

Letting Go and Knowing God

by Ravindra Kumar and Margaret Dempsey

Abstract: Since Biblical times and earlier, people have been killing each other in the name of God. The full extent of the unconscious part of the human is referred to as God, and He is independent of any religion, faith or tradition. If everybody understood this, there would be no killing in the name of God. Letting go is a proven way of realizing Self or God that has been practiced by men and women of different faiths and traditions successfully. There are apparently spiritual planets in the universe where the liberated ones could live after departing from Earth. This article proposes a "scientific world religion," based on the findings of spiritual investigators in various faiths and traditions.

Dr. Donald R. Morse in a recent article has mentioned about Catholics and Protestants killing each other in Northern Ireland, the same is true for Hindus and Muslims in India, Christians and Muslims in the former Yugoslavia, and Israelis and Arabs in the Holy Land (Morse 2002). Innocent people are being killed in the name of God. Religious killing was not justifiable in pre-Biblical and Biblical times, during the middle ages and post-middle ages, and it is certainly not justifiable today. Morse further questions, "Can we believe in one, omnipotent, omniscient God when all of this slaughter continues unabated since Biblical days and before?" Regarding reincarnation in Christianity, some favor the concept, while others oppose it. He further points out that with Hinduism, because of karma, many people do not have a choice and must be reincarnated. Considering the possibility of reincarnation, he suggests that killers may have a chance to repent in a future time.

Hugh Montefiore points to two major objections in accepting reincarnation: first, it implies an endless series of lives rather than attaining the goal of heaven once; second, it seems to involve the elimination of desire for *nirvana* which is contrary to Christian faith of yearning for the Kingdom of God (Montefiore 2002). Regarding the first objection, heaven is considered to be a temporary abode and one returns to Earth when the stock of good karma is exhausted. One should therefore aim at going beyond heaven where the endless series of lives comes to an end when *nirvana* is achieved. Regarding the second objection, it is the "elimination of desire" that takes one to the Kingdom of God and not the yearning for it. This is "letting go," and is the theme of this article.

In "letting go" we are born again. Ernest Valea repeats what Jesus said to Nicodemus: "I tell you the truth, no one can see the kingdom of God unless he is born again," and comments that it is not the Eastern concept of reincarnation but a "spiritual rebirth" that any human can experience in this life (Valea 2002). Perhaps he is not aware of the fact that since the time of Vedas one having "spiritual rebirth" is known as "dwij" meaning "twice born", and to arrive at this exalted experience in

a particular lifetime one has to reincarnate many times. In the end, Valea raises three objections for why Christianity does not accept reincarnation: first, it renders God into a helpless spectator of the human tragedy; second, it gives a license to people to commit crime, theft, lying and other social plagues under the disguise of karmic debt to be paid from earlier life by the victims and Krishna's teaching of detachment from the result of one's action is amoral; and third, it is a threat to Christianity which could make it a mere form of Hindu Bhakti-Yoga. Regarding the first point, it would be erroneous to call God a helpless spectator, as He is omnipotent. According to Vedas, each soul is left free by God to develop by one's own experiences and not to act as robots in the hands of God. Regarding the second, *yama* and *niyama* of Patanjali's Yoga-sutra clearly tell the seekers of truth to rise above social plagues such as theft and unending lying. Non-detachment to results taught by Krishna in Bhagavad Gita is not amoral but the highest moral of Karma-yoga preparing the seeker for liberation from Maya. This is also the theme of the present article. Regarding the third objection, it is only Valea's own fear that Christianity would be a mere form of Bhakti-yoga. All will finally accept the truth, wherever it might be coming from. To reconcile these perceived differences, this article proposes a "world religion" independent of any existing religion.

Michael E. Tymn attempts to prove the survival after death based on the findings of highly respected and recognized people such as Dr. Oliver Lodge, Dr. James Hyslop, Dr. Alfred Russel Wallace, Sir William Crookes, Sir Arthur Conan Doyle, Frederick W. H. Myers, Dr. Ian Stevenson and many others (Tymn 2002). Tymn further questions, "If we cannot accept the conclusions of such men, whose can we accept?" On the question of why God does not better reveal Himself, Tymn quotes a discarnate spirit saying, "Because doubt is the instrument which forges the human spirit." He points out that there must always be a "gap" between matter and spirit, between science and spirituality, between mind and heart. Spirit must always run ahead of science so that new horizons can be explored, otherwise we stagnate and fail to progress. It is the gap that gives us the spark to forge ahead.

This article suggests that the "gap of consciousness" between man and God can be bridged with the practice of "letting go." It has been shown that the human psyche has two components: conscious and unconscious, and it is bringing the unconscious to the conscious that gives God-realization. It is a major religious belief that the unconscious in its full extent is known as God, one omniscient and omnipotent God. Hindus, Christians, Moslems, Buddhists and people of any other faith or tradition can equally understand Him. The proposed "world religion" is not based on any existing faith or tradition and has a scientific basis.

Researchers with open minds are beginning to believe in reincarnation. However, referring to repentance for killers suggested by Morse, if one can take a lesson from the proverb, "prevention is better than cure," one may not have to repent. Hindus have four Vedas, six Puranas and eighteen Upanishads written after several millennia of research confirming reincarnation and detailing life after death. Then we have the *Egyptians Book of the Dead* and the *Tibetan Book of the Dead*. These are

timeless scriptures. Letting go offers a way to realize Self and God, which are akin to one-another. "World Religion" proposed in this article can unite people from diverse faiths and traditions, since it is based on a systematic way of reasoning not connected with any religion. We believe that there are self-illuminated spiritual planets possible for inhabitation by the liberated ones.

The Importance of Letting Go

"Letting go," which is different than surrendering, is a constant theme throughout all spiritual literature. But what does it mean and why is it vital for spiritual awakening? For many, this "letting go" is commonly known as *renunciation* and is taken to be renunciation from the material world to pursue the spiritual unfettered by desire and attachment to worldly things. While this is commendable, we do not consider it as vital to achieving spiritual insights as the letting go of desire and attachment to the spiritual. It is only when all desire for reward for spiritual practices is "let go" that real transformational change occurs.

"Letting go" enables changes in the mind and body so that when Kundalini rises the mind is strong enough and without fear to enter fully into the process, and the body is prepared enough to withstand the Kundalini fire. This is a fire that burns through the etheric web separating the physical body from the emotional and mental body and unifying the personality. When this happens, there is harmony between the physical, emotional and mental aspects of a personality and a clearing out of the blockages in the *chakras*. After this come rejuvenation, rebirth and renewal. "Letting go" is vital for this process to happen. The letting go enables the body and mind to be prepared gradually and without any knowledge of the person in whom the Kundalini has a set date and time to rise.

The Buddhist concept of *The Noble Eightfold Path* where one practices: right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right meditation is the ideal path for developing the sound mind and body necessary for a successful Awakening brought about by the process of "letting go" and surrender. It is believed that regular practice of this pathway opens a channel in the right side of the brain through which the Kundalini energy rises when the time is right. The opening of this channel is the goal of all spiritual practice. This is why we believe the pathway concerns the "right" and not the "left." We believe it is referring to the right side of the brain. "Letting go" is the process whereby the consciousness is preparing to shift from the left side which has exhausted the use of the intellect and reason to the right side of the brain through the surrender process. Following surrender the person's consciousness now operates through the right side of the brain. Without this letting go and surrendering the consciousness would not be able to shift.

This principle of "letting go" spiritually is common in all realized people. In the Buddha's day, Vasubandhu, who was a disciple of the Buddha, spoke about this in relation to his brother Asanga who had been striving for Enlightenment for 12 years. In Stefan Anacker's *Seven Works of Vasubhandu*, he says of Asanga "after 12 years of meditation, he

felt he had achieved nothing. So he decided to give up seeking Enlightenment. Just at that moment, a miserable dog dragged itself across Asanga's path. Its wounds were filled with squirming maggots. Asanga filled with compassion, decided to remove the maggots from the dog with his tongue (as he was afraid his fingers would hurt them), and to cut off a piece of his own flesh for them to live in. At that moment the dog disappeared and the Bodhissatva Maitreya stood before him." (Anacker 1984)

This story demonstrates the power of compassion in the letting go of the self, which is necessary for Enlightenment. Moved by the power of compassion for an animal, the self and the desire and attachment towards Enlightenment was forgotten and the space created for the shift of consciousness that always characterizes Enlightenment. In the compassion Asanga showed towards the maggot-infested dog the ego self was forgotten and the higher self gave birth.

Over Christmas, I (Margaret) worked as a volunteer for a charity, which provides accommodation for homeless people. On one of my shifts I was speaking to a 38 year-old man who could neither read or write and was an alcoholic and a drug addict the same time last year. One day when he was about to take drugs he saw a girl who looked so much worse than him and who was desperate for a fix. In his compassion, he gave his last bag of the drug to the girl. He told me "when I did that, something shifted in me. I did go and buy another bag of drugs but threw them in the River." Soon after he met someone who taught him to read and write. Now he writes the most beautiful poetry about life on the streets, and never giving up on your dreams. Again the compassion this man showed towards someone else enabled the space to forget the self and allow the transformational shift to happen without interference. It doesn't take long for this shift; all that is waiting for is the opportunity. This is why compassion forms one of the twin pillars of Buddhism. The other is wisdom, but without compassion wisdom is sterile. The poetry this man writes is pure because his inability to read and write for so long has meant that the ego has not taken a hold so that what he writes is raw and from the heart. It is compassion with the corresponding letting go of the ego self, which results in transformation.

Such letting go or forgetting of the ego-self happens in different ways for different people. Similar to the person who was an alcoholic and drug addict, it is not looking for a certain "spiritual" person on which to work its magic. People from all walks of life are reporting shifts following instances where they have forgotten about themselves in compassion to others. However, it doesn't always have to be for others. Many stories of "letting go" come from the realization of the power of the Divine and a sense of awe and wonder at a Divine connection. This can be enough to create the shift.

For me (RK), it was the morning that I was filled with a deep sense of shame and worthlessness when I awakened. I had spent many years connecting and having a friendship with a Divine energy. That morning I woke up and thought, "Who am I to think I can have this relationship with a Divine energy? I am not worthy." In that instant, I had a

strong intuition to "let go" of my spiritual search and this is what I did: I stopped my spiritual journeying. The shift happened a few weeks later.

Eckhart Tolle in his book, *The Power of Now*, spoke about the shift happening when he found himself immersed in the philosophical debate of self versus non-self. In the intensity of this debate with himself, he forgot the little self in the absorption of the bigger. He said: "I cannot live with myself any longer." This was the thought which kept repeating itself in my mind. Then suddenly I became aware of what a peculiar thought it was. Am I one or two? If I cannot live with myself there must be two of me: The 'I' and the 'self' that 'I' cannot live with. I was so stunned by this strange realization that my mind stopped." (Tolle 1999). Here we see how the letting go and becoming absorbed in something higher enabled the shift of consciousness.

In other cases, the shift happens when there is a real sense of "I've tried everything spiritually, so now I'm just going to give up." This is the story of Satyam Nadeem who writes: "I was rolled, ESTed, rebirthed; I had discovered my inner child, my wild man within, my feminine side of my masculinity, had consulted channelers, tarot, had plugged into chanting mantras, wearing malas and also had my chakras balanced." He adds: "It dawned on me that I couldn't know anything about God or the spiritual path with this limited mind so I just gave it up. With this surrender came the first tidal wave of relief and bliss." (Nadeem 1996) This is a man who achieved his letting go and surrender not in a peaceful spiritual setting but in prison where he was awaiting a jail sentence for drug dealing.

There are numerous other examples of the power of "letting go" and the process works the same way every time. While the ego self is consumed with thinking and working towards the liberation, which spiritual Enlightenment brings, the shift in consciousness, which brings this about, cannot happen. It can be likened to a seed planted in the ground. If the seed is constantly being tended to and interfered with, its growth can be stunted. It is the same with us. There is a certain amount of spiritual reading and practice that is necessary to do to prepare the body and mind for when the shift in consciousness happens. But at some point there is also the need to "let go" of it all. This part is the hardest because attachment to the spiritual is a very real desire and is the last defense of an increasingly threatened ego, which senses its annihilation and is afraid. Yet "letting go" does not mean the annihilation of the ego but its transmutation into Soul bringing liberation and spiritual freedom to the person who has "let go" and "surrendered."

Sometimes the letting go and surrendering come together. Sometimes there is a time lag. In my case my letting go and surrendering did not happen at the same time. I gave up all spiritual activities in 1998 but the surrendering in terms of surrendering to the rising energy did not happen until July 1999. Looking back it seems like the "letting go" enabled certain changes in my mind and body to be brought about which I was not aware and which could not have happened if I was still active on a spiritual path. These changes needed to evolve on their own without interference from me no matter how well meaning it would have been.

For Eckhart Tolle, his "letting go" and "surrendering" happened together. He said: "Then I felt drawn into what seemed like a vortex of energy. It was a slow movement at first and then accelerated. I was gripped by an intense fear and my body began to shake. I heard the words 'resist nothing' as if spoken inside my chest. Suddenly there was no more fear, and I let myself fall into that void. I have no recollection of what happened after that." (Tolle 1999) This paragraph shows the process of letting go and surrendering. Afterwards he experienced a complete transformation of consciousness and refers to himself now as "author-sage." So profound was the transformation of consciousness.

Letting go and surrendering far from being a means of the ego to sabotage the spiritual path is the gateway to spiritual freedom. It seems that it is only when we are willing to give everything up that we get everything and in this is both the beauty and frustration in the process of letting go and surrendering. Beauty arises because of the letting go a new consciousness, and frustration occurs because of the uncertainty of where the intuitive thought to "let go" is coming from and what it means. However one thing is certain, without letting go and surrendering there is no transformation of consciousness.

Mantra chanting is another proven way of letting go and surrendering. One surrenders to the deity or inner Guru or chosen form of God and chants the mantra with full faith. It is one of the sure ways to monitor the activities of the mind and put it on the right track. I (RK) used to chant mantras for about three hours every morning for several years. In the first hour, the mind will run in different directions and chanting would be mechanical. In the second hour one finds that the mind is beginning to get tired and is gradually surrendering to voidness. In the third hour "letting go" of all kinds of thoughts and attachment to ideas and resolves or dissolution of resolves completes and inner experiences begin to take place. It is the period in which trance, out-of-body experiences, visions of Self and deities, intuitive knowledge of the universe and visits to higher realms take place as one goes deeper in an altered state of consciousness. One passes through three stages: *inner turmoil*, *death* and *resurrection*. First, it is the *inner turmoil* that leads one to sustained chanting of mantras; second, the *death of ego* can be experienced as a vision of some form of physical death; and third, *resurrection* or *new birth* or the emergence of a new personality takes place.

Part of my (RK) *inner turmoil* included the process of surrendering to God while chanting with tears in my eyes and having a choked throat. Telling God in all sincerity that there is no one to guide me and He is the only one to help paid dividends. Death of ego was mirrored to me once as my own dead body being carried by friends on their shoulders, accompanied with the words, "Ravindra Kumar is dead." On another occasion I saw a dead body lying on the floor and people passing through it. When I passed through it, I saw that it was my own face. On another occasion, I saw in trance people talking about someone being dead and lying somewhere which they had seen and were describing. Scenes of death repeated for me for about a year in different forms, beginning July 1987.

Resurrection or new birth follows the experience of death of ego. Since my spiritual awakening in 1987, I have made many visits to astral and mental planes. I have seen colonies and things of utilities being manifested by the power of mind, people moving from one place to another effortlessly in their astral bodies and conversations taking place telepathically. The most important of these have been my visits to spiritual planets that are self-illuminated, full of greeneries, trees laden with fruits, flowers and lakes or canals. People live there in light bodies. The moment you enter the atmosphere of a spiritual planet you are filled with inner happiness and a kind of bliss. Perhaps it is one of the places for the liberated ones to live when their chain of death and rebirth is broken. Maybe one can choose to merge with the Great Void and there could be other alternatives. One now lives in two worlds, the outer physical and the inner subtle. There is no end to intuitive knowledge; it goes on and on.

The fastest way of achieving "letting go" is through "faith and surrender" to the Guru and God; and receiving Shaktipat initiation. (Kumar 2002, 63-75) When thinking stops, other dimensions come into view, as though we had crossed over a bridge to another kingdom within. (Leighton 2002, 77) And "letting go" is the way to allow thinking to stop.

Irina Tweedie, born in Russia, educated in Austria and France, described the process of "giving up" everything—every possession, every relationship—in one's faith and surrender to the Guru, which is not easy and perhaps not possible for the average person. Nevertheless, according to her, this is a shortcut to spiritual perfection in a single lifetime. She explained that one's relation with the Guru is like that of a child with the mother: all-caring, compassionate, benevolent. She spent less than a year with her Guru and then moved to and settled down in London to begin a new life, with no financial help available to her. She is now a Guru who helps others through her books and teachings. Tweedie described her own story in the book, *Daughters of Fire*. (Tweedie 1986, 53-57)

Barbara Harris Whitfield describes in length the method of spiritual sex that she used to attain enlightenment. NDErs talk about the moment of "letting go," of surrendering to their death scene and then the NDE starts. On both sides of our nature, spiritual and physical, we surrender or "let go" and let whatever we are doing, happen to us. Singers talk about the song singing them. The feeling is one of freeing ourselves to be ourselves. So it is with sexual spiritual wholeness. According to Whitfield, "Transcendence doesn't come through friction and conflict—It comes through tension, 'letting go' and awareness." (Whitfield 1995, 136-141)

Ultimate Reality or God

Merwan Sheriar Irani, a Sufi Moslem saint of the twentieth century, popularly known as Meher Baba, said that human psyche had two parts, one part falls within the range of consciousness and the other part falls beyond it. He practiced and advocated meditation. According to him:

"The unconscious part, in its full extent, is identical with the power

which is behind matter. It is referred to as God by the orthodox religions. The Ultimate Reality which is symbolically represented through such concepts can be known fully only by bringing the unconscious into conscious." (Baba 1967)

Sri Aurobindo calls the Ultimate Reality - Saccidananda; sat (existence), chit (consciousness) and Ananda (bliss). He calls the creative power of Saccidananda, Consciousness-Force. Thus "consciousness" is the inherent nature of God and His creative energy. Psychologically, neither Carl Jung nor Sri Aurobindo could conclude whether it was consciousness or unconscious, which came first into existence. Sri Aurobindo took refuge in metaphysics and declared that Saccidananda goes into self-concealment Himself for evolution to take place. The highest stage of evolution is man, the level at which unconsciousness is thrown completely into the background and consciousness becomes all-prominent. The moment the unconscious is brought into conscious, Self-Realization and hence God-Realization takes place. Sri Aurobindo describes Self-Realization in these words:

"The status or action in us of an inherent, intrinsic, self-existent consciousness which knows itself by the mere fact of being, knows all that is in itself in the same way, by identity with it, begins even to see all that to our mind seems external in the same manner, by a movement of identity or by an intrinsic direct consciousness which envelopes, penetrates, enters into its object, discovers itself in the object, is aware in it of something that is not mind or life or body." (Aurobindo 1970)

It is worthwhile to note that these two contemporary researchers, Jung and Sri Aurobindo, having divergent approaches and having never met each other, arrive at similar conclusions. Jung is an empirical psychologist while Sri Aurobindo is a yogi. Jung sees the inadequacy of ego to represent both the conscious and unconscious at the same time. He feels this is the cause of the "division of personality" and suggests the ego should be made strong and at the same time should be made to realize its "subordinate position" to self; and thus both ego and the self should work simultaneously. Sri Aurobindo does not recommend strengthening of the ego; but suggests its complete replacement by the "psychic being" first, and then by the Self. Jung considers ego to be the only representative of consciousness, and is essential for him. However, for Sri Aurobindo, ego is only a stepping-stone and becomes obsolete. Self for Jung is only an archetypal representative of the inner reality, and consequently, although it may serve the purpose of integrating the disparate elements of the personality, it has no permanent base or strength to be given to the personality of the individual. On the other hand, "as the Self in Sri Aurobindo's system is the Absolute, merely individualized, it is potent enough to give everything required to the personality, i.e., energy, unity, stability and purpose." (Singh 1986, 175)

Jung advises a duel between the conscious and the unconscious, which according to him, is the way for the two to reconcile and finally harmonize. Sri Aurobindo's method is to subordinate the outer through the inner and thus become enlightened. Although both want the individual to come out of confinement, Jung's individuation does not come into Sri Aurobindo's purpose to illuminate the lower consciousness by

a higher one and become governed by the law of hierarchy. Thus, he wants people to realize the physical is under the vital, the vital is under the mental and the outer "physical-vital-mental" is under the internal "physical-vital-mental". This entire grouping is under the psychic, and the psychic is under the spiritual. Jung's individuation envisages a dualism between the objective and the subjective or matter and spirit, which may finally churn out a higher principle. Sri Aurobindo's transformation believes that everything has descended from Saccidananda, the eternal "higher principle" already in existence. "From this view point, the Jungian individuation theory is a pointer, a stepping-stone to the Aurobindonian transformation." (Singh 1986, 177)

The congruence of their findings can be seen as follows. The predecessors of Jung explained the division of personality by accounting for just one personality, but Jung worked for their integration by a superior and universal personality represented by the Self. Similarly, the predecessors of Sri Aurobindo have shown the way of recognizing one path only, this being the path of devotion, selfless service or knowledge, and showing its relevance to the "supreme being." Sri Aurobindo assigned a proper place to each one of them and has shown the path of transformation and integration of each one with the next higher one, finally leading to a well-balanced personality and recognition of a "Supreme Being." Both thinkers have worked on the principle of unifying all the factors involved in the process, rather than choosing one and rejecting all others. Both individuation and transformation represent all parts of the personality and aim at unification leading to "wholeness" of the individual.

According to Jung, the psyche has two parts, unconscious and conscious. Self is the center of unconscious and ego is the center of conscious. Whole is divided into two pieces, ego and Self. Their integration is the individuation, which Jung says makes the individual whole. This is achieved when the female and male aspects of nature are balanced. On achieving "wholeness" as a fruit of individuation, the person may see things in dreams and visions, such as, religious or cherished human personalities, crosses, circles or other symbols with personal significance that may indicate the completion of the process.

Conscious and unconscious when viewed as opposites can never unite; a supraordinate "third" party is required through which the two parts reunite. By assimilating more and more of the contents of the unconscious into the conscious two purposes are served. The unconscious is brought into consciousness, and Self is enlarged while ego is reduced. Ego reduction is a benefit as fewer desires are created and acted on, allowing serenity.

Sri Aurobindo believed evolution takes place in three stages, ascension, integration and tapas. Ascension is a radical development from one grade of consciousness to another.

Ego is to be tamed, and at the same time required to save our individuality. The shift from ego to Self is accomplished in two stages: first from ego to "psychic being," second from "psychic being" to Self. Self is the Absolute, merely individualized and still potent. The superconscious illuminates the whole system.

Although these two thinkers began and proceeded differently, the convergence of their final results must prove to be the Confirmation of Truth or Inner Reality, which eventually will be the goal achieved by the people of the world, bringing improvement to society as a whole.

Martinus was a contemporary of Jung and Sri Aurobindo, born on August 11, 1890, in Denmark. He had no desire to marry and make a home; rather he wanted to go as a missionary to Africa or the Eastern countries. His conception of God differed very much from traditional Christian doctrine. Martinus borrowed a small theosophical tract from a friend and meditated with his eyes covered with a handkerchief. After a little while, sitting, he suddenly found himself enveloped in a glaring white light, and a number of cosmic experiences took place...The process grew stronger during the following days...He found himself in possession of new senses enabling him to see not only the world visible to everybody but, besides, all the real causes behind the misery of this world....'The Great Birth', in the beginning gave rise to a violent awakening of psychic powers, which generally become latent in most people today.... After his spiritual experience, it was impossible for him to relish the taste of meat, tobacco and alcoholic beverages. (Larsson 1963, 10-11)

He began writing "Livets Bog"; the first volume was published on the 11th of July 1932. In November 1932, circles for the study of "Livets Bog" were formed in the Danish cities of Copenhagen, Odense, Aarhus and Aalborg; and the first issue of the magazine "Kosmos" was published on the 1st of April 1933.

Scandinavian mythology relates the religious principle in two directly contrary forms: the first one impelling the individual to consecrate his life to war so that by dying on the "field of honor" he would earn a life of bliss in the company of the "Gods," the second principle relies on charity and unselfishness for happiness after death. The first one is the "dark" form that "dominated humanity during its slow awakening and into the time when the three great cosmological teachers, Buddha, Christ, and Mohammed appeared. Each one separately, gave prominence to charity as the only way to a life of complete happiness.... a mode of living directly contrary to the one our ancestors regarded as the only salvation." (Larsson 1963, 27) Martinus described the whole course of evolution from mineral to vegetable to animal, where we are now.

Since everything that is perceptible by the senses such as - solids, gases and cosmic or spiritual substances, or energy, can exist only in the form of vibration or motion, it naturally follows that no absolute "fixed point" is possible in the material world. However, as everything perceptible or observable is identical with vibration or motion, it is obvious that the fixed point can be only that which perceives the motion. The "fixed point" in existence, then, is identical with a "something" capable of perceiving motion. Motion being unable to perceive motion, it must be said "something" which experiences the motion and not the reverse. It accordingly makes its appearance as the master or originator of the motion. Thus, it is recognized that an absolute "fixed point" exists, around which all vibration or motion takes place; and the fact that this

"fixed point" has experience of the movements makes it the most supreme "Something" in existence. This supreme "Something" is "God Eternal".... The divine presence, or highest "something" in the living being, is given expression in the concept of 'I'...It has no tangible form, no potential capacity, it only is. (Larsson 1963, 30-33)

This "I" is expressed as "X.1.". Plants having consciousness - has long been proven by science. Creative impulses are at work even in minerals, although it is difficult to perceive through the physical senses. Only cosmic consciousness can perceive that every single atom is creating ceaselessly. This "creative principle" is named "X.2.". These two eternal singularities could have not been known without the existence of the third one - the Thing Created, called "X.3.". God is the aggregate of the triune principle: the I, the Creative Principle and matter or the Thing Created, which is, "X.1.", "X.2." and "X.3.". This analysis, according to Larsson (1963, 36) holds good for every living being and fully verifies the Scriptural text teaching that we are created in the "Image of God."

Evolution is a process by which life migrates from vegetable to animal to the human kingdom and then to the higher realms, about which Christ said: "My kingdom is not of this world." The third principle of the triune, that is, the Thing Created, matter or energy has six different primary forms. The lowest is the Energy of Instinct, as the sustaining factor of consciousness in the vegetable kingdom. The perennial sprouting and blooming of the "buds," a new flower unfolding the instant its predecessor begins to expire - represents the Energy of Instinct. The next is the Energy of Gravity. The Energy of Killing comes into existence as "the killing principle" as the carnivorous plant wakes to life and takes possession of the plant consciousness urging it on to a new culmination - the animal kingdom. The beautiful petals of its flowers are transformed into teeth and claws, and we now see it as an animal and no longer recognize it as a plant. Thus, a carnivorous plant is at a transitional stage between the vegetable kingdom and animal kingdom. The energy of spirituality is "asleep" at this stage. And then, in the midst of the offending and suffocating situation of "gravity," such as war, the third Energy of Feeling takes birth, which seeks disarmament, peace and internationalism. Thus a longing to resume the peaceful life it had voluntarily abandoned begins to grow in its mind. This longing is spirituality. Thereafter, when the feelings culminate, the energies of intelligence, intuition and memory come forward, in that order. All energy has its own zone. These energies are finally embraced in the seventh: the Mother Energy.

The consciousness and hence the existence of the individual therefore, passes through the following seven planes, according to the philosophy of Martinus. A comparison with the seven planes of consciousness/universe by others is shown in the following table:

Table of Comparison

<u>S. No.</u>	<u>Martinus</u>	<u>Vedas</u>	<u>Sri Aurobindo</u>	<u>Jung</u>
1.	Mother	EnergyDivine	Saccidananda	Intuitive
2.	Memory	Monadic	Supermind	Introvert

3.	Intuition	Atmic	Overmind	Thinking Introvert
4.	Intelligence	Intuitional	Intuition	Feeling Introvert
5.	Feeling	Mental	Illumined Mind	Sensational Extrovert
6.	Gravity	Astral	Higher Mind	Thinking Extrovert
7.	Instinctive	Physical	Conscious Mind	Feeling Extrovert Sensational

Scientific World Religion (SWR)

There appears to be a common denominator in all faiths and traditions of the world. Although there seem to be differences in the procedures followed for Self or God-Realization, the steps are similar and end results are congruent. I would therefore suggest the following postulates for a common scientific religion. Whether one is a Hindu, Moslem, Christian, Jewish, Buddhist or belonging to any other religion by birth or adoption, everyone can also claim to have only one religion and one God, and just one community in the whole world. Perhaps we can call such a religion a Scientific World Religion or SWR.

This is only the first approximation of an idea in progress. The postulates are open to revision, subtraction or addition. Comments and suggestions from readers are welcome.

The Postulates of SWR

1. Behind the conscious human mind, there lies an infinite unconscious psychic region.

2. Consciousness has the history of events of present life, while the unconscious contains the record of all possible lives all have lived. The unconscious therefore possesses even the history of creation of the individual by its Creator.

3. The center of the conscious is called ego and the center of the unconscious is called Self.

4. Ego and Self are two opposites that cannot be united; a transcendent "third" is required which can bring the two together.

5. This transcendent third is called psyche, Soul or Atman, and has two parts, the unconscious, and conscious.

6. Bringing the unconscious into the conscious is called enlightenment, Self-realization or achieving Cosmic Consciousness.

7. Cosmic Consciousness continues to interrelate with nature.

8. There is consciousness higher than Cosmic in which one realizes one's identity with the creator God. One finds that Soul is akin to God. Here one proclaims "Aham Brahmasmi" or "I Am That I Am". This is God-realization.

9. God Absolute is Sat-Chit-Ananda or Existence-Knowledge-Bliss.

10. On achieving "wholeness" as a fruit of individuation or transformation the person may discover objects in dreams and visions, such as, religious or cherished human personalities, crosses, circles or other symbols of duality that may indicate the completion of the process.

11. Ego is necessary for establishing one's identity in the world, and for developing necessary relationships with others. Ego is required to deal with the phenomenal world for day-to-day requirements and for normal life.

12. Once the ideal of natural living is achieved, the ego should be transcended. It is like a ship's anchor and should be raised so the ship moves freely in the ocean again. If ego is not transcended after it has served its basic purpose, it can take hold of the conscious and make the individual live for satisfaction of desires. Most inhumane acts are performed for the satisfaction of desire. If ego is transcended, desires are eliminated. Perhaps suffering would cease as well.

13. Matter and Psychic Being are manifestations of the "existent" and "delight" parts of God. Delight is the "pure form of existence" by the Soul, while desire is the corruption of this state that manifests in the form of worldly pleasures.

14. There are seven levels of consciousness corresponding to seven divisions of the universe, which the Soul travels on successive stages of evolution.

15. There are various methods of bringing the unconscious into consciousness or of achieving Higher Consciousness; one can choose a method according to its suitability to oneself.

16. Most faiths and traditions have discovered that there is a "dormant spiritual energy", which requires awakening for achieving Higher/Cosmic Consciousness or for Self/God-realization. This energy is called Kundalini in the East.

17. As Kundalini passes through the seven centers or chakras, the personality is transformed. One passes through seven levels of awareness, sees seven colors of VIBGYOR, and hears seven distinct sounds with the inner ear.

18. When Kundalini arrives at the "center of command" between the eyebrows, ego is fragmented into thousands of pieces, the chain of reincarnation is broken, and the gate to the Kingdom of Heaven opens.

19. There is permanent blue/violet color and/or pearl seen on the inner screen of mind with closed eyes. This is the representation of Soul or Atman.

20. There is one permanent sound heard internally, the sound of AUM or WORD or KALMA-I-ILAH. This sound is the manifestation of God. This sound takes the Soul in "tow" back to Godhead.

21. One who is liberated from the body and is him/herself perfect abides in enjoyment like a worldly person full of desires created by past karma does. But he/she lives quietly as a spectator, free from desires and changes, like the center of a wheel.

22. Want of inquiry into the past, absence of speculation about the future, and indifference (as to the present), are the characteristics of the one liberated while living.

23. After translation from earth such a one who has broken the chain of death and rebirth lives either on one of the higher realms, or on one of the spiritual planets, or gets merged into the Great Void.

24. Such a liberated person is not obliged to reincarnate on earth, unless he/she wants to do to help one's brothers and sisters still en-

grossed in materialism. People have forgotten and forgotten that they have forgotten their real origin. The liberated ones with unconditional love, such as Krishna, Christ and Mohammed, come to earth again and again to remind people of the Truth.

This Scientific World Religion (SWR) would give more prominence and importance to the consciousness operating through the right side of the brain. It is this consciousness that enables religious/spiritual experiences. The depth of the experiences depends on how expanded the right brain consciousness is. The SWR would therefore be a bridge between science and spirituality and give hope and inspiration to many people to bring about a happier world.

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