

Shyam Mehta
**Indian Philosophy
and Religion**



- *Indian philosophy is not a waste of time*
- *It provides useful information for mankind to evolve*
- *Am I following ethical principles and doing what God wants?*

Shyam Mehta, The Loving Heart Centre, www.lovingheartcentre.net

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Indian Philosophy and Religion

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Many of my paintings can be viewed on my web site page:

www.lovingheartcentre.net/MyPaintings.htm

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Preface

Just as a baby or a child cannot grow up on its own, you too cannot follow a religious path on your own. It is not possible. The harder you try, the greater will be your pride. You will fail.

In the ancient tradition of India, a guru, spiritual teacher searched for suitable students to help. Today, there are no teachers in touch with God.

Life for a religious aspirant is much much more difficult than it used to be.

You need a strategy. In my five books in the series 'Perfecting Your Energy Spheres' I have given you all the information you need to form your own strategy. In my sixth book 'Spiritual and Religious Journey' I set out how religious progress happens.

People like to buy large tomes. A long novel is preferred to a short one, a large car to a small car. To make my works accessible, I have tried to keep the books short. In this book, I often use 'bullet' style, so that the essence of a point can be quickly grasped, without the clutter of superfluous words.

The title of this book includes the words Indian Philosophy, not Indian Philosophies.

The six classical philosophies of India were developed by philosophers with specific points of view. One philosopher believed in materialism and set out a philosophy that said you can do what you want, it does not matter. Another, advaita, based partly on the statements of the personal God Shri Krishna, said that there is no personal God.

You too have a philosophy of life: your collection of views, with hypotheses and deductions. Everyone has a philosophy. The problem is that, like five of the six classical Indian philosophies, your views are based on partial knowledge, coloured by preference and logically inconsistent.

In the ancient days, between 700 B.C. and 1200 A.D., learned people in India had integrity. If they were shown to be wrong, they accepted logical defeat and took on board the new ideas. There was a reason for this. India was ruled by Persians. The Persians of the day were known by the word 'barbarian' given them by the Greeks: this was the origin of the word. Indian philosophers of the day invented philosophies to suit their barbarian rulers. If, working for a King, you were shown to be wrong, you probably died.

This is the main reason why all the sciences and philosophies of the world originated in India: the Persian Kings promoted development of these subjects. Medicine, mathematics, astronomy, the science of sex, besides philosophy, all originated in India and over time spread to China, Japan as well as Persia, Greece and then Rome. Even if subjects were not useful the Indian priests of the day had a strong incentive to come up with new ideas and promote these vigorously. But, working under threat and hidden threat does not promote ideas untainted with violence and error.

Other Indians, not working for barbarians were in touch with nature. They were embarrassed to be arguing for a system the others could see as logically flawed.

So it is that one by one the philosophies of materialism, of logic, of advaita, of Buddhism and so forth were shown to be incorrect.

One of the problems faced by a 'non expert' in Indian philosophy is that philosophers and religious leaders make bold statements with authority which are simply not true. But the non expert does not know that they are simply not true, not having read the source texts.

To give you an example, Swami Sivananda states with authority that the whole object of the Brahma Sutras is to show the reader that identification of the person with his body is the source of all ills in the world. He says that statements like 'I am fat' or 'I am a doctor' imply that the person believes that he is his body. A moment of reflection will show the intelligent reader that these assertions by Mr. Sivananda are simply not true. But when he says that the object of the Brahma Sutras is to refute this alleged belief, you cannot use common sense, you just have to assume that he read the text and is making the statement with some authority. This is not true. He may or may not have read the text, in fact he has read the text because he has written a 582 page commentary on it.

But the Brahma Sutras do not have this false assertion as a main theme. He is simply not telling the truth. I leave the reader to form his own conclusion about this difference between what the leader of the Sivananda sect says and what I say and what the Brahma Sutras say. Obviously, I hope you believe me, and if you do not suggest that you simply read the Brahma Sutras. They can be readily downloaded from the Internet, at least in English.

Mr. Sivananda has a preconceived philosophical bent and presumably was told by his teacher that this is what the Brahma Sutra focussed on. This seemingly innocent belief, that the source of all problems is a wrong identification of you with your body, happens to be the underpinning of the philosophy of advaita which was shown to be flawed in the 11th century. Because it has no belief in a personal God, this philosophy whether silly or not has become more and more popular with scholars.

India was left ultimately with one coherent, self consistent philosophy, Visishtadvaita. This philosophy was not revealed to man by God, but was carefully constructed by the great philosopher Ramanuja in the 11th century A.D. Ramanuja did not work for the Persians. As it happens, the Brahma Sutras were allegedly written by Vyasa, a man who is meant to have written most of the Indian scriptures over the 500 years or so that they were written. He was greatly revered by all (presumably partly on account of his age). Unfortunately for Visishtadvaita, it also was constrained to not contradict whatever can be understood from the Brahma Sutras. Hence Visishtadvaita too takes as one postulate that wrong identification of you with your body is the source of all ills. Since Visishtadvaita is a science helping you to progress towards God, a more natural hypothesis for it would be that the source of all ills in the world was lack of contact with or knowledge of God.

Philosophy as an abstract science that provides theoretical information is a waste of time.

Indian philosophy is not a waste of time. It provides useful information for mankind to evolve in all aspects of life.

I have called the book 'Indian Philosophy and Religion', but there is no such thing as 'Indian Religion'. There is religion.

Religion is best thought of by using the word 'religious'. Am I religious? Am I following ethical principles and doing what God wants?

Unfortunately the word 'religion' has been hijacked by dogma. Books which are not the word of God are called 'holy'. The words of men are taken as gospel. Violence is acceptable if one claims to be a follower of one 'faith' or another. A Christian can argue that everyone else is destined to go to hell. No one minds. Some Muslims believe that people of other faiths are evil. No one points this out.

All this is irrelevant. You, the reader of this book, will be religious or you will not. It is up to you.

Are you religious?

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The authoritative place to look is India, and specifically you will find many public holidays, pilgrimages, yatras and festivals.

Festivals are not about religion. Pilgrimages are not about religion. I list below a few tours that specialists <http://www.pilgrimage-india.com/indian-religion/> believe that you should go on and I do not:

- Badrinath Yatra (7 D)
- Buddhist Pilgrimage Tour (15 D)
- Char Dham Yatra (10 D)
- Churches of the South (14 D)
- Hemkund Sahibji & Sri
- Hindu Pilgrimage Tour (15 D)
- Jain Temple Tours (5 D)
- Muslim Pilgrimage (7 D)
- South India Temple Tour (15 D)
- Spiritual Experience (11 D)
- Vaishno-Devi Tour (3 D)

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Acknowledgements

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Brahma-Sutras, Sri-Bhasya, Swamis Vireswarananda & Adidevananda, 1978, Advaita Ashram
Essence of the Upanishads, MP Pandit, 1969, Dipti Publications

Indian philosophy and religion is a complex subject and hence the need to refer to various works for explanation.

I particularly owe a debt to God, to BKS Iyengar and his son Prashant Iyengar, to Sri Mata Amritanandamayi Devi (Amma) and to my mother Mrs. Silva Mehta in undertaking this work.

Introduction

India has many spiritual and religious traditions.

The following are the main religious texts and sources of knowledge about Indian philosophy:

- Vedas and Upanishads
- Bhagavad Gita, Mahabharata, Ramayana
- The Yoga Sutras of sage Patanjali
- Itihasa (which reveal the grandeur of the avatars or descents of God into the world)
- Puranas (which describe the cosmic order)
- Purva mimamsa – the philosophy of karman or duty (by Jaimini), leading to the Uttara mimamsa –the philosophy of Brahman (by Badarayana)
- Agamas, including Pancaratra, manuals for the practical realization of Vedic truths
- Tamil Veda, the songs of the Tamil Alvars or saints

Many philosophers have tried to summarize the knowledge in these original texts. I do so in my two books 'The Eight Sacred Texts of India' and 'The 108 Heads of Lord Patanjali'.

Another philosophy, that of Visishtadvaita, stands out:

- The ultimate question of philosophy and quest of religion is the knowledge of Brahman (God)
- The supreme Reality of the universe, the One without a second, is Brahman
- The supreme source of this knowledge is the sastra (scriptures)
- God has the essential attributes of infinite love, knowledge, beauty, truth, goodness and bliss
- God is the inner self of all beings (jiva), which, together with the material world, form part of the body of God
- God enters into us with a view to perfecting us and imparting His nature to us through love
- All jivas have innate spirituality and salvability

Visishtadvaita

- Provides a comprehensive analysis and explanation of all that you need to know in your religious path
- Sets out devastating critiques of other philosophies such as advaita and buddhism
- Accepts from other systems what is true, good and beautiful
- Is essential reading for any spiritual or religious practitioner

The yoga philosophy of Patanjali, as set out in His 'Yoga Sutra', has a different starting point: the needs for both spiritual and religious practice.

Given this difference, it is not surprising that they shed light on different aspects of reality. Visishtadvaita accepts yoga as the means of practice, and yoga accepts the scriptures as being necessary for the yoga practitioner: the two are complementary.

It should be stated that the two philosophies have identical standpoints, even though one comes from man (Visishtadvaita was developed by Ramanuja in the 11th century AD) and one comes from a reputed incarnation of God (sage Patanjali being, according to Indian traditional thought, the divine cobra on whom God rests).

Chapter 1: Confessions

- Before you read this book you may as well know certain minor details.
- The book is based on Visishtadvaita and yoga philosophy but fails to follow these two great philosophies slavishly or in depth.
- In terms of Visishtadvaita, it is a flawless wonderful philosophy. However, in the nature of a philosophy one starts with assumptions, conducts analysis and then reaches conclusions. Some assumptions of Visishtadvaita are ones that I do not completely agree with, for example:
 - it assumes that God with redemptive mercy enters into objects of worship such as statues in temples that have been consecrated by bhakti (loving remembrance of God) and mantra (chanting of the name of God)
 - the rigour of karman (the law of cause and effect, justice) is overpowered by redemptive love (krpa). My assumption is that God is fair. If you have done something wrong then you will suffer for it. He may forgive you, and allow you to approach Him, but karman (justice) is never overridden
 - the soul is an eternal divine entity. I assume that it is created, by God, in accordance with conventional wisdom in the Hindu scriptures
 - the soul is unchangeable. I assume it changes, with increasing knowledge, different experiences and so forth
 - the fundamental problem of the soul is that it falsely identifies itself with the body as a result of ahamkara, or ego-sense. I believe that it is lack of knowledge that leads it to make poor choices which in turn lead to birth and decline.
 - the self has a good, mixed or evil nature. I do not believe that God created evil in the world. Rather I assume that He allows people to do what they wish, which are not evil wishes but are misguided.
- In terms of Yoga philosophy, as a sincere devotee of God, I believe that the Yoga Sutras are a work of God (but written by a man just as, for example, this book is written by a man) designed to help sincere followers of God and to chastise those who are proud or who do not believe in God and yet comment on the path of yoga towards God:
 - Hence, the philosophy set out in the yoga sutra is first, not complete and second not without scope for differences of opinion. If you read the Yoga Sutras (as I confess to have done) you will find that there are not many verses that specifically set out a coherent complete philosophy. There is no such thing as yoga philosophy. It is a myth put about by philosophers and academics. I discuss this at length in my book on the Yoga Sutras, 'The 108 Heads of Lord Patanjali'.
 - One philosopher or scholar asserts that it says this and another asserts that it says that.
 - They all say that they base their comments on an assumption that the work is allied to Samkhya philosophy.
 - Hence when they say Yoga philosophy says 'this', they mean Samkhya philosophy says this. Any reasonable person will recognize the difference.
- In terms of using the word 'Indian' in the title of this book, this is a slight exaggeration. I was born in England to an Indian father. One way of rephrasing the title could be to replace 'Indian' by 'Shyam'. The philosophy is Indian in the sense that it is robust and contains useful content rather than for example Western philosophy. The ideas are fully Indian. I leave all this academic debate and possible punishment to my readers.
- A slight issue I have with the title is that I do not believe that 'Religion' can be characterised by being Indian as distinct from pertaining to God. Hence I used the word

Philosophy first. Religion should always come first, but I wanted to set out Indian philosophy first. I am really sorry about this.

- All the best ideas came from Ramanuja, founder of Visishtadvaita, not from me. And the best best ideas contained in Indian Philosophy and Religion come from God.
- As is occasionally the case in a confessional one only confesses to minor transgressions. A typical Catholic would not dream of confessing his or her crimes to the police. Mostly Catholicism is based on a hope that by confessing where there is no risk of retribution, you are not at risk from justice, but only get mercy. Also, mostly, in order to impress they confess to big crimes. Naturally, since one knows that the priest is not going to punish you in any way, one is inclined to impress. Hence the above.
- Still, I need a defense. My defense is that no reader will want an outline of philosophies that have been shown to be false, internally inconsistent. Hence the dismissal of a description or inclusion of five of the six traditional 'orthodox' philosophies. However, I outline the main flaws in these philosophies below.
- The sixth, yoga philosophy, is notable for lack of philosophical content: there are as I have said very few sutras in the only text that everyone recognizes as outlining yoga philosophy that outline philosophy. Just because all the philosophers and scholars in the world say and have said that yoga philosophy is a philosophy does not mean that it is. You need to read the Yoga Sutras of sage Patanjali (or, if you prefer, it is up to you, my book 'The 108 Heads of Lord Patanjali') to see for yourself that what I say is true. Sage Patanjali has played a clever trick on philosophers that has worked. It does no credit at all to Indian thought to call yoga philosophy a philosophy.
- Hence the need for a creation. I have always been attracted to Visishtadvaita and it was indeed its founder, Ramanuja, who demolished the five and was rather critical of the sixth. He could hardly go overboard in criticism of the sixth for the simple reason that the author was reputed to be an incarnation of God. Hence he only said he disagreed with it in relation to the two or so verses that had philosophical content. It was a brave thing to do but he was supported in his criticism by another revered sage, Vyasa. Vyasa was a prolific writer for the Persians and is well known by all Indian scholars to have written many of their works of God.
- Still, in my view Ramanuja was constrained by living in a society where ritual was a fixed and where the sacred texts had to be given lip service to. Hence some of his assumptions, in this seventh, unorthodox, Indian philosophy, were to my mind unreasonable or could be replaced with better ones with greater explanatory power. This process of replacing assumptions in a science with better ones is called in the West 'scientific progress'. The reader can readily see how my philosophy differs from that of Ramanuja by looking for tell tale signs like 'my assumption is this'.
- Why was the philosophy of Ramanuja, the only hitherto surviving Indian (and hence world) philosophy that has useful conclusions and flawless logic, called 'unorthodox'? It is because his philosophy was new: 1600 years later than the philosophies he successfully criticized. Just because something is new does not mean that it is not Indian. Further, as with any science, if it does not survive criticism, it is not a science or indeed a philosophy.
- I should remark that scholars and pundits are fond of discussing at length the six classical Indian philosophies. This is always their starting point. No philosopher takes note of the severe criticism of these six by Ramanuja. This is because they do not like to consider a work that has a religious component. Any philosophy with assumptions however absurd can be treated as if worthy of debate so long as it does not have an

assumption that God exists. This is the nature of academic debate: discussing academic issues that are of no relevance or are simply wrong.

- This book, and indeed Ramanuja, took a different starting point. God exists and let us make that an assumption. From this and other reasonable assumptions a philosophical science was built. Something useful for your progress in life. The conclusions from these philosophies in my view fit the facts. These three components: reasonable assumptions, flawless analysis and conclusions that are useful and fit the facts, are what is required of any science. You will find if you do your own analysis that there are no other philosophies in the world that are scientific.
- Here are some conclusions from other 'philosophies' to help you in your judgment:

Nyaya philosophy

In Nyaya philosophy, there are twenty-four properties or characteristics of all created things.

1. rūpa, shape, colour;
2. rasa, savour;
3. gandha, odour;
4. sparśa, tangibility;
5. samkhyā, number;
6. parimāma, dimension;
7. pemthaktva, severalty;
8. samyoga, conjunction;
9. vibhāga, disjunction;
10. paratva, remoteness;
11. aparatva, proximity;
12. gurutva, weight;
13. dravatva, fluidity;
14. sneha, viscosity;
15. shabda, sound;
16. buddhi or jñāna, understanding or knowledge;
17. sukha, pleasure;
18. dukkha, pain;
19. icchā, desire;
20. dvesa, aversion;
21. prayatna, effort;
22. dharma, merit or virtue;
23. adharma, demerit;
24. samskāra, the self-reproductive quality.

I took this list from <http://en.wikipedia.org/wiki/Rajas>, a standard web source of information, so that the reader can decide for himself how much importance to give to Nyaya philosophy.

Mimamsa

The next two philosophies of the six traditional philosophies of India are called Uttara and Purva Mimamsa.

Here is what <http://philtar.ucsm.ac.uk/encyclopedia/hindu/ascetic/mimamsa.html> says about these two 'great' 'philosophies':

'Purva Mimamsa is sometimes called Dharma Mimamsa as it is an investigation into the dharma established by the Vedas. Another name is Karma Mimamsa because it is primarily concerned with sacrifice (karman).'

'The main text is the Mimamsa Sutra of Jaimini, an ancient sage. Mimamsa deals at length with the ritual commands in the Vedas and ignores the hymns and much else. The Mimamsa Sutra describes the different sacrifices and what they are for, and elaborates the theory of apurva, which is the mysterious, transcendent power produced by a correctly performed sacrificial ritual, not through the action of gods. The results of the sacrifice often come after the death of the person performing the ritual. The Vedas are eternal and uncreated, thus precluding their divine origin. They are the expression in sacred words of the eternal, ritual, and moral order of the world. As the world is eternal, the idea of God as the ultimate cause is superfluous. Jaimini also rejects a deity as the creator of the relation between word and meaning, saying that this relationship is innate.'

The attraction of Buddhism and five of the six 'philosophies' of ancient India to modern scholars is that none of these believe in God. It does not matter to them that Mimamsa is to do with ritual sacrifice. Because it is atheistic and better than any western philosophy it is called a philosophy.

'To establish the truth of Vedic injunctions, Mimamsa tries to prove that words and their meanings and the relationship between the two are eternal.'

Hopefully, the reader will realize that Mimamsa is complete nonsense and should only be studied in University which is indeed the case today.

Let us dismiss what the Division of Religion and Philosophy at St Martin's College, London University do and move on to the next 'philosophy' that originated in India: Buddhism, developed by a Persian Prince called Buddha.

Buddhism

'Siddhartha Gautama (c. 563-483 BC), also called Shakyamuni (the Sage of the Shakya Clan) and the Gautama Buddha (the 'Enlightened One,' from budh, 'to wake up'), was born to a royal Ksatriya family. At his birth there was a prophecy that either he would become a world conqueror, or he would 'conquer' the world by renouncing it and becoming a Buddha. His father preferred the more tangible kind of conquest and tried to shield Siddhartha from all the evils of life that might tempt him into spiritual reflection. This strategy backfired; for when, about age thirty, Siddhartha finally did experience evils, by encountering a sick man, an old man, a dead man, and a wandering ascetic, he determined immediately to renounce the world and seek enlightenment like the ascetic. This violated the duty of Siddhartha as a householder, since his wife had just given birth to their first child, but Vedic duties and the traditional four stages of life were no longer of interest to him.'

So, having abandoned his wife and child, he became enlightened:

'After years of fasting and other ascetic practices, during which he supposedly subsisted on as little as one grain of rice a day, Siddhartha felt that he had achieved nothing. He ceased his fasting, but then sat down under a tree with the determination not to arise until he had achieved enlightenment. The tree became the Bodhi ('Enlightenment') Tree; for under it Siddhartha, resisting the attacks and temptations of Mara, the king of the demons, became the Buddha, the one who 'Woke Up.'

What does enlightenment mean? Maybe if he had said that he was only eating zero grains of rice per day he would have made more progress towards his goal. And who is this alleged Mara that Buddha claims to have been attacking him? Why would a demon bother to attack a

man who only was eating one grain of rice per day and was therefore dead? If Buddha is to be believed.

'Especially noteworthy is the belief that in achieving Enlightenment, the Buddha acquired supernatural powers. These powers were:

Psychokinesis, the power to move objects with the mind;

Clairaudience, the power to hear sounds at extraordinary distances;

Telepathy, the power to read the minds of others;

Retrocognition, the power to know your own previous existences;

Clairvoyance, the power to see and know things at a distance; and,

Knowledge of the destruction of the defiling impulses, such as would lead to Enlightenment and Nirvana.

These supernatural and extrasensory powers, it should be noted, do not actually add up to either omniscience or omnipotence, or even immortality. They are enough, however, to enable the Buddha to discover and verify the essentials of Buddhist doctrine, as well as to function in this world at a level far beyond ordinary human abilities. These may seem like modest claims in comparison to the divinities of other religions, but they are certainly rather more than what is claimed by those we would regard as merely philosophers -- or than is expected by those looking for a primarily humanistic and rationalistic religion.'

So what are the basic Buddhist **doctrines**?

'There are some philosophical doctrines that are so early and so fundamental to Buddhism that denials of them tend to be regarded as profoundly non-Buddhist heterodoxies. All forms of Buddhism endeavor to maintain these principles.

- 1. Momentariness: Nothing exists for any length of time. There is no substance or duration to things.*
- 2. Relative Existence or No Self Nature: Nothing has an essence, nature, or character by itself. Things in isolation are shunya, 'empty.'*
- 3. No-atman: There is no Self (atman) in Buddhism, either as an essence or as a substance.*
- 4. No-God: There is no Brahman or any other such ultimate enduring substance or nature to reality. Nirvâna thus cannot be characterized as realizing either Self, Brahman, or God.*
- 5. Dependent Origination: Everything has a cause. A momentary existence occurs as it does because of a previous momentary existence, but the cause itself is also momentary.*
- 6. Karma: Because there is no substance or duration in Buddhism, the Buddhist view of karma is different from that in Hinduism or Jainism.*

In the history of Buddhist philosophy, these doctrines created some difficulties. If there is no self, then what is it that attains enlightenment or Nirvana? It is not me, for I am already gone in an instant; and if it is not me, then why bother? Also, if there is no enduring self, then the rewards and punishments of karma are visited on different beings than those who merited them. Why do I, instead of someone else, deserve the karma of some past existence? The Buddha himself probably would have been irritated with the doctrines that created these difficulties, since he rejected theorizing (it did not 'tend to edification'), and he would have expected no less than that such theories would lead to tangled and merely theoretical disputes.'

I leave to the reader to judge for him or herself whether he or she has heard more nonsense ever in his or her life. This is Buddha and Buddhism.

I took the above from <http://www.friesian.com>, Jakob Fries of the Friesian school of philosophy being one of the marginally better Western philosophers.

Kapila and the Sankhya School of Philosophy

Buddha took his main doctrines from Kapila. Here is what Professors at Columbia University say about the doctrines of Kapila:

1. *Among the ancient philosophers of India, the most pre-eminent was Kapila.*
2. *His philosophical approach was unique, and as philosopher he stood in a class by himself.*
3. *The tenets of his philosophy were of a startling nature.*
4. *Truth must be supported by proof. This is the first tenet of the Sankhya system. There is no truth without proof.*

Kind of silly as a starting point for a philosophy, is it not? His philosophy was not true because there is no proof that it is true is the obvious repost to Mr. Kapila. You do not exist because there is no proof that you exist. Obviously it is an attractive philosophy for University study because Kapila was also able to say that God is not true because there is no proof.

So we have looked at six of the 'greatest philosophies of or originating in India at the time when it was ruled by Persians. What of the seventh, the one that is the absolute favourite of all modern scholars, Advaita, founded by Sankara?

Advaita

The philosophy that I set out in this book, and the one set out by Ramanuja, were not hugely different from the one propounded by Sankara in most regards. It is instructive to look at the life of Sankara.

'Sankara then traveled far and wide in search of a worthy guru who would initiate him and regularize his vow of samnyasa, till he came to the banks of the river narmada in central India. Here was the asrama of govinda bhagavatpada, the disciple of gaudapada, the famous author of the mandukya karikas. Sankara was accepted as a disciple by govinda, who initiated him into the paramahansa order of samnyasa, the highest kind of renunciation. Seeing the intellectual acumen of his disciple, govinda commanded Sankara to expound the philosophy of vedanta through commentaries on the principal upanishads, the brahmasutras and the gita.'

So, being commanded to write commentaries about 'philosophy', this is what Sankara set out to do as he had become an ascetic on a path towards spiritual realization. He did what he was told.

'In addition to writing his own commentaries, Sankara sought out leaders of other schools, in order to engage them in debate. As per the accepted philosophical tradition in India, such debates helped to establish a new philosopher, and also to win disciples and converts from other schools. It was also traditional for the loser in the debate to become a disciple of the winner. Thus Sankara debated with Buddhist philosophers, with followers of samkhya and with purva mimamsakas, the followers of vedic ritualism, and proved more than capable in defeating all his opponents in debate. Sankara then sought out kumarila bhatta, the foremost proponent of the purva mīmāṃsā in his age, but bhatta was on his deathbed and directed Sankara to visvarupa, his disciple. Visvarupa is sometimes identified with Mandana Misra. The debate with Visvarupa was unique. The referee at the debate was Visvarupa's wife, bharati, who was herself very well-learned, and regarded as an incarnation of Goddess sarasvatī. At stake was a whole way of life. The agreement was that if Visvarupa won, Sankara would consent to marriage and the life of a householder, whereas if Sankara won, visvarupa would renounce all his wealth and possessions and become a sannyasi disciple of Sankara. The debate is said to have lasted for whole weeks, till in the end, visvarupa had to

concede defeat and become a sannyasi. Bharati was a fair judge, but before declaring Sankara as the winner, she challenged Sankara with questions about kamasastra, which he knew nothing about.

Sankara therefore requested some time, during which, using the subtle yogic process called parakaya-pravesa, he entered the body of a dying king and experienced the art of love with the queens. Returning to the home of Visvarupa, he answered all of Bharati's questions, after which Visvarupa was ordained as a sannyasi by the name of Suresvara. He was to become the most celebrated disciple of Sankara, writing vartikas to the bhashyas of Sankara on the yajurveda upanishads, in addition to his own independent texts on various subjects.'

Being an ascetic he had no difficulty defeating the Mimamsa schools in debate for the Persian kings. I am sure that the reader him or herself would likewise have had no difficulty. The difficult bit was to debate the Kama Sutra and so he instructed his spirit to enter that of another Persian king and learn about sex. Then he was able remarkably to defeat a woman on this subject. Obviously Sankara had a truthful personality.

'Sankara continued to travel with his disciples all over the land, all the while composing philosophical treatises and engaging opponents in debate. It is said that none of his opponents could ever match his intellectual prowess and the debates always ended with victory to Sankara. No doubt this is true, given the unrivaled respect and popularity that this philosophical system enjoys to this day.'

All of the philosophies of India in 500 B.C., including Buddhism, were easily shown to be nonsense by someone with a modicum of intelligence.

The above quotations were all taken from <http://www.advaita-vedanta.org/>. What the organization dedicated to the work of this 'great' man does not say is what happened at the end of the life of Sankara, and what happened to his philosophy when it met its match in an even greater philosopher, Ramanuja, 1300 years later.

How does this fierce opponent of the concept of a personal God (please search the web if you do not believe me: this is the point of difference between Ramanuja and Shankara) behave?

'Sri Sankara visited Thiruvanaikar, near Trichy in Tamilnadu. In this temple, the Goddess Akhilandeswari was having a fierce power and people who went to have her darshan could not stand the fierceness of this Goddess. Sri Sankara created two sets of earrings which are called Tatankam and he presented these to the Goddess. The fierceness of the deity reduced. This tatankam, the earrings, has been maintained over time by the Acharyas of the Kanchi Mutt.'

These and other accounts of Sankara are censored (i.e. not mentioned) by modern scholars in their accounts of his life and teachings. These come from <http://www.hinduweb.org/>

'Sri Sankara visited Tirupathi and recited the Sloka 'Vishnu pathathi keshanta stotra' which describes the Lord from his foot to the head. He wanted the people to visit the Lord in great numbers and get his blessings, he established an yantra. From that day the number of followers of the temple increased and is increasing day by day.'

But the extent to which he realized that his whole teachings had been nonsense is not mentioned even by <http://www.hinduweb.org/>.

Basing much of his teachings on the story of a personal 'God', Krishna, Sankara in his later life recognized the stupidity of his teachings and was remorseful. His main hypothesis was that there is no such thing as a personal God. He spent his later life worshipping Krishna, and

asking for forgiveness for the errors of his life and teachings. But, to the end of his day, he remained proud and arrogant. Were his confessions to Krishna, the Persian hero, fruitful? No.

Christianity

Sankara lived in about 300 B.C. and his later life of asceticism, denial of all good things in life and remorse, combined with a belief in a personal God Krishna led directly to Christianity. The word Christ was a corruption of the word Krishna arising from the Persian influence of the day (Krishna was a Persian hero, and the Persian empire extended across much of the world, including India). The Persians were looking for a saviour to protect them from the Romans. And hence the stories of Jesus began.

Usefulness as a test of a science

You can spend your life as Sankara did in academic debate. One may win the debate until one meets someone cleverer than oneself or if your theories are better than those of your opponent.

At the end of the day, is this what you want to do? In his case he realized at the end of his life that his life had been a waste of time. But, he remained proud. Is this what you want to do?

Still, some knowledge is useful and Indian philosophy provides the reader with some useful information. Hence I wrote this book.

Old Sciences and New Sciences

Just as there are many sciences: mathematics (it is not an art), physics, chemistry, astronomy, medicine and so forth, there are also many components to the science or the philosophy of mankind. If a philosophy becomes sound then it is a science.

Mankind is complicated. There is sexuality, there is a body, there are emotions, there is love, there is marriage, there is your mind, there is your soul, there is divinity.

In my various books I point out the flaws in the alleged 'sciences' of medicine, astronomy, evolution, psychology, psychiatry, indology, sexology, history, Western philosophy and also the various Indian philosophies.

But, I do not just criticize, I propose sciences in their place. These new sciences are as follows:

- History
- Sex
- Emotions
- Love
- The self
- Individual behaviour
- Human interaction
- Likes and dislikes
- Evolution
- Philosophy
- Psychology

For example, in my book 'The Psychology of the Mind' I set out the science of human interaction: the four forces that operate in every human relationship.

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Medicine, astronomy and indology (interpretation of ancient Indian texts) I class as and demonstrate to be harmful, not useful and fruitless (respectively) and therefore do not propose anything in their place. Physics is harmful. Hence, the atom bomb.

It is not necessary also to have or develop a science of the human body. You have had approximately 1000 past human lives. What you do not know about natural living as a result of these 1000 experiences is not worth knowing. No doctor or biologist can know 1% of the useful things that you know about this subject. Calling biology a 'science' is a complete misnomer.

The word useful needs to be defined or explored. Today, it means 'helps you make money'. You have a western drug and get 'better' more quickly than with natural healing and therefore you can go to work sooner. A car is useful because you do not need to spend an additional two hours not earning money. An atomic bomb is 'useful' because you can kill one million Japanese overnight rather than have to spend enormous amounts of money on rifles. If it had not been useful, Einstein would not have bothered with it. The Sony Walkman is useful because it helps large companies to make money. If it was not useful they would not produce it.

Engineering is a useful science because it helps engineers make money. Electronics is a useful science for similar reasons.

But all western sciences have a cost. This cost is the destruction of the world. Because of western sciences, the environment is in the process of being destroyed.

Not only do western sciences have a cost, but they deflect the person from thinking straight. Instead of focusing on happiness and self-development, one focuses on usefulness.

Western sciences therefore have two destructive purposes, not just one.

Mathematics is useful. It helps man go to the moon or to build faster and faster computers. However, most of mathematics is not useful to the average person. Its usefulness relates to giving mathematicians something to do in the ivory tower of a university. They have a job and make money.

The sciences I propose are not useful. They will not help you make money. They are given to me by God. They are there to help you progress in your life and to lead a more tranquil peaceful productive life.

Chapter 2: You and Love are Important

- You need to focus on your objectives if you wish to develop
 - life is a journey of experience for you the self (also known as soul or spirit)
 - but, at the end of the day, you can have myriads of different experiences
 - where will they get you? I have tasted 17 brands of chocolate. So what?
 - I have visited 23 countries and seen how local people live. So what.
 - if you have an objective, you will quite possibly meet it
 - if you do not have an objective you will probably not meet it

- Life is also about gaining knowledge
 - understanding how you and the world about you are made up
 - of better fitting into the environment and hence developing
 - or, you can choose academic knowledge. How many miles away is Pluto? When was the Battle of Hastings? How many bones are there in your body? So what.
 - So, you need to decide what sort of objective you would like to have

- Indian philosophy helps you
 - understand how you and the world about you are made up
 - better fit into the environment and develop
 - set your objectives, and
 - also figure out about the important things in life

- The important things in life
 - this is love

Chapter 3: God (Isvara, Brahman)

God is

- 'Sat-cit-ananda': existence, consciousness and bliss
- The source and substance of the universe
- The inner ruler of all beings
- The self which exists in all beings and in which all beings exist
- Eternally perfect and the Supreme of the supreme
- Is easily accessible, approachable, to all
- Is the rock of love and sole refuge of those in distress and desolation
- The friend of all beings, all bountiful

God has

- Six qualities, of dominion, might, glory, splendour, wisdom and dispassion
- Mercy that rains on all, that cannot be measured
- Inner sweetness
- An essential nature which seeks to Brahmanize the soul (jiva)

God

- Blesses and saves the pure and righteous
- Seeks, forgives and saves the sinner
- Depends on His devotees
- Conquers evil by His seductive beauty and love

Justice

- Isvara rules by relentless law of karman (the law of cause and effect that we will discuss later): His holy wrath is inescapable

Lord and Sri

- The cosmic ruler is ruled by love
- His loving nature is called Sri
- The majesty of the law of justice is wedded to the all-conquering might of mercy
- The Lord and Sri are philosophically inseparable but functionally distinguishable
- The Lord rules by law and Sri by love
- Sri is the very heart of divine nature

Mercy

- Intimacy grows between the infinitely great and the infinitesimally small
- Tenderness and affection overpowers His divine omniscience and makes Him forget sinfulness
- He has will to save despite sinfulness
- He has sympathetic love to seek and heal
- He imparts His bliss to the jiva
- He is bestower of boons, never satisfied with what He gives
- He has heartfelt desire to help all beings and redeem them from sinfulness

Chapter 4: Soul (purusha, jiva, atman)

Soul and matter (prakriti) form a part of the body of God. The soul has a journey towards or away from God and in later chapters of this book I discuss what this journey is.

The soul is:

- a divine entity created by God. It is divine in the sense that its soul is God. Being divine, it has no evil. It has lack of knowledge and experience as its starting point
- unchangeable in essence, but with consciousness, feelings, knowledge and inclinations that change
- an entity that listens, experiences and then decides
- infinitesimal in size; God is infinite in size. However, the energy of the soul extends to a few inches beyond the body; it retracts to becoming infinitesimal after death
- touched by affliction, action, the results of action and by the impressions of experience
- an entity that searches for peace, love and happiness
- controlled in the ultimate analysis by God.

The soul has:

- the primary characteristic of consciousness (caitanya)
- ever increasing knowledge, however of two kinds: false (avidya) or true. Since from a mathematical perspective, knowledge cannot be false, another, better way of expressing this is that its knowledge decreases or increases over time: it is on one of two paths
- the essential nature of contemplating God, but the latter is prevented by wrong knowledge (resulting from contact with prakriti)
- moral freedom
- as its highest purpose to love and serve God
- two aspects to its consciousness:
 - self awareness: an active, creative consciousness that we are aware of
 - awareness of others including God: a passive, seeing (cosmic) consciousness
- memories, preferences, desires, and tendencies
- or can have and can develop its consciousness, goodness, knowledge and love
- joy, compassion, hatred, pleasure, pain, faith, anger, greed, sorrow, pride,...

Regress of the soul

- with lack of knowledge as a starting point, its development is governed by its good or bad choices in its previous birth leading to a good or bad upbringing as an infant in this birth
- a bad upbringing in its current birth leads it to have an inclination to make further bad choices in this life. However, it always retains moral freedom to choose right from wrong
- false knowledge and poor early upbringing leads it to develop pride and self interest
- these in turn lead it to break ethical principles (yama of yoga philosophy)
- breaking these principles leads to an inability to distinguish right from wrong
- from time to time it experiences pleasures and pain
- these lead to attachment or aversion, and then to further sorrow

The soul can

- experience God by direct intuition, transcending sentient experience and reason
- for this it needs to follow ethical principles and do good works (karma yoga)

Chapter 5: Matter (prakriti)

Prakriti (matter) is:

- The manifest power of God, with intelligence (buddhi). It includes e.g. ego and mind
- Prakriti exists for and evolves to serve the self, by being animated or directed by God
- Every aspect of matter (thoughts, the stars, pop music,..) is to help selves gain wisdom and experience

The whole world, including your body and mind, is made up of 3 fundamental principles, gunas:

- Satva: vibration, light; born of purity, conducive of happiness
- Rajas: motion; born of desire, binds by attachment to works
- Tamas: inertia, darkness; born of ignorance and conducive of obscurity, negligence and sleep

For example:

- An atom consists of vibration, motion and inertial energy, in different proportions
- Thoughts may be peaceful, energetic or dull
- Actions, karma, may be good, mixed or bad

There are 16 perceptible forms of matter:

- The 5 gross elements
- The 11 organs: the 5 organs of perception and the 5 organs of action, and the 11th sense organ, the mind

Satva, rajas and tamas are ever evolving, with one predominant at any time in every substance, and in man depending on what food one has and on previous karma (actions), knowledge and experiences.

Satva illuminates, on account of its purity

- Satva is the cause of health and absence of disease
- It binds the self by causing attachment to happiness, knowledge and pleasure
- Liberation (salvation), moksha, arises from cultivating satva: by eating satvic food, following ethical principles and performing works only for God
- However, ultimately, one transcends the 3 gunas

The nature of Rajas is passion: it causes sexual desire: yearning between man and woman

- It also causes sensuality and attachment
- Passion is born from longing for all sense objects and from longing for union with a spouse
- It binds the soul through attachment to and constant engagement in actions: where rajas prevails, there is greed, activity, doing work, unrest and longing

Tamas stems from false knowledge

- It deludes all selves - gives them erroneous knowledge, and veils true knowledge
- It is the cause of negligence (inattentiveness, and doing what should not be done) and indolence (tendency to avoid work and duty)

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- It causes sleep (where the mind and organs of action and perception stop working due to tiredness)

Chapter 6: Evolution

In my book 'The History of the World', I set out my view that all of history, evolution has a single purpose: God deciding that He wanted to find love. He therefore created the universe and ultimately living souls, you and I, so that one or more of us could progress along a path of love towards Him. This hypothesis, assumption of mine, I then use to explain the major happenings in the world to date.

Standard Indian philosophy goes into more details of what may have happened and so I set this out below for those of you who are curious. I see no flaw in the chain of thought and believe that the Indian theory of evolution is quite reasonable. It does not strain credibility as do Western theories of evolution which rely on incredibly unlikely statistical flukes of unintelligent molecules coming together and evolving into complex life forms that can love and laugh.

In any science, the most plausible theories are the ones that are accepted in the first instance and then refined as time goes by. Indian philosophy passes this test easily.

Western speculations on evolution are readily shown by any mathematician to be unlikely candidates to explain evolution. This is because Western scientists believe that everything is a coincidence. How many coincidences of a completely unlikely nature need to happen before you realize that nothing is a coincidence? As Einstein said, 'I do not believe that God plays dice'. But, these coincidences that Western scientists believe in are completely far-fetched. What is the likelihood of a universe evolving such that the sun has just the right temperature for life on earth? What is the likelihood of the earth evolving such that it has the precise size for the needed amounts of gravitational force for the different life forms that exist on earth? What is the likelihood of the following events:

- the atmosphere on earth having exactly the right mixture of oxygen and so forth for all different life forms
- the atmosphere on earth being of exactly the right density
- the temperatures on earth being exactly what is needed for all different life forms
- the temperatures on earth being exactly what is needed for the oceans to exist
- the combinations of the 92 main elements to be exactly what is needed for all the thousands and thousands of different life forms
- elements combining in exactly the right combinations to ultimately form DNA: with the best modern computers and huge effort, only now are scientists able to start unraveling the enormous complexities of DNA. What is the chance of these complexes happening by chance?
- the 92 elements combining in such a way that you experience the feeling of anger or love
- an ant evolving into a human being

Any reasonable person knows that all of these chances are so negligible, microscopic, that Western 'scientific' theories of evolution are a complete fiction. Scientists do not want to accept the possibility that God exists and hence they come up with ever more far-fetched 'explanations' of what is going on. The above list of 'coincidences' is by no means complete. To produce a list of coincidences that Western sciences rely on would be a mammoth undertaking.

Prakriti (nature) prior to creation was unmanifest, not perceivable, without any distinguishing mark (alinga), made up of the 3 gunas (energies of nature) in equilibrium

- In order to give the soul vehicles for experience and liberation (I would say knowledge), the gunas were animated by the Lord, through OM, by an injection of prakriti shakti (energy or power)
- Prakriti (nature) then develops into a with mark stage (linga) characterised by intelligence (buddhi)

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- The self ('atman') comes in contact with prakriti shakti in this individualised rather than cosmic state

After the development of buddhi (intelligence) in nature, there are two separate lines of evolution

- Ahamkara (ego, the sense of 'I'), giving the self individual rather than cosmic consciousness
- Tanmatra (the infra-atomic structure of matter): subtle elements with the potential to become the gross elements
- At this stage of evolution, matter is still unspecialised (avisesa) – knowable by the soul but not perceptible to the senses (which have not yet evolved)
- The avisesa stage has the potential and purpose to produce the visesa, perceptible phase, of evolution

Ahamkara or ego (the sense of 'I' –ness)

- Initially, the self has no surrounding content – no mind, perception, objects of perception
- Only the sense of 'me' exists (later the sense of 'mine'), combined with the life force, 'prana'
- From ahamkara develops manas (mind), and the 5 organs of action and 5 organs of perception (through animation by God)
- These latter are in the visesa phase of nature, and are perceptible forms of matter

The five subtle imperceptible constituents of the gross elements (bhutas, see later) are the tanmatra:

- Sound (sabda), touch (sparsa), form, shape and colour (rupa), taste (rasa) and smell (gandha): the causes of pleasure & pain
- Later, in the visesa phase, the 5 perceptible gross elements emerge from tanmatra:
 - space, ether (akasa). Produced by the tanmatra of sound. Support of hearing. Characteristics: not covering, all-pervasiveness, non-obstruction, giving room
 - air, wind (vayu). Produced by touch and also sound. Characteristics: transverse motion, throwing, strength, movability, casting no shadow
 - fire (tej). Produced by form and colour, also touch and sound. Support of organ of sight. Characteristics: e.g. going upwards, cooking, light, energizing
 - water (ap). Produced by all tanmatra except odour. Taste predominant. Support of organ of taste. Characteristics: smoothness, subtlety, clearness, heaviness, coolness, conservation, purity, cementation
 - earth (prithvi). Produced by all tanmatra. Odour predominant. Support of organ of smell. Characteristics: heaviness, roughness, obstruction, stability, support, hardness

The 5 gross elements are perceived by the 5 organs of perception, (cognitive organs, jnanendriyas), the ears, skin, eyes, tongue and nose. The 5 organs of action (karmendriyas) are the mouth (voice), hands (grasping), legs (movement), excretory organs (ejection), organs of reproduction (delight).

The actual matter that you can hear, feel, etc is quintuplicated, i.e. composed of all 5 gross elements (and behind this the tanmatra and gunas).

India philosophers in 500 B.C. had to keep their Western (Persian) audience happy. The theory of evolution as set out above is useless.

Subsequently, Darwin came up with an even more useless theory of evolution, also to keep his Western (European) audience happy.

Evolution is the journey of your spiritual energy towards its source, your divine entity: the soul. And, evolution is then the journey of your spiritual energy from the soul to God.

Your spiritual energy, known in India as kundalini, is located in the muladhara chakra (energy centre) at the root of your spine. It is stagnant. It deteriorates with time as you breach ethical principles. For it to rise, not only do you need to keep to the five ethical principles (yama), but also you need orgasm. During orgasm, the influence of your mind is temporarily shut down. Absent a mind, your soul becomes free. If it has decided previously to engage in spiritual evolution, then kundalini, its energy, will rise. Kundalini energy rises in stages, to the first chakra (energy centre), then the next and so forth. When kundalini meets the energy in one of your chakras, tremendous healing takes place. The disturbances and harm that has been done to your energy centres during the course of your life and childhood are remedied.

If you persist in your spiritual evolution a problem arises. You become egotistical. Pride leads you to break ethical principles. Your knowledge of right and wrong gets distorted. Your spiritual energy retreats back to the muladhara chakra. Your ability to break out of this stagnancy is lower than it was before.

For some people, their spiritual journey, and subsequent religious journey, is driven by God. Some inner prompting tells them that they should search for Him. The journey is the same, initially towards the soul. But, pride does not arise. Pride flees in the presence of God. When kundalini has reached the soul, you will get a prompting to surrender to God. In India this is known as Ishvara Pranidhana. You surrender your body, your mind and your soul to Him.

After you have eliminated your pride, at some point, He will ask you to meet Him in your anahata chakra, located in your physical heart. Love happens. This was the first part of your religious journey of evolution towards Him. The second part happens at the time of death. At the time of death, for everyone, your kundalini energy retreats back towards its source: the soul. If the energy of God has mingled with the energy of kundalini prior to death then He accompanies your spiritual energy as it rejoins the soul on death.

This is the final divine union between man and God. Evolution is about this, not about monkeys and whether they grew up to be men and women. Evolution is also not about how many days it took God to create the earth.

Current sciences need to be divided into one of three categories: harmful, useless or wrong. Into these categories fall existing theories of evolution.

Chapter 7: The Mind

This chapter is based on my own analyses and putting together of the simplest possible most coherent explanation of what is happening.

The mind (antahkarana), inner organ has 3 components:

- Manas, or sense-mind: perceives objects
- Buddhi, or intelligence with power of analysis
- Will, the determining principle.

Sometimes, these three components together are also called manas.

Thoughts are given to you by God, justly, and according to your desires and the experiences needed for your development. He prompts the mind to process these thoughts.

The mind also receives information from the 5 Instruments of perception during its two states of direct perception and misperception.

It processes and analyzes information during two of its other three states, periods of imagination (vikalpa), and accessing of memory (smrti).

It decides during its state of imagination.

Occasionally, it is in another state, called nidra, or sleep.

During its states of perception and misperception, the consciousness (citta) of the self takes the form of the object, coloured by the mind (with physical, sexual, mental, love and emotional energies).

The soul perceives the distorted image in the citta.

The mind is a useful instrument but heart or soul knowledge is yet more important.

Chapter 8: Your Body and Mind

Your body and mind exist for you, the self, to evolve.

'Your' body and mind are actually a part of the body of God. It is He, together with your soul, that control them.

Besides this direction of your body and mind, they need inputs:

- Prana or life force that pervades and moves throughout your body in the nadi, executing these directions in regard to breath, circulation, digestion, sight, movement, brain activities, ..
- All the 5 elements. These are consumed in the form of food, smells, water, light and heat, air and sound.

The body and mind become what you consume. These inputs including food become 'your' body, and also become 'your' mind. This seems strange to understand. The five elements are characterised by three properties, satva, rajas and tamas. Your body and also mind become satvic, rajasic or tamasic depending on what you consume.

The life-force is also called prakriti shakti. The source of its direction comes from specific concentrations of energy emanating from your chakras. The chakras also connect to all the nerves in the body (nadi). The chakras govern everything to do with the function of your body and mind: whether you are intelligent or not, violent or peaceful and so forth.

Chapter 9: Death

It is universally believed that Indian philosophy asserts that there is a cycle of birth and death. One needs to distinguish between what was written in the last age of the world, Dwapar Yug, which ended in 500 BC and what was written in the two sacred texts in the present age, Kali Yug. That there has been a cycle of birth and death is beyond doubt (for example, it has even been shown on television). But, there is no reference in the Yoga Sutras to rebirth. In my meditations, I have been told that from 2002, there is no more rebirth. This life of yours is your last. I do not refer to rebirth again in this book.

The moment of death sets the scene for your evolution into your next state of existence:

- Your desires and thoughts at death determine what experiences God will give you after your death
- Cognizance is turned entirely inwards, and one gets a clear knowledge of internal objects: i.e. recollection of all past deeds and feelings – cognition becomes unlimited
- All the events of life are recollected at one moment
- Immediately before the soul leaves the body, latencies of all karma done in your life (good or bad choices in life) flash through your mind all at once, ordered according to character and strength. Latencies of previous lives which are similar in nature join main stream, latencies of dissimilar acts done in the life remain subdued

After death, you lack a body, your surroundings are unfamiliar and you are alone

- Untrammelled by the limitations of the body, your memory and other faculties, particularly conscience, become sharp
- One reflects on the life just completed and for wrong actions (adharma) undertaken

In many ways, the life of a religious practitioner is a preparation for death:

- For example, thinking of God during his life will help him think of Him at the end of his life
- Without prior persistent effort, he will fail. Instead, at death he will be worried about what will happen to him, and will feel longing for possessions, family, etc. that he is about to lose. He will be focused on pain.

Chapter 10: The Self in Light and Darkness

What is it like for the self after death, or in the womb of your mother, or in the early years as a baby?

You know what it is like from age about 5.

The first thing to note is that after death and in the womb, the mind does not operate. It does not exist. The mind starts to operate a short while after delivery. Typically, it starts to operate about two months after delivery.

According to your preferences, God is far away or near you. Contrary to popular belief, you cannot communicate with another person other than via your mind and sense organs.

If you are a person who has no interest in God and are on a path away from him, he will not be communicating to you. This is not because he is singling you out. It is because there is no point. You do not listen to him and so there is no point in talking to someone who does not listen. So, during these periods, you have no external sound. Absent a mind, there are also no visual and other inputs to you. You are on your own.

So during these periods, you are in a void. You are conscious. You know you exist. That is all. You have feelings, you know what these are like. You may be sad, you may be happy. You may be bored. You never die. When your present life finishes, your body dies and then the above state is what it is like forever afterwards.

Everything in this world is animated by God.

So let us now consider a different person. A person who is on the path of light. Light is a misnomer. The self operates through sound. If you do not have a mind, as after death, you cannot see things, you cannot smell and so forth. You can hear. You cannot hear through physical ears and so you cannot hear what is going on in the world around you. The only sound you will have is of God. As a conscious being, you have had many experiences, have developed many preferences. All these are known to God. If you are someone who is used to listening to God all of the time, I suggest that He will communicate with you, just as He does now, all of the time. From this point of view, the difference between before and after death is that there are no distractions. You are with God all of the time. He gives you love. You are in a state of permanent wonderful love. In this state, you have no desire for talking, for eating, for memories and so forth. Another word for this is ecstasy.

For long-term planning, you need to decide which of these two categories of existence you wish to have. There is no third way.

This first person, the one who has no interest in God, does have experiences after death. Just as in life when your mind is not operating, that is when you are asleep, you may dream, this happens also after death. After death though, you have no need of dreamless sleep. The purpose of dreamless sleep is to recuperate from mental and physical activity. After death, with no mind and with no body, there is no need for dreamless sleep. God gives you dream after death, and during sleep. The nature of the dreams that He gives you is discussed in the next chapter. A fetus and a baby also have plentiful dreams. A person who is on the path of light has no dreams, even during childhood.

Chapter 11: Reason for Dreaming

In your life, you do good and bad things. God, being just, gives you pleasurable and painful experiences corresponding to your good and bad choices (karma).

For a person who is on the path of light, his or her choices are those desired by God. They are in harmony with nature and there is no reaction, there is no accumulating, and no resulting pleasurable or painful experiences. Such a person will have no dreams. There is no reason to dream.

For others, a part of the pleasurable or painful experiences, required for the world to be fair, arises in dream. The first thing to note is that, for myself, there is from a primary point of view, no difference between the dream and waking states. In the first it gets experience directly from God and in the second state it gets experiences as directed by God: via the mind and sense organs. The fundamental difference for the self from this perspective is the dreamless state compared with the other two. In the dreamless state, it has no experiences. It remembers with happiness or sadness, for example, prior events.

There is, from another point of view, a fundamental difference between the dream and waking states. In the dream state, the self reacts but does not act. During the waking state, it chooses between right and wrong: it acts. Hence, dream does not trigger a chain of further action and reaction under the law of cause and effect (known in India as the law of karma).

Dream therefore has no purpose other than to enable the world to be fair: it does not trigger future consequences. It does not help you to progress or regress in life. Only human wakeful existence does this.

So, the content and amount of your dreams has a reason, but no purpose (other than fairness).

There are some actions that necessitate either future lives or future dreams. For example, actions which you do towards the end of your life may be too late for you to be able to experience the consequences. Or, a not nice example, if you have killed or maimed many people. You will then need to experience what it is like to be killed or maimed in the same way a corresponding number of times. The same is true with breaches of all the five principles of ethics, not just ahimsa (noninjury). You will in your future dreams or in your current life, experience the unhappiness you have caused others by not telling the truth, theft, breach of the principle of chastity, and acquisitiveness.

From the point of view of the self, pain experienced in dream is just the same experience as in the wakeful state, it hurts just as much. Happiness is as nice. A soldier who kills 1000 people does not necessarily have 1000 dreams of a similar death and length in this life. It is not possible. Even one lengthy death experience is not possible during dream in this life, because the dream state only lasts for a few hours each night. He experiences the 1000 deaths or injuries he has caused in the main after his death.

It is not so often that a person creates real joy for another person 1000 times. A prostitute might be an exception. For a married person, he or she will, let us suppose, create joy for his or her spouse 1000 times. But, this will likely have a corresponding happiness in this life. Mostly, also, this joy created is short - lasting (one hour or so) compared with the long lasting effects of injury, lies, theft and so forth. For most people, therefore, the living experience is nicer than the likely experience after death.

For the self, it is only the pain, uncertainty and so forth associated with death marks the time of death as being significant. In other respects, you live before, during and after death. This life of

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yours is an opportunity to create fundamental change for the better in your future infinite existence. There is no further life experience after your forthcoming death: you will not be reborn.

Chapter 12: Law of Cause and Effect

The self makes good or bad choices, choices moving it closer to or further from God. These are the actions (karma) of the self. These actions or causes are of three types, according to whether they have or have not yielded an effect:

- Fruit bearing karma with results already manifest
- Fresh karma that are being performed now
- Accumulated karma with results not yet manifest

The impression of every such karma, and of the experiences one undergoes, is called samsara. Samsara is retained in the consciousness of the self, in what is known as the subconscious brain.

The experiences one has (bhogah) are given to us by God according to the balance of good over bad karma. More accurately, karma is divided into 'black, white, mixed or neither'. Mixed karma are choices that are good but mixed with motive. A yogi with no motive, following directions from God has no black, white or mixed karma.

White karma gives rise to the experience of pleasurable events, black karma to painful events. Mixed karma gives rise to events that are pleasurable but lead one to lose the thing that one wanted with the motive.

The actions of a sincere devotee of God give rise to no reactions for him.

Chapter 13: Time

The past, present and future exist. Many philosophers (Buddhist, for example) have argued that they do not.

The history of the world consists of long cycles and sub-cycles. Each sub-cycle consists of 4 yugs

- The dark age, Kali yug, which started in 325 BC and ends in 2050 AD
- Satya, Treta and Dwapara yugs with successively less goodness

Other cycles include breath, day and night and so forth.

Chapter 14: The Four Aims of Life (purushartha)

Each person will in his or her life be trying to achieve one or more of the following:

- Fulfilling his or her duties in life (dharma) – to family, to him or herself
- Gaining of wealth (artha)
- Gaining of pleasure (kama), and
- Liberation (moksha, that is union with God)

Failure to do your duty means that your life is wasted. It is the prerequisite for all spiritual or religious progress.

Breach of the five ethical principles (yama) in the past is the reason why one may not achieve the first three of these goals. These principles are:

- non violence
- truthfulness
- non-stealing
- chastity, and
- non acquisitiveness.

Failure to pursue religious observances (niyama) in this life is the reason why one may not achieve liberation. These religious observances are:

- Cleanliness (saucha), of the body and of the things one eats, drinks, sees, feels and hears
- Contentment (santosha), absence of action to secure more than one needs
- Austerity (tapas), action to develop purity of mind, mainly by doing charitable works
- Svadhyaya, that is learning to reduce and eliminate pride
- Surrender to God (Ishvara Pranidhana).

The fourth aim, liberation or moksha, is to come into permanent loving contact with God, free of responsibility for worldly matters.

Chapter 15: Spiritual Practice

Spiritual practice consists of searching for inner peace through contact with your soul. The Yoga Sutras of Lord Patanjali set out the step by step approach required. It implies that

- Progress requires many lifetimes if only very intense effort
- Setbacks are likely, because for example pride arises with success:

It should be noted that the obstacles to yoga practice are overcome with the help of God through religious, not spiritual practice

The steps to achieve spiritual progress can be summarized (sage Vyasa) as follows:

- Understand fully the nature of all pain and its removability (pain including impermanent pleasure)
- Removal of the cause of pain
- Pain is totally annihilated, through the highest yogic trance (samadhi)
- Discriminating wisdom of the difference between soul and nature is complete
- Intelligence (buddhi) itself is redundant, having served its purpose to the soul
- The gunas retreat to their causal state of equilibrium
- Liberation, kaivalya

Kaivalya is a state of isolation, where one has no contact with the material world or with God.

Well, this is the traditional thinking about spiritual practice. As one achieves spiritual wisdom without the help of God, if one does, pride increases and one is bound to fail. Is this what you want to do?

Chapter 16: Religious Practice

There are three progressive means

- Karma yoga - right action
- Jnana yoga – receiving the religious knowledge that you need for your life purpose
- Bhakti yoga - loving meditation on God

Karma yoga itself consists of the three disciplines of tapas, svadhyaya and Isvara Pranidhana. These were outlined briefly in the Chapter on the four aims of life, with regard to the fourth aim, moksha, liberation.

The goal of religious practice is bhakti, leading to moksha. Religious practice can be summarized in seven steps:

- Viveka, developing disinterest in the external world and ourselves in favour of God
- Vimoka, developing mental non-attachment to desires
- Abhyasa, practice of tapas, svadhyaya and Ishvara Pranidhana
- Kriya, performing your social and moral obligations, performance of virtuous actions: developing humility & helping the social order: the outward man
- Kalyana, maintaining virtuousness, e.g. truthfulness, straight-forwardness, compassion, liberality, non-violence, non-covetousness: the inner man
- Anavasada, cheerfulness, freedom from dejection
- Anuddharsa, this step is characterised by an absence of exultation & emotional elation: one becomes calm, subdued: there is no superficial enjoyment of feelings; the focus is on will, not religious ecstasy: joy is reinvested in praise

Chapter 17: Ishvara Pranidhana

Yoga philosophy notes that all benefits of yoga come from Ishvara Pranidhana, surrender to God.

Ishvara Pranidhana is not the end of your religious journey, but it is the key moment in your life. After Ishvara Pranidhana, you do not need any help in your life: you have given God full responsibility for your development.

Religious practice as described in the last chapter leads to Ishvara Pranidhana.

For the religious practitioner, Ishvara Pranidhana means essentially that he has given up. He has struggled and struggled in his life and a point comes when he says to God, 'Now I am yours. Do with me as you please. I am not going to take any decisions anymore. If you want me to do something, I will do it'. Usually, this moment comes when it is difficult to make this final commitment.

The practitioner is relieved, happy that he is now fully dependent on God. He cannot bear to think that he will ever be separated from Him.

Chapter 18: Indian Philosophy and Religion

There are those who study philosophy and who preach religion and there are those who practice it.

The reason why philosophy and religion originated in India is that Indians practice it. Or rather, used to, until about 20 or so years ago. Obviously, I generalize here.

In terms of religion, traditionally, from morning to night not one single activity was undertaken without first thinking of God. You wake up and you think of Him. You wash and so forth in the morning to purify your self, for Him. Then, you say prayers, for Him. Then, you have some breakfast, first offering in your mind, water and then food to Him. And so it goes on: the whole day is a worship to Him.

A trader will before starting work offer something to Him. A dancer before dancing will think of Him. Every art and every activity was dedicated to Him.

The attitude of mind was completely different from that in other religions. There was no bigotry, no view that you were superior to those who did not worship God, no interference in other lives, no burning of witches, no crusades. Just, if this is the right term, going about your own business of life but praying to God first.

In terms of philosophy, with 2500 years of exploitation, people became philosophical. What will be, will be. They developed patience. They developed tolerance. Even, they did not hate the British and the Persians. In other countries, the Persians and the British were defeated or were expelled. In India the Persians ruled for 2300 years and ordinary people went about their business of life as if the Persians did not exist. In Russia, the Czars were overthrown. In America, the British were expelled. In every other country in the world, foreign rulers have been despised, have been fought against. The Native americans of America fought the British.

There is no other country in the world where foreigners can rule without a fight. You may say, the British eventually were expelled from India. This is not the case. Gandhi did not ask Indians to fight against the British. He told them to stand up and be shot. And so this is what the British did and so this is what his followers did. In no other country with local people ask their fellow countryman to stand up, not move and invite the foreigners to shoot them. Of course, most other Indian leaders of the time despised Gandhi but they could do nothing about it. The British left India simply because it was no longer profitable for them to stay. A once prosperous country, the richest in the world, had become one of the poorest. There was never any incentive for foreigners rulers to leave India. Hence they stayed for 2500 years.

The philosophical nature of Indians, in the past, was entirely attributable to being ruled by foreigners for 2500 years. Exploited, raped, killed, tortured and so forth. The extent of starvation, misery for this whole period cannot be believed.

That Indians tolerated being ruled by foreigners for this period was entirely due to their religious nature: Indian religion. India was different from any other country in the world.

You may say, how can this be so? Surely everybody is born the same? No. God gives each of us different experiences in our different lives. In one life we may have been born with a religious nature in India, in another life we may have been born as a hunter and in another life struggling to survive in Iceland. One life is not better than another life, it all depends on what we make of it. Only in the last 50 or so years is the whole planet converging, towards disaster.

Chapter 19: Visiting India

Today, people believe that to understand and get to know about India, they have to visit it. It is not true.

Today, India is like and worse than any other country. With more people, it is worse. There is pollution, corruption, crime, business, McDonald's, cities, everywhere. If you want to visit India, you need to avoid going there.

I love India. I have been there thirty times, more than once a year between 1978 and 2003. The deterioration in just 25 years is tragic.

There was a nice lake in 1978, a small lake near where I lived. In the lake wallowed water buffaloes. You walked down the street and they would not let you pass. The traffic stopped. So you waited until the buffaloes decided to amble on by, happily. One year, 1997, they disappeared. India had gone.

In 1978, you went to a special shop and obtained the richest nicest fresh creamy milk that you can imagine. Now, there is a supermarket with pasteurized milk that will be as bad in 20 years' time as it is today.

India is famous for its wonderful spices and delicious foods and beautiful colourful dresses (saris). It has the nicest most tranquil and peaceful music in the world. Its dancers dance exquisitely with thousands of specific movements and signs each of which conveys a specific mood or emotion or meaning. Its philosophies have never been excelled in this world. Its literature captures your heart and propels you into a state of innocence and wonder. Its festivals are not excelled anywhere in the world for their brightness and happiness. Well, there are many many wonderful things more that I could talk to you about. What you should know is that all of this is going, going rapidly or has gone. In the past, there were no artists, no sculptors in the world who were better than an Indian artisan. You will never find nicer more lovely religious fervor than in India.

Today, there is dirt and grime. In 1981, I went to a temple called Ellora. It is huge, a temple carved delicately from the top downwards out of a huge hill. I have been to many countries, seen many wonderful things: China and its great wall, Japan and the Cherry Blossom trees of Kyoto, Greece and its mountains, the USA and its Rocky Mountains, India and the Himalayas, Switzerland and its lovely lakes. Many other nice places too. But, in Ellora, I was in heaven. I was in a trance.

Well, I made a mistake. I returned there in 1999. There were no security guards protecting the ancient sculptures (2500 years old), beautiful sculptures, from the hands of tourists. I will never go there again.

Why does India, of all places, need security guards?

There are two types of people in this world: those who are searching for love and beauty and those who focus on money and prestige. Everyone can visit India today. It is the second type of person who will find what they are looking for. You can visit the Taj Mahal. One of the seven wonders of the world. I have been there. It is big. A burial hall for a Persian King who after the construction of this wonder had all the 10,000 best Indian architects and artists who built it slaughtered.

Or, you can go to the best hotels in the world. In all my travels, they really are no more luxurious hotels (with beautiful wild and colourful flowers and gardens) than in Bombay and Delhi.

Or, you can see the slums and the misery.

For the first type of person, one in whom love runs in their veins, the India I have described is horrible. The rest of this article is for you.

So, let me tell you about India as she used to be, without the influence of the British.

There was the humdrum. The daily grind of farming or doing your job. Ordinary people who went about their lives, waking up, having breakfast, farming and so forth, just as there were in every other country in the world. Honest, hard-working, genuine folk who feared God, just as there were in every other country in the world. The same as in America before the British came and killed all the Americans in the 18th century. This India was a nice decent place. A beautiful countryside and people with skill and intelligence and honour and pride. If you want to visit India, the best thing to do is to visit your own countryside and see for yourself the remnants of what India used to be like.

Another India was a fraud. A pretense. Something ultimately that was good for tourists. 'Great' yogis and 'saints' and 'sages' who with great intellect and pride fooled the public and abused the trust of people silly enough to believe in them. With this India, men and women smiled and pretended to be good and spent their time doing nothing much other than saying 'Hari' and bowing down at a temple statue 10 times per day. It sounds nice, different from earning a living working hard in the countryside, but these people achieved nothing. They did not help others, other than to show the world how nice they could pretend to be.

With every incentive to develop in this other India, many scholars and philosophers spent years studying and India became from about 500 B.C. the philosophical capital of the world. Every culture has its origin in the 5 main philosophies of India: the Persians, the Greeks, the Romans, Christians and, today, the Americans.

Mathematics originated in India. Writing originated in India. Greek philosophy was stolen from India. Buddhist philosophy came from India and Buddhists then traveled the world and converted all of China and Japan to Buddhism. The word 'Christ' is a corruption of the Persian word 'Krishna' and the central tenets of Christianity can be found in the teachings of Sankara in his later life.

So, what about my India? The one where people love God with all their heart and worship Him from love rather than as lip service or from fear. It is gone.

How can you visit my India? You need to start with a commitment to serve humanity. And then follow this commitment faithfully. And then one day, maybe God will let you visit Him.



Indian philosophy is to do with helping you achieve your purpose in life. It tells you what you need to know in your religious development. It is unlike Western philosophy, where the subject matter is usually two or three specific points selected for academic debate. But just because it assumes that God exists does not mean that it is "unscientific".

In this day everyone lacks guidance. There is "information" in abundance, but it is mostly irrelevant or wrong. Your parents and teachers do not teach you what you need to know. If you go to a "yoga" class you are harmed not helped.

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He had a Christian upbringing, in England.

At Cambridge University he became interested in yoga philosophy and Hinduism.

Later he gave up his Hindu sacred thread in order to fully devote his life to helping all nice people become happy.

He has had a variety of religious experiences in his life and worships God almost every moment of his waking hours.

