the superstitions, from weaknesses. You must not remain in fear. You must develop courage, courage of conviction that you can certainly follow the truth. Truth is to live a good life, a healthy life; healthy living

which enables you to develop springs of love. That love will flow, it will glow, and it will gush. Life has always a glimmer of hope a warmth of innocence and is always just, compassionate and merciful.

You should know that God has asked us to color our self in His color. What is his color? ‘Sibgha tuAllah Alai’ “Color in my color”. The ‘Aulia Ekraam’, (Saints) the ‘AnBiya Ekraam’ (Prophets) has mentioned that the color of God is nothing but Mercy. If you show mercy, mercy will be shown to you. If you become wicked, the wickedness will follow you. If you go towards the Courts and the Tribunals, you will find thousands and thousands, lakhs and lakhs of court litigations, cases against persons after person; one fighting the other, one filing cases and cases. If they are not satisfied with the judgments, then they go to appeal, they go to High Court, and then they go to Supreme Court. We have thousands of lawyers to build up cases. How should we avoid any court cases and litigations? You must be honest in our way of life. Even if we get a small income, we must learn to live within our income. You will be drawn towards that way of life which is totally against the conscience of a man. This will shut the doors of divine light. If you want the divine light in you to glow, then first and foremost thing is you should learn to live within your means. People who have taken up to corrupt practice; corrupt way of life, corrupting themselves and others will always have a very bad end. Not only will they suffer in this world but they will also lose the Paradise which God has promised. If you live a good life, then God promises of sending his Salam to you at a time when you give up your last breath. Never be avaricious, never be greedy, never be gluttonacious. You must take an oath on the hand of your Murshid, on your teacher, on the Murshideens, by promising to lead a humble simple life.

The Satan has promised Allah that he will not disturb a humble person. Don’t allow yourself to be not humble in life. Humility is the first lesson of wisdom. In order to live a good life, you must not become a person who is always doubting and disbelieving others. Your belief must be strong and you are required to take care of others also so that they can trust you and they do not deceive you. If you are so suspicious in life about others, then others will also be suspicious about you. Just as you are afraid of thugs and frauds robbing you likewise others will also doubt you that you are not a man of faith. Once you develop a character and show your honesty and integrity then the whole society of people around you will become good. You will have good connections, good associations and good people to work with you and they will have trust

in you. Trust is a very important thing in life. Sound relationships are built on confidence and faith. The aim of any religion is to make individuals faithful and so is the aim of the society in turning its citizens as good individuals so that all daily activities are carried out with good intention and good faith. If individuals start doubting the society and faith of others then it brings disorder in the society. Either the society itself is a totally corrupt that no one can be believed, or falsity and cheating has become the order of the day. It is not so, there is cheating, every person wants to gain some profit in his transaction, be it a hawker who is trying to buy old newspapers from you. He also does not want to maintain the correct balance and give you the right price. He also has the greed to make up for the day. Therefore, you must know that faith and good intentions must be pure as a necessity ingredient in daily actions. The faith and good intentions are two foundations. They are pillars of good life for healthy relationship to be built in life. All precautions must be taken in our life to build good faith and healthy personalities. We build a healthy relationship with everybody. You must have healthy people around us so that we can achieve healthy relationship. We can develop peace and happiness. We not only walk on the ‘Sirat al Mustakheen’, but we also receive ‘Salaamul Khaulum mir rubbir Rahim’ from the Lord. ‘Sakinatul Qhulubul Mumineen’ – God assures that in your mind and heart I will give ‘As-Sakina’ (tranquility). ‘As-Sakina’ is a great gift from the God. It is a total peace, solace and tranquility. This can be achieved when we have self-belief, self-faith and have strong conviction that we will follow the truth and truth alone. It may require a very great struggle and this struggle is known as jihad. Not jihad of taking weapons and killing non-Muslims or killing others but jihad is against our own inner enemy. To fight against the falsity of our mind and heart, we must fight against ourselves. We must put in our conscience that truth and truth alone is what we are required to achieve in this world. That is why you must keep reciting ‘Al-Haq Al-Haq, Ya-Haq Ya-Haq’. We have to recite the names of the Lord day in and day out, 33 times, 100 times, ‘Ya Basitu, Ya Wahab, Ya Fatah, Ya Salaam, Ya Hafizu, Ya Hafiz, Ya Hayyum Ya-Khayoom, Ya Allah, Ya Rahim ur Rahim, Ya Awwalu, Ya Aakhiru, Ya Batinu, Ya Aleem, Ya Kareem, Ya Zaljajali Ikraam’, you have to keep repeating only to train your mind. Just as a soldier is made to run four – five miles and every day and he must do the drill and immense exercise, so also we have to keep repeating the names of Allah and the Prophet (sas), so that our conscience gets trained. That is the Jihad. Once the mind and heart adopt peace, the peaceful way, the truthful way then the foundation of

our daily life becomes strong, with good faith. It cannot be shaken by suspicion or rancor. If it gets suspicious then the wheels of the society will get disturbed and it will get shattered.

What is happening today in the Middle East? It is because of the jihad which instead of being carried on in their own mind they are killing their own brothers, kith and kin and citizens of the world. All humanity is one, all citizens are one. It is 'Vasudeva Kutumba' in Hinduism, Brahmanism, the Buddha, and Jainism teaches about non-violence. Violence starts in your own mind and heart. If violence develops in your mind and heart then the peace in the family is shattered. You will become a quarrelsome person. You will become a cantankerous person. You will not find peace with your husband or your wife. You will not find peace with your mother and your father. You will not find peace with your children. You will not find peace with your neighbors. That is how the court cases get built up. That is how you enter the arena of civil wrong and criminal actions are committed by you that will draw you to the courts, criminal court, civil courts, and various courts. Let us be simple in our needs. If we are income tax payee, then be truthful; pay the taxes, so that you can live in peace. The personal individual relationship should not be shattered otherwise the consequences are very grave. It is God's command that we should not be a suspicious person at all. You should not nurture suspicion in your mind and heart. That is why Allah asks us to repent every day. Our Prophet (sas) used to recite 'toubah' (repentance) every day, not that he had committed any error or any blemish. It is only to teach the humanity that if you must train your conscience to goodness then you have to seek repentance. It is known as 'toubah'. 'Subhanallahi Bihamdi Subhana Ali ul azeem Bihamdihi, Asthaghfirullah Rabi min kulli zanbin Khateeatun atubi Ilahi Masha Allah hi Kana'.

You must repeat it at least 33 times in the day and repeat 41 times Surah Fatiha in between the Faraz and Sunnat Fagr prayers.

Bismilah hir Rahman ir Raheem

Al-hamdulilahi rabbil Alameen

Ar-rahmaan nir rahim

Ar-rahmaan nir rahim

Maliki Yaumideen

Eiya kanabudu

Waeiyaka nastaeen

Ehdinas siratal mustakeen

Siratal lazeena Anamta Alaihim

Gharil Magdubi Alaim

Walad Duallen

Ameen, Ameen Ameen

You must also develop peace in your mind; to develop peace in your mind you have to recite Surah 'Alam Nashrah' at least 33 times. The prayer may take some time but for that you have to work hard. Every soldier is made to get up at four o'clock in the morning. The bugle is blown and they have to get ready and get into the training. We are no less than a soldier of Allah. We have to work to overcome all the weaknesses which are there in our mind and heart. We have to train our inner conscience.

How will you train your inner conscience? It is not just by discovery of yourself, knowing all your weaknesses, about what you are doing, about your sleepless nights, about bad relationship. You must train your inner conscience. The inner conscience must be trained by repetition of Allah's name and to know what the purpose of your life is. Charity is given only to cut the greed in your mind and heart. You must become charitable. Give as if you are giving to Allah. God says that if you give then it is like you are giving a loan to me which I will multiply back ten folds. Don't be greedy in life. Give from your money which you have earned. You may be a small humble person but you can share your food, you can share your time in teaching the knowledge which you have acquired to others; by some method or some way you can turn your heart towards the greatness of Lord. People have always asked as to what charity brings to us? Charity is beyond filial relationships. Charity goes beyond your home. You are linking yourself with the Lord. It cuts across all barriers of color and race. You don't see who you are giving your money to. You just close your eyes and give it to the Lord. It is beyond your inner self. It brings you warmth and cheerfulness. It is like a diamond reflecting glorious colors. Clarity is Divinity. It sparkles in your mind and heart. Charity brings in brilliance. It surrounds Sainly beings, permeating every aspect of the life of a human being. Charity brings in love gushing forth from the bosom. Charity purifies man. It purifies the mind. It purifies the heart and enlightens the soul and lightens the burden of craving and being greedy to acquire more and more. The burning greed vanishes from the heart, rising goodness to a Divine path. You should know that tasawwuf or the Sufism is not just by sitting in a corner and meditating and reciting Allah's Names but it requires service to Lord, service to humanity, service to your own self,

your own family. It requires you to give from your mind and heart what is so close to you, that is sacrifice. That is something which you love; you must share it with others to the humanity. Sacrifice, love, charity are the bedrocks for taking you to the path of Lord. It takes you to the heavenly light. You experience it, you see it yourself. How you can get over all the profanity in your mind and heart, how you can achieve purity of tongue in your mind. It can be only through sacrifice. It can be only through charity and it is through opposing your oppressed inner self. Only when you stand against your own self that is troubling you and work for the goodness of the humanity then you have achieved some stage in spiritual path. You must love and be loved. You should not allow yourself to be betrayed by others with their bad qualities. You should not become a disgusting figure, but you must become a loving being. You are becoming part and parcel of 'Rehman-ur-Rahim' that is by sharing love. Love is a divine spark. It is hidden in the depths of heart for a man who cherishes it. Slowly and steadily you realise what love is and by recalling the love you received from your mother till you became a youth. It is the time of youth which is a revolting time. The youth period takes you away from the motherly love. You become arrogant. You become passionate. You become playful. You want to enjoy life to the brim by indulging in pleasure by indulging in sex, in gluttony. It is this period of youth which must be controlled. Now you have passed the youth, you recall all the things which you have done, some bad, some good, some worst. How will you get over it? It will be by 'toubah' i.e. with repentance. This can be achieved only by giving. It is only through service. If you have no wealth to give, you can do service. You can always help anybody and there are people who have taken up to these good deeds of working for others, having gone to the mosque, having helped people who are loving, then by doing that they have attained God realisation. God realisation simply means a path chosen by good people practicing virtues, good deeds and everlasting goodness. People who are on the path of God-realisation are very peace-loving people. They are brotherly, they are affectionate. They think of the well-being of others. They are concerned and have love for others. They place the others needs over their own, they feel humble, kind, and humane. They speak softly, they are very forbearing. They are very chaste, you can become chaste. We have done wrong, we are not angels. God has put life itself as a test. But having come on the path of the goodness, having realised that we must lead a good life and achieve the goodness of God, you must achieve all that which is required to achieve as a good Sufi. You have to become humble, feel kind and humane. You

should speak softly. You should have abundance of patience and be forgiving. Forgiving is a very great quality in man. You should forget and forgive your enemies. If you have filed cases, then why don't you compromise? Lord asks us to compromise and fit our self as a member of the Society. It is only through compromise that the difficulties of life can be overcome. You compromise with the way you live in the house. You compromise with your family. You should compromise and enter into good relations; good feelings with persons in your life will bring you victory. You should always remain calm, cool and always be collected in the mind. If you are a short-tempered person then do 'Wadhu', take bath and sit down in prayers and repeat God's name and do 'tauba' (repentance), 'Subhananallahi bihamdi, Subhanallahil aliyul azeem'. Keep on repeating in your mind and heart till it enters the innermost corner of heart, mind and conscience. Then the conscience will become a great policeman to check on you. Do not be cunning, wicked and cruel. No Sufi can be wicked and cruel. You should become a good Mussalman, you should not be cunning. Cunningness is to adopt ways and methods to destroy another person and ways to defeat your enemies. Don't be wicked and cruel. You should have compassion for the poor unfortunate, sick and hungry. You should respect one and all. You should have the strength to bear the loss. God takes an Oath –

'Wal' asr Inmal insaana lafee khusr' – man is in a state of loss, but you can defeat this loss and gain victory

'Allal lazeena aamanu wa 'amilus saali haati' – Those who are doing good deeds

'Wa tawa saw bil haqqi wa tawa saw bis sabr' – those who follow truth and those who are patient in their life. Patience is to forbear, to stop doing any ill things to somebody else, remain silent and calm. Bear the loss with inner strength and then be just, truthful and straightforward. By being straightforward, truthful you may not gain the wealth. You may not get the position. You may not get things which you want but you should cut away from the evil people and evil ways of life. However, make an aim to achieve goodness, keep your promises, lead a charitable life, a generous life, a hospitable life and share your food. Bear in heart and mind thousand lights of joy and happiness and feel one with the nature. Only then you will attain self-realisation. Self-realisation is achieved by immense faith you have in the Lord, that by leading a truthful and a divine life. You will be able to achieve the inner goal of 'Sakina til khulubil mumineen' (tranquility in the pure heart). A divine thought you should have. Your divineness will come to you only

when you become a friend of God, when you become helper of the Lord. God wants the whole humanity to be one. God wants a whole humanity to be peaceful and loving. You can be peaceful and loving when you do not cheat your own self, don't cheat your wife, your children or parents. First be brotherly with your brothers and sisters, compromise with them. You should have faith that God will give me, I will earn with the sweat of my own brow. I don't have to depend on my father's wealth. God does not like a stubborn person and compares him to an ass or donkey. Be good and change yourself. Bring a change in your mind and heart through your immense faith; faith in yourself, faith in goodness, faith that you can change and change for better.

You need to change and how you can change is by helping a neighbor, a sick person, animal, cleaning the environment, by helping to bury a dead person, a destitute person, helping needy people, aged people, infirm person, show compassion and mercy to fellow beings, help those who need assistance, do social work, join those who need volunteers, then you will be noticed. Certainly, you will be noticed. Certainly, help will reach you. Certainly, when you show love, compassion and mercy to God's creatures he will certainly show you a straight path for success. You cannot win this life without facing the trials and tribulations from Lord. God has said 'I will put you to test; I will put your faith to test'. Don't complain against God that he has not given me this, why he has given me these difficulties. You should not allow your tongue to speak, hold your tongue and keep your tongue within yourself. Don't use abusive language to God or to Prophet or anybody. If you do that your heart will become hard and the light in you will disappear and you will become no other than a disobedient servant, and you have become no other than a Satan.

Please read the books written by all great Saints, and not just Quran-e-Shariff. The life of Saints and Prophets are a commentary of Quran. They have lived a heavenly life. They are all heavenly people, not only they have lived a good life here but they are also enjoying the pleasure of the Allah.

There are three type of humanity God has divided into in Surah Waakiyah, 'Saheb-e Yaamin' those who are on the right path they will go to heaven 'Saheb e Shumal', they will all go to hell. Those who are nearest to the God are 'Saheb-e-Mukarabeen' they are the persons who will reach God Himself. If you want to reach God Himself then you should be on the path of God. You have to develop 'ishq' in your mind and the 'Ishq' in you is a fire and the fire will burn all the sins and the

'Ishq' will take you not only to the heaven but it will also lead you to God and you will be the nearest person to the God.

'Nehnu akhrab khareeb', the God is nearer and nearer. You become thankful, be a thankful person, a person of gratitude, a person of thankfulness. This is what 'Ehsan' is. Sufism is nothing but 'Ehsan'. There is nothing like "ism" in Sufism. It is Quran. It is all a path of love. It is a path to reach heaven. It is a path to reach 'Mukharabeen'. They all become 'Saheb e Mukharabeen' (people nearer to God). They become very close to the Lord, they mingle with the Lord. The light will become light and the inner light will join the light.

(This chapter is extracted from my book 'Sufism' published by Authors press)



CHAPTER 30

Peace, Bliss and Inner Solitude

Questioner – My first question for you would be, even though after doing wazifa's (counting rosary), praying Namaz, even though being with people who are under the path of Sufism the inner self or the desires do not go away. When you are with these kind of people you feel spiritual but again when you leave the company of these people you could literally see that the desires in the inner self shooting up just like a weed coming out of the soil. It is again difficult to handle the emotions at that point of time, so how do you see this?

S L Peeran – This is not a new question. This question has been asked to every Saint and every Prophet. Our Prophet (sas) was also asked the same question. One Sahabi (ra) came to Prophet (sas) and said “So long as I am sitting with you my faith is very strong, we feel like sacrificing myself and my parents but when I leave you, the faith also leaves me” This is a common phenomenon. The reason is perhaps we have lot of priorities in our mind, most important priority is to find employment, which is gainful and to carry all the functions which are required to be done to carry out our jobs, for our use full living and along with the living we have so many things which are required for us to fulfill, our family obligations, our friends or relatives. So Sufism should not be disconnected with these aspects of life. There is nothing like ‘Sufism’ it is not a study like communism, socialism. The main aspect is the aspect of purification of soul.

What is it that is impure which is required to be purified is the first question. Is there any impurity? We can't say we have impurity but we have inclinations and proclivity that is tendency to be attracted to certain basic fundamental features and negative traits of man, which has been categorised into seven of them. These seven sins can be multiplied into many more seven into seven forty-nine. And generally it is frustrations; we get frustrations for very small things and that generates some emotional crisis and you can say it is anger,

jealousy, feeling of want and your own selfishness. Selfishness is you want to protect yourself and you don't want to sacrifice yourself for somebody else, you want everything to be done to you without your participation and you want things to happen in a way you want and not in the way the features are required to be done or where a common household or a community requires a certain degree of discipline but you want to just escape and you would like to have a lot of rest mentally and physically and it develops to a higher degree and that is known as sloth and slumber. So we have these anger, jealousy, sloth and slumber and we have this greed to have more and more and more and you are not satisfied at all. This is dissatisfaction. Then you have a crase for your passions to be fulfilled which arise from your five senses. You want that to be fulfilled and you have many more such things and you cast your eyes on others properties and you don't feel that the other one deserves it due to his hard work. But some aspects of your inner psyche work to do harm to somebody else and consciously or unconsciously you carry on these activities. The process of cleansing is to stay away from these aspects which are proclivities in the inner soul and the soul is required to be directed to better way of thinking. That can happen only when you slowly start shedding your selfishness, self-centeredness and your "I-ness" that I am everything, this is known as ego.

You have to proceed towards graciousness, magnanimity and higher aspects of human soul which is very difficult to acquire because in the first instant you would feel that what I earn is not sufficient for me. I have got my own wants, the winter has set in I have no warm clothes, I don't have anything. Sure, that is a common cry of humanity and we need to have more and more for our satisfaction and for our family's and children's need. All these things are common but what is it which is required for me to be given up. When you give up there is a vacuum in your mind and heart you need to acquire something and that should be goodness.

The whole point here is to do the right thing and this has been realised after many years of meditation by Siddhartha who became Gautama Buddha, he became an enlightened soul.

It is your own self, your own desires and you desire for more and more, you want your desires to be fulfilled, the feeling of

acquisition, of holding property or something, it may be a small little thing. It could be a child yearning for more and more toys or you would like to have better food with many other servings and you may not be satisfied with simple 'sambar' and rice, you may like to have lot of vegetables, you want non-vegetarian food, dessert, drinks. You want to have your taste fulfilled. So the Holy Prophet (sas) has said "If you guarantee me two things I guarantee you heaven"; when it was asked what those two things were, the Prophet (sas) said "one is your tongue and the other is your sex organ". What is performed by the tongue? You speak language through your tongue and through language you can hurt others or you can do good things. You can speak harshly or softly or you can speak gently. You can use right words, appropriate words, for that it requires lot of self-control. The tongue performs the function of taste, it is most important because you have to know the taste to take the food. You may take poison but the tongue recognises this is something which should not be eaten for the body. But the most important aspect Prophet Muhammad (sas) is referring to was that when the tongue gives promises, it should fulfill it because truth is ultimate, truth is glamorous, truth always sustains itself, it is ever lasting; while a lie cannot last. A lie is like a wave on the sea shore it comes; it goes and is not permanent, while the truth is permanent like a Sun. It is glorious it is full of light, eminence and glory. We have to become truth full so that you become glorified.

You use the tongue to glorify the name of the Lord. If you are using the tongue for abusive language and hurting others, then the result and consequences are very bad. So the Prophet (sas) when he mentioned that you have to control your tongue he meant to draw your attention to truth. God is truth, love, and knowledge. So Prophet (sas) is also truthful, he is also trust worthy. He never broke his promise.

If you notice the Government of any country it has a Central Bank and the Governor of Central Bank signs on the currency note, it says "I promise to pay the bearer a sum of rupees 100". Where ever you go and produce the currency note the value of the same is reimbursed to you in terms of product or service or anything. It has a value for it is a promise and that promise cannot be broken. So just as the Governor of the Reserve Bank

promises to pay the bearer, you are also required to maintain your word of honor. If a person is not honorable then he always breaks his promise. So the tongue has to perform its duty of honoring its words. That is the most important thing. People who are cheats, who are compulsive liars, will never fulfill the promises. The promise has to be fulfilled. So also with the stomach because you have a good taste for food you cannot overload your stomach. It is very detrimental to your health. Likewise, you should take care of your sexual organ. It cannot freely sow the oats wildly as you have entered into a promise of marriage and you are required to maintain that word of honesty and integrity and not to break the word of sanctity attached to the marriage and you have to be loyal to your wife and cannot cheat her. So these things are basic for a stable society, for a good family and a good neighborhood and a good community and a good State. So it has to be very constant. Faith is nothing but maintaining your words to pursue Truth, to work for Truth and to enjoy the Truth which is available in the Nature. Nature is truthful. If you see the Holy Quran you would notice that God is taking oath on material things like Sun, Stars, and Moon. Why does God take oath? Oath is always considered as sacred. In a society, people are asked to take oath of honor and if a person breaks the oath he is dishonored. The Prophet (sas) instead of his taking the oath of him speaking truth, God takes oath on his behalf because God speaks Truth and God takes the oath to explain that whatever our Prophet (sas) is uttering is Truth and you have to follow it, for your own benefit and for the benefit of the Mankind.

So when you ask me this question as to why we get disturbed and why there is so much of distraction in the mind then the answer is: it is because our faith is very weak. You must have a very strong conviction and we should have the courage of conviction. We should not break our basic promise to live a truthful living. If you utter Truth, practice Truth, walk on the path of Truth then you will reach the Beauty. You will acquire love in your mind and heart and your heart becomes very gracious. Your heart glorifies itself and you will become a man of honor and truth and you will be a very kind, affectionate loving self. You may never commit wrong nor hurt a person, you and your family gets benefitted and the whole society gets

benefitted. If truth has to be practiced, then you have to control your emotions, control your mental turmoil and not get disappointed. Lot of trials and tribulations take place in your life, you have to get prepared for it like a Soldier gets prepared for war. Life is like a war, you have to train yourself fully and that is the basic training given by the parents at the time of your upbringing, and your upbringing should be never forgotten. You will get bad friends, if you sow a bad seed you will have a bad plant and it will give a bad fruit. If you want sweet fruits, you have to work very hard to cultivate the earth with good fertilisers and you have to tend the plant and see it grows to a good plant and gives good flowers and fruits. So if you want to enjoy a good fruit then you have to work very hard. There are no two opinions about this. You cannot expect things to happen without working. You cannot rob another person's hard work. So you have to control these inclinations, these tendencies these proclivities to cheat others and to cheat your own self. You should cleanse your mind, heart and soul to do good for yourself and others. Then life becomes very beautiful, that is what Beauty is. So I request you to pose more questions.

Questioner – Why do we need a Sufi Master or a Peer to practice Sufism when we have the Hadees and the Holy Quran in front of us? It would be great if you can explain the reason because the anti-Sufi people put this question to provoke or to convince common people to come to the path of Salafism or Wahabism? As your great grandfather Hazrat Syed Shahabudeen (as) had written a book about the “Importance of a Master”, I believe you have the right capacity to explain about it.

S L Peeran – Your first teacher is your Mother. Did you learn your mother tongue on your own? No, if we would have been brought up among monkeys, then we would have been only chattering like monkeys. So we have to be given right conduct, behavior, thinking and action. All these we have learnt from our parents and teachers. So likewise if you want to get enlightened and want to see the effulgence of the Lord then you need a Master to guide you. It is not possible that you find enlightenment on your own. Let me explain you why. The life is full of challenges, difficulties and you don't have the capacity to choose what is right and wrong. So Holy Quran and Hadees speaks about many things but how will a lay man known to

understand what is right and what is wrong. You cannot misapply and misinterpret a law. It has to be properly applied as per the situation you are in. Only a teacher can do it who has not only experience but has learnt from his Master and who has learnt from the chain of Masters and it goes up till Prophet Mohammed (sas). Becoming a Saint is not so simple because they have to walk on the straight path where God's blessings have been coming there as the Holy Quran says "Ehdinas siratal mustakhim siratal lazina an amta alaihim gharil maghdubi alaihim waladdualleen ameen" "show me the path on which the Grace of Lord has been showering". It is only in respect of Prophet Mohammed (sas) the Almighty God has spoken about showering His Grace on Prophet Mohammed (sas), even before his birth, when even the cosmos had not come into existence and it will continue to shower His Salaams and Grace till the end of the world. So God is directing you to follow the Prophet (sas). The whole humanity is directed to follow him. You cannot follow on your own without following Prophet (sas).

As regards to "I can learn myself" is a phrase used in democratic, communist or socialistic living. Why do we need any Prophets, Saints or Sages because they are full of wisdom, compassion, mercy? Their teaching keeps the society in a particular hold. So just as you have knowledge of externals that is knowledge of the world, it could be astronomy, chemistry, physics, math's, geology, natural sciences and physical sciences and thousands of sciences which you learn from your teachers likewise there is a science of inner self. It includes the medicine, biochemistry but also pertains to analytical psychology, psychiatry and there is a science of your own soul. So Sufism is also a Science, it speaks about the higher stages of human soul, higher consciousness. There are different levels of consciousness like animal consciousness, moral consciousness, and divine consciousness; when you reach the inner divine consciousness, the effulgence of light or Noor emanates from your mind and heart. You become a true human being, an evolved human being, divine human being. For that you need a Master who only guides. He teaches you as to how you have to do the meditation, how you have to interpret the various signs of nature, how you have to interpret your own dreams, how you

have to control your inner self, how to meditate, how you are required to practice various things to achieve the inner goal. So the Prophet Mohammed (sas) and Saints have laid down certain methods to achieve and reach this goal. To reach this goal of attaining Supreme bliss, solace and greatness in your mind and soul then you have to have a teacher, if not you become a ruffian; an unguided, unbridled horse can become a scoundrel. Nobody can ride a horse which is a wild one. The horse has to be trained. It has to be properly trained; only a trainer can teach you to ride a horse. You cannot just buy a costliest car like Benz or similar car and without having a license or knowledge of driving or knowledge of the car you cannot just think of running an automobile on the road. There are certain rules and regulations and you have to learn how to operate a car; so also with regard to the air craft or helicopter or planes. A soldier has to be trained and an untrained soldier cannot be taken to the battle field. He has to know the topography and should know how to judge the enemy. A Soldier should know how to use the weapons; he should know how to safeguard himself, to camouflage himself and how to attack. All these things have to be taught by the generals, brigadiers, colonels and the Subadar Majors and his teachers. He has to be an able bodied with robust health. Likewise, a Sufi has to understand his soul, mind has to be understood, for which a regular teacher is required. A teacher is referred by various names in different cultures. A “Peer” means in Persian language a teacher, while same thing in Arabic is known as Murshid, in Sanskrit it is referred to as Guru. So this “Guru-chela system” is required to make you a perfect human being, a gentleman. Nobody can become gentle on their own. It requires enormous training to pass through various stages of Sufism. I request you to ask further questions about Sufism.

Questioner – Thanks for giving this answer and making us understand the importance of a teacher or Murshid in Sufism. My next question is about solitude. The Prophet Mohammed (SAS) would leave the house of God which is Kaabatullah and practice solitude even before the first Holy Whispermings (WAHI) from the God had come. But here we are not talking about a common man we are talking about a Prophet (sas) who

had led the prayers for all the Messengers of God. So how do you see this?

S.L. Peeran – The whole aspect of human life is to achieve peace, tranquility and solace, how will you achieve it? If you get involved too much in the aspect of living which is not required what happens? If for instance, people gamble and they have night clubs and they go for racing and they go for playing cards, games of chance then they get involved so much in these entertainments that ultimately there is a loss of peace. They are unable to come back to the normal way of life. People who take to drugs, alcoholism, extra marital affairs, homosexuality and lesbianism suffer miserably. If you go and see the under belly of the society you would find lot of things happening. There are thousands of Court cases against truants and against those who have erred in their life. They have become compulsive liars, they become criminals and they are murderers. If you go into the psychology of all these aspects and find out why the mind works like this, you will discover that it is due to corruption of soul, mind and heart. You would have read in the newspapers about billions of rupees cheated to the banks and so many banks had to be closed; banks had to be merged. You would see about the ecological destruction which is taking place; the massive wars which are going on in the world. What is it that prompts a man to do all these things? Why does a man not live peacefully when animals, birds and nature live peacefully? It is due to the evil nature of man. Each individual is blessed with goodness and evil but the evil plays a greater part on your mind and heart. You have to nurture your goodness. You have to captivate your evil tendencies and evil traits. It is only through self-analysis, self-introspection. You need to discover what is going into your inner self to know what you are, what you have acquired through your genes from your fore fathers. May be your fore fathers were Saints. But it is not so in all the cases. In so many hundreds of cases their fathers or fore – fathers might have been cheats, frauds, criminals, people who might have done lots of harm to humanity. They would have acquired those genetic traits. How will you curb it and change your inner identity? You have to see your inner identity and see your inner self and make it a glorious one for that you need meditation. You need to sit in silence and come back to your good inner self. You have a devilish nature. There is nothing like a separate devil outside. It is within your own consciousness. You cannot

see the devil you cannot see the angels. Where are those devils? Where are those angels? The angels and devils are there in your mind; your mind becomes devilish or your mind becomes angelic. So first you should know what your inner self is and what your inner self comprises of, what are your inner desires and inner frustrations, inner tendencies and inner inclinations are. You go into this aspect with the help of your teacher then you would discover your own self. Then you practice love, graciousness and so many aspects pertaining to goodness. If there are 100 evil traits, then there are 100 good traits. So you have to carry on an inner war, you have to become your own police man. You have to curb your evil tendencies, for that you have to sit in meditation, practice yoga, Sufi thoughts and put curbs in your heart pertaining to evil thoughts and develop goodness, so that your goodness spreads. There are hundreds of such people in the society. They all will become great Scientist; great Sociologist and great ideals will come to them. They will become very great productive persons. You become a good citizen and carry out your duties very peacefully. The people who say we don't need to do meditation, perhaps they are captivated by evil, because they have taken up to smoking, drugs, they would have taken up to lot of night life and extra marital sex. I have seen thousands of cases; I have decided 30 thousand cases as a judge in the court. I know the type of evil men commit. I was a lawyer for about 16 years and I know the cruelty committed by people. I was asked as a labor consultant by factory managements to build up cases against poor workers. They are in shattered conditions; without inquiry and charges being proved no man can be removed from the job. However, they would ask us to build up false cases. This is all wickedness. Man has got wicked and cruel nature. This nature has come down from millions of years because we were animals and we had to hunt for our food, we had to kill animals to eat. We had to protect our self by killing other animals. This wickedness and cruelty is inbuilt. So you would notice that so much of cruelty is practiced. Crime and false hood is practiced when a head of the family dies, those who are controlling his wealth, they would create lot of false documents and deprive all others with wealth. There are cases and cases galore. Likewise, there are hundreds of big business men who have looted the banks. There are so many dacoits who go and break open the houses and loot the wealth. If they want to change and want to become a good person like Buddha then can you just tell them okay you

wear a yellow robe and wear green turban and take a rosary in your hand you will become a great man, can this happen? It is not through external thing but through inner change you will achieve peace. It has to come from within. You have to sit down and curb your evil tendencies, which have a great hold on your psyche. Your psyche has to be changed. So those persons who say you don't need all these things are cheats, liars, frauds, they don't know they are telling lies. They lie anything for their livelihood, for their glory, for their name and fame. They do lot of evil things. Ultimately we come down to the same old question as to who is human self? It is the human self which is directing all this evil. The devil and angel are in one's mind. It is the mind, which creates atom bomb; it is mind which creates electricity. It is the mind which creates the benefits of electricity and the mind which creates the destruction through electricity. So if you want to see the glory of the Lord and Prophet and the Saints and you want to become a Saint and Sage, then you have to adopt the path of Truth. The fundamental requirement for Truth to be achieved is deep meditation and penance.

Why do we have to do penance? It is only to curb your evil tendencies that have been passed on to us from generations and generations. It is there in our genes. It requires a lot of efforts to change it. That is why we have to remain away from the society after our job is done, it is not difficult. Your boss would be asking you to do lot of evil things for his aim. He wants to make huge profits. Every day you read it in newspaper. There is nothing but evil. What is honesty? What is integrity? What is Truth? How to remain Truthful? Is it so easy to practice? No, it requires lot of efforts, lot of persuasion. You are required to hold on to the Truth. It is not so easy; it is a very slippery world. It is like playing a game of snake and ladder. You need the right number to avoid snake on the path. You need to work hard to reach the cool streams of love, beauty and Truth.

(This chapter is extracted from my book "Sufism" published by Authors press)



CHAPTER 31

Enlightenment and Illumination – Purification of Soul

The path to enlightenment and illumination is a path that will take to purification of soul, so that the purpose for which life is created is fulfilled. The promise made by all the souls before the Lord, before the creation is always to submit to the Lord with all humility and with all sublimity and to perform the prayers, take care of your own self, the family, the community, the people and the environment and the world. Unfortunately, the creation of man was a thorn in the flesh of the Devil. The Devil was the most admired being before the Lord. The Lord who had created him from the fire and made him the leader among all the angels who were submitting in prayers was jealous and developed disaffection for the creation of the Adam. The Devil took permission from the Lord to disturb the mind, heart and soul of the man and to create in him such type of qualities and passions that would take away the man from the path of Lord, the path of 'Sirat al Mustakeem' and take him to suffering and make him such a person that the Lord will shun him and the only reward which he could get for all the evil that he may perform is the abyss, the hell. So the God has warned in the Holy Quran that Satan is an open enemy, 'Adooun Mubeen' and therefore one should not hear his whispers and his designs, and all the traps that he would lay to disturb the mind and soul of the man. Inherently man has also got certain weaknesses and these weaknesses as he grows from the child to the youth and to the youth to the manhood and to the old age would envelop his heart and mind in such a way that the light of the Lord which is in the innermost corner of the heart is totally covered and the light does not envelop his being and the enlightenment becomes a great burden.

Man must strive very hard to maintain the innocence which is inherent when he was born. The innocence of the child is very sweet and very pleasing. The child's manners, the way he smiles and the way he grows up is very pleasing to the mother and to all the people around the child. As he grows up he loses his innocence and the innocence is replaced with the human weaknesses. He develops temper tantrums, stubbornness and he becomes very stupid and foolish. As he grows up

the desires bring in anger, jealousy and greed and the youth becomes rash. And the rashness of the youth takes to many more such type of weaknesses. The youthful person develops sexual desires leading to lust and coveting other woman other than in wedlock. The youth are trained to earn wealth and they take up many challenges which bring them material gain. The accumulation of wealth and pomp and glory takes away from the mind and heart the simplicity, sublimity, humility and sincerity which are replaced with arrogance, pride, heedlessness, callousness and negligence. As a person acquires more leisure and pleasure he becomes ruthless and falls in the trap of laziness and carelessness. This negligence, the hard-heartedness and wickedness make a person commit all sorts of offenses and actions which would bring pain not only to the person who is committing the wrong but also to all the people living in the society. The sensitivity of mind and heart is lost and the heart gets corroded, diminishing the light within. The training which is given to the child to maintain his goodness, to give him a sense of education, to educate him to realise what is wrong and what is harmful slowly gets diminished and the person due to his accumulation of wrongs, becomes a sinful person. These sins keep adding into the heart and the color of the whiteness of the heart is changed to a black one. The wildness and arid desert, with life scarce and dryness all around, the deadly silence and burning Sun leave a parching tongue with looks wild. The life shows many dangers which are grave. Deadly snakes with fangs sharp are a threat to man without any protectives and exposed to nature bare. Therefore, a man who develops a sacred heart, who retains the sacredness in the heart from the birth with a good company of Saints, good parents, good teachers and good friends keeps a sacred heart which is a pleasure to keep. In the sacred heart dwells light to illumine the mind. It will be filled with faith and hope on Almighty and such a heart seeks grace and mercy from the Lord, to save the person from all dangers, to make the life an easy one, to sail to the safe shores without any pangs or pains, suffering and humiliation in life. The gushing springs with endless fountains makes the land fertile and enriches it. Therefore, a man likewise with love and kind heart create fruits of good deeds for all to enjoy. Therefore, it is important that a person retains the suppleness of the heart, turns the heart and soul to goodness, with total surrender to achieve sublimity, humility, and the heart should become supple and buttery. It is important that in order to reach the goal of enlightenment one should illumine his mind and heart by daily exercise. A person should become his own policeman and he should keep track of his own self and not

allow the devil and the inner ego, arrogance and pride to take over, to harm the mind and heart.

Enlightenment of mind and heart should be the main goal of life. Everyone should have a goal and the goal of life should be to reach illumination and liberation. Liberation is from all the pains, sufferings and from all that which makes the man to rush where the angels fear to tread. We should allow the soul to gain high spirits, loving spirits to make the soul lift to greater lofty heights beyond the subtle animal feelings. It should reach supreme bliss beyond the realms of consciousness. This liberation is gained by realising the Holy names of the Lord and the holy names of the Prophet (saw). All the attributes and qualities in the God's names should be understood well with the help of the Murshid, the teacher and the parents. The guidance should be taken from them to repeat in the measured tone the glorious names of the Lord and the Prophet. On the repetition of the blessed names of the Lord, the Almighty Allah the Rub, the Malik, the heart delights with the sweet fragrance of the flowers, which fills the air and brings peace within and the joys and ecstasy in the mind and heart increases. Calmness descends, desires take a flight and a person plunges in a vast ocean of nothingness. He realises the glory and the greatness of the Lord. It is then he gets the 'Taqwa', the awe and wonder in his mind. It is then that he sees the glorious wonderful nature; the nature with its colorful splendor and the beauty around it. It helps open the inner eye. The ecstasy and joys which the nature brings in the heart enlivens and enlightens the soul, mind and heart and knowledge is gained.

There are three ways by which the knowledge is gained. It is by faith, 'Yakheen', which is well brought out in the Surah 'al-haku muta kausi'r. Through the observation of nature and through the knowledge which one gains, the inner perception and the sixth sense is developed. The sixth sense and inner perception is known as the 'Ainul yakheen'. The 'Ainul yakheen' is the certainty of the existence of the glory of the Lord both within and outside the human being. The glory of the Lord is surrounding the nature. It is in every particle of human nature, it is in every particle of created Universe. A cosmic harmony is built in between the inner self and the outer self and the true guidance is to reach the glory. The light is achieved through 'Ainul yakheen'. One reaches the truth. 'Truth is beauty and beauty is Truth'. The faith becomes so strong that such strong faith helps in warding off all the weaknesses which are inherent in human being. There are two major weaknesses which ways down the human good qualities. They are the

anger and the jealousy which are the twin sisters of inner storms and inner tsunamis. The anger has to be controlled with tempered feelings. One should become subdued in nature, in his feelings. You should know as to how he should be able to withstand the most provocative moment. Such provocative moment would make a person to lose his balance. Therefore, anger has to be controlled and weeded out in such a way that a person becomes sober and he reaches the stage where his mental equilibrium is maintained. Maintaining one's mental equilibrium and calmness of mind is very necessary. For that, one must gain training from his childhood, in the school and with his parents and with his Murshid and teacher. When he keeps in his mind the awe and wonder of the Lord then he will be able to dispel darkness and be able to control anger. The jealousy is when you look into others good acts, others wealth and other person's achievements then you feel very small. This inner weakness of inferiority brings in hatred and jealousy. You develop ill feelings and your inner self gets stressed and strained. Therefore, you need to remove the stress and strain which you develop and you should see something good in others. Although, the teachings are not making you a holy person or a Saintly person but a person can reach the Sainthood and holiness when he is able to become calm by developing patience. This is very necessary in our daily life. At the smallest provocation the person loses his temper and this constant loss of temper and feeling jealousy makes a person loose his health. 'Health is wealth'. The person develops diabetes and blood pressure. His calm thinking and reason are affected. The reasoning mind becomes colored with prejudice and bias. The extent of prayers which you do will have no meaning as during the prayers, the ill feelings crops up blurring the mind and heart. The straight thinking is lost. When you are standing in Namaz or prayers, the ill feelings which you develop with others flashes back in your mind and you get disturbed; and the disturbance will not allow you to make the prayers in a very soft, humble tone. Your recitation gets disturbed and the prayers get spoiled. So you have to practice first to cut down and bring down your anger; and the anger can be brought down only when you have faith – 'Ainul yakheen, Haqul yakheen' in the truth of the Lord. You should take the success and failures of life, in a subdued manner, in a happy manner and that is when you accept the decree of the Lord. The decree of the Lord should be accepted, as what is coming from the Lord is what is good for you. Since goodness is the goal of life you must work out to overcome the hurdles and difficulties of life. For that you need to achieve bliss and the bliss can be achieved only through good education, good knowledge gained through books

and through good company – ‘dil budust awer hazzar hajje Akbarist’. A glorious heart, a sparkling heart, a good heart is better than performing thousand prayers and thousand ‘hajj e Akbar’. The heart is created by the Lord while the Masjid or the prayer hall is created by the man with his hand with mud and soil. The God resides in a glorious heart and that of the light of Prophet Muhammad Salallahu aliywasallam. Glory resides in the heart of ‘Mumineen’. One should be consciously aware of the Supreme light to set in the mind, heart and soul of a man and subdue the two emotional disturbances of anger and jealousy. There after one should develop equanimity of mind. The equanimity of mind is developed only when a person can subdue his desires. Normal necessities of life which are required to be fulfilled are not desires. Desire is to accumulate more and more of things which are not necessary for performing the daily duties of life. If one can achieve his necessity, when you can satisfy his need with a simple object, when he can travel in the metro train or in a bus which is available from his house to the office, then desire to go in a the luxurious car is harmful. The desire should not bring harm and destroy the economy and the social living of a person. One can be simple in his life with simple things in his house and in his office and in his living. Taking loans to fund luxuries creates tension and your life becomes harder and difficult than being easy. You should learn the technique to maintain equanimity and poise, and learn to develop harmony in your life, harmony with your family, harmony with your friends by choosing good friends. If you choose friends who are lethargic, negligent who want to take advantage of you, who are not concerned about your welfare, then you are leading yourself in a trap and the trap will destroy you. You should see that your eyes, your tongue and ears are not given to evil. And you should not see evil because it will corrode your personality and the inner light gets diminished. You should be very cautious with regards to your sexual desires. You should wean out and not allow desire to covet for someone’s wife or other woman. Therefore, one who avoids committing the seven deadly sins anger, jealousy, lust, greed, covertness, hatred and all such evil tendencies which destroy the personality will win the war in this world of life. Life is like going into the war, one needs to have strong sturdy trained soldiers. One needs to exercise his mind and heart and prepare to meet the enemy. One should be in a position to know the weakness of an enemy. One should know the strength of the enemy. One should have all that is required to fight a war with chivalry, courage and with a sense of triumph. If one loses his heart and his mind and becomes a coward then the life becomes full of pitfalls. Life gives

sorrows and the sorrows will bind the heart and mind and the man loses self-confidence and that is when all the sicknesses of the mind and heart and the body will have an upper hand and that will take away the man from the path of goodness. He will lose 'Sirat al mustakeem'. To reach the 'Sirat al mustakeem', the straight path then one should be in a company of Saints and good people, charitable people, compassionate people, benevolent people. When you are in a company of all such great Saints who are living and visit mausoleum of those who have passed away and seek the blessings from the Lord then your heart gets subdued and the light within shines. The light within should shine in such a way that the dread of the supernatural lurking at the bottom of the heart which brings forth fear and horror should diminish. Courage and bravery overcomes all the fears of the world. Man should not succumb and fall to the temptations which are all around him. The evil eye of the devil will always cast its mighty spell; the spell that can crush stones to pieces. It can melt the heart or make the heart wicked. The heart with sound faith purifies the man to withstand the devilish force, the evil force. Peace and contentment are divine gifts; mind and soul being sustained in submission will fetch peace and humility. A mind that glimmers with enlightened thought; from it ignorance and fear will vanish and will take a flight. Knowledge and learning are powers to strengthen the soul to make your inner being bright. Enlightenment is not gained by mere talks or by listening to the divine songs or by reading the divine books but it is only by controlling one's inner animal consciousness 'Nafs e Amara' and allow the 'Nafs e Lawama' to gain strength then the 'Nafs e Mutmaina' becomes sublime and serene. The 'Qalb e Salim', a golden heart is developed. The Lord at the time of one's passing away sends the Angels with his 'Salaam - 'Salaam ul khaulum mir rabbil Rahim', the Salutation.

In my life I have seen Saintly persons who have described their death. They called all the relatives around them, their children and grandchildren, given them parting advice and asked them to stand witness to the recitation of Kalima 'Lailaha illallah Mohammad Rasool Allah'. They have thanked their doctor around for having served them, thanked all, sought their forgiveness and described the soul which is leaving from the body and have lifted their hand in salaam. I have seen number of good Saintly persons dying in such a solace and peaceful way. They led a very pure life, a life of dedication' a life of sacrifice a life of charity, a life full of prayers. Only when you gather knowledge of Lord, practice goodness in life; recite the Nou are seeing the Lord, if not

you must feel that the Lord is seeing you with '*huzoor e Qalb*' and your heart being in presence then the inner light emanates. When it happens you gain peace and tranquility. When your charity is with your full heart from all that you have earned, earned with your own hard work then you are pleasing the Lord. When you abandon all evil plans to destroy your relatives, your friends, your brothers, your sisters but develop a plan for the goodness of yourself and feel the pain of others, feel for the goodness of the others then you have achieved bliss. If you have nothing to offer to anybody in terms of material cash, but you can certainly help by giving good counsel and advice; help people learn good things in life, you can do charity to ants, birds, animals. You can feel the goodness around, feel the goodness in the nature. When you see the goodness in you and in the nature, a cosmic harmony is developed and this cosmic harmony will guide you by giving you sixth sense. You become a person of '*Firasa*'. As our Prophet (sas) in *hadees* has said that a Muslim who is good in his heart and mind develops '*firasa*' and he will enter the heaven 500 years before a rich person reaches there. Let us fill our vacuums in heart, mind and in our souls with love, affection and warmth. Let us illumine our heart, mind and soul with million lights of knowledge. Let us enliven our sagging spirits with rhyme and rhythm, with melodies, with cheers and allow the goodness and the light within our mind and heart to soar higher and higher to reach the Lord and the Prophet (sas). Let us delve deeper and deeper in the realms of our heart and bring our treasures to gleam. The treasures which are buried in your mind and heart are the knowledge of the Lord, the knowledge of the Prophet (sas), the knowledge of the '*Tareeqat, Maarifat, Woobodiyat, and Hakhikat*'. Let us enter this field and achieve all that is good to make our '*Shariat*' a perfect one to enable our eyes to gleam and to sparkle. Let us enlighten ourselves. That is purifying our self-afresh with cool streams of love. Love and love alone can purify our mind and heart. We need to seek forgiveness. Forgiveness for all the wrongs we have done, not only from our friends and relatives, children and neighborhood but from the whole world. We need to seek forgiveness. Only then our travel to the holy places becomes a successful one, a complete one.

Now we see that every moment is becoming past. Mingling with times and history. What has gone is gone, bygone be bygones, past be past. Whatever you have said through your words is slipping from the lips and will never come back. It is like an arrow which has left the bow and will not come back, like a bullet which has left the gun which will not come back. Deep down if you feel in yourself a feeling of remorse, a

feeling of repulsion, a feeling of regret, of disapproval, then that is the beginning of a change in you, that is the repentance. Repentance is turning your heart away from wrongs which have you done to displease others, to give pains to others, hurt to others. When you find a new experience then you will find a fresh breath, a new life, a new lease, a change of mind, a change of heart, and a new discovery for better living. A new learning, a new growing, an expansion of vision, a new light, a glow within, a new consciousness, ever forgiving and an illumined soul. Darkness begets darkness and light begets light and joys. An enlightened soul sans sins shines, it acquires wings that will soar higher and higher and reaches the heaven. Do not become a blackened sinner with corrupt soul. Relegate yourself to a humble being. Burn your filthy flesh and bones forever. Let its ashes of sin be thrown away from your mind and heart. Do not pollute the air and water. Do not pollute the jungles and the sandy deserts. Do not rob the bowels of the earth of all its jewels and do not destroy the forest and the animals residing there. Your perpetual desires will ruin the gardens of love, the gardens of heaven. Your gluttony, the desire to eat more and more, which is one of the seven sins can destroy your health and destroy the goodness around you. Do not make, therefore, meal of the birds and animals which have become very rare. Do not kill the elephants for ivory and its tusk. Do not skin the tigers, lions and snakes for pleasure. If you do so there are enemies who have kept their fingers on the nuclear buttons. They will not only destroy you but will destroy the earth and the heaven will grieve and the stars and the Moon will bid goodbye and they will leave man and humankind and humanity to perish and to decay. We need to save the planet. We need to save our self and it can be done only by purification of our soul and by our enlightenment. Let us praise our Lord and pray for tranquility. O the praised one, the chosen one, the purified one, the sublime soul, the cherished one, the protected one, the privileged one, the gracious one. O the love of the love, the light of the light, O My Holy Prophet (sas), how shall I please you, O my loved one, with my wearied condition and wretchedness, with my chill penury and hollowed nature, with my empty head and dark soul. O light of the light, O the Noor ul al Noor, O the perfect soul, the heaven has granted you a highest position in the world and the hereafter. You are 'Sadiq Wadul Ameen'. O enlightened soul, the guided one, show me the path of enlightenment. Illuminate my mind with billion lights. Bring me ecstasy and supreme bliss. O deliverer of all the sinners in this world and the hereafter. O my redeemer, protect me from all sides and be with me. O the light of the light, 'Noor un al

Noor', let the light glimmer with hope. Let that glimmer of hope cherish me. Let peace prevail in the whole world and tranquility descend from the heaven.

Let us all pray together for knowledge, for peace, for humility, sublimity, sincerity and for sacrifice and for all great qualities of Prophets, who have come from this world and done good for the humanity and all the good deeds done by the Saints. Respect them; love them; for love and beauty and affection are the most beautiful flowers in the garden of life. Our education will not be complete unless we become a good soul in this world. The soul which was enshrined in our body and mind by the Lord was a pure one. It is the breath of the Lord; it is a light of the Prophet (sas). We need to keep the heart pure to enable this light to cherish, this light to grow, to flow, to enlighten everybody around us. Our life should have a meaning. It is not only by discovering oneself but also by developing our personality. Even if we do not have high education, high degrees and skills with us but by practicing goodness, by controlling oneself and becoming charitable and laying our soul on the threshold of the Lord with goodness will certainly bring 'Salaam ul kaulum mir rab'ir Rahim' from the Lord through His angels.



II

MYTH AND MYTHOLOGY

by

A Lover of Ancient Wisdom

Introduction

The contents of this chapter on Myths and Mythology is mainly drawn from the two main seminal works of Madam H.P. Blavatsky, namely, *The Secret Doctrine, vol. 1 and 2*, and *Isis Unveiled, vol. 1 and 2*, both being the facsimile reproduction of the original writings of the author, published by Theosophy Company, 245, W 33rd Street, Los Angeles, U.S.A.; and from a few other writings of hers. It must be stated at the outset that the writings of hers is not her personal speculation, nor a product of her theoretical academic scholarship but a promulgation to the modern world a portion of the timeless and universal Wisdom-Religion which is the source and the basis of all world religions, philosophies and sciences, the accumulated Wisdom of great Sages and Seers of the world from time immemorial. They, belonging to no one nation or religion but constitute a fraternity of highly advanced and perfected men, who take part in the governance and universal evolution of souls in the natural order, watch over and guide humanity on the path of human perfection and divinity. What is presented is a bare outline of a few excerpts from teachings of these high beings.

Abbreviations used

S.D. : The Secret Doctrine;

Isis : Isis Unveiled; I and II in parenthesis signify volume numbers;

Key : Key to Theosophy;

Glos. : Glossary of Theosophical terms.

CHAPTER 1

Myth and Mythology

Introduction to Mythology

The word 'Myth' comes from the Greek root *mythos*, meaning a traditional legend or a story concerning some being or hero; and the compound word 'Mythology' means sturdy or interpretation of traditional legends or stories – from the Greek root *logia*, the plural of *logion*. There are generally two broad views regarding the meaning of the word Myth. One view is that it is a traditional story, especially concerning the history of an early people, explaining a natural or social phenomenon, typically involving supernatural beings or events. The other view is that myths are widely held but false beliefs or ideas, especially one that is concerned with deities or demigods, explains some practice or rite or some phenomenon of nature. It is generally classed under the head of superstition, something that has no basis in reality but believed in on blind faith.

There are again two classes of antiquarian scholars in the academies of modern western seats of learning. One class of renowned scholars of fame, such as Max Muller, for instance, held that mythology is a disease of language, and that ancient symbolism was a result of something like an aberration of mind of the primitive man, "an active but untutored imagination into believing all sorts of fallacies, which were directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experience into him..." Mr. Gerald Massey, a fine scholar and a spiritualist challenges such views of his peers and shows that they have completely missed the origin and meaning of mythology. Says Mr. Gerald Massey (S.D. I, 304):

"Mythology was a primitive mode of *thinking* the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation. Mythology is the repository of man's most ancient science, and what concerns us chiefly is this – when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth."

The author of *The Secret Doctrine* corrects the notion of Mr. Massey that mythology is not based on history, though they are certainly not “Revelation;” and shows that myths have, on the contrary, historical basis. Mr. Massey illustrates how myths are based on natural facts from an ancient Egyptian myth in which they portrayed the moon as a cat. They chose the cat to represent the moon because they had observed that the cat saw in the dark, her eyes became full-orbed, and grew most luminous by night. “The moon was a *seer* by night in heaven, and the cat was its equivalent on the earth.....a natural sign, a living pictograph of the lunar orb.” (*ibid*)

“The moon *as cat* was the eye of the sun, because it reflected the solar light, and because the eye gives back the image in its mirror. In the form of the goddess Pasht, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness called his eternal enemy.” (S.D. I, p. 305)

This is Lunar mythos from its astronomical aspect. It is an illustration of *Selenography* which, the author of *The Secret Doctrine* says, is the least of the esoteric division of lunar symbology, and that there is esoteric truths associated with the moon, she calls *Selenognosis*, which reveals occult laws which govern the intimate relation between the moon and the earth. (S.D., I, 305)

All ancient scriptures are recorded in symbols, emblems, allegories, geometrical signs, glyphs, and mythical narratives. Western scholars knowing nothing of the profound science of symbolism, translating the ancient texts verbatim, judging by the dead letter, have completely missed the truths hidden in the ancient symbolical language, have drawn wrong conclusions.

The author of *The Secret Doctrine* shows that the ancient science of symbology has seven keys which open seven aspects of cosmical, anthropological, spiritual, physical, moral, psychical aspects of one universal Truth. Without a knowledge at least of some of the seven keys no ancient text can be correctly understood. Every ancient nation had its own peculiar mode of expression. No Egyptian papyrus, no Indian *Olla*, no Assyrian tile, or a Hebrew scroll should be read and conclusions drawn from their outward dead-letter meaning. “Every symbol in papyrus or *olla* is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences.” (*ibid.*)

Symbol and Emblem

Mr. Kenneth Mackenzie, a learned Mason and a Theosophist, has shown in his *Royal Masonic Cyclopaedia* that there is a great difference between symbol and emblem. Symbol represents a single special idea, whereas an emblem represents a large series of thoughts. Each of the Solar and lunar symbols of ancient nations illustrate a special idea. A series of such ideas form collectively an esoteric emblem. The emblem is concrete picture or sign representing principles, or a series of principles which can only be discerned by those who have been initiated into the sacred science (Initiates). “An emblem is *usually a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the Puranas are written emblems. So are the Mosaic and Christian Testaments, or the Bible, and all other exoteric scriptures.” (S.D., I, p. 306)

A parable is a spoken symbol, an allegorical representation of life realities, events, and facts. Historical real events were deduced from parables by those versed in hieratic writings.

The Secret Doctrine shows esoteric societies have conveyed their science in symbols and emblems, such as, Pythagorean Society, the Eleusinian and Hermetic Brethren of Egypt, the Rosicrucians, the Freemasons, etc. Although outwardly they may appear monstrous or ridiculous to the eye of the uninstructed they nevertheless convey a whole body of doctrine to those who have been trained to discern them.

Why Initiates do not Reveal Keys to Symbolism

The reason why keys to symbolism are kept secret is because they are dangerous if revealed to the general public. Psychological, psycho-physiological and cosmical significance of symbols and emblems can only be partially revealed for the purpose of educating the neophytes – the seekers after Truth. “An adept must refuse to impart the conditions and means that lead to a correlation of elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one.” (*ibid.*) Moreover, even the little that may be revealed is received by skeptical scholars with derision as they clash with their preconceived notions and prejudices, and serves no good purpose.

Why were religious and esoteric histories of nations embedded in symbols? Because:

“The spoken word has a potency unknown to, and unsuspected and disbelieved in, by the modern “sages.” Because sound and rhythm are closely

related to the four elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produced good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during initiation, and every student had to record them in corresponding symbols, drawn out of his own mind, and examined later by his master, before they were finally accepted.” (S.D., I, p. 307)

Mystery Language

“The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its *universal language* – suspected by the Mason Ragon – the language of the Hierophants, which has seven “dialects,” so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fullness, or viewed from one of its special aspects”. (S.D. I, 310)

However learned a scholar may be, outside of initiation into the sacred science, and, therefore, ignorant of the keys to symbolism, his interpretation of the myths or hieratic writings of ancient Egyptians and allegorical writings of Aryans would always be faulty. All the ancient records were written in a language which was universal and known to all nations in days of old but now discernible only by a few. The many facets of the mystery language have led to the varied dogmas and rites in the churches of public religions, such as, seven sacraments, the trinity, the resurrection, etc., of the Christian church, and many modes of worship among Hindus, etc.

A Few Illustrations of Hidden Meaning of Symbols, Emblems and Allegories

As already said that it is given to the high Initiates of the sacred Science alone who can unravel the whole science in every symbol, who at a glance can apprehend all the seven meanings and seven aspects of Truth concealed therein. But such of us who stand outside the Temple of Wisdom, however otherwise learned, can only apprehend bare outline of philosophical, metaphysical, psychological, astronomical truths, and obtain a glimpse into the geometrical and numerical systems concealed in them, if instructed by those who know. This the author of *The Secret Doctrine* has done by, lifting for us, as she says, a small corner of the veil

of Nature. But to understand even this, one has to study and become acquainted with the Esoteric Philosophy which outlines the laws of cosmical and anthropological evolution along physical, intellectual and spiritual lines, and the principles of cosmos and of Man in their physical, psychical and spiritual aspects, and their inter-relationship, which is expounded in the said work. It is proposed to take up a few symbols and emblems, which were universally employed by the Sages of the world in their exposition of the sacred science, and glimpse the meaning ingeniously concealed in them.

The Mundane Egg (S.D., I, pp 359-368)

The Egg is a sacred sign in the cosmogony of every people on the Earth. Its form and the mysterious working within it represents facts of natural philosophy. It was revered as a symbol in every old religion and held as sacred. In its shape and inner unseen generative process symbolised the origin and the secret of being.

“The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, needing nought save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all a self-generated, and self-created being – must have been a standing miracle from the beginning.” (p. 359)

This is a perfect illustration of how the universe, or the worlds, come into existence. The “First Cause” is pictured as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. Brahm was called *Kalahansa*, the “Swan of Eternity,” who lays at the beginning of each *Mahamanvantara*, the great period of universal evolution, a “Golden Egg.” It typifies the great Circle, or O, itself a symbol of the Universe and its spherical bodies. The form of the Egg is a circle or sphere, the form of planetary bodies.

The creative force, Brahma, is in Indian mythology, depicted as issuing from resplendent Egg. Greeks, Syrians, Persians, Egyptians adopted the same symbology. With the Greeks the Orphic Egg was part of the mysteries in which the significance of the symbol was explained. Egyptian Osiris is born from the Egg, like Brahma of the Hindus.

Pre-cosmic Ideation, the first that appears as a reflex of Absolute Abstract THOUGHT, thrills through pre-cosmic root-substance containing the world-germ, the womb of the universe, in which it

gestates, like the embryo of the chick in the Egg, and emerges at the end of the period, the cosmic creative Force, called Brahma by the Hindus, Ormazd by the Zoroastrians, Osiris by the Egyptians, etc., which is manifested One born from unmanifest Absolute Unknown Cause, symbolised by O (cipher or zero, the circle), the 1 issuing from the O, or the egg. 10 was the sacred number of the universe was secret and esoteric, as the totality of creative forces of the universe is 10 – the first three numbers of it being the primordial pre-cosmic differentiation constituting the Spirit of the universe, and the seven referring to seven great hierarchies of cosmic creative forces, called Sephiroth of construction by the Hebrews, Prajapatis by the Hindus, Amshaspends by the Zoroastrians, etc., from whose essence all things and beings are formed, following the guiding force of Divine Ideation.

The first creative power, the 1, born from the O, which 1 is the aggregate of the intra-cosmic intelligent creative forces, was symbolised as Dragon of Wisdom, or serpent; in ancient cosmogony serpent or dragon symbolised All-Wisdom. Oviparous character of the Serpent characterised this cosmic truth. Serpent was held sacred among many peoples and worshipped. Symbolism of the serpent will be touched upon later in this chapter.

Egg was the symbol of life in *immortality* and eternity, and a glyph of the generative matrix. (p. 365) The Egg associated with the Egyptian cross, Tau, (sign of T with a circle placed on it), was symbolic of life and birth in *generation*. In other words, it relates to both lives – the mortal and the immortal. Which means, the immortal soul – the Real Man – going through cycles of reincarnation. When the body dies, the soul rises to its native spiritual realm, carrying with it quintessence of distilled experiences it gathered in the life that ended, and after a period of gestation in that post-mortem state, the soul is reborn on earth for another incarnated life. An Egyptian papyrus (“*Edipus Egyptiacus*,” by Kircher, vol. Iii, p. 124) has engraved on it an egg floating above the mummy. This is the symbol of hope and the promise of a *second birth* for the *Osirified* dead. His soul after purification in the Amenti, will gestate in the egg of immortality, to be reborn from it into a new life on earth. (SD, I, 365)

Lotus as a Universal Symbol (S.D., I, pp 379-386)

Lotus is a universal symbol, and held in reverence in Egypt, India, China, Japan, etc., and adopted as a Christian emblem by Greek and Latin Christian churches. An allegory says that at one time “the world

was a golden lotus.” It was called “the child of the Universe bearing the likeness of its mother in its bosom.” Lotus symbolised creative gods, called the Lords of the Universe. (Glos.) Lily or Rose was substituted in countries where lotus did not naturally grow. It has a deep philosophical meaning. Lotus is a natural symbol of the abstract and the concrete universe, an emblem of the productive power of both the spiritual and physical nature. The mystic meaning it represented was the same in all nations. “I see Brahma the creator enthroned in thee above the lotus,” says a verse in the Bhagavad Gita.

Sir William Jones shows that the seeds of the lotus contain, even before they germinate, perfectly formed leaves in miniature shape what it will become one day a perfect plant. Concrete Lotus coming into manifestation by the action of the heat of the sun on the seed of the Lotus in water typifies the fact that the concrete universe evolves out of the Ideal prototype concealed as a germ in the primordial spiritual substance (Water of Space) by the action of the fructifying Spirit (fire)

“For, as soon as DARKNESS – or rather that which is “darkness” for ignorance – has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceeded to copy and build or fashion upon these models forms evanescent and transcendent.” (S.D. I, p. 380)

The Lotus is a very ancient and favorite simile for the Kosmos itself, and also for man. Lotus plant grows up through the water; having its root in the mud of the lake and spreading its flower above the water in the air typify life of man and life of universe. Elements of both are the same. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being. (S.D., I, p. 58)

Tree of Life

Trees were connected with gods and mystical forces of nature. Every nation had its sacred tree. *Peepal* or *Ashwatta* in India. Bo-tree or *Ficus religiosa* is sacred to Buddhists, as Gautama Buddha reached highest knowledge and Nirvana under it. *Yggdrasil* is the world tree of the ancient Scandinavians. The banyan tree is the symbol of spirit and matter. The aerial roots of the banyan tree descends to the earth, strikes

root, and grows up again heavenward. This typifies Spirit descending into matter, and having become embodied in it; it struggles and frees itself from limitations of matter, and reascends to its original pure spiritual state.

The triple leaves *Palasa* tree (*Beautea monosperma*) signify the triple essence in the universe – Spirit, Soul, and Matter. The Irish shamrock also, like the Indian *Palasa* tree, bears on its stalk three leaves (trifoliate); it is the symbol of Spirit, Soul and Mind – three-in-one mystery; it crowned the head of the Egyptian radiant Sun-god, Osiris. It symbolises the Divine Self of Man who is one-in-three and three-in-one, Spirit, Soul and Mind being three aspects of One Supreme. The Egyptian myth says the wreath fell off the crown of Osiris when Typhon killed the radiant god. It means that humanity is essentially Divine, but when it incarnates in body it is overcome on the earth by turbulent passions of material self, and forgets his divinity. The three-leaved wreath is said to have fallen from the head of Osiris. This is the condition of humanity in the present state of evolution. Typhon is the opposing power on earth plane, the animal passions and desires of the lower self of man, antagonistic to Spirit.

The dark cypress tree was the world-tree of Mexico. The fir was sacred to Egypt. The sycamore was the tree of Life in Egypt and in Assyria. (Gloss.)

Tree is an emblem of both the three-fold universe, the macrocosm, and three-fold man, the microcosm. The Microcosmic Tree grows under the Macrocosmic Tree, the former inseparably bound up with the latter. Universe is embodied consciousness. All beings, from highest evolved beings to the lowest on the bottom rung of the ladder of evolution are all perfect copy and essentially one with the great Macrocosm. Two excellent emblems of this truth may be cited here – one from the Bhagavad Gita and the other from the Jewish Kabalistic book, the Zohar. The fifteenth chapter of the Bhagavad Gita, entitled, “Devotion through knowledge of the Supreme Spirit,” symbolise this truism with *Ashwatta* tree which is depicted as growing with roots above and branches below:

“Men say that the *Ashwatta*, the eternal sacred tree, grows with its roots above and its branches below, and leaves of which are the *Vedas*; he knows this knows the *Vedas*. Its branches growing out of the three qualities with the objects of the sense as lesser shoots, spread forth, some above and some below; and those roots which ramify below in the regions of mankind are the connecting bonds of action. Its form is not thus understood by men; it has no beginning, nor can its present

constitution be understood, not has it any end. When one hath hewn down with strong axe of dispassion this *Ashwatta* tree with its deeply-imbedded roots, then that place is to be sought after from which those who there take refuge never return to rebirth, for it is the Primeval Spirit from which flowed the never-ending stream of conditioned existence.”

Knowledge of the source, the origin, evolution of the universe, its constitution, and the object of this grand periodical manifestation evolution of the universe are all concealed in this grand emblem of the Tree of Life. It is an eternal evolutionary stream proceeding from the changeless source, which is the Supreme Spirit, though changeless itself produced change in ever increasing differentiation throughout the great period of manifestation. At the arrival of the culmination of differentiation and descent into matter, the same impulse in-draws all differentiations towards the primeval universal Spirit which is One. This ceaseless rhythm of manifestation of the Supreme as universe, and unmanifestation, is symbolised by the idea of Great Breath; when it breathes out universe manifests, and when it breathes-in the universe is indrawn into homogeneity, beings evolving higher and higher in each manifestation towards Absolute Truth but never reaching it.

Leaves of the Tree are the *vedas* which means the knowledge of the Science of the universal Tree of life, which are imparted from time to time by advanced beings who have gone beyond human stage to less evolved mankind; just as leaves of the tree are renewed in every new season so are the *Vedas* are repromulgated and reinterpreted by Great Ones from time to time. Its constitution is not understood because it is the highest knowledge attainable by man of the Oneness of threefold man and threefold universe – the knowledge of Self to be ALL. “The roots represent the Supreme Being, or the First Cause, the LOGOS; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna (XI chapter), is ‘greater than Brahaman, and First Cause...the indestructible, that which is, that which is not, and what is beyond them.’” (SD, I, 406) “This is the Tree of Life, the Ashwatta tree, only *after* the cutting of which the slave of life and death, MAN, can be emancipated.” (SD, I, 536)

Similar symbol of the Tree of Life, the Mighty Tree is taught in the Jewish Kabalistic book, the Zohar. It is said therein that this tree reaches the heavenly vale and is hidden between three mountains. From these three mountains, the tree ascends above and then re-descends below. This Tree is revealed in the day time and is hidden during the night. The three mountains in which the Tree is hidden are the three

divine principles in man – Divine Spirit, Spiritual Soul, and Mind or Manas. It ascends above means the Adept's knowledge aspires heavenward, it descending below means it reaches down into the Ego of the Adept on earth. It is revealed during day time means it is revealed to the enlightened mind, its hiding in the night meaning that it is hidden to Ignorance, which is night. (SD, II, 216)

Tree and the Serpent

Man comes from the Sanskrit root, *Manu*, which means the principle of Self-Consciousness, I-am-I which is an emanation of the Universal Mind, the LOGOS. But he has forgotten his divinity when incarnate in the body and has become mortal in each one his successive reincarnations. When man realises his divinity and his oneness with ALL, he regains his lost divinity and becomes Immortal, and is a Sage, a Wise Man. Such Wise men are symbolised as Serpents and Dragons – Dragons of wisdom. Hence the symbols in all ancient nations of serpents dwelling in the Tree of Life.

Universal Spirit in manifestation is the Macrocosmic Tree, Universal Wisdom, also called Serpent of Eternity. Man, the Manas, a ray of the former is also the serpent dwelling in the Microcosmic Tree, the threefold man, growing under the Macrocosmic Tree. Teaches the S.D. (II, 97-98):

“The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed *within and under* the great mundane macrocosmic tree; and the mystery is half revealed in the *Dirghotamas*, where it is said, “Pippala, the sweet fruit of that tree upon which come *spirits who love the science*, and where the gods produce all marvels. As in the Gogard, among the luxuriant branches of all those mundane trees, the ‘Serpent’ dwells. But while the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of manifested Wisdom. One is the One and All; the other are its *reflected* parts. The ‘Tree’ is man himself, of course, and serpent dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth.”

Ananta Shesha, the couch of Vishnu, is the seven-headed Serpent of Eternity, symbol of infinite Time in Space. Vishnu is Eternal Deity rests on it during the period of non-manifestation after cosmic dissolution: meaning Absolute Wisdom silently hovering or moving over the great Waters (pre-cosmic undifferentiated cosmic Substance, Space). The same idea appears in the Book of Genesis with which opens the

first verse of Christian Bible, “In the beginning God created the heaven and earth. And the earth was without form, and void; And the spirit of God moved upon the face of the waters.” In the Egyptian cosmogony the pre-cosmic state is represented by the symbol of a serpent breathing over the water in a pot.

Symbolism of the Bhagavad Gita

The Bhagavad Gita, consisting of seven hundred verses, is translated as ‘The Song Celestial,’ is a portion of the great epic, The Mahabharata. The epic was composed by the great Sage, Veda Vyasa about 3000 B.C.E.

The whole of the great epic is mythological and allegorical but not without a historical foundation. Evidences of its historical foundation is found in the various allusions to places, personages and events mentioned which bear the stamp of historicity. The best proof, however, is found in the very ancient zodiacal records preserved for many thousands of years to this day in India in temples and monasteries. In Mahabharata and in some of the Puranas the relative position of the constellations and planets, and occurrences of eclipses, planetary conjunctions, are given in which certain events of importance are said to have occurred in the past, such as, the birth of Krishna, who is a divine character figuring prominently in the story of the Mahabharata, the beginning of the Age of Darkness, Kali Yuga, etc. Working backwards with the astronomical tables scholars have ascertained the correctness of the dates of particular celestial events mentioned in the scripture. Thus the year of the beginning of the Kali Yuga as mentioned in the epics and Purana as 3102 BCE are found to be correct by scholars. The great astronomer, mathematician and Free Mason, Jean Sylvain Bailly (1736-1791), in his extensive work has vindicated by his astronomical and mathematical knowledge the truthfulness of the eras mentioned in ancient scriptures of India. (Ref. Suggested: Chapter on “The Zodiac and its antiquity,” in the S.D. I, pp 648 – 668)

Unaware of the psychological system of the ancient Wisdom-Science which constitutes the foundation of the ancient sacred texts of India, the Western scholars, reading the Bhagavad Gita, called the scene of war with which the poem opens between the two factions – Kauravas and Pandavas – a conflict of savages and attributed commercial and other motives which led to it.

But it is an allegory with a historical foundation. Kauravas, one hundred sons of the blind king Dhritarashtra, usurp the kingdom of Hastinapura to which their cousins, the five Pandavas of celestial origin, through deception forced them to go on exile. After returning from the exile the Pandavas claim the kingdom which the Kauravas refused to oblige, and a war ensues. Krishna, the divine Avatar whose mission it was to re-establish righteousness (Dharma) which had suffered loss, aided Pandavas who were adherents of righteousness and noble hearted. After every effort made at peaceful resolution of the conflict failed the Pandavas wage war, kill Kauravas and with the help of Krishna establish the kingdom of righteousness. Before the conflict, Arjuna, one of the Pandavas, reluctant to wage war against kinsmen, refuses to fight. Krishna who was Arjuna's charioteer engages him in a dialogue on sublime spiritual knowledge and shows how as a warrior it is his duty to wage righteous war which was forced on him for establishing the kingdom of righteousness.

The whole episode of the epic and the Gita, as already said, is a mythological and allegorical concealing in their symbolism many branches of knowledge of cosmical, anthropological, spiritual, theogonical Truths. Mr. Wm. Q Judge, a Teacher par excellence, says in his rendition of the Bhagavad Gita in English, in the beginning as follows:

“The key for the reading of the Bhagavad-Gita is to be applied to this first verse. If we look at the poem in its application man aspiring to devotion, then the battlefield is the body acquired by Karma and Tanha, thirst for life, while the speaker and his party [Kauravas] represent the lower self, and the Pandus the Higher Self. But if this and succeeding chapters are regarded from the cosmic standpoint, then the speaker, the plain of the Kuru, the generals described in the first chapter, together with the instrument and the weapons, are beings, forces, planes, and planets in the universe, of which it would be out of place to treat here. As applied to ourselves, the poem is of greater interest and importance: it opens with the battle inevitable between the higher and the lower nature of man, and then, from this viewpoint, Krishna – who is the Higher Self – in order to encourage Arjuna, becomes his instructor in philosophy and right ethics, so that he may be fit to fight and conquer.”

Whereas discerning the higher keys which unlock deeper cosmical and spiritual truths is given to souls advanced on the path of higher evolution, but not for average people who are not highly evolved, and who aspire to spiritual knowledge and to live the higher life, the key

which opens the meaning applicable to individual aspirant is indicated. It indicates symbolism of the two branches of the family of Kurus: unrighteous and cunning hundred sons of the blind king Dhritarashtra, the Kauravas, represent the lower self of man; and the truthful and righteous five princes, sons of Pandu, represent the higher self of man. The blind King is the body which is by itself blind without discrimination and attached to material life. The conflict between the two factions represent the conflict that goes on in every human being between his divine conscience and his animal material self for supremacy in human life, which is the field of battle, the Kurukshetra. Krishna, who helps the Pandavas in this war, is Divine Principle in every human being, whom Pandavas have chosen as their mentor, guide and teacher. Arjuna is every individual being, the thinker, who aspires to unite with the Higher Divine Self. Chariot with seven horses is the body with seven senses, Arjuna, the human self, is the rider, and Krishna, the Principle of Divine Discrimination – Buddhi – is the charioteer. It is the conflict between the selfish lower self and divine Higher Self for supremacy in human life.

Pandavas, symbolising the human soul with its virtues, are not able to at once overcome the adversaries till they have acquired experience, knowledge, discrimination, and soul powers and steadfastness in righteous living, through a long series of reincarnations. This is allegorised in the epic as Pandavas compelled by circumstances to be exiled to wander in the forest (forest of human existence) during which they meet many great teachers and acquire knowledge, powers, and inner strength. At the end of the exile they demand Kauravas to accede the kingdom which the latter refuse, and a war ensues. In the great war Pandavas choose Krishna as their guide, whereas the Kuravas opt to take Krishna's army. Kauravas are exterminated and the Pandavas, under the direction of Krishna, establish a kingdom of righteousness on earth. This means that each aspirant has to vanquish and destroy without a trace all his lower passions, mental, moral, psychic and spiritual weaknesses and defects under the tutelage of Krishna – the Divine Voice of the Silence in the heart of man – and establish the kingdom of God in his purified temple of spirit, soul and body.

The various characters in the great contest, the weapons they use, etc., are all symbolical of various principles, faculties and powers of the soul. In the eighteen chapters Krishna teaches so many modes of devotion, and the sublime spiritual knowledge, which are necessary to

be learnt, practiced and perfected to reach Liberation-Moksha. Mr. Judge writes:

The *Bhagavad-Gita* tends to impress upon the individual two things: first, selflessness, and second, action; the studying of and living by it will arouse the belief that there is but one Spirit and not several; that we cannot live for ourselves alone, but must come to realise that there is no such thing as separateness, and no possibility of escaping from the collective Karma of the race to which one belongs, and then, we must think and act in accordance with such belief. (*W.Q. Judge's rendition of the Bhagavad-Gita, Indian edition*)

Symbolism of the Book of Genesis, in the Bible

The Book of Genesis forms the first chapter of the Christian Bible. Teachers show that it is a profound allegory depicting the origin and evolution of the world, evolutionary history of humanity. According to the Wisdom-tradition the Book of Genesis belongs neither to the Jews nor to the Christians but it belongs to the world's history and that it was incorporated into the Jewish canon by the Jewish religious reformer, Ezra, in the century 4, BCE, during the time of Babylonian captivity of the Jews. (Isis, ii, 216, 217) Read in its dead-letter sense the Genesis seems absurd but one has to study it with keys to symbolism and see how the evolutionary history of man and the universe unfold. It is out of place here to expound the Esoteric Philosophy, which is a life-time study – in the light of understanding of it alone one gains an insight in to the profound science concealed in the mythology of Genesis. Suffice it to quote a short passage from the second volume of the SD in which one may catch a few glimpses of the hidden truths:

“See Genesis ch ii. v.19. Adam is formed in verse 7, and in verse 19 it is said: ‘Out of the *ground* the Lord God formed *every beast of the field, and every fowl of the air: and brought them unto Adam* to see what he would call them.’ Thus man was created *before* the animals; for the animals mentioned in chapter i. are the signs of the Zodiac, while the man, ‘male and female,’ is not *man*, but the Host of Sephiroth; FORCES, or Angels, ‘made in his (God's) image and after his likeness.’ The Adam, man, is not made in that likeness, nor is it so asserted in the Bible.

Moreover, the Second Adam [of the second chapter] is esoterically a septenary which represents seven men, or rather groups of men. For the first Adam – the Kadmon – [of the first chapter] is the synthesis of the *ten* Sephiroth. Of these, the upper triad remains in the Archetypal World as the future ‘Trinity,’ while the seven lower Sephiroth create the

manifested material world, and *this septennate is the second Adam*. Genesis, and the mysteries upon which it is fabricated, came from Egypt. The ‘God’ of the first chapter of Genesis is the *Logos*, and the ‘Lord God’ of the second chapter the creative *Elohim* – the *lower* powers.” (S.D. II, p. 1, fn)

Mythology of the Greeks

The many myths of the Greeks, though a great source of entertainment for young minds, also serve as a capsule for preserving esoteric truths. Like all myths, they too have their essential part – the grain – and the fantasy aspect, the chaff. If we can separate the two and apply the key of symbolism to the grains of truth preserved therein, it will yield us food for the soul. Let us consider a few such myths.

First in our list of myths is that of Castor and Pollux (or in Greek, Polydeukes). These two were twin half-brothers in Greek and Roman mythology. Together they were known as the Dioscuri. They had the same mother – Leda – but different fathers. Castor was mortal, and was the son of Tyndareus, the king of Sparta, while Pollux was divine, born of Zeus, who seduced Leda in the guise of a swan.

The divine son Pollux asked Zeus to let him share his own immortality with his mortal brother Castor, to keep them together, and thus they were transformed into the constellation Gemini. They are semi-immortal; they live and die, each in turn, and every alternate day. It is said that “the twin brothers are an astronomical symbol, and stand for Day and Night; their two wives, Phoebe and Hilaria, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight” (S.D., II, p 122). Apart from astronomical meaning, this story and its variants contain cosmic allegories, occult anthropogenesis, and insights into the psycho-spiritual condition of man. Readers are referred to S.D II p. 123 for further discussions. The digitised copy of the text can be accessed in the website www.ultindia.org

In its psycho-spiritual meaning, the myth refers to the highly significant symbol of the dual man, the Mortal and the Immortal aspects in each of us. While the mortal man is active, during the day, the divine Immortal Mind is held prisoner, paralysed and is “asleep”; and when the lower active mind is asleep, the inner Real Man awakens. Parallel of this can be seen in the description of the Enlightened man given in the Bhagavad-Gita thus: “What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him

as night, the night of ignorance. Such is the self-governed Sage!” (Chapter II)

The dual nature of man was also referred to as the two serpents – the good and the evil one, in the mythology of Gnostics as *Agathodæmon* and *Cacodaemon*.

Agathodæmon was the beneficent, good Spirit as contrasted with the bad one, Kakodæmon. The “Brazen Serpent” of the Bible is the Agathodæmon; the flying serpents of fire are an aspect of Kakodæmon. The Ophites called Agathodæmon the Logos and Divine Wisdom, which in the Bacchanalian Mysteries was represented by a serpent erect on a pole. (Please see Theosophical Glossary, p 9).

Kakodæmon, a gnostic term signifying the evil genius, as opposed to Agathodæmon the good genius, is believed to be capable of shapeshifting, an indication of the infinite shapes taken by our desires and passions. Agathodæmon, on the other hand, was the spouse or companion of Tyche Agathe (“Good Fortune”). As Krishna says in the 9th chapter of the Gita, *yoga-kshemam vahamyaham* – “I bear the burden of the responsibility of their happiness.”

One who can overcome this duality, and surrender his lower self to the dictates of the Higher, becomes a “Perfected Man” – *Insān-i Kāmil*. This is the union of the Lover and the Beloved, which the famed sufis sing about. Farid ud-Din Attar describes this union of the mortal with the Divine in his glorious work *Manṭiq-ū-Ṭayr* (“Conference of the Birds”), as:

“Thereupon, the birds [i.e., Human Souls] lost themselves forever in the Simurg [i.e., Universal Self]. The shade thus vanished in the Sun. Neither the traveller remained, nor the guide, nor the path. Finding the Simurg they found themselves and the riddle of I and Thou was solved.”

The 3 sisters of Fate – Moirai – in ancient Greek are representative of the law of Karma. The word Moirai means “lots, destinies, apportioners”, often known in English as the Fates. They were the white-robed incarnations of destiny. The three sisters had their specific functions: Clotho (“spinner”), Lachesis (“allotter”) and Atropos (“the unturnable”).

These sisters controlled the mother thread of life of every mortal from birth to death. “They were independent, at the helm of necessity, directed fate, and watched that the fate assigned to every being by eternal laws might take its course without obstruction. Both gods and men had to submit to them.” (Wikipedia).

It is interesting to note that these sisters were born to Chronos (personification of Time) and Ananke (“necessity”). “I am Time matured, come hither for the destruction of these creatures,” says Krishna in Gita, as a personification of Time and Karma. The Secret Doctrine explains this idea: “verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony. ... ‘the laws of life,’ one must be prepared to fall into the chaos one has oneself produced.... the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their reaction.” (S.D., I 644).

Thus, it is not the “Gods” or “Devils” who reward or punish man, but man himself – “his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to – and react upon – those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief.” (S.D. I, 124).

Conclusion

The purpose of this chapter on mythology is to show that the popular belief that ancient myths are legendary stories without a determinable basis of fact or a natural explanation is wrong, and that, on the contrary, world myths are the repository of all-embracing knowledge and wisdom, which one may obtain if one learns the universal language of symbolism, and pursues the path of Enlightenment. All world religions and religious philosophies are recorded in universal language of symbolism, or mythology. What is said here is necessarily sketchy and imperfect. If it disabuses the mind of the reader the wrong notions about world myths and kindles an interest in him or her to pursue the study of hidden science in ancient symbols and myths its purpose would have been fulfilled.



III
CONSCIOUSNESS
THE BASIS OF OUR EXISTENCE
by
Aju Mukhopadhyay

CHAPTER 1

Consciousness an Inner Space

Outer Space for outward Journey: Hanuman's Leap into the Higher Space

We find Hanuman in the Indian epic *Ramayana* creates wonder and havoc against enemy in crossing space by leaps in wind-speed, himself being a legendary son of the God of Wind. When Sita, wife of Rama, was abducted and captivated in Lanka (Now Sri Lanka) Hanuman chose to approach her at the quickest time by leaping over the vast sea from the Indian shore. We see him leaping to the mountain peak (Gandhamadan) where a particular herb, *vishalya karani*, was available to save the life of war-wounded Lakshmana. Not knowing the exact plant he uprooted the whole mountain top and leaped carrying it to the physician – healer.

Space was covered not by flying like birds but by leaping to a long distance in enormous speed. Hanumans (Vanaras) weren't just monkeys but humans: "Since they spoke a human language and since their women had no tails and have been described like the other women of the human species... Vanaras were also human beings but accustomed to live in the hilly regions, forests, and banks of rivers."¹

Ramayana and *Mahabharata* are the creations of Vedic Rishis. *Ramayana* and *Mahabharata* are the oldest extant epics of the world. "If the Hindu traditional view is accepted, then the date of Valmiki and his composition will be around 4400 B.C."² *Ramayana* has a living influence in India and its neighborhood. It is a myth, a living folk tradition. Hanuman lives among men as part of this tradition. Valmiki was the poet of the epic, *Ramayana*.

Gilgamesh's Journey through the Nether World of Death

Gilgamesh, the demigod and hero of Uruk, decides to steal trees with Enkidu from a distant cedar forest forbidden to mortals; gods decide to punish Enkidu for this transgression. He takes ill, suffers immensely, and shares his visions of the underworld with Gilgamesh before he breaths his last. Gilgamesh is heartbroken.

He moves through difficult and dangerous mountains and forests in search of immortality. He journeys with Urshanabi the ferryman on his boat across the sea and through the Waters of Death to reach Utnapishtim, endowed with eternal life by the gods. Gilgamesh fails in the test and Utnapishtim asks him to return to Uruk. Before his death he finds consolation in the city he abjured as a magnificent piece of achievement. (*Epic of Gilgamesh*)

Modern Giant's Satellite Journey

ISRO has been launching great satellites from time to time. US Voyager-1 becomes first human-made object to leave solar system.³ Countries like North Korea are daringly exploding highly powerful bombs in space. Russia, China, Britain and France are veterans in the field. Powerful countries are racing with each other using vast space. Airplanes move covering thousands of miles from country to country using the sky-space which is reminiscent of the moving chariots of the folklore across the sky driven by winged horses.

Inner Space for Inner Journey: Nachiketas Journeys through the Inner Space

Here is another journey in the story of Vajashravasa, his son Nachiketas and of Yama, the king of Death and Law. Yama is immortal and in possession of Eternal Laws.

Vajashravasa gives out every possession to become free in life. His son Nachiketas eagerly asks to whom he would be given as the last possession of his father. And the father gives him to Yama, the Lord of Death. Pious Nachiketas lives three days and nights in Death's home doing all that a Brahmin guest would do. Pleased, Yama asks him to choose three boons. The first boon he asks is his deliverance by Yama so his father might be released of all passions for him and thus might sleep sweetly. This granted, Nachiketas wished for that heavenly flame which gives immortality. Yama described this flame to be in possession of infinite existence, dwelling in the cave of our being. This granted, Nachiketas asked for the third boon; a knowledge of all knowledge; knowledge of the Divine Himself. But the Yama wished him to ask for any worldly possessions and riches for this was the rarest of rare things to ask for but Nachiketas insisted on knowing the truth. Yama agreed to give him the knowledge and taught him regularly the knowledge about God. At last Nachiketas realised God and became free from stain and death. (*Katha Upanishad*)⁴

Consciousness, an Inner Space

Thousands of years ago Indian Upanishad declared, “This is he that is awake in those who sleep.”⁴ This Consciousness has been identified by Sri Aurobindo as the “Superconscient Divine Purusha”. Sri Ramana Maharshi conceived consciousness as a force behind every object and living form. He identified it as the Self, the Atma, absolute silence. Consciousness is one which pervades the whole existence; from material to vital and mental world and beyond. Not only mind or its awareness, not only matter or senses; every being, everything is replete with consciousness. Everything is conscious, from stone to human being, at different levels. Consciousness is an inner space. The Mother explained this further while discussing once in her open class, during her question and answer session;

“Nature is not unconscious, but she has an appearance of unconsciousness. It began with the inconscience, but in the depths of the inconscience there was consciousness, and this consciousness is gradually developing. It is not the consciousness which develops, it is the manifestation of consciousness which develops, its expression; it expresses itself more and more. For instance, mineral nature, stones, earth, metals, water, air, all this seems to be quite unconscious, although if one observes closely... and now science is discovering that this is only an appearance, that all this is only concentrated energy, and of course it is a conscious force which has produced all this...”

“It is the appearance which is inconscient. It becomes more and more conscious. Even in the mineral kingdom there are phenomena which reveal a hidden consciousness, like certain crystals, for instance. If you see with what precision, what exactitude and harmony they are formed, if you are in the least open, you are bound to feel that behind there is a consciousness at work, that this cannot be the result of unconscious chance.”⁵

Ordinary consciousness is awareness through intellect, mind and senses. Cosmic consciousness is beyond them. It is awareness at the universal level; universal matter, energy, mind and forces. Spiritual consciousness is awareness of Self, Spirit and the Divine. Sachchidananda (Existence-Consciousness-Bliss) is usually conceived as the highest state of consciousness. Gnostic beings live in the Supramental consciousness as Sri Aurobindo coined the word, being the last grade so far conceived in the ascent of mind to truth consciousness.

Conclusion

While Hanuman leaps in the sky, a vast space above us, Gilgamesh journeys through waters of death following Enkidu's vision of the underworld to find immortality. These are journeys in the outer space beyond earth. In contrast to the journey of Hanuman and Gilgamesh or of the Modern Giant, the journey of Nachiketas was in the inner space of consciousness; the Yoga of realising God. He successfully gained immortality while Gilgamesh failed in it; neither Hanman nor the Modern Satellite tried to gain immortality.

Space is infinite as well as finite. By going into physical space vying with each other we can try to occupy best space, engage in warfare, make profit or lose altogether. But rising through the inner space in consciousness is another human discipline to achieve greater truth, achieve Peace, Unity and reach the Divine.

Notes and References

1. Harshananda Swami. *The Ramayana of Valmiki An Appraisal..* Bangalore: Ramakrishna Math. 1996. Paperback. 54
2. Swami 5
3. Internet: <http://edition.cnn.com/2013/09/12/tech/innovation/voyager-solar-system/index.html> \
4. Sri Aurobindo. *Katha Upanishad; Life Divine.* Pondicherry: Sri Aurobindo Ashram; SABCL. 1970. V18. p.80
5. The Mother. *Questions and Answers.* Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1977. V. 9. 322-323



CHAPTER 2

Origin of Consciousness

Philosophers like René Descartes concluded that “I think, therefore I am” or I am conscious that I am, was the foundation for all ontological and epistemological considerations. Swami Vivekananda considered it to be the beginning of the evidence of consciousness but it goes further and the real thing is much deeper and above the mundane existence. Consciousness has become a large field for study. From research scholars to philosophers, cognitive scientists, psychoanalysts, and neurobiologists, all have been trying to define consciousness through the mind-brain route. While they have taken a reductionist and analytical approach to know and define it most of the Indian Yogis, philosophers and thinkers have taken an anti-reductionist and synthetic approach. Those who champion artificial intelligence (AI) hold that consciousness occurs as a function of living tissues in the brain, and such functions can be reproduced in computing machines. But this view has already received a jolt. Many hold that consciousness is not easily definable by any materialistic or mechanical process.

Scientific and Speculative Philosopher’s Ideas about Consciousness

Materialism is based on solid knowledge, its proponents claim, maybe with certain exceptions. Scientists and speculative philosophers have recently been dragged into the idea of consciousness though it appears vague to them as they haven’t got a sure clue to it so far.

Francis Crick and Christof Koch of the IT, California have found a clue to consciousness which is related to DNA. They have held that examination of neurons and the interactions between them, their binding together, could help scientists to create a scientific model of consciousness which is analogous to transmission of genetic information by means of DNA. Stressing on visual awareness they feel that neural underpinnings of the sense of sight may lead to an awareness of the self which is unique to humans. Their arguments are based on the fact that any interference in the functioning of brain’s 50 billion nerve cells tends to alter subjective experience in a definite way.

Researchers on Northwestern University could not find any conclusive evidence to catch the Consciousness by its tail. They advocated for more scientific researches on the subject.

“EVANSTON, Ill. – Why does a relentless stream of subjective experiences normally fill your mind? Maybe that’s just one of those mysteries that will always elude us. Yet, research from Northwestern University suggests that consciousness lies well within the realm of scientific inquiry – as impossible as that may currently seem. Although scientists have yet to agree on an objective measure to index consciousness, progress has been made with this agenda in several labs around the world.

“The debate about the neural basis of consciousness rages because there is no widely accepted theory about what happens in the brain to make consciousness possible,” said Ken Paller, professor of psychology in the Weinberg College of Arts and Sciences and director of the Cognitive Neuroscience Program at Northwestern.

“Scientists and others acknowledge that damage to the brain can lead to systematic changes in consciousness. Yet, we don’t know exactly what differentiates brain activity associated with conscious experience from brain activity that is instead associated with mental activity that remains unconscious,” he said.¹

Quantum physicists think that mysteries of the mind may be related to the mysteries of quantum mechanics. But it is more speculative than the neuron theory for there is no definite link between the two, it has been held. Some researchers have found that the electrical activity of the brain cells fire in synchrony but it is not known if that relates to behavior.

Professor Ashok Sharma, former scientist at Harvard University, tried to define the science of consciousness. He said that it is a non-physical entity, which is essentially different from the four basic entities of space, time, energy and matter of the conventional science.

He opined that consciousness does not have any physical attribute or property or action, but is endowed with autonomous will power of creation, retention and annihilation of the knowledge of an individual or that of the universe. Quoting the Upanishads (*Shvetashwatara*, 6/19) he said that consciousness itself is non-differentiable, inactive, placid, indescribable and non-associative.

“Colin McGinn, a philosopher of Rutgers University, argued in his 1991 book, *The Problem of Consciousness* that because our brains are products of evolution, they have cognitive limitations.” (Down To Earth)

David Chalmers, an Australian philosopher of Washington University maintains that “None of the physical theories addresses the most fundamental question about the mind: why is the performance of these functions accompanied by subjective experience?” (Down To Earth)

Koch holds the view that philosophy has least chance of giving insight about the mind-body relationship or the question of free will, admitting that science may not be able to solve all the mysteries of the mind. He advises philosophers to remember what their forebear, Ludwig Wittgenstein once said, “Whereof one doesn’t know, thereof one mustn’t speak.” (Down To Earth)

Sir J. C. Bose’s Discovery was an Inference to Consciousness

V. A. Shepherd, in his article, “At the Roots of Plant Neurobiology: A Brief History of the Biophysical Research of J. C. Bose”, wrote,

“Bose’s conclusions that all plants possess a nervous system, a form of intelligence, and a capacity for remembering and learning, was poorly received by prominent electrophysiologists of the time. One hundred and fifty years after Bose’s birth, concepts of kin-recognition, complex foraging strategies, intelligence, learning, and long-distance electrical signaling in plants are featured in the mainstream literature. Recent advances in both neurobiology and plant cell biology are uncovering some surprising similarities between plant cells and the neurons of animals.... Plant neurobiology now aims to understand how plants perceive, remember and process their experiences, coordinating their behaviours via integrated information networks, including molecular, chemical, and electrical levels of signaling.”²

Sir J. C. Bose proved that metals are as responsive to stimuli and pressure as the plants; “A universal reaction seemed to bring metal, plant and animal under a common Law. They all exhibited essentially the same phenomena of fatigue and depression, with possibilities of recovery and exaltation, as well as the permanent irresponsiveness associated with death.”³

Sir Jagadis Chandra Bose’s declaration that all living and non-living species of the world are originally One or his assertion that “Everything in man has been foreshadowed in the plant”, draws our attention towards a comprehensive philosophical idea of the scientist that there is a link between beings and non-beings. Though he did not define consciousness he perceived it through his integral vision which a contemporary yogi defined with reference to his discovery.

Consciousness links the Being and the Non-Being

Sri Aurobindo, the greatest adventurer of consciousness, wrote in *The Life Divine*:

“There is a superconscient in us as well as subconscient, a range of conscious faculties and therefore an organisation of consciousness which rise high above that psychological stratum to which we give the name of mentality. And since the subliminal self in us thus rises in superconscience above mentality, may it not sink in subconsciousness below mentality?... If so, we must suppose in the plant and the metal also a force to which we can give the name of consciousness....

“The seeking and shrinking of the plant, its pleasure and pain, its sleep and its wakefulness and all that strange life whose truth an Indian scientist has brought to light by rigidly scientific methods, are all movements of consciousness....

“Mind and Matter are rather different grades of the same energy, different organisation of one consciousness Force of Existence.”⁴

At the root is the faith whether everything is limited to matter or there are things beyond the matter discernible through the other view of the world based mainly on faith in the Divine; the Divine contains everything. It is opposed to the view that the world is essentially materialistic and everything is born out of matter. When Sri Aurobindo says, explaining in terms of Indian scriptures, that Chit is the name of consciousness which is the other side of Sat or Existence and that both are in bliss or the expression of both is bliss, he makes it clear that Existence, Consciousness and Bliss are unified whole. The definition of God is Sachchidananda or Existence-Consciousness-Bliss. We understand that apart from all reasons he believes it as the God which he experienced. So Chit is the Divine, it is the Self or Soul at the deeper level. It solves all the problems but why should we expect every scientist and other highly intellectual beings to believe like him without experiencing it? So we have to go through all the process to find the truth established, at least intellectually till one finds the truth by experience. It may, however, be said that all efforts to know consciousness through scientific and materialistic ways have so far failed.

“Consciousness is only the surface of the mental ocean, and within its depths are stored up all our experiences,”⁵ Swami Vivekananda said while delivering his speech at the World’s Parliament of Religions at Chicago on 19 September 1893. By this example he referred to mental aspect of consciousness; even the mind is a deep

ocean storing all that took place in it throughout the life, even beyond it. This store house is called Chitta. Swamiji was not much interested in ordinary consciousness, a surface consciousness, as he said. He thought that super-consciousness is something worth realising as the divine consciousness. He came to initiate that consciousness to Sri Aurobindo even when he had left his body some six years prior to that event.

Swami Vivekananda, during his second visit to America in 1899, was in New York, the Head Quarter of the Vedanta Society, which he had founded in 1894. Swami Abhedananda, his brother disciple of the Ramakrishna order was then leading the society's work. One day Swami Vivekananda said to Swami Abhedananda, "Well, brother, my days are numbered. I shall live for three or four years at the most. Shocked, Abhedananda asked him not to repeat such things at that young age as he was only 36 then, telling him that he had lots of works to do and that his health would improve surely. To this Swamiji replied, "You do not understand me, brother. I feel that I am growing very big. My Self is expanding so much that at times I feel as if this body could not contain me anymore. I am about to burst. Surely, this cage of flesh and blood cannot hold me for many days more."⁶

Self is considered to be the atman or soul. The soul in an individual is known as jivatman which is part of the atman or cosmic consciousness. What Swamiji felt expanding must be his consciousness which is everywhere, in different forms and shapes; from surface to the deeps, from atom to the divine. He left his body at his will even before completing three years from the date of his prophesy.

Consciousness is Chit

"Chit, the divine Consciousness, is not our mental self-awareness; that we shall find to be only a form, a lower and limited mode or movement. As we progress and awaken to the soul in us and things, we shall realise that there is a consciousness also in the plant, in the metal, in the atom, in electricity, in everything that belongs to the physical nature; we shall find even that it is not really in all respects a lower or more limited mode than the mental, on the contrary it is in many 'inanimate' forms more intense, rapid, poignant, though less evolved towards the surface. But this also, this consciousness of vital and physical Nature is, compared with Chit, a lower and therefore a limited form, mode and movement. These lower modes of consciousness are the conscious-stuff of inferior planes in one individual existence." (Yoga 371)

Sri Aurobindo explains that man has animal instinct and impulse in his subconscious like the consciousness of the plant in his vital and the consciousness of the lower animal creation around in his sub-vital. The existence of such consciousnesses in elementary forms present itself separately in individuals. “The body too has a consciousness of its own; it has habits, impulses, instincts, an inert yet effective will which differs from that of the rest of our being and can resist it and condition its effectiveness” (Yoga 372)

The Mother (Mira Alfassa), Sri Aurobindo’s spiritual collaborator, added her own experiences and thought on the subject:

“There is a physical consciousness proper, a consciousness of the body; the body is conscious of itself and it has its own aspiration.... The body has a consciousness that’s quite personal to it and altogether independent of the mind. The body is completely aware of its functioning or its own equilibrium or disequilibrium, and it becomes absolutely conscious, in quite a precise way, if there is a disorder somewhere or other and (how shall I put it?) it is in contact with that and feels it very clearly, even if there are no external symptoms. The body is aware if the whole working is harmonious, well balanced, quite regular, functioning as it should; it has that kind of plenitude, a sense of plenitude, of joy and strength—something like the joy of living, acting, moving in an equilibrium full of life and energy. Or else the body can be aware that it is ill-treated by the vital and the mind and that this harms its own equilibrium, and it suffers from this.

“And so when one has developed this body consciousness, one can have a very clear perception of the opposition between the different kinds of consciousness. When the body needs something and is aware that this what it needs, and the vital wants something else and the mind yet another, well, there may very well be a discussion between them and contradictions and conflicts.... Human beings have a much more delicate and uncertain health than animals because their mind intervenes and disturbs the equilibrium. The body, left to itself, has a very sure instinct. For instance, never will the body if left to itself eat when it doesn’t need to or take something which will be harmful to it. And it will sleep when it needs to sleep, it will act when it needs to act. The instinct of the body is very sure. It is the vital and the mind which disturb it; one by its desires and caprices, and the other by its principles, dogmas, laws and ideas.”⁷

Though these rudimentary forms of consciousness of the animal, plant and inanimate kingdom are present in man as they were when he was evolving from the lower range of existence, they are mostly suppressed by the higher mental consciousness of man but there are some resistance and fight at each stage; maybe that sometimes the lower

things persist in human nature and behaviour of man, depending on his development. Much of the struggle in human being is due to the composite existence and interactions of these varied and heterogeneous planes on each other. Man is the result of an evolutionary past which contains elements of consciousness in rudimentary forms creating conflicts but crowning at the top is a mental being as he is at present; the highest rung of his evolutionary ascent so far.

“There is above the mind, as the old Vedic sages discovered, a Truth-plane, a plane of self-luminous, self-effective idea, which can be turned in light and force upon our mind, reason, sentiments, impulses, sensations and use and control them in the sense of the real Truth of things.... Chit the elemental origin and primal completeness of all this varied consciousness is here used for various formation and experience. There will and knowledge and sensation and all the rest of our faculties, powers, modes of experience are not merely harmonious, concomitant, united but are one being of consciousness and power of consciousness. It is this Chit which modifies itself so as to become on the Truth-plane the supermind, on the mental plane the mental reason, will, emotion, on the lower planes the vital or physical instincts, Impulse, habits of an obscure force not in superficially conscious possession of itself. All is Chit because all is Sat; all is various movement of the original Being.

“When we find, see or know Chit we find also that its essence is Ananda or delight of self-existence. To possess self is to possess self-bliss; not to possess self is to be in more or less obscure search of the delight of existence. Chit eternally possesses its self-bliss; and since Chit is the universal conscious-stuff of being, conscious universal being is also in possession of the conscious self-bliss, master of the universal delight of existence. The Divine whether it manifests itself in All-Quality or in No-Quality, in Personality or Impersonality, in the One absorbing the Many or in the One manifesting its essential multiplicity, is always in possession of the self-bliss and all-bliss because it is always Sachchidananda....

“The individual soul does not possess this true nature of itself or realise this true nature of its experience, because it separates itself both from the essential and the universal and identifies itself with the separate accidents, with the unessential form and mode and with the separate aspect and vehicle. Thus it takes its mind, body, life-stream as the essential self. It tries to assert these for their own sake against the universal, against that of which universal is the manifestation.... We have to seize on the practical fact that to such self-division is due the self-limitation by which we have become unable to possess the true nature of being and experience and are therefore in our mind, life and body subject to ignorance, incapacity and suffering. Non-possession of

unity is the root cause; to recover unity is the sovereign means, unity with the universal and with that which the universal is here to express. We have to realise the true self of ourselves and of all, and to realise the true self is to realise Sachchidananda.” (Yoga 372-374)

Notes and References

1. (July 10, 2014 | By Hilary Hurd Anyaso) Northwestern University <https://news.northwestern.edu/stories/2014/07/understanding-consciousness/>
2. Department of Biophysics, School of Physics, The University of NSW, NSW 2052, Sydney, Australia. SCIENCE AND CULTURE, MAY-JUNE, 2012.
http://www.scienceandculture-isna.org/may_june_12/03%20V%20A%20Shepherd.pdf
3. *Autobiography of a Yogi*. Paramahansa Yogananda. Mumbai: Jaico Publishing House. 1946. Reprint. 1997. Paperback. p.70
4. Sri Aurobindo. *The Life Divine*. V-18. Pondicherry: Sri Aurobindo Ashram; SABCL 1970. Hardbound. pp. 86-88
5. *Chicago Addresses-Swami Vivekananda*. Kolkata: Advaita Ashram. 1992. Reprint. 15
6. *The Life of Swami Vivekananda*. Eastern and Western Disciples. Kolkata: Advaita Ashram. 2003. First Reprint. Paperback. p.489
7. The Mother. Questions and Answers. Collected *Works of the Mother*. Pondicherry: Sri Aurobindo Ashram. 1972. V.5 294-296

Work Cited

1. The Essence of Being. *Down To Earth; Survival Primer*. New Delhi. 2001 p. 96
2. Sri Aurobindo. *The Synthesis of Yoga*. Pondicherry: Sri Aurobindo Ashram; SABCL. 1971. V.20 Hardbound



CHAPTER 3

Levels of Consciousness

Mother, a great Yogini, who transformed her body cells with the force of consciousness, enlightened us from time to time about the nature and intricacies of consciousness. That there are different levels of consciousness in man, between humans and between human and other worlds of plants and animals, has been hinted at in other chapters. Here we hear from the Mother the differences in them in degrees and nuances.

During the question hours she said, “Consciousness is not a single uniform reality, it is complex; it is not something like a flat plain, it is multidimensional. On the higher height is the Supreme, and in the lowest depth is matter; and there is an infinite gradation of levels of consciousness between the lowest depth and the highest height.”¹

Explaining it further she says, “The world is made up of innumerable planes of consciousness and each has its distinct laws; the laws of one plane do not hold good for another.”² But she says that though the consciousness of a man seems to have been decided it is actually not irreplaceable. Man may by going through spiritual disciplines like Yoga, by will and appropriate resolution; by his actions in life may change the consciousness he is in; he needs not to float in the same sea of consciousness throughout his life.

“In the plane of matter and on the level of ordinary consciousness you are bound hand and foot. A slave to the mechanism of Nature, you are tied to the chain of Karma, and there, in that chain, whatever happens is rigorously the consequence of what has been done before. There is an illusion of independent movement, but in fact you repeat what all others do, you echo Nature’s world-movements, you revolve helplessly on the crushing wheel of the cosmic machine.

“But it need not be so... Once you draw yourself up out of the whirlpool and stand high above, you see you are free. Free from all compulsions, not only you are no longer a passive instrument, but you become an active agent. You are not bound by the consequences of your action, but you can even change the consequences. Once you see the play of forces, once you raise yourself with these dynamic sources, you belong no longer to what is moved but to that which moves.... You become a conscious participant and a dynamic agent in the working out of a Higher Destiny.... When you rise above the earth you bring down too upon earth something of the above, some light, some power that transforms or tends to transform its old nature. And then these things that were distinct, disconnected and disparate from each other – the higher in you and the lower, the inner and the outer

strata of your being and consciousness – meet and are slowly joined together and gradually they fuse into one truth, one harmony.”³

Consciousness is both static and dynamic. It is everywhere, from inanimate to animate; it is. But in different circumstances and with humans it is dynamic. It has many grades and qualities, may be that it changes its stance at varying circumstances. It has many nuances between the higher and lower, depending on the being whose consciousness it is. There are gaps and blanks between one state and the other. During the discussions, in replies to questions, Mother brings forth the quality and nuances of particular consciousness when she is among the sadhaks who are aspirants for the spiritual life. But she speaks of sleep and dream which too are different with different people but the gaps and holes remain in respects of both higher and ordinary consciousnesses. An ordinary man may have extraordinary consciousness not known to him during his waking time but revealed during sleep. However, in her discussions below she discusses about the consciousness of the spiritual practitioners.

“It is not the ‘subconscious’ which has more knowledge than the normal consciousness but the ‘super-conscious’, that which escapes our consciousness, not because it is lower but because it is higher...”

“When the consciousness rises, descends and rises up again, it passes through some dark holes where there is nothing. There it enters into a sleep, a sort of unconsciousness, and wakes up as best it can on the other side and hardly remembers what it has brought back from above. This is what happens very frequently and very particularly in the state called *Samadhi* (Yogic trance). People who enter into *Samadhi* find out that between their active external consciousness and their consciousness in meditation, there lies a blank. Up there they are almost necessarily conscious of one state in which they find themselves-but when coming down again towards their body, on the way they enter into a kind of hole where they lose everything – they are unable to bring back the experience with them.”⁴

Notes and References

1. The Mother. *Questions and Answers*. Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1977. V. 3. 29
2. The Mother. *Questions and Answers*. Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1977. V. 3 31
3. The Mother. *Questions and Answers*. Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1977. V. 3. 29-31
4. The Mother. *Questions and Answers*. Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1972. V. 4. 61



CHAPTER 4

Consciousness Binds Consciousness Releases

Consciousness is one which pervades the whole existence; from material to vital and mental world and beyond. Not only mind or its awareness, nor matter nor senses alone; every being, everything is replete with consciousness. Everything is conscious, from stone to human being, at different levels. Consciousness is an inner space. Sri Ramana Maharshi conceived consciousness as a force behind every object and living form. He identified it as the Self, the Atma, absolute silence. Ordinary consciousness is awareness through intellect, mind and senses. Cosmic consciousness is beyond them. It is awareness at the universal level; universal matter, energy, mind and forces. Spiritual consciousness is awareness of Self, Spirit and the Divine.

Sachchidananda (Existence, Consciousness, Bliss) is usually conceived as the highest state of consciousness. But Supramental consciousness is the next state of consciousness as realised by Sri Aurobindo; its descent took place in his body and Mother worked with it till her last days of physical existence on earth, transforming her body to the extent possible. Sri Aurobindo said that there are further heights, not yet explored.

Space as we know is outer space and consciousness is inner space. Nachiketas's journey through the inner space freed him from stain and death by the realisation of God (*Katha Upanishad*).

Referring to Sir Jagadish Chandra Bose's findings in plants and metals Sri Aurobindo observed in *The Life Divine* :

“There is a superconscious in us as well as subconscious, a range of conscious faculties and therefore an organisation of consciousness which rise high above that psychological stratum to which we give the name of mentality. And since the subliminal self in us thus rises in superconscience above mentality, may it not also sink in subconscious below mentality?... If so, we must suppose in the plant and the metal also a force to which we can give the name of consciousness....

“The seeking and shrinking of the plant, its pleasure and pain, its sleep and its wakefulness and all that strange life whose truth an Indian scientist has brought to light by rigidly scientific methods, are all movements of consciousness....

“Mind and Matter are rather different grades of the same energy, different organisations of one conscious Force of Existence.” (Divine 18/ 86-88)

Ordinary Consciousness Binds Spiritual Consciousness Releases

Mother comes out with all her experiences and spiritual resources to observe that the ‘Miserable man’ suffers for being endowed with mind, thus possessing mental consciousness which makes him fastidious, nervous and fearful; always thinking about the catastrophic future, making a hill out of a mole.

“With man there has begun this perpetual worrying about what is going to happen, and this worry is the principal, if not the sole cause of his torment. With this objectivising consciousness there has begun anxiety, painful imaginations, worry, torment, anticipation of future catastrophes, with the result that most men – and not the least conscious, the most conscious – live in perpetual torment. Man is too conscious to be indifferent, he is not conscious enough to know what will happen. Truly it could be said without fear of making a mistake that of all earth’s creatures he is the most miserable. The human being is used to being like that because it is an atavistic state which he has inherited from his ancestors, but it is truly a miserable condition.” (Mother 9 /303)

“Truly speaking there is no condition more miserable than being responsible for an existence to which one doesn’t have the key, that is, of which one doesn’t have the threads that can guide and solve the problems.” (Mother 9 /304)

And here she compares man the superior animal with animal proper. Animals are saved for being inferior to man.

“The animal sets itself no problems: it just lives. Its instinct drives it, it relies on a collective consciousness which has an intimate knowledge and is higher than itself, but it is automatic, spontaneous, it has no need to will something and make an effort to bring it about, it is quite naturally like that, and as it is not responsible for its life, it does not worry.” (Mother 9 /304)

During another discussion she tells how man, instead of becoming concerned with his individuality becomes a victim of collective consciousness as a species but this collective consciousness is not exactly the same as that of the animals. Here we find another point added by Mother. It is that of exchange between individuals and groups with strong and abiding suggestions; constant mental and vital exchanges without being aware of it, accepting it as a matter of course.

“You must also understand that you are not separate individualities, that life is a constant exchange of forces, of consciousness, of vibrations, of movements of all kinds. It is as in a crowd, you see; when everyone pushes all go forward, and when all recedes everyone recedes. It is the same thing in the inner world, in your consciousness. There are all the time forces and influences acting and reacting upon you, it is like a gas in the atmosphere, and unless you are quite awake, these things enter into you, and it is only when they have gone well in and come out as if they come from you, that you become aware of them.... And those very quiet people, not at all wicked, who suddenly become furious when they are in a furious crowd! And no one knows who has started it: it is something that went past and swept off the consciousness. There are people who can let out vibrations like this and others respond without knowing why. Everything is like that, from the smallest to the biggest things.

“You are moved by all kinds of things, without taking any note of it at all. Collective thought, collective suggestions are formidable influences which act constantly on individual thought. And what extraordinary is that one does not notice it.... There is a mixture of obscurities, a mixture of unconsciousness, and inevitably you slip into this unconsciousness. (Mother 4/ 35-36)

To overcome the situation she tells us to come out of such collective consciousness and regain our individuality, to avoid becoming a victim of mass mania, of constant influences of various kinds.

“To escape this there is but one means: to become conscious of oneself, more and more conscious and more and more attentive....

“To be individualised in a collectivity, one must be absolutely conscious of oneself. And of which self? – the Self which is above all intermixture, that is, what I call the Truth of your being.

“It is thus that gradually, slowly, with perseverance, first of all with great care and much attention, one becomes conscious, learns to know oneself and then to become master of oneself.” (Mother 4/ 36-37)

By nature some people are strong in the vital and mental makeup; they are individuals too rigid sometimes in their makeup and decisions. It helps and at the same time bars their progress. But they are as they are. Man is endowed with higher consciousness by the Divine to help him rise above animality, gain his true individuality and make progress.

“Consciousness has been given to man so that he can progress, can discover what he doesn’t know, develop into what he has not yet become, and so it may be said that there is a higher state than that of an immobile and static peace: it is a trust total enough for one to keep the will to progress, to preserve the effort for progress while ridding it of all anxiety, all care for results and consequences.”

“The next step is to face the problem, but with the calm and certitude of an absolute trust in the supreme power which knows, and can make you act. And then, instead of abandoning action, one can act in a higher peace that is strong and dynamic.” (Mother 9 /305)

But for this, Mother asks man to avail the fount of his spiritual resources by surrendering to the Divine, the most potent action in Sri Aurobindo’s Integral Yoga.

“And it is only with this spiritual capacity of rising to a higher level and replacing the animal’s unconsciousness by a spiritual super-consciousness that there comes into the being not only the capacity to see the goal of existence and to foresee the culmination of the effort but also a clear-sighted trust in a higher spiritual power to which one can surrender one’s whole being, entrust oneself, give the responsibility for one’s life and future and so abandon all worries.” (Mother 9 /303-04)

She calls this to be a new way of success, an achievement through spiritual realisation while remaining in spiritual consciousness.

“This is what could be called a new aspect of the divine intervention in life, a new form of intervention of the divine forces in existence, a new aspect of spiritual realisation.” (Mother 9 /305)

Pioneers in the Field of Consciousness

The words like consciousness and spirituality are often heard but used for purposes which do not connote full sense or accurate meaning. Stream of consciousness does not carry the exact idea. Spirituality is not an elevated thinking, aesthetic living or anything highly ethical or moral. They are good in their own places but not spiritual in essence. When we hear or find the word consciousness the faces that flash first in our mind’s sky are of Sri Aurobindo and the Mother. As they dwelt on, experimented with and applied higher consciousness in their lives and conferred most on the subject: *consciousness*. They reached the confluence of vast numbers of cultures and languages of the world with commanding positions.

Sri Aurobindo

Sri Aurobindo was master of Thoughts and Ideas; a journalist, poet, essayist and author of volumes of books. He mastered some half a dozen Indian languages including Sanskrit and Vedic after coming to India and settling in Baroda as he had mastered similar numbers of European languages including Latin and Greek while living in England. He was the fount of many-hued culture. Satprem’s biography of Sri

Aurobindo is titled *Sri Aurobindo or the Adventure of Consciousness*. Sri Aurobindo rediscovered consciousness in modern terms. His spiritual expeditions were in the realms of consciousness. He analysed the subtle nuances of it. Sri Aurobindo and Spirituality are synonymous.

The Mother

Both the parents of the Mother were of Sephardic Jewish origin; Mother's father, Maurice Alfassa was a banker from Adrianople and her mother, Mathilde Ismalun was from Alexandria. She was a descendant of the family of Egyptian Pharaoh. In those days Alexandria was the most cosmopolitan city. There was full amity among the Arabs, Jews, Egyptians, Syrians, Lebanese and Italians. Maurice Alfassa and Mathilde Ismalun were married at Alexandria. When Mirra (The Mother) was born in Paris in 1868, Mirra or Mira were the short forms of the Hebrew name Miriam. She was named Mirra Alfassa. Her devotees later found MA in her name pronounced as Ma meaning mother in most Indian languages; Mother was a universal Mother from her birth.

There was admixtures of all cultures at the place and time of her birth. She had many extraordinary experiences during her childhood which were occult, beyond the reach of a materialist. She beheld pages of books transparent with different and accurate history other than what was written there. Beginning her Yoga from the age of four without knowing, she had series of occult, spiritual experiences. To learn occultism she remained in Algeria for some time. Moving in many European countries she came to India to meet Sri Aurobindo and remained forever near him in Pondicherry but in between her meetings with him she travelled and stayed for some years in Japan and visited China. Everywhere she worked and had ever new experiences. She inherited and cultivated a myriad culture before she took her seat as the Mother of Sri Aurobindo Ashram in Pondicherry, India. She practised and experienced the work of Supramental consciousness in her body which was first manifested in Sri Aurobindo's body. Sri Aurobindo and the Mother were the exponents of Consciousness.

Religion

When we talk of consciousness and spirituality we have to remember that most devout persons live with their respective religions. Though its aim is spirituality it is dwarfed by man's ordinary consciousness. The position of religion is as below.

Thirst for beyond and glimpse of it gave birth to religion. It was later distorted with all rules and narrow separatism so much that most religionists forgetting the essential humility in such matters felt that their religion to be superior to the others and hence they quarreled and fought with each other. Some people of one of the ultra-religions aim at eliminating all other religions violently as they do not adhere to their faith. Ruinous bestiality was being perpetrated by them jeopardising the global life. Mother of Pondicherry always condemned religions and spoke in favour of spiritualism. The opposite of spiritualism is materialism. Religion is in between them. Religion gets rusted through superstition so great people have advised to go beyond religion embracing spirituality which is finer and wider than rules and regulations. This is not to deny that religions are inclusive of spiritual practices with different rituals. The truth of pure religion remains. Sri Aurobindo asserted that, "Spirituality is much wider than any particular religion, and in the larger ideas of it that are now coming on us even the greatest religion becomes no more than a broad sect or branch of the one universal religion". (Culture 427)

Material Attitude to Life and God

We must remember that apart from consciousness, religion and spirituality the basic concept of the world is matter giving birth to a materialistic outlook. With matter we begin though we do not end there. But there are large numbers of people who deny the other aspects of life and find all within the boundaries of matter. It is their ideas and ways of life we must respect; differing ways of different people.

Materialists are mostly atheists. Atheists deny the reign of religion. And in between theist and atheist are the agnostics who do not matter much. Materialism stands as a contrast to spiritualism. Communism is the best example of materialism. We have the direct experience of how the communist world butchered millions of men to establish the right of the proletariats but in the process millions of proletariats were ruined and only Dictators surfaced. The inner stories of communist movements have been written by competent writers. Communism has changed the faces of countries infected by it but it has been banished from most of them. It is awaiting its further banishment. In the 1960s Existentialism came to possess the intellect of some people. It was a complete negative idea about human life. As a movement Existentialism has lost its footing.

Spirituality

Spiritualism is a faith on existence beyond what we see before our nose and a humility that I and my knowledge are not the end of the world, that there are vast things which I have yet to grasp and know, that my past and future neither were nor are fixed. Guessed by intuition and verified by experiment man conceives that there are phenomena beyond reasonable explanation. And accordingly he believes in the beyond with faith on something like God.

India has given birth to large numbers of great Rishis and Munis who uttered the highest words of wisdom through Vedas and Upanishads as heard and realised by them. India is the birth place of some great religions. "Indian culture has been from the beginning and has remained a spiritual, an inward-looking religio-philosophical culture," Sri Aurobindo said. (Culture 52)

Yogi Sri Aurobindo realised that "Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, life and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being, to be in communion with It and union with It, and a turning, a conversion, a transformation of our whole being as a result of the aspiration, the contact, the union, a growth or waking into a new becoming or new being, a new self, a new nature." (Divine /19/ 857)

For the progression from mundane to the spiritual, to establish divine life on earth he depended entirely on spiritualism, "To discover the spiritual being in himself is the main business of the spiritual man and to help others towards the same evolution is his real service to the race... an outward help could succor and alleviate, but nothing or very little more is possible." (Divine 19/884-85)

In his *The Ideal of Human Unity* Sri Aurobindo stressed that the ultimate union between the nations would be possible through spiritual means and that would be in a spiritual age but, "The spiritual age will be ready to set in when the common mind of man begins to be alive to these truths and to be moved or desire to be moved by this triple or triune Spirit." (Unity 244)

Swami Vivekananda's poems are examples of his spiritual realization; vibrant, ever living poems are expressed in simple and direct poetic utterances. His poems exude peace and spiritual confidence. He realises God everywhere in Nature; immanent:

I feel Him standing by
Over hill and dale, high mount and vale,
Far away and high

(Vivekananda In Search of God /Other Poems) 4

He feels God nowhere else than in himself. Repeating Shankaracharya's words that the world is a dream, a Maya, he tells in the same breath that it is True; God is the truth, living in him too may be truth.

This world's a dream
Though true it seem.
And only Truth is He the living!
The real me is none but He
And never never matter changing!

(Vivekananda My Play is done /Other Poems) 9

Delight of true Spiritual Life

Surmounting all obstacles true spiritual consciousness, above all other consciousnesses, releases humanity from all pitfalls. Let us hear the charm of spiritual life as Sri Aurobindo tells us: "The delight of the Spirit is ever new, the forms of beauty it takes innumerable, its godhead ever young and the taste of delight, *rasa*, of the Infinite eternal and inexhaustible." (Divine /19/1069)

Merchants of Spirituality

Spiritualism has been in practice in India and elsewhere by the exponents of it from the ancient time. Except the masters of it some modern clever people have come to acquire snippets of this vast discipline and use them for the benefit of different groups of people including themselves in this digital age. They are professionals; they practice spirituality. The high-tech Gurus through piecemeal application of the science and art of spiritualism make it vehicle of commerce for their own benefit. This does not fulfill the spiritual thirst or attainment of it. They are dangers to true spirituality. Some of them are caught for the crude practices of their ill-conceived knowledge and are publicly punished.

A newspaper reports,

"If we go by ancient lore, enlightenment waits only at the end of a long and arduous path. It is obviously not available in spiritual supermarkets at the flash of a credit card....

"However, New Age in India is still largely an urban westernised phenomenon. Curiously enough, the urban elite have discovered

Indian spirituality through the distilled versions available from the west.... ”¹

Large numbers of Doordarshan channels are used for this purpose. Some of the Gurus are caught for their misdeeds and others flourish in business. Some of the followers of the past Gurus continue to run their organisations with commercial motive while the vacant places of the Gurus remain vacant. There is no wrong if snippets of ancient wisdom are used to benefit some but it is usually bereft of spirituality except for some individuals who may continue to practice it on their own. Often the running of many such organisations is not clean. Along with this some intellectuals propagate the teachings and lives of great spiritual personalities with their limited resources, in their limited circles and groups. In most cases such amateurs other than getting themselves puffed up help neither the aspirants nor the past Gurus. Spiritualism is a systematic and time consuming effort. For a real success most of them should have received a call from the beyond.

Notes and References

1. “Merchants of Nirvana” in the Sunday Chronicle, Chennai, dated 31.7.2005

Works Cited

1. Sri Aurobindo. *The Life Divine*. V.18 and 19. Pondicherry: Sri Aurobindo Ashram; SABCL. 1970. Hardbound.
2. *Collected Works of The Mother-Centenary Edition. The Mother*. Pondicherry: Sri Aurobindo Ashram. V.9. 1977. Hardbound.
3. *The Mother*. Pondicherry: Sri Aurobindo Ashram. V.4. 1972. Hardbound.
4. Sri Aurobindo. *The Foundations of Indian Culture*. Pondicherry: Sri Aurobindo Ashram; SABC. 1972. V.14. Hardbound.
5. Sri Aurobindo. *The Ideal of Human Unity*. Pondicherry: Sri Aurobindo Ashram; SABCL. 1972. V. 15. Hardbound.
6. Swami Vivekananda. *In Search of God and other Poems*. Kolkata: Advaita Ashram. 2009. Paperback.



CHAPTER 5

Collective Consciousness

In a democratic system it is always difficult to gauge the mind of the people and to give them fair values. It was so even during the ancient Rome. Considering the position the Roman Statesman *Marcus Tullius Cicero* (106-43 B.C.) said, “Nothing is more unpredictable than the mob, nothing more obscure than public opinion, nothing more deceptive than the whole political system.”

“Far from the madding crowd’s ignoble strife” in Tomas Gray’s “Elegy Written in a Country Churchyard” influenced Thomas Hardy to title his book; his fourth novel, *Far from the Madding Crowd*. Everyone from the ancients to the present day politicians seem to be attracted by the special quality of the mob or crowd. Their ignoble strife! Certainly ignoble for the same individual in a crowd acts ignobly when he part of a mob because of the lowering of his consciousness. Just try to remember the fate of a simple pilfer in the hands of an insensible and cruel crowd. This crowd is often used by the clever jackals to suit their purpose. Whatever it is, it happens, it is the nature of it.

The Mother, spiritual guide of innumerable disciples and children on earth, explained the situation like this,

“The level of collective consciousness is always lower than the individual level. It is very noticeable, for example, that when men gather in a group or collect in great numbers, the level of consciousness falls a great deal. The consciousness of the crowds is much lower than the individual consciousness, and the collective consciousness of society is certainly lower than the consciousness of the individuals constituting it.”¹

While explaining the traditional religion and its hackneyed practices, full of superstitions and personal weaknesses, like other petty weaknesses makes a man a member of a crowd where the consciousness is invariably at a low level, Mother explains the effect of traditional religious group and their collective suggestions and influences on an individual. Regarding the religious attitude and consequent level of consciousness, we may remember the activities of a big violent group of people and their terroristic, destructive activities in the recent past. They were cruelly torturing and destroying people, especially women of some

other religions as they did not conform to their religious faith. The violence spread from one to other countries in certain regions of the world. But they were in turn destroyed by bigger and more powerful countries using aerial bombing and other destructive measures. Such low religious consciousness threatened the peace and harmony of the whole world for some years. Such threats always looms large at different corners of the world, be that religious or of other sorts.

Although it seems as if the Mother speaks of individual conscious choice, actually these are effects of various collective influences, atavistic in nature, individuals have little roles to play. Going into the ordinary human psyche she finds the rudimentary basis of their living every moment, how their weaknesses are being utilised by the human groups who are out to use every situation of weakness to their benefit. They deliberately create conditions that affect ordinary humans who are easily afraid at the minimum fury of Nature or other calamities; sometimes created by the politicians so that they become dependent on them. Creating poverty they throw bits of loaf not of their own but from the collective resources and show their benevolence thereby buying their allegiance. Mother says in one word that the consciousnesses of such people are lower than the average.

“In ordinary life, an individual, whether he knows it or not, always has a religion but the object of his religion is sometimes of a very inferior kind.... The god he worships may be the god of success or the god of money or the god of power, or simply a family god; the god of children, the god of the family, the god of the ancestors. There is always a religion. The quality of the religion is very different according to the individual, but it is difficult for a human being to live and to go on living, to survive in life without having something like the rudiment of an ideal which serves as the *centre* for his existence....

“For most people, it is security, for instance, living in security, being in conditions where one is sure of being able to go on existing. That is one of the great ‘aims’, one might say, one of the great motives of human efforts....

“There are many influences which seek to impose themselves on human beings by using that as a basis. The feeling of insecurity, uncertainty is a tool, a means used by political or religious groups to influence individuals. They play on these ideas.

“Every political or social idea is a lower expression of an ideal which is a rudimentary religion. As soon as there is a faculty of thought, there is necessarily an aspiration for something higher than the most brutal daily existence, from minute to minute, and this is what gives the energy and possibility of living.”²

Apart from comparing the consciousness of an individual with that of the crowd, she discussed another aspect of this collective consciousness which is human psychological consciousness which may be said to be the consciousness of the human race:

“There is an atomic consciousness, there is a purely material consciousness, and there is, even more, a general psychological consciousness. When by going within, by a kind of withdrawal from the ego, you come into contact with this zone of consciousness, let us say, a terrestrial or collective human psychological zone – there is a difference, ‘Collective human’ is restrictive whereas ‘terrestrial’ includes many animal movements, even plant movements; but as in the present case the moral notion of guilt, sin, evil belongs exclusively to the human consciousness, we will say simply the collective human psychological consciousness – when you come into contact with that through this identification, naturally you see or feel or know that you are capable of any human movement anywhere. It is to some extent a truth consciousness-this egoistic sense of what belongs and does not belong to you, of what you can do and cannot do, disappears at that time; you become aware that the fundamental structure of human consciousness is such that any human being is capable of doing anything at all. And since you are in a truth consciousness, at the same time you have the feeling of judgment or aversion, or rejection are absurd. Everything is potentially there. And if certain current of force-which you usually cannot trace; you usually see them come and go, but as a rule their origin or direction are unknown – if anyone of these currents enters into you, it can make you do anything.”³

Notes and References

1. The Mother. *Questions and Answers*. Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1977. V. 9. 354)
2. (The Mother. *Questions and Answers*. Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1977. V. 9. 354-355)
3. The Mother. *On Thoughts and Aphorisms*. Collected Works of the Mother. Pondicherry: Sri Aurobindo Ashram. 1977. V. 10. 75-76



CHAPTER 6

Stream of Consciousness

Alexander Bain wrote in 1855, in the first edition of his book, *The Senses and the Intellect*, that the concurrence of sensations enables different senses to be readily associated in one common stream of consciousness on the same path to the cerebral highway. But William James is more known for applying the term, stream of consciousness, in his *The Principles of Psychology* in 1890. May Sinclair (1863-1946), the British author, first applied the term stream of consciousness while reviewing the novel *Pointed Roofs* by Dorothy Richardson (1883-1957). This is the first novel in English which is considered to have had the concept of stream of consciousness included in it. And Richardson in 1934 named the novelists who made extensive use of the concept; Marcel Proust, James Joyce and Virginia Woolf.

Pioneered by Richardson in *Pilgrimage*, it was developed by Virginia Woolf and extensively used by James Joyce and William Faulkner. Dublin born writer James Joyce employed the stream of consciousness style in all of his novels. French writer Marcel Proust also used the stream of consciousness style in his works, notably in the seven-volume long *Remembrance of Things Past (A la Recherche du temps Perdue)*. It was also used by Lev Tolstoy, Fyodor Dostoevsky, Samuel Beckett, Jack Kerouac, José Saramago, Tony Morrison, Naguib Mahfouz and others.

Focus on the emotional and psychological processes that are taking place in the minds of one or more characters are explored to bring out the thought and sensation, may be influenced by the subconscious mind. Critics find a great example in James Joyce's *Ulysses*. It is a complex evocation of the inner states of the characters like Leopold and Molly; Bloom and Stephen Dedalus. Other notable examples include Faulkner's *The Sound and the Fury*, and Woolf's *The Waves*. *The Sound and The Fury* records the fragmentary and impressionistic responses in the minds of important characters. *The Waves* is a complex novel in which six characters recount their lives from childhood to old age. More examples are in Dostoyevsky's *Notes from Underground*, Tolstoy's *Anna Karenina*, Samuel Beckett's *Molloy* and Gordimer's *July's People*.

The second French writer on this list, Samuel Beckett used the stream of consciousness technique in his *Three Novels* (Molloy, Malone Dies and the Unnamable). Molloy defies conventional grammar and tense rules in order to emphasise the continuity of the narrator's non-stop train of thought. Fyodor Dostoevsky's *Underground Man* expresses his continuous train of thought through long, comma-filled sentences (even in brackets). It is not covered by any grammatical rules. Stream of Consciousness, considered by critics as a literary technique, brings out different forces working in the minds of the characters. It permits deeper patterns of order to emerge like the movement of information in their brain. It also permits writers to simulate different forms of conscious state like dream, coma, drug affected and hallucinatory sensations.

Alexander Bain, the first person who uttered the term as recorded, said that concurrence of sensations enables different senses to be readily associated in one common stream of consciousness on the same path to the cerebral highway. William James considered the mind as an ever changing flow like a river or stream which cannot be divided by bits; he understood the mental life as seeing things from within. A temporal separation can only distort the flow.

Woolf, a major practitioner of this idea which was later considered as a technique used in novels, argued in her essay, "Modern Fiction", that the task of a modern writer is to capture the "essential thing" which she describes as an "unknown and uncircumscribed spirit." She thought that man's life is surrounded by a luminous halo, a semitransparent envelop from the beginning of consciousness to the end. She thought that it is the duty of the novelist to bring out and convey this uncircumscribed spirit. In her novels she created continuity between different time zones and places, continuity in the minds of her characters. She illustrates the relationship between reality and un-reality; between the exterior world and an inner world. She mentioned of dualistic existence between physical and spiritual reality. However, there is no agreed precise definition of the term and no consensus among the writers. Critics feel that this has caused much muddle and confusion in discussions on this modernist technique.

When Swami Vivekananda said, "Consciousness is only the surface of the mental ocean and within its depths are stored up all our experiences," while delivering his speech at the World's Parliament of Religions at Chicago on 19 September 1893, he actually referred to the sea of mental consciousness, its different layers and depth of memories.

But these he mentioned as surface consciousness. He was concerned with the highest or supreme divine consciousness.

Throughout the discussion about the stream of consciousness so far we find that it revolves round the mental horizon; thought, memory, cerebral connection mixed with sensations, emotions and other feelings which are associated with or mixed with the mind. True that those scientists are making all efforts to find a clue to it and some of them have sensed mysteries about it like Virginia Wolf's "Uncircumscribed Spirit" and "Essence of Things" which points to some independent identity of consciousness but they could not catch the right thing, the essence of consciousness. Though the application of the stream of consciousness by the Western and some Russian novelists have been mentioned as a special technique, its existence in many other writers of the world, especially in Tagore's novels may be found if proper searches are made. Whatever it is, it moves round different states of mind, thought, feelings, sensations and intellect which is called Buddhi in Indian, Sanskrit term like the deep ocean of memories are the store house called Chitta. But Consciousness proper is not confined to any of these though all these are part of consciousness.



CHAPTER 7

State of Supreme or Perfect Consciousness

They Reached the Epitome of Spiritual Consciousness

We present below the examples of highest aspirations and intense emotional and psychic surge to meet the God and realise God from the lives of three great spiritual personalities at the beginning of their spiritual journey. All the three achieved God and continued to inspire people of the world to achieve personal wellbeing, health and higher manhood leading towards universal peace and unity up to the last days of their lives. Even after their passing they continue to guide and illuminate the lives of millions of their followers and all those who turn to them for help. All of them were God realised souls; Paramahansa, Mahayogi and Maharshi.

A very significant thing to be noticed is that the Divine induced each of them to seek it; leading and guiding him until he realised the Truth of Divine Reality in him and above him; pervading the material universe. Goddess Kali engaged Sri Ramakrishna as her priest to show him the way. Narayana the God sent Sri Aurobindo to Jail to train him and the Divine Self suddenly gave Ramana Maharshi the experience of Death so that he could overcome it to realise the Self, Soul or God in him. Each of them represents the peak of spiritual consciousness. They did everything while living in that supreme consciousness and act as the beacon in the lives of their devotees.

Sri Ramakrishna's Kali Darshan

His intense eagerness to see the Goddess and the story of his first bliss of meeting her, having her Darshan, was described by him to one of his closest disciples:

“Not being able to see her I felt intense pain in my heart. It seemed as if someone was squeezing my heart as one does to bring out all water from a *gamchha* (a light towel). I became extremely restless conceiving that I would perhaps never see her in life. My restless thought was that this life then needn't be preserved. My eyes instantly fell on the sword that was kept in Mother's room. Running like a mad as I tried to get hold of it with the idea that this very moment I would terminate this life, I had a wonderful vision of the Mother and instantly I fell down senseless. I couldn't guess what happened then in the outside nor how

that day and the next were passed. But inside my heart was flowing a coagulated stream of joy for having realised the wonderful presence of the Mother.” (Saradananda. Book 2, Chapter 6 p.57)

On another day the Master elucidated the wonderful vision:

“The room with its door and the temple vanished, as if there wasn’t any such thing before, I see an infinite and eternal luminous sea of consciousness! Wherever I cast my eyes I find the roaring luminous waves rushing to swallow up with tremendous speed. Instantly they came over me and drowned me in its depth. Gasping for breath, fidgeting, I fell down senseless.” (Saradananda. Book 2, Chapter 6 p.57)

It is said that when he regained least of sense, he was heard uttering the sound, “Ma, Ma”.

After this there was always heard a suppressed cry aspiring to see her, appealing her to appear before him. Sometimes he could not control himself; weltering on the floor he would cry in pain restlessly uttering, “Be merciful Mother, appear before me!” The cry was so intense and loud that people would gather round him.

Explaining his feelings during the time the Master said later to his disciples, “The people standing around me seemed to be shadowy figures or images in pictures; irrelevant. For that I didn’t feel least of hesitation or shame. During the time I used to faint at times due to unbearable pain and just after it I used to see the gracious Divine self of the Mother; she laughed, talked, giving consolation and lessons.” (Saradananda. Book 2, Chapter 6 p.57)

The Master used to say, “I have touched the nose of the Mother (earthen image), she was really breathing. Searching minutely I never found the shadow of the Divine Mother falling in the temple. From my own room I heard the Mother going up the stairs of the temple like a happy girl making sounds of the jingling bells on her anklet. Quickly coming out of the room I really found the Mother standing in the balcony on the first floor of the temple with her loosened hairs spread over her shoulders; looking towards Kolkata or viewing the Ganges.” (Saradananda. Book 2, Chapter 6 p.59)

How intimately the priest behaved with the clay image of the Kali has been known from eyewitness, Hriday, Sri Ramakrishna’s nephew, who was his constant companion during the time. He would suddenly enter the temple or peep from behind to observe how the priest worshipped Mother Kali. The clay image was a living being, the World Mother Kali, to the priest.

“I used to see my maternal uncle come ready with offering of hibiscus flower and marmelos leaf (*Bilva patra*) to the Mother but first he touched them to his own head, chest and other parts of the body including the feet and thereafter offered it at the lotus feet of the Mother.

“I used to see his breast and eyes red like that of the drunkard and in that condition he would get up from his seat and come to the throne of the deity to adore her holding her chin and then talk to her, cut jokes and sing songs. And then holding the hand of the deity he would dance.

“I used to see him suddenly get up while preparing the offering of rice with other foods for the deity and taking a handful of such food come to the mother. He would then touch the food to the mouth of the Mother (clay image) and ask her to eat, telling, ‘Eat it Mother, eat with relish.’ And then, asking her, as if in answer to her order, ‘Shall I take?, O.K. I am taking,’ telling this and partaking a portion of the food in hand he would offer the remaining food to her, telling, ‘I have eaten; now you take.’

“One day I saw my maternal uncle feeding the special food offering to a cat which entered the temple while mewing, asking, ‘Shall you eat Mother, shall you eat?’

“I used to see him soliloquising after arranging for the retirement of the Mother at night, ‘Mother, Mother, are you asking me to sleep with you? O. K. I am so doing,’ telling this he would enter the silver bed of the Mother and sleep for a while.

“And I observed that sometimes entering the temple for doing the Puja he would be so immersed in meditation that for quite some time he would lose all awareness of the outer world.” (Saradananda. Book 2, Chapter 6 p.60)

Hriday further said that his uncle while plucking flowers alone in the morning for her worship would cordially talk to someone; sometimes humorously, sometimes with childish claim. And that at night he never found the Master sleeping; he would either soliloquise, sing to himself or going under the five banyan trees engage himself in meditation.

Sri Aurobindo’s Sadhana in Alipore Jail

Sri Aurobindo was not a *bhakta* from birth like Sri Ramakrishna or mad after knowing the Self in him like Ramana Maharshi. He didn’t question his Guru to prove the existence of God like young Vivekananda. He simply ignored the issue, giving more stress for the work in hand. He has stated clearly, in spite of his experiences; “When I

approached God at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the skeptic was in me and I was not absolutely sure that there was a God at all.” (Speech 117)

Sri Aurobindo was primarily a poet and politician. Back to India he was a secret revolutionary and a political leader. The interest of the country was most dear to his heart, second to none. He began yoga practices through pranayama and had some occult experiences; he was on his yoga path. He sought the divine to gain strength and power so he could help achieve the freedom of his motherland; didn't seek the divine whole heartedly. But God pushed himself in his life and compelled him to accept Him.

He was arrested for political reasons with charges of sedition in 1908. “My prison life at Alipore began on May 5. The Next year on May 6, I was released”, Sri Aurobindo wrote. (Prison Life 12)

“I remembered then that a month or more before my arrest, a call had come to me to put aside all activity, to go into seclusion and to look into myself, so that I might enter into closer communion with Him. I was weak and I could not accept the call. My work was very dear to me and in the pride of my heart I thought that unless I was there, it would suffer or even fail or cease.” Sri Aurobindo said. (Speech 110)

After his arrest, Sri Aurobindo said, “He spoke to me again and said, ‘The bonds you had not the strength to break I have broken for you, because it is not my will nor was it ever my intention that that should continue... I have brought you here, to teach you what you could not learn for yourself and to train you for my work.’ Then He placed the Gita in my hands. His strength entered into me and I was able to do the sadhana of the Gita.... I realised what the Hindu religion meant.”(Speech 110)

Firstly God compelled him and then entered into him to mould him to be a great *bhakta* with unwavering faith on God.

“Troubled by mental listlessness I spent a few days in agony in this manner. One afternoon... I could feel that the mind's regulating power was about to cease.... I called upon God ... prayed to him.... That very moment there spread over my being such a gentle and cooling breeze, the heated brain became relaxed, easy and supremely blissful such as in all my life I had never known before. Just as a child sleeps, secure and without fear, on the lap of his mother, so I remained in the lap of the World-Mother.... I also realised the extraordinary power and efficacy of prayer.” (Prison Life 43-44)

Strolling, he would chant mantras of the Upanishads. He would try to realise the great Upanishadic lore, *sarvam Khalu idam brahma*, on all things around. Everything seemed to him vibrating with a universal consciousness.

“Men, cows, ants, birds are moving, flying, singing, speaking, yet all is Nature’s play; behind all this is a great pure detached Spirit rapt in a serene delight.... Always it seemed as if someone was embracing me, holding me on his lap. The manifestation of these emotions overpowered my whole body and mind, a pure and white peace reigned everywhere. It is impossible to describe that.... A spring of love for all creatures gushed from within...” (Prison life 47)

“I looked at the bars of my cell, the very grating that did duty for a door and again I saw Vasudeva. It was Narayana who was guarding and standing sentry over me. I lay on the coarse blankets that were given me for a couch and felt the arms of Sri Krishna around me, the arms of my Friend and Lover.” (Speech 111)

While hearing Sri Aurobindo’s experiences in jail we may hear about the rigorous sadhana he did there as witnessed by other fellow prisoners and jail workers.

Sudhir Kumar Sarkar, a juvenile prisoner wrote,

“His black hair glistened always, as if oil were dripping from it. His face resembled that of a child, without any lines of thought or anxiety – a tender face perpetually filled with happy smile. His eyes were full of profound peace and tranquility. His smile was unlike ours. It was expressed in the glance of his eyes. His body exuded a fragrance like that of a baby’s tender body. His nails grew to half an inch, his hair and beard grew longer and longer. Our hair never had that oily sheen of his.

“At night the warders would come and tell us, ‘Arvind remain standing the whole night, his bedding folded in the corner.’ They didn’t disturb him by pressing him to lie down. They did not even call him up at night, as was their practice with us.” (Sarkar 101)

Upendranath Bandyopadhyay wrote,

“In a very big hall large number of prisoners of different temperament and abilities, of different growth and maturity, of different ages, mostly young, were kept together.... They clashed sometimes, jeering at each other.”

“Aurobindo Babu used to keep still and silent among these warring parties. He never gave his opinion even with yes or no in any affair. We used to hear strange stories of his behaviours and habits from the warders of the jail. Some said that he did not sleep at night, some said that he had become mad; that he used to partake his meal with

cockroaches, ants and wall lizards, that he didn't wash his mouth, didn't take bath, didn't change his clothes, etc.... Once I took courage and asked him, 'Do you use oil on your head while taking bath?'

"His reply was that 'I don't take bath' stunned me. I asked, 'How then the hairs on your head are so shining?'

"Aurobindo Babu said, 'Some changes are occurring in my body in the course of sadhana that I am undergoing. My hairs absorb fat from my body.'

"Once I noticed that the eyes of Aurobindo Babu were stilled like glass, without a blink, without any movement. Somewhere I read that such things happen when all activities of the mind and heart cease." (Upendranath 61-63)

From the above stories an idea may be formed that in Alipore jail he did sadhana with the help of Gita (Niskama Karma; Karma Yoga), Upanishad (Advaita Vedanta), Tantrik sadhana (Shakti Sadhana) as was given to him by God. And, "The Veda which I first began to read long afterwards in Pondicherry rather confirmed what experiences I already had than was any guide to my Sadhana" (On Himself 68).

After his retirement and intense sadhana Sri Aurobindo became a different man; free from all worldly troubles. Positive peace always reigned about him.

"Tranquility, says the Mother, is a very positive state; there is a positive peace which is not the contrary of strife – a peace active, contagious, powerful, which dominates and calms, puts everything in order, organises.' An example of this "contagious peace" anticipates a little an event in Sri Aurobindo's life: it was in Pondicherry, many years ago, in that season when the tropical rains, sometimes cyclones, sweep down suddenly and work havoc. Doors and Windows have to be barricaded with stout bamboo laths. That night a cyclone had burst with torrents of rain and the Mother had hastily come to Sri Aurobindo's room to help him shut the windows. He was seated at his desk as usual (Sri Aurobindo spent twelve hours writing, from six in the evening to six next morning, for years together; then for eight hours he used to walk up and down "for yoga") the windows were wide open, not a drop of rain had entered. The peace which reigned in that room, relates the Mother, was so solid, so compact that the cyclone could not enter." (Satprem 87)

This was a state of his spiritual consciousness which could not be disturbed even by Nature; an exceptional situation which automatically rejected any intervention.

Ramana Maharshi's Self-Realisation

On 29 August, 1896 Venkataraman, a school student of 16 years suddenly left home leaving a letter for his elder brother among his papers, "I have, in search of my father and in accordance to his command, started from here. This is only embarking on a virtuous enterprise. Therefore none need grieve over this affair. To trace this out no money need be spent. Earlier he had never travelled alone, leaving aside travelling by train. He was in intense mental tension and excitement to meet the God, his only refuge in life and nothing else."

The train from Madurai was at 12 noon. He reached the station quite late but the train was yet to arrive. While he could go straight to Tiruvannamalai with rupees three he bought a ticket up to Tindivanam. He had neither any travelling experience nor any idea of the path to cover, nor of the train fare. Like receiving rupees three from home unexpectedly he was helped on the way by some kind hearted people unexpectedly. He was as well teased and chased by some miscreants. He was given food by a kind hearted lady devotee of Krishna at Villupuram on Krishna's birthday on 31. August. She gave him bundle of sweetmeat. Venkataraman had to buy food sometimes and pay train fares, sleeping anywhere on the floors or temple stairs. He took rupees four from a pawn broker in exchange of his gold earrings studded with costly stone; he considered great what he got in exchange for the straw that he had, the golden ornament. Going in zigzag way by train and walking miles and miles he reached Tiruvannamalai on 1 September, 1896.

Entering the main Siva temple's Ayyankulam tank he was shorn off his beautiful black lock as asked by a barber and immediately agreed to by Venkataraman. Shaved like a sannyasi, he threw away the sweet bundle. It too acquired the value of straw.

"He then tore his cloth to shreds, and wearing one of them as a cod-piece (*koupina*) cast away the rest along with the rest of money, three rupees and half with him. He also removed the sacred thread from his body and threw it away. He was not going to touch, and never after touch money... he took 'the vow of celibacy.'" (Narasimha 45)

"One day when the young swami sat on the central dais of that *mantapam* and plunged in meditation, he found stones whizzing from behind him and in front of him. Luckily they did not touch his body. So he passed on to the dark recess of a large pit known as Patala Lingam in the same *mantapam*, where he hoped to be free from such attentions. The change seems to have been from the frying pan to the fire. That dark pit, Patala Lingam, in spite of its containing a sacred Lingam and Nandi (bull) was never lit, never swept, never cleaned. It

was mostly moist and insect pests flourished luxuriantly there. As the young *mouni* sat there, enjoying the bliss of his soul, nettles, wasps, bees, ants, mosquitoes, and other vermin, the rightful occupants of the Patala Lingum, attached themselves to the intruder's body and rejoiced in drinking his blood. The nether sides of the thighs and legs as he sat there were full of sores from which blood and puss issued. Even when one Ratnammal, wife of Velurar... went into this dark pit to give him food, pointed out these disadvantages and invited him to her house, the Swami gave no response by act, word and even gesture; and when she left a newly washed cloth, requesting him to use it as a bed or a seat at least, to ward off the attack of these pests, he never cared even to touch it. Such was the intensity of his trance that he never noticed the pests. As for the kind attention of the mischievous youths, the Swami did not fully escape them." (Narasimha 47-48)

At last a few ascetics from the adjoining garden and temple bodily lifted and carried him to the Gopuram-Subramanya Temple.

"The young 'Brahmana Swami' still remained unconsciousness; the eyes remained still closed, evidently he was in deep *Samadhi*. Venkatachalam and others noted the large number of sores caused by ants and fleas on the nether side of the Swami's thighs and legs, with blood and puss still issuing from some of them, and wondered that anyone could remain unconscious of his body despite such torture. Regarding it as irreverence and impertinence to make any further noise in such presence, they bowed and went away." (Narasimha 49)

The Swami stayed in the garden for some time and moved inside the adjacent temple. He was object for viewing by the pilgrims and miscreants who constantly provoked him. But he remained absolutely silent in meditation and did not pay attention to them. Gradually he drew the attention of some other Swamis and fellow beings who tried to protect and help him. Sometimes he begged for food but mostly he was provided food and drinks. Whether he was given such things or not was not his business. His main way to realise God was the core question: "Who am I?" which he faced at the beginning while feeling himself dying. The story behind his first awakening is like this,

"It was about six weeks before I left Madurai for good, that the great change in my life took place. One day I sat up alone on the first floor of my uncle's house. I was in my usual health....

on that day as I sat alone, there was nothing wrong with my health. But a sudden and unmistakable fear of death seized me.... I felt, 'I was going to die,'... I did not care to consult doctors or elders or even friends. I felt I had to solve the problem myself, then and there.

"The shock of fear of death made me at once introspective or introverted.... I imitated as corpse to lend an air of reality to my

further investigation. I held my breath and kept my mouth closed, pressing the lips together so that no sound may escape. 'Let not the word "I" or any other word be uttered!.... But I feel the full force of my personality and even the sound "I" within myself, apart from the body. So "I" am a spirit, a thing transcending the body. The material body dies, but the spirit transcending it cannot be touched by Death....

"In the first place I lost any little interest I had in my outward relations with my friends, kinsmen, studies, etc.... The old personality that resented and asserted itself had disappeared.... I would sit alone by myself especially in a posture suitable for meditation, close my eyes and lose myself in the all absorbing concentration on myself, on the spirit, current or force (*'avesam'*) which constituted myself. I would continue despite the constant jeers by my elder brother....

"All my preference for and avoidance of food had gone. All food given to me, tasty or tasteless, good or rotten, I would swallow with indifference to its taste, smell or quality." (Narasimha 19-21)

He acquired the core knowledge of all knowledge through the death experience, the death of his usual self and his real Self was awakened. The old Venkataramana died to give birth to the enlightened Ramana Maharshi. Then he expressed himself not only in talks but in write ups which included poems.

Our Aim must be to Reach the Perfect Consciousness

Everything is evolving towards a higher stage: it is an evolution of consciousness which is the inner truth covering the apparent physical evolution through force and might, selection and choice. **Survival of the Fittest is a truth on the surface.** Though the evolution has been continuing in zigzag ways for millions of years, Sri Aurobindo urges on man to expedite the evolutionary process in his life to reach the Divine Consciousness, the ultimate goal as the greats reached. **Physical evolution as Darwin conceived is the outer expression of the evolution of consciousness;** everything happens with the change and evolution of consciousness, usually from the lower to the higher ranges of life and existence.

"It is a perfected and divinised life for which the earth-nature is seeking, and this seeking is a sign of the Divine Will in Nature....

"An Involution of the Divine Existence, the spiritual Reality, in the apparent inconscience of Matter is the starting-point of the evolution. But that Reality is in its nature an eternal Existence, Consciousness, Delight of Existence: the evolution must then be an emergence of Existence, Consciousness, Delight of Existence, not at first in its

essence or totality but in evolutionary forms that express or disguise it.” (Divine 19/ 682-83)

Sri Aurobindo becomes more specific in his expectations,

“Our aim must be to grow into our true being, our being of Spirit, the being of the supreme and universal Existence, Consciousness, Delight, Sachchidananda.

“And our existence depends on that Existence, it is that which is evolving in us; we are a being of that Existence; a state of consciousness of that Consciousness, an energy of that conscious Energy, a will-to-delight of being, delight of consciousness, delight of energy born of that Delight: this is the root principle of our existence.” (Divine 19/ 685)

The example of the lives of three aspirants who reached the goal of perfect consciousness and retained themselves at that state is enough proof that they had the supreme or perfect consciousness achievable. Such lives which thrived for the Divine only while attending to the other works of life are the ideal goal or ultimate goal of life. Such lives were in other areas of the world, in other systems of spiritual practices for attaining the perfect consciousness.

Work Cited

1. Swami Saradananda. *Sri Sri Ramakrishna Lilaprasanga*. Kolkata: New Sarat Prakashan.
2. Sri Aurobindo. *Tales of Prison Life and Uttara Para Speech*. Pondicherry: Sri Aurobindo Ashram Publication Department. 2014. Paperback
3. Sarkar Sudhir Kumar. *A Spirit Indomitable*. As reproduced in “First Darshan of Lord Sri Aurobindo and Divine Mother. Part-2”, a compilation by Narendra Patel (Baroda) and published by Narendra Thakkar, Baroda. 2015. Paperback.
4. Bandyopadhyay Upendranath. *Nirbasiter Atmakatha* (Autobiography of an Exiled). Calcutta: Ranendranath Bandyopadhyay. 2006. 13th edition. Hard bound.
6. Sri Aurobind on Himself. Pondicherry: Sri Aurobindo Ashram. Fourth Impression. 1985. Paperback
7. Satprem. *Sri Aurobindo or the Adventure of Consciousness*. Pondicherry: Sri Aurobindo Ashram. 1968.
8. Narasimha Swami B. V. *Self-Realisation The Life and Teachings of Bhagavan Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam. 2016. Fifth Edition.
9. Sri Aurobindo. *The Life Divine*. V.19. Pondicherry: SABCL; Sri Aurobindo Ashram. 1970. Hardbound.



CHAPTER 8

The Story of the Supramental Consciousness

The Harbringer of Supramental Consciousness

Sri Aurobindo, a poet and politician, revolutionary leader of the Indian freedom movement, retired from active politics at a very important point of his life to attend to the call of the spirit, devoting himself to the yogic sadhana in a remote Pondicherry, the erstwhile French colony in India. In the course of time he discovered the existence of Supramental consciousness of which he was given a hint in the Alipore jail by Swami Vivekananda. By his sadhana he brought it down on his body. It is an unheard story in the spiritual history of the world.

Swami Vivekananda came to him in subtle body and talked about the Supramental Consciousness. During his confinement in the Alipore jail as under trial prisoner he did intense sadhana for realising the God. Here, among other experiences, he writes, "It is fact that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence.... The voice spoke only on a special and limited but very important field of spiritual experience and it ceased as soon as it had finished saying all that it had to say on that subject." (Himself 68)

He further said, "Then there is the incident of personality of Vivekananda visiting me in jail. He explained to me in detail the work of Supramental-not exactly of the Supramental, but of the intuitivised mind, the mind as it is organised by the Supramental. He didn't use the word 'Supermind', I gave the name afterwards. The experience lasted for about two weeks."

"Question: 'Was that a vision?'"

"Sri Aurobindo: 'No, it was not a vision. I would not have trusted a vision.'" (Notes by Anilbaran of a talk with Sri Aurobindo in July 1926; as quoted in Nirodbaran 138) Here it may be mentioned that he heard "The Voice of Vivekananda" and "Felt his Presence" in Alipore jail at some time between 1908 and 1909 but Swami Vivekananda had met with the end of his mortal life in 1902. In answer to a question by Nirodbaran Sri Aurobindo said,

“Yes, he did tell me. I had no idea about things of the higher consciousness. I never expected him and yet he came to teach me. And he was exact and precise even in the minutest details.”
(Nirodbaran 205)

Beginning with Sri Ramakrishna and Swami Vivekananda the movement of Spiritualism and religious integration took right shape in the hands of Sri Aurobindo, the true representative of the ancient Vedic age, who surpassed it with his new concepts of evolution of consciousness, triple transformation and establishment of the Supramental consciousness, light and force on earth.

His philosophy was the result of his yogic truth-consciousness. He realised the knowledge by being one with it, the divine. His philosophy is divine philosophy. The book he wrote is titled, *The Life Divine*, envisaging divine life for man, which he thought is inevitable in the long run and near at hand if man collaborates. Here is what he meant by supramental consciousness and how it works.

The Supramind and its Related Aspects

Everything is Brahman; from the infinite, absolute, nameless being to the lowest worms on earth. This is divided into two – Para Brahman and Apara Prakriti. The Para Brahman is a unitary being with three aspects, *sat*, *chit* and *ananda* or existence, consciousness and bliss and Apara Prakriti in the lower nature has three grades – mental, vital and physical or *manamaya*, *pranamaya* and *annamaya*. The first three are inseparable but with the birth of the Supermind, as an extension of *sachchidananda*, at its will, while its unity is maintained, its triune aspect is revealed. Through the comprehending, apprehending and projecting consciousness this triune status of the Brahman creates the phenomenal universe of names and forms; *Nama* and *Rupa*. “A Principle of active Will and Knowledge superior to Mind and creatrix of the worlds is then the intermediary power and state of being between that self-possession of the One and this flux of the Many.” (*Divine* 18 122)

Supermind has three poises in its world-founding consciousness as the creator of the universe. In its primary poise it is in unity, an extension of *sachchidananda*, all – comprehending, all-possessing, all-constituting *Vijnana*. One and not many, it does not support the individual. If the reflection of this falls upon an individual, he becomes still, loses all individuality. It is an ideation and formation of the infinite. In its second poise, *prajnana*, the divine consciousness stands back as a sort of apprehending consciousness, seeming to distribute itself in

names and forms. In each name and form it would realise itself as a stable conscious-self, following and supporting the individual play. In its third status, *sanjnana*, the Supermind projects itself into the movement to be involved in the world-play. In the higher poise unity is the dominant tune, variation being the play of the One. It is a dualism in unity. "It would only affirm the truth of the differentiating movement along with the truth of the stable unity, regarding them as the upper and lower poles of the same truth." (Divine 18 148)

Supermind is an eternal reality of the divine being. It always exists in its own plane and possesses its own essential law of being. It is the alpha and omega of creation. Everything is created out of it. It has been called the Real-Idea, *Rita Chit* by Sri Aurobindo. From the Brahman to the lowest inanimate object, everything is replete with the same consciousness, moving in continuum, in cycles through involution to evolution.

"The error is to make an unbridgeable gulf between God and man, Brahman and the world. That error elevates an actual and practical differentiation in being, consciousness and force into an essential division." He said in the chapter titled, "The Supermind as Creator", in *The Life Divine*." (Divine 18 131)

"This world is not really created by a blind force of Nature: even in the Inconscient the presence of the supreme Truth is at work; there is a seeing Power behind it which acts infallibly and the steps of the Ignorance itself are guided even when they seem to stumble; for, what we call the Ignorance is a cloaked Knowledge, a Knowledge at work in a body not its own but moving towards its own supreme self-discovery. This knowledge is the covert Supermind which is the support of the creation and is leading all towards itself and guides behind this multitude of minds and creatures and objects which seem each to be following its own law of nature; in this vast and apparently confused mass of existence there is a law, a one truth of being, a guiding and fulfilling purpose of the world-existence." (Manifestation 43-44)

We can see here how from gross matter evolved the higher man and see how logically Sri Aurobindo arrives at the truth that when up to this has happened it must evolve further to Truth-Consciousness called Supermind. He asserts that evolution is not physical or even mental but of consciousness which determines the status of future existence. In Supermind knowledge, force and being are not self-divided. It is vast. Beginning with and remaining in unity it expands as its peripheral

activity. In Supermind knowledge and idea are the same as the substance of fire and the burning light.

“Matter developed its organised forms until it became capable of embodying living organisms; then life rose from the subconsciousness of the plant into conscious animal formations and through them in the thinking life of man. Mind founded in life developed intellect, developed its type of knowledge and ignorance, truth and error till it reached the spiritual perception and illumination and can see as in a glass dimly the possibility of supermind and a truth conscious existence. In this inevitable ascent the mind of Light is a gradation, an inevitable stage. As an evolving principle it will mark in the human ascent and evolve a new type of human being; this development must carry in it an ascending gradation of its own powers and types of an ascending humanity which will embody more and more the turn towards spirituality, capacity for Light, a climb towards a divinised manhood and the divine life.” (Manifestation 69)

“Supermind is the grade of existence beyond mind, life and Matter and, as mind, life and Matter have manifested on the earth, so too must Supermind in the inevitable course of things manifest in this world of Matter. In fact, a Supermind is already here but it is involved, concealed behind this manifest mind, life and Matter.... It is only by the approach and arrival of the descending Supermind that it can be liberated upon earth and reveal itself in the action of our material, vital and mental parts so that these lower powers can become portions of a total divinised activity of our whole being.... It is indeed so that life and mind involved in Matter have realised themselves here; for only what is involved can evolve, otherwise there could be no emergence....

“A manifestation of the Supermind and its truth – Consciousness is then inevitable; it must happen in this world sooner or later. But it has two aspects, a descent from above, an ascent from below, a self-revelation of the Spirit, and evolution in Nature. The ascent is necessarily an effort, a working of Nature, an urge or nisus on her side to raise her lower parts by an evolutionary or revolutionary change, conversion or transformation into the divine reality and it may happen by a process and progress or by a rapid miracle.” (Manifestation 43-44)

Sri Aurobindo said that after its establishment on its own sure foundation the evolution of Divine life here would be a progress in felicity, a march through light to ananda. It may change the law of evolution, its method and its arrangement. There will be a new mental being, enlightened in the radiance of the Supermind, aspiring to climb consciously to receive and bear the descent of the divine light and power, to be the vessel of the divine life here.

Sri Aurobindo brought down the flow of Supramental Light and Force like a Bhagirath

To bring down the Supermind Sri Aurobindo confined himself in a room for 24 years and did the austere sadhana. He gave up his body willingly to bring down the Supramental light and force into his body or earth consciousness, to usher in the divine life on earth. Sri Aurobindo left his mortal body in the early hours of 5 December 1950.

Dr. Prabhat Kumar Sanyal, his attending physician, gave a vivid description of the supramental consciousness (Mind of Light) flooding and entwining his body after his passing in his, "A Call from Pondicherry." It is a description of the *Great Sacrifice* as the Mother described it.

"December 6th – I entered Sri Aurobindo's room before dawn. The Mother and I had a look at Him: how wonderful, how beautiful He looked, with a golden hue. There were no sign of death as science had taught me, no evidence of the slightest discoloration or decomposition. The Mother whispered, "As long as the supramental light does not pass away, the body will not show any signs of decomposition, and it may be a day or it may take many more days." I whispered to Her, "Where is the light you speak of – can I not see it?" I was then kneeling by Sri Aurobindo's bed, by the Mother's feet. She smiled at me and with infinite compassion put her hand on my head. There He was – with a luminous mantle of bluish golden hue around Him.¹

Mother's work of Transformation with the Supramental Force and Consciousness

After the passing away of Sri Aurobindo supramental light and force entered into Mother's body like a current with a friction. Sri Aurobindo advised her to bring down that consciousness into her body, into the earth atmosphere, to further the work of transformation of matter. It was their joint project but Sri Aurobindo as the forerunner had chosen her, as he had felt that the body of Mirra Alfassa was the most suitable medium on earth for the work. He left, giving Mother the charge to complete the work. It was done by her to the extent possible and on 29 February 1956 the supramental descent took place on earth atmosphere.

The supramental consciousness, light and force when descended and manifested upon earth through the Mother she was the only witness to it though its vibration might have touched few fortunate others. The scene was a collective meditation under Mother's leadership in the Ashram Playground, on a common Wednesday evening.

“This evening the Divine Presence, concrete and material, was there present amongst you. It had a form of living gold, bigger than the universe, and I was facing a huge and massive golden door which separated the world from the Divine.

“As I looked at the door, I knew and willed in a single movement of consciousness, that *‘the time has come’*, and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered to pieces.

“Then the Supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow.” (The Mother 15 102)

Mother recorded it in her note book on 29 February 1956 but the message was circulated on the first anniversary of the Supramental Day, on the next leap year, on 29 February 1960. 2006 was the year of the golden jubilee of the Supramental manifestation upon earth but the original date being 29 February 1956, a leap year, the exact date after completion of 50 years fell on 29 February 2008. It was celebrated all over the world by all ardent spiritual aspirants and disciples of Sri Aurobindo and the Mother.

We may recall here that Madam Mira Richard, as she was then called, met Sri Aurobindo for the first time on 29 March 1914. His presence gave birth to a deeper feeling in her, certitude about the spiritual fulfillment. She wrote on her diary on 25 September 1914 (Prayers and Meditations):

“The Lord has willed and Thou dost execute:
A new light shall break upon the earth.
A new world shall be born,
And the things that were promised shall be fulfilled.”

(The Mother 1 249)

A month after the descent of the supramental consciousness, on 29 February 1956, she revised her note and wrote:

“Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.”

(The Mother 15 102)

On 24 April 1956 she confirmed the descent of the Supramental,

“The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

“It is at work here, and one day will come when the most blind, the most unconsciousness, even the most unwilling shall be obliged to recognise it.” (The Mother 15 104)

Yes, it has been working. Despite all apparent destruction, ugliness and death, it may be said that the new consciousness with its light and force has been transforming the matter, even if at a snail's space. Based on the inspiration from Sri Aurobindo and the Mother it may be said that a new world is growing up from inside. It is the highest range of consciousness so far found achievable. But there is a beyond too, as Sri Aurobindo had the vision of it in his ascent towards Truth. If you cannot hear it with the ears, hear it through the heart: The whole creation is whispering about the love between men, about human unity and friendship, about the movement of the whole creation towards the Divine. Sri Aurobindo never expected that life on earth would be divinised overnight. To begin with, a few might be blessed by the Supermind. Gradually, a community of Gnostic beings would grow up to take the charge, to spread it, he said.

Hints and References to Supermind and Supramental

Apart from Swami Vivekananda's voice and influence as he received in Alipore jail, Sri Aurobindo wrote,

"The words Supermind and supramental were first used by me, but since then people have taken up and are using the word supramental for anything above mind." (Himself 110)

He further wrote,

"What I received about the Supermind was a direct, not a derivative knowledge given to me; it was only afterwards that I found certain confirmatory revelations in the Upanishad and Veda." (Himself 112)

That he got a clue to Supermind in the Veda later was mentioned in *The Life Divine*:

"It is the cryptic verses of the Veda that help us here; for they contain, though concealed, the gospel of the divine and immortal Supermind and through the veil some illuminating flashes come to us. We can see through these utterances the conception of this Supermind as a vastness beyond the ordinary firmaments of our consciousness in which truth of being is luminously one with all that expresses it and assumes inevitably truth of vision, formulation, arrangement, word, act and movement, result of action and expression, infallible ordinance or law... The Gods who in their highest secret entity are powers of the Supermind, born of it, seated in it as in their proper home, are in their knowledge "truth-consciousness" and in their action possessed of the "seer-will". (Divine 18 124)

Explaining different ways of movement of consciousness as he found it later mentioned in the Veda he concludes, "These are the Vedic

clues. And we may accept from this ancient experience the subsidiary term “truth-consciousness” to delimit the connection of the more elastic phrase, Supermind. (Divine 18 125)

Sri Aurobindo explained his purpose and project of bringing down this Supramental Consciousness or Truth-Consciousness in one of his ‘Evening Talks’ on 18 January 1939 among other works.

“By the Truth-Consciousness I mean a dynamic divine Consciousness. This power must govern even the minutest detail of this life and action of man. The question is to bring it down and establish it on earth and keep it pure. For there is always a gravitational pull downwards. So the spiritual power must be such that it cannot only resist but overcome that pull.

“This is the solution that I propose. It is a spiritual solution that aims at changing the whole basis of human nature. But it is not a question of a moment or a few years. There can be no real solution unless you establish spirituality as the whole basis of life.” Sri Aurobindo said (Nirodbaran 170-171).

He projected his future programme in 1939. He gave effect to it on 5 December 1950 by giving up his life for the purpose for no material structure other than his body was apt to receive that light and force then. Other greats of the past, Sri Aurobindo said, like Buddha and Shankaracharya in their supreme ascent to the truth went into Laya and never came back. But with Sri Aurobindo it was a programme to bring that Truth-Consciousness on earth to transform human nature and life in a Life Divine. Mother continued the work till her last days, transforming her material body to the extent possible by her mortal body for it was born materially this time. The Supramental or Truth-Consciousness has manifested on earth but it must be repeated that, “There can be no real solution unless you establish spirituality as the whole basis of life”, as Sri Aurobindo said. (Nirodbaran 171).

Notes and References

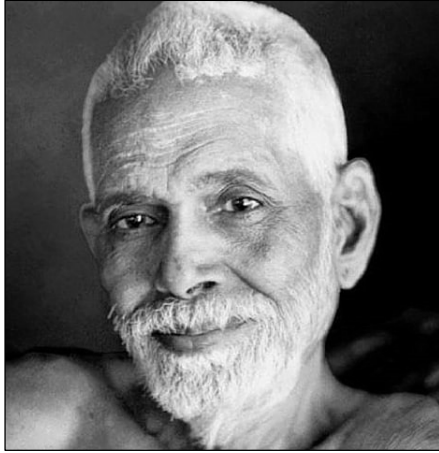
1. Published in *Mother India* published by Sri Aurobindo Ashram, Pondicherry, in its December 1991 issue.

Works Cited

2. Sri Aurobindo. *On Himself*. Pondicherry: SABCL; Sri Aurobindo Ashram. 1972. V.26.

3. Nirodbaran. *Talks with Sri Aurobindo*. V.1 and 2. Pondicherry: Sri Aurobindo Ashram. 2001.
4. Sri Aurobindo. *The Life Divine*. Pondicherry: SABCL; Sri Aurobindo Ashram. 1970. V.18.
5. Sri Aurobindo. *The Supramental Manifestation upon Earth*. Pondicherry: SABCL; Sri Aurobindo Ashram. 1971. V. 16.
6. The Mother. *Prayers and Meditations*. Pondicherry: Collected Works of the Mother; Centenary Edition. Sri Aurobindo Ashram. 1979. V. 1.
7. The Mother. *Words of the Mother*. Pondicherry: Collected Works of the Mother; Centenary Edition. Sri Aurobindo Ashram. 1980. V. 15.





IV
SELF ENQUIRY ACCORDING TO
RAMANA MAHARSHI
by
T.K. Jayaraman

CHAPTER 1

Life of Ramana Maharshi (1879-1950)

It is my privilege to write about one of the greatest spiritual giants who trod on earth in physical form in the late nineteenth and the early twentieth century. He is none other than Sri Ramana Maharshi. He was born on 30th December 1879 as the second son of Sundaram Aiyar, a pleader at Tiruchuzhi, a small town near Madurai in Tamilnadu. His mother was Alagammal. He was named Venkataraman. He received his early education at Tiruchuzhi and Dindigul. He further studied at the Scotts Middle School and later at the American Mission School, Madurai. His early years never indicated anything of his future greatness. He possessed a robust constitution. Otherwise he was like any other ordinary boy.

An event which happened in 1895 is worthy of mention. He asked one of his relatives as to where he had been. When that person replied “To Arunachala”, that reply thrilled him with joy. A few days later, he happened to read *Periapuranam* which is a biography of Tamil saints and it created a deep impression on him. He was an ordinary student in his academics but very keenly interested in sports activities like boxing, wrestling, swimming, football and gymnastics. He was quite indifferent to his studies. One noteworthy aspect of his boyhood days is that he would easily fall into a very deep slumber and it would be a Herculean task to wake him up thereafter.

Sometime in July 1897, a remarkable incident which transformed totally his life happened. Let me reproduce his own words. “On that day, as I sat alone, there was nothing wrong with my health. But a sudden and unmistakable fear of death seized me. I felt I was going to die. Why I should have so felt cannot now be explained by anything felt in my body. Nor could I explain it to myself then. I did not however trouble myself to discover if the fear was well grounded. I felt ‘I was going to die,’ and at once set about thinking out what I should do. I did not care to consult doctors or elders or even friends. I felt I had to solve the problem myself then and there. The shock of fear of death made me at once introspective, or introverted. I said to myself mentally, without uttering the words – Now, death has come. What does it mean? What is that is dying? This body dies. I at once dramatised the scene of death. I

extended my limbs and held them as rigid as though rigor-mortis had set in. I imitated a corpse to lend an air of reality to my further investigations, I held my breath and kept my mouth closed, pressing the lips tightly together so that no sound might escape. Let not the word 'I' or any other word be uttered! 'Well then', I said to myself, 'This body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of this body, am "I" dead? Is the body "I"? This body is silent and inert. But I feel the full force of my personality and even the sound "I" within myself, – apart from the body. So "I" am a spirit, a thing transcending the body. The material body dies, but the spirit transcending it cannot be touched by death. I am therefore a deathless spirit.' All this was not a mere intellectual process, but flashed before me vividly as living truth, something which I perceived immediately, without any argument almost. 'I' was something very real, the only real thing in that state, and all the conscious activity that was connected with my body was centred on that. The 'I' or my 'self' was holding the focus of my attention by a powerful fascination from that time onwards. Fear of death had vanished at once and forever. Absorption in the self has continued from that moment right up to this time.

The above experience was a very decisive moment in the life of Ramana. He lost interest in his outward relationship with friends, relatives and studies. He started developing humility, meekness and indifference to those who troubled him. He preferred to be alone in contemplation. Of course his elder brother did not like it. Every evening he would go to the famous Meenakshi temple to worship. He would feel waves of emotion overcoming him.

His elder brother and uncle were very much upset over his neglecting studies. His teachers were also not happy with him. He was given an imposition to copy a lesson in Bain's Grammar three times. This happened on the 29th August, 1896. He started copying the lessons. Suddenly there was a revolt in him. He realised the utter futility of these things. He closed his eyes in meditation. An irritated elder brother remarked sarcastically, 'Why all this for this chap who behaves like this?' The words stung him to the quick. Ramana realised that what his brother said was true. He recalled, 'Arunachala' and felt that his place would be there and not the worldly life at home. He decided to quit home. He told his brother that he should go to school that day at 12 noon, to attend a special class on electricity. His brother asked him to pay his college fees on his way. His college was near to Ramana's

school. Out of the five rupees given by his aunt, he took three for himself for train fare and kept the balance in an easily discoverable corner with a letter written in Tamil. The letter reads as follows: *“I have in search of my Father and in obedience to his command, started from here. THIS is only embarking on a virtuous enterprise. Therefore none need grieve over THIS affair. To trace THIS out, no money need be spent. Your college fee has not been paid. Rupees two are enclosed herewith. Thus _____.* The letter clearly reveals the state of his mind at that time. He starts the letter with “I” which later becomes an impersonal THIS. There was no signature. As there is no one to sign, Ramana does not identify with his mortal self.

After taking only three Rupees, Ramana headed to the Railway station. He was little late. However the train was also running late. His ticket was upto Tindivanam. Actually he could have got a direct ticket to Tiruvannamalai. He did not know the correct position. He got down at a place called Villupuram at 3 am and went into the town in the morning to find the way to Arunachala which is in Tiruvannamalai. He was hungry. He went to a hotel and had to wait for some more time before he got his meals. The hotel keeper declined to take the 2 annas offered by the boy. With that money, he bought a ticket for the next station. From there he started walking to his destination. On a wayside temple, he had a vision of a dazzling light. He went inside the temple and sat in meditation. He was disturbed by a cook who wanted to lock the temple. Coming out, he asked the priest for some food; the priest was very rude. However the drummer of the temple requested the priest to give his share to the boy. The next day, it was Gokulashtami (Birthday of Lord Krishna). A pious couple fed Ramana and gave him a packet of sweets. He asked a loan of four rupees from the couple pledging his gold ear rings. With that amount he got a ticket for Tiruvannamalai and reached there on the forenoon of September 1, 1896. He straight went inside the famous temple of Arunachala. He came out of the temple, went to a place called Ayyankulam Tank, took out the packet of sweets given to him by the pious couple and threw it into the water saying, *“To this body why give sweetmeats?. He tore his dress, took a small strip for Kaupeenam (a loincloth), and threw away the rest along with his sacred thread and the rest of the money. Total renunciation at that age! Complete indifference to his physical security!”* One is reminded of the following biblical sayings, *“Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; not yet for body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, they sow not, neither do they reap, nor gather into barns; and your heavenly Father fed them. Are not ye of much more value than they?”*

And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, what shall we eat? What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will take care of itself. Sufficient unto the day is the evil thereof.” Mathew 6: 25-34 American Standard Version. In a remarkable way, the young Ramana’s life exemplifies these biblical sayings. He was utterly indifferent to what all we value very dearly. He even got his beautiful locks of hair removed. After a shower, he entered the temple. A young Sanyasin (Sanskrit word meaning a person who has renounced the world) aroused the curiosity of all people around. Mischievous street urchins started to trouble him. He had to shift his place to an underground spot known as Patala Lingam. There he was lost in meditation unmindful of the bites of scorpions and other insects. Many spots in his body were discoloured, blood and puss oosing. Good natured local people who recognised the intensity of the penance of the young sanyasin took care of him. He shifted places from time to time. At last, he shifted to a place called Gurumurtam, a suburb where he spent the next 18 months. Most of the time, he was in Samadhi, a superconscious state of realisation. People did not know the identity of the young sanyasin. One stubborn visitor declined to move unless the young sanyasin revealed his identity. He yielded and wrote: Venkataraman, Tiruchuzhi.

That was the first time the people around him came to know that the young sanyasin hailed from Tiruchuzhi. That news somehow spread and the relatives of Ramana came to know about it. His uncle Nelliappier proceeded to Tiruvannamalai. The young Swami (term used for spiritual persons in India. The word also means God.) was staying in a mango grove and visitors were strictly prohibited. Nelliappier had to send a chit and afterwards was allowed. He requested Ramana to come home and live near his home without changing his style of living as a sanyasin. There was no response. However, Alagammal, Ramana’s mother along with her younger son Nagasamy rushed to Tiruvannamalai with a view to persuade Ramana to return. At that time, Ramana was found lying on a rock at Pavazhakunru. Her persuasions were also in vain. A piece of paper was given to him to

respond to his mother. He wrote the following. *“The Ordainer controls the fate of souls in accordance with their past deeds – their Prarabhdha Karma. Whatever is destined not to happen will not happen. Whatever is destined to happen will happen, do what you may to stop it. This is certain. The best course therefore is for one to be silent.”* Here I find a flavour of Spinoza’s philosophy of determinism according to which everything in the universe happens because of NECESSITY. That which happens, has to happen. The disappointed mother had to go back. From time to time, Ramana moved from one place to another. Ramana became popular and that made few people quite jealous. He was troubled in many ways by a few wicked people. Ramana never retaliated. He was very indifferent totally absorbed in his divine consciousness. Many educated people frequented him asking questions on spiritual matters. Ramana broke his silence and clarified their doubts. These people took notes of the replies given and in course of time such notes developed into an enormous Ramana literature. Ramana was also quick to learn Sanskrit, Malayalam and Telugu. He was quite proficient in his mother tongue Tamil. In the next section, I will present the details of Ramana literature. Presently all these works are the best source of his teachings.

I have to mention some remarkable men associated with Ramana. The name given to the sage by his parents is Venkataraman. How come he is known as Ramana? A brilliant Sanskrit scholar called Kavyakanta Ganapati Muni, on hearing the fame of the young sanyasin had a momentous meeting with him on the 18th November 1907. In spite of his scholarship in spiritual literature, the scholar was not happy with his spiritual progress. During his meeting with the young sanyasin, all his doubts were clarified. Ganapati Muni was already a famous person with his own following. It was he who proclaimed to the whole world that the young sanyasin should be called as Bhagavan Ramana. Thereafter that name stuck to him. Otherwise, earlier he was known as Brahmana Swami. Ganapati Muni authored a book called ‘Ramana Gita’ in Sanskrit which contains his questions and Ramana’s answers. One Seshadhri Swamigal was a contemporary of Ramana. When young Ramana was teased and harmed by mischievous street urchins, it was Seshadhri Swamigal who protected him. One G. Seshier took notes of the replies given by Ramana to questions by visitors in bits of paper which was later published as Vichara Sangraha. (Self-Enquiry) in 1902. One Sivaprakasam Pillai recorded answers given by Ramana to his questions which was later published as ‘Who am I?’ in 1902.

Ramana’s younger brother lost his wife. Due to family circumstances, they had to sell their properties. The uncle also passed away. Therefore Alagammal and Nagasamy decided to come to

Tiruvannamalai and stay near Ramana. Alagamal was suffering from some ailments. She was looked after well by Ramana and others. After her death, a temple was built over her samadhi and it was called Matrubhuteshwar. Ramana moved to the place near that temple which later became his ashram.

Many Westerners were attracted by Ramana. I will mention only a few here. One F.H. Humphreys, an Assistant Superintendent of Police, Vellore, being deeply religious frequented Ramana. His accounts of his talks with Ramana were published in the International Psychic Gazette. One British journalist Paul Brunton was very much interested in religion and mysticism. He came to India and visited several yogis and mystics. His accounts are penned and published as 'A Search in Secret India.' In that book, he narrates his meetings with Ramana. This book was responsible for the spreading of Ramana's fame throughout the world. He spent much of his time in the Ashram. On reading Brunton's book, Major A.W. Chadwick was drawn to Ramana and became a permanent resident of the Ashram.

Many distinguished Indians such as Dr. Rajendra Prasad, Mr. Jamanlal Bajaj, Dr. S. Radhakrishnan, Dr C.P. Ramaswamy Aiyer and others visited the sage. Their discussions with him are beyond the scope of this brief biography. If somebody has no peace of mind, Mahatma Gandhi would advise that person to visit Ramana Maharshi at Tiruvannamalai. Maharshi's fame spread far and wide. Thousands of spiritual seekers throughout the world, irrespective of their religions, have found solace in the teachings of Ramana Maharshi.

Ramana had a very special relationship with animals. He loved dogs, monkeys, cows etc. He treated them with great dignity. There are several anecdotes concerning his love of animals. When the cow Lakshmi died she was given a special ceremonial burial. I am reminded of St. Francis of Assisi.

In 1948, a small growth, the size of a peanut was noticed on Ramana's left elbow. Unfortunately, it developed into a malignant tumour. He was operated by eminent surgeons three times. It is surprising that he was so much indifferent to the excruciating pain so much so the surgery was carried out without administering anesthesia. The end came on the 14th of April, Friday, 1950 at 8.47 pm. At that moment a shooting star, vividly luminous was noticed by many in various parts of India.



CHAPTER 2

Sources of Ramana's Teachings

The death experience of 1896 is a moment when the boy Ramana was transformed into a sage of great wisdom; in the Indian parlance, he became a Jnani. (A man of wisdom) The most wonderful aspect of his personality is his silence. Being in his presence itself transformed many lives. It is worth quoting the following words of Paul Brunton, *“Maharishi's way of helping others is by an unobtrusive, silent and steady outpouring of healing vibrations into troubled souls. It is impossible to be in frequent contact with him without becoming lit up inwardly, as it were, mentally illumined by a sparking ray from his spiritual orb. His personal attitude and practical method, when understood, are quite scientific in their way. He brings in no supernatural power and demands no blind religious faith. Maharishi's eyes glow like twin stars through the semi-darkness. I remind myself that never have I met in any man eyes as remarkable as those of this last descendent of India's Rishis. In so far as the human eyes can mirror divine power, it is a fact that the sages do that.”* However Ramana answered the queries of spiritual seekers who noted them and therefore a whole corpus of Ramana Literature is available for the posterity. That apart, Ramana himself authored an appreciable number of spiritual literatures in Tamil, Sanskrit, Malayalam and Telugu. In this section, let me deal with some of them.

Anyone who is interested in the teachings of Ramana is advised to read his biography. There are several good ones published by Ramanasramam, Tiruvannamalai. 'Self-Realisation – Life and teachings of Sri Ramana Maharshi is the very first biography authored by B.V. Narasimha Swami and published in 1931. Sri Narasimha Swami was a well-known politician before he became an ascetic after a tragic family incident. In my view, this is the best introduction to the sage and his teachings. I am greatly benefited from this book while writing the first part of this article. I had already mentioned about Paul Brunton. In his 'A Search in Secret India', three chapters are dealing with his impressions about Ramana Maharshi. This is the book which introduced, among other things, Ramana to the world. Again I am tempted to quote him from the last chapter of this book, 'Tablets of Forgotten Truth'. *“With the fall of dusk I take my farewells of everyone except the Maharishee. I feel quietly content because my battle for spiritual certitude has*

been won, because I have won it without sacrificing my dearly held rationalism for blind credulity.....He has taken me into the benign presence of my spiritual self and helped me, dull Westerner that I am, to translate a meaningless term into a living and blissful experience.”

In order to understand the teachings of the sage, we have a remarkable book, ‘Talks with Ramana Maharshi’ first published in 1951. One Mungala Venkataramiah (Later Swami Ramananda Saraswati) kept notes of conversation of Maharshi with spiritual seekers for the period from 1935 to 1939. This record of conversations is the content of this valuable book. The Talks cover a wide range of topics. According to Dr. TMP Mahadevan, Professor of Philosophy, Madras University,

“Sri Ramana’s teachings as found in the “Talks” will bring hope to everyone. No one need think that he is beyond the pale of redemption. An old American visitor once asked the Master, ‘Maharshi, do you think we are bad boys?’ The Master’s characteristic reply was, ‘Do not tell me so. But you need not think you are bad boys’. Anything that is bad in us will surely be removed, if only we listen to the Maharshi’s wise words that are recorded in the present book.”

Ramanasramam has published in 1939 on the occasion of the 60 the birth anniversary of the sage a slender volume with the title, ‘Maharshi’s Gospel’ containing two parts. The book contains answers of the Maharshi to the questions put to him by his devotees. The following topics are found in this book. 1. Work and renunciation 2. Silence and Solitude 3. Mind – control 4. Bhakti and Jnana 5. Self and Individuality 6. Self-realisation 7. Guru and His Grace 8. Peace and Happiness 9. Self-enquiry 10. Sadhana and Grace 11. The Jnani and the World 12. The Heart is the Self-13. The place of the Heart 14. Aham and Aham – vritti

One A. Devaraja Mudaliar was a great devotee of Ramana. He kept a diary recording the conversations between spiritual seekers and Ramana for the period covering March 16, 1945 to January 4, 1947. This was published in 1952 with the title, “Day by Day with Bhagavan”. This book contains a wealth of spiritual wisdom of the sage and it will be of immense use to all seekers. The language used by Ramana is in familiar style and one need not be an erudite scholar to understand him. Therefore my view is that these types of books should be gone through before reading the spiritual classics authored by the sage.

S.S Cohen was a Western Devotee of Ramana. He was present before the sage when the ‘Talks with Sri Ramana Maharshi’ were

recorded. He has selected the gems from the 'Talks' and given his notes for guidance to the seekers. The book published in 1959 is titled, 'Reflections on Talks with Ramana Maharshi'.

It was already mentioned that Ramana himself authored books, some of which are translations from Vedantic classics. Abundant Ramana literature is available in Tamil, which have been translated into English and other Indian/foreign languages. These works, in my view, are meant for the educated. Some scholarship is required to understand and appreciate them. They are the main sources of Ramana's teachings. Arthur Osborne (1907-1970), an Oxford educated British and his family members were deeply devoted to Ramana Maharshi. He edited the Collected Works of Ramana Maharshi. This is a compilation of Ramana's and his followers' works translated into English. The very first work of Maharshi is Vichara Sangraham (Self-Enquiry) written in 1901 when he was 21 years old. At that time, he was living in Virupaksa Cave and hardly spoke. He wrote his replies to certain question put to him by Gambhiram Seshayya, one of the earliest devotees. The latter copied them in his diary. After his death, the diary was obtained from his brother, the questions and answers were edited by Natananda and published with the approval of the Maharshi under the name of Vichara Sangraham or Self-Enquiry. It is just about 30 pages containing priceless wisdom of Self-Enquiry. The next important work of Maharshi is 'Who am I?' (Naan Yaar in Tamil) published more or less at the same time as Vichara Sangraha. One Sivaprakasam Pillai, Revenue official and a graduate in philosophy put certain questions to Maharshi who answered them. The questions and answers were submitted to him for approval and later published as, 'Who am I?'. There are 28 questions and answers dealing with the method of Self-Enquiry which is also known as the Direct Path. Sri Natasananda, an early devotee noted down the conversation which took place one day between the Maharshi and some of his devotees. The record of the conversation after the approval of the Maharshi was published as Upadesa Manjari or Spiritual Instructions. There are 18 questions and answers in this book. Further Maharshi had composed poems on Lord Arunachala (Siva). Another notable work of Maharshi is Upadesa Saram or Essence of Instruction. First this was composed in Tamil in 30 verses. Maharshi later translated them into Sanskrit and Telugu. He deals with the various paths to Liberation, grading them in order of efficiency and excellence, and showing that the best is Self-Enquiry. Many scholars have written commentaries on

Upadesa Saram which is considered as a scriptural text and chanted regularly in the Ramanasramam.

“Ulladu Narpadu” (Reality in 40 verses) and a Supplement to it in 40 verses in Tamil is an extraordinary work composed by Maharshi at the behest of his Tamil scholar Devotee Mugavanar and others. It is written in terse Tamil verses known as Venba. It is a wonderful work on Bhagavan’s teachings. This has also been translated into Sanskrit, Telugu and Malayalam.

Maharshi had also written several poems and translated quite a few Vedantic texts of Sankara into Tamil. The teachings of Ramana have been compiled on the basis of topics and several books have been published by scholars both Indians and Foreign. Of these, I found, ‘Be As You Are – the Teachings of Sri Ramana Maharshi’ edited by David Godman excellent. David Godman spent several years in India studying and practicing the teachings of Ramana. He was also the editor of the journal Mountain Path which propagates the teaching of Ramana. As I had earlier mentioned, the Ramana literature is quite vast and in this article I could not have done justice to all. Suffice it to say that they are also excellent sources of Maharshi’s teachings.

In addition, there are many YouTube videos of David Godman, Michael James etc. These video talks will be of great use to spiritual seekers. The periodical, ‘Mountain Path’ published by Ramanasramam contains articles of very high standard, not only on Ramana and his teachings but on other spiritual leaders of different religions.



CHAPTER 3

Teachings of Ramana Maharshi

We have come to the most important part of this article. His teachings are universal and beyond all religions. He does not ask us to believe in anything. There is no propagation of any particular belief or ideology. That is why seekers from the entire world flocked to him. His life itself is an example of perfect renunciation. His dress is just a loin cloth. He never sought comforts and wealth. He was completely indifferent to his physical security. He had intense faith in the Supreme Power. He attained total realisation at the age of 18 in 1897 after the enactment of death experience. His quitting his worldly home is on account of a divine call. It is the work of a Higher Power. In his note to his brother, he states clearly, 'I have in search of my Father and in obedience to His command started from here.' The transformation in the young boy was total. The worldly life is not for him. In a trice, he embraced extreme renunciation. Compare this with Lord Buddha. The sufferings of humanity made him give up his princely life and he would not rest till he found a solution for the suffering humanity. Remember Ramana after reaching Tiruvannamalai never went to any other place in the world except shifting here and there in its vicinity. The majestic Arunachala Hill had cast its magnetic spell and he would not forsake it during his physical sojourn on this planet.

When his mother Alagammal persuades him to return home, Ramana writes a note which was already mentioned in the first part of this article. Mark his words, 'Whatever is not destined to happen will not happen. Whatever is destined to happen will happen. This is certain. The best course is to be silent'. A great truth is contained in these words. There is a Supreme Power which governs the Universe. Our puny selves are no match for That. Immediately I was reminded of the great philosopher Spinoza who was a thoroughgoing determinist who held that absolutely everything that happens occurs through the operation of necessity. For him, even human behaviour is fully determined, with freedom being our capacity to know that we are determined and to understand why we act as we do. To come back to Ramana, the best course is to surrender to the Higher Power. This point of view often appears in his teachings.

A question was asked as to the nature of happiness.

If a man thinks that his happiness is due to external causes and his possessions, it is reasonable to conclude that his happiness must increase with the increase of possessions and diminish in proportion to their diminution. Therefore if he is devoid of possessions, his happiness should be nil. What is the real experience of man? Does it conform to this view? In deep sleep the man is devoid of possessions, including his own body. Instead of being unhappy he is quite happy. Everyone desires to sleep soundly. The conclusion is that happiness is inherent in man and is not due to external causes. One must realise his Self in order to open the store of unalloyed happiness. Appreciate how logical is the answer of Maharshi to the question posed. The nature of happiness is a universal question irrespective of the religious persuasion of the questioner. The manner in which this problem is dealt with has nothing to do with any scripture or authority. A conclusion that happiness is inherent in man is reached. Happiness is not due to external causes. He adds that one must realise Self in order to open the store of unalloyed happiness. Note that Self has a capital S. The seeker would ask what is meant by Self. Understanding this becomes crucial to appreciate Maharshi's teachings. This word Self is the English equivalent of the Sanskrit word Atman which is the term for the Ultimate Reality. This word is nowadays found in many English Dictionaries. The thrust of Ramana's teaching is realisation of the SELF and the method to be adopted is known as Self-Enquiry or Direct Path. In this path you are not asked to believe in anything. We will talk more about it.

In the invocation to Reality in 40 verses it is stated, "That in which all these worlds seem to exist steadily, that of which all these worlds are a possession, that from which all these words rise, that for which all these exist, that by which all these words come into existence and that which is indeed all these – that alone is the existing reality. Let us cherish that Self which is the reality, in the Heart." In Maharshi's teachings, the word Self is quite frequently used for reality. The Self alone is real. Self is the real 'I', contrary to perceptible experience not an experience of individuality but a non-personal, all-inclusive awareness. It is not the individual self (ego) which is just a fabrication of the mind and which obscures the true experience of the Self. Self is always present. One is aware of the Self as it really is when the self-limiting tendencies (Vasanas) have ceased. Permanent and continuous Self-Awareness is known as Self-realisation.

Maharshi's book 'Who am I?' was already mentioned. This book consists of questions and answer. The first question is, 'Who am I?' The answer given by him is: "The gross body which is composed of seven humours (dhātus-tissues in Ayurveda), I am not; the five sense-organs, viz. the senses of hearing, touch, sight, taste, and smell, which comprehend their respective objects, viz. sound, touch, colour, taste, and odour, I am not; the five cognitive sense-organs viz. the organs of speech, locomotion, grasping, excretion, and procreation, which have as their respective functions speaking, moving, grasping, excreting, and enjoying, I am not; the five vital airs, prāna, etc., I am not; even the mind which thinks, I am not; the nescience too, which is endowed only with the residual impressions of objects, and in which there are no objects and no functioning, I am not. The second question is, 'If I am none of these who am I?' The answer: "After negating all of the above-mentioned as 'not this' that Awareness which alone remains – that I am."

The Awareness, 'I am' is completely devoid of the feeling 'I am this' or 'I am that'. There are no subjects and objects in the Self. There is only an awareness of being. Awareness is also known as consciousness. The direct experience of this consciousness, according to Maharshi, is a state of unbroken happiness and so the term ananda or bliss is used to describe it. The Sanskrit term Sat-chit-ananda is often used by the Maharshi to describe the nature of Self which is a unitary being-consciousness-bliss.

Maharshi used certain other words which are synonymous with the word Self. They are God, Heart, Brahma, Siva etc. God for Ramana is same as Self. He does not mean a personal God. To him, God is a formless being which sustains the Universe. The Supreme Being is also known as Brahman. Heart is another word used to denote Self. It is not the physical heart. When the word Heart is used it is implied that the Self was the source from which all appearances emanated.

It was already stated that according to Maharshi, the nature of Self is being-consciousness-bliss. To the question no 4 in 'Who am I?' – "When will the realisation of Self being gained?" Answer: When the world which is what is seen has been removed, there will be realisation of the Self which is the seer. Question no 5: Will there not be realisation of Self even while the world is there (taken real)? Answer: There will not be. Question 6: Why? The seer and the object are like the rope and the snake. Just as the knowledge of the rope which is the substrate will not arise unless the false knowledge of the illusory serpent goes, so the

realisation of the Self which is the substrate will not be gained unless the belief that the world is real is removed. Question 7: When will the world which is the object seen be removed? Answer: When the mind which is the cause of all cognitions and of all actions, becomes quiescent, the world will disappear.

The next question is about the nature of the mind. Question 8: What is the nature of the mind?

Answer: What is called 'mind' is a wondrous power residing in the Self. It causes all thoughts to arise. Apart from thoughts, there is no such thing as mind. Therefore thought is the nature of mind. Apart from thoughts, there is no independent entity called the world. (My observations: I am reminded of the famous saying of the Irish Philosopher Bishop Berkeley 'Esse est percipi' which means 'To be is to be perceived'. In other words, things exist because they are perceived; not the other way. This is called Subjective Idealism in Western Philosophy). In deep sleep there are no thoughts, and there is no world. In the states of waking and dream, there are thoughts, and there is a world also. Just as the spider emits the thread of (of the web) out of itself and again withdraws it into itself, likewise the mind projects the world out of itself and again resolves it into itself. When the mind comes out of the Self, the world appears. Therefore, when the world appears (to be real), the Self does not appear. When one persistently inquires into the nature of the mind, the mind will end leaving the Self (as the residue). What is referred to as the Self is the Ātman. The mind always exists only in dependence on something gross; it cannot stay alone. It is the mind that is called the subtle body or soul (jiva).

The seeker wants to know the path of inquiry for understanding the nature of the mind. Hence question 8: What is the path of inquiry for understanding the nature of the mind? Answer: That which rises as 'I' in this body is the mind. If one inquires as to where in the body the thought 'I' rises first, one would discover that it rises in the heart. This is the place of the mind's origin. Even if one thinks constantly 'I' 'I', one will be led to that place. Of all the thoughts that arise in the mind, the 'I' thought is the first. It is only after the rise of this that the other thoughts arise. It is after the appearance of the first personal pronoun that the second and the third personal pronouns appear; without the first personal pronoun there will not be the second and the third.

Question 10: How will the mind become quiescent? Answer: By the inquiry 'Who am I?' The thought 'Who am I?' will destroy all other

thoughts, and like the stick used for stirring the burning pyre, it will itself in the end get destroyed. Then there will arise Self-realisation.

Question 11: What are the means for constantly holding on to the thought 'Who am I?' Answer: When other thoughts arise, one should not pursue them, but should inquire: 'To whom did they arise?' It does not matter how many thoughts arise. As each thought arises, one should inquire with diligence, 'To whom has this thought arisen?' The answer that would emerge would be 'To me'. Thereupon if inquires 'Who am I?' the mind will go back to its source; and the thought that arose will become quiescent. With repeated practice in this manner, the mind will develop the skill to stay into source. When the mind that is subtle goes out through the brain and the sense organs, the gross names and forms appear; when it stays in the heart, the names and forms disappear. Not letting the mind go out but retaining it in the Heart is what is called inwardness (*antar-mukha*). Letting the mind to go out of the Heart is known as externalisation (*bahir-mukha*). Thus, when the mind stays in the Heart, the 'I' which is the source of all thoughts will go and the Self which ever exists will shine. Whatever one does, one should do without the egoity 'I'. If one acts in that way, all will appear as of the nature of Siva (God).

The next question (12) is regarding other methods for making the mind quiescent. Maharshi responds saying that other than inquiry, there are no adequate means. The other methods are not as efficacious as that of inquiry. The control of breath, meditation on the forms of God, repetition of mantras, restriction on food are some other methods. Of all the restrictive rules, that relating to taking of *sātvic* food in moderate quantities is the best; by observing this rule, the *sātvic* quality of the mind will increase, and that will be helpful to Self-inquiry. (*sātvic* means having a tendency to purify. Food may be *Tāmasic*, *Rājasic*, *Sātvic*). As the meditation on the Self rises higher and higher, the thoughts will get destroyed.

Further clarifications on Self-Enquiry given by the Maharshi are stated. Without yielding to the doubt "Is it possible, or not?" one should persistently hold on to the meditation on the Self. Even if one be a great sinner, one should not worry and weep "O! I am a sinner, how can I be saved?" one should completely renounce the thought "I am sinner"; and concentrate keenly on meditation on the Self; then one would surely succeed. There are not two minds – one good and the other evil; the mind is only one. It is the residual impressions that are of two kinds – auspicious and inauspicious. When the mind is under the influence of

auspicious impressions it is called good; and when it is under the influence of inauspicious impressions it is regarded as evil.

The mind should not be allowed to wander towards worldly objects and what concerns other people. However bad other people may be, one should bear no hatred for them. Both desire and hatred should be eschewed. All that one gives to others one gives to one's self. If this truth is understood who will not give to others? When one's self arises all arise; when one's self becomes quiescent all become quiescent. To the extent we behave with humility, to that extent there will result good. If the mind is rendered quiescent, one may live anywhere.

How long should inquiry be practiced? As long as there are impressions of objects in the mind, so long the inquiry 'Who am I?' is required. As thoughts arise, they should be destroyed then and there in the very place of their origin, through inquiry. If one resorted to contemplation of the Self without interruption, until the Self was gained, that alone would do. As long as there are enemies within the fortress, they will continue to sally forth; if they are destroyed as they emerge, the fortress will fall into our hands.

Regarding the nature of Self, Maharshi says, "What exists in truth is the Self alone. The world, the individual soul, and God are appearances in it, like silver in mother of pearl; these appear at the same time, and disappear at the same time. The Self is that where there is absolutely no 'I' thought. That is called 'Silence'. The Self itself is the world; the Self itself is the 'I'; the Self itself is God; all is Siva, the Self.

He who gives himself up to the Self that is God is the most excellent devotee. Giving one's self up to God means remaining constantly in the Self without giving room for the rise of any thoughts other than the thought of the Self. Whatever burdens are thrown on God, He bears them. Since the supreme power of God makes all things move (My observation: Aristotle called God as Prime Mover), why should we, without submitting ourselves to it, constantly worry ourselves with thoughts as to what should be done and how, and what should not be done and how not? We know that the train carries all loads, so after getting on it why should we carry small luggage on our head to our discomfort, instead of putting it down in the train and feeling at ease.

God and the Guru will only show the way to release; they will not by themselves take the soul to the state of release. In truth, God and Guru are not different. Just as the prey which has fallen into the jaws of

a tiger has no escape, so those who have come within the ambit of the Guru's gracious look will be saved by the Guru and will not get lost; yet, each one should by his own effort pursue the path shown by God or Guru and gain release.

As regards waking and dream, Maharshi observes: Waking is long and a dream short; other than this there is no difference. Just as waking happenings seem real while awake, so do those in a dream while dreaming. In dream the mind takes on another body. In both waking and dream states, names and forms occur simultaneously.

Till now I have dealt with the main teaching of Maharshi known as Self-Enquiry. Quite a number of spiritual seekers expressed their difficulties in practising Self-Enquiry. To them, Maharshi recommended the path of surrender. What is surrender? Completely surrendering all responsibility for one's life to God or Self. For such self-surrender to be effective, one must have no will or desire of one's own and one must be completely free of the idea that there is an individual person who is capable of acting independent of God. Surrender to God is also related to self-enquiry since it aims to eliminate the 'I' thought by separating it from the objects and actions that it constantly identifies with. In following this practice, there should be a constant awareness that there is no individual 'I' who acts or desires, that only Self exists and that there is nothing apart from the Self that is capable of acting independently of it.

Even though Ramana Maharshi's method of Self-Enquiry is unique in the spiritual history of the world, he did not decry the traditional spiritual practices of yoga, chanting of mantras, worship of personal God etc. However what he experienced when he attained Self-Realisation at the age of 18 was confirmed by Vedantic scriptures which he later read when some of his followers brought them to clear their doubts. Maharshi himself translated quite a few of the works of Adi Sankara into Tamil. According to Swami Siddeshwarananda of Sri Ramakrishna Mission of Paris, "Sri Ramana Maharshi expounds a system of thought and philosophy of life, which incarnates the essence of Vedantic teachings."



CHAPTER 4

Ramana Maharshi's Impact

Ramana Maharshi's impact on the lives of people is colossal. I thought it would interest the readers to know how he had transformed anyone who had an encounter with him. It was already mentioned that Maharshi's mother, having failed in persuading him to return, after sometime, along with her younger son Nagaswamy started living in the vicinity of Maharshi. She was not given any special treatment by Maharshi in view of his relationship with her. Though she was initially unhappy, later she understood and started living a life of spirit so much so that after her passing away she was buried, as per custom followed in respect of holy persons and a temple was erected on her Samadhi (Tomb) His younger brother Nagaswamy who lost his brother, after coming with his mother to Tiruvannamalai, renounced the world, following in the footsteps of his elder brother. He administered the affairs of the Ramanasramam. He was known as Swami Niranjanananda.

Today we owe a great deal to one Sri. Sivaprakasam Pillai an early ardent devotee of Maharshi for the book, 'Who am I?' (Naan Yaar in Tamil). In 1902, when he first met him, Bhagavan was still remaining silent for most of the time. In any case it was he who approached him and asked questions on the nature of 'I'. Maharshi replied by writing his answers either in the sand with his finger or on a slate with a chalk. Sivaprakasam Pillai made a note of all the answers and published them under the title 'Naan Yaar?' in 1923 as an appendix to Sri Ramana Charita Ahaval, his verse biography of Bhagavan. He wrote several Tamil poems on Bhagavan which were regularly chanted in the Ashram. Though he was not a permanent resident of the ashram, he visited it for more than 40 years. When the news of his passing away in 1948 was told to Bhagavan, he remarked in Tamil 'Sivaprakasam Sivaprakasamanar' meaning Sivaprakasam has become the light of Siva.

Sadhu Natananananda (1898-1981) was a school teacher called Natesa Mudaliar when he heard about Bhagavan, He was inspired by reading the works of Swami Vivekananda and wanted to renounce the world and find a Guru. Having heard about Bhagavan, he tried his best to meet him and get his Upadesa (Instructions or Teachings). Maharshi

was silent most of the time. He made Herculean efforts to achieve his ends. It is said that Maharshi appeared to him in his dreams and initiated him. At last he was successful and received verbal instructions from Maharshi and these are found in Upadesa Manjari in which is most beautifully set forth the doctrine of the Guru and his grace.

F.H. Humphreys, Assistant Superintendent of Police, Vellore was deeply religious and believed that he was a Siddha in his last life. He visited Maharshi three times. His conversation with Maharshi in one of his meetings would be as under.

Humphreys: Master, can I help the world?

Maharshi: Help yourself, and you will help the world.

Humphreys: I wish to help the world. Shall I not be helpful?

Maharshi: Helping yourself, you help the world. You are in the world; you are the world. You are not different from the world. Nor is the world different from you. (My observations: I am reminded of the refrain of Jiddu Krishnamurti in his talks, 'You are the world; and the world is you.'))

Humphreys: Master, can I perform miracles as Sri. Krishna and Jesus did before?

Maharshi: Did any of them, at the time when he acted, think that he was acting, and that he was doing something inconsistent with the laws of nature?

Humphreys: No, Master.

Maharshi then impressed on him not to be lured by miracle making powers but to push on in the endeavour to reach the Highest through self-surrender.

Sometime later Mr. Humphreys resigned from service and became a Roman Catholic Monk.

I had already mentioned about the British journalist Paul Brunton whose 'A Search in Secret India' made Maharshi known all over the world. An extract of his conversation with Maharshi, as stated by him in his book is as under:

PB: The wise men of the West, our scientists, are greatly honoured for their cleverness. Yet they have confessed that they can throw but little light upon the hidden truth behind life. It is said that there are some in your land who can give what our Western sages fail to reveal. Is this so? Can you assist me to experience enlightenment? Or is the search itself a mere delusion?

Maharshi: You say I, I. Tell me who is that 'I'?

PB: I am afraid I do not understand your question.

Maharshi: Is that not clear? Think again!

A puzzled Paul Brunton points a finger towards himself and mentions his name.

Maharshi: And do you know him?

PB: All my life!

Maharshi: But that is only your body. Again I ask, "Who are you?" Know first that I and then you shall know the truth. There is only one thing to be done. Look into your own self. Do this the right way and you shall find answer to all your problems.

PB: What must one do? What method can I pursue?

Maharshi: Through deep reflection on the nature of one's self, and through constant meditation, the light can be found.

PB: I have frequently given myself up to meditation upon the truth, but I see no signs of progress.

Maharshi: How do you know that no progress has been made? It is not easy to perceive one's progress in the spiritual realm.

PB: Is the help of a master necessary?

Maharshi: May be.

PB: How long will it take to get some enlightenment with a master's help?

Maharshi: It all depends on the maturity of the seeker's mind. The gunpowder catches fire in an instant, while much time is needed to set fire on the coal.

PB: Will the Maharshi express an opinion about the future of the world, for we are in critical times?

Maharshi: Why should you trouble yourself with the future? You do not even properly know about the present! Take care of the present; the future will then take care of itself.

PB: Will the world soon enter into a new era of friendliness and mutual help, or will it go down into chaos and war?

Maharshi: There is One who governs the world, and it is His look-out to look after the world. He who has given life to the world knows how to look after it also. He bears the burden of this world and not you.

PB: Yet if one looks around with unprejudiced eyes, it is difficult to see where this benevolent regard comes in.

Maharshi: As you are, so is the world. Without understanding yourself, what is the use of trying to understand the world? This is a question that seekers after truth need not consider. People waste their energies over all such questions. First, find out the truth behind

yourself; then you will be in a better position to understand the truth behind the world, of which yourself is a part.

His clear message to Paul Brunton is 'Know thyself.'

One of the foremost spiritual followers of Maharshi was Muruganar (1893-1973), an inspired Tamil poet. In his earlier life, he was known as C.K. Subramania Iyer. He worked as a teacher and private tutor. He was a renowned Tamil scholar who served on a prestigious committee that was compiling a Tamil dictionary. Once his father-in-law Dandapani Swami gave him a copy of Maharshi's Aksharamanimalai, 108 verses in praise of Arunachala. On-going through it, Muruganar decided that Maharshi would be his Guru. This was in 1923. Muruganar was also an ardent nationalist and reformer. Muruganar's meeting with Maharshi transformed him. He plunged into spiritual sadhana (Sadhana means spiritual practice). Afterwards he never wrote on themes other than the glories and sayings of his master. He composed a large number of poetical works in Tamil expounding the teachings of Maharshi. He was instrumental in making Maharshi compose stanzas for Ulladu Narpadu (Reality in 40 verses and Supplement to Reality in 40 verses). He wrote commentaries on Aksharamanimalai (The Marital Garland of Letters). Besides Ramanadevamalai, Ramana Sarana Pallandu and Ramana Sannidhi Murai which are devotional and lyrical, he also compiled Guru Vachaka Kovai (The Garland of Guru's Sayings), a comprehensive exposition of Maharshi's teachings.

Arthur Osborne (1906-1970): An Englishman, he studied at Oxford. Spiritually inclined, his quest led him to Maharshi in 1942. He wrote on spirituality and mysticism. Maharshi had a great influence on him and his family members. From 1964, he served as the founding editor of Mountain Path, a journal published by Ramanasramam. He authored, 'Ramana Maharshi and the path of self-knowledge'. He edited the Collected Works of Ramana Maharshi in English. 30 years after his death, his autobiography was discovered among his papers and published by Ramanasramam.

Prof. Syed M. Hafiz was Head, Dept of Philosophy, Allahabad University and his wife was much devoted to Maharshi. In his reminiscences he writes the following: In March 1935, I read 'A Search in Secret India' by Brunton and visited the Ashram in December of that year. I visited the Maharshi again in 1936. The year 1937 was the most momentous in my life. I had to stay in one of the rooms of the Ashram for over a month due to my serious illness. It was during those days that

I realised vividly his greatness as a divine master endowed with all spiritual and human qualities. While I was lying ill with high fever the Maharshi was considerate enough to visit me three times and prepare upma (a South Indian dish) for me with his own hands.

‘My eyesight was affected by high fever. When parting from him I took hold of his toes and touched my eyes with them. That was sufficient guarantee of the fact in my heart that my eyesight would not fail me. So it has not. I shall never forget his grace that he gave me during my serious illness. I had no idea of what it was till I returned to my place in North India and felt its purifying effect on my life. From 1943 onwards, I never missed a year when I did not visit him. His sense of humanity was as great as his sense of spirituality. The mere sight or tale of human suffering touched his heart.’

‘The Sage of Arunachala is really a spiritual scientist, who adopted the scientific method of approach to Truth by investigating the realm of the Unknown with the aid of his intuitive genius, which has assimilated reason. He has attained self-realisation through his own effort and intensive introspection. He is the greatest of modern Sages of India.’

Abishiktananda (1910-1973) was born Henri Le Saux. He was a French national. He had a feeling for monastic life. At the age of 19, he was admitted as a postulant to the Benedictine monastery at Sainte-Anne de Kergonan where he spent another 19 years with a short break between 1939-41 when he was required to participate in the World War II as a sergeant in the French Army. He was drawn to the traditions of Indian Sannyasa. In 1948 he arrived at Kulithalai (Tamil Nad) joining another French monk Jules Monchanin. In January 1949, the two seekers visited Sri Ramana Maharshi at Tiruvannamalai. Le Saux’s meeting with the Maharshi had a profound effect on his life as recounted in his diary, “I consider this stay at Tiruvannamalai as a real retreat and at the same time as an initiation into Hindu monastic life. I want to enter into the great silence and peace which, as I have read and also been told, is to be found at the ashram. The Darshana (sight of a holy man) of the Maharshi became for him the first introduction into the wisdom of advaita: “In the contemporary Sage of Arunachal it was the unique Sage of eternal India that appeared to me it was a call which pierced through everything, rent it in pieces and opened a mighty abyss.”

Carl Jung (1875-1961), the famous psychologist visited Maharshi in 1938. On the invitation of the then British Government, he made visit

to India to understand its spiritual dimensions. He spent some time with Maharshi. The following words of Maharshi to Jung are interesting: "I wanted to investigate 'Who am I?'. For this I chose the spiritual experimental methods of silence, meditation and soul contemplation. My experiments on my own body and mind are conducted when I am inside the Virupakshi cave of Arunachal. With every experiment, newer depths of mind and conscience have opened before me; the subtle layers of otherwise hidden impressions (samskaras) deposited in my mind have got cleansed to allow the pure light of soul-knowledge. Ultimately I have found that I really don't have a separate self-identity; that 'I' does not exist. The ego, the self-pride all have disappeared. The soul has unified with that eternal, limitless, omnipresent. There remains nothing to be known or deciphered after this ultimate realisation of the soul. The Indian science of spirituality is indeed the science of transformation of a human-self into the divine-self, of absolute evolution of consciousness." Several years later in his foreword to a book on Ramana Maharshi he observed, "Sri Ramana is a true son of the Indian soil. He is genuine and, in addition to that, something quite phenomenal. In India he is the whitest spot in a white space. What we find in the life and teachings of Sri Ramana is the purest of India; with its breath of world-liberated and liberating humanity, it is a chant of millenniums..."

Dr. TMP Mahadevan, Professor of Philosophy, University of Madras, was an ardent follower of Maharshi. He observes, "Having been a student of Gita since childhood, I saw in Maharshi a vivid and living commentary on that great scripture. In 1948-49, during my lecture tour of the United States, I often said that if there was anyone answering to the Truth of the Vedanta, it was Ramana Maharshi.

The critics of Advaita usually say that an advaitin is an austere intellectual in whom the wells of feelings have all dried up. Those who have known Master will know how unfounded such a criticism is. Sri Ramana was ever brimming with the milk of divine kindness. Even members of the sub-human species had their share of the unbounded love of the Master. He was a consummate artist in life. Anything that he touched became orderly and pleasant."

S.S. Cohen was an Iraqi Jew was a qualified accountant. He came to India in 1927 in pursuit of a spiritual life. He became a member of the Theosophical Society at Madras. He heard about Maharshi. He was much impressed with Maharshi that he adopted Ramanasramam as his home in 1936. He died in 1980 and lies buried in the Ashram Campus. He authored the following books. 1. Guru Ramana 2. Reflections on

Talks with Ramana Maharshi. 3. Residual Reminiscences of Ramana. An account of his first meeting with the Maharshi is interesting: “It was then the Ashram’s custom to honour the newcomer by giving him his first meal in a line directly opposite to the Maharshi’s seat after food, someone announced that Maharshi was coming to the hall. I rushed there. Behind me calmly walked in the tall, impressive figure of the Maharshi with leisurely though firm steps. I was alone in the hall with him. Joy and peace suffused my being, never before had I such a delightful feeling of purity and well-being at the mere proximity of a man. After a while, I saw him looking at me with large penetrating eyes, rendered divinely soothing by their child-like innocence. I became absorbed in the entrancing personality of this magnificent human magnet – Sri Ramana Bhagavan. It is needless to say that from that day Sri Ramanasramam became my permanent home.”

Major Chadwick O.B.E (1890-1962) was in British Army serving in South America. After getting captivated by Brunton’s ‘A Search in Secret India’, he resigned his post, came to the Ashram in 1935 and remained there for good. He became Sadhu Arunachala and lies buried in the Ashram campus. He rendered into English all the original works of Sri Ramana which were perused by Maharshi himself. He authored ‘A Sadhu’s Reminiscences of Ramana Maharshi.

In his reminiscences, Chadwick observes: “The philosophy of this greatest sage can be summed up in just three words. “There is nothing”. So simple yet so supremely difficult. The entire world that we see, this mad rush of people after money and ‘existence’ is just a thought. We are like the shadow of a leaf cast by moonlight, intangible and unsubstantial. You may justly turn to me and ask, “Who wants this purely negative state?” I can only reply, “It is just a question of state.” But this being nothing, there must obviously be a state which is something. That state is Self-realisation. Not only it is something but it is everything.”

Suri Nagamma (1902-80) was a well-known follower of Maharshi. She wrote 273 letters in Telugu during 1945-50, at the behest of her elder brother recording the discussions of the visitors with the Maharshi. In addition to ‘Letters from Ramanasramam’, she authored two more books in Telugu: My Life at Sri Ramanasramam and Letters from and recollections of Sri Ramanasramam. She acted as Maharshi’s secretary in regard to copying from scriptures, writings etc., where Telugu language was involved.

Mouni Sadhu (M. Sudouski), an Australian, authored the classic 'In Days of Great Peace.' He lived in the Ashram for some months in 1949, after he got attracted to Maharshi on going through Paul Brunton's, 'A Search in Secret India'. His following observations are interesting. "All theories, all acquired knowledge fall into dust when standing face to face with Maharshi. One gets peace that passeth all understanding. Moments of inner experience with Maharshi are fraught with consequences that they may influence not only one but many incarnations. His face is full of inspiration, unearthly serenity and power, of infinite kindness and understanding. He reigns in silence."

From the examples cited in the above paragraphs, it is clear that Maharshi influenced several persons belonging to different countries and social background in their spiritual lives. His very presence had effected sea-changes in men and women. Though physically he is no more with us, his presence is felt even today by all spiritual seekers. Fortunately, Maharshi's teachings are well documented and genuine seekers can greatly benefit by them.



CHAPTER 5

How Do I Understand Maharshi?

My interest in Ramana Maharshi dates back to my school days. During those days, the lives of several spiritual leaders and that of Ramana Maharshi were being serialised in a Tamil Weekly called 'Ananda Vikatan' under the title, 'Arunachal Mahimai (The glory of Arunachala). The elders in my family used to discuss the contents of these articles at home and as a result I learnt many things about the various saints who lived in Tiruvannamalai and its vicinity. I also used to read these articles. That is how I got interested in religion and philosophy. I used to collect all books on religion and philosophy. Thus today I have good library and especially an excellent collection of literature on Ramana Maharshi and his teachings.

During my college days, I happened to read, 'A Search in Secret India' by Paul Brunton. The account of his experiences with various yogis, sages, magicians, fakirs etc in India is fascinating. His meeting with Ramana Maharshi made a deep impression on me. Further, I went through the complete works of Swami Vivekananda, the Gospel of Ramakrishna, books by Swami Sivananda of Divine Life Society, the Autobiography of a Yogi by Paramahansa Yogananda who founded the Self Realisation Fellowship Movement and several other books published by Bharatiya Vidya Bhavan. I was also introduced to the works of Jiddu Krishnamurti by one of my brothers. All these kindled in me a deep interest in knowing about the spiritual dimensions of human life. I have to confess that I am more of a theorist than a practitioner. Now let me come to the point. How do I understand Ramana Maharshi?

Maharshi Ramana shed his mortal coils in 1950. Probably, I was around two years old at that time. It is only through books I learnt about Ramana Maharshi. A lad of 18, unmindful of his future, quitting his home and security was very intriguing to me. Many so called normal people would have considered him insane. I am reminded of the words of Hamlet when he tells Horatio, "There are more things in heaven and earth, Horatio,

Than are dreamt of in your philosophy.

Several things which happen in our lives are inexplicable. Though I am very fond of science and scientific method, I am of the firm view that science has its limitations. It is my firm belief that there is a Supreme Power. How we call that Power is not much of consequence. It is difficult to accept that life appeared on earth just by chance. I am not taking about Darwin's theory of evolution. In spite of tremendous technological achievements, Man is not all powerful. If Richard Dawkins, a renowned scientist could author a book titled, 'God the delusion', another equally great scientist Sheldrake Rupert would answer him with a book titled, 'Science, the delusion.' Man is nothing before Nature. To me it is axiomatic that there is a power Higher than us. It may be called by several names. The lives of Ramana Maharshi and sages like him make me realise that a divine plan makes things happen. In other words, there is a divine will. It is the will of the divine that the young Ramana had to quit his home and proceed to Tiruvannamalai.

It is surprising that the word, 'Arunachala' uttered by a visitor had a powerful impact on young Ramana. That triggered the trajectory for his future destiny. Arunachala is the name of the deity in the Temple at Tiruvannamalai. The subsequent enactment of death experience leads Ramana to a supreme realisation and he goes in search of his Father, abandoning home. To me, this appears clearly a divine plan. Perhaps hearing the word Arunachala evoked in him his past connection buried deep with Arunachala. May be it is a call from Him. I am reminded of the famous work of Marcel Proust, 'In Search of Lost Time' where the tasting of a cake called madeleine, dipped in lemon tea, triggered all past memories in Marcel. While Proust's events are in the material plane, those of Ramana pertain to his soul anchored in the Lord.

In Indian spiritual tradition dating back to thousands of years, many methods were taught to the spiritual aspirants to reach God. They are known as Bhakti Yoga, Jnana Yoga, Raja Yoga and Karma Yoga. The literature on them is abundant. But the essence of all these yogas or practices had been expressed succinctly by Swami Vivekananda in the following words:

Each soul is potentially divine.

The goal is to manifest this divinity within, by controlling nature external and internal.

Do this either by work, or worship, or psychic control, or philosophy, by one, or more or all of these – and be free.

This is the whole of religion. Doctrines, or Dogmas or Rituals, or Books or Temples, or Forms are but secondary details. (First page in his book, 'Raja Yoga')

The whole of Vedic Tradition asserts the divinity of the SELF (Atman) of man. Ramana's approach to spiritual life is based on this fact. There is no radical departure on this account in Ramana. Moreover, the fundamental question is all about our own reality. We have a body. But we are not bodies. We are not our thoughts. We are not our feelings. We are something different from all these things. When we say, 'I', 'I' – Who is this 'I'? In other words, 'Who am I?' It is the genius of Ramana Maharshi to use this fundamental question to launch one's project of Self-Realisation.

Ramana is not a teacher who gives you some dos and don'ts to accept without questioning. His Direct Path is one of intense questioning. When the fear of death gripped him, once for all, he solved the problem by his Self-Enquiry. He asked himself that, 'if death happens whether everything disappears? The body will be cremated. However will the 'I' also vanish? He had a flash of realisation that the real 'I' or the Self (note the capital S) does not disappear. It persists throughout all the other changes which take place. He discovered the presence of a changeless Reality which is ever present and not affected by anything. The Self is not something personal. The Reality is one. It is not the exclusive possession of some. It is present in everyone. The only difference is that the sage realises or is aware of this ever present Reality. We are not aware of the Reality on account of our ignorance. When the ignorance is removed by knowledge, one realises the truth. The vedantic example of a snake and rope is very instructive. In a dark room, there is a rope. A man seeing it thinks that it is a snake and is stricken with fear. He is under a delusion in the darkness. However if a light is brought, the same man sees the rope and his fear is gone. We are like that man. In our ignorance we think that the world which we perceive through our senses is real. We experience the world of plurality through our mind and senses. By enquiring into our real nature, when we realise that behind all the changing appearances, there is one unchangeable Reality, it is similar to the man under delusion who mistook the rope for the snake. Many seekers find it difficult to understand the term, 'SELF'. Let me try my best to explain it in the light of my understanding. Every individual possesses a body. But he is not the body. He has a name. He has an identity in the society in which he lives. He has other possessions. He has a status and a position. He has his family, children, relatives and friends. He has a mind which thinks. The Reality behind that person is not all the things enumerated above. Then what is it? It is SELF. To

quote from Wikipedia, “the Sanskrit word commonly used for SELF is ATMAN. That means inner self, spirit, or soul. In Hindu philosophy, especially in Vedanta school, Atman (SELF) is the first principle, the true self of the individual beyond identification with phenomena, the essence of an individual.” When all the things which are not SELF, are negated what remains is the absolute Reality called as Brahman. When a person realises his Atman (SELF), he finds that ATMAN is same as Brahman. All the Upanishads proclaim the identity of Atman and Brahman. Ramana Maharshi realised this truth in the enactment of death experience. His experiences confirmed the Upanishadic truth regarding the identity of Atman and Brahman. SELF is not to be confused with the individual self which he said is essentially non-existent, being a fabrication of the mind which obscures the true experience of the real Self. He maintained that the real Self is always present and always experienced but he emphasised that one is consciously aware of it as it really is when self-limiting tendencies of the mind have ceased. There are no subjects or objects in Self. Self is a pure being. It is awareness of ‘I am’ and not ‘I am this or that’. The direct experience of this consciousness is, according to Maharshi, a state of unbroken happiness and so the term ananda or bliss is also used to describe it. The term Sat-Chit-Ananda is used to describe Self. Sat is Being. Chit is consciousness. Ananda is bliss. These three aspects, being, consciousness and bliss are experienced as a unitary whole and not as separate attributes of the Self. They are inseparable in the same way that wetness, transparency and liquidity are inseparable properties of water. He used the word God, Brahman, Self synonymously. Sri Ramana’s God is not a personal God, he is formless being which sustains the universe. The state of Self-realisation is not attaining something new or reaching some goal which is far away, but simply being that which you always are and which you always have been. All that is needed is that you give up your realisation of the not-true as true. All of us are regarding as real that which is not real. We have only to give up this practice on our part. Then we shall realise the Self as the Self; in other words, ‘Be the Self.’

The Self is one. That is the reason for the use of the Sanskrit word, ‘Advaita’ which means not two. To the realised Sage there is no plurality. When you and I in reality are one and the same as a fact not as something imagined, the consequences completely change our outlook on life. If you hurt the other man you are hurting yourself. From this realisation, an entire ethics can be derived for living. The life of Maharshi is a shining example of Advaitic way of living. Observe his life as a person. He was just wearing a loin cloth. He never needed any

other dress. The place where he lived is extremely hot most of the time during a year. Ramana would never wear footwear. The renunciation is total. He is not Guru who would preach and not practice. He never had any use of money. After selling his ear-rings to get train ticket to reach Tiruvannamalai, he threw away the balance amount. He tore his dress and took only a piece for his loin cloth. Completely indifferent to worldly comforts! All this could not have been possible, if one had an iota of attachment to the world.

We have already noted that Ramana's uncle tried his best to persuade him to return home. Ramana would not change his decision. Later his mother pleaded with him to return. Ramana's answer was silence. To us it may appear little hard-hearted on the part of the Sage to have reacted like that. When a response was demanded at least in writing, he wrote few lines which are so much pregnant with timeless wisdom. I am tempted quote those words once again:

The Ordainer controls the fate of souls in accordance with their past deeds – their Prarabhdha Karma. Whatever is destined not to happen will not happen. Whatever is destined to happen will happen, do what you may to stop it. This is certain. The best course, therefore is for one to be silent.”

The above words, to me have a perfect ring of truth in them. The Ordainer is God, the Supreme Power. In the first sentence, the truth of the Law of Karma is clearly mentioned. Every action has its effect. Good actions beget good results. Bad actions beget bad results. What is Prarabhdha Karma? Whenever we act, we create Karma which will bear fruit one time or other. The human soul incarnates many many times before it reaches the state of no birth. In every incarnation, we experience the fruits of past actions as decided by the Ordainer. All the accumulated past Karmas are known as Sanchita Karma. The part of the Sanchita Karma which bears fruit in the present life or incarnation is Prarabhdha Karma. Every person has to experience the fruits of his Prarabhdha Karma. None is exempt from it. This is the Law of Karma. This truth is made clear by the Maharshi. There is a sort of determinism here. So at last, we have to understand, that there is destiny. We all notice that certain things happen in spite of our efforts to see that they don't happen. Also certain things which we try our best to happen don't happen come what may. How do you explain it? Even if you are not willing to accept the existence of a Supreme Power, accept the fact that your will is not absolute. You have your limitation. There are many things which are beyond your control. There's no use fretting and fuming over it. In other words, things happen out of necessity. There is an inexorable operation of a Supreme Reason in our lives.

Understanding that is quite important. He concludes his response by saying that the best course is to keep silent. There is a streak of Stoicism in these words. According to Stoicism, there are certain things which are under one's control and many others which are not under our control. Even when certain things happen much against our wishes, we can decide how we can react to those unfortunate events. Don't they say, 'What cannot be cured has to be endured.'

Ramana Maharshi makes it very clear that our happiness is not derived from external things. He gives the examples of the states of deep sleep and waking. In deep sleep, we are not aware of our possessions. In fact in that state, we possess nothing. Yet, after deep sleep, we feel happy and peaceful. Our happiness is maximum when we are bereft of our possessions. While teaching us, he does not want us to abandon our rationality. This is one of the reasons that he appealed to diehard rationalists like Paul Brunton.

Ramana Maharshi illustrates wonderfully the difference between Self and the phenomena world with a very convincing simile. Self is similar to a cinema screen and the events in the cinema projected on the screen are like the phenomenal world of appearances and disappearances. While the screen is present always, the film stops at some point of time. The events in the film had not affected the screen. There were fire and floods in the film. But nothing happened to the screen. In the same way, the world of phenomena can not affect the Self. What an apt example.

Atma Vichara or Self Enquiry is an eminently suitable method of realisation unique in the methods of spiritual practices available and highly pragmatic. It is very relevant for all minds torn between faith and radical scepticism. Maharshi does not want you to accept anything. He has a knack of turning all your questions into the most fundamental question, 'Who am I?' One is directed to go into the depths of one's being. In other words, we have to find the source of all our thoughts. Without our thoughts, there is no mind. When we try to find the source of these thoughts, the mind is not there. It disappears. The abidance in the source is what is called Self-Realisation. If my understanding is correct, I feel that one need not repeat the question, 'Who am I?' mechanically like a mantra. One has to find out the source from which our thoughts spring. While doing so, one finds that our thoughts stop and we remain holding on to the source. This is an awareness. This is Self-Enquiry. A method suitable for all types of people including skeptics and agnostics. I would like to quote from an Islamic work: "Self-Knowledge is the shortest road to knowledge of God. When Ali asked Mohammed, 'What am I to do that I may not waste my time?',

the Prophet answered, 'Learn to know thyself'. Aziz ibn Muhammad al-Nasafi. Several times Maharshi quoted the following biblical sayings: I am that I am. (Exodus 3:4). Be still and know that I am God.-Psalm 46:10. It is interesting to know that in the Delphic Oracle, it was inscribed, "Know Thyself".

There were many devotees who found that the Direct Path (Self-Enquiry) taught by Maharshi was difficult for them. For them, Maharshi recommended Surrender to God. We have to keep in mind that the words Self, God, Heart had been used by Maharshi synonymously. Now let me explain how I understand the method of Surrender. Most of our troubles arise as a result of our feeling that we are the actors in the world. We have our egos. When we think that we are the actors, our little egos come into play. The ego is limited. If some success is achieved, we pride on our so called achievement. When unpleasant things happen, we get disheartened, blame our destiny and create more problems for ourselves with endless worries. If we sincerely believe that we are not the real actors but only an instrument in the hands of God, the Supreme Power, the burden can be shifted to God thereby accepting whatever happens. In that case, we give up all our sense of doer ship. That is surrender. Surrender is total and not partial. Once you surrender, you accept whatever happens as the will of God. All great religions of the world teach Surrender to God. When you surrender to God, you cannot ask Him for this or that. He knows what to give you and what he should not give. After surrender, you cannot choose. Then it is not surrender. In fact 'Islam' means surrender. The Sanskrit term is Saranagati. In all devotional schools of religion, surrender to God is basic. In Bible, it is stated, "Thy kingdom come, Thy will be done in earth as it is in heaven."-Matthew 6:10. Maharshi says when one travels in a train; he does not carry his luggage inside the train. If he does, it will be foolish. In a like manner, in our lives, all burdens can be shifted to God.

The life of Maharshi is an example of the truths of Vedanta, especially the philosophy of Advaita of Sankara. Is there any parallel in Western Philosophy? I can relate Spinoza's philosophy to a certain extent to Vedanta. The most fundamental concept in his philosophy is that of SUBSTANCE. He says, 'I understand SUBSTANCE to be that which is conceived through itself. I mean that the conception of which does not depend on the conception of another thing from which it must be formed.' He defines an ATTRIBUTE as, 'An ATTRIBUTE is that which the intellect perceives as constituting the essence of a SUBSTANCE.' The next term which he uses is MODE. MODE means the modifications of a substance or that which is something else through

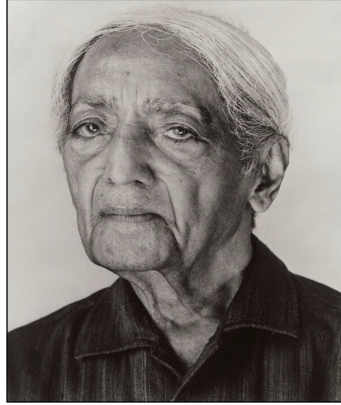
which it may be conceived. He defines God in the following manner: By God, I understand to be a being absolutely infinite, that is a substance consisting of infinite attributes each of which expresses eternal and infinite essence.' With these definitions and certain axioms in the style of Euclidean Geometry, Spinoza develops his entire philosophy. His work is titled "Ethics". What is Spinoza's God? From his definitions and axioms, he concludes that there is only one substance and that Substance is God. What about all the things which we perceive? They are all Modes or modifications of one substance called God. God has infinite attributes of which we are aware of two. They are thought and extension. Extension is an attribute of God pertaining to bodies and which is a subject matter of physical science. Thought is an attribute of God pertaining to mind. In other words, mind and body are not separate substances as conceived by Descartes but different attributes of the same and only one Substance which is God. In some respects, Spinoza's SUBSTANCE is similar to Brahman of Vedanta. I came across a very old doctoral thesis by Dr. Rama Kanta Tripathi with the title, 'Spinoza in the light of Vedanta'.

Acknowledgement

In writing thi, I made use of several publications of Ramanasramam, Tiruvannamalai and several popular publications on Maharshi. I thank all the publishers and authors profusely for the same. After reading this article, if those who are not acquainted with the teachings of Ramana Maharshi desire to understand more about him and his teachings, the purpose of my writing will be amply served. I thank Dr. S.L. Peeran, my esteemed ex-colleague and friend for giving me this opportunity to share my knowledge of the Maharshi through this article.

Works Cited

1. *A Search in Secret India* by Paul Brunton
2. Sri Maharshi, *A short life sketch*, published by Ramanasramam
3. *Self-Realisation Life and Teachings of Sri Ramana Maharshi* by B.V. Narasimha Swami (1931)
4. *The Collected Works of Ramana Maharshi* Edited by Arthur Osborne
5. *The Power of Presence Part 1 &2* Edited by David Godman
6. *Be as you are – The Teachings of Sri Ramana Maharshi* – Edited by David Godman (Penguin Books)
7. *Face to Face with Sri Ramana Maharshi* – compiled and edited by Prof.Laxmi Narayan.
8. *Ethics* by Benedictus de Spinoza
9. *Holy Bible* – American Standard Version.



V

**THE PHENOMENON OF
JIDDU KRISHNAMURTI**

by

T.K.Jayaraman

CHAPTER 1

Life of Jiddu Krishnamurti

It is my great privilege to pen this article on J.Krishnamurti at the invitation of my esteemed erstwhile colleague Dr. S.L. Peeran, an outstanding poet and an authority on Sufism. I chose the title, 'The phenomenon of Jiddu Krishnamurti' deliberately. According to the Oxford Advanced Learner's Dictionary (Seventh Edition), I find the following against the entry 'Phenomenon': 1. a fact or event in nature or society, especially one that is not fully understood: cultural/natural/social phenomena 2. A person or a thing that is very successful or impressive. Without doubt, J. Krishnamurti fits the bill for each of these meanings.

'Jiddu' is the family name. He was born on May 11, 1895 at Madanapalle, a town in the Cuddappah district of the erstwhile Madras Presidency. His father Narayaniah was an official in the Revenue Department. His mother was Sanjeevamma. They were Telugu Brahmins by caste and were deeply religious. Krishnamurti was their eighth child. Sanjeevamma was very much devoted to Lord Krishna, an avatar (incarnation) of Vishnu. An astrologer who cast Krishnamurti's horoscope predicted a life of greatness for him. Three years later, another son, Nithya, was born to them. While Nithya was lively and sharp, Krishna was dreamy and suffered from constant bouts of malaria which left him weak and anaemic. He spoke little and his behaviour made his father think that he was mentally deficient. Being orthodox brahmin, he underwent the sacred thread ceremony called Upanayanam, which is like a second birth for a brahmin boy when he starts fulfilling all his spiritual obligations as a brahmachari (celibate).

Krishna's academic life was a fiasco. He would never answer to the questions put forth by the teacher and got thrashings everyday from his teacher. He would be sent out of the class. Often it would so happen that he would be left standing all the day. During those days he was a keen observer of nature. He was extremely helpful and good to his companions as a result all loved him. He showed keen interest in mechanical toys. He would dismantle and reassemble them with ease. This skill was with him throughout his life. At the age of ten, he lost his mother. He was very close to her and the loss was irreparable. Later on

few occasions, he would see her form appear and disappear. Once he saw her eating the food kept aside ritually for dead people.

Krishna's father was a member of the Theosophical Society with the headquarters at Adyar, Madras. Some details about the Theosophical Society will not be out of place here. The Theosophical Society was officially formed in New York City, USA on 17 November 1875 by Helena Petrovna Blavatsky, Colonel Henry Steel Olcott and 17 others. It was described as 'a non-sectarian body of seekers after Truth who endeavour to promote brotherhood and strive to serve humanity.' Blavatsky was a spiritualist. Later the headquarters was shifted to Adyar, Madras. They were also interested in studying Eastern religions. After retirement, Narayaniah got a job on his request to Annie Besant (A prominent leader of the Theosophical Movement), in the Adyar Headquarters of the Theosophical Society. His father shifted his home near to the Headquarters. Charles Webster Leadbeater, an Englishman was a prominent personality in the Theosophical Society. He had clairvoyant powers. One day in 1909, he happened to notice one of the boys who were playing near the Adyar beach. He found that the aura of this boy was exceptional indicating purity without any trace of selfishness. Who was that boy, a discovery of Leadbeater? None other than Jiddu Krishnamurti. Leadbeater, who held a very high rank in the Esoteric section of the Theosophical Society, felt that this boy, J.Krishnamurti would be the vehicle for a New Messiah or the World Teacher. He realised all this through his psychic power. In those days, the Theosophists were committed to preparing people for the coming of the New Messiah, the World Teacher. Leadbeater, after ascertaining details about Krishna, met Narayaniah and convinced him about his discovery of Krishna, who would be a vehicle for the World Teacher. Using his psychic powers, he found out details of the previous lives of Krishna. According to his revelations, the boy had, many lives ago, been a disciple of the Lord Buddha himself. He persuaded Narayaniah to let his son be taken away and put under his own exclusive tutelage. Since Krishna would not live without his younger brother Nithya, to whom he was attached, he was also taken away.

Later Leadbeater informed Mrs. Besant about his discovery. He convinced her that Narayaniah should shift to a house within the compound of the Theosophical Society. It was also decided that the boys would be educated at the Headquarters by special teachers. So they discontinued their normal schooling. The name given to Krishna throughout his successive lives was Alcyone (pronounced with a hard

c.). By November of that year (1909), Leadbeater had investigated twenty lives and had worked out another ten by the following year. These thirty Lives of Alcyone were serialised in the Theosophist in April 1910 under the title, 'Rents in the Veil of Time'. Unfortunately before the discovery of Jiddu Krishnamurti, an American named Hubert was to be trained as the vehicle for the Lord Maitreya. In other words, J. Krishnamurti superseded Hubert much to his disappointment.

When J. Krishnamurti was discovered by Leadbeater, Mrs Annie Besant was in England. Leadbeater convinced Krishna's father to discontinue the boys' education in the Government School with the promise that Mrs Besant would interest herself in the education of the boys and would even arrange for them to be educated in England. In the meantime, Dick Clarke, Subrahmanyam Aiyar, Ernest Wood and Don Fabrizio Ruspoli (An Italian Navy lieutenant who relinquished his carrier to become a Theosophist) gave the two brothers regular lessons in the Octagonal Bungalow of the Society in Adyar. Leadbeater taught history. The emphasis was on English so that he would be able to communicate with Mrs Besant and others. Dick Clarke was in charge of grooming the boys. European manners were taught. Krishna, at times, irritated Leadbeater with his mouth open looking at nothing in particular. Once he slapped Krishna on the chin and his relationship with Leadbeater was not the same afterwards.

The spiritual training of the boys was not neglected. Leadbetter reported to Mrs Besant that on the night of August 1 he had taken the two boys in their astral bodies while they were asleep to the house of Master Kuthumi who had put them on probation as his pupils. I am not going further into the details of the esoteric practices of the Theosophical Society as it would detract us from the main subject matter of this article. On November 27, 1909, Mrs Besant at last arrived back at Adyar after seven months' tour, and her first meeting with Krishna took place. Mrs Besant was like a mother to the boys. They called her, 'Amma' which means mother. When she left for Benares for the Theosophical Society Convention, the boys slept in her room. The boys were given bicycles to ride. Further they were trained in swimming and tennis. It appears that on January 12 (1910), the boys were initiated into the Path when they met the Master Kuthumi and others. Krishna's detailed description of the initiation ceremony is available. Krishna was well on his way to becoming a World Teacher.

Mrs Besant took a lot of interest in the development of the boys. In fact they were adopted by Mrs Besant on 6 March 1910. At the end

of September 1910, the boys accompanied her when she went to Benares. They stayed in her house, Shanti Kunja, in the Theosophical estate, close to Central Hindu College which she founded in 1898. There Krishna was introduced to many important personalities like George Arundale, the Principal of the College, AE Wodehouse, elder brother of PG Wodehouse, who had been professor of English at Elphinstone College, Bombay before becoming a Theosophist and some others. With Mrs. Besant's approval Krishna wanted to teach five men close to her whatever had been taught to him by the Master, a year before. He kept the notes of what he learnt from Master and in December 1910, they were published under the title, 'At the Feet of the Master'. Academic studies and physical exercise like tennis went on hand in hand. In spite of the adulation which he received, it is said that Krishna remained modest and self-effacing. On 11 October 1911, Mrs Besant and Leadbeater founded an international organisation under the name, 'Order of the Star in the East'. Officer bearers were appointed for each country consisting of a National Representative and an Organising Secretary. Mrs Besant and Leadbeater were made Protectors of the new Order of which Krishna was the Head, Arundale Private Secretary to the Head, and Wodehouse Organising Secretary. A quarterly magazine called Herald of the Star, with Krishna as its nominal editor was started; the first number appeared in January 1911.

In March 1911, Krishna and Nithya accompanied Mrs Besant to England. They were to pursue their studies in England. They came into contact with men and women of aristocratic society, notable among them being Lady Emily Lutyens, wife of Edward Lutyens, the famous architect. George Arundale took leave to become the boys' tutor. Mrs. Besant was busy with Theosophical Society work and the boys were taken to various places. In June she took them to Paris for few days. Mr. Narayaniah was not happy that his sons were totally engaged with Theosophical work. He further developed a dislike for Leadbeater and obviously was not on good terms with him. The orthodox Brahmins of Madras were also not happy about the brothers' association with the Theosophical Society. Moreover, Leadbeater was involved in a sexual scandal the details of which need not detract us here. All these culminated in the filing of suit against Mrs. Besant by Narayaniah on 24 October 1912 for the recovery of his sons. On 11 April 1913, the High Court of Madras gave a decision against Mrs. Besant. She was ordered to return the children by 26 May. However on 25 April, Mrs Besant obtained a stay of the order. The legal battle prolonged. On May 25

1914, the Privy Council decided the case in favour of Mrs. Besant. The chief reason was that the boys' wishes were not ascertained. In fact the boys were not in favour of returning to their father. Moreover a strong bond developed between the boys and Mrs. Besant.

Krishna did not show much promise in academic studies. Both the brothers failed in the entrance examination of the Cambridge University. They got admission in the London University. In January 1918, both appeared for their matriculation examinations. Krishna failed while Nithya passed. Despite this, Krishna attended lectures at the London University. He reappeared for matriculation examinations but failed again.

Krishna got his second initiation in May 1912 when he was at Taormina, Italy. From August 1912 onwards for a period of 10 years, he was tutored by private tutors. He along with Nithya visited several places in Europe. On 28 December 1920, he spoke voluntarily at a Theosophical Society meeting in Paris. On 5 July 1922, he and Nithya were in Ojai, California, USA for the first time. Krishna began to write and speak for The Order of the Star.

While at Ojai, on 17 July, 1922 Krishna began to have an unusual experience, called as 'Process'. He lost his consciousness and experienced severe pain in various parts of his body. It appeared as though some other being had taken control of his body. Subsequently on several occasions, he underwent similar experience in his life. During his first Process, Nithya and one Rosalind who was much devoted to him were around him. They had given accounts of what they had observed. Krishna himself later wrote about the experience in the following manner: "There I sat cross-legged in the meditation posture. When I had sat thus for some time, I felt myself going out of my body. I saw myself sitting down with the delicate, tender leaves of the tree over me. I was facing the east. In front of me was my body and over my head I saw the Star, bright and clear. Then I could feel the vibrations of the Lord Buddha. I beheld Lord Maitreya and Master K.H. I was so happy, calm and at peace. I could still see my body and I was hovering near it. There was such profound calmness, both in the air and within myself, the calmness of the bottom of a deep, unfathomable lake. Like the lake, I felt my physical body, with its mind and emotions could be ruffled on the surface, but nothing, nay nothing, could disturb the calmness of my soul. The Presence of the mighty Beings was with me for some time and then they were gone. I was supremely happy for what I had seen. Nothing could ever be the same. I have drunk at the source of the

fountain of life, and my thirst was appeased, Never more could I be thirsty, never more could I be in utter darkness;...I have touched compassion which heals all sorrow and suffering; it is not for myself but for the world. I have stood at the mountain top and gazed at the mighty Beings. I have seen the glorious and healing Light. The fountain of truth has been revealed to me, and darkness has been dispersed. Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated.”

In another description of the experience he says: “There was a man mending the road, that man was myself; the pickaxe he held was myself, the very stone which he was breaking up was part of me; the tender blade of grass was myself. I almost could feel and think like the road mender and I could feel the wind passing through the tree, and the little ant on the blade of grass I could feel. The buds, the dust and the very noise were part of me. Just then there was car passing by at some distance. I saw the driver, the engine and the types, as the car went further away from me. I was going away from myself. I was in everything or rather everything was in me, inanimate and animate the mountain, the worm and all breathing things.” Many explanations of the Process were offered; and one of them is the awakening of the Kundalini as described in the yogic literatures.

In September 1923, Krishna visited Castle Eerde at Ommen, Netherlands and it was offered to him by Baron van Pallandt. On 7 February 1924, Krishna’s Process climaxed, but continued. Nithya was suffering from T.B and in spite of the best care, he passed away on 13 November 1925 in Ojai. When Nithya was sick, Krishna was travelling to India. He said that the Masters had promised him that Nithya would not die. But it was not to be true. Even when he was sailing, a cable arrived to say that Nithya had died. This news completely shattered him. He was inconsolable. Nithya’s death affected him deeply. He wrote an article on Nithya. On 28 December the assembly of Star Association started in Madras. Krishna’s speech in the morning session was enchanting. On July 3, 1926, there was a gathering for the first time in Castle Eerde, Ommen, Netherlands and Krishna spoke daily. People believed that God speaks through Krishna.

On 14 January 1927 before leaving Ojai, Mrs Besant issued a statement to the Associated Press of America beginning, “The Divine Spirit has descended once more on a man, Krishnamurti, one who in his life is literally perfect, as those who know him can testify” and ending with the words, “The World Teacher is here.”

Now I am coming to a very decisive moment in the life of J.Krishnamurti. On August 3, 1929, the opening day of the annual Star Camp at Ommen, Holland, he dissolved the Order before 3000 members. Below is the full text of the talk he gave on that occasion.

As this text is a summary of his teachings, I am reproducing the same in its entirety. The points raised in this speech will be discussed in a subsequent section of this article.

“We are going to discuss this morning the dissolution of the Order of the Star. Many people will be delighted, and others will be rather sad. It is a question neither for rejoicing nor for sadness, because it is inevitable, as I am going to explain. “You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, “What did that man pick up?” “He picked up a piece of Truth,” said the devil. “That is a very bad business for you, then,” said his friend. “Oh, not at all,” the devil replied, “I am going to let him organise it.”

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or to coerce people along any particular path. If you first understand that, then you will see how impossible it is to organise a belief. A belief is purely an individual matter, and you cannot and must not organise it. If you do, it becomes dead, crystallised; it becomes a creed, a sect, a religion, to be imposed on others. This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down; rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climb the steeps, unafraid of the dangerous precipices.

If an organisation be created for this purpose, it becomes a crutch, a weakness, bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the

Order, to dissolve it. No one has persuaded me to this decision. "This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. Then you will naturally ask me why I go the world over, continually speaking. I will tell you for what reason I do this: not because I desire a following, not because I desire a special group of special disciples. (How men love to be different from their fellow-men, however ridiculous, absurd and trivial their distinctions may be! I do not want to encourage that absurdity.) I have no disciples, no apostles, either on earth or in the realm of spirituality. "Nor is it the lure of money, nor the desire to live a comfortable life, which attracts me. If I wanted to lead a comfortable life I would not come to a Camp or live in a damp country! I am speaking frankly because I want this settled once and for all. I do not want these childish discussions year after year.

One newspaper reporter, who interviewed me, considered it a magnificent act to dissolve an organisation in which there were thousands and thousands of members. To him it was a great act because, he said: "What will you do afterwards, how you will live? You will have no following; people will no longer listen to you." If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves? If I speak strongly, please do not misunderstand me, it is not through lack of compassion. If you go to a surgeon for an operation, is it not kindness on his part to operate even if he cause you pain? So, in like manner, if I speak straightly, it is not through lack of real affection—on the contrary.

As I have said, I have only one purpose: to make man free, to urge him towards freedom, to help him to break away from all limitations, for that alone will give him eternal happiness, will give him the unconditioned realisation of the self.

Because I am free, unconditioned, whole—not the part, not the relative, but the whole Truth that is eternal—I desire those, who seek to understand me to be free; not to follow me, not to make out of me a

cage which will become a religion, a sect. Rather should they be free from all fears – from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want anything from anyone. “You are accustomed to authority, or to the atmosphere of authority, which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers – a miracle – transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.

You have listened to me for three years now, without any change taking place except in the few. Now analyse what I am saying, be critical, so that you may understand thoroughly, fundamentally. When you look for an authority to lead you to spirituality, you are bound automatically to build an organization around that authority. By the very creation of that organization, which, you think, will help this authority to lead you to spirituality, you are held in a cage.

If I talk frankly, please remember that I do so, not out of harshness, not out of cruelty, not out of the enthusiasm of my purpose, but because I want you to understand what I am saying. That is the reason why you are here, and it would be a waste of time if I did not explain clearly, decisively, my point of view. “For eighteen years you have been preparing for this event, for the Coming of the World Teacher. For eighteen years you have organised, you have looked for someone who would give a new delight to your hearts and minds, who would transform your whole life, who would give you a new understanding; for someone who would raise you to a new plane of life, who would give you a new encouragement, who would set you free—and now look what is happening! Consider, reason with yourselves, and discover in what way that belief has made you different—not with the superficial difference of the wearing of a badge, which is trivial, absurd. In what manner has such a belief swept away all the unessential things of life? That is the only way to judge: in what way are you freer, greater, more dangerous to every Society which is based on the false and the unessential? In what way have the members of this organisation of the Star become different? “As I said, you have been preparing for eighteen years for me. I do not care if you believe that I am the World – Teacher or not. That is of very little importance. Since you belong to the organisation of the Order of the Star, you have given your sympathy,

your energy, acknowledging that Krishnamurti is the World – Teacher – partially or wholly: wholly for those who are really seeking, only partially for those who are satisfied with their own half-truths.

You have been preparing for eighteen years, and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things. Your prejudices, your fears, your authorities, your churches new and old—all these, I maintain, are a barrier to understanding. I cannot make myself clearer than this. I do not want you to agree with me, I do not want you to follow me, I want you to understand what I am saying. “This understanding is necessary because your belief has not transformed you but only complicated you, and because you are not willing to face things as they are. You want to have your own gods – new gods instead of the old, new religions instead of the old, new forms instead of the old—all equally valueless, all barriers, all limitations, all crutches. Instead of old spiritual distinctions you have new spiritual distinctions; instead of old worships you have new worships. You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else; and although you have been preparing for me for eighteen years, when I say all these things are unnecessary, when I say that you must put them all away and look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, very few. So why have an organisation?”

Why have false, hypocritical people following me, the embodiment of Truth? Please remember that I am not saying something harsh or unkind, but we have reached a situation when you must face things as they are. I said last year that I would not compromise. Very few listened to me then. This year I have made it absolutely clear. I do not know how many thousands throughout the world—members of the Order – have been preparing for me for eighteen years, and yet now they are not willing to listen unconditionally, wholly, to what I say.

As I said before, my purpose is to make men unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is eternal, is the harmony between reason and love. This is the absolute, unconditioned Truth which is Life itself. I want therefore to set man free, rejoicing as the bird in the clear sky, unburdened, independent, ecstatic in that freedom. And I, for whom you have been preparing for eighteen years, now say that you must be free of all these things, free from your complications, your entanglements. For this you

need not have an organisation based on spiritual belief. Why have an organisation for five or ten people in the world who understand, who are struggling, who have put aside all trivial things? And for the weak people, there can be no organisation to help them to find the Truth, because Truth is in everyone; it is not far, it is not near; it is eternally there.

Organisations cannot make you free. No man from outside can make you free; nor can organised worship, nor the immolation of yourselves for a cause, make you free; nor can forming yourselves into an organisation, nor throwing yourselves into works, make you free. You use a typewriter to write letters, but you do not put it on an altar and worship it. But that is what you are doing when organisations become your chief concern.

“How many members are there in it?” That is the first question I am asked by all newspaper reporters. “How many followers have you? By their number we shall judge whether what you say is true or false.” I do not know how many there are. I am not concerned with that. As I said, if there were even one man who had been set free, that was enough.

Again, you have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds it. No one has the authority to hold that key. That key is your own self, and in the development and the purification and in the incorruptibility of that self alone is the Kingdom of Eternity.

So you will see how absurd is the whole structure that you have built, looking for external help, depending on others for your comfort, for your happiness, for your strength. These can only be found within yourselves.

You are accustomed to being told how far you have advanced, what is your spiritual status. How childish! Who but yourself can tell you if you are beautiful or ugly within? Who but yourself can tell you if you are incorruptible? You are not serious in these things.

But those who really desire to understand, who are looking to find that which is eternal, without beginning and without an end, will walk together with a greater intensity, will be a danger to everything that is unessential, to unrealities, to shadows. And they will concentrate; they will become the flame, because they understand. Such a body we must create, and that is my purpose. Because of that real understanding there will be true friendship. Because of that true friendship – which you do

not seem to know – there will be real cooperation on the part of each one. And this not because of authority, not because of salvation, not because of immolation for a cause, but because you really understand, and hence are capable of living in the eternal. This is a greater thing than all pleasure, than all sacrifice.

So these are some of the reasons why, after careful consideration for two years, I have made this decision. It is not from a momentary impulse. I have not been persuaded to it by anyone. I am not persuaded in such things. For two years I have been thinking about this, slowly, carefully, patiently, and I have now decided to disband the Order, as I happen to be its Head. You can form other organisations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally free.

The dissolution of the Order of the Star shocked many people, more so all who were instrumental in proclaiming as the World Teacher. In an act of perfect integrity, Krishna returned, Castle Eerde and all its land, apart from the 400 acres on which the camp was built to Baron Van Pallandt while all the properties in Australia were also returned to the donors. Though his personal relationship with Mrs. Besant was cordial till her end, he resigned from The Theosophical Society on 26 December, 1929. Leadbeater in Sydney reacted, “The Coming has gone wrong”. Lady Emily who was very close to him was highly distressed when Krishna declared that he did not want followers.

Krishna’s life after the dissolution of the Order of the Star interests us mainly for his teachings. Hence, I do not want to narrate all the other happenings in his life. Suffice it to say that he travelled tirelessly all over the world giving his talks, answering the questions of people who attended his talks and participated in dialogues and discussions with people many of whom were well-known personalities like Aldous Huxley, David Bohm, Dalai Lama etc. He had a deep interest in the education of children. So he established schools in India, England and United States. In May 1953, his book, ‘Education and the significance of life’ was published. In May 1954, ‘The First and Last Freedom’ was published with a preface by Aldous Huxley. In September 1956, ‘Commentaries on Living (First Series)’ was published. In May 1959, ‘Commentaries on Living (Second Series)’ was published. In May 1960, ‘Commentaries on Living’ (Third Series) was published.

On 25 July 1961, his first public meetings in Saanen, Switzerland took place. He continued to hold annual gatherings here till 1985. In

June 1965, 'Think on these things' was published. On 28 August 1968, The Krishnamurti Foundation Trust (UK) was established. In October 1968, Brockwood Park School, England was purchased by Krishnamurti Foundation Trust. Krishnamurti would visit two times each year until 1985, speaking with staff, students and at annual gatherings. On 22 February 1969, The Krishnamurti Foundation of America is established; in May 1969, 'Freedom from the Known' was published. In May 1970, 'The Only Revolution' was published. In September 1970, 'The Penguin Krishnamurti Reader' was published. On 15 October 1970, The Krishnamurti Foundation of India was established. In May 1971, 'The Urgency of Change' was published. In May 1972, 'Tradition and Revolution' was published. In August 1972, 'The Impossible Question' was published. In November 1972, 'The Second Krishnamurti Reader' was published. In February 1973, 'Beyond Violence' was published. In August 1973, 'The Awakening of Intelligence' was published. In May 1975, 'Beginnings of Learning' was published. In August 1975, 'Krishnamurti on Education' was published. In September 1975, The Oak Groove School was established in Ojai, USA. In May 1976, 'Krishnamurti's Notebook' was published. In May 1977, 'Truth and Actuality' was published. In May 1978, 'The Wholeness of Life' was published. In May 1979, 'Exploration into Insight' was published. In September 1979, 'Meditations' was published. In May 1982, 'Krishnamurti's Journal' was published. In May 1984, the film 'Krishnamurti: The Challenge of Change' was released. In May 1985, 'The Ending of Time' was published.

From Nov 1985 to January 1986, Krishnamurti was in India. That was to be his final visit. He gave talks in Rajghat, Rishi Valley, and Madras. On 11 January, having fallen ill, he flew to Ojai. On 22 January, he was admitted to intensive care at Santa Paula Hospital. On 30 January, diagnosed with inoperable pancreatic carcinoma, Krishnamurti returned to Ojai. On 17 February 1986, Jiddu Krishnamurti passed away in the early hours of the morning. Thus 'The Phenomenon of Jiddu Krishnamurti' ended.

CHAPTER

Major Themes of J.Krishnamurti

Truth is a Pathless Land

This is the first philosophical statement of JK when he disassociated himself from the Theosophical Society. In other words, he freed himself from the 18 years of his conditioning by the Organisation which proclaimed him as a messiah. In way to use his own vocabulary, he was caged and he freed himself from the cage into which he was imprisoned. It was not a sudden decision. He was mulling over it for two years. Neither was he persuaded by anyone. Even prior to the dissolution, some of his statements were precursors to what was going to happen. When he was asked to declare some members of the Esoteric Section as apostles, he refused. He wouldn't submit to all the dictates of his mentors. Leadbeater was not happy with him. His relationship with George Arundale was not at all good.

Now that he found his freedom, he was determined to set others free. His only purpose in life is to set man free.

He made it very clear that organisations cannot lead one to truth. He maintained this position throughout the rest of his life. In other words, organisation for spiritual purposes is an anathema to him. As a result, he was against all organised religions. He was against all authorities in spiritual matters. He would speak vehemently against all organised religions as well as Gurus in future. No doubt his pronouncements against traditional religions and scriptures were uncharitable. He would compare himself to a surgeon whose surgery, though causes pain, is for the good of the patient.

His firm view is that each person should make his own efforts to realise truth. No one can lead him to it. He gives the analogy of a mountain peak. A mountain peak cannot be brought down to a valley. To reach the top, one has to make efforts and face all obstacles. In the same way to realise Truth, the individual should make efforts. An organisation or any other person cannot lead one to Truth.

He tells his audience that for 18 years preparations were made for the coming of the World Teacher and they all had the belief in it. But such a belief had not made any change in the followers. Thus he shows

them the utter futility of their belief that the World Teacher would make them realise the Truth. Rather than belief, what JK advocates is understanding. Instead of dependence on others, he wants the seekers to look within themselves for enlightenment. He maintains that spirituality is the incorruptibility of the self, which is eternal, is the harmony between reason and love.

It is interesting to note the vocabulary used in this speech. Let me enumerate: 1. Truth (with capital T) 2. Eternity 3. Eternal Happiness 4. Unconditional realisation of the self 5. Freedom from all fears. 6. Eternal Freedom which is Happiness. I am of the view that these are normal religious vocabulary. In a way, Krishnamurti is also hinting at religious life for man sans the paraphernalia of organised religions.

We can safely say that JK is an iconoclast. He wants his listeners to shake themselves out of their complacency. When he says that Truth is a pathless land, he means a method cannot be chalked out for realising truth. According to him, there is no how. He would say, “Don’t ask me how?” All his further talks and discussions would be based on what he had stated in this speech. But over the years, his vocabulary had changed but not the teachings. He also had the habit of going to the etymology of a word and giving his own interpretation.

The Conditioned Mind

The conditioned mind is an important theme of JK. This word has several meanings. I am picking out the entries in Oxford Advanced Learner’s Dictionary which are nearest to the sense in which this word is used by JK. Condition

Verb: (usually passive) to train somebody or something to behave in a particular way or to become used to a particular situation. The verb “condition” may also mean “to influence”. A conditioned reflex can be contrasted with a natural reflex in the sense that the first one is learned and the other one is inborn.

Human beings are conditioned by several factors. In other words, we all have a conditioned mind. So what? You may ask. According to JK, the conditioned mind is the cause of many of the human problems. An important part of his philosophy aims at having a mind free from conditioning. Don’t expect that he would offer you a method for that.

A question was asked to him by a listener. “What exactly do you mean by conditioning and what do you mean by freedom from conditioning?” I am reproducing his answer here. JK’s answer: “Let us

take the first question first. We are conditioned-physically, mentally, nervously – by the climate we live in and the food that we eat, by the culture in which we live, by the whole of our social, religious and economic environment, by our experience, by education and by family pressures and influences. All these are factors which condition us.

Knowing that we are conditioned, we invent a divine agency which we piously hope will get us out of this mechanical state. We either postulate its existence either inside or outside ourselves – as atman, the soul, the Kingdom of Heaven which is within and who knows what else! To these beliefs we cling desperately, not seeing that they themselves are part of the conditioning factor which they are supposed to redeem or destroy. So not being able to uncondition ourselves in this world and not even seeing that conditioning is the problem, we think that freedom is in heaven, moksha or nirvana. In the Christian myth of Original Sin and in the whole Eastern doctrine of Samsara, one sees that the factor of conditioning has been felt, though rather obscurely. If it had been clearly seen, naturally these doctrines and myths would not have arisen. Nowadays the psychologists also try to get to grips with this problem and in doing so condition us still further. Thus the religious specialists have conditioned us; the family which is a part of it has conditioned us. All this is the past which makes up the open as well as the hidden layers of the mind. En passant, it is interesting to note that the so-called individual does not exist at all, for his mind draws on the common reservoir of conditioning which he shares with everybody else, so the division between the community and the individual is false: there is only conditioning. This conditioning is action in all relationships – to things, people and ideas.

The very factor of conditioning in the past, in the present and in the future, is the “me” which thinks in terms of time, the “me” which exerts itself, and now it exerts itself in the demand to be free; so the root of all conditioning is the thought which is the “me”. The “me” is the very essence of the past, the “me” is the time, the “me” is sorrow – the “me” endeavours to free itself from itself, the “me” makes efforts, struggles to achieve, to deny, to become. The struggle to become is time in which there is confusion and the greed for the more and the better. The “me” seeks security, and not finding it, transfers the search to heaven; the very “me” that identifies itself with something greater in which to lose itself – whether that be the nation, the ideal or some god – is the factor of conditioning.

If there is no “me”, you are unconditioned, which means you are nothing. The action of the “me “can stop only, if you see the whole thing, the whole business of it. If you see it in action, which is in relationship, the seeing is the ending of “me”. Not only is the seeing an action which is not conditioned, but also acts on conditioning.”

JK has made it clear, the meaning and the fact of conditioning. Ultimately the “me” in each of us is the conditioning. To be free from conditioning is to be free from “me”. To be aware of the conditioning in all our relationships or to see our conditioning or to understand our conditioning is to be free from conditioning. In other words, the very awareness is an action. There is no other mechanical method to be free of conditioning.

If we pay attention to what JK says on conditioning, we can observe the connection between thought, time, the “me”, awareness, seeing, understanding, security physical and psychological, death and freedom. These things are recurring themes in JK’s books, talks, dialogues and discussions. While probing into one of these themes, the others also will appear.

Freedom

Freedom is another major theme of JK. According to the dictionary, “Freedom is the right to do or say what you want without anyone stopping you”. I don’t think JK uses this word in that sense. He says somewhere, “One society will condemn those who believe in God, and another society will condemn those who do not. They are both the same. So religion becomes a matter of belief – and belief acts and has a corresponding influence on the mind; the mind can never be free. But it is only in freedom that you can find what is true, what is God, not through any belief, because your very belief projects what you ought to be God, what you think ought to be true.” So freedom at the beginning is the sine qua non for finding Truth or God. Every individual has to find out Truth himself/ herself and cannot tread the path chalked out by another.

In his dissolution of the Order of the Star speech, JK stated that he wanted to set man free. Hence we can take that as his mission of life. He very clearly shows us the nature of the conditioned mind. A conditioned mind is not a free mind. All the actions of a conditioned mind are in fact reactions only. In other words, actions of conditioned mind are not born out of intelligence. A conditioned mind makes a

mess of our lives. Man is violent. Violence is a fact. Any number of organised religions and religious teachers are not able to end the violence in human beings. Wars are always going on. Thought plays vital role in human lives. The scientific and technological progress of humanity is due to the power of thought. Therefore at technological level, thought is very important. At another level, namely, psychological level, thought is very dangerous for the simple reason that when two human beings interact their relationship is marred by the images created by thoughts in their minds about the other person. For example, the husband has an image of his wife in his mind created by thought and the wife has an image of her husband. When they interact, it is actually their images that interact. Hence there is no true relationship between them. In other words, because of our conditioning, we are not able to see “What is”.

For example, though we are violent in our daily lives, a part of the mind, acting as a censor, feels that one should be non-violent and starts making efforts to become nonviolent which is only an ideal. In this there is so much conflict and waste of energy. The fragmentation of the mind into a part consisting of a censor and another part which is violent is just a deception and in this process psychological time is created. I am violent now. I will become nonviolent. Time is required for this process. This is the psychological time which is created by the division of thinker and thought. If we closely observe, the thinker is no different from the thought. There is only thinking. According to JK, if we observe without judgment the fact of violence, without creating an entity, to control, suppress or end that violence, the very observation will put an end to the violence. To put it differently, if we are aware of “What is” without choice, that awareness will produce an action that is not conditioned. Freedom is a quality of mind needed to observe our thoughts. As long as we accept our conditioning and do not question, we are not free.

JK often talks on freedom from self. The self is the “me” created by our thoughts. “Me” is made up of my thoughts, my possessions, my experiences etc. Thought is related to memory. Without memory, there is no thought. So thought is always the past and therefore it is very limited. According to JK, thought realising its limitations has invented God or Brahman/ Atman or Kingdom of Heaven and makes efforts to reach them. A projection of thought is not Reality. Thought which is limited cannot find the immeasurable. To find Truth, God or Reality, the mind should be empty. Or there should be ending of thought. The mind

that is empty is free from conditioning. There is freedom from self when the “me” is not there.

JK also takes up the subject of freedom from fear. There are all sorts of fear. He clearly shows the connection between thought and fear. Suppose, a person had done some act in the past of which he feels guilty, the thought of it creates fear in him. Similarly, he thinks about his uncertain future and the thought of his future creates fear in him. So there is fear of the known which is the past and the fear of the unknown which is the future. For a man who lives in the present, there is neither fear of the known nor the fear of the unknown. There are various other fears due to his conditioned mind. If one is aware of all his fears without any judgment there is a possibility of being free from them.

Choice less Awareness

He says an incomplete experience leaves its mark and that is memory. For truth to come, a man must be passively aware. It is important to understand yourself first, because in understanding yourself you will bring about a revolution in your relationships and thereby create a new world. What causes war is the desire for power, position, prestige, money, and also the disease called nationalism, the worship of the flag, and the disease of organised religion, the worship of a dogma. We are seeking psychological security which does not exist. To find God, you must know how to love, not God, but the human being around you, the trees, the flowers, the birds. Authority is the most pernicious poison that prevents direct experience. Since reality is unknown, the mind that seeks the unknown must be free from the known. To be aware of ‘what is’ from moment to moment without any judgement, like or dislike, in other words without choosing, is choiceless awareness.

The root meaning of the word “aware” is to be vigilant or watchful. JK uses the word “awareness” in the sense of “watching “or” observing “totally”. Not in a superficial way. Sometimes he speaks of passive awareness. When a word or phrase has been repeatedly used, it becomes stale. JK has a knack of changing his vocabulary. He would substitute one word for other. In later years, he switched over to the word “attention” in the same sense as “awareness”. What is it that JK wants us to be aware? Many things happen outside of us. We are constantly having thoughts inside our mind. JK wants us to be aware of both the inside and the outside. Both are important. One should give total attention to both. While doing so, there should not be any judgment, like or dislike. To put it in other words, there should not be

any choice. If choice is allowed, it will be the functioning of a conditioned mind, a mind which is not free. Choice further indicates the division of the thinker and the thought. In choice less awareness, there is only watching or observing or being aware and there is no fragmentation or division between the thinker and the thought.

Let me quote extracts from his book, “The First and Last Freedom” (chapter XII) “which will clarify this theme further.” This awareness of oneself can be tested, surely, in the action of relationship; it can be tested in the way we talk, the way we behave. Watch yourself without any identification, without any comparison, without any condemnation; just watch and you will see an extraordinary thing taking place. You not only put an end to an activity which is unconscious – because most of our activities are unconscious – you not only bring that to an end, but further, you are aware of the motives of that action, without inquiry, without digging.

When you are aware, you see the whole process of your thinking and action; but it can happen only when there is no condemnation. When I condemn something, I do not understand it, and it is one way of avoiding any kind of understanding. I think most of us do that purposely; we condemn immediately and we think we have understood. If we do not condemn but regard it, are aware of it, then the content, the significance of that action opens up. Experiment with this and you will see it for yourself. Just be aware – without any sense of justification – which may appear rather negative but is not negative. On the contrary, it has the quality of passivity which is direct action; and you will discover this, if you experiment with it.

What is important, surely, is to be aware without choice, because choice brings about conflict. The chooser is in confusion, therefore he chooses; if he is not in confusion, there is no choice. Only the person who is confused chooses what he shall do or not do. The man who is clear and simple does not choose; “what is” is. Action based on an idea is obviously the action of choice and such action is not liberating; on the contrary, it only creates conflict according to that conditioned thinking.

The important thing therefore, is to be aware from moment to moment without accumulating the experience which awareness brings; because, the moment you accumulate, you are aware only according to that pattern, according to that experience. That is your awareness is conditioned by your accumulation and therefore there is no longer observation but mere translation. Where there is translation, there is

choice, and choice creates conflict; in conflict there can be no understanding.”

Love

Love is one of the recurring themes in JK’s teachings. As already pointed out all the important themes of JK’s teachings are inextricably linked to each other. His biographers tell that even as a young boy, he was an embodiment of love and compassion.

The approach of JK to the theme of love in his talks and discussions is quite interesting. He would ask the question, “What is love?” and then tell us what love is. In negation, he would come to the positive. In normal parlance, we talk of loving someone or something. We love our families, kith and kin, and friends. We love animals. We love things. Surely we possess the things we love. Possession extends to people also. The husband possesses his wife and vice versa. The concomitant of such a relationship is jealousy. There is the inevitable attachment. We love our country and then arises a strong feeling of patriotism. We are nationalistic. We love our gods, religions and ideologies. So on and so forth. JK takes up all these and with remarkable clarity makes us understand love.

While talking on “Ending of Sorrow “in his book “Mind without Measure “JK says the following on love: “We ought to talk over together what love is. What does that word mean to you? If you are asked, in a drawing room, what that word means to you, what would you answer? You might, if you are an intellectual, ask, “What do you mean by that?” I love playing golf, I love to read, I love my wife, I love God “. Is that love? Do you love your wife? Do you love your husband? Do you love your friend? So we are inquiring into what love is, and it is really very important to inquire, because, without love, life is empty. You may have all the riches of the Earth, you may be a great banker, a great scientist, a mathematician, one capable of great technology, but without love you are lost and you are an empty shell.

So we are going to find out, not what love is but what love is not. That is through negation come to the positive. In negating what is not, that very negation is positive. Is jealousy love? In jealousy there is attachment, anxiety; in jealousy there is hate. Is that love? You are attached to your family, you are attached to a person or to an idea or concept or a conclusion. What are the implications of attachment? Suppose I am married: I am attached to my wife. What does it mean?

Where there is attachment, there is fear. When there is attachment, there is suspicion. Where there is attachment, there is possessiveness. When there is an attachment to an ideal, to a concept, to a belief or to a person with all the consequences of jealousy, anxiety, hatred, and suspicion, surely all that is not love.

So to understand the nature of love is it possible to be free from attachment? Please ask this question of yourself. You are all attached to something or the other. If I may suggest most respectfully, become aware of the consequences of that attachment. If you are attached to an ideal, you are always on the defensive or are aggressive. If you have come to a conclusion and hold on to that conclusion, you end all further inquiry. The communist, the socialist have all come to a conclusion according to Marx, Lenin and so on. They have stopped; they have brought to an end their thinking capacity, to their enquiry, to their doubt. So where there is attachment, there must be pain. I am attached to my wife, but she might run away, she might look at another man or she might die. So in attachment, there is always fear, there is always anxiety, suspicion. Surely that is not love, is it? So can one be totally free of attachment? It's up to you. When you are attached, there is no love because in that attachment, there is fear. Fear is not love. And the ambitious man who wants to climb the ladder of success has no love because he is concerned with himself, with his achievements, with his gathering power, with position, prestige. How can such a man love another? He may have a family, children, but in that man there is no love.

And when you say, "I love God as the highest principle", is that love? That God, the highest principle Brahman is the result of thought. God is invented by man. I am sure you won't like this. But you are attached to the concept that God exists. Then you ask, 'Who is the creator of all this misery?' God hasn't created it, has he? If he has, he must be rather odd God; he must be a strange, sadistic God. All the gods in the world are invented by thought. And to find out what love is, there must be an end to sorrow, an end to attachment, an end to everything we are committed to inwardly. Where the self, the ego, the 'me' is, love is not."

While speaking of love and relationship, JK refers to the images which thought creates about others and how such images prevent one from having relationships of love with each other. JK:

"Love is not thought, love is not desire, love is not pleasure, love is not the movement of images. As long as you have an image about

another, there is no love. And one asks, “Is it possible to live a life without a single image?” Then you have a relationship with each other.”

Further he makes it clear that when we meet another person, the image of him/ her based on our past interactions is in the background and therefore there cannot be any real relationship. Often he would ask if one can meet another as though he were meeting him for the first time. In other words, thought is very dangerous in relationship. Why? Images are creations of thought. Thought is the past. So at psychological level, thought is dangerous. Not at the technical level. Thought is also knowledge without which we cannot lead our daily life. Without thought, there is no science or technology. For learning a language, thought is needed. Thought is memory which is needed at one level. JK does not favour amnesia at all levels. But at psychological level, he wants us to be amnesiac. Suppose a person insults me, I am hurt and that hurt leaves a mark in my mind. I am carrying that hurt always. JK would like me to have no memory of that hurt. In other words, I have to die to what had happened. I have to die to the past. That means, every moment, I die to the past. Thought has been made powerless by making it die. I don't give life to thought or the past. Hence there is no image of the man who insulted me. Similarly, that man also has no image of me as I did not react violently when he insulted me. We meet without having images of the other. But there's no method if you ask JK how. Because the thinker separating himself from his thought asks the question. So any effort made would be an act of a conditioned mind. If at all we call something as a method, it is the choiceless awareness of what happens. When I am choicelessly aware of the insult, I just observe. There's only observation. No duality of observer and observed. In that, observation without condemnation or judgment, no mark is left in the mind and no image is formed. In dying to the past, the “me” is not. When the “me” is not there is love. So death and love are related. In dying from moment to moment, there is love as all the things which are not love burn away when we die to the past.

The love which JK speaks of is clearly universal love. It is not limited to one person. In a person in whom the “ego” or the “me” is not there, there is no attachment to only one or few. There is no reason for choosing. In that case, it is a love for all, without any condition. It is an unconditional love.

Self-Knowledge

There is an entry in the English Dictionary for “self-knowledge”. The meaning given is “an understanding of yourself”. JK would say that self-knowledge is understanding yourself as you are. Thankfully not much difference between the dictionary meaning and JK’s definition.

JK speaks of a radical or inner revolution and its necessity for all. He would often say, “You are the society and the society is you.” He would emphasise that in the psychological sense. Why? Because you are as much conditioned by the society as I am. If at all there is to be a change in the society, there should be a change in the individual. That change should be a radical change. He would show us that political and social revolutions like French Revolution, Russian Revolution have not been very effective. According to him, what is needed in the world is an inward, fundamental revolution in the psyche of man. In that context, self-knowledge or knowing oneself as he/she is important.

How do I know myself? JK would say that it is not the right question. Asking this question indicates a fragmented mind in which there is an illusory distinction between the observer and the observed or the thinker and the thought. All methods are anathema to JK. Any method implies a system which is mechanical. When a method is prescribed, there is a conflict between “What is” and “what should be”. The assumption is that in due course on account of the practice of the prescribed method, the person shall reach the goal which is a product of the conditioned mind. Practicing the method is sheer waste of energy. Greed or profit motive is involved. An ideal state of affairs is imagined by thought. It believes that by practicing or following some path, the ideal will be realised. For this time is needed. JK says that this time is psychological time which is an illusion. He distinguishes clearly between chronological time and psychological time. The chronological time is time by the watch, time needed to go from here to there. That is accepted. However, the psychological time is created by thought. I am so and so now. But I want to become something more desirable. To attain my goal, I will practice a method. That requires time. This is psychological time. So a radical revolution in the psyche of man cannot take place by following a method. Then what is the way out? Self-Knowledge is the answer.

So the question, “What is self-knowledge?” arises. According to JK, self-knowledge is not accumulated knowledge. Therefore you cannot have self-knowledge from other people or books. Why not? Because self

is you. How can you learn about yourself from others? So Freud, Jung, Adler and other thinkers are ruled out. What about scriptures of various religions? JK has an abomination for scriptures. Gurus or Teachers are ruled out for the same reason.

Self-knowledge is knowing oneself from moment to moment as he/ she is without judgment. It is a dynamic process. It is constant learning about oneself. Since all external help is shown to be of no use, one should observe oneself all the time without any sort of judgment. That observation reveals yourself what you are in your relationship with the world, things or persons. If at all we are very particular about naming a method, we can say "Observation". (My interpretation, not JK's). He gives several examples which are reasonable, simple and convincing.

Observe how you treat your servants. When you treat them with contempt, does it not reveal something about you? A servant cannot give you anything. He or she is at your mercy, because you have given him or her a job. So you never treat them with dignity. However when you meet your boss, observe all your obsequious manners towards him. The boss can give you or deny your promotion. So you are servile towards him. Like that one can observe oneself at different situations in daily life and learn about oneself. When you are choicelessly aware of yourself in the course of daily life, there is constant learning. The passive awareness of what is happening, according to JK, produces its own action which is not conditioned. When an action is not conditioned, it is not a reaction against anything. It is an action born of intelligence.

In observing oneself, one is aware of the structure of "me" which is the bunch of thoughts accumulated over several years. In the passive awareness, there is the ending of "me". Then any action of that person is not conditioned. In other words, in the passive awareness of "me", the "me" dissolves. This is the radical revolution which JK speaks of. This does not require time. The very observation of "me", effects a transformation in the psyche of man. Now let me give extracts from JK's works on the theme of self-knowledge worth pondering over.

"It is only a religious mind, a mind that is enquiring into itself, that is aware of its own movements, its own activity, which is the beginning of self-knowledge – it is only such a mind that is a revolutionary mind. And a revolutionary mind is a mutating mind, is a religious mind." – London, First Public Talk, May 2, 1961.

Freedom from authority and self-knowledge are related. JK observes, “So to free the mind from all authority, there must be self-knowing, that is self-knowledge. I do not mean the higher self or Atman, which are all the inventions of the mind, the inventions of thought, inventions born out of fear. We are talking of self-knowing: knowing oneself actually as one is, not as one should be, to see that one is stupid, that one is afraid, that one is ambitious, that one is cruel, violent and greedy; the motives behind one’s thoughts, the motives behind one’s actions – that is the beginning of knowing oneself. If you do not know yourself, how the structure of your mind operates, how you feel, what you think, what your motives are, why you do certain things and avoid other things, how you are pursuing pleasure – unless you know all this basically, you are capable of deceiving yourself, of creating great harm, not only to yourself, but to others. And without this basic self-knowing there can be no meditation.” – *The Collected Works of J. Krishnamurti: vol XVII Third talk in Bombay.*’

God

JK has a love – hate relationship with the word, “God”. When he was with the Order of the Star, he used the word sans hesitation. After the dissolution of the Order of the Star, he used the word reluctantly. On reading some of his talks and discussions, people may take him to be an agnostic or atheist.

To JK, the word, ‘God’ is not God. The word is not the thing. Good enough. The word is only a symbol. It is the same for anything. The word Table is not the table. The dictionary would say that God means the Supreme Being who is the creator according to certain religions. For some religions and philosophers, God is the Supreme Power.

JK approaches the theme of God, first detailing the unhappy state of affairs in human lives. Amidst the vicissitudes of life, man wants inward security and therefore imagines the existence of a higher being called God. He reiterates the point that God is an invention of human beings. God is a product of human thought. A conditioned mind has created the concept of God. Such a God is not God.

To him, the God worshipped in places of worship is just a symbol. It is there for the psychological security of the worshippers. He is emphatic on the point that such symbols cannot lead one to God. JK uses the words ‘reality’, ‘truth’, and ‘sacred’ as synonyms for God.

Normally belief is associated with God. JK says that if you believe in God, you cannot seek God. Why? The belief in God is based on your conditioning by the environment in which you live. Your parents have told you that there is God. So you believe. In societies where people do not believe in God, the children are conditioned to grow up without such belief. So that does not establish the existence or otherwise of God.

So JK makes the point that belief in God on the authority of scriptures or some saint has no value for the believer. In other words, the individual has to find out himself if there is God or reality or truth which is not the invention of thought. To find out, he cannot assume anything. God is the unknown. To realise the Unknown, the seeker has to be free from the known. The known is the “me”, the bundle of thoughts. The ending of “me” is the freedom from the known. So seeking God or reality is self-knowing or passive awareness.

To the question, “Do you believe in God?”, JK responded: “Either you put this question out of curiosity to find out what I think, or you want to discover if there is God. If you are merely curious, naturally there is no answer; but if you want to find out yourself if there is God, then you must approach this inquiry without prejudice; you must come to it with a fresh mind, neither believing nor disbelieving. If I said there is, you would accept it as a belief, and you would add that belief to the already existing dead beliefs. Or, if I said no, it would merely become a support to the unbeliever.”

If a man is truly desirous to know, let him not seek reality, life, God, which will only be an escape from sorrow, from conflict; but let him understand the very cause of sorrow, conflict and when the mind is liberated from it, he shall know. When the mind is vulnerable, when it has lost all support, explanations, when it is naked, then it shall know the bliss of truth”.(Santiago, Chile, September 7, 1935)

In a talk in Seattle on 16 July 1950, he stated, “To find God, that which is beyond time, we must understand the process of thought – that, is the process of oneself. The self is very complex; it is not at any one level, but is made up of many thoughts, many entities, each in contradiction with the others. There must be constant awareness of all, an awareness in which there is no choice, no condemnation or comparison; that is, the capacity to see things as they are without distortion or translating them. The moment we judge or translate what is seen, we distort it according to our background. To discover reality or God, there can be no belief because acceptance or denial is a barrier to discovery. We all want to be secure both inwardly and outwardly, and

the mind must understand that the search for security is an illusion. It is only a mind that is insecure, completely free from any possession that can discover – and this is an arduous task. It does not mean retiring to the woods, or to a monastery, or isolating oneself in some peculiar belief; on the contrary, nothing can exist in isolation. To be is to be related; it is only in the midst of relationship that we can spontaneously discover as we are. It is this very discovery of ourselves as we are, without any sense of condemnation or justification that brings about a fundamental transformation in what we are. And this is the beginning of wisdom.”

To a question, “What is the easiest way of finding God?” JK responded: “I am afraid there is no easy way, because to find God is a most difficult, a most arduous thing. ”

To understand God, you must understand your own mind. That is very difficult. The mind is very complex, and to understand it is not easy. But it is easy enough to sit down and go into some kind of dream, have various visions, illusions, and then think that you are very near to God. The mind can deceive itself enormously. So to really experience that which may be called God, you must be completely quiet – and have you not found out how extremely difficult that is? Have you not noticed how even the older people never sit quietly, how they fidget, how they wriggle their toes, and move their hands? It is difficult physically to sit still, and how much more difficult it is for the mind to be still! You may follow some Guru and force your mind to be quiet; but your mind is not really quiet. It is still restless, like a child that is made to stand in the corner. It is a great art for the mind to be completely silent without coercion, and only then is there a possibility of experiencing that which may be called God.” (From *Life Ahead*, Chapter 7, with Young People)

In a talk on 8 February 1948 at Bombay, JK observed, “When the mind is still, reality, the indescribable comes into being. You cannot invite it. To invite it, you must know it, and what is known is not the real. So the mind must be simple, unburdened by belief, by ideation. And when there is stillness, when there is no desire, no longing, when the mind is absolutely quiet with stillness not induced, then reality comes. And that truth, that reality, is the only transforming agent; it is the only factor that brings a fundamental, a radical revolution in existence, in our daily life. And to find that reality is not to seek it, but to understand the factors that agitate the mind, that disturb the mind itself. Then the mind is simple, quiet and still. In that stillness the unknown,

the unknowable comes into being. And when that happens, there is a blessing.”

The Religious Mind

Paradoxically, for JK, a religious mind is not a mind which believes in religion. If you are a believer in your faith and practice it as per your tradition, then you don't have a religious mind, according to JK. This is the reason why JK is very difficult to follow. He has little respect for the meanings of words given in the dictionary. He gives his own meaning. I remember discussing JK with a very learned professor in Sholapur (Dr. H. A. Auluck). He would tell me, “JK has no business to change the dictionary meaning of words.” Be that as it may, let us examine the theme of religious mind as interpreted by JK. Hereafter, I will be quoting JK for the rest of this section.

After discussing Scientific mind, he observes, “Then there is the religious mind, the true religious mind that does not belong to any cult, to any group, to any religion, to any organised church. The religious mind is not the Hindu mind, the Christian mind, the Buddhist mind or the Muslim mind. The religious mind does not belong to any group which calls itself religious. The religious mind is not the mind that goes to churches, temples and mosques. Nor is it a religious mind that holds to certain forms of beliefs, dogmas. The religious mind is completely alone. It is a mind that has seen through the falsity of churches, dogmas, beliefs, traditions. Not being nationalistic, not being conditioned by its environment, such a mind has no horizons, no limits. It is explosive, new, young, fresh, innocent. The innocent mind, the young mind, the mind that is extraordinarily pliable, subtle, has no anchor. It is only such a mind that can experience that which you call god, that which is not measurable. A human being is a true human being when the scientific spirit and the true religious spirit go together. And I think that the purpose of education is to create this new mind, which is explosive, and does not conform to a pattern which society has set. (Krishnamurti on Education – Chapter 2)

“A religious man does not seek God. The religious man is concerned with the transformation of society, which is himself. The religious man is not the man that does innumerable rituals, follows traditions, lives in a dead, past culture, explaining endlessly the Gita or the Bible, endlessly chanting, or taking sannyasa – that is not a religious man; such a man is escaping from facts. The religious man is concerned totally and completely with the understanding of society which is

himself. He is not separate from society. Bringing about in himself a complete, total mutation means complete cessation of greed, envy, ambition; and therefore he is not dependent on circumstances, though he is the result of circumstances – the food he eats, the books he reads, the cinemas he goes to, the religious dogmas, beliefs, rituals and all that business. He is responsible, and therefore the religious man must understand himself, who is a product of the society that he himself has created. Therefore, to find reality he must begin here, not in a temple, not in an image – whether the image is graven by the hand or by the mind. Otherwise, how can he find something totally new, a new state?” (Collected Works Of J. Krishnamurti – Vol XV pp90-91.)

In his talk on 21 June, 1935 at Montevideo, he was quite brutal in his attack on organised religions. He observed, “In the world of the spiritual, the search for security is expressed through the desire for immortality. In each one, there is the desire to remain permanent, eternal. This is what all religions promise, immortality in the hereafter, which is but a subtle form of egotistic security. Now, anyone that promises this selfish continuance, which you call immortality, consciously or unconsciously, becomes your authority. Look at the various religions in the world and you will see that out of your own desire for security, for salvation, for continuance, you have created a subtle and cruel authority to which you have utterly enslaved, which is constantly crippling your thought, your love.

Now to interpret this authority, you must have mediators whom you call priests, who in fact are your exploiters. (Applause) Perhaps you applaud rather too quickly – because you are the creators of these exploiters. (Laughter, Applause) Some of you may not consciously create these spiritual authorities, but subtly, unknowingly, you are creating other kinds of exploiters. You may not go to a priest, but this does not mean that you are not exploiting or exploited.

When there is desire for security, certainty, there must be authority, and you give yourself over entirely to those people who promise to guide you, to help you to realise that security. So religions have become throughout the world the receptacle of vested interests, and of organised, closed belief. (Applause). Sirs, may I suggest something? Don't bother to applaud, as it is a waste of time.”

To sum up, a religious mind is free, unfettered by any authority whatsoever. It is a mind that is unconditioned. It is learning from moment to moment, aware without forming judgment. It is mind free of

traditions and the past. A mind where radical revolution takes place. This is my understanding from whatever JK says.

Death

I like the way JK approaches the theme of death in his talks and discussions. He waxes eloquently on the beauty of death. Death is also love to him.

Death or dying is part of living. As we live, we die also. Whatever happened is dead and gone. The past is dead. But we remember it. It is memory. Thought gives life to the past through memory. Of course thought and memory are very important at one level in our lives. Without memory, we cannot learn a language or learn any technique very necessary in day today life. Thought is knowledge. The technological civilisation will crumble without knowledge. But at another level, knowledge is dangerous. At the psychological level, knowledge plays havoc. If a person hurts me, that experience of hurt leaves a mark in my mind. An image of that person is formed in my mind. Similarly, based on my reaction to the hurt, an image of me is formed in the mind of that person. Next time we both meet, the images are in the background and they vitiate the relationship. If no images are there, it would be as though we meet for the first time. But how is it possible? If we die to an experience that happened completely, then, according to JK, such experience would not leave any mark. To put it differently, one has to die to the past. Death should be part of living.

We like to put off death to a later date. Why? Our lives are full of accumulations. I am my possessions, my experiences, my attachments, my thoughts, my ideologies. The “me” is a bundle of all these things. Death puts a stop to all these things. The “me” is the known. I am attached to the known. So I fear death. JK would tell us why we are keeping death far off. Why don't we die every moment to the past. If death is met from moment to moment, there is no fear. Thus there is great beauty in dying to the past. So death is freedom from the known.

JK passed away on 17 February 1986 at OJAI. On 1 January, 1986 in his talk at Madras, he stated, “We are trying to find out what it means to die, while living – not committing suicide; I am not committing that kind of nonsense. I want to find out for myself what it means to die, which means, can I be totally free from everything that man has created, including myself.

What does it mean to die? To give up everything. Death cuts you off with a very sharp razor from your attachments, from your gods, from your superstitions, from your desire for comfort, next life and so on and on. I am going to find out what death means because it is as important as living. So how can I find out actually not theoretically, what it means to die? I actually want to find out, as you want to find out. What does it mean to die? Put that question to yourself. While we are young, or when you are old, this question is always there. It means to be totally free, to be totally unattached to everything that man has put together, or what you have put together – totally free. No attachment, no gods, no future, no past. See the beauty of it, the greatness of it, the extraordinary strength of it – while living to be dying. You understand what that means? While you are living, every moment you are dying, so that throughout your life you are not attached to anything. That is what death means.

So living is dying. You understand? Living means that every day you are abandoning everything that you are attached to. Can you do this? A very simple fact but it has tremendous implications. So that each day is a new day. Each day you are dying and incarnating. There is tremendous vitality, energy there because there is nothing you are afraid of. There is nothing that can hurt. Being hurt doesn't exist.

All the things that man has put together have to be totally abandoned. That's what it means to die. So can you do it? Will you try it? Will you experiment with it? Not for just a day, every day. Your brains are not trained for this. Your brains have been conditioned so heavily, by your education, by your traditions, by your books, by your professors. It requires finding out what love is. Love and death go together. Death says, be free, be nonattached, you can carry nothing with you. And love says, love says – there is no word for it. Love can exist only when there is freedom, not from your wife, from a new girl or a new husband, but the feeling, the enormous strength, the vitality, the energy of complete freedom."

The above lines indicate JK's philosophy of death. When someone asked him how to live, he observed, "If you had only one hour to live, what would you do? Would you not arrange what is necessary outwardly, your affairs, your will, and so on? Would you not call your family and friends together and ask their forgiveness for the harm that you might have done to them, and forgive them for whatever harm they might have done to you? Would you not die completely to the things of the mind, to desires and to the world? And if it can be done for an hour,

then it can also be done for the days and years that may remain..... try it and you will find out.”

He never gave a direct answer to the questions on life after death or reincarnation. He was solely concerned with the present life. His approach to death may be put simply: Live in the present.

Time

In the foregoing discussions on the main themes of JK, “time” has been referred to. JK distinguishes between two types of time. The first one is chronological time with which we are all familiar. It is the time by the watch. Time as a movement. Distance covered over a particular time. Time taken for evolution of anything. The time dealt with by the scientists. I am so many years old. This is the chronological time.

The second type of time according to JK is the psychological time. I have not heard any other thinker talking about psychological time. JK explains what is psychological time and points out that it is an illusion. Suppose you are violent and your thought says that you should not be violent. Then you start practicing some method as taught by your teacher to become nonviolent. You hope to reach the desired state of nonviolence in course of time. This time is the psychological time. The time gap between “what is” and “what should be”. JK says any effort made to reach the ideal state results only in conflict and waste of energy. In other words, the activities undertaken to attain your ideal are escapes from “What is”. By time, one cannot change “what is “. The required change is a radical change. Such radical change cannot take place over a period of time. Because such time is nothing but psychological time and it is an illusion. Passive awareness of “what is “can dissolve it and the radical transformation takes place instantaneously. If you are jealous, the very awareness of jealousy will dissolve it. Any effort made will produce more conflict. This is what I understand on the theme of time according to JK. Let me give some excerpts from his writings and talks.

Time is past. Time is present. Time is future. JK would tell his listeners to die to the past. The past experience should not leave any mark in the mind of the person. All the layers of the past make up the “me” and when one dies to the past the “me” is not there. That is real meditation, JK would say that often. One must live in the present. It is thought which gives life to the past and future. The discovery of truth is from moment to moment. Truth cannot be accumulated.

Dr. David Bohm, distinguished physicist was close to JK and held several serious discussions with him. In a discussion with Evelyne Blau who brought out the book, "Krishnamurti 100 years," he stated recapitulating some key factors in his teachings, "Well, the question of psychological time merely produced by thought. You see time is just the same as the observer and the observed. The ending of the observer and the observed is identical with the ending of psychological time and therefore a timeless state comes." (Krishnamurti 100 years page 167)

A question was put to him: "Can the past dissolve all at once or does it invariably need time?" "An extract of his reply:" Thought is the result of environment, of social and religious influences, which is all part of time. Now, can thought be free of time? That is, thought which is the result of time; can it stop and be free from the process of time? Thought can be controlled, shaped; but the control of thought is still within the field of time and our difficulty is: How can a mind that is the result of time, of many thousand yesterdays, be instantaneously free of this complex background? You can be free of it, not tomorrow but in the present, in the now. That can be only done if you realise that which is false; and the false is obviously the analytical process and that is the only thing we have. When the analytical process completely stops, not through enforcement but through understanding the inevitable falseness of that process, then you will find that your mind is completely disassociated with the past – which does not mean that you do not recognise the past but your mind has no direct communion with the past. So it can free itself from the past immediately, now and this disassociation from the past, this complete freedom from yesterday, but not chronologically but psychologically is possible; and that is the only way to understand reality." (24. On time – The First and Last Freedom)

"The present is of the highest importance; the present, however tragic and painful, is the only door to Reality. The future is the continuance of the past through the present; through understanding the present is the future transformed. The present is the only time for understanding for it extends into yesterday and into tomorrow. The present is the whole of time; in the seed of the present is the past and the future; the past is the present and the future is the present. The present is the Eternal, the Timeless." (Authentic Reports of Talks given in 1945&46 page31)

JK discusses the relation between time and fear in an illuminating manner. "Time is thought, and thought is the process of memory that creates time as yesterday, today, and tomorrow, as a thing that we use as

a means of achievement, as a way of life. Time to us is extraordinarily important, life after life, one life leading to another life that is modified, that continues. Surely, time is the very nature of thought, thought is time. And as long time exists as a means to something, the mind cannot go beyond itself – the quality of going beyond itself belongs to the new mind, which is free of time. Time is a factor in fear. By time, I don't mean chronological time, by the watch – second, minute, hour, day, year, but time as a psychological, inward process. It is that fact that brings about fear. Time is fear; as time is thought, it does breed fear; it is time that creates frustration, conflicts, because the immediate perception of the fact, the seeing of the fact is timeless....

So to understand fear, one must be aware of time – time as distance, space, “me”, which thought creates as yesterday, today and tomorrow, using memory of yesterday to adjust itself to the present and so to condition the future. So for most of us fear is an extraordinary reality; and a mind that is entangled with fear, with the complexity of fear, can never be free; it can never understand the totality of fear without understanding the intricacies of time. They go together. (Collected Volumes Of J. Krishnamurti Volume XII page 58)



CHAPTER

Krishnamurti: His Style of Examining Issues

The way JK takes up an issue for examining the same is quite interesting. Before giving a talk, he makes it very clear that the speaker meaning himself is not an authority and himself and the listeners would together examine the issue. This is completely different from the approach of other spiritual or religious teachers. This is a very refreshing approach to anyone not much acquainted with religious or spiritual literature. Even to the learned, this approach of enquiry without invoking other authorities will be welcome. It is in consonance with the scientific mind. To examine any issue, one needs an open mind, free from preconceived notions.

JK had dealt with a wide range of issues which are of interest to everyone. He uses ordinary English words. His language has an astonishing clarity. He never uses obscure words and philosophical jargon. He uses words with great care. Often, he would like to go into the origin of a word to clarify his points. Sometimes, he would give special meanings to ordinary words like “looking”, “listening” etc. Over a period of time, he changes his vocabulary, may be because some word through overuse becomes stale. The word “Awareness” later was being replaced by “Attention”. In his view, the word “God” had been much misused and therefore he was very reluctant to use the word. He used Truth, Reality, sacred, the other as synonyms for “God”.

Many eminent persons had discussions with JK on a variety of topics. His approach in these discussions is similar to that of Socrates in Platonic Dialogues. Socrates was much interested in the definition of various virtues and most of the discussions would end up without success in the sense that no satisfactory definition would emerge finally. This is called “Aporia” in Greek language. Even in many of the discussions with JK, one may not reach a definite position. Personally I prefer JK’s talks along with question/ answer sessions. I found his discussions with learned people very confusing.

JK never liked when listeners quoted religious authorities or personalities. He would often say that he had never read any of the spiritual literature. His biographers would say that he knew certain parts of Old Testament by heart. He was also fond of chanting Sanskrit

Mantras. He never minced words while condemning the cult of Spiritual Teachers and Gurus.

JK would often insist on the importance of listening. He stated, “You are now listening to me; you are not making an effort to pay attention, you are just listening; and If there is truth in what you hear, you will find a remarkable change taking place in you – a change that is not premeditated or wished for, a transformation, a revolution in which truth alone is master and not the creations of your mind. And if I may suggest it, you should listen in that way to everything – not only to what I am saying, but also to what other people are saying, to the birds, to the whistle of the locomotive, to the noise of the bus going by. You will find that the more you listen to everything, the greater is the silence, and that silence is not broken by noise. It is only when you are resisting something, when you are putting up a barrier between yourself and that to which you do not want to listen – it is only then that there is a struggle.” (Life Ahead – page 85)



CHAPTER

Krishnamurti on Education

Education was very dear to JK. He established Schools in India, England, USA and Switzerland. One of his books is entitled, "Education and the significance of Life".

JK deprecates conventional education in no uncertain terms. He says: "Conventional Education makes independent thinking extremely difficult. Conformity leads to mediocrity. To be different from the group or to resist environment is not easy and is often risky as long as we worship success. The urge to be successful, which is the pursuit of reward whether in the material or in the so-called spiritual sphere, the search for inward or outward security, the desire for comfort – this whole process smothers discontent, puts an end to spontaneity and breeds fear; and fear blocks the intelligent understanding of life. With increasing age, dullness of heart and mind sets in."

Further on the function of education, he says: "The function of education is to create human beings which are integrated and therefore intelligent. We may take degrees and mechanically be efficient without being intelligent. Intelligence is not mere information; it is not derived from books, nor does it consist of clever self-defensive responses and aggressive assertions. One who has not studied may be more intelligent than the learned. We have made examinations and degrees the criterion of intelligence and have developed cunning minds that avoid vital human issues. Intelligence is the capacity to perceive the essential, and what is; and to awaken this capacity in oneself and in others, is education."

According to JK, education, in the true sense, is the understanding of oneself, for it is within each one of us that the whole of existence is gathered. JK wants a holistic education where the primary purpose will be understanding life and not merely developing certain skills. He says that the man who knows how to split atoms but has no love in his heart becomes a monster.

On discipline, JK says: "Discipline is an easy way to control a child, but it does not help him to understand the problems involved in living. Some form of compulsion, the discipline of punishment and reward may be necessary to maintain order and seeming quietness

among a large number of students herded together in a classroom; but with the right kind of educator and a small number of students, would any repression, politely called discipline, be required? If the classes are small and the teacher can give his full attention to each child, observing and helping him, then compulsion and domination in any form is unnecessary. If, in such a group, a student persists in disorderliness or is unreasonably mischievous, the educator must inquire into the cause of his misbehaviour, which may be wrong diet, lack of rest, family wrangles, or some hidden fear.”

As regards religious education, JK states the following: “Our so-called religious training discourages questioning and doubts, yet it is only when we inquire into the significance of the values which society and religion have placed about us that we begin to find out what is true. It is the function of the educator to examine deeply his own thoughts and feelings and to put aside those values which have given him security and comfort, for only then can he help his students to be self-aware and to understand their own urges and fears.” He feels that the questioning spirit in children should be encouraged. Only by encouraging the child to question the book whatever it be, to inquire into the validity of the existing social values, traditions, forms of governments, religious beliefs and so on, can the educators and the parents hope to awaken and sustain his critical alertness and keen insight.

On the question of control of educational institutions by Governments, JK has the following to say: “Government control of education is a calamity. There is no hope of peace and order in the world as long as education is the handmaid of State or of organised religion. Yet more and more governments are taking charge of the children and their future; if it is not the government, then it is the religious organisations which seek to control education. This conditioning of the child’s mind to fit a particular ideology, whether political or religious, breeds enmity between man and man. In a competitive society, we cannot have brotherhood and no reform, no dictatorship, no educational method can bring it about.

What is the alternative to education by State? JK says: “Those who love their own children and the children about them, and who are therefore in earnest, will see to it that a right school is started somewhere around the corner or in their own home. Then money will come – it is the least important consideration. When there is the love of the child, all things are possible.”

Krishnamurti: His Impact

During his life time, JK came into contact with thousands of people, both ordinary and eminent, and left an indelible impression on them. Fortunately, due to modern technology, whatever JK spoke had been recorded and made available for posterity. That was not the case in respect of Religious Teachers of yore. Though JK condemned all organised religions, he is considered as a religious teacher by many. Many people, who are followers of traditional religions, find something valuable in his teachings. JK himself gives his own interpretation as regards what it is to have a religious mind.

When JK was with the Order of the Star in nineteen twenties, he met the young Baron Phillip Van Pallandt of Netherlands. The Baron found something great in JK that he offered a whole estate of 1700 Dutch Acres, three times as much as English acres to him. When JK did not accept the offer, Eerde Foundation was created. JK would come there every year to give talks. After the dissolution of the Order of the Star, all the property was returned to the owner.

Harry Wolfe is a big diamond dealer in Los Angeles. He was fortunate in coming into contact with JK and his teachings. In his first meeting with JK, he narrated to him the corrupt practices in his business. When he was asked if JK had an impact on his life, he said: “Oh, he has absolutely. He changed my life completely. I quit my business – I quit my business because I realised that I was the same kind of human being that everybody was. I was corrupt. I was taking advantage of the confidence that people placed in me by selling more than they needed, by using salesmanship, and I realised what I was doing. So I quit it. He awakened me to the fact that I was no different than anybody else. I was just as corrupt as anybody else. And I had to see that in myself – actually see it in order to be free from it. It is instantly. You either see it or you don’t see it. If you see it there’s no use going further. You see it and that’s it. The truth is instant.”

When a radio broadcast of JK was banned in New Zealand on the ground of contents being controversial, George Bernard Shaw had to say the following: “He is a religious teacher of the greatest distinction, who is listened to with profit and assent by members of all churches and sects, and the prohibition is an ignorant mistake. The excuse as to broadcasting being controversial is nonsense. Everything that comes over the wireless is controversial except the time signal and the weather report. The authorities are evidently ignorant of Krishnamurti’s

standing, and his admirably catholic doctrine, and class him just as an Indian heathen. When he becomes known in New Zealand they will be sorry for it.”

An American poet, Robinson Jeffers wrote a poem entitled “Credo” which was believed to refer to JK. The poem is as follows:

My friend from Asia has powers and magic,
 He plucks a blue leaf from the young blue-gum
 And gazing upon it, gathering and quieting
 The God in his mind, creates an ocean more real than the
 Ocean, the salt, the actual
 Appalling presence, the power of the waters.

Aldous Huxley, the renowned author, was a great friend of JK. On his advice, JK authored the book entitled, “The First and Last Freedom”. Huxley wrote the foreword for this book. He stated the following: “In this volume of selections from the writings and recorded talks of Krishnamurti, the reader will find a clear contemporary statement of the fundamental human problem, together with an invitation to solve it in the only way in which it can be solved – for and by himself. The collective solutions to which so many so desperately pin their faith, are never adequate.”

Pama Patwardhan was the secretary of Krishnamurti Foundation. He was an ex socialist. He was closely associated with JK. Regarding JK’s impact on him he stated: “The impact has been tremendous, so deep. I think that if a person can give attention to what Krishnaji is talking about, the whole quality of his life will be different, he will be a better human being.”

Dr. David Bohm was a celebrated physicist who was much impacted by JK. He happened to come across JK’s book, ‘The First and Last Freedom’. He observed: “When I read the book, I was very interested in it. I felt it was a significant one, and it had a tremendous effect on me. That the questions of the observer and the observed were brought to the psychological level of existence, and I had the hope that one could tie up physics and psychological matters. I also read Commentaries on Living.” Afterwards Dr. Bohm interacted with JK several times. According to him, the concept of the observer and the observed is key one in JK’s teachings. Psychological time is merely produced by thought. Time is the same as the observer and the observed. The ending of the observer and the observed is identical with the ending of psychological time and therefore a timeless state comes in. With the perception of the observer and the observed as one, all of the

phenomena of suffering, the human difficulties that we go through are ended because they all originate in ignorance of the true nature of this question. Then the emphasis on compassion arises. Passion for all, and not merely passion for those who are suffering. That is part of the passion which goes beyond suffering.

Howard Fast, an American Novelist and playwright was greatly influenced by JK. Regarding the effect of JK, he observed: “When I reflect on the fact that Krishnamurti said that his only reason for existence was to set man free, and I am asked sometimes, did he do that? Well in some cases he did, and in some cases he didn’t. He certainly planted seeds, and no one has any way of knowing where these seeds will go. If ten people or a hundred people or a thousand people perceived the central focus of his teachings and were able to clear their minds and to probe questions clearly and explain them and teach others what Krishnamurti taught them then certainly he has been a very important part of the process that sets man free. I think that he sensed that time was short. Either we must begin to think sensibly about things, or we are destroyed.”

Erna Lilliefelt, an original trustee of the Krishnamurti Foundation of America was asked how JK impacted her life. She said: “It was as if suddenly there was a closed door and another door opened. I cannot say anything more than that. But I never felt dependant on him in any way.... When I left India after I’d heard him for the first time I didn’t know if I’d ever hear him again. It never occurred to me that I would follow him around and go to other talks. I felt that now I had stopped searching and was on my own. He gave me something that enabled me to face my own without looking to anybody for psychological advice, for counsel or comfort or answers.”

Alan W Anderson, Professor Emeritus of Religious Studies, San Diego State University held twenty discussions with JK and they were published in the book form entitled, “A Wholly Different Way of Living” He says, “I am deeply grateful for the instruction I received through my conversation with Krishnamurti for they remain an inexhaustible font of inspiration, suggestion, and nourishment. They open out upon the boundless.”

Professor Rinpoche, Director, Central Institute of Higher Tibetan Studies, Varanasi held several discussions with JK. He found similarly between the teachings of Buddha and JK.

Larry Dossey MD, Author, *Space, Time and Medicine*, New Mexico says, “In this post-literate age, it is commonly held, that books are too rational, intellectual, and left – brained to make much of a difference in one’s spiritual progress. Nonsense! Krishnamurti’s writings changed my life, as they have influenced the lives of thousands of others worldwide. His books should be regarded as what they really are: sacred literature.”

Shigatoshi Tarahashi, a Japanese businessman says: “Before I came across Krishnamurti’s teaching, my business was to make effort, to compete with others, to compare with others, to have a target, to have the will to realise something, to make some kind of plan, but after I understood Krishnamurti ‘s teachings, all of those things I found quite unnecessary, because they are all based upon your self-centred activity, your self-centred consciousness, which gave you confusion in handling your business. If you can be free, entirely, of it, then you can engage in that business deal most smoothly with the result as satisfactory as possible. That is my present way of operating business. I am enjoying my business much more than before.”

Mary Zimbalist was personal assistant to JK for a long time. On his impact, she says: “I feel the impact on the world is almost in a very seed like state. I feel that perhaps in years to come, in one hundred years, history will look back and see this as an extraordinary time when Krishnamurti was alive on this earth. If you look back at human history, how many people knew the Buddha was there at the time, or for how many centuries afterward, but what was said and spoken has grown and entered the lives of millions and millions two thousand years later. I feel that Krishnamurti is of that order and we must do what we can to make his teachings known because it is and will be something vast for humanity.”

Mary Lutyens, his biographer has the following to say: “One aspect of Krishnamurti to be considered was his deeply affectionate nature. Affection was part of his teaching. When people asked him late in his life, “Why do you go on talking at your age, travelling round the world, talking, talking?” he thought for a moment and then said, quite simply,” out of affection. Then why don’t you stay in one place and let them come to you. “Because most of them have not got money to travel.” He had something very beautiful and, being so affectionate, he wanted to share it. He said, “I offer them something and If they don’t want it, it doesn’t matter at all. I am not pressing them to listen to me.”

William Quinn, Co-founder, Esalen Institute, California says: “I think of him as being the flowering of humanity. He was the most important person to appear in this world for centuries, and a great part of his beauty consisted in his humanity. I would like to see this emphasised, because there are so many people around the world who wish to romanticise, or even deify, him. This encourages a sense of an inseparable gulf between us and Krishnamurti, whereas I think the significance of his life is that it is a brilliant mirror showing us what is latent in us all, what it means to be fully mature, and not stillborn, human beings.”

Dr. Deutsch, the physician who treated JK and was at his death bed has the following to say: “Krishnaji was a great teacher and in the end I learned much from him. The longer I knew him he became less my patient and more my friend. I will never forget this experience, both as a physician and as his friend. After his death, I felt a desire to know this man in a deeper sense. I felt fortunate to have known him and will continue to educate myself through his writings.”

The above examples are sufficient to appreciate the impact of JK’s teachings on people from different walks of life from different parts of the world. This strengthens the view that his teachings have indeed a very salutary effect on those who came into contact with him.



CHAPTER

Conclusion

I was introduced to the thoughts of JK during my college days by one of my brothers. Though I pursued engineering after my school studies, I had a desire to understand the religious and philosophical ideas of not only the Indian subcontinent but also of other civilisations. Fortunately, I never became a die-hard adherent of any particular ideology. That enabled me to be open to ideas from everywhere. I was very much fond of the Rig Vedic dictum “Let noble thoughts come to us from every side”.

If I remember correctly my first reading of JK was the book, “The First and Last Freedom”. Initially, the contents of the book were very disturbing. Hitherto, all the religious traditions of humanity were sacrosanct to me. I developed that view mainly on account of reading the works of Ramakrishna Paramahansa and Swami Vivekananda. Ramakrishna Paramahansa, in fact experimented with various religious practices and proclaimed aloud that just as all the rivers merge in the ocean, all the paths lead to God. The parables of Ramakrishna clarified profound religious truths in a simple manner. Just as there are many words to denote water in different languages, there are different words for God. But God is the same for all. Such teachings appeal to everyone. But here comes Jiddu Krishnamurti and upsets all that you believed. JK wants you to question everything that you have been told by your parents, teachers and your tradition. In other words, he is showing us that we are all conditioned. It is true though disturbing. JK wants us to question all authorities in matters of religion. His religion is not any organised religion. To him Truth is a pathless land. It would take some time before one gets used to JK’s approach to issues.

After overcoming the initial resistance, I continued to read his works and listen to his speeches. There is a ring of truth in whatever he says. He is very logical and rational. He does not want you to believe in anything. With a fresh approach, he tackles issues. This is surely appealing to people who have an open mind.

When you closely listen to his talks, you can see yourself clearly. He, in a way, bares open your soul to yourself. Most of our problems arise on account of our thoughts. He has brought with admirable clarity

the role of thought in human lives. Thought is knowledge which is necessary in day to day living. But at psychological level, thought is dangerous. Hence he tells us: Die to the past. Live in the present.

Just like Buddha, JK was not interested in metaphysical questions. How do we live our present lives is his foremost concern. He is not interested in Soul, Atman, Brahman etc. neither in the next world, as according to him, these are all creations of thought. Thought can create anything for its comfort and that is not truth.

Human beings are divided and there are many factors of division. Religion, language, nationality, caste, ideology are all factors of division. One cannot talk of universal brotherhood and at the same time say that he is a Hindu, Christian or Muslim. He clearly shows us that the search for psychological security prevents people from having physical security. This is the root cause of all wars. Once one understands the above, there is immediate action and one ceases to belong to any group. I have already dealt with all the major themes of JK. I don't want to repeat them. Even though he repudiated his role as a World Teacher, in a way, he played the role of a World Teacher by his wonderful teachings thus fulfilling the prophecy of Leadbeater who would not reconcile to the dissolution of the Order of the Star. In his pre-dissolution days, JK spoke the language of a traditional mystic and after dissolution it was a dramatic U turn and he took upon it as his mission to set man unconditionally free. Truly Jiddu Krishnamurti is a phenomenon non-pareil in the spiritual history of mankind.

Works Cited

Books by J. Krishnamurti

1. The First and Last Freedom
2. Total Freedom – The Essential Krishnamurti
3. Krishnamurti on Education
4. Daily Meditations with J. Krishnamurti
5. Questions and Answers
6. To be Human
7. Krishnamurti for Beginners
8. On God
9. The Last Talks

10. Beyond Violence
11. The First Step is the Last Step
12. Meeting Life
13. Mind without Measure
14. On Self-Knowledge
15. Education and the significance of life
16. Collected Works of J Krishnamurti (17 volumes)

On Krishnamurti

1. J. Krishnamurti by Shanta Rameshwar Rao
2. Krishnamurti – The Years of Awakening by Mary Lutyens
3. Krishnamurti – The Years of Fulfilment by Mary Lutyens
4. Life and Death of Krishnamurti by Mary Lutyens
5. Sayings of J. Krishnamurti compiled by Susunga Weeraperuma
6. Krishnamurti 100 years by Evelyne Blau
7. www.jkrishnamurti.org/timeline



V
ON THE NATURE OF THE SELF
by
Dr. Suresh Chandra Pande

CHAPTER 1

On the Nature of the Self

“The world is either unreal or real-the serpent or the rope. There is no in-between. All that is in-between is poetry, is sainthood.”

Raja Rao

SELF – particularly human self is a wonder par-excellence. We have various images drawn from various sections, domains of human experience. In spite of multiplicity of views and outlooks we find a tremendous unity monitored by one and all concerning this mysterious phenomenon called – the Self. What is the self? Is it our indweller? Yes, if so – what is the difference between the human and the sub-human self? After all sub-human self too responds to the situations and surroundings-to their hinterlands. The human self is verily called the life – *Jiva* or an embodied entity. To elucidate further the self is something that is intrinsically roped. Being roped it cannot enjoy the celebratory nature of freedom. Instead, human self that is analogous to sub-humans, undergoes various trials and tribulations in order to set S/he free from the knots – *Hrdaya Granthis* tied by/of ignorance-nescience. The doctrine of nescience is a postulate that brings into being by purging ignorance, by shattering doubts and extricating knots and by paving way for release corresponding to *Moksha*-the liberation. This is the awareness of the reality – the realisation of the eternal metempirical entity and immortality. Is not it the passing away of the self through the hole in cranium-the *Brahmarandhra*? It is because the liberated one sees the objects of enjoyment through super-physical eyes and attains bliss. The Self identical to physical form thus is subjected to change, while the original form-the real *McCoy* remains the same quite impervious. How apt is the analogy “*Sutra Maniganaiva*” meaning the thread running through the beads. What’s more the Self is changeless as well as deathless, if not, the Self is God. (1)

Consecutively, human self being an all pervasive fragment of the eternal entity, is in nature purest of the pure – unadulterated and undefiled. Therefore, experiences no sin, no decay, no death, no sorrow, no hunger and no thirst and so essentially belongs to the same category as the Lord Himself. However, like an astrolabe S/he can perforate this reality wholly or partially through scriptures as well as instructions from

realised preceptors. (2) The Upanishads unequivocally narrate in syllogism the way of meditating and contemplating on the nature of the self whose realisation results in the fulfillment of all desires-desirelessness. In Christianity the 'Self' is real in the sense that S/he exists through God's grace. While the Higher self-denotes that God is above more than within. That is why, the entire life-span is like an opportunity to purify and prepare for the kingdom of heaven. Notwithstanding the nature of the Self as being "An inner core that dominates", "A perceiver of things", the self is defined distinctly in more than a dozen of epithets. Whatsoever, the Self is synonymous with all the imperfections and fragilities of human beings. Therefore, appears in two dimensions: one physical and the other metaphysical. Alongside, Christianity emphasizes on two more aspects-self-knowledge and self-improvement. Know thyself or *Atmanam Biddhi* connotes the eternal life to be in the spirit. Likewise the commandment of Jesus "First ye seek the kingdom of heaven and its righteousness and all these things shall be added unto thee" refers to the supreme joy of being or bliss. The well-known tenet-*Thou Art That* is the source and the substratum of one and all, the alpha and the omega, the be-all and the end-all of us all leading to *Jacob's* ladder wherefrom we can climb to the kingdom of heaven sans ado.

In Islamic theology and Quran the Self is verily called – *Nafs*. *Nafs* is an Arabic word that occurs 298 times in Quran which literally means – Self. The term is cognate with the Hebrew word-*Nephesh*. The Quranic conception of *Nafs* has an extremely modernistic undertone much like Nietzsche's superman. Moreover, there are three principal stages of *Nafs* in Sufi wisdom in the process of development, refinement and mastery of the *Nafs*. The primitive stage incites to the ego and the evil better known as the base instinct or the lower self. (3) The second phase runs after material possessions, sensuous desires and animalistic pleasures wherein we see the self-replacing God through love for/by the self. Rumi warns the *Nafs* that is in the guise of religious hypocrisy saying that the *Nafs* has a rosary and a Quran in right hand and a Scimitar and a dagger in the sleeve. Similar to the tamable horses of the Bhagvad Gita, Sufism too compares the *Nafs* with a donkey, horse and a camel. The implorations for forgiveness and ultimate surrender in Sufism is also akin to *Prapatti*-cat hold theory of Ramanuja of Sri Sampradaya. In Islam thus we see one dressed is *Insan Kamil* – in full agreement with the will of Allah. The third stage is where the conscience is awakened.

The self becomes tranquil and is at peace. *Fanna* is another Arabic term that completely clarifies the concept of *Nafs*.

According to some Japanese texts the unchanging reality is embodied in the *Gohonzon*. It's a truth of unchanging reality of ever changing phenomena and the existence of the profoundest conditions of life latent within us. Never seek, says the text, this *Gohonzon* outside yourself. The *Gohonzon* exists only within the mortal flesh. Once this knowledge is realised one can effortlessly unlock the mysteries of Sansara the cycle of birth and death – the Noumenon cause of this Phenomenal world. As such the seeker of truth, always goes to the very roots of this self-reproductive energy and compels it to diffuse itself in the Ground-Noumenon.(*). Truly the all-pervasive, limitless, formless, unknown and unknowable universal reality when limited in a cribbed, cabined and confined human schema, it becomes possible at least for the average one to comprehend and realise the potency of the utmost reality. It's a belief *su generis* wherein the embodied self or the indweller spirit clamors and ultimately clasps for attribute-less supreme reality in untainted smile. The wooing, courting and enamoring of the individual soul and the oversoul when reaches the climax exhilarates in a way that has no resembling even with the greater romances in literature. Somewhere, the other phase depicts the intensity of *Tapas* and the assiduous concentration that dissolves the barrier between finite individual consciousness and the infinite cosmic consciousness resulting in a unity indescribable. All existence including all entities from a particle of sand to a galaxy of the holographic universe is indeed parented by a pure, infinite consciousness called-*Brahman* the *raison-d-etre* of which the Vedas describe as-teleological.

Additionally, the self is one of the key-concepts of *Advaita Vedanta*. In other words the subject matter of *Vedanta* is self-knowledge-*Atma Bodha*. As we find truth by removing lies, similarly we come to the self by removing presuppositions such as – “I am the body”, “I am the mind” “I am the intellect” “I am the ventricle/atrium” “I am the sense” etc. Actually, all these are impermanent objects, subjected to recurrent change and modifications. The Upanishads, the source of Vedanta texts, mull over the self in a most poetic, perceptive, sublime and exalted way that shows the self as something cosmic, lofty and transcendent. Besides being something standing apart and far away from everyday's mundane reality with which we all are so intimately familiar. In everyday's awareness the self-experiences multiple sights, sounds, objects, thoughts, emotions, desires and fear etc. Accordingly this awareness of the self

culminates in greater identification wherein the gross and the subtle congregate to form objects of probity/impiety. As the self ordinarily appears, ever present and contrary to popular beliefs, in truth, is not a part, a product or property of the body. Because of the body-mind-sense complex being inert and insentient matter. In order to function righteously, the self depends on something other than the self. This otherness is awareness that blesses the inert and dependent apparatus with sentience in much the same way as the sun blesses the moon with its reflected light. Thus, the self is the light. It shines and everything shines after it. The body may be gone, may vanish, but the self, the non-dual *Brahman* alone remains. It is immovable. It is without beginning. It has no end. There are billions of *Jivas*-the life formats, but the self-pervading, illumining and granting them vigor and vivaciousness, is the one, without a second: self-evident and self-revealing. As the sun is revealed by its own light similar is the awareness of the self.

Once, the imperishable, the immutable, forever blissful self that gives existence to one and all is realised, the seer reels in pure awareness that has no pre-arranged limit or periphery. This direct and immediate reality free from illusory appearances or defective causes is never sublated. The duality of the object therefore, cannot be the self or vice-versa. Instead the self is the timeless subject by which all objects are known. Wow! Unknowable is the beginning or the end of the self. It is all pervading, omnipresent, omniscient and omnipotent reality. It is pure-awareness that has no form, no objectification of any kind even when the object vanishes into the state of *rigor mortis* the self remains. The basis and totality of existence is this very self. In the Gita, Sri Krishna lets us know the unending nature of the self by severally illustrating the intangible *Swarupa*-the nature of the self. Briefly, the self is one whole-undivided entity though through the *Upadhis* or forms appears many. In billions of animated forms the self as a limiting adjunct appears to lend attributes, viz – If the clear water is put in a red bottle the water appears red. The bottle is an *Upadhi*. Owing to the *Upadhi* of the body-mind – sense complex, the self seemingly takes on the properties of the body and mind, which are finite, time bound and subject to birth and death, suffering, pain and sorrow and decay. But these attributes belong to the body-mind not to the self. Another analogy is: the objects in the room can be changed, but the mirror reflecting them remains changeless, Being changeless and free the self in nature is also non-dual. The self is that which allows the entire creation

to unfold, yet remains unaffected by the multiplicity of the whirling dance.

Moreover, in Vedanta the real nature or the essence of an object is rendered intrinsic, permanent, and independent. It does not rely on any other object. So is called real-the *Satya*. While the object in itself is *Mithya*. One independent and the other needy. The needy or the dependent is only a configuration of name and form. “The unreal does not exist and the real never ceases to be” asserts the Gita. So also in Sankara’s opinion the self-alone is truth. The whole task lies in realising the distinction between the real and the unreal. It’s a key to *Avidya Nivrtti*-removal of ignorance. Sankara calls it “isness”-the principle of existence. We superimpose “isness” on the object believing that the object itself possesses an independent existence, that it is real-the body “is”. The moment one shifts the locus of one’s identity from unreal to real, from the body and mind to awareness one is free. The whole of the Vedanta thus has been encapsulated in –*Tat Tvam Asi* – that thou art. That refers to *Brahman* another epithet for the self – the reality behind all that exists. Thou refers to the individual, the *Jiva* or the body-mind-sense complex. The art is a linkage, unity between the two. Thus we are verily the *Brahman*. Those who know this non-difference reality, the ever present self are never entangled in the mess and muddle of *Sansara*. *Sansara* is born of this fact of ignorance. The whole purpose of Vedanta is to resolve this confusion. Sankara says – “*Brahman* alone is *Satya*, the world is *Mithya*. And the *Jiva* is non-difference from *Brahman*”. Jivahood or personhood is a notion that is superimposed upon the self. It is an error of self-identity. *Krishna* in the Gita (4) makes it implicit-“You grieve over that which does not warrant grief”. The nature of the self is of unexcelled bliss and self-luminous: *Sat-Chit-Ananda*. The *Nirguna Brahma* appears as *Saguna Brahma*. *Maya* acts as *Upadhi* making the formless, limitless self appear to be a universe of form and differentiation. The self with *Maya Upadhi* appears as *Iswara* the substance of creation as well as the intelligence and the laws that govern the creation. Immersed in this chaos /illusion of *Maya*, the human ego takes S/he to be an actual, independent, existent entity, when it, in fact, is only an appearance in awareness., afflicted by mind and conditioned by ignorance. In this way *Iswara* and *Jiva* merge into the self much the same way as each and every river having independent form, is in truth, only the water – “Waves are nothing but water. So is the sea”. (5)

In fact, different off shoots of religion such as – materialism, scientism, dualism, polytheism, pantheism, animism and humanism, are

so many responses to the same non-dual essence surviving and evolving within each man along with the growth and continuation of historical annals. I am making a humble attempt to argue how by dispelling the darkness of ignorance, by tearing the veil of nescience and by vanishing the illusion of serpent in the rope, man being reflection of God, eventually attains self-knowledge leading to enlightenment. Like snooping the reflection of plump moon in serene water realisation of the unity of self and *Brahman* stands self revealed. The reciprocal superimposition of the non-self on the self, like the analogy of serpent in the rope, is actually not opposed to each other rather the former serves as a substance on which the later appears. As being is beyond essence and existence, by being *Brahman* all differences of everyday life evaporate into ever widening wordless Silence of *Advaitic* truth. How pertinently Rumi quips – “The forms of sound and speech/Are born and die again/The waves cast themselves back into the ocean/Form is born of which is without form/And goes again for verily to Him.” Thus underlying the individual self as the doer and enjoyer of acts, there is the unchanging self which remains as the witness of all changes. So for knowing *Brahman* one ought to realise one’s own self. The real mode of realisation is non-dual, realisation of what eternally “Is”, unlike subject – object based reasoning. Side by side one has to sublimate the Ego – the pseudo – I. The self seeks the true self is the teaching of scriptures. That is why, following the scriptural text of precepts Augustus Comte sought to popularise the worship of humanity. In this state of unallied knowledge the self alone shines like a lamp. The acquisition of such a knowledge that enhances consciousness has been proved well by theories of trans-substantial motion. “I am therefore, I am thinking” is the aphorism of self-knowledge independent so sans cognition. The self or *Brahman* thus is realised as an existent entity which constitutes the *Jnanakhanda* – knowledge section of the Vedas. (6)

So also the existence of this Ultimate Reality is effortlessly uncovered in the schema of evolutionary theories pertaining to mind and matter. The beginnings show a slow stage of progress from non-moral to moral. Then gradually the increasing morality leads to the commitment of values and devotional worship resulting in the emergence of a higher biological creature. Certainly then sprouting into an ideal nature of thought, articulating S/he into highly evolved being. Since man contains within him the vestiges of past history, S/he is a psychic-physic-chemical organism imbued with enclaves of reminiscences for achieving perfection and wholeness in the days

coming ahead. Plato too speaks about the infinity, pristine purity and the undying nature of the self, preferably the soul. Ontological systems, both in the east and the west, equally validate existence and glory of a wholesome non-dual entity namely the pristine purity of an immortal soul. The dawn of this knowledge is a state of ethico-yogic discipline, popularly known as *Brahma Siddhi* wherein one leaves behind the vale/dale of miseries to enter into everlasting bliss. As mentioned earlier the state of *Brahma-realisation* is a station without speech: a permanent place where nothing but silence dwells. Sound is born in silence so silence is *Brahman*-a parental cause.

Works Cited

1. Venkataramanan.S, *Select Works Of Sri Sankaracharya*:Varanasi-Pilgrims publishing.(n.d)
2. Kumar Sudhir, *Open-ended Self-Realisation* The Vedic Path, Vol.XCIV(No.1) Jan-Mar 2020:GVK: Haridwar..U.K.India.
3. Peeran S.L., *Sufism*: New Delhi-Authorspress: 2019. (*) Quotes from my own Diary.
4. *The Bhagvad Gita*, Gita Press-Gorakhpur, U.P.2010 Print (India).
5. Rao Raja, *The Serpent And The Rope* (Epigraph): Orient Paperbacks-New Delhi-1968 (India).
6. Sharma Sri Ram Pandit, *Super Science Of Gayatri*: Mathura, Gayatri Tapobhumi-2009 (India).

