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# Eternal Philosophy

Questions & Answers

*Dr.Shambhushivananda*



**Dr.Shambhushivananda** (also known as Dr.Dadaji) is one of the closest students of Shrii P.R.Sarkar - a philosopher, seer of 20th century from India. He is currently the senior trainer at the International Yoga Seminary in Sweden. He is a celebrated yogi and has addressed many international forums over the past thirty years. He is also the recipient of **International Mahatma Gandhi award** among many other accolades. In this small booklet, Dr.Dadaji shares a modern perspective, in-a-nutshell, on eternal philosophical queries that have faced humankind since its inception.





# Eternal Philosophy

## Questions & Answers

### **Ac. Shambhushivananda Avadhuta**

The answers given here are by necessity short. They scratch the surface of a profound and complex issue. The readers are encouraged to refer to works of *Shrii Shrii Anandamurtijii* for elaboration of different concepts.

## Q1: What is?

This question defines the domain of ontology. The fundamental stuff of being, the essence of the universe, consists of consciousness called Brahma-which is the composite of Cognitive Faculty and Operative principle called Prakriti (Cosmic Energy), rather than matter, ideas or mere blind energy. Complex organizations, such as atoms, molecules, space and time, living beings, minds and societies emerge out of Supreme Consciousness through the process of transmutations and metamorphosis. Microvita – the emanations from Cosmic Entity- are instrumental in maintaining equilibrium and equipoise in the universal strata- in the physical, physico-psychic, psychic and psycho-spiritual realms.



## Q2: Why is there something rather than nothing?

The state of apparent cosmic void nothingness is only a relative state. There is consciousness everywhere. Only when the Prakrti (Cosmic energy) is dormant, the consciousness appears without any manifestation and is called Non-Attributional Consciousness. That state is sometimes referred to as "shunya"-nothingness. But actually, the seeds or potentiality of expression lie embodied within this Nirgun'a Brahma. Hence, to call it 'shunya' or 'nothingness' would be a misnomer. Something cannot come out of nothing. So if this universe exists, it must have an origin or source. The source of everything is the Nirgun'a Brahma.

## Q3: Why is the world the way it is?

The 'evolution' takes place through physical clashes, psychic clashes and longing or the Attraction of the Great (Supreme Consciousness). The world is in constant transition towards higher and higher levels of self-organization in order to free itself from the shackles of Prakrti. The cycle of creation begins from the Subtlest Entity and reaches the climax at the crudest manifestation and then travels on towards returning to the source. Nirgun'a Brahma is the starting point and the terminus of all movements in the world. All other movements are mere transitory states.



## Q4: Where does it all come from?

Human mind cannot ordinarily comprehend the source of its existence since it is itself an effect and the knowledge of primal cause eludes it. To know the primal cause of creation, one will have to step behind. Mukta Purus'a or an emancipated being is exactly that level of being who is unaffected by the influence of Prakrti and can, therefore, reveal the motivation of creations and dissolutions. Nirgun'a Brahma is non-attributional and so it cannot be the direct cause of manifested world. It is Sagun'a Brahma- the Attributional stance of Supreme Consciousness which allows the dexterous Prakrti to create a variegated world through the infinite power of its sentient, mutative and static principles. In this process, the cosmic mind, microvita, elementary particles, atoms, molecules, living cells, multi-cellular organisms, animals, people and society come into being. The transmutations and metamorphosis continues until each entity returns to the primordial state of Nirgun'a Brahma.



## Q5: Where do we come from?

Homo-sapiens (human beings) are a step in the evolution of species and evolved out of animals that had the capacity to learn associations from the environment, by additionally developing the capacity to think or display powers of the mind. Human thought is rooted in the emergence of symbolic language. However, human being is also repository of clearly reflected consciousness and that is what makes him or her a divine being, capable of performing intuitional practice and ultimately to unite with highest subtlest consciousness- Nirgun'a Brahma.





## Q6: Who are we?

Humans are considered to be the most advanced creatures on this planet and occupy a high position in the hierarchy of meta-systems. Our capacity for thought distinguishes us from the animals or other creatures by giving us uniquely human characteristics, such as self-consciousness, tool-making, imagination, capacity of visualization, play, sense of humour and aesthetic feelings. We are also capable of performing higher intuitional practices and thereby control emotions and cultivate universal love. On the other hand, we are also capable of degrading our mind to utmost crudity and destroy the sacred opportunity to attain moks'a (self-realization or liberation from the bondage of Prakrti). We have yet to demonstrate that we can build a peaceful society where everyone can enjoy the maximum amenities and equal opportunities for physical, mental and spiritual growth.



## Q7: Where are we going to?

We are in a state of constant transition towards increasing complexity, adaptivity and use of intelligence. As we learn to use the hidden powers of body, mind and spirit – we are being propelled to find the equilibrium and equipoise in every sphere of life. What has so far been done by the cosmic mind will gradually be taken over by the unit minds, in greater or lesser degrees, in gradual steps. Despite developments in science, technology and the arts- human beings will always have to resort to the intuitional practices in order to unite with the Highest Consciousness in the spiritual stratum. So, we may be headed to a spiritually inspired, enlightened, wisdom-based society, Without it, we may head to our destruction or even extinction.



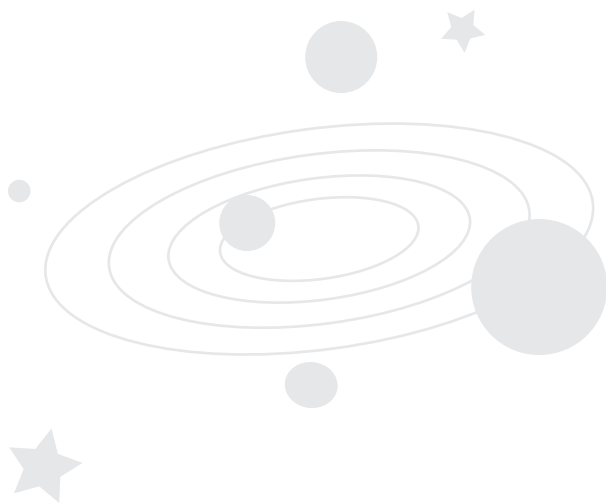


## Q8: What is the purpose of it all?

Evolutionary process is characterized by increasing complexity, adaptivity and intelligence. However, that is only an external goal. The inner spirit of evolutionary process is to manifest the hidden longing for unison with Highest Consciousness.

All creatures strive for incessant flow of happiness. Our merger in Cosmic Consciousness is culmination of our thirst for limitless happiness.

To be happy and make all others happy is the purpose of it all. One can achieve this through cultivating universal love and putting it into action for the welfare of all.



## Q9: Is there a God?



To consider an Entity that is outside of the universe as God would mean putting limits on that Entity. God stands for Generator, Operator and Destructor – the entity which creates, maintains and sublimates. In that sense, the Supreme Consciousness alone represents the concept of God. It is known in religious cultures by different names.

Fundamentally, God is one and it is all pervasive and therefore it resides even in our own 'I' feeling. To realize God, we do not need to look for sacred places outside but dive deep in the core of our own being. God cannot do two things- create another God or hate anything of this creation. When the unit consciousness merges in God, it becomes that Supreme Consciousness, which is God. So God always remains one and only One Entity. God cannot hate anything of this creation because everything is only its own thought projection, its own manifestation.



## Q10: What is good and what is evil?

Anything that brings us in closest proximity to the Supreme Consciousness is fundamentally good and anything that takes us away from that cosmological hub is evil. In an unending cycle of birth and death, we are constantly moving but if our distance from the Cosmic Nucleus remains the same or increases, we are not progressing. Any action that helps to preserve our existence, to express our hidden potentialities and bring us in the closest proximity to the Nirgun'a Brahma may be considered 'moral' or good. Good and bad are otherwise relative in nature. No action is intrinsically or permanently good or bad.

## Q11: What is knowledge?

This question defines the domain of epistemology. In the old RK vedic language 'jina' or 'vid' meant "to know". The verb 'jina' invented by the ancient Aryans was changed into "keno" in old Semitic language, in old Latin "keno"; in Bengali "jnya" and in modern English "know". As the original spelling of the word is keno, we still spell the word with "k" in the beginning without actually pronouncing it.

In the mechanical sphere, knowing or the functional side of knowledge occurs on perceiving special types of reflections and refractions, but in the psychic sphere, it occurs as a result of the subjectivization of objectivity or objectivities. In essence, knowing oneself is the real knowledge and all other sorts of knowledge are mere umbras and penumbras of knowledge. The goal of all knowledge is to help us to unite with Supreme subjectivity. The best way to connect with Supreme Subjectivity is to bear in mind that in all actions – big or small, significant or insignificant, done in wakeful state or in sleep, in dream or in hard reality – the Supreme Consciousness is maintaining a constant or close vigil on me. Thereby the subjectivity as such does not come within our objectivated mind, but the ideation of the Supreme Subjectivity becomes objectivated. When this ideation becomes most conspicuous, most stable and permanent, we find ourselves established in the final stage of the faculty of knowledge.

## Q12: What is Truth?

Everything of this relative world is subject to change as per changes in time, space and person. Hence, this world is called relative truth. The `truth` of a theory is merely its power to explain and produce predictions that are confirmed by observations. In the relative world, there cannot be any `absolute` truth.

However, the Supreme Cognitive Faculty of Supreme Consciousness always remains in its original stance and never undergoes any change. So it is called Absolute Truth. The changes which appear in the universe are caused due to the varying binding influence of Prakrti (Cosmic Operative Principle) over Purus'a (Cosmic Cognitive Faculty). That is why, Truth is always one and Its essence is always one.



## Q13: What is Consciousness?

`To be conscious` means `to be aware`. While in deep sleep, coma or in death, we are not aware of our existence and therefore we are called un-conscious. However, in the dream or awake stage, there is always a part of our mind which is awake and therefore gives us the sense of knowership of our existence. Ultimately, the mind also cannot be aware unless there is something that witnesses its functioning. The subtlest level of awareness in us can be called unit-consciousness .It qualifies the existence of our mind. Without it, mind would not be conscious at all. That is why, the entity beyond mind is called Consciousness. It lends its power of awareness to mind and enables it to become cognizant of its bearing. The totality of all unit-consciousness is called Cosmic-Consciousness or Supreme Consciousness. Hence, Supreme Consciousness is the omni-telepathic entity that is all-knowing and ultimate knower of everything. Our mind reflects the power of consciousness based on its subtlety. The crude mind cannot feel the power of consciousness but the subtle minds can fully reflect and feel the presence of consciousness. To some extent, every mind can sense its environment and has some capability of sending and receiving signals. Hence, it is a conscious entity. Robots too can be infused with that power but the true repository of awareness lies only in the Supreme Cognitive Faculty alone. It manifests its power with the help of Prakrti- Cosmic Operative Principle. That is why, consciousness is always referred to as the composite of Cognition(Shiva) and Energy(Shakti). Its rank varies depending on the degree of influence of Shakti over Shiva. In Nirgun'a Brahma, Prakrti has no influence and in `matter`, it has its greatest binding influence.



## Q14: Do we have a “free-will”?

Human mind is endowed with an uncanny ability to “think freely” and “choose” between different possibilities. This has given the impression to evolutionists that there is no pre-determined future. Because of the capacity for thought, humans are not only free to choose between given possibilities, but also able to conceive novel possibilities and explore their consequences. The unpredictability implied by quantum mechanics has also done away with the Newtonian world view, in which future events are predetermined following the law of cause and effect viz.,

“Each action has an equal and opposite reaction.”

However, we also know that we are not absolutely free. We are conditioned by our past, by our present and limited view of the future. While we are capable to respond to human constraints, we do have some freedom of action. It would be more correct to say that humans have a “free will” only within the jurisdiction of their mental capacities. Beyond it, we are just like puppets in the hands of the puppeteer. Just as cow is tied with a long string and moves about thinking that it has freedom of movement, we too are tied by a long string of “unit-mind” and carry a false notion of total free-will. Rather, in the ultimate, our future also is at the mercy of the Supreme Cognitive Faculty who through the noose of Prakrti (cosmic operative principle) keeps us bound in this mortal world. We must always act but the fruits of our actions are always in our hands. That is why, the wise do not stay attached to their actions or to the fruits thereof. We must do our best and leave the rest to the Supreme Consciousness.

## Q15: How should we act?

The universe is sustained by actions (karma). Where there is any expression, there is invariably vibration (spandan) and behind the vibration, there is action—be it physical, physico-psychic, psychic, psycho-spiritual, or spiritual. Inaction is indicative of death, not of life. For the sake of self-preservation even, we need to engage in some action. Furthermore, every action gives rise to reactions—be they in potential form (Samskaras) or ready to be experienced (bhoga). We are tied to our actions and reactions and this cycle keeps us tied to the noose of Prakrti (cosmic operative principle). As long as we remain engrossed with individual ‘i’-feeling, we remain tied to the reactions of the actions performed by our ‘i’ feeling. This keeps us yoked to the cycle of birth and death. Only when we identify our i-feeling with Supreme Brahma (Cosmic Consciousness), we can begin the process of dis-identification with our little ‘i’. When our I-feeling is completely ensconced in the Supreme-subjectivated “I”-feeling, we can begin to get freed from the vicious cycle of karmas. Good actions yield good results and bad actions yield bad results—yet both good and bad actions are like chains. Good actions may be called chains of gold and bad actions as chains of iron. The proper way to act is to first get established in cosmic-ideation and then perform actions as an instrument of Divine. The practical process of this science of action can be learnt from the spiritual teachers (acharyas) of Ananda-Marga. This practice leads to annihilation of Samskaras (reactive momenta) and ultimately brings Mukti (Liberation) and Moks’a (Emancipation or Salvation or liberation of a permanent nature.)

## Q16: How can we be happy?

Happiness is a state of mind. Some become happy with little possessions and some are unhappy despite their enormous accumulated wealth.  $H=w/d$ . Happiness is wealth divided by our desires. If we are not established in santos'a (contentment), no amount of wealth can enhance our happiness. Hence, self-restraint and self-control is essential to control our desires. Happiness is most common in societies which provide sufficient purchasing power to all its citizens, proper affordable health care, free education, personal freedom and equality. Happy people tend to be self-confident, open to experience and have good personal relations. In the end, those who have attained mastery over all their vrttis (mind and its expressions) are most likely to experience inner peace and a state of tranquility, equipoise and permanent happiness. True happiness stems from the philosophy of "Live and let others live." Genuine happiness will come only when the needs of all are satisfactorily met and the disparities are wiped out. Diversity is healthy for a progressive social and economic order but disparities are a bane (curse) of the human society. An all-round renaissance which will unite the entire human family by a cosmic-ideal and benevolent philosophy alone is the panacea for creating a happy world. Of course, to actualize these ideals, proper education must be imparted to one and all from the early age. Actions inspired by universal love (neo-humanism) can convert unhappy world into a happy world.

## Q17: Why cannot we live forever?

Evolution has predisposed us to age and die because fitness is achieved more easily by fast reproduction than by long life. Aging is the result of a variety of deterioration processes. It is unlikely that we will achieve biological immortality in the near future, in spite of a constantly increasing life-span. Yet, we live not only on the physical plane. We also carry a mind and consciousness which transcends temporal and spatial barriers. We achieve immortality only when our unit-mind merges in the eternal cosmic-mind and our unit-consciousness gets united with Supreme Consciousness. "Oneness in objectivity leads to oneness in subjectivity." When our mind expands, our consciousness automatically widens its horizons. Supreme Consciousness alone is immortal and never dies. We too can attain immortality by uniting with that Cosmic Ocean of Consciousness. At that stage, we become omni-telepathic, omniscient, and omni-present. One who attains that stage is called Mukta-Purus'a (liberated soul). The Mukta-Purus'a is uninfluenced by the binding principle (Prakrti) and can guide others also to attain emancipation. True sad-guru (Preceptor) is one who has attained that exalted rank. Such a preceptor leads a moral and exemplary life and becomes a beacon-light for humanity for all times. In the past, Sada-Shiva, Shrii Krs'na won the admiration of humanity. Similarly, Shrii Shrii Anandamurtijii left a rich legacy for sincere spiritual seekers for all time to come. Such personalities never die. Their consciousness and grace lives forever—and guides genuine spiritual seekers irrespective of caste, creed, nationality, race or social and economic status. They belong to the whole humanity and their ideas contribute to the happiness of entire living world and human civilization.



## Q18: What is the meaning of life?

The first and foremost goal of every creature is to secure its survival (Asti.) hence, the entire humanity must come together to ensure the survival of all species and to preserve the bio-diversity at all costs. In this endeavor lies the compassion of developed creatures of this universe. To deprive anyone the right to exist is suicidal for entire humanity.

Second, each creature is endowed with some unique potentialities and capabilities. All species of flora and fauna also carry their unique capacities. Even so-called inanimate objects possess unique specialties. We must, therefore, understand those hidden capabilities of one and all. If we understand, we are more likely to preserve those treasures of the universe and utilize them optimally for the welfare of all. So Bhati or Sustainable and Progressive development is the second task for human beings on this earth.

Finally, the ultimate aim of human life is attainment of Anandam or Parama-Purus'a (Supreme Consciousness)—the desideratum of our total life journey. It may take one life time or a million years but sooner or later, we must establish ourselves in the grand splendor of the all-pervasive Cosmic-Consciousness. We are travelers on the path of eternity. While moving towards that subjective goal, we also need to maintain an objective adjustment with temporal, spatial and personal boundaries of this relative world. Hence, our journey should be a proper, well-balanced continuous journey. That is why, "Self-realization (Atma Moks'artham) and Service to Humanity (Jagat Hitayaca)" alone can be the lasting motto for entire humanity. This will make our life meaningful and blissful at the same time. This is the unifying positive philosophy for entire humanity as propounded by Shrii Shrii Anandamurtiiji (1921-1990).



## Q19: What is the root cause of poverty in the world?

Despite all the aid that has been provided year after year, the poverty has not been eliminated from this world. The root cause of poverty is the exploitative mentality that underlies all aid and charitable efforts. Charity cannot solve the long term problems. It can only provide a brief breathing space from the cruel impact of defective socio-economic orders prevalent in the world. Hence, the sure way to eliminate poverty is to raise socio-economic consciousness through the messages of PROUT as propounded by late philosopher seer Shri P.R.Sarkar. PROUT stands for Progressive Utilization of material, psychic and spiritual potentialities for the good of all, rather than for just a few. PROUT calls for preservation of maximum bio-diversity and complete elimination of all unjust disparities. PROUT attempts to replace a philosophy of insecurity by a philosophy of abundance & maximum amenities for one and all. It does this by bringing our socio-economic systems in total alignment with bounties of nature which are inherently abundant.



## Q20: Isn't technology the panacea for solving all the problems facing the planet?

Appropriate use of technology is a potent driving force for hastening the change towards a progressive and happier world. However, technology by itself cannot deliver peace and prosperity to this world.

Technology is only a means, a tool. When used appropriately by just people and for good intentions, it can save us from much human suffering. On the other hand, when it is used by vested interests, it can cause much havoc to all species on the earth and even delay the movement towards a progressive and happier world. Hence, it is important that arts, science and technology must be goaded towards universal welfare and blessedness. Neo-humanist values exemplified by service-minded visionaries or leaders (sadvipras) and supported by a widespread adherence to sentient life style with in an exploitation-free socio-economic order alone can ensure a blissful world. Let all the righteous forces of the world unite under the banner of One Cosmic Ideology and bury all narrow sentiments and hasten the advent of a genuine cosmic-family. Such an ideology can usher in an all round renaissance in all spheres of life, liberate human intellect from all dogmas and we may lead us to experience a true paradise on earth for the first time. It may be a mission worth living for.



## Q21: Are we alone?

We are never alone in this universe. The force that guides the stars also guides all of us. We feel alone only when our ego creates a sense of separation between our Highest Consciousness (Macrocosmic Self) and our 'little i' (microcosmic self). It is also quite likely that there is life on other stars, galaxies or multi-verses (or uni-verses). We are all tied together with a common destiny. In the words of Shrii Shrii Anandamurtijii, "The fact that the fortune of every individual, not only of this earth but of the entire cosmos, has been wreathed together will have to be admitted one day by people."



## Q22: How do we progress?

We progress through physical clashes, psychic clashes and longing for the Great (Supreme Consciousness). Clash and cohesion are both an integral part of our existence. However, we can minimize the clashes by harmonizing our psychic faculties with the Cosmic Will.

The ultimate satisfaction comes to us only when we bring about a perfect synchronicity between our individual microcosmic will and the Macrocosmic Will. There is no 'absolute' progress in the material realm. To eliminate the disparities and nurture the bio-diversity can be considered to be 'progress' in the material world. Let all creatures get the scope to live and contribute to each others' happiness and well being. That can be called material progress.

Similarly, let all psychic potentialities of all the creatures be cultivated and tapped for collective welfare and let their minds be goaded towards merger with Supreme Consciousness. That would be called genuine lasting progress.



## Q23: How can I achieve mental balance?

We lose our mental balance when we are solely under the influence of our instincts, subsidiary sentiments and selfish interests. In order to achieve mental equanimity and tranquility of mind, we need to take good care of our bodies (physical structures) and control all our vrittis (ectoplasmic occupations, a network of emotions). In order to achieve this, it is important to follow a sentient life style that combines proper nutritious diet, regular cleaning rituals, daily exercise, nurturing positive thoughts, a daily practice of meditation, periodic fasting for physical and mental cleansing, and a regular engagement in meaningful joyful works for the collective welfare. We may not be able to control others' actions or reactions but we can, at least, begin to take charge of our own actions and our responses to others actions.

Wisdom based living is based on love, genuine respect, rationality and courage to stand by cardinal human values.



## Q24: What is devotion?

Devotion is the vow to please God (Supreme Consciousness) through ones' thoughts, words and deeds. It is the all-pervasive love for all things– animate or inanimate. It is the transformation of selfish, fearful love to selfless, fearless love. Devotion is the uncanny ability and unflinching zeal to connect with the Imperishable Spirit, the Supreme Consciousness that underlies all manifestations of this creation.



## Q25: What are superstitions or dogmas?

Dogmas and superstitions are rigid mental structures that are contrary to common sense and rationality. We have the capability to reason and think deeply. When we act in ways which are contrary to our progress and collective welfare, we are resorting to dogmatic path. Dogmas rob us of the joy and bliss in life. Dogmas hamper our forward movement. There are dogmas in every sphere of life- religion, science, philosophy, education, political life, etc. Any belief system that is not supported by our experience or has become a mere blind faith devoid of rational explanation and joyful experience has the tendency to become a superstition or dogma. However, one must be careful lest we throw baby with the bath water. We must discern what is good or relevant for us by using our subtle judgment. That is called viveka. Viveka is an anti-dote of dogma or superstition.



## Q26: Is there hell or heaven?

There is neither hell nor heaven as usually postulated by theologians. Hell and heaven are nothing but our negative and positive states of mind. Every action has a reaction. Positive actions lead to positive results and negative actions lead to negative consequences. There may sometimes be some time lag before we see the result of our actions. The force which leads us way from our ultimate desideratum is called avidya (the force of evil, so-called Satan or centrifugal force) and the force which connects us to our Ultimate Desideratum, merger with Supreme Consciousness, GOD may be called Vidya, the force of Good, Angels or Centripetal Force. The centripetal and centrifugal forces are intrinsic to this creation. These are the hands of Cosmic operative principle and bring about this variegated world. So, we create hell or heaven by our thoughts, words and deeds. Avidya is dominated by negative microvita and create a condition that can be called hell and Vidya is dominated by positive microvita and can be likened to heaven. Hence, hell and heaven are not some physical places in this cosmos but psychological states created by our own thoughts. As we think, so we become.



## Q27: Is there a difference between prayer and meditation?

Yes. In prayer, we always wish for something for ourselves or others. We want something from God and we pray for it. In meditation, we do not want anything from God. Rather, we offer our mind to God and thereby, become one with God, thus, merging in that Highest Consciousness. As we think, so we become. If we ideate on anything material, we take the form of that material object.

If we ideate on Supreme Consciousness, we become that Supreme Consciousness. Meditation is a process of returning or surrendering our ego to our Source-the Highest Consciousness.

## Q28: What is meditation?

Meditation is concentrated thinking.

It is a process of making the mind one-pointed and then directing it towards the Universal Consciousness until it loses itself in that goal. There are many ways to

perform it—some systems use siddha-mantras (empowered incantations) and others merely utilize silence or process of becoming a mere witness.

Different systems provide different results depending upon their efficacy.

The systems also vary depending upon the level of the seeker. In Tantra system (the science of liberation), the mantras are not just any meaningless words but are imbued with a meaning that is intended to unite us with the source of all consciousness.



## Q29: Is there a necessity of religion in the world?

Religion as an institution is the creation of human beings. We have created it in order to help us build a harmonious society. Each religion has some moral precepts which are intended to enable human beings to live in harmony. Yet, in each religion, there is also a faith in some higher power and the name given to that higher power varies- some call it Allah, Krishna, Jehovah, God, Tao, Brahma etc. However, the goal of religious practice is to merely worship that God. The duality between humans and that Unseen power remains. Some dogma also creeps in the religious beliefs and each religion sooner or later falls into the abyss of sectarianism. If we transcend the outer forms of religions, we find that the core of every religion is the spirituality which is universal. It is possible to pursue a spiritual path that is beyond all religions. It is the mystical aspect of every religion- the yoga, kaballah, sufism, Christian mysticism etc. So religion may or may not remain in this world but the spiritual longing will always remain. Religion is externally imposed on us but the spiritual expressions are innate in us. We have no religion when we are born. We are given a religion by our family members or guardians. Later, we may even give up that religion. Spirituality is like our breath. It is innate to our existence. It is the power which moves our minds and bodies.





## Q 30: What is mysticism?

Mysticism is an unending endeavour to link the finite with the infinite. It is the unification of unit-consciousness with the Supreme Consciousness. Meditation is a mystical practice. It takes us beyond the world of forms unto the world of formlessness. Mysticism is effort of attunement of khud (unit-self) with khuda' (Cosmic Self, God).



## Q31: Is there life after death?

While there are scant proofs about reincarnation, there is a compelling evidence to believe that there is life after death. After all, what happens to the energy suddenly when a person dies. The body can change form as it decays. Life is a parallelism between physical and psychic wave. The psychic energy does not disappear in to the unknown cosmic void. It remains in the cosmos awaiting expression through another physical body of similar wave length. This journey continues until the psychic wave length merges ultimately in the cosmic wave by a constant process of psychic metamorphosis or meditation. That is the state of liberation of the unit mind.

