

LIFE ENRICHMENT

**Text Book for Post Graduate Courses
of
Humanities and Social Sciences**

Volume II



**Sardar Patel University
Vallabh Vidyanagar
Gujarat
India**

LIFE ENRICHMENT

Life Enrichment : Volume II

Text Book for a short term Credit Course in
Post Graduate Studies of
Humanities and Social Sciences,
Sardar Patel University.

**Text Book for Post Graduate Courses
of
Humanities and Social Sciences**

First Edition

1st January, 2011

Published by

Sardar Patel University,
Vallabh Vidyanagar -388120,
Gujarat, India.

Volume II

pdf of the text book can be viewed at
www.spuvvn.edu



**Sardar Patel University
Vallabh Vidyanagar
Gujarat
India**

Concept and Compilation

Sri Aurobindo Chair of Integral Studies,
Sardar Patel University

Editors

Dr. Bhalendu S. Vaishnav

Dr. D. S. Mishra

Dr. Param R. Pathak

Copyright

The contents included in the text book are
the copyright material of their original sources as mentioned
in the acknowledgment section.

PREFACE

We are happy to publish volume II of the Text Book for the course entitled “Life Enrichment”, designed for the Post Graduate Students of Humanities and Social Sciences of Sardar Patel University, Vallabh Vidyanagar.

This text book has been prepared with an aim to offer to the students an Integral perspective of Life, Education and Health, and enable them to apply the same through a process of self-exploration in real life when they step out from the realm of higher education.

The text-book has three volumes.

Volume I : Integral Life, Integral Education

Volume II : Integral Health,
Self Study - Towards an Enriched Life.

Volume III : Question Bank, Self Learning Exercises.

While everyone searches outside for means for attainment of good health, there is much within oneself which is a source of pure delight and bliss, that awaits our tuning. The curve of the development of the modern society is bound to take all of us in this direction sooner or later, directly or through detours. The compilations in the section on Integral Health are aimed at creating a small inner window and thereby initiate the students towards further self exploration in this direction. In addition, a workshop based on Life Skill Exercises too is being included in

the study program. Chapters included in this section are compiled from the writings of several subject experts.

The section on Self Study contains chapters which can inspire and enlighten the students about deeper reality of life, penetrate their outward thinking mind, and help them to receive Light. They are compiled from the writings of The Mother and Prof. Kireet Joshi.

The editorial board consisted of Dr. D. S. Mishra, (Professor, Emeritus, Post Graduate Department of English), Dr. Param Pathak (Professor, Post Graduate Department of Gujarati) and myself.

I express my thanks and gratitude to the Hon. Vice-Chancellor, Dr. Harish Padh who has provided useful guidance and inspiration for preparation of the course content.

The whole hearted support, cooperation and help offered by Dr. Param Pathak and Dr. D. S. Mishra have formed the nucleus for introducing this course at the post graduate level.

It is sincerely hoped that the learning experience will go a long way in enriching life and building a better nation and the world.

Finally, invoking a gift of aspiration for our young students, with deep gratitude and profound humility we owe all to The Divine.

Date : 1st January, 2011

Bhalendu Vaishnav

Chairperson,

Sri Aurobindo Chair of Integral Studies

Sardar Patel University

Vallabh Vidyanagar

CONTENTS

	Page No.
Preface : Dr. Bhalendu S. Vaishnav	iii
<hr/>	
Unit III : Integral Health	
<hr/>	
Chapter 7 : Health and Health Care	02
7.1 Health – A Dynamic Inner Equilibrium <i>Dr. Vandana Gupta</i>	02
7.2 Dimensions of Health and Health Care <i>Dr. Bhalendu S. Vaishnav</i>	10
7.3 A Programme for Integral Health <i>Dr. Soumitra Basu</i>	19
7.4 Human-Management — The Key to Social Health <i>Dr. Alok Pandey</i>	26
7.5 Stress Management — A Different Approach <i>Dr. Alok Pandey</i>	32
7.6 The Power of Worrying <i>Anonymous</i>	39
7.7 The Silence that Goes Beyond Words <i>Dr. Elisabeth Kübler-Ross</i>	40

Unit IV : Self Study

Chapter 8 : Towards An Enriched Life	43
8.1 Living Within	43
<i>The Mother</i>	
1. An Aimless Life is Always a Miserable Life	43
2. Success and Perfection	50
3. My Place in The Universe	53
4. Inner Peace	56
8.2 Growing Within	59
<i>Prof. Kireet Joshi</i>	
1. The Good Teacher and The Good Pupil	59
2. Parrot's Training	67
8.3 The Sunlit Path	74
1. Right Attitude	74
<i>The Mother</i>	
2. Have You Seen God?	75
<i>Prof. Kireet Joshi</i>	
3. Ascent to The Truth	82
<i>The Mother</i>	
Acknowledgments	95

Unit – III : Integral Health

**Even the body shall
remember God.**

Sri Aurobindo



Chapter 7

Integral Health

7.1 Health – A Dynamic Inner Equilibrium

In spite of the great advances in modern medicine, we find that we have been unable to relieve the sufferings of man (1). Just as an increase of police check posts have not sufficed to reduce the crime rate, likewise, a plethora of diagnostic aids and therapeutic packages have been ineffective in decreasing the morbidity rate. Illness pops up in some guise or the other. Moreover, the proliferation of state-of-art investigative techniques seem to have generated an over-reaction among vulnerable people who become panicky over even trivial illnesses (2).

- **The problem of equilibrium**

From the physiological point of view, disease in the final analysis is a disorder of *homeostasis*. However, by itself, this equilibrium cannot be maintained unless another harmony is established between the ‘milieu interior’ and the ‘external environment’. The ‘external environment’ is not a single entity, but a heterogeneous combination of psychological, social, economic,

cultural and ecological processes. Each of these processes is highly complex and composed of several sub-processes. A harmonious functioning within and without is essential for the maintenance of health.

It seems practically impossible for a single individual to create a harmonious external environment and again harmonise that with the inner. So at some time or the other most of us fall prey to disease again and again. A better way to break this impasse would be to seek a master harmony – a sort of a dynamic inner equilibrium, which, once achieved, would permit the break in equilibrium to be dealt with spontaneously. Indian *yogic* wisdom holds a key to the discovery of such a dynamic equilibrium. Sri Aurobindo explains:

“All the world, according to science, is nothing but a play of Energy – a material Energy it used to be called, but it is now doubted whether Matter, scientifically I speaking, exists except as a phenomenon of Energy. All the world, according to Vedanta, is a play of a power of a spiritual I entity, the power of an original consciousness, whether it be Maya or Shakti, and the result an illusion or real. In the world so far as man is concerned we are aware only of mind-energy, life-energy, energy in Matter; but it is supposed that there is a , spiritual energy or force also behind them from which they originate In a case of cure of illness, someone is ill for two days, weak, suffering from pains and fever; he takes no medicine, but finally asks for cure from his Guru; the next morning he rises well, strong and energetic. He has at least some justification for thinking that a force has been used on him and put into him and that it was a spiritual power that acted. But in another case, medicines may be used, while at the same time the invisible force may be called for to aid the material means, for it is a known fact that medicines mayor may not succeed - there is no certitude. Here for the reason of an outside observer (one who is neither the user of the force nor the doctor nor the patient) it remains uncertain whether the patient was

cured by the medicines only or the spiritual force with the medicines as an instrument. Either is possible, and it cannot be said that because medicines were used, therefore the working of spiritual force is *per se* incredible and demonstrably false. On the other hand, it entity; a continuous medium which is present is possible for the doctor to have felt a force working in him and guiding him or may see the patient improving with rapidity which, according to medical science is incredible. The patient may feel the force working in himself bringing health, energy, rapid cure. The user of the force may watch the results, see the symptoms he works on diminishing, those he did not work upon increasing till he does work on them and then immediately diminishing, the doctor working according to his unspoken suggestions, etc. etc., until the cure is done. (On the other hand, he may see forces working against the cure and conclude that the spiritual force has to be contented with a withdrawal or an imperfect success). In all that the doctor, the patient or the user of force is justified in believing that the cure is at least partly or even fundamentally due to the spiritual force. Their experience is valid of course for themselves only, not for the outside rationalising observer. But the latter is not logically entitled to say that their experience is incredible and must be false(3).”

- **Energy and matter**

Yoga thus affirms that in health and illness it is possible for the higher energies to influence matter so that it is upgraded, transmuted and transformed. It is in this way that the real evolution in consciousness is possible. If this were not so, man could not yearn to expand himself beyond his limitations.

It is interesting to note that certain speculations of quantum physics show a similar trend in the realm of physical energies. Quantum physics demonstrates that matter is nothing but energy in motion. The quantum field is seen as the fundamental physical entity; a continuous medium which is present everywhere in

space. Particles are merely local condensations of the field; concentrations of energy which come and go, thereby losing their individual character and dissolving their individual character and dissolving into the underlying field. In the words of Gray Zukav, “... mass/energy dualism of our conceptualizations does not exist in the formalism of relativity or quantum theory. According to Einstein’s $E=mc^2$, mass does not change into energy or vice versa:

Energy *is* mass. Wherever energy, E , is present, mass, m , is present and the amount of mass, m , is given by $E=mc^2$. The total amount of energy, E , is conserved, and hence the total amount of mass, m , is also conserved. This mass, m , is defined by the fact that it is a source of the gravitational field(4).”

Commenting on this discovery of science, Nolini Kanta Gupta points out:

“The material particles that constitute the physical body are found to be after all not inert masses but quantas of energy, of luminous energy. The spiritual Light above demands nothing better for its earthly home. This is symbolical of the collaboration that Nature is now offering to the Spirit(5).”

What has this discovery to do with the maintenance of a balanced health? If higher energies can influence the body then the possibility of a shift from the purely material basis is possible. Such a shift can establish a new equilibrium for health and open up fountains of energy that are as yet untapped.

Thus our programme for positive health must not merely be to maintain an optimal balance between biological, social and psychological factors but to prepare ourselves to be fit vessels for manifesting higher forms of energy and for moving up along the hierarchy of consciousness. **Such an endeavour necessitates the development of an inner master harmony that links the individual with the universal rhythms.**

- **Inner harmony**

For the establishment of such an inner harmony two movements are important:

a) ***To be aware of subtle inner factors that lead to the disturbances in the harmonious functioning of the bodily processes. The Mother points out:***

“Each spot of the body is symbolical of an inner movement; there is there a world of subtle correspondences ... The particular place in the body affected by an illness is an index to the nature of the inner disharmony that has taken place. It points to the origin, it is a sign of the cause of the ailment. It reveals too the nature of the resistance that prevents the whole being from advancing at the same high speed. It indicates the treatment and the cure. If one could perfectly understand where the mistake is, find out what has been unreceptive, open that part and put the force and the light there, it would be possible to re-establish in a moment the harmony that has been disturbed and the illness would immediately go(6).”

(b) ***To be aware of subtle forces in the outer atmosphere that can disrupt one’s harmony and cause illnesses. As Sri Aurobindo points out:***

“Take illness. If we live only in the outward physical consciousness, we do not usually know that we are going to be ill until the symptoms of the malady declare themselves in the body. But if we develop the inward physical consciousness, we become aware of a subtle environmental physical atmosphere and can feel the forces of illness coming towards us through it, feel them even at a distance and, if we have learnt how to do it, we can stop them by the will or otherwise. We sense too around us a vital physical or nervous envelope which radiates from the body and protects it, and we can feel the adverse forces trying to break through it and

can interfere, stop them or reinforce the nervous envelope. Or we can feel the symptoms of illness, fever or cold, for instance, in the subtle physical sheath before they are manifest in the gross body and destroy them there, preventing them from manifesting in the body (7).”

- **Inner and outer — the links**

A movement in one part of the consciousness, individual or universal, effects a corresponding movement in another part of the ocean of consciousness. An analogous movement is also recognised in the world of physics. The Einstein-Podolsky-Rosen effect and Bell’s mathematical theorem postulate that any reaction occurring in one part of the universe is intimately connected and affected by what happens in other parts of the universe simply because *separate parts* of the universe are not separate (8). Thus if the individual is equipoised within the milieu exterior also becomes stable.

Health therefore becomes synonymous with an inner harmony — a dynamic equilibrium that makes one conscious of the subtle disruptive forces in the individual and the universal spheres of existence. This gives a different dimension to the process of healing. However this requires a thorough training that integrates the various parts of the personality around a Beyond-Ego principle (known as the Psychic Being in the Integral Yoga of Sri Aurobindo). This endeavour, if successful, manifests through certain characteristics:

- (a) The inner being becomes the guiding light rather than the ego and its movements;
- (b) a clarity develops as to the aim of life and is accompanied by a constant movement towards it;
- (c) an ability develops to maintain a poise and balance in all circumstances;

- (d) a feeling of peace, happiness and fulfilment is perceptible;
- (e) there is a decrease in impulsive tendencies;
- (f) there is an increase in the capacity to bear pain; and
- (g) there is a strengthening of the will to learn and do more.

The therapist who will have to recognise these criteria need also to pursue this voyage of self-discovery.

Conclusion

The field of health surpasses the disease model and involves an evolutionary growth in consciousness. Illness is not always a curse but a motivator for discovering a new foundation of health, to recognise truths hereto hidden from us, to make our lives a richer experience. To restrict the use of ‘healing’ to diseases of the mind and the body, to restrict the definition of health within society’s norms would be a gross over-simplification. After all, as Myrtle Filmore, a lady who recovered from tuberculosis in the nineteenth century expressed it, “suffering is one of the means of drawing the attention of the soul back to its beautiful temple(9).” It is unfortunate that our inability to understand things in their fullness is hindering our ability to get rid of suffering. We must be ready to give up our preconceptions and march forward into new frontiers of consciousness.

References

1. Park, J.E. *Park’s textbook of social and preventive medicine*. Jabalpur; Ms Banarsidas Bhanot, 1991, p.8.
2. Chopra, Deepak. *Unconditional Life*. Bantam Books, 1992, p.63-65.
3. Sri Aurobindo. *Letters on Yoga — Tome One*. Sri Aurobindo Ashram, Pondicherry; 1969, p.216-217.
4. Zukav, Gary. *The dancing Wu Li masters*. Bantam books, 1979, p.197.

5. Gupta, Nolini Kanta. *Sri Aurobindo in evolution and the earthly destiny*. Pondicherry; Sri Aurobindo International Centre of Education, 1976, p.12.
6. The Mother. *Health and Healing in Yoga*. Pondicherry; Sri Aurobindo Ashram, 1979, p.26.
7. Sri Aurobindo. *Op cit*. p.350.
8. Shraddhalu. *Service Letter*: September 1995.
9. Filmore, Myrtle. *The healing letters*. USA; Unity School of Christianity.

Dr. Vandana Gupta

7.2 Dimensions of Health and Health Care

- **Dimensions of health**

The World Health Organization (WHO) has defined health as “a positive state of physical, mental and social well-being and not merely an absence of disease or infirmity (1).”

The physical and mental dimensions of health included in this definition imply soundness of body and mind as a basic necessity for attaining and maintaining health. The inclusion of a social dimension of health implies that the human being is a social entity too. A healthy society is simultaneously a cause as well as effect of the health of an individual. This reflects the fact that the scope of medical science exceeds previous boundaries, in incorporating social and environmental dimensions, without which any attainment health would remain incomplete.

Yet this view of health is not sufficient. Fundamentally, man is a living being and his life has both qualitative and quantitative dimensions. So far, modern medical science has largely been preoccupied with quantity. The qualitative aspect generally assumes a subordinate place. However medical science has recently started to recognize that the qualitative side of man can influence the quantitative. That is to say, when we suffer from a physical illness or discomfort, the body becomes the focus of our investigation and attention. We almost wholly ignore the psychological, social and spiritual issues that arise and perhaps even overlook a preceding cause for the physical disorder. Once the illness is cured, the qualitative aspects are again taken for granted and so neglected. As a matter of fact, if only the quantitative aspects (i.e. the statistical) of the physical, mental and social well-being are taken as complete markers of health, it

would leave something missing or unaddressed in man and deny him a state of positive health.

Acknowledging the qualitative aspect as a fundamental component of one’s health, the World Health Assembly (WHA) incorporated a spiritual dimension in its definition of health in 1984. In doing so, *the WHA observed that this dimension was also non-material in nature and belonged to the realm of ideas, beliefs, values and ethics that have arisen in the mind and conscience of human beings, particularly ennobling ideas. It also recognized that the spiritual dimension played a part in motivating people’s achievements in all aspects of life. It further noted that the material component of health strategy could be provided, while the non-material component had to arise within people and communities (2).*

Although the spiritual dimension is difficult to define, it is not difficult to understand or live. This dimension is felt, and when so lived, pervades and transcends all dimensions of health, culture, society and religion.

The inclusion of a spiritual dimension in the definition is indeed a turning-point in the history of modern medical practice, and may become the first step in the revolution of modern medicine.

- **Scope and limitation of various health practices**

Different modes of healing have developed

in different places at different times in the course of human civilization and therefore have been influenced by the prevailing knowledge, belief, skills and amenities. The *raison d’être* or motive behind the development of each one has however always been the same, i.e. elimination of illness and attainment and maintenance of positive health. Given the mammoth dimensions and complexities of human disease and health states, each method of healing has only partly succeeded in achieving this goal. None has completely and exclusively solved the mystery of health and disease. Each has its own bright success stories, but none and not even all together has won a complete victory over all illnesses.

Each method has developed its own particular understanding of the disease process. In other words, each method has glimpsed a partial understanding of the Truth which it then blindly follows! If one confines oneself to one's own understanding, however advanced it may be, it is difficult to see the whole truth. Moreover it cannot be even acknowledged that other methods have their own truth and that each is the natural expression of health and healing.

Also the relationship of a partial truth to the whole and the whole to each of its constituent parts is an enigma which the modern mind does not easily comprehend. To an intellectual mind, trained in modern medicine, the 'how' behind this process can be explained by the theory of light. There are two theories about light: one states that light is made up of particles, the other maintains and proves that it is comprised of waves. The first assumes that these particles of light (corpuscles) have mass, velocity, direction and momentum. The wave theory considers light to have a wave nature containing properties of refraction, reflection and radiation. It states that light is energy in continuous wave-form and its presence can be detected by photographic plates. In reality, light is both particle and wave depending on the conditions. (3, 4, 5).

The working of allopathic science corresponds to the particulate nature of light. It views matter as the basis for all physiological, pathological, diagnostic and pharmacological processes. Disease and health have a definite material base and explanation. The working of health sciences such as homoeopathy, reiki, pranik healing, magnet therapy etc. correspond to the wave nature of light. The physiological, pathological, diagnostic and therapeutic processes of these sciences have a non-particulate or non-physical basis.

Table 1 briefly demonstrates a comparison of fundamental characteristics of various methods of healing. The salient features are:

- (a) The basic processes of understanding disease and bringing about a cure are different.
- (b) What one method understands as a cause of a disease, another interprets as the effect. Hence, the methodology for each is entirely different. The parameters for evaluating their effectiveness also differ.
- (c) Illness and health have such a wide scope that each method corresponds to some of the fundamentals.
- (d) In fact, from the prodromal phase of illness to its most advanced stage, there is a place for the diagnostic and therapeutic action of each healing method.

At present, modern medicine has gained much acceptance and popularity due to its rationality and efficacy in treating physical ailments. However, more subtle approaches have also started emerging into the global limelight due to dissatisfaction with side-effects of allopathic drugs and emphasis on physical factors alone.

However, a summation of the methods is not an answer to the complexity of this problem, as this way has obvious practical and fundamental limitations. For the medical practitioner, this limitation takes the form of his inability to acquaint himself with all the sciences. For a patient, the limitation can be more fundamental, because summation is not equivalent to totality and does not really address his own core problem.

Thus summation of the various methods may be desirable but is not the final answer. The final answer to health and disease can come when they are understood and approached integrally by a common underlying factor which explains not only the 'how' of the process but also the 'why'.

• **Spiritual dimension of life**

As briefly mentioned earlier, the spiritual dimension of health embraces a non-material dimension. It is an inner, experiential

phenomenon. It reflects the knowledge that there is in man a plane of consciousness above suffering, pain and misery. This plane is the soul or psychic consciousness. The psychic consciousness is the spark of God in each human being. In the business of daily life, the whisper of the soul is usually buried and requires sustained effort and orientation to be heard. The results, when it is brought into awareness, are as follows:

- (a) **A changed perception and attitude towards life and its happenings.**
- (b) **A protection against any vicissitudes in life as one's outlook changes.**
- (c) **An emergence of love, joy, oneness, nobility, wideness, calm and selflessness.**

	Allopathy	Reiki, Pranik healing, Magnet therapy
1.	Working: Corresponds to particulate form of energy	Working: Corresponds to non-particulate (Wave) form of energy
2.	Fundamental action : on physical plane	Fundamental action : on non-physical or vital planes
3.	Pathophysiological and diagnostic processes: (i) Detects abnormalities in physical matter (e.g. genetic, receptor and cellular level) (ii) Assumes this abnormality to be the cause of illness	Pathophysiological and diagnostic processes: (i) Detects abnormalities in energy forms of an individual (ii) Assumes these abnormalities to be the predecessor of changes on the physical plane.
4.	Therapeutics: Aimed at reversal of material abnormalities and therefore the intervention is direct and quick.	Therapeutics: Aimed at correction of energy balance / non-physical plane disorders which can / may take care of physical ailments as its logical consequence in due time. Therefore the intervention is indirect and may be slower on gross physical plane.
5.	Objectivity: This science is quite objective, reproducible, quantifiable and independent of the 'operator' of the therapeutics.	Objectivity: Essentially, a qualitative science and its measures are different. The efficacy depends much more upon the human qualities of

		the giver and recipient of the therapy. Hence, it is not objective or indifferently reproducible in the same sense as allopathy. This however may be a presumption and more research may prove otherwise.
6.	Advantages: Its action on physical plane is unparalleled. And its place in operative and critically ill patients is undeniable.	Advantages: It acts on the subtle plane before the disease process can set roots on the physical plane and hence prevention is possible.
	Limitations: Overlooks the fact that man is not merely a machine and that his mental, emotional and spiritual constituents affect the causation and the remedy of many diseases. This science has too material an understanding of the processes of these constituents.	Limitations : (i) There can be lack of uniformity and reproducibility. (ii) In life-threatening and surgical conditions, the role of such therapy is inadequate, largely supportive and may sometimes be secondary at the most.

Note: The working principles of homoeopathy can be broadly compared to those of reiki, pranik healing, magnet therapy etc. with certain important differences in diagnostic and therapeutic details.

Table 1: Comparison of fundamental characteristics of various healing methods

In proportion to the development of the psychic consciousness, the spiritual dimension of health influences other dimensions of one's being.

Thus, for each individual, the spiritual dimension of health refers to a state of inner development that enables one to positively view and influence life at all times, i.e. in health as well as disease.

Briefly, the spiritual dimension of health gives an insight: an integral view of health that can find in its details, application on all levels.

- An integral view of health is based on an integral view of life. Such a view is only truly possible when we see things from above downwards rather than from below upwards. That is to say, we need to view the afflictions of the physical, mental and even social domains by rising above them. It is not possible to have an integral view in full clarity and totality while we still wander below in the obscure passages of the mental world. So what is this vision? According to the spiritual masters, there is a hidden divinity within man and in all parts of his being. The very purpose of human existence is to progressively unfold this divinity in all planes and actions.

- The physical plane is the plane for manifestation of perfect beauty, the mental plane for manifestation of perfect knowledge, the vital plane for the manifestation of perfect dynamism, the psychic plane for the manifestation of the Absolute. Wherever there is resistance or unwillingness in man to raise himself up to the light of the soul consciousness, it can result in disequilibrium and manifest as 'disease'. Although there can be external causes, the real or fundamental cause is always a breach in one's inner equilibrium, which makes one susceptible to the effect of external causes.

- Thus an integral view of health regards disease not as the cause of illness but rather as an effect of a subtle disequilibrium. Therefore, the approach to cure is not only the removal of the manifestation of disease, but also a correction of this equilibrium on a more fundamental level. This can be attained in many ways, the essential one being the progressive growth of consciousness and harmonisation around the soul. External therapeutic measures are important tools for correcting the disorder, but their effect is enhanced if they are viewed as aids or adjuncts in helping the body to consciously regain this inner equilibrium. This can bring about a lasting cure and become a step forward in the growth of the individual consciousness (10).

This changes the perspective of health, disease, therapeutic and preventive measures by reorientating them in the light of the soul consciousness. There being no denial of any therapy, the attitude to the application of these methods is changed.

References

1. W.H.O. *Health for All*, 1978 **Sr. No. 1**.
2. WHA. 37th World Health Assembly. Geneva; *Hbk.Res. Vol. 11 (5th Ed.) 1.1*. 37.13.
3. Einstein. A., in Shankland R.S. (Ed.). *The Compton Experiment, Appendix 3, Scientific Papers of Arthur Holly Compton, X-Ray and other studies*. Chicago; University of Chicago Press, 1975.
4. Ghatak A. K., Loknathan S. *Quantum Mechanics, theory and applications*. India; Macmillan India Limited, 1992, pp. xvi, 27-28.
5. *Wave particle duality theory* <http://www.thespectroscopynet.com/educational/wave-particle-duality-theory>.
6. Pandey Alok. Measures in medicine. *NAMAH* 1996; **3:2**, 5.
7. Mari Hall. *Practical Reiki*. India; Harper Collins Publishers, 2000, pp. 6-7.
8. Choa Kok Sui. *Miracles through Pranic Healing*. Manila; Sterling Publishers Pvt. Ltd., 1999, pp.15-18.
9. Ruth White. *Chakras — a New Approach to Healing your Life*. Bombay; India Book Distributors Ltd., 2000, pp. 3-17.
10. Soumitra Basu. A programme for Integral Health. *NAMAH* 2002; **10:1**, 26.

Dr. Bhalendu S. Vaishnav

**On the physical plane
the Divine
expresses himself through beauty,
on the mental plane through knowledge,
on the vital plane through power and
on the psychic plane through love.**

The Mother

7.3 A Programme for Integral health

- **Principle**

Illness is a disequilibrium at one plane of consciousness. It points to an inner disharmony which can be corrected by moving to a higher level of harmony. Integral Health is a dynamic equilibrium between the different planes of consciousness. It can be optimally achieved when one shifts from the outer physical, vital and mental consciousness to the consciousness of the psychic being. The psychic being represents the Atman of the Indian tradition in its evolving form. It surpasses the ego and is the real integrative principle of the human personality. It imparts a sense of wholeness, integrality, peace and joy even in adverse situations. The quint-essence of Integral Health lies in this shift to the psychic consciousness.

There is also an inexhaustible source of energy in the universe which is represented in man as the pranik shakti. Ordinarily we are not aware of this pranik shakti, though its outer formulations provide the field of action for different therapeutic techniques. By yogic endeavour, we can gain access to this inner

source of energy and use it for maintaining health and overcoming illness. Finally, the personality integrated around the psychic being can utilise the pure prDKic Qakti not only for health and healing but also for an evolutionary growth in consciousness.

It follows as a corollary that an integral healing approach does not depend upon an eclectic combination of different therapeutic systems. Each therapeutic system represents a partial truth.

All these systems work through energy-states underlying different planes of consciousness (the physical, vital and mental). The higher energies can modify, transmute and uplift the lower energies. Thus each therapeutic system can be used as a starting-point for moving through subtler and subtler realms, till one reaches the inexhaustible source of the Universal or Divine Shakti within oneself.

- **Strategies at different planes of consciousness**

Physical plane

1. *Health Education*

- a) To focus on how inertia or tamas, characteristic of the physical plane and manifested through resistance, mechanical repetitiveness, slow arousal and weakness of will, need to be worked through.
- b) Methodical discipline of different functions of the body (food, sleep, hygiene, positions, postures etc.).
- c) Development of body-consciousness (with help of various body-tech-niques as Hatha Yoga).

2. *Therapeutic*

- a) Focus on how to disturb the body as little as possible viz. more emphasis on non-invasive techniques, as laser surgery, avoidance of unnecessary medication, discouraging chemical solutions for existential problems.
- b) Clinics for Ayurveda, dietary therapy, massage, physiotherapy, yoga therapy etc.
- c) Clinics/programmes for physically handicapped people.

Vital Plane

1. *Health Education*

- a) Development of an inner poise by matching dynamic activity with a base of static power. Useful in stress-

management programmes and for Type-A personality types who are more prone to heart ailments.

- (b) Strengthening higher vital movements by refinement of senses, including the aesthetic sense, overcoming desires and mastering emotions.

- (c) Activation of vital energy by any of the following:

- i. Universalising individual vitality
- ii. Activation of Chakras
- iii. Opening to the Universal Shakti.

2. *Therapeutic*

- (a) Focus on therapies using subtle, vital energies like *homoeopathy* etc.
- (b) Strengthen outer vital-physical envelope through *Pranik therapy, Reiki, Magnetic therapy* etc.

Mental Plane

1. *Health education*

- (a) Silencing the mind so that habitual thought patterns can cease.
- (b) Cultivating a witness attitude and practising non-judgmental detachment.
- (c) Integration of hemispheric functioning (viz. cognition and creativity).
- (d) Understanding dreams for psychological growth.
- (e) Exercise for increasing one's cognitive and creative faculties and for strengthening will-power.
- (f) Inculcating peace, faith and detachment so that one opens to a state of Grace and allows healing forces to act.

2. Therapeutic

- (a) Practice widening, deepening and heightening of consciousness through techniques like relaxation, bio-feedback, guided imagery, meditation, psycho-synthesis and allied techniques.
- (b) Hypnotherapy and other techniques acting at the level of the physical mind.
- (c) Cognitive and cognitive-behavioural therapies acting at the level of the vital mind.
- (d) Other psychotherapeutic techniques acting at different levels of the mind.
- (e) Music therapy.

Growth of consciousness

- (a) To become aware of the physical, vital and mental planes.
- (b) To recognise one's subconscious and superconscious roots.
- (c) The subconscious is responsible for recurrence of chronic illness, perpetuation of habits and rigidity of character. The superconscious gives us the urge to progress.
- (d) To recognise the limitations of the ego and the presence of a deeper Beyond-Ego principle (the psychic being).
- (e) To organise our whole life and different parts around the psychic being.
- (f) To allow this personality integrated around the psychic being to move along higher planes of consciousness.

Society and Integral health

(i) Health Education

- (a) To integrate the individual with the collectivity.
- (b) Improving the quality of social groups (family, peer-group etc.).

5. Identification and prevention of social problems: drug abuse, juvenile delinquency, divorce, communal problems.

Activities possible in an Integral Health Clinic

Health	Multidisciplinary	Personality	Special programmes For Health professionals
Can be presented as packages / modules through workshops for target groups (viz. students, clinic-population, executives). Literature on integral Health, Diet, Self-help, Natural Therapies, cassettes for Music Therapy, Relaxation video programmes on health to be collected for both building up library and for sale (even clinic should have a sales counter)	Physical: Allopathy, Ayurveda, Physiotherapy and massage, Dietary Therapy, Yoga Therapy, clinics for handicapped. Vital-physical: PrDKic Therapy, Reiki, Magnetic Therapy. Vital: Homoeopathy, Acupuncture. Mental: Counselling, Relaxation and Biofeedback clinics. Socio-cultural: Family counselling, child guidance, drug counselling. Some of these therapies will be available at the clinic on a regular basis, others can be periodically presented through camps.	(a) Stress management for executives, (b) Coping strategies for students (examinees)	a) Introduction to the concept of Integral Health. (b) Bio-ethics. (c) Academic interaction of different disciplines.

(ii) Ecological Health

- (a) Keeping the environment around us free from pollution.
- (b) Finding ways that connect us to Nature.

(iii) *Therapeutic*

(a) Child guidance, family counselling, material counselling.

(b) Healing the earth.

Culture and Integral health

Health Education

(a) To integrate ethics and aesthetics.

(b) To understand the nature of exist-ential crisis.

(c) Augmentation of cultural resources.

Therapeutic

Through Bio-ethics and its applications in health.

Dr. Soumitra Basu

Finally it is the Faith that Cures

The Mother

7.4 Human-Management - The Key to Social Health

• Introduction

Society and human relationships can be a source of stress to an individual, just as it can be a source of support and succour. Unlike the animal who is called upon to adapt against other species and his external environment, man is often in the stress of conflict within his own kind. Grouping and association can on the one hand safeguard from external pressures and threats — economic, physical and environmental. On the other hand, it can generate enough stress through pressure to perform and conform to the group-needs, especially when they are at variance with the individual's needs. These social 'pathologies' may or may not show themselves as physical illnesses, but they may corrode human life and retard its growth and evolution. While physical illnesses and disorders can affect at most a few individuals at a time, social maladies can sometimes affect an entire nation or even lead to the precipice of disaster and destruction of the entire human race. Hence the necessity to understand the dynamics of group-life and its role in human growth, progress, health, and well-being.

• Group life and self management

Human-management is essentially an extension of self-management as both these need a harmonisation of the diverse, often conflicting and contradictory tendencies in our being. The more successful we are in recognising and harmonising the inner complexity of our own life, the more likely we are to understand and to some extent even work out our harmony with those around

us. The reason for this is simple enough. Each individual in a group represents predominantly a certain aspect or trend of the universal nature. Equally, each individual tends to see in others a projection of his own hidden nature. A man of goodwill often sees trust and goodwill in others while a man of fear and suspicion often finds in others a perpetual cause of mistrust. What is even more interesting is that often our inner state induces a like response in others, if that element is present in them.

It is important to understand this complexity of human nature so as to avoid many misunderstandings and unnecessary conflicts. The same person may react differently to different human beings depending upon the part of his or her nature that comes to the forefront. Our judgments of others are often based upon our limited experience of dealing with them, and are often coloured by our own projection of ourselves onto them. One could well say that even the best person has hidden in himself the possibility of error and evil which can spring up as a surprise and ambush the healthy parts of his nature. So too even the worst man hides in himself something beautiful or divine that waits for its discovery.

• Secret of human management

The secret of human-management therefore lies in bringing out and forward that which is the highest, noblest and best in others. This naturally cannot be done consciously if we have not discovered and brought forward the highest, noblest and best in ourselves. Only like recognises like, and only like can attract its own like. The more we discover our own inner beauty and truth, the more we are likely to discover the beauty and truth in others. What we mistakenly do instead is to struggle against darkness in others with our own ignorance and darkness. To struggle against darkness with darkness is only to magnify it. What one needs is to bring in a drop of light. To encourage and develop the healthy and positive aspect of life is a better remedy for

dissolving social pathologies than to exclusively focus on discouraging the unhealthy and negative elements. The darkness often dissolves under the pressure of a growing light.

- **Who am I?**

Man is a complexity. We try to oversimplify and reduce things to a moral right or wrong, a simple good and bad, but in the reality of experience and facts of practical psychology it is not so. Each of us holds in ourselves diverse elements of all shades, the dark as much as the bright. Often when endowed with a great possibility, we have in us as a frontage the very negation of that possibility. We, however, are carried away by the frontal appearance of human beings, and there, too, we see what we are accustomed to habitually encounter in ourselves. Only we do not call it by that name. What we call in ourselves self-respect is seen as arrogance in another; our need is another's desire; our love is another person's lust; our humility is another man's weakness and submission; our forgiveness is another's cowardice; our perfection is another's rigidity. But in truth others are simply a mirror held before us where we see nothing but our own reflection.

This means that we see only one side of human beings. We fail to see another, perhaps the more luminous and brighter side, simply because we have not yet seen that in ourselves. It is said, and rightly so, that one who has met his soul can see it in the other too. Naturally, since a large and incidentally the best part of our nature is hidden from our eyes, we ourselves live and work as limited entities. A simple observation reveals that what we habitually call ourselves is nothing more than a confused or haphazardly arranged mass of sensations, informations, reactions, desires, impulses, suggestions driven by a few ideas and emotions. To this pell-mell thing we give the name of ourselves and somehow try to relate it with the world. And what do we find there? — the same disorder.

- **Another dimension of management**

This of course is the truth of the surface life of man. So long as we choose to accept this as the sole truth, all our reactions to others proceed from this position. We assume in our ignorance that others too are like us, mere physical frames, slaves of habits and nervous sensations. To motivate people, we give them money as reward and punish the body for an act that the mind has planned and life has committed. Or we attribute to others false motives throwing our fear and suspicion on to others. And once we have succeeded in corrupting man's consciousness, we say, we have proved the theory. Once we set the ball rolling the game is played in our terms, since the mass of humanity is equally unaware of a deeper, larger and higher self.

Yet, if we so choose, we could reverse the balance, change the scales by removing the false measures. When the terms of our understanding the conditions determined by our psychological state changes, the game changes too. We begin to see in others a concealed possibility of which they are themselves not aware. We see behind the mask of terror the immanent birth of a god. Not only can we see it and feel it by an inner sense, but we can equally have the joy of assisting its delivery, for it is a great mistake to believe that character is something fixed and can never be changed. In fact much of our evaluation of character is itself very wrong. Often, we notice merely outer habits of response which are nothing more than a nervous conditioning. Another error is our own conditioning when we study characters in terms of moral values. Thus, we may erroneously regard all who drink as debauched, and all who take drugs as junkies. At the other extreme, too, we equally fallaciously conclude that all who visit religious places or observe penances are good people. We forget the lesson in that a thousand years of penance in *ravana* created only a gigantic ego, whereas a thrice married *Arjuna* was favoured and privileged to receive the Gita.

For our values are other than they truly are. We see a reflection distorted by nature and not the real thing. Another difficulty

that comes is that our judgment of persons and events is not sensational and ethical, but emotional. We have certain preferences, something to which we are habitually attached, say for instance a thing as minor as vegetarianism. Now, in the totality of man this is a minor issue. But we may be emotional enthusiasts and proponents of vegetarianism, and we may instantly start liking another vegetarian even if he indulges in horrors that would mortify the flesh.

The list of such nervous-emotional attachments is long. At one extreme it may be food-fads, attachment to place of birth, language and dress; at another it may be attachment to those known and related to us closely or associated in a common work or cause. In a slightly humorous vein one may recall Birbal's witty answer to the emperor when he was asked who is the most beautiful person in the kingdom. "One's own child, O emperor, is the most beautiful in the world."

We find, therefore, that our judgment of things and people is largely distorted by our own imperfection. Added to this is the error introduced by the ego-sense which sees itself at the centre of the universe. 'I am the best' we believe. 'I am the reference point', we think. All that conforms to my thought, my way of living, with my opinion or that feeds the fuel of my desire, is necessarily the best. All that is different, contrary, opposite is certainly wrong or a fictitious myth. All that is outside the range of my experience has to be false; it cannot be true. At the best we tolerate these contraries, at worst we forcefully suppress or try to eliminate them.

It is little wonder then that things go wrong and misunderstandings arise. Rather, it is a wonder that in spite of all our distortions and prejudices, preferences and prejudgements, love and friendship and sacrifice and sympathy still thrive and grow. If nothing else, this is a sign that man is not just what we believe him to be. He is something more. If a hardened criminal can love even one human being, if a weakling can show even

one moment of courage, we can say that the doors of possibility cannot be shut. Irrespective of our dealings and experience of the person, there is a truth in him. If I am not able to bring it out, it is my limitation as much as it may be his. It is frequently observed that great leaders truly worth their names were much more inspirers than dictators. Their lives, their examples called men to exceed themselves. Their influence helped men to open to their own deeper possibilities. Self-possessed, they went on to become world-possessed. Even after they cast off the limited frame of their bodies, their consciousness continued to uplift human life to vistas beyond our mortal ken. What made this huge difference possible was the fact that they lived and acted from their own highest self.

This then is the fundamental truth of all human-management — to be and live and act from the summit of one's consciousness. Even if we have glimpsed it for a brief moment in our lives, we must try to deal with others by relating and referring to that. Naturally this summit will be different for different people. Or in a rare individual two or three or more summits may be fused and harmonised in the truth from which all other truths derive. Such an action and relation with the world is only possible in a background of a large impersonality and a vast universality supporting the consciousness. For in the stillness of the mind, the ray of intuition can shine; in the calm and untroubled waters of our emotions, the true feelings can reflect themselves; in a life untroubled by desires, the omnipotent's will can decisively act; and in a body peaceful and well-poised can arrive the sense of the beautiful in every contact. *We may thus end as we started, but with a more positive turn — we help the highest to emerge in the world by being in the highest summit of ourselves. We help the world become perfect in proportion as we perfect ourselves. It is by changing ourselves from within that we help the world change.*

7.5 Stress Management — A Different Approach

• Introduction

Sheikh Saadi was passing across a wasteland when he saw someone sitting under a solitary tree. “Who is he?” enquired the Sheikh, surprised to see someone at noon in a desolate spot. The court philosopher accompanying him replied, “None of any consequence, sir.” But the Sheikh was curious. They went closer only to find a hermit eating gruel in solitude. The court philosopher now recognised the man whose wisdom was praised by many in distant lands. Pitying his condition, the court philosopher turned to him and remarked, “If only you had learned to please the king, you would not have to eat gruel for the rest of your life.” The hermit looked up quietly, and said, “If only you had learned to eat gruel, you would not have to please the king for the rest of your life.” Though the situation appeared stressful to the court philosopher, the hermit was perfectly at ease. **In any stress, one has to deal with the response of the organism and the mind’s perception of the problem.**

• The response of the organism

Whatever be the external circumstances, once the organism perceives it as stressful it responds habitually. The response itself is atavistic, a carry-over of a collective past which we find difficult to outgrow. The cave man and the beast still linger in our consciousness and come out in moments of real or imaginary threat. What is interesting is that in the modern age the danger may not be physical at all. It may be for instance, the threat of losing one’s face or one’s job, or failure in an examination. Yet

the body is involved. The limbs tremble, the heart pounds, the mouth dries up, the muscles cramp, the whole system is tense, frightened, fidgety. And even when the threat is over, the body may react to any associated stimulus or even the thought of the problem. Though no longer externally apparent it still lurks in the consciousness. A memory, imagination or foreboding can draw it out. The organism suffers, the balance of life is disturbed and sickness results.

Techniques have been developed to help the body cope with stress. The market is flooded today with sophisticated gadgetry and innumerable methods to relax. Each helps a little but none cures. These methods can work in various ways: they give us a sense of widening through imagery, habituate the body to stressors through repeated exposure, develop the right response etc. The physiological responses can also be stabilised with the help of *asanas* and *pranayama*. But the roots of the problem remain. They surface again in sleep through dreams and nightmares when our waking consciousness is quiescent and one may wake up with a headache or a tired feeling. Even worse, one may unexpectedly find oneself face to face with a heart attack or paralysis.

• The perception of the problem

True, the body functions best when it is introduced to certain healthy habits. Yet this also is not sufficient.

For the roots of the malady lie in our psychology i.e. the peculiarities of our preferences, value systems, attitudes and beliefs, hopes and ambitions, perception and cognition.

It is we who give the value to an event. In itself, a happening has no absolute value. It is our past learning, associations, preferences and a host of other factors that determine our evaluation of the event and thereby its capacity to produce stress.

We often say that attitudes should change. Little do we realise that it is no use talking about changing attitudes unless one

changes the aim. Attitudes are only certain standpoints taken by the mind based upon its beliefs. These beliefs translate themselves to our mind as an aim or an ideal that we pursue. Thus for a soldier living for the nation's glory, it is an honour and a pride to die on the battlefield. To another who has joined the armed forces for mercenary reasons, such a death means the end of all hopes and ambitions and is an extremely stressful situation.

The aim itself is something that changes as we evolve. At a certain stage of our life we may feel that amassing wealth, becoming a writer, a doctor, an executive, a musician etc. is our aim. Later as we grow, we realise that these occupations providing comfort, knowledge, fame, happiness etc. are not really fulfilling. The true source of fulfilment lies within us. The profession, chosen as an aim, may not give what we truly want. Thus the comfort of money is often mixed with the curse of an illness; the knowledge gained through books is often shadowed by error and doubt; the price of being a top executive may be too high and the fall as steep as the ascent; the happiness through music may be marred by our incapacity and limitation. In more complex personalities, we often find a many-sided seeking, a branching out into many aims and pursuits, making the problem still more complicated, even though the rewards of success are richer.

Here we may ask, how is the aim related to our practical life, its many situations, the baffling problems and their solutions? We have already mentioned that what is danger to one is an adventure to another. What is rest to one is boredom to another. What is learning to one is conditioning to another, what is ease to one is stress to another, what is sacrifice for one is freedom for another.

We often associate quality of life with the comforts of living. But the quality of life actually depends upon the intrinsic values rather than external successes. A cultivation of such intrinsic

values helps one to spontaneously outgrow many stressful situations.

To understand how the quality of life is linked with our aim and motivation it would be interesting to study the interaction of our temperamental predisposition with the environment.

Indian psychology understands this through the concept of *svabhava* and *gunas*.

The *svabhava* or temperamental predisposition is influenced by *gunas* (universal determinants of behaviour) to produce personality types.

The *gunas* are: *Sattva* — the mode of harmony, balance and intelligence; *Rajas* — the mode of action and movement; and *Tamas* — the mode of inertia.

These three *gunas* are present in every individual in varying degrees but one or the other predominates in a particular personality type.

The *tamasic* character denotes inertia, resistance to change and indolence; the *rajasic* — qualities of courage, kinesis, dynamism, high ambition, need for activity, urge to accomplish, strength, swiftness, etc.; the *sattvic* — qualities of benevolence, goodwill for all, sympathy, compassion, just dealings, fairness, etc.

In human nature each movement may be oriented towards the height or the abyss. Thus, a capacity for immobility has peace and calm on the positive side while indifference, apathy, inertia, dullness, sloth, bondage on the negative side. Similarly, dynamism has courage and strength as its positive aspects while possessiveness, vanity, arrogance, desire and ambition are its negative aspects. In a nature turned to ideals harmony, humility, benevolence, sympathy, clarity of understanding, righteousness, freedom, wisdom are the positive aspects whereas pride of knowledge, cunning, deceit of logic, doubt and deception are the negative echoes.

The idea in the Indian psychological perspective was to match the personality type not only with action but also with the aim and motivation associated with the action. When one's actions are in conflict with one's temperament or *svabhava* the dissonance precipitates stress.

According to the Indian tradition a spiritual seeker has another source of stress. He strives to replace his ego-centred personality by a soul-centred personality. In this process not only his action but his *svabhava* too undergo a change.

Facing stress

All stress is not necessarily bad to be avoided or escaped from. Instead one can understand its meaning and message through introspection. Once observed, it can be rightly oriented. As long as we are identified with the surface foam we are bound to the mercy of each passing wave. At best we can only manipulate the surface reactions and responses of our nature but cannot change them. Hence the different techniques to manipulate our nature cannot fundamentally alter its course.

A workaholic, an ambitious executive, suffered stress and had a nervous breakdown in his mid-forties (a period when there is a natural reorientation of life's goals termed as mid-life crisis). The treating psychiatrist prescribed some medications, gave a few relaxation techniques and counselled him to divert his mind from work by playing tennis regularly. The man was happy and felt relieved for a couple of months. But he soon came back with the same problem. He was stressed after playing tennis. This time, he was asked to take off from work and go on a trip to a hill station. He returned with depression added to his anxiety. A deeper probing revealed that the executive faced an inner conflict. He realised that he often felt that he would fail. Tennis diverted his mind for sometime but he began competing and wanted to win every match. The hill station could have helped him but being away from work confirmed his foreboding of

failure. Believing that he had ultimately failed, he suffered depression.

This person basically had a *rajasic* character which helped him to be a successful executive and later helped to recuperate himself, albeit temporarily, through playing tennis. He suffered from stress

- a) when the negative effects of dynamism (viz. arrogance, possessiveness, vanity etc.) outweighed the positive effects (viz, courage, strength etc.) as happened in his job and later in his game of tennis
- b) when, instead of conforming to his *rajasic* character, he drifted into *tamas* (doubts, despondency, inertia). In addition his mid-life crisis brought in another element — the necessity to reorient himself. This in turn came into conflict with his character and preoccupations. The first need therefore was to give a positive turn to his mid-life crisis by looking from within and facing the challenge. This man was gradually lead towards a new orientation and aim. With that, his phenomenal formations of thought, patterns of desire, feeling and action changed and he felt much relieved.

The precipitant

Do we mean to say that the outer circumstance or situation precipitating the crisis has no value at all? From one standpoint the outer circumstances are not the primary or main thing. They can be viewed as an objectivisation of our inner state. Essentially an external event appears disagreeable and stressful when the inner urge does not match with the environment. Thus pursuits of pleasure in a hedonistic society may appear stressful to someone whose nature is oriented inwards. Yet the external circumstance then becomes an occasion to unmask one's conflicts and potentials.

One may understand it by the analogy of a TV set. The picture that is displayed represents the event of one's life. The channel can be likened to the station one attunes to out of many universally relayed vibratory modes. The channel-button serves to draw a particular set of images. The images displayed, give an indication of the channel we have knowingly or unknowingly selected. To change the image, we have to change the channel. If we are too much identified with the scenes and images it becomes difficult to shift to other channels. It is a subtle law of nature that difficulties aggravate unless we detach ourselves and open to higher possibilities.

Often the shock of painful external events wakes us to a deeper inner life. We question and seek to understand what we never felt necessary or important. We arise and move towards a new possibility which was earlier nearly impossible. All stress therefore also has an evolutionary perspective.

It comes to liberate us out of the bounds of narrowness to wideness, out of the limits of senses to a higher and larger horizon of faith and experience, out of the dullness and sloth to a higher and truer life, out of the chaos and turmoil of the surface to a deeper reality and awareness. The more rigid and resistant we are to change, the greater the stress. The more plastic and clay-like we are to the evolutionary nisis, the easier it is to cope with stress.

Dr. Alok Pandey

7.6 The Power of Worrying

Death was walking toward a city one morning and a man asked, "What are you going to do?" "I'm going to take 100 people," Death replied. "That's horrible!" the man said. "That's the way it is." Death said. "That's what I do." The man hurried to warn everyone he could about Death's plan.

As evening fell, he met Death again. "You told me you were going to take 100 people," the man said. "Why did 1,000 die?" "I kept my word," Death responded. "I only took 100 people. Worry took the others."

This interesting tale portrays so well what the National Mental Health Committee reported a few years ago — half of all the people in America's hospital beds are constant worriers. Mental distress can lead to migraine headaches, arthritis, heart trouble, cystitis, colitis, backaches, ulcers, depression, digestive disorders and yes, even death. Add to that list the mental fatigue of nights without sleep and days without peace, and then we get a glimpse of the havoc worry plays in destroying the quality and quantity of life. Worry is, and always will be, a fatal disease of the heart, for its beginning signals the end of faith. Release the regrets of yesterday, refuse the fears of tomorrow and receive instead, the peace of today.

Free your mind, you will be glad you did.

- Anonymous

7.7 The Silence That Goes Beyond Words

What happens when a person goes into coma?

Dr. Elisabeth Kübler-Ross, who has been working with the terminally ill for many years, writes that it is here that the patient himself becomes our teacher. Even when he cannot speak or move anymore. This excerpt is an example —

There is a time in a patient's life when the pain ceases to be, when the mind slips off into a dreamless state, when the need for food becomes minimal and the awareness of the environment all but disappears into darkness. This is the time when the relatives walk up and down the hospital hallways, tormented by the waiting, not knowing if they should leave to attend the living or stay to be around for the moment of death. This is the time when it is too late for words, and yet the time when the relatives cry the loudest for help — with or without words. It is too late for medical intervention (and too cruel, though well meant, when they do occur), but it is also too early for a final separation from the dying. It is the hardest time for the next of kin as he either wishes to take off, to get it over with; or he desperately clings to something that he is in the process of losing forever. It is the time for the therapy of silence with the patient and availability for the relatives.

The doctor, nurse, social worker, or chaplain can be a great help during these final moments if they can understand the family's conflicts at this time and help select the one person who feels most comfortable staying with the dying patient. This person then becomes in effect the patient's therapist. Those who feel

too uncomfortable can be assisted by alleviating their guilt and by the reassurance that someone will stay with the dying until his death has occurred. They can then return home knowing that the patient did not die alone, yet not feeling ashamed or guilty for having avoided this moment which for many people is so difficult to face.

Those who have the strength and the love to sit with a dying patient in the *silence that goes beyond words* will know that this moment is neither frightening nor painful, but a peaceful cessation of the functioning of the body. Watching the peaceful death of a human being reminds us of a falling star; one of a million lights in a vast sky that flares up for a brief moment only to disappear into the endless night forever. To be a therapist to a dying patient makes us aware of the uniqueness of each individual in this vast sea of humanity. It makes us aware of our finiteness, our limited lifespan. Few of us live beyond our three score and ten years and yet in that brief time most of us create and live a unique biography and weave ourselves into the fabric of human history.

“The water in a vessel is sparkling; the water in the sea is dark.

The small truth has words that are clear; the great truth has great silence”. - Tagore, from *Stray Birds*.

Dr. Elisabeth Kübler-Ross

Unit – IV : Self Study

Knowledge - Mental and Psychic

Communications from the psychic do not come in a mental form. They are not ideas or reasonings. They have their own character quite distinct from the mind, something like a feeling that comprehends itself and acts.

**The mind describes and explains.
The psychic sees and understands.**

The Mother

Chapter 8

Towards An Enriched Life

8.1 Living Within

1. An aimless life is always a miserable life

“An aimless life is always a miserable life.”

Why?

If one has an aim, one can follow quietly the way which leads to the goal.

It is not necessary to have a goal in order to follow the way quietly. So many men who have no goal follow quite calmly the course of their daily round without making any effort!

An aim gives joy.

Sometimes it takes an entire lifetime to attain one's aim; one would then find joy only at the end of one's life!

An aim is an ideal and an ideal is an enrichment.

Yes, but one may have an altogether material ideal; it is not the ideal which gives joy.

An aim gives a meaning, a purpose to life, and this purpose implies an effort; and it is in effort that one finds joy.

It is the effort which gives joy; a human being who does not know how to make an effort will never find joy. Those who are essentially lazy will never find joy—they do not have the strength to be joyful! It is effort which gives joy. Effort makes the being vibrate at a certain degree of tension which makes it possible for you to feel the joy.

But is the effort which brings joy :an effort imposed by circumstances or an effort which makes for progress?

You are mixing up two things: one physical, the other psychological. It is quite obvious that an act done because one has decided to do it and an act imposed by circumstances, more or less favourable, do not have at all the same result. It is known, for instance, that people who follow yogic discipline often fast.

Many yogic disciplines require very long fastings and those who practise them are generally very happy to do so, for that is their own choice. But take this very person and put him in circumstances where food is scarce, either because it cannot be had or because this person has no money, and you will see him in a lamentable state, complaining that life is terrible, though the conditions may be identically the same; but in one case there was the decision not to eat, whilst in the other the man did not eat because he could not do otherwise. That is obvious, but this is not the only reason.

It is only effort, in whatever domain it be—material effort, moral effort, intellectual effort—which creates in the being certain vibrations which enable you to get connected with universal vibrations; and it is this which gives joy. It is effort which pulls you out of inertia; it is effort which makes you receptive to the universal forces. And the one thing above all which spontaneously gives joy, even to those who do not

practise yoga, who have no spiritual aspiration, who lead quite an ordinary life, is the exchange of forces with universal forces. People do not know this, they would not be able to tell you that it is due to this, but so it is.

There are people who are just like beautiful animals— all their movements are harmonious, their energies are spent harmoniously, their uncalculating efforts call in energies all the time and they are always happy; but sometimes they have no thoughts in their head, sometimes they have no feelings in their heart, they live an altogether animalish life. I have known people like that: beautiful animals. They were handsome, their gestures were harmonious, their forces quite balanced and they spent without reckoning and received without measure. They were in harmony with the material universal forces and they lived in joy.

They could not perhaps have told you that they were happy— joy with them was so spontaneous that it was natural—and they would have been still less able to tell you why, for their intelligence was not very developed. I have known such people, who were capable of making the necessary effort (not a prudent and calculated effort but a spontaneous one) in no matter what field: material, vital, intellectual, etc., and in this effort there was always joy. For example, a man sits down to write a book, he makes an effort which sets vibrating something in his brain to attract ideas; well, suddenly, this man experiences joy. It is quite certain that, whatever you do, even the most material work, like sweeping a room or cooking, if you make the necessary effort to do this work to the maximum of your ability, you will feel joy, even if what you do is against your nature. When you want to realise something, you make quite spontaneously the necessary effort; this concentrates your energies on the thing to be realised and that gives a meaning to your life. This compels you to a sort of organisation of yourself, a sort of concentration of your energies, because it is this that you wish to do and not

fifty other things which contradict it. And it is in this concentration, this intensity of the will, that lies the origin of joy. This gives you the power to receive energies in exchange for those you spend.

“To work for your perfection the first step is to become conscious of yourself.” “To know oneself and control oneself”, what does this mean?

*This means to be conscious of one’s inner truth, conscious of the different parts of one’s being and their respective functions. You must know why you do this, why you do that; you must know your thoughts, know your feelings, all your activities, all your movements, of what you are capable, etc. And to know oneself is not enough: this knowledge must bring a conscious control. **To know oneself perfectly is to control oneself perfectly.***

But there must be an aspiration at every moment. It is never too early to begin, never too late to continue. That is, even when you are quite young, you can begin to study yourself and know yourself and gradually to control yourself. And even when you are what is called “old”, when you are quite aged, it is not too late to make the effort to know yourself better and better and control yourself better and better. **That is the Science of Living.**

To perfect oneself, one must first become conscious of oneself.

I am sure, for instance, that the following situation has arisen many times in your life: someone asks you suddenly, “Why have you done that?” Well, the spontaneous reply is, “I don’t know.” If someone asks you, “What are you thinking of?” You reply, “I don’t know.” “Why are you tired?”—“I don’t know.” “Why are you happy?”—“I don’t know”, and so on. I can take indeed fifty people and ask them suddenly, without preparation, “Why have you done that?” and if they are not inwardly “awake”, they will all answer, “I don’t know.” (Of course I am not speaking here of

those who have practised a discipline of self-knowledge and of following up their movements to the extreme limits; these people can, naturally, collect themselves, concentrate and give the right answer, but only after a little while.) You will see that it is like that if you look well at your whole day. You say something and you don't know why you say it—it is only after the words are out of your mouth that you notice that this was not quite what you wanted to say. For instance, you go to see someone, you prepare beforehand the words you are going to speak, but once you are in front of the person in question, you say nothing or it is other words which *come from your mouth*.

Are you able to say to what extent the atmosphere of the other person has influenced you and stopped you from saying what you had prepared? How many people can say that? They do not even observe that the person was in such or such a state and that it was because of this that they could not tell him what they had prepared. Of course, there are very obvious instances when you find people in such a bad mood that you can ask nothing of them. I am not speaking of these. I am speaking of the clear perception of reciprocal influences: what acts and reacts on your nature; it is this one does not have. For example, one becomes suddenly uneasy or happy, but how many people can say, "It is this"? And it is difficult to know, it is not at all easy. One must be quite "awake"; one must be constantly in a very attentive state of observation.

There are people who sleep twelve hours a day and say the rest of the time, "I am awake"! There are people who sleep twenty hours a day and the rest of the time are but half awake! To be in this state of attentive observation, you must have, so to say, antennae everywhere which are in constant contact with your true centre of consciousness. You register everything, you organise everything and, in this way, you cannot be taken unawares, you cannot be deceived, mistaken, and you cannot

say anything other than what you wanted to say. But how many people normally live in this state? It is this I mean, precisely, when I speak of "becoming conscious". If you want to benefit most from the conditions and circumstances in which you find yourself, you must be fully awake: you must not be taken by surprise, you must not do things without knowing why, you must not say things without knowing why. You must be constantly awake.

You must also understand that you are not separate individualities, that life is a constant exchange of forces, of consciousnesses, of vibrations, of movements of all kinds. It is as in a crowd, you see: when everyone pushes all go forward, and when all recede, 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 came from you, that you become aware of them. How many times people meet those who are nervous, angry, in a bad mood, and themselves become nervous, angry, moody, just like that, without quite knowing why. Why is it that when you play against certain people you play very well, but when you play against others you cannot play? 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.

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. And as long as you are not conscious of the Truth of your being,

you are moved by all kinds of things, without taking any note of it at all. Collective thought, collective suggestions are a formidable influence which act constantly on individual thought.

And what is extraordinary is that one does not notice it. One believes that one thinks “like that”, but in truth it is the collectivity which thinks “like that”. The mass is always inferior to the individual. Take individuals with similar qualities, of similar categories, well, when they are alone these individuals are at least two degrees better than people of the same category in a crowd. There is a mixture of obscurities, a mixture of unconsciousness, and inevitably you slip into this unconsciousness. To escape this there is but one means: to become conscious of oneself, more and more conscious and more and more attentive.

Try this little exercise: at the beginning of the day, say: “I won’t speak without thinking of what I say.” You believe, don’t you, that you think all that you say! It is not at all true, you will see *that so many times the word you do not want to say is ready to come out, and that you are compelled to make a conscious effort to stop it from coming out.*

I have known people who were very scrupulous about not telling lies, but all of a sudden, when together in a group, instead of speaking the truth they would spontaneously tell a lie; they did not have the intention of doing so, they did not think of it a minute before doing it, but it came “like that”. Why?—because they were in the company of liars; there was an atmosphere of falsehood and they had quite simply caught the malady!

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.

2. Success and Perfection

- What is perfection?

Some people put perfection at the apex. It is generally thought that perfection is the maximum one can do. But I say that perfection is not the apex, it is not an extreme. There is no extreme—whatever you may do, there is always the possibility of something better, and it is exactly this possibility of something better which is the very meaning of progress.

Since there is no extreme, how can we attain perfection?

If we make some progress, could it be said that we are going towards perfection?

You are mixing up perfection and progress. You do not necessarily progress towards perfection. In progress there is perhaps a certain perfection, but it can’t be said that progress is perfection. Progress is rather an ascent. Perfection is a harmony, an equilibrium. But what is equilibrium? Who here has studied a little physics?

In a balance, when the two scales are equally loaded, it is said that an equilibrium is established. That’s it. And so what do I mean when I say that perfection is an equilibrium?

When, in a given circumstance, what is against the realisation, that is to say the opposition, is conquered by a conscious force, the result is the manifestation of the realisation.

Yes, it is more or less like that, but I should put it otherwise.

The idea of perfection is something which comes to us from the Divine, it descends from plane to plane; and we climb back from plane to plane.

This is still an evolutionary idea. It is always said that when a creation reaches its maximum possibility, this is perfection; but

it is not that! and it is exactly against this idea that I protest. All this is only a rung in the progress. That is, Nature goes to the extreme limit of what she has, and when she sees that she can go no further, can no longer stir, she destroys everything and begins again. This can't be called a perfection, for perfection cannot be demolished. Perfection will come only when Nature can no longer undo what she has begun. For the moment there is no instance where she has not successively undone what she had begun, believing that it was not enough or it was not that which she wanted to do. Hence it cannot be said that she has attained perfection in her creation. It would be the maximum only if she had no need to undo what she has done.

You say that we do not seek success, but is not success a sort of perfection?

For the ordinary human mentality success is perhaps a perfection, but not for us.

Perfection is not a static state, it is an equilibrium. But a progressive, dynamic equilibrium. One may go from perfection to perfection. There can come a state from which it would not be necessary to descend to a lower rung in order to go farther; at the moment the march of Nature is like that, but in this new state, instead of being obliged to go back to be able to start again, one can walk always forward, without ever stopping. As things are, one comes to a certain point and, as human beings as they are at present cannot progress indefinitely, one must pass to a higher species or leave the present species and create another. The human being as he is at the moment cannot attain perfection unless he gets out of himself—man is a transitional being. In ordinary language it may be said: “Oh, this man is perfect”, but that is a literary figure. The maximum a human being can attain just now is an equilibrium which is not progressive. He may attain perhaps a static equilibrium but all that is static can be broken for lack of progress.

Is not perfection the fulfilment of the Divine in all the parts of the being?

No, what you are thinking of is again a rung in progress and not perfection. Now we are going to try to find a definition which can fit all instances, that is, the individual, the collectivity, the earth and the universe.

We may say that perfection will be attained in the individual, the collectivity, on the earth and in the universe, when, at *every moment*, the receptivity will be equal in quality and quantity to the Force which wants to manifest. That is the supreme equilibrium.

Hence, there must be a perfect equilibrium between what comes from above and what answers from below, and when the two meet, that is perfect equilibrium, which is the Realisation—a realisation in constant progress.

“It is better to be than to seem. We do not need to appear to be good if our sincerity is perfect. And by perfect sincerity we mean that all our thoughts, feelings, sensations and actions should express nothing but the central Truth of our being.”

When you are absolutely sincere, you make a constant effort to live in harmony with the highest ideal of your being, the truth of your being. At every moment, in all that you think, all that you feel and all that you do, you try as perfectly as possible, as completely as possible, to put yourself in harmony with the highest ideal or, if you are conscious of it, with the truth of your being—then you have reached true sincerity. And if you are like that, if truly you do not act from egoistic motives or for personal reasons, if you act guided by your inner truth, that is, if you are perfectly sincere, it is absolutely the same to you whether the whole world judges you in one way or another. In this state of perfect sincerity you do not need to appear good or to be approved by others, for the first thing you experience when you are in

harmony with your true consciousness is that you do not care what you look like. Whether you look like this or like that, whether you seem indifferent, cold, distant, proud, all this is of no importance; provided, I repeat this, you are absolutely sincere, that is, you never forget that you live in order to realise your inner, central truth.

3. My Place in The Universe

- What is my place in the universal work ?

We all have a role to fulfil, a work to accomplish, a place which we alone can occupy. But since this work is the expression, the outer manifestation of the inmost depth of our being, we can become conscious of its definitive form only when we become conscious of this depth within ourselves.

This is what sometimes happens in cases of true conversion. The moment we perceive the transfiguring light and give ourselves to it without reserve, we can suddenly and precisely become aware of what we are made for, of the purpose of our existence on earth.

But this enlightenment is exceptional. It is brought about within us by a whole series of efforts and inner attitudes. And one of the essential conditions if we want to achieve and maintain within ourselves these attitudes, these soul states, is to devote part of our time each day to some impersonal action; every day, we must do something useful for others.

Until we know *the* essential thing we are intended to do, we must therefore find a temporary occupation which will be the best possible manifestation of our present capacities and our goodwill.

Then we shall give ourselves to this occupation with conscientiousness and perseverance, knowing that it may well

be only a stage and that with the progress of our ideal and our energies, we shall certainly one day be led to see more clearly the work we must accomplish. To the extent that we lose the habit of referring everything to ourselves and learn more and more to give ourselves more completely, with greater love, to earth and men, we shall see our horizons widen and our duties become more numerous and clear.

We shall find that our action follows a general line of progression determined by our own particular temperament. Indeed, the successive occupations we shall hold before we become conscious of the definitive form of our action will always point in the same direction, be of the same type and mode, which is the spontaneous expression of our character, our nature, our own characteristic vibration.

The discovery of this tendency, this particular orientation, should come about quite naturally; it is a matter of taste and free choice, beyond all outer selfish considerations. People are often blamed for choosing an action for themselves which does not correspond to their abilities. There is a slight confusion here.

Those who freely set out to accomplish their own favourite work cannot, in my opinion, be on the wrong track; this work must surely be the expression of their own particular tendency. But their mistake lies in wanting to accomplish this work all at once in its entirety, in its integrality, in depth and above all on the surface, forgetting that the very conception of the work is imperfect as they are imperfect and that to be wise, they should add to the knowledge of what they *wish* to do the more immediate and practical knowledge of what they are *capable* of doing at the present moment.

By taking both these factors into account, they can employ themselves with a minimum waste of time and energy. But few people act with so much insight and wisdom. And it very often happens that one who is seeking his way falls into one of these

two possible errors: Either he takes his desires for realities, that is, he overestimates his present strength and capacity and imagines that he is capable of immediately assuming a place and a role which he can honourably fulfil only after many years of methodical and persevering effort.

Or he underestimates his latent powers and deliberately confines himself, in spite of his deeper aspirations, to a task which is far beneath his abilities and which will gradually extinguish within him the light that could have shone for others. It seems difficult at first to steer clear of these pitfalls and find the balanced way, the middle way.

But we have a sure pointer to guide us.

Above all, whatever we undertake should not be done for the purpose of self-assertion. If we are attached to fame and glory, to the esteem of our peers, we are soon led to make concessions to them; and if we seek any opportunity to admire ourselves, it becomes easy to make ourselves out to be what we are not, and nothing more obscures the ideal within us. We should never tell ourselves, openly or indirectly, “I want to be great, what vocation can I find for myself in order to become great?” On the contrary, we should tell ourselves, “There must certainly be something I can do better than anyone else, since each one of us is a special mode of manifestation of the divine power which, in its essence, is one in all. However humble and modest it may be, this is precisely the thing to which I should devote myself, and in order to find it, I shall observe and analyse my tastes, tendencies and preferences, and I shall do it without pride or excessive humility, whatever others may think I shall do it just as I breathe, just as the flower smells sweet, quite simply, quite naturally, because I cannot do otherwise.”

As soon as we have abolished within us, even for a moment, all egoistic desires, all personal and selfish aims, we can surrender to this inner spontaneity, this deep inspiration which will enable

us to commune with the living and progressive forces of the universe.

The conception of our work will inevitably grow more perfect as we grow more perfect ourselves; and to realise this growing perfection, no effort to exceed ourselves should be neglected, but the work we perform must become always more and more joyful and spontaneous, like water welling from a pure spring.

4. Inner Peace

A. Stepping Back

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset.

The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself—learn to go deep within—step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done.

If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back.

All that belongs to the ordinary world is impermanent and fugitive, so there is nothing in it worth getting upset about. What is lasting, eternal, immortal and infinite—that indeed is worth

having, worth conquering, worth possessing. It is Divine Light, Divine Love, Divine Life—it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning. When you get the sense of the relativity of things, then whatever happens you can step back and look; you can remain quiet and call on the Divine Force and wait for an answer. Then you will know exactly what to do. Remember, therefore, that you cannot receive the answer before you are very peaceful.

Practise that inner peace, make at least a small beginning and go on in your practice until it becomes a habit with you.

B. How can we establish a settled peace and silence in the mind?

First of all, you must want it.

And then you must try and must persevere, keep on trying.

You sit quietly, to begin with; and then, instead of thinking of fifty things, you begin saying to yourself, “Peace, peace, peace, peace, calm, peace!” You imagine peace and calm. You aspire, ask that it may come: “Peace, peace, calm.” And then, when something comes and touches you and acts, say quietly, like this, “Peace, peace, peace.” Do not look at the thoughts, do not listen to the thoughts, you understand. You must not pay attention to everything that comes. You know, when someone bothers you a great deal and you want to get rid of him, you don’t listen to him, do you? Good! You turn your head away (*gesture*) and think of something else. Well, you must do that: when thoughts come, you must not look at them, must not listen to them, must not pay any attention at all, you must behave as though they did not exist, you see! And then, repeat all the time like a kind of—how shall I put it?—as an idiot does, who repeats the same thing always. Well, you must do the same thing; you must repeat, “Peace, peace, peace.” So you try this for a few

minutes and then do what you have to do; and then, another time, you begin again; sit down again and then try. Do this on getting up in the morning, do this in the evening when going to bed. You can do this... look, if you want to digest your food properly, you can do this for a few minutes before eating.

You can’t imagine how much this helps your digestion! Before beginning to eat you sit quietly for a while and say, “Peace, peace, peace!” and *everything* becomes calm. It seems as though all the noises were going far, far, far away and then you must continue; and there comes a time when you no longer need to sit down, and no matter what you are doing, no matter what you are saying, it is **always “Peace, peace, peace.” Everything remains here, like this**, it does not enter, it remains like this. And then one is always in a perfect peace... after some years.

But at the beginning, a very small beginning, two or three minutes, it is very simple. For something complicated you must make an effort, and when one makes an effort, one is not quiet. It is difficult to make an effort while remaining quiet. Very simple, very simple, you must be very simple in these things. It is as though you were learning how to call a friend: by dint of being called he comes. Well, make peace and calm your friends and call them: “Come, peace, peace, peace, peace, come!”

The Mother

8.2 Growing Within

1. The Good Teacher and The Good Pupil

For the last two hundred years or more there has been a growing realization that the teacher should be child-centred and should help the child's innate potential to blossom fully. Learner-centred teaching is being advanced in progressive schools all over the world.

Indeed, if we examine the examples of good teachers of the past or of the present, we shall find that they have always been learner-oriented: and good pupils have blossomed like lovely flowers when tended with care, love and understanding or even when left to themselves with interventions from teachers when necessary.

A good teacher is always a help in the pupil's pursuit of accomplishment and perfection. For the pupil, the important things are his own enthusiasm and personal effort that can sustain patient and persistent work towards growth and progress. The teacher comes in to *uplift* the pupil's effort, his growing knowledge, his skills, his orientation. When a good teacher and a good pupil come together, astonishing results follow for both of them – and under ideal conditions incredible transmutations of the personality and its power take place, as we can witness in some of the selections in this book.

Instruction, example and influence are the three instruments of a good teacher. A good teacher does not instruct merely by words. In fact, he makes a sparing use of them. He utilizes his communicative skills to invent illuminating phrases and expressions, to initiate meaningful devices and projects, and to create a stimulating atmosphere and environment.

The art of instruction is extremely subtle and delicate, but a good teacher practises this art effortlessly. He harmoniously blends formal with informal instruction. He varies his methods according to circumstances and organizes his teaching to suit the varying demands and needs of his pupils. A good teacher is a keen observer and tries to understand each of his pupils by a kind of identity. He strives untiringly to make his programmes or lessons interesting and to awaken in his pupils a power of concentration and an irresistible will for progress. Finally, he instructs even without instructing, and allows his inner mastery of his own knowledge to shine out through actions rather than through words.

A good teacher knows that example is more important than instruction, and he strives not only to keep his ideals in front of him, but also to progressively embody them. He is scrupulously scientific in detecting his own errors and defects, knowing very well that he cannot demand from his students what he himself cannot practise. The example expected from the teacher is not merely his outward behaviour, but his inner life, his aims and the sincerity with which he pursues those aims.

It is sometimes argued that what should be expected from the teacher is professional competence and a power of communication, and nothing more. But this contention ignores the fact that the example set by the teacher's inner and outer life is automatically communicated to the pupils, whether this is intended or not. Giving a good example is an inherent part of the teacher's task.

But this is not all. Even more powerful than example is the direct influence the teacher exercises upon his students. Influence is the power of contact and the nearness of the teacher's presence. Knowingly or unknowingly, teachers tend to exercise authority over their students, and sometimes this authority smacks of arrogance. Not infrequently, the act of teaching itself becomes a battery of suggestions of more or less hypnotic

intensity. A good teacher must be intent upon cultivating healthy attitudes and traits which have salutary effects on students.

A good teacher accepts his work as a trust given to him by his station and its duties. He recognizes his own importance while acknowledging its relativity. He suggests but does not impose, he is a friend and a philosopher and guide; he does not arrogate to himself vain masterhood. Inspired by humility, he looks upon himself as a child leading children.

A good teacher is a constant learner. He not only renews his knowledge in the field of his specialization, but he also continues to enrich his personality and strives to achieve deeper and higher realizations. Even as he rises higher and higher, he feels a greater and greater need to share his knowledge, skill, experience and illumination with others, particularly with younger generations. In doing so, he may encounter resistance and conflict.

Let us now turn to the pupil. Every child has an inner desire to learn and to grow, but the most important characteristic of the good pupil is his zeal or enthusiasm. This zeal is what determines the persistence of his effort, and such persistence is indispensable to achieve higher and higher levels of excellence. A good pupil is a seeker of knowledge and, motivated by curiosity and a growing sense of wonder, seeks knowledge for its own sake. He travels from the known to the unknown, and in this travel does not limit himself to thought and imagination alone, but sets out to come in direct contact with Nature and Man, in order to gain access to wider, deeper and higher realms of experience.

A good pupil tends to organize his life and to find time for as many activities as possible. In due course, he discovers that concentration holds the key to development, and that he can compress a long programme of work into a much shorter period by applying the art and science of concentration to it. In his natural process of flowering, he comes to combine work and play, and whether in his more formal studies or in the fine arts

and crafts, he aims at cultivating and refining his actual and potential faculties.

A good pupil realizes that both body and mind should be developed vigorously and rigorously. He discovers that the qualities needed in physical education contribute a great deal to the development of an integrated personality. For example, the sporting spirit, valued most in physical education, includes good humour and tolerance and consideration for all, a right attitude and friendliness to both teammates and rivals, self-control and a scrupulous observance of the laws of the game, fair play, an equal acceptance of victory or defeat without bad humour, resentment or ill-will towards successful competitors, and the loyal acceptance of the decisions of the appointed judge, umpire or referee. These qualities have their value for life in general and the help that sports can give to an integral development is direct and invaluable.

One of the best lessons of the sporting spirit is that one should strive not to stand first but to do one's best. And a good pupil should put this lesson into practice in every domain of activity.

In the realm of studies, a good pupil tries to develop different aspects of his mind. The search for truth in a scientific and philosophic spirit is his basic motivation, and he seeks to develop a right discrimination between appearance and reality. He loves books but is not a bookworm. He may not read voraciously – his main concern is to cultivate subtlety of intelligence and the capacity to develop complex systems of thought. He learns the skills of analysis and strives to master the dialectic of thesis, antithesis and synthesis.

A harmonious development of the rational mind, the ethical sense and the aesthetic sensibility is the highest aim of normal manhood, and a good pupil strives to integrate the triple powers of reason, will and imagination in harmony with his own unique turn of temperament and the natural law of his inner growth. Indeed, he avoids a hotch-potch of activities but rather seeks to

organize them into a kind of unity emerging from the inner core of his soul's integral aspiration.

At an important stage of the pupil's life there comes a choice, and the quality of the pupil will be judged by and will depend upon the choice he makes. This is the choice between the good and the pleasant, shreyas and preyas, to use the terms of the Katha Upanishad. Not that pleasure or enjoyment has no place in an ideal life, but there is a distinction between seeking pleasure for the sake of pleasure and taking pleasure in whatever worthwhile action one does or undertakes to do. A good pupil makes this distinction and finds that, not in seeking pleasure, but in seeking good and finding pleasure in it, lies the secret of self-discipline. Indeed this is also the secret of the integrated personality. The choice between the good and the pleasant is not merely a matter of ethical life; it is, in a sense, a matter that pervades all aspects of life and in all circumstances the pupil is confronted with this choice. He can sustain this continuous encounter with choice only if he has in him that sublimest of qualities, sincerity. Indeed, it can be said that sincerity is the golden key to continuous and integral learning. And no pupil can continue to remain a good pupil unless he has an ever-fresh sincerity which grows continuously and so becomes a burning fire of integral sincerity, that is, sincerity in all parts of the being.

It is this burning fire of sincerity that imparts to the pupil the right thrust and direction, as well as that concentrated and tranquil state of consciousness required to experience the reality which is the object of all knowledge. And it is this burning fire that breaks the limitations of the human mind and leads the seeker into higher domains of psychic and spiritual experience. A good pupil does not refuse to transgress the normal limitations of consciousness, but has the requisite courage to take the staff in his hands and set out on a new journey. For a good pupil is not deterred by dogmatism. He is free to test on the anvil of reason and experience all affirmations and all negations. Henceforth,

he is no more a seeker of shadows, appearances, names or forms, but a seeker of the real, the boundless, the infinite.

The journey of the good pupil is difficult and there are tests on the way that he must pass in order to enter new gates of progress. In this journey, sooner rather than later, he comes to learn how to learn, and he employs the principles of learning to educate himself. Sooner rather than later, he comes to learn how to control himself, and he employs the principles of discipline to achieve self-possession and self-mastery. Sooner rather than later, he comes to know his own nature, his psychological make-up, his inclinations, his own strengths and weaknesses, and he employs the principles of self-enlargement to discover his wider self, and ultimately his highest unegoistic psychic and spiritual self, and the means by which the light and power of the self can be made manifest in the physical world.

But, like any pupil, the good pupil too needs help and guidance from the teacher. The distinguishing mark of a good pupil is the attitude with which he seeks help and the degree and quality of the help he seeks. Since he puts in a good deal of personal effort, he does not demand much of the teacher's time. Yet, since his eagerness to learn is great, he learns faster, and this demands greater attention and time from the teacher. There are seasons of learning when a pupil can need and demand almost exclusive attention. There are instances when a good pupil needs very little help from the teacher and at a certain stage can dispense with it. Frequently this happens when the pupil has found within himself the teacher's living guidance or when he has learned the art of discovering the inner teacher in every circumstance and in every encounter. It may be said that the need for external help diminishes as the pupil advances in the discovery of the inner teacher, or when the inner relationship between the pupil and the teacher is so intimate and intense that the pupil constantly feels an ever increasing and more joyful inner contact with him.

In a sense, the relationship between a good pupil and a good teacher is indescribable. It tends to be profound and irrevocable, and the pupil feels a natural urge to emulate and obey his teacher. The tradition in which the pupil is enjoined to obey the teacher unquestioningly is rooted in the natural sacredness of the living relationship between the good pupil and the good teacher, and this tradition has its uses. But we find that a good teacher appreciates repeated questioning by the pupil, and he even allows a mutual testing.

To foster an increasing number of good teachers and good pupils is a special responsibility of any educational system and of those in charge of designing that system. It is true that good teachers and good pupils have flourished even in the most deficient circumstances, but it is certain that they would have proved to be better teachers and better pupils had the system of education itself been better; and it is also certain that a good system of education tends to promote the rapid multiplication of good teachers and good pupils.

Today, educational systems almost everywhere are utilitarian in character, promoting an examination-oriented education that imprisons teachers and students alike. Their goals are limited and have no intrinsic relationship with the ideal processes and ends of genuine teaching-learning. This point is very well illustrated in some of the passages included here.

Do we have any idea as to what system of education would encourage the flowering of good teachers and good pupils? This is a difficult question to answer. But if we study various innovative experiments conducted in this context, it seems that an ideal system is yet to be invented and can come about only if three things are assured. First, there must be a great change in the lecture system. Lectures should have a much more modest place than they have today. A greater role should be assigned to self-learning and to work on individual and collective projects. Second, the present syllabus system must undergo a major

modification. Programmes of study should be much more flexible. Pupils and teachers should have the possibility of changing the programmes according to the pupils' evolving needs. In fact, syllabi should be evolutionary in character, developing and emerging out of the interests of the pupils and their goals. Finally, the examination system must be thoroughly revised. Tests should be designed to stimulate the pupils to make further progress. They should be impromptu and should vary according to the varying situations of individuals and groups.

An ideal system of education would provide an environment and a framework that facilitates a harmonious blending of freedom and discipline. This harmonious blending presupposes, mainly on the part of teachers and educational administrators, the fulfillment of two conditions: the pursuit of truth and the pursuit of harmony. Neither of these pursuits can be meaningful or fruitful unless they are voluntary. The spirit of liberty is a necessary condition for the search for truth and for securing cooperation, mutual goodwill and fellow feeling. In brief, it may be said that Truth, Harmony and Liberty will be the underlying principles of an ideal system of education.

At the same time, it must be admitted that without good teachers and good pupils there can be no good educational system. Today's educators, therefore, need to work on all three fronts simultaneously: the teacher, the pupil and the system. But where should we begin? This, again, is not an easy question to answer. Probably we should begin from where we are – that is, if we are teachers, we should strive to become good teachers; if we are pupils, we should strive to become good pupils; and if we are in charge of the educational system, we should set about creating new conditions in the system so as to encourage and foster good teachers and good pupils.

Prof. Kireet Joshi

2. The Parrot's Training

• Introduction

This unusual story drives home its message by a kind of literary reductio ad absurdum. It is a satire, full of wit and sarcasm, and can be regarded as a preface to a revolution in education.

Rabindranath Tagore dreamed of creating a garden of learning where children would command the centre of attention. During his own school days he had experienced the deadening effects of the formal system of education, and his soul had rebelled against its imprisonment within school walls. He ultimately rejected the school and educated himself, and he discovered a teaching-learning process governed by freedom and ever-increasing intimacy with nature – physical, human and divine.

In 1901, Rabindranath Tagore established a new school at Shantiniketan, a school without walls. It was to be a place where children would be free to live under the canopy of the sky and listen to the wind and the birds. Tagore maintained that there is an inherent harmony between man and nature and that man can learn from nature by an intimate friendship with it. Tagore also conceived of his school as a place where teachers and students would live together, as in the ancient Gurukulas of India. When teachers and students live together, they learn from each other; the growth of the pupil is intertwined with the growth of the teacher. In Indian terminology, a school has to be an “ashram”, and Rabindranath Tagore looked upon Shantiniketan as all ashram.

Tagore was a true teacher, rightly known as Gurudev, since he placed children in the centre of his ashram and put himself at their disposal. He interwove his own life with the life of the ashram children. He wrote plays which were staged at Shantiniketan, and himself played different roles along with the

students. He innumerable songs and poems and composed incomparable music that can be a perennial source of inspiration and awakening to the inmost soul. Tagore's deepest interest was to bring out the mystery, wonder and delight of the human soul's yearning to unite with the divine, and he attempted to give a concrete shape to this interest in the setting and rhythms of life of Shantiniketan. Tagore's was a revolutionary experiment in education and like every revolution it had modest beginnings. Although there was rough weather throughout the course of its development, there was a widespread appreciation of the attempt. Several leading teachers, such as Nandalal Bose, C. F Andrews and W Pearson, joined him in his unusual experiment.

In 1913, Tagore was awarded the Nobel Prize for his famous book Gitanjali. Thereafter he was invited to visit many foreign countries where he often spoke of his school and its experiments. As a result, a large number of people came to know and understand the significance of his educational revolution. Indeed, his revolution was unusual for it involved not war, but peace. The very name of the school Shantiniketan, means the abode of peace. He also named his school “Vishwa Bharati” to emphasize international understanding and the universality of man. And he selected for Vishwa Bharati the motto, “Yatra Vishwam Bhavate Ekanidam” - “Where the world makes its home in a single nest. “Rabindranath Tagore declared that Vishwa Bharati was open to all who wanted to live together in the spirit of universal fraternity. He wanted Vishwa Bharati to be a living symbol of a new life that would foster world citizens not bound to any narrow affiliation. It was to be a setting of the complete life of man, and he saw interconnections between the life of his ashram and the neighbouring villages. He. Realized the importance of rural development and the contribution education can make to it. To give a concrete shape to this perception, a special wing was added to Vishwa Bharati under the name of “Sriniketan”, and Tagore emphasized the need to integrate both Shantiniketan and Sriniketan in a close bond.

In 1951, ten years after Tagore's death, Vishwa Bharati was given the status of An Institution of National Importance by an act of Parliament. Since then it has become a Central University. However, its revolutionary character was diluted and it began to be run on lines not very different from the other universities in the country. In 1984 a comprehensive amendment to the Vishwa Bharati Act was carried out, and it is expected that, with some new features that emphasize innovations in education, the university might be able to recover something of the original idea that Gurudev strove to realize. The experiment of Vishwa Bharati presents to us many lessons which can be useful in any new educational experiment.

Tagore saw no opposition between the humanities and science, no conflict between science and spirituality. Even as he wrote great poetry and composed unusual music, in the latter part of his life he gave his students and teachers an instructive book on the science of the universe, Vishwaparichay.

Tagore was a great poet and artist, a great philosopher and humanist, a great teacher and student. Through all his works and activities he studied the mysterious and multi-coloured personality of man and he emphasized the truth that education should be a free and joyous growth of faculties and capacities so as to develop a harmonious personality in the learner.

Once upon a time there was a bird. It was ignorant. It sang all right, but never recited scriptures. It hopped pretty frequently, but lacked manners.

Said the Raja to himself: "Ignorance is costly in the long run. For fools consume as much food as their betters, and yet give nothing in return."

He called his nephews to his presence and told them that the bird must have a sound schooling.

The pundits were summoned, and at once went to the root of the matter. They decided that the ignorance of birds was due to their natural habit of living in poor nests. Therefore, according to the pundits, the first thing necessary for this bird's education was a suitable cage.

The pundits had their rewards and went home happy.

A golden cage was built with gorgeous decorations. Crowds came to see it from all parts of the world.

"Culture, captured and caged!" exclaimed some, in a rapture of ecstasy, and burst into tears.

Others remarked: "Even if culture be missed, the cage will remain, to the end, a substantial fact. How fortunate for the bird!"

The goldsmith filled his bag with money and lost no time in sailing homewards.

The pundit sat down to educate the bird. With proper deliberation he took his pinch of snuff, as he said: "Text-books can never be too many for our purpose!"

The nephews brought together an enormous crowd of scribes. They copied from books, and copied from copies, till the manuscripts were piled up to an unreachable height.

Men murmured in amazement: "Oh, the tower of culture, egregiously high! The end of it lost in the clouds!"

The scribes, with light hearts, hurried home, their pockets heavily laden. The nephews were furiously busy keeping the cage in proper trim.

As their constant scrubbing and polishing went on, the people said with satisfaction: "This is progress indeed!"

Men were employed in large numbers, and supervisors were still more numerous. These, with their cousins of all different

degrees of distance, built a palace for themselves and lived there happily ever after.

Whatever may be its other deficiencies, the world is never in want of fault- finders; and they went about saying that every creature remotely connected with the cage flourished beyond words, excepting only the bird.

When this remark reached the Raja's ears, he summoned his nephews before him and said: "My dear nephews, what is this that we hear?"

The nephews said in answer: "Sire, let the testimony of the goldsmiths and the pundits, the scribes and the supervisors, be taken, if the truth is to be known. Food is scarce with the fault-finders, and that is why their tongues have gained in sharpness."

The explanation was so luminously satisfactory that the Raja decorated each one of his nephews with his own rare jewels.

The Raja at length, being desirous of seeing with his own eyes how his Education Department busied itself with the little bird, made his appearance one day at the great Hall of Learning.

From the gate rose the sounds of conch-shells and gongs, horns, bugles and trumpets, cymbals, drums and kettle-drums, tomtoms, tambourines, flutes, fifes, barrel-organs and bagpipes. The pundits began chanting *mantras* with their topmost voices, while the goldsmiths, scribes, supervisors and their numberless cousins of all different degrees of distance, loudly raised a round of cheers.

The nephews smiled and said: "Sire, what do you think of it all?"

The Raja said: "It does seem so fearfully like a sound principle of Education!"

Mightily pleased, the Raja was about to remount his elephant, when the fault- finder, from behind some bush, cried out: "Maharaja, have you seen the bird?"

"Indeed, I have not!" exclaimed the Raja, "I completely forgot about the bird."

Turning back, he asked the pundits about the method they followed in instructing the bird.

It was shown to him. He was immensely impressed. The method was so stupendous that the bird looked ridiculously unimportant in comparison.

The Raja was satisfied that there was no flaw in the arrangements. As for any complaint from the bird itself, that simply could not be expected. Its throat was so completely choked with the leaves from the books that it could neither whistle nor whisper, It sent a thrill through one's body to watch the process.

This time, while remounting his elephant, the Raja ordered his State Earpuller to give a thorough good pull at both the ears of the fault-finder.

The bird thus crawled on, duly and properly, to the safest verge of inanity. In fact, its progress was satisfactory in the extreme. Nevertheless, nature occasionally triumphed over training, and when the morning light peeped into the bird's cage it sometimes fluttered its wings in a reprehensible manner. And, though it is hard to believe, it pitifully pecked at its bars with its feeble beak.

"What impertinence!" growled the *kotwal*.

The blacksmith, with his forge and hammer, took his place in the Raja's Department of Education. Oh, what resounding blows! The iron chain was soon completed, and the bird's wings were clipped.

The Raja's brothers-in-law looked black, and shook their heads, saying: "These birds not only lack good sense, but also gratitude!"

With text-book in one hand and baton in the other, the pundits gave the poor bird what may fitly be called lessons!

The *kotwal* was honoured with a title for his watchfulness, and the blacksmith for his skill in forging chains.

The bird died.

Nobody had the least notion how long ago this had happened. The fault-finder as the first man to spread the rumour.

The Raja called his nephews and asked them: "My dear nephews, what is this that we hear?"

The nephews said: "Sire, the bird's education has been completed."

"Does it hop?" the Raja enquired.

"Never!" said the nephews.

"Does it fly?"

"No."

"Bring me the bird," said the Raja.

The bird was brought to him, guarded by the *kotwal* and the *sepoys* and the *sowars*. The Raja poked its body with his finger. Only its inner stuffing of book- leaves rustled.

Outside the window, the murmur of the spring breeze amongst the newly budded *asoka* leaves made the April morning wistful.

(Rabindranat Tagore; From *Boundless Sky (Calcuttal Visva-Bharati, 1964)*, pp. 84-88i)

Prof Kireet Joshi

8.3. The Sunlit Path

1. Power of Right Attitude

Is it really the best that always happens?...

It is clear that all that has happened had to happen: it could not be otherwise— by the universal determinism it had to happen. But we can say so only after it has happened, not before. For the problem of the very best that can happen is an individual problem, whether the individual be a nation or a single human being; and all depends upon the personal attitude.

If, in the presence of circumstances that are about to take place, you can take the highest attitude possible—that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness. I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your wits, he will most probably succeed in doing what he came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the divine presence everywhere around you, he will not be able to lift even a finger against you.

This truth is just the key to the whole problem of transformation.

Always keep in touch with the divine presence, try to bring it down - and the very best will always take place. Of course the world will not change at once, but it will go forward as rapidly as it possibly can. Do not forget that this is so only if you keep on the straight road of Yoga, and not if you deviate and lose your way and wander about capriciously or helplessly as though in a virgin forest. If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker. I have had innumerable examples of the power of right attitude.

I have seen crowds saved from catastrophes by one single person keeping the right attitude. But it must be an attitude that does not remain somewhere very high and leaves the body to its usual reactions. If you remain high up like that, saying, "Let God's will be done", you may get killed all the same. For your body may be quite undivine, shivering with fear: the thing is to hold the true consciousness in the body itself and not have the least fear and be full of the divine peace. Then indeed there is no danger.

Not only can attacks of men be warded off, but beasts also and even the elements can be affected.

2. Have You Seen God?

Described as "the soul of puissance if ever there was one, a very lion among men" he who came to be known the world over as Swami Vivekananda lived for only 39 years. He was born on January 12, 1863, and named Narendra Nath. His father Vishwanath Datta, was a well-known Calcutta attorney, and his mother, Bhuvaneshwari, was known as a highly intelligent woman. Narendra Nath's early years were spent in a home characterised by purity and truthfulness. In his boyhood Narendra showed remarkable capacities of intellect, powers of concentration and qualities of courage, self-confidence and

resourcefulness. While still in his teens and studying in college, he was greatly influenced by science and logic. He was at that time sceptical, and yet he had a great yearning in his heart to touch something absolutely perfect.

This burning quest in the spirited and fearless young man drove Narendra to seek from those who claimed to be God-knowers and God-lovers the answer to one question: Have you seen God? No one gave him a satisfactory answer. Then one day some friends took the sceptical Narendra to the Kali Temple at Dakshineswar, some miles from Calcutta, to see someone who was known to be a "Godman". The first meeting between Narendra Nath and Sri Ramakrishna was momentous. First, Narendra sang a few devotional songs and, as usual, poured his soul into them. Suddenly, Sri Ramakrishna took his hand and drew him into the adjacent room. When they were alone, the Master began to shed tears of joy and said, "Ah, you have come so late! How unkind of you to keep me waiting so long! My ears are almost seared listening to the cheap talk of worldly people. Oh how I have been yearning to unburden my mind to one who will understand my thought!" Then with folded hands he went on: "Lord! I know you are the ancient sage Nara – the incarnation of Narayana – born on earth to remove the miseries of mankind. " Recalling this moment, Swami Vivekananda described his own reaction: "I was altogether taken aback by his conduct,' 'Who is this man whom] have come to see? 'I thought, 'he must be stark mad!'"

Nevertheless, Sri Ramakrishna extracted from Narendra a promise to return to Dakshineswar. Then they went back into the other room. It was at this point that Narendra Nath asked his question to the Master: "Sir, have you seen God?" The reply was immediate: "Yes, I have seen God. I see Him as] see you here, only much more clearly. God can be seen. One can talk to him. But who cares for God? People shed torrents of tears for their wives, children, wealth, and property, but who weeps for

the vision of God? If one cries sincerely for God, one can surely see Him. “ That answer impressed Narendra at once:

For the first time I found a man who dared to say that he had seen God, that religion was a reality to be felt, to be sensed in an infinitely more intense way than we can sense the world. As I heard these things from his lips, I could not but believe that he was saying them not like an ordinary preacher, but from the depths of his own realization ... “He may be a madman,” I thought, “but only the fortunate few can have such renunciation. Even if insane, this man is the holiest of the holy, a true saint, and for that alone he deserves the reverent homage of mankind!”

During his second visit, Narendra had an even stranger experience. Sri Ramakrishna called him to sit by his side and in an ecstatic mood muttered some words and placed his right foot on Narendra s body. “With my eyes open, “ Swami Vivekananda recalled, “I saw that the wall, and everything in the room, whirled rapidly and vanished into nought, and the whole universe together with my individuality was about to merge in an all encompassing mysterious void!” Narendra was terrified and cried out, “What are you doing to me? I have my parents, brothers, and sisters at home. “ Then Sri Ramakrishna laughed and stroked the young man s chest, and the experience vanished as quickly as it had come.

Narendra was tremendously puzzled by these experiences and was angry with himself for having succumbed to the influence of a “madman”. But what the sceptic in him refused proved irresistibly fascinating to another part of his character, and

Narendra returned again and again to Dakshineswar: On his part, Sri Ramakrishna described these early days of their relationship as being particularly painful to him: “I felt such a constant agonizing desire to see him! At times the pain would be so excruciating that I felt as if my head were being squeezed like a wet towel. I cried, a my darling, come to me! I cannot live without seeing you. “ If Narendra failed to come to him for some

days, he would become disconsolate. He would weep and pray to the Divine Mother, begging Her to make him come.

Their relationship continued in this way for some time. Narendra was a born idealist and seeker of truth, but his mind was intensely analytical and he subordinated his imagination to the demands of reason. Although his visits to Sri Ramakrishna were marked by overwhelming inner experiences, his great respect for Western material science and its processes made him want to test each of these experiences, and he would accept only those that he felt stood the test. He yearned for Truth, but would not believe anything merely through blind devotion. He needed direct vision to allay his doubts.

Later Sri Ramakrishna admitted that he was glad at heart that Narendra was a rebel,’ “without intellectual questioning and struggle, “ he said, “no one can arrive at full illumination. “ It was only after a series of powerful, undeniable experiences that Narendra accepted Sri Ramakrishna as, his Master. But before his final surrender Narendra Nath was to pass through a long period of suffering in his personal life. He had grown lip in relative luxury, with few material worries. Then his father suddenly died. When the estate was settled the family found itself poor. Narendra, being the eldest Soil, was faced with the responsibility of supporting his mother, brothers and sisters. The hardship of these days drove Narendra almost to despair. He even expressed bitter doubts as to the existence of a God who could be author of such pain and evil. But these dark days also triggered an experience that would mark a decisive turning point in his life. This is how he described it:

One day the idea struck me that God listened to Sri Ramakrishna’s prayers; so why should I not ask him to pray for me for the removal of my pecuniary needs? .. I hurried to Dakshineswar ... He said, “My boy, I can i make such demands. But why don’t you go and ask the Mother yourself! All your sufferings are due to your disregard of Her. “ I said, “I do not

know the Mother; you please speak to Her 011 my behalf. You must. “ He replied tenderly, “My dear boy, I have done so again and again. But you do not accept Her, so She does not grant my prayer. All right. .. go to the Kali temple tonight, prostrate yourself before the Mother, and ask Her any boon you like. It shall be granted. She is Knowledge Absolute, the Inscrutable Power of Brahman. By Her merewill She has given birth to this world. Everything is in Her power to give. “I believed every word and eagerly waited for the night ... As I went I was filled with a divine intoxication ... Reaching the temple as I cast my eyes on the image I actually found that the Divine Mother was living and conscious I.. I was caught in a surging wave of devotion and love. In the ecstasy of joy I prostrated myself and prayed, “Mother, give me discrimination! Give me renunciation. Give me knowledge and devotion! Grant that I may have the uninterrupted vision of Thee!” As soon as I returned, the Master asked me if I had prayed to the Mother for the removal of my worldly needs. I was startled at this question and said, “No, Sir; I forgot all about it ... “ “Go again, “ he said, “and tell Her about your needs. “

Narendra goes a second time, and the same thing occurs. Again Sri Ramakrishna sends him back. He goes a third time:

... but on entering the temple a terrible shame overpowered me. I thought, “What a trifle I have come to pray to the Mother about!” In shame and remorse I bowed to Her respectfully and said, “Mother, I want nothing but knowledge and devotion. “

And so Narendra Nath came to know the Divine Mother, and the power of his Master. Later Sri Ramakrishna promised Narendra that his family would never be without plain food and clothing. The promise proved true, and now Narendra had more and more time to spend with him. These were the final years of the Master and disciple s relationship, which was to reach an intensity described by those who observed it as “divine”. Sri

Ramakrishna left his body when Narendra was only 23 years old.

Shortly before his passing, Sri Ramakrishna had called Narendra to his bedside, and then entered into deep meditation. Narendra felt that a subtle force, resembling an electric current, was entering his body. When the Master regained knowledge of the outer world, he said to him, “O Naren, today I have given you everything I possess – now I am no more than a fakir, a penniless beggar. By the powers I have transmitted to you, you will accomplish great things in the world, and not until then will you return to the source whence you have come.”

After the passing of the Master on August 16, 1886, Narendra and the band of young disciples found themselves with no means of support if they wished to continue their life together as seekers. Their one asset was their burning aspiration to realise God and to spread the Master swords.

The young men took the vows of sannyasa and started a Math under extremely (Math: An institution of a spiritual order) Difficult conditions, bravely undergoing many privations. Narendra was their inspiration and their guide.

But Narendra longed for the peace of solitude. He also wanted to teach his brother monks not to depend upon him. One day he slipped away from the Math, alone and on foot, and became a wandering sannyasin. He travelled extensively in India from the Himalayan glaciers to the lands’ end at Cape Comorin in the South. In central India he lived with a family of outcast sweepers and amidst them he found spiritual treasures, while their misery choked him. Absorbed within himself, he was a seething cauldron with “a soul on fire”. “I feel a mighty power!” he wrote during this time. “It is as if I were to blaze forth. There are so many powers in me! It seems to me as if I could revolutionize the world ...”

*After a fierce inner struggle to integrate his intellect, his fiery spirit and his inherent spirituality, the two-fold mission of this man of destiny – namely, **the quest for God and service to mankind** – was to crystalize into a progressive action. On May 31, 1893, with the new name of Swami Vivekananda, he sailed from Bombay for the first World Parliament of Religions in Chicago, USA. He was 30 years old and an unaccredited delegate among the many religious leaders from numerous faiths and sects from all parts of the world. Nevertheless, Swami Vivekananda captured the centre of the stage of the Parliament. His magnetic presence brought people cheering to their feet as he began his first address: “Brothers and sisters of America ... “ The New York Herald had this to say: “He is undoubtedly the greatest figure in the Parliament of Religions. “*

After the Parliament he toured the United States and later visited England, Europe, China and Japan. He won many followers, a good number of whom came to be with him in India. He made a second trip abroad in 1899. But his strenuous schedules ever since his days as a wandering sannyasin had affected his health adversely. He began to feel that his mission on earth was drawing to a close, and his last year was spent in the Math at Belur. On July 4, 1902, Swami Vivekananda went to his room, lay down, and quietly left his body. He was 39 years old.

Four years earlier, on another fourth of July, Swami Vivekananda had written a poem dedicated to that date which for him represented liberty; liberty of life and of spirit. Reading it now, one cannot but feel that Swami Vivekananda in some way embodied Liberty in its highest sense:

To the fourth of July
Behold the dark clouds melt away That gathered thick at
night and hung
Like a gloomy pall above the earth!
Before thy magic touch the world Awakes ...

All hail to thee, thou lord of light!
A welcome new to thee today
O sun! Today thou sheddest liberty!
Bethink thee how the world did wait
And search for thee, through time and clime!
Move on, a lord, in thy resistless path,
Till thy high noon 0‘erspreads the world,
Till every land reflects thy light,
Till men and women, with uplifted head,
Behold their shackles broken and know
In springing joy their life renewed!

Swami Vivekananda life corresponded to a time in the earth history when’ men and women throughout the world began to ask for a wider vision of life, a more: comprehensive vision that would harmonise the diverse claims of science and spirituality. His burning quest to join together knowledge, devotion and action was indeed unique, and his numerous speeches and letters bear witness to this. Let us now turn to some of them in an attempt to understand more deeply this “very lion among men”, one of the greatest Vibhutis in the history of the world.

Prof. Kireet Joshi

3. The Ascent to Truth

A Drama of Life

in a Prologue, Seven Stages and an Epilogue

Persons of the drama

The philanthropist

The pessimist

The scientist

The artist
Three students
Two lovers
The ascetic
Two aspirants

Prologue: In the Artist's studio, preliminary meeting.

Seven stages of the ascent, of which the seventh is at the summit.

Epilogue: The new world.

Prologue

In the Artist's studio

Evening, at night-fall; the end of a meeting held by a *small group of people united in a common aspiration to find the Truth.*

Present:

The man of goodwill, the philanthropist.

The disillusioned man who no longer believes in the *possibility of happiness on earth.*

The scientist who seeks to solve the problems of Nature.

The artist who dreams of a more beautiful ideal.

A group of three students (two boys and a girl) who *have faith in a better life and in themselves.*

Two lovers who are seeking for perfection in human *love.*

The ascetic who is prepared for any austerity in *order to discover the Truth.*

Two beings brought together by a common aspiration, *and who have chosen the Infinite because they have been chosen by the Infinite.*

The curtain rises.

ARTIST

My dear friends, our meeting is drawing to an end and before we close and take the final resolution which will unite us in action, I must ask you once again if you have anything to add to the declarations you have already made.

PHILANTHROPIST

Yes, I would like to state once again that I have devoted my whole life to helping humanity; for many years I have tried all known and possible methods, but none has given me satisfactory results and I am now convinced that I must find the Truth if I want to succeed in my endeavour. Yes, unless one has found the true meaning of life, how can one help men effectively? All the remedies we use are mere palliatives, not cures. Only the consciousness of Truth can save humanity.

PESSIMIST

I have suffered too much in life. I have experienced too many disillusionments, borne too much injustice, seen too much misery.

I no longer believe in anything, I no longer expect anything from the world or from men. My last remaining hope is to find the Truth—always supposing that it is possible to find it.

FIRST ASPIRANT

You see us together here because a common aspiration has linked our lives; but we are not bound by any carnal or even emotional ties. One single preoccupation dominates our existence: to find the Truth.

ONE OF THE LOVERS (*indicating the Aspirants*) Unlike our two friends here, we two (*he puts his arm around his beloved*) live only by each other and for each other. Our sole ambition is to realise a perfect union, to become a single being in two bodies, one thought, one will, one breath in two breasts, one beat in two

hearts that live only by their love, in their love, for their love. It is the perfect truth of love that we want to discover and live: to that we have dedicated our lives.

ASCETIC

It does not seem to me that the Truth can be reached so easily.

The path that leads to it must be difficult, steep, precipitous, full of dangers and risks, of threats and deceptive illusions. Anunshakable will and nerves of steel are needed to overcome all these obstacles. I am ready for every sacrifice, every austerity, every renunciation in order to make myself worthy of the sublime goal I have set before me.

ARTIST (*turning to the others*)

You have nothing more to add? No. So we are all agreed: together, by uniting our efforts, we shall climb this sacred mountain that leads to the Truth. It is a difficult and arduous enterprise, but well worth the attempt, for when one reaches the summit, one can look upon the Truth and all problems must necessarily be solved.

So tomorrow we shall all meet at the foot of the mountain and together we shall begin the ascent. Good-bye.

All withdraw after saying good-bye.

Seven Stages of the Ascent

FIRST STAGE

A kind of green plateau from which one has a view of the *whole valley*. *From this plateau, the path which has been easy and wide so far suddenly narrows and winds round the spurs of the massive and rocky mountain rising to the left.*

All arrive together, full of energy and enthusiasm.

They look down on the valley below. Then the Philanthropist *calls them together with a gesture.*

PHILANTHROPIST

Friends, I must speak to you. I have something serious to tell you. (*Silence. All listen attentively.*)

Cheerfully, easily, we have climbed the mountain all together as far as this plateau from which we can look at life and better understand its problems and the cause of human suffering. Our knowledge is becoming vaster and deeper and we are nearer to finding the solution I am seeking... (*Silence*)

But here we come to a decisive turning-point. Now the ascent will become steeper and harder and above all, we are going to cross over to the other side of the mountain where we shall no longer be able to see the valley and men. This means that I shall have to give up my work and betray my pledge to help humanity. Do not ask me to stay with you; I must leave you and return to my duty. (*He starts back on the downward path. The others look at one another in surprise and disappointment.*) ASCETIC

Poor friend! He has gone back, vanquished by his attachment to his work, by the illusion of the outer world and its appearances.

But nothing should slow us down; let us continue on our way, without regret, without hesitation.

They set out once more.

SECOND STAGE

A part of the path where the slope becomes steeper and *turns at right angles, so that it is impossible to see where it goes. Below, a long, white, very dense cloud completely isolates it from the world.*

They all pass by more or less cheerfully except the *Pessimist who comes last, dragging his feet, and sinks down on the bank by the roadside. He holds his head in his hands and sits there without moving. The others notice that he is not following them and look back. One of the Students retraces his steps and touches him on the shoulder.*

FIRST STUDENT

Well, well, what's the matter with you? Are you tired?
PESSIMIST (*waving him away*)

No, leave me, leave me alone. I have had enough! It's impossible!

FIRST STUDENT

But why? Come on, take heart!

PESSIMIST

No, no, I tell you I am worn out. It's a stupid and impossible venture. (*Pointing to the cloud beneath their feet.*) Just look at that! We are completely cut off from the world and life. Nothing, nothing is left on which we can base our understanding.

(*He looks back towards the point where the path turns at right angles.*) And there! We can't even see where we are going!

It is an absurdity or a delusion—perhaps both! After all, there might not even be any Truth to discover. The world and life are only a dead end—a hell in which we are imprisoned. You can go on if you like, but I won't move, I refuse to be taken in! *He buries his head in his hands once more. The Student, losing all hope of convincing him and not wanting to linger, leaves him to his despair and joins the others.*

They continue their climb.

THIRD STAGE

The Scientist and the Artist arrive together after the others, *as if they had dropped behind while talking. They are nearing the end of their conversation.*

SCIENTIST

Yes, as I was telling you, I believe we set out on this adventure a little rashly.

ARTIST

It is true that so far our ascent seems to have been rather fruitless.

Of course, we have made some very interesting observations, but these observations have not had much result.

SCIENTIST

Yes, I prefer my own methods—they are much more rational.

They are based on constant experimentation and I do not take a step forward until I am sure of the validity of the previous one.

Let us call our friends—I think I have something to communicate to them. (*He beckons and calls to the others. They draw near and the Scientist addresses them.*)

My dear friends and fellow-travellers, as we move further and further away from the world and its concrete reality, I have the growing feeling that we are behaving like children. It was revealed to us that if we climbed this precipitous mountain whose summit no one has yet been able to scale, we would reach the Truth—and we set out without even bothering to study the way up. How do we know that we have not taken the wrong path? Where is our assurance that the result will conform to our hopes? It seems to me that we have acted with unpardonable imprudence and that our endeavour is not at all scientific. I have therefore decided, although to my great regret, since my friendly feelings towards you all remain intact, that I must stop here in order to study the problem and if possible to form some certainty about the path to follow, the right path, the one which leads to the goal.

(*After a pause*) Besides, I am convinced that if I can find the secret of the composition of the smallest thing in Nature, for example this humble stone on the path, I shall have found the Truth we are seeking. So I shall stay here and bid you *au revoir*—yes, *au revoir*, I hope; for perhaps you will come back to me and to scientific methods. Or else, if I find what I am looking for, I shall come to you to bring you the good news.

ARTIST

I too am thinking of leaving you. My reasons are not the same as those of our friend the scientist, but they are just as compelling.

During this interesting climb of ours, I have had some experiences: new beauties have been revealed to me; or rather, a new sense of beauty has taken birth in me. At the same time, I have been seized with an ardent and imperious need to express my experience in concrete forms, to cast them in Matter, so that they may serve for the education of all and especially so that the physical world may be illumined by them.

I am going to leave you, then, regretfully, and stay here until I can give form to my new impressions. When I have said all that I have to say, I shall take up the ascent again and rejoin you, wherever you are, in quest of new discoveries.

Good-bye, and good luck!

All the others look at one another in some dismay. The *second Student (the girl) cries out:*

SECOND STUDENT

What do we care about these defections! Each one follows his destiny and acts according to his own nature. Nothing can turn us away from our endeavour. Let us continue on our way, courageously, boldly, without weakening.

They all go on except the Scientist and the Artist.

FOURTH STAGE

The two Aspirants and the Ascetic pass by together without *stopping and continue their ascent at a firm and steady pace.*

Behind them, the two lovers, absorbed in each other, *walk hand in hand, taking no notice of the others.*

Just behind them the three students arrive, visibly *tired. They stop.*

FIRST STUDENT

Well, my friends! This is what I call a climb! What a path! It goes up and up without a break—there's no time to catch your breath. I am beginning to feel tired.

SECOND STUDENT

What! You too want to give up? That's not very sporting of you!

FIRST STUDENT

No, no, there's no question of giving up. But why don't we rest a while and sit down for a moment to get our breath back? My legs are hurting me. We shall climb much better after relaxing a little. Have a heart, let's sit down for a moment, only for a moment. Afterwards we shall set out with more enthusiasm.

You'll see!

THIRD STUDENT

All right! We don't want to leave you here moping all alone.

Besides, I feel rather tired too. Let's sit down together and tell each other what we have seen and learnt.

SECOND STUDENT (*after a moment's hesitation, she too sits down*)

Well, it's only because I don't want to part company with you.

But we must not stay here long. It is dangerous to linger on the way.

The Lovers look back and seeing them sitting there, *continue on their way.*

FIFTH STAGE

Much higher up. The path is narrower and overlooks *a wide horizon. The valley is still hidden from sight by dense white clouds. To the left, just off the path, stands a small house facing the sky. The first three pass on without stopping. Then the Lovers arrive arm in arm, absorbed in their mutual dream.*

GIRL (*noticing that they are alone*)

Look, no one is left... We are alone.

What do the others matter! We don't need them—aren't we perfectly happy together?

BOY (*seeing the house on the roadside*)

Look, darling, look at that little house on the hillside, isolated and yet so welcoming, so intimate and yet opening onto infinite space. What more do we need? An ideal place to shelter our union. For we have realised, we two, a perfect, total union, without shadow or cloud. Let us leave the others to their climb towards a problematic Truth—we have found our own, our own truth. That is enough for us.

GIRL

Yes, my love. Let us settle in this house and enjoy our love without a care for anything else.

Still arm in arm, they leave the path and go towards the *house*.

SIXTH STAGE

The end of the path has become extremely narrow and *stops abruptly at the foot of a huge rock whose sheer wall rises towards the sky so that the summit is out of sight. To the left, there is a kind of small plateau at the far end of which a small low hut is visible. The whole scene looks bare and deserted.*

The last three climbers arrive together. But the Ascetic *stops and halts the others with a gesture.*

ASCETIC

I have something important to communicate to you. Will you kindly listen to me, both of you? In the course of our ascent I have discovered my true being, my true Self. I have become one with the Eternal and nothing else exists for me, nothing else is necessary. All that is not That is illusory, worthless. So I consider

that I have reached the end of the path. (*He gestures towards the plateau on the left.*) And here is a sublime and solitary spot, a place that is truly favourable to the life I shall lead from now on. I shall live here in perfect contemplation, far from earth and men, free at last from the need to live.

Without another word, without a gesture of farewell, *without looking back, he goes straight towards the realisation of his personal goal.*

Left to themselves, the two Aspirants look at each other, moved by the greatness of his gesture. But *they recover themselves immediately and the girl cries out:*

SECOND ASPIRANT

No! That cannot be the Truth, the whole Truth. The universal creation cannot be merely an illusion from which one has to escape. Besides, we have not yet reached the summit of the mountain, we have not yet completed our ascent.

FIRST ASPIRANT (*indicating the end of the path stopping short at the wall of rock that rises almost vertically*) But here the pathway stops. It seems that no human being has ever gone any further. To climb this sheer rock that rises before us and seems to be inaccessible, we must discover for ourselves the way to go on step by step, by our own efforts, with no other guide or help than our will and our faith. No doubt we shall have to hew our own path.

SECOND ASPIRANT (*eagerly*)

Nevermind! Let us go on, ever onwards. We still have something left to find: the creation has a meaning that we have yet to discover.

They set out once more.

SEVENTH STAGE

The Summit

The two Aspirants who have valiantly withstood every *test*, haul themselves up with a supreme effort to the summit, bathed in brilliant light. Everything is light except the little patch of rock on which they stand and which is hardly big enough for their feet.

FIRST ASPIRANT

The summit at last! The shining, dazzling Truth, nothing but the Truth!

SECOND ASPIRANT

Everything else has disappeared. The steps by which we so laboriously climbed to the summit have vanished.

FIRST ASPIRANT

Emptiness behind, in front, everywhere; there is only room for our feet, nothing more.

SECOND ASPIRANT

Where do we go now? What shall we do?

FIRST ASPIRANT

The Truth is here, Truth alone, all around, everywhere.

SECOND ASPIRANT

And yet to realise it we must go further. And for that another secret must be found.

FIRST ASPIRANT

Obviously, all possibility of personal effort ends here. Another power must intervene.

SECOND ASPIRANT

Grace, Grace alone can act. Grace alone can open the way for us, Grace alone can perform the miracle.

FIRSTASPIRANT (*stretching his arm towards the horizon*)
Look, look over there, far away, on the other side of the bottomless abyss, that peak resplendent with brilliant light, those perfect forms, that marvellous harmony, the promised land, the new earth!

SECOND ASPIRANT

Yes, that is where we must go. But how?

FIRST ASPIRANT

Since that is where we must go, the means will be given to us.

SECOND ASPIRANT

Yes, we must have faith, an absolute trust in the Grace, a total surrender to the Divine.

FIRST ASPIRANT

Yes, an absolute self-giving to the Divine Will. And since all visible paths have disappeared, we must leap forward without fear or hesitation, in complete trust.

SECOND ASPIRANT

And we shall be carried to the place where we must go.

They leap forward.

Epilogue

The Realisation

A land of fairy light.

FIRST ASPIRANT

Here we are, borne upon invisible wings, by a miraculous power!

SECOND ASPIRANT (*looking all around*)

What marvellous splendour! Now we have only to learn to live the new life.

Curtain.

Acknowledgments

The contents of the book are copyright materials of their original sources.

Grateful acknowledgements to

Sri Aurobindo Ashram Trust, Pondicherry

Sri Aurobindo Society, Pondicherry

Sri Aurobindo International Institute of Educational Research, Auroville

The sources of the contents of the book are ...

1. **Health: A Dynamic Inner Equilibrium**, Dr. Vandana Gupta, NAMAHA Vol. 3, No. 2, 21 February, 1996, pp 54-58 Published by Sri Aurobindo Society, Pondicherry
2. **Dimensions of Health and Healthcare**, Dr. Bhalendu Vaishnav, NAMAHA Vol. 13, No. 1, 24 April, 2005, pp 10-16 Published by Sri Aurobindo Society, Pondicherry
3. **A Programme for Integral Health**, Dr. Saumitra Basu, NAMAHA Vol. 10, No. 1, 24 April, 2002, pp 37-38 Published by Sri Aurobindo Society, Pondicherry
4. **Stress Management- A Different Approach**, Dr. Alok Pandey, NAMAHA Vol. 5, No. 2, 21 February, 1998, pp 24-28 Published by Sri Aurobindo Society, Pondicherry
5. **Human Management- The Key to Social Health**, Dr. Alok Pandey, NAMAHA Vol. 7, No. 2, 21 February, 2000, pp 8-11 Published by Sri Aurobindo Society, Pondicherry
6. **The Silence That Goes Beyond Words**, Dr. Elizabeth Kubler-Ross, NAMAHA Vol. 10, No. 1, 24 April, 2002, pp 37-38 Published by Sri Aurobindo Society, Pondicherry [Courtesy: Elisabeth Kübler-Ross. *On Death and Dying*. USA; Touchstone, Simon and Schuster Inc., 1997, pp. 275-276.]
7. **The Power of Worrying -Anonymous**, NAMAHA Vol. 9, No. 1, 24 April, 2001, p 47
8. **Knowledge - Mental and Psychic**, The Mother, Collected Works of The Mother, Vol. 16, pp 242 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008
9. **An Aimless Life is Always a Miserable Life**, The Mother, Collected Works of The Mother, Vol. 4, pp 31-37 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008
10. **Success & Perfection**, The Mother, Collected Works of The Mother, Vol. 4, pp 14-18 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008
11. **My Place in The Universe**, The Mother, Collected Works of The Mother, Vol. 2, pp 51-54 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008
12. **Stepping Back**, The Mother, Collected Works of The Mother, Vol. 3, pp 160 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008
13. **The Good Teacher and The Good Pupil**, Prof. Kireet Joshi, The Good Teacher and The Good Pupil; An Overview pp 15-20 Published by Sri Aurobindo International Institute of Educational Research, Auroville, 2005
14. **Parrot's Training**, A story by Rabindranath Tagore with comments by Prof. Kireet Joshi, Good Teacher and Good Pupil, pp 303-310, Published by Sri Aurobindo International Institute of Educational Research, Auroville, 2005
15. **Right Attitude**, The Mother, Collected Works of The Mother, Vol. 3, pp 154-155 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008
16. **Establishing Setteled Peace**, The Mother, Collected Works of The Mother, Vol. 6, pp 313-314 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008

17. **Have you Seen God?**, Excerpts from the life of Swami Vivekananda with comments by Prof. Kireet Joshi, The Aim of Life, pp 235-240 Published by Sri Aurobindo International Institute of Educational Research, Auroville, 2008
18. **Ascent to The Truth**, The Mother, Collected Works of The Mother, Vol. 12, pp 497-512 Published by Sri Aurobindo Ashram Trust, Pondicherry 2008

तेजस्विनौ अधीतम् अस्तु ॥
अमारुं अध्ययन तेजस्वी थाओ.

**This bodily appearance
is not all....
Hid deep in man
celestial powers can dwell.**

Sri Aurobindo



**Sardar Patel University
Vallabh Vidyanagar
Gujarat
India**