

Sri Anirvanji :

Divine Self in Empirical Abode

Vedic Wisdom :

A total Divine personality with complete dedication to the Supreme Mother and immersed in the WISDOM SELF, Sri Anirvanji has not only put across to the modern world the ways of spiritual liberation as advocated by Sri Aurobindo, but also developed the pathway which is unique in itself. Sri Anirvanji had identified the Vedic wisdom as the fundamental basis of human liberation. This is why He has traversed through the wisdom of Rig Vedas, Sama Vedas, Yajur Vedas and Atharva Vedas. The fundamental view of invocation of the Supreme Divine as contributed by the Rig Vedas was the basis of spiritual understanding of Sri Anirvanji. The Journey of the Wisdom Self from a particular to the Universal or cosmic embed by the Rig Vedic wisdom of the great sage Vasishtha, Atri, Angira and Vriḡu as stipulated in the verse:

संगच्छध्वं संवदध्वं
सं वो मनांसि जानताम्
देवा भागं यथा पूर्वे
सञ्जनाना उपासते॥

saṅgacchadhvaṃ saṁvadadhvaṃ
saṁ vo manāṁsi jānatām
devā bhāgaṃ yathā pūrve
sañjānānā upāsate ||

Let us initiate our journey in life with embedded togetherness. Let our tongues speak the same words. Let us purify and develop our minds towards the same realizations through creating a unified mental consciousness as was achieved by the heavenly gods through their spirit of collective ascesis for the Supreme Truth.

समानो मन्त्रः समितिः समानी
समानं मनः सहचित्तमेषाम्

समानं मन्त्र मभिमन्त्रये वः
समानेन वो हविषा जुहोमि॥

samāno mantrah samitih samānī
samānaṃ manaḥ saḥacittameṣām
samānaṃ mantramabhimantraye vaḥ
samānena vo haviṣā juhomi ||

[Rig Veda 10/191/2,3]

Let us all undertake the same resolve in life and create a unified entity through developing and establishing common spirit among everyone through nurturing individual minds towards making a cohesive collective mind. This mind receives contributions from all particular minds with the same intents and upholding the same spirits of memories. The journey in life shall transform into an integral consciousness performing common consecration through eternal fire invocated within.

Sri Anirvanji, through his continued and sustained spiritual practice proceeded to the next as embedded in the Sama Vedas. The urge and intent to have complete devotion had blossomed in Sri Anirvanji. He became a total devotee of Supreme Mother, continuously echoing the unheard rhythm of the cosmic creation by the Supreme Divine.

Sri Anirvanji did not stop here. He proceeded further ahead to the realm of Yajur Vedas to earn the realization of the Supreme, 'Purushottam', in his fullness. As echoed by sage Yajnavalkya as:

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥
ॐ शान्तिः शान्तिः शान्तिः॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-
Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-
Avashissyate ||
Om Shaantih Shaantih Shaantih ||

The Supreme as revealed to the entire creation is full in itself always and in all situations. Endless in Himself the Supreme is omnipresent such that His presence in one empirical entity does not make Him creating void the abode left for the other. Fullness of Divine is such as it remains as full even if His full presence is withdrawn from.

Sri Anirvanji with this Brahma Gyan within, a fully devoted soul and surrendered to the cosmic divine made an example of advocating for the process of asceticism for god realization through different ways of spiritual practices: Yoga, Bhakti, Tantra, and Synthesis of Yoga as advocated by Sri Aurobindo.

SPIRIT OF DIVINE LIFE

Realisation of the Divine is the basis of Divine life. A life which is full in itself having all aspects of the life on earth and the visualised contents of the life of the divines combined within is a Divine life. It's a full complete and integral state of a person, a being. It's composed full of truth, consciousness and bliss within, radiating the immense invisible influence of the goodness of life whatsoever. A life which is totally tranquil on one hand and full of energy and strength on the other capable enough of facing the odds and eventualities of the world yet guiding it forward towards achieving perfection in the domain of activity where the person positions herself/himself.

The sages of India have always tried to maintain a life lived on principles of truth. The impacts of anything that distract from the path of divinity have always been shaded aside by the sages allowing the continuous unfoldment of the eternal truth in the context of the empirical world. As has been observed by Arnold Toynbee,

“If we call to mind our conclusion that our serial order of chronologically successive types of society is at the same time an ascending order of value, in which higher religious would be the highest

term so far attained, we shall now observe that the barbarian chrysalies of civilization of the second generation would have to their credit the honour of having participated in the highest religions' evolution..."

(Arnold J. Toynbee, A study of History, ibid, p. 141-2)

Journey of life in this world has been a journey of human pains and pleasures together. Historically the spell of pains has been dominant over the periods of pleasures and happiness. Good words have had their partial impact. However, in most of the situations only the good deeds have carried impacts longer than those of the words. Whenever any change has been visualised in the human journey towards betterment, in most of the cases that has been either suppressed or subdued by the waves of evils and ills of human cycle. Historically human society has faced brutalism in the form of aggressions from outside craving for benefit maximization of a few people who are otherwise dominant armed with their powers and positions in the society squeezing the vitals and resources of the huge majority. Dominants of the mightier group of people, inherited from the societies of animals, have thoroughly disrupted the tranquillity and equilibrium of the society throughout smashing the prospects of goodness to take a shape over the ages. In the words of Arnold. J. Toynbee:

“When a growing civilization breaks down through the deterioration of attractively creative into an odiously dominant minority, one of the results is the estrangement of its former proselytes in the once primitive societies round about, which the civilization its growth stage was influencing in diverse degrees by the effect of its cultural radiation... Where the retreating barbarian has open to him, in his rear, an unlimited field of manoeuvre, the shifting battle front is bound sooner or later, to arrive at a line at which the aggressive civilizations military superiority

will be neutralised by the handicap of the ever lengthening distance of the front from the aggressor's base of operations."

(Arnold J. Toynbee, A Study of History, Abridgement by D.C. Sommervell, Vol-VII-X, p.120, Oxford University Press, New York.)

Forces that have tried to infuse goodness in the mind of human society have actually made themselves a feeble, soft speaking, unwilling to combat and live irrespective of others in most period of the history, except for certain periods of the emergence of the spirit at the instance of some great people who have evolved out of the society or a descendant of the noble soul on earth. It has been mentioned that darkness has taken away most part of the human consciousness disallowing light to peep in. However, light, with its own vigour and shine has endeavoured to spell away patches of darkness or the cluster of darkness from the minds of human beings in the civilisation.

Exteriorization Reversed :

Right from the period of ancient civilization struggle for existence has been a two-fold struggles within and without. Whereas the forces enmic in nature have always initiated their attacks from outside in a manner which is tangible in many respect, the aggressions from within remain either undiscovered or unidentified properly in most of the cases. Whereas human nature has been to look outside, such for things from outside crave to possess things from outside desire to enjoy things outside, the urge to travel within and trying to discover the noble house within has been very bleak through the human civilization. When a divine force is sensitized to rigour up and take over the crown of life, the struggle percolates down within the individual. When a person gets drenched in the sparks of the noble voice he heads towards winning the war within slaying down the crows of devil erstwhile residing and ruling internally obstructing to the emergence of divine light from within.

Journey in life is a journey of struggles. Actions that we initiate can lead to problem when backed by a specific desire of our own. A desireless mind can also lead to stress because of the heartless surroundings. Result oriented outlook for our business and industry indeed makes the situation rocky. This has been elusively described by one of the great poets, T.S. Elliot, in his great work,

The Waste Land, Elliot has described life as :-

Here is no water but only rock.
 Rock and no water and sandy road.
 The road winding above among the mountains.
 Which are mountains of rock without water.
 If there were water, we should stop and drink.
 Amongst the rock one can't stop, or think.
 Sweat is dry and feet are in the sand.....

Elliot's Wasteland catches up with the corporate reality. This describes truth of the past as well as of the emerging society. We are definitely into rocky land, amidst sands all around.

As Roger Penrose has identified the progress of science being: 'Through the history of physical science, Progress has been made through finding the correct balance between, On one hand, the strictures, temptations, and revelations of mathematical theory and, on the other, precise observation of the actions of the physical world, usually through carefully controlled experiment, When experimental guidance is absent, as kit the case with the most current fundamental research, this balance is thrown out of kitter.'

And also we get at last in the midst of all multiplicity of the roads, stress haunting on us. Win or lose, actions that one initiates brings in the deluge of reactions. So before initiating a cause, one has to be careful about the likely effects. But being into the world which fosters many ugly things with lot of allurements meant for deviating from the honourable existence, it is not unnatural for a person to take on a lot of problems, Thriving to manage problems becomes a way of life.

'Mathematical coherence is far from a sufficient for telling us whether we are likely to be on the track (and, in many cases, even this apparently necessary requirement is thrown to the wind.) We find that aesthetic mathematical values begin to take on a much larger role than they did before. Researchers often point to the successes of Dirac, of Schrodinger, of Einstein, of Feynman and many others, in their being guided to some considerable extent by the aesthetic attractions of the particular theoretical ideas that they put forward. It is my opinion that there is no denying the value of such aesthetic considerations, and they play a fundamentally important role in the selection of plausible proposals for new theories of fundamental physics. [Roger Penrose, *The Road to Reality*, *ibid.* p. 1014].

In the process of cut-throat competition, the person slips down to foot hold of the mountains or either gets lost or scrambles to return somehow, catching up with fragile straw.

Heartless be Replaced by Heartfull :

The peak that one wants to conquer, disillusiones the chases. You want to win? Win. But do you know at what cost? You have to toil head and foot-try. You find your sweets deceiving you and get in absolutely. The rocky heartless situation solidifies, makes you the task master. You are accountable to the world with most of your fortune and destiny and hence, in the ascending of the peak. Water of existence sustains you when you toil hard to find it out.

You rise up, to ascend the pick. So the cost is yours.

Socrates tells us about the human wisdom. He says that his human wisdom consists in his realization that in respect of wisdom he is worthless... Socrates says that he has human wisdom, which might suggest that, he takes himself to have some wisdom. On the other hand, he says that he is worthless in respect of wisdom, which might suggest that he takes himself to lack wisdom altogether.'

[Brad Inwood, Oxford studies in Ancient Philosophy, vol-xxxv, Oxford University Press, 2008, p 77]

It is what is called jealousy in your work place-which you foment with a view to being a special person, as you are a special entity that you want to be. You create a world of yours wherein the pursuit of attaining the goals and the pursuit of remaining high-placing you at your position, becomes the usual pattern of the world. It is the world of yours. The quest for being what you ought to be - the quest for your becoming what you should be makes a very unusual content to the world. If you want to be what thou ought to be, accept the burns, wounds and toils, that you deserve to fulfil the needs and wants. Make your survival a reality following a path that makes you able enough to traverse the way full of chaos and enigma. You seek peace unto all - so that traversing proves easier, smoother and more certain. Your agonies, sufferings, and toils do reflect your actions and behaviours. Utter like Thurman (1976) who proclaimed his agonies in a similar fashion to get people along for sharing with the griefs and debuts :-

I share with you the agony of your grief.
 The anguish of your heart finds echo in my own.
 I know I cannot enter all you feel.
 Nor bear with you the burden of your pain.
 I can but offer what my love does give.
 The strength of caring.
 The warmth of one who seeks to understand
 The silent storm-swept barrenness of so great.

Human Being tries to get a position in the society. Through various interaction and means all dominated by the interacting ego spreading in all directions with his speed, he tries to establish himself. Even the quest for establishing peace and harmony in the system gets lost to the striving of the soul for fulfilment of ego.

The scenario has been rightly expressed by the Taitteriya Upanishad. The Striving for peace and harmony is revealed here (Easwaran, Tr. 1987).

May the Lord of day grant us peace.
 May the Lord of night grant us peace.

May the Lord of sight grant us peace.
May the Lord of might grant us peace.
May the Lord of speech grant us peace.
May the Lord of space grant us peace.

It is the quest of all pervading peace, each is felt in its unique kind of situation and interactions.

Peace at work is considered as one of the most important parameters of love in life and waving games all life. Be it, corporate situation or another situation which is the ultimate objective of all.

It is all pervading which requires understanding all opposites taking possession in the society in accordance with that.

The trying and turbulence of life leads us to the incidence of cause of conflict. Distracting and chaotic form the path of each. In the past our actions to the initiatives for achievement in life, offered the quality of action undertaken, to the aftermath of that to the system. We are responsible partly to the maintenance of cause. The yearn, for personal achievements force us to the continuous stream of chaos. But at the end of the day shall we ask about it and question the vertical ego, that makes us different from others and question our actions from the egoless point of view. We may pray to the Lord that we follow Truth and Law, voicing the same with Easwaran (1987).

I bow down to Brahman, source of all power
I will speak the truth and follow the life,
Guard me and my teacher against all harm
Guard me and my teacher against all harm.

The amount of submission in which this leads, is hard to face and accept by the modern man. When the individual realises the supreme, he understands the subtle presence of how to fulfil the known being. How to overcome his limit and how to transcend his own possessing.

And how the individual transcends his egoself, It is the divine, the all pervading, that makes him great, honourable and transcends from the inherent pettiness, chaos and conflicts of life.

The dilemma and dichotomy of reality in the world are the cause of all accounts of stress. Answer lies in our taking refuge in the Brahman. It is due to our ignorance and conservation of sticking to the realm of ego, the roots of all sorts of miseries for the world of the human being occur in particular. Again the escape is taking refuge in the supreme.

“As a result of this investigation, Athenians, I have acquired much unpopularity, of the most trouble-some and unpleasant kind. The dislike has given rise to many slanders, and to my being described by this word, ‘wise’. This is because, each time, the bystanders think that I am myself wise in subjects in which I refute someone else.

But what is probable, gentlemen, is that in fact the god is wise and that in that Oracle he is saying this that human wisdom is worth little or nothing. And he seems to be speaking of Socrates here before you and to use my name, taking me as an example, as if he were to say: “This one among you, men, in wisest who, just like Socrates has realized that in respect of wisdom he is, in truth, worth nothing.”

[Brad Inwood, Oxford studies in ancient Philosophy, ibid, p 58]

Precisely, outward orientation, too much of desire and expectations and craving for possessions of things make us vulnerable to stress. It is like making the body conducive to the quick attacks of the virus or bacteria. Millions of microbes, virus and bacteria are continuously chasing everybody. They take that body as their ground for action and growth where the soil is ready through dilution of the power to configuration. Divine qualities give us integrity making us unaffected by Stress.

The process, thus starts from the conditions of understanding one’s hard pressed context and thereafter aligning one with the expectations to reach the heights of attainment and establishing peace and harmony alleviating the conditions of burnouts.

Psychic Energy :

Human civilization has witnessed the nurturing of psychic energy of individuals through the efforts to quench the thirst of desire. In most of the cases desire-driven aspirations has taken the person into a trap of unending monopoly of the desire within the internal world of the person. Desire for material objects, desire for fulfilment and satisfaction of ego in the form of drawing applauds, receiving acclaims and accumulating support has captured the space of mind of a modern person in the journey of life on earth. Arnold Toynbee, while studying the human history of civilisation has observed the fervour and dominance of barbarianism in human society over the ages. According to him,

“Let us suppose the imaginary dam that symbolizes a line in our simile to have been built astride some high valley in the region....Though the water must manifestly all have come down stream from the above the dam, its ultimate source cannot lie in that direction. The ultimate source of supply is, in fact, to be found, not above the dam but below it, not on the Mongolian Plateau but in the Pacific Ocean, whose waters have been transformed by the sun into vapour and carried by an east wind until, condensed by cold air, they fall as rain into the catchment basin.

The psychic energy that accumulates on the barbarian side of the lines is derived only in on inconsiderable measure from the transfrontier barbarion’s own exiguous social heritage; the bulk of it is drawn from the vast stores of the civilization which the barrage has been built to protect...”

(Arnold J. Toynbee, A study of History, ibid, p.122)

Problems of life are basically psychic in nature. Most of us are into these through some way or the other. People are armed with their words, actions or weapons to wage wars and initiate conflict. Even the Lord on Earth also carries arms. Though it is not just to wage a war, but to establish the rule of ‘Dharma’ or righteousness in human society, Lord Ram mentions this point very categorically in the Ramayana with the following words:

Satyena Ayudhyam alabhe
 Neyam mama mahi saumaya durlabha sagarambara
 na hi ceheyam adharmena sakratvam api Lakshmana
 (I carry arms for the sake of truth. It is not difficult
 for me to gain this whole universe but I desire
 not even the suzerainty of the heavens if it is
 though unrighteousness.)

The dawn of civilization saw wars and contradictions in the human system that have tended to reset waves of chaos into order. Divine dominance having been countervailed by the demonic avalanches, the process of war did not stop but had changed its pattern only. In a sweeping change of pattern, the modern age has termed the war as competition and tries to contain both sides through a philosophical description of the event as 'laissezfaire'. As Ivan Alexander (1997) puts it :

“If competition were only a form of battle then victory for one side, and surrender by the other, would mean victory for the monopoly of the victor. It would bring order, but not desirable order. Such is the case: that which makes competition work as a social mechanism is not the pitched battle but the voluntary truce. Competition is a form of compromise. Almost, every act in business is a reconciliation of warring probabilities”.

Although competition is depicted as a process of reconciliation, it is a war of entities for the possession of resources. The war which Lord Rama initiated was a war determined to establish righteousness. A close look at the Ramayana, the great epic written by sage Valmiki, shows how the process of war was holistically righteous. A glimpse of it is as follows:

Righteous Assertion

Ravana, the demon king, heard of Sita, a lady of incomparable beauty, and became extremely covetous of possessing her. Sita, the wife of Rama, was living with her consort deep in the forest. Ravana, a demon with the power to change his face and appearance took the form of a brahmin, begging alms from the householder. Ravana grabbed the

opportunity when Rama and his brother, follower, Lakshmana, were away from home for hunting. While giving alms to a person with the look and appearance of sage (Ravana, the demon taking that form through illusively, magical power), the pious lady was kidnapped and lifted to the airplane to bring her to his own setting in Lanka (now Sri Lanka) crossing the Indian ocean. Demon Ravana did his job like a true demon, while Rama did not reciprocate with a similar strategy to get Sita back.

Hanuman, the great devotee of Rama with more magical but divine power, visited Lanka in order to find Sita. Hanuman could have easily taken her back and return her to his lord.

In fact, Hanuman expressed his intention to take her back, flying through the stratosphere and tropopause-crossing the Indian ocean, back to his lord. But Sita had refused. Her sense of divine dignity wanted the lord to rescue her on his own-waging a war against the unrighteous, not by adopting escape strategies-a reconciliatory compromise, but to confront and win her. This is why the lord carries arms.

With desire occupying the centre stage of life, individuals try to find ways and means to fulfil it. One desire fulfilled gives rise to another. In the course of fulfilling desire, happiness and satisfaction are continuously being missed by individuals. Desire cannot be satisfied through its servicing. Manu, the great social and behavioural scientist of ancient India, foresaw this problem. According to Manu (11.94):

Na jatu kamah kamanam upabhogena samyati
 havisa krishnavartmeva bhuya evabhivardhate
 Desire is never satisfied by the enjoyment of the
 objects of desire. It grows more and more as does
 the fire to which fuel is added. Fire of desire is
 not only kept burning but also flamed thoroughly.

“He who wishes to decide whether man is the modified descendant of some pre-existing form, would probably first enquire whether man varies, however slightly, in bodily structure and in mental faculties; and if so, whether variations

are transmitted to his offspring in accordance with the laws which prevail with the lower animals. Again, are the variations the result, as far as our ignorance permits us to judge, of the same general causes, and are they governed by the some general laws, as kin the case of other organisms; for instance, by correlation, the inherited effects of use and disuse,”

[Charles Darwin, The Descent of Man, Penguin Books, 2004, P. 21]

Desire has been the central focus of human existence. Desire for things required for existence is very much essential. But who is going to measure and put benchmarks on desire? To what extent and not beyond? Can there be any limiting conditions, any boundary conditions?

Perils of Human Happiness

While walking through a dense forest, a man was chased by a tiger. Somehow he could run through and climb a small banyan tree. The tree was inclined towards a ditch which was by its side and the bed of the ditch was full of weeds inhabited by wild snakes. The poor man, in his effort to be safer, had climbed up one of the branches of the tree which was inclined towards the ditch. But that branch was not able to bear the weight of the man and broke. Because the banyan tree was full of various kinds of weeds, the man did not fall from the tree, his legs got stuck in the thread weeds covering the branch. But the sudden Jerk of the branch being broken had alarmed bees that were residing inside the beehive on another branch of the tree. Suddenly the bees had rushed towards the man, chased continuously, and bit him thoroughly. The whole incident had alarmed the deadly snakes that were residing inside the bushes on the bed of the ditch. On the other hand, the tiger was waiting on the bank of the ditch in the hope of getting hold of the person, man whose feet were tied incidentally naturally to a branch of the tree, hanging upside down was graced in terms of testing the sweet of life. The beehive which was on another

branch exactly above the man's trunk, honey was leaking drop after drop from it and as a sort of grace started falling on the lips and lower jaw of the man. The sage sees the person's taste buds enjoying honey, testing the sweetness of life.

This story tells exactly what the human situation is. Surrounded by the elements of destruction, he is absorbing the continuous biting of the bees and thereafter getting satisfaction through the drops of honey even when snakes and tigers are around. What is the future of this man? Can he get out of this trap? Can he come out as an individual free to move and live? Constrained by the conditions, we get enjoyment even though the subtlest of means. "It is notorious that man is constructed on the same general type or mode as other mammals. All the bones in his skeleton can be compared with corresponding bones in monkey, bat or seal. So, it is with his muscles, nerves, blood-vessels and internal Viscera. The brain the most important of all the organs follows the same law as shown by Huxley and other anatomists. Bischoff, who is a hostile witness, admits that every chief fissure and fold in the brain of a man has its analogy in that of the organ' but he adds that at no period of development does their brain perfectly agree; nor could perfect agreement be expected, for otherwise their mental power would have been the same..."

[Charles Darwin, The Descent of Man, Ibid, P 22]

Through its advocated dominance, Whitehead's 'business mind' has created a hell of a problem ridiculing the noble, the gentle, the honest, and the truthful. It is against this context that the Lord would like the re-emergence of a new weapon: the weapon of values create a value-based system.

The Modern Response

Ivan Alexander is of the opinion that the marvels of technology are only wanted if they sustain and promote acceptable values. People continue to cherish old ideals of peace, liberty, fraternity, order. The question whether the business mind is creating wider gaps in global society in wider sectors of economic as well as social disparity, is ethical?

“Natural selection follows from the struggle for existence, and this from a rapid rate of increase. It is impossible not to regret bitterly, but whether wisely is another question, the rate at which man tends to increase; for this leads kin barbarous tribes to infanticides and many other evils, and in civilised nations to object poverty, celibacy, and to the late marriages of the prudent. But as man suffers from the same physical evils as the lower animals, he has no right to expect immunity from the evils consequent on the struggle for existence...”

[Descent of Man, ibid, P 168]

While assertion of rights has been the most generalised view of western experts, the oriental view has been quite different from this. The Orient, particularly India asserts duties in man. Adam Smith’s ‘Invisible hand’ tends to correct the market through its macro assertion of considering all aspects of the market as important on varied scales. Potentialities in the market are enhanced through a free flow of various inputs and flow with varied intentions as well as various scales of dynamics. Thus, the market is destined to curb or tame the illogical demand on or expectation of one particular on the other.

“...The report draws on finding from many disciplines, including neuroscience, cognitive science, psychology, behavioral economics, sociology, political science, anthropology. In ongoing research, these finding help explain decisions that individuals make in many aspects of development, including saving, investing, energy consumption, health, and child rearing. The findings also enhance the understanding of how collective behaviours - such as widespread trust or widespread corruption - develop and become entrenched in a society. Rather people are malleable and emotional actors whose decision making is influenced by contextual cues, local social networks and social norms, and shared mental models. All these play a role in determining what individuals perceive as desirable, possible or even ‘thinkable’ for their lives...”

[World Development Report, 2015, Mind, Society and Behaviour, The world Bank group, Washington D.C., P-2-3]

Through a process of mutual conflict, hegemony and synthesis, the market tends to correct the unethical practices of an operator or a group of operators. The existence of multiple forces is the character of a market but the process of getting and ordering would be, according to Adam Smith, the multiplied assertion of individual selfishness, thereby sensitizing infinite expectation in man. Logical and illogical expectations confront us with similar set of things and finally get the result corrected by the market. The basic input for the market would be the utter selfishness of everybody. Maximisation of selfish tendency would be instrumental in getting the maximum drive out of the existing potential of individuals.

The rule, however, is going to be an order less order. Gradual fragmentation of the consciousness of the being has been the rule. Both the inter and intra-organisational contexts are changing rapidly because of the infinite expectation propelled by utter selfishness. Uncertainty has become the order of the day. Even though we do possess lots of tools and techniques to learn the present and study the future, we do not know exactly what could be the situation around to provide for a course of action based on certainties that tend to establish a global society that satisfies the rights and maintains distributive justice. The message for us is to learn how to live with chaos and uncertainty. And not be in the hunch for certainty at a point where it is hardly traceable.

“The amygdale, as we have seen, is the brain’s alarm system - the central generator of states of mind that evolved to aid survival under threat. Stimulate lone part of the amygdale and you get the typical fear reaction - a feeling of panic combined with flight. Stimulate another and you produce what people have described as a ‘warm, floaty feeling’ and expressively friendly behaviour - appeasement. Activity in the third region of the amygdale results in outbursts of rage.”

[Rita Carter, Mapping the Mind, Phoenix, 2010, London. P. 145]

Fine, It's going to be a self-doer's society with incipient and emergent uncertainty and chaos. Then, what's the invisible lever that will be holding back and keep running the collective? In a decentralised system as advocated, is it not the collective mind that holds the entities spread out across the boundaries and supra boundaries? Is it not a simple, genuine, honest trust that would be a must to hold the system back against the odds and onslaughts of the disruptive forces? A sound mind can go a long way to establish genuine trust based on which a future society that could be identified as value- based, could emerge. This prompts us to an introspective visit to the realms of mind.

The Domain of Mind

The importance of mind in human existence has been felt so much that there have been millions of interpretations about the mind. The poets tend to discuss it in one fashion, the scientists in another. Endowing and accepting minds have been the focus of worldly love. A disciplined mind gives rise to one result, an unrestrained mind gives another. The mind does not stay in one place. Essentially kinetic, it resides now in one place and then a thousand miles away. The mind is shapeless, but takes the shape of the object to which it is devoted. Intrinsically, colourless, the mind can take on the colour of the context of its matter. There has been much research on mind. It has been accepted as a matter of research by poets and scientists alike. Scientists try to scan it and then corrected the irregular mind. The focus of the scientists is to get back a normal mind through the application of various medicines, tools and techniques. There has been much effort to get back a clean and healthy mind-for which a variety of efforts are also undertaken. We should discuss various aspects and dynamics of the mind.

Various Aspects of Mind

In the ancient scripture of the Hindus, much has been devoted to the mind. Upanishad, a landmark in the wisdom of human civilisation, talks eloquently about mind. In

Kathopanishad, while answering the questions raised by Nachiketa, Yama the lord of death describes the nature of the relationship that exists between body, mind, and the 'Atman'.

Atmano rathinam viddhi, shariram ratham eva tu
 Buddhi tu sarathi viddhi, manah pragraham eva cha.
 (know the Atman as the lord seated on the chariot,
 body as the chariot, intellect as the driver of the
 chariot and mind as connecting chord that links
 the 'Atman' with a body.)

If the chariot representing body is required to be pulled forward then one would act on the mind. With the kinetic and inspired mind, one takes the entity forward, satisfying the divine in every respect. It is the process of inspiring the mind that helps establish a permanent chord of contact between the empirical entity and its divine spirit.

The Upanishad used a beautiful metaphor of a monkey to explain the actual character of the human mind in general. The metaphor runs as follows: The human mind is like a monkey bitten by a scorpion: which has been made to drink an intoxicating liquor and finally a demon entering it. By using this metaphor, the Upanishad wants to uphold the real nature of the human mind.

"Little explosions and waves of new activity, each with a characteristic pattern, are produced moment by moment as the brain react to outside stimuli. This activity in turn creates a constantly changing internal environment. Which the brain then reacts to as well. This creates a feedback loop that ensures constant change.

Part of the brains environment in a ceaseless pressure to seek out new stimuli and to gather information, especially about future event. As well as being useful as a guide for action, information-gathering is its own reward because it stirs a response in the neurons which create a feeling of pleasurable anticipation.

*[Rita carter and Christopher Frith, Mapping the Mind,
 Phoenix, 2010, London p. 15]*

Restlessness of the human mind is like the restless nature of a monkey. It is never in a definite place or context. The mind is now in Calcutta, the next moment in Belgrade and in the third moment in Bombay. Now the mind is enjoying a sweet memory, suddenly it rushes into a sour one, and in the third moment a tasteless one. The amount of burning that a scorpion injects to the monkey is important. The constant biting of jealousy is always distracting. We cannot take the good of others in good spirits. A friend or a person belonging to the peer group makes an individual jealous of his success or achievement. The constant biting of jealousy has been a major dynamic of the human mind. Like the monkey drinking intoxicating liquor and getting intoxicated, a human person suffers from an ongoing intoxication of desires. Under the wrong impression of buying peace by satisfying one element of desire, we invite a larger element of desire by fulfilling it.

A lower order desire breeds into a higher order one with its fulfilment. Intoxication with desire multiplies the habitual restlessness of the monkey.

Finally, when the demon enters the monkey, it reaches the summit of its ego and actualisation. It is the state of self-actualisation that satisfies the unearthed or unidentified dimensions of the human ego. ('I'm so special' etc.) In his effort to find out and establish uniqueness, a person forgets about the context of others, builds empires around the false notion of individuality. Ego misleads the individual, distracts him and binds him in the periphery of his own world. Egocentrism takes a man to the brink of utter destruction. With a demon entering it, a monkey can only foresee utter destruction in the near future.

In the gospel of Sri Ramakrishna (M, 1990), the embodiment of the lord, there is a story told by the lord. The story runs as follows :

There lived a frog in a small ditch. This frog was a little bigger in size than the other member frogs living there. That is why all the frogs used to consider the biggest one as their king. Once the

king frog saw a subject-frog rushing in and trembling in fear. Having been asked by the king, the subject said, “Lord, today I happened to see an elephant, a huge animal. Somehow I was able to come away with my life”. In utter disgust, the king asked “Is the elephant’s size bigger than mine?” yes lord, ‘he is much bigger’. King then had swelled its body by taking in air and asked, “Is he even larger?” ‘yes Lord,’ Then agitated in mind, the king tried his best to expand his body more and more in order to prove his point, but finally the king’s body burst. The condition of man is almost the same.

Different States of Mind

In the ancient Hindu psycho-philosophy, a through and very rigorous study was done of the mind. Most initiated by the great psycho-philosopher, Patanjali a series of postulates and explanations are given of the mind. ‘Yoga Sutra’ of Patanjali mostly deals with the mind. According to Patanjali, the mind has five different states of development. These are: ‘Mudha (inert or dull), ‘kshipta’ (turbulent), ‘vikshipta’ (scattered), ‘Ekagra’ (concentrated), and ‘Niruddha’ (cessation of mind).

The ‘Mudha’ mind is dull and actionless, but fabricates all sorts of ill things. At this stage, the ill thinking of others occupies the individual. Mudha does all sorts of low, ill thinking, but cannot translate them into action.

The ‘kshipta’ mind is wild. Always in an angry mood, always running helter-skelter. There is no patience. A wild mind nurtures all negative emotions and activities many of them. A wild mind leads to destruction.

“Some studies show that the left hemisphere produces (or responds) more to dopamine, which the right is more sensitive to noradrenalin. Dopamine is the driver neurotransmitter, pushing people towards goals regardless of obstacles, while noradrenalin produces heightened arousal and greatly sensitively to environmental perils. Heightened

left-brain activity might therefore be what produces dominating, power seeking behaviour, while those whose right brains are more turned on tend towards back-shrissing and fearfulness.”

*[Rita Carter and Christopher Frith,
Mapping the mind, ibid, p 56]*

The ‘Vikshipta’ or scattered mind is always dissipated. It has crossed the harmful stages of kshipta but then being fully scattered, it cannot focus on things to get the reality unearthed. A scattered mind cannot get peace and happiness. With its characteristic digression, the scattered mind does not help maintain in link between the Atman and the body. It is not congenial to the unfoldment of individual’s talent or genius. With the scattered mind, an individual loses the fervor and spirit of the inner essence. Unless the scattered mind is disciplined and made to concentrate, the individual fails to unfold the inner potentialities.

The ‘Ekagra’ or concentrated mind is capable of concentrating on one single point. A concentrated mind can help win in life in the truest sense. In a concentrated mind, no ill thought comes, a concentrated mind cultivates only a positive values of life. Noble thoughts reflect in it. A noble thought leads to a noble destiny through noble act, noble habit, and a noble character.

The ‘Niruddha’ or the cessation of mind talks about a stage where mind ceases to exist in its present form. Divinity includes at the point where mind ceases to act and exist in its present form. Divine grace starts flowing in when the concentration of the mind is reached. But this is not all. With a new form, a structure, the mind induces on divinity and reflects all sorts of divine emotions. Divine grace is the ultimate reward and achievement. Lord Sri Ramakrishna says, ‘Bondage and Liberation both are there in mind.’ The mind that ceases to exist in the usual form, liberates individuals. The mind is all. A person visiting many holy places, doing a lot of verbal repentances within his mind and always repeating the name of God but whose mind is

engrossed in elements of desire, it not going to receive divine grace. At this point, let us hear Lord Sri Ramakrishna telling the story of two friends (M, 1990). The story runs as follows: Two friends are walking down the road at the weekend. One of them had joined the prayer gathering of a temple where a Swamiji (a monk) was reciting and explaining Bhagvatam (the story of Lord Krishna). He asked the other friend to join in the Bhagavata gathering but his friend declined. He had other plans and said, 'Excuse me, I am not a fool to waste my weekend like you by joining the Bhagavata, rather I will visit a brothel and enjoy the flesh with all senses'. But after a while, it so happened that the second friend developed a strong sense of disgust in mind. While involved deeply in enjoyments, his mind was surrendered to the Lord at the Bhagavata gathering. The inner man in him started repenting this act of enjoyment vehemently. He felt in his mind, 'Hell this life which is so engrossed in sex and senses. My friend is so great! He is immersed in divine bliss at the Bhagavata gathering. If I were like him, Oh God!'

Perception is the sense of body awareness telling us the position of our limbs. Our posture and equilibrium. It involves the integration of several sensory inputs: touch and pressure sensations from skin, muscles and tendons: visual and motor information from the brain, and data about our balance from the inner ear. Together they amount to a sixth sense. Perception uses so many different brain areas that it is very rare for it is to be lost altogether.

[Rita Carter, Mapping the mind, ibid, p 187]

On the other hand, the first friend, seated amongst spiritual aspirants joined the chorus 'bhajanam' (prayer song), but his mind was continuously stationed at the house of the sex worker where his friend was. He was thinking in his mind, 'I am a fool! Doing all this nonsense of praying to God and listening to Swamijis. My friend is so lucky; he is enjoying the flesh!' The story concludes with the fates of these two friends at the end of their lives. For the person joining the Bhagavata, representations of 'Yama' the lord of death, had

come to punish. On the other hand, to the friend with the empirical body in the house of sex-worker but the mind approaching the lord of Bhagavata came the representations of Vishnu. The mind is the central indicator to all. What one is doing, with whom one is working is not important. If the mind is surrendered to the lord, and is pure, the person is liberated and achieves divine realisation.

Attaining Supramental Consciousness

Sri Aurobindo has offered a unique concept of supramental. Supramental is divine. Human beings have three states of consciousness: animal, human and divine. "Animals have minds. They have brains, and use them, as we do: for experiencing the world, for thinking and feeling and for solving problems of life every creature faces. Like us, they have personalities, moods and emotions; they laugh and they play. Some show grief and empathy and are selfaware and very likely conscious of their actions and intents."

[Virginia Morell, Animal Wise, The Thoughts and Emotions of Our Fellow Creatures, Crown, New York, 2013, p. 1]

In the animal state of the triad consciousness, a man behaves like an animal. He is, prone to jealousy, envy, crookedness, cheating, stealing, anger, lust. He cannot rise above the dictates of the senses. He takes pleasure in other's sufferings, he is always agitated in mind. The first three states of mind: Mudha, Kshipta, and Vikshipta symbolise the animal consciousness. At this stage of understanding all empirical relations are based on reciprocation. Love becomes an instrument of trade. Arrogance and primacy of me on all affairs become the dominant attribute of this type.

'Aristotle doubted that animal could think rationally, although he did allow that they certainly had appetites and were capable of experience sensations. Such as, hunger, pain and anger. Stoic philosophers, such as Zeno, had a far narrower view. They discounted the possibility that any animal had thoughts and emotions or sensations and argued that there was no reason to extend any moral considerations

to them. Each, Christian thinkers, notably St. Augustine embrace the stoics position, their philosophy has dominated western ideas about animals ever since.'

[Virginia Morell, Animal Wise, The Thoughts and Emotions of Our Fellow Creatures, ibid, p. 9]

With the evolution of consciousness, one reaches a 'human' state with a concentrated mind, the appearance of a man, then, reveals the reality. Man learns to stand and face with dignity and confidence. He continues to be in the empirical activities, but ceases to be a slave to sense. His life is then bounded by righteous principles. Qualities like caring, compassion, fellow feeling empathy, and honesty are revealed at this stage. He rises above the law of retaliation and reciprocity, which are the dominant attributes of the animal world. 'Human' in consciousness, a person rises above utter selfishness and desire, which leads to the state of divine consciousness.

"Rene Descartes' is most famous for his dualist philosophy, which considered the mind and body as two separate entities, the material body and the immaterial mind or soul. The immaterial part, Descartes argued, linked humans to the mind of God.

In Descartes' philosophy, since animals are composed only of material substances, they are necessary lesser being. They lack both minds and souls, have no capacity for reason, and connected to the mind of God. Instead. Descartes regarded animals as complex, autonomous, clockwork like things that can see, hear, and touch but are not conscious."

[Virginia Morell, Animal Wise, The Thoughts and Emotions of our Fellow creatures, ibid, p 9]

Divine consciousness is the highest. At this state of being, life is consecrated to the divine. A man does things, gets involved, but the mind is always surrendered to the lotus feet of the divine. Lord Sri Ramakrishna gives the examples of a maidservant taking care of the child in the house of her employer lady. The maidservant does everything for the child,

loves the child, gets involved also, but all the time her mind is focused on her own child whom she has left uncared for. Like this maidservant, we are expected to do everything reasonably required, but the mind is always in the Divine World, in the Divine's company. This is the state of divine consciousness. At this state of consciousness, a human being is perfectly in unison with the divine. He does work, but based on principles of renunciation of the fruits. A divine person becomes holistic in his view and helps establish a holistic society. A liberated mind or supramental state is the prelude to holistic view. Holistic management practices are possible only when the leaders and operators cultivate divinity, unearth inner divinity. He is the best manager and leader who has transcended the realms of mind and is one with the divine. Liberated in him, this person can help liberate the myopic selfish paradigms of business management.

Conscious Mind Can Make it Happen

A liberated mind makes the individual great and helps build order in the system. With individuals having been liberated, the collective is influenced and the collective mind emerges out of the bondages of desire. The free collective mind, being supportive of 'elevated, collective consciousness,' helps in establishing a value-based order.

"The wanting and knowing are beliefs - mental elements that are weightless, odorless, colorless, tasteless, invisible... Although invisible, they cause his concrete observable action but how? The computational theory of mind, which was the key breakthrough of the cognitive revolution, solves the puzzle by picturing the brain as device for taking in information and processing it. The theory also explains that - and this, as Pinker says, is its brilliance - beliefs and desires are information. We don't yet know how this type of information is physically encoded in our brains' neurons, but it is there both causing and affecting our actions and decisions."

[Virginia Morell, Animal Wise, The Thoughts and Emotions of our Fellow Creatures, ibid, p 16]

The above analysis shows that a value-based order can be achieved in three steps:

1. understanding the past and the present properly in the light of the requirements for values,
2. understanding the role of the mind in the whole process, and,
3. mind engineering for achieving the target of a value-based system.

The research findings of the European Science Foundation on the impact of values edited by the Jan. W. Van Beth and Elinor Scarbrough (1995) show that there has been a sustained drift in the collective values through changes in the individual values throughout Europe. The researchers have shown that there has been 'an increased emphasis on non-material and emancipatory goals; shifting away from tradition, respect for authority, and material well-being towards self-fulfillment, independence, and emancipation'.

Several leading cognitive neuroscientists and neuroanatomists are now so confident about the biological basis of conscious and the idea that other animals are conscious that they wrote a declaration on the subject at a University of Cambridge Conference in 2012. It declares, in part, that humans are not unique in possessing the neurological substrates that generate consciousness. Non human animals including all mammals and birds, and many other creatures including Octopuses also possess - these therefore, they must be conscious.

[Virginia Morell, Animal Wise ibid, p 22]

Gradual drift of modern man from the process of fragmentism has to have a culminating convergent. The converging point however, is not at all any person, a symbol or a system, rather it is a set of attributes that symbolizes divinity.

In particular, poverty is not simply a shortfall of money. The constant, day-to-day hard choices associated with poverty in effect tax an individual's bandwidth, or mental resources.

This cognitive tax, in turn can lead to economic decisions that perpetuate poverty. First, poverty generates an intense focus on the present to the detriment of the future.

Second, poverty can also create poor frames through which people see opportunities. Poverty can blunt the capacity to aspire and to take advantage of the opportunities that do present themselves.

Third, the environment of people living in poverty makes additional cognitive demands.

[World Development Report 2015, Mind, Society and Behaviour, the World Bank Group, Washington, p 81]

Swami Vivekananda (1995) has squarely dealt with this view in a post lecture discussion on civilization in America during 1894.

According to Swami Vivekananda, (1995):

Religious thought should be directed at developing man's spiritual side. Science, art, learning and metaphysical search all have their proper functions in life, but if you seek to blend them, you eliminate the spiritual, for instance, from religious altogether. You Americans worship what? The dollar. In the mad rush for gold, you forget the spiritual until you had become a nation of materialists. Even your preachers and churches are tainted with the all pervading desire. Show me one person in the history of your people, who has led the spiritual lives like those whom I can name at home have done'

It is this observation that shows the extent of materialism that has engrossed the mind of the West. The European foundation study shows the process of a drift from that basis of rigid materialism.

"Poverty consumes cognitive:

So, if you want lot understand the poor imagine yourself with your mind elsewhere.

You did not sleep much the night before. You find it hard to think clearly, self control feels like

a challenge. You are distracted and easily perturbed. And this happens every day. On top of the other material challenges poverty brings, it also brings a mental one.....under these conditions, we all would have (and have!) failed....”

*[Word Development Report 2015,
The World Bank Group, ibid p 81]*

The values survey as mentioned refers to the progression towards spiritual values. According to Banerjee (Jan. 1997), ‘the ordinary rational mind as well as all human activities are anchored in what could be termed as apparent Individuality (to discover the true individuality) the scientific materialistic mind should find ways to have a feel of the divinity within himself’.

The search for true Individuality could be done through an engineered mind that finds a role model. Banerjee (1997) suggests this is the role of a mother. Or, precisely, motherhood in individuals. ‘Motherhood is the heart of a mother which the country needs so much. The society confronts an emerging situation where the heart of a mother is gradually withering away. We need the motherly heart...’

The need for a motherly heart has been felt by many others, though in a different manner. Vanourek (1995) questions the underlying values system centering on the dollar. He says: ‘The management said, “it’s really only the bottom line that counts” makes the dollar its value system. This bottom line values system does not guide typical daily decisions. If we say it is only the bottom line that counts, what might the shipping clerk do at the end of the quarter when a defective product is noticed? He ships it. Without this value system, what might a vice-president do at the first sign of a business slow-down? He lays off the factory workers without exploring other options first’.

“Recent empirical evidence suggests an association between poverty and low aspirations. Data from the world

values surveys, for example, show that lowest income - both within and across countries - is associate with a higher tendency to report that life is a meaningless, to agree that it is better to live day to day because of the uncertainty of the future, and to reject adventure and risk. Data from low income populations in France suggest that poor students have lower academic and employment aspirations than wealthier student who display the same degree of academic achievements.”

[Guyon, Nina and Elise Huillery, 2014 “The Aspiration - Poverty Trap: Why do students from low social background limit their ambition - Evidence from France, World Development Report, 2015, *ibid*, p 84]

The dollar-driven ultra-individualism according to Adams will find Its way, more profound in nature in the future. The Dilbert principles put forth by Adams (1997) say “The predictable result of the Dilbert principle is that skilled professionals won’t put up with the indignity of being managed by idiots.’ He continues in his prediction 31 saying, ‘In the future skilled professionals will leave their corporate jobs and become bosses themselves in ever- increasing numbers’.

The sheer impact of Individuality is on certain dimensions of mind, making one envious, boastful of things, of one self. A system dominated by the self-aggrandizement definitely goes the opposite way in liberating mind and hence, according to our observation, against a valuebased system. The future society can benefit mostly from mind engineering.

Liberation of Mind can be based on two approaches :

- a. the method of yoga, and
- b. the method of surrender.

The Method of Yoga for Mind Liberation

Shri Anirban (1998), a great yogi, explains the basis of yoga as, ‘In the depth of my being, the subtle substance of mind appears in the form of tiny points or rays of electric

light. It is this light, spreading outward, that creates my world, my outer as well as inner world. But in both these worlds, disturbing movements of various kinds are constantly taking place.’

“..... Everyone has limited cognitive budgets’, which can make decision making rather costly...poverty often makes these budgets even tighter. While programs and policies rarely intend to make people poorer in a monetary sense, they sense, they sometimes impose cognitive taxes on poor people, there are three potentially promising ways to ensure that people living in poverty have adequate cognitive space to make the best decisions for them. The first is to simplify procedures for accessing services and benefits. The second is to expand the criteria used for target on the basis of bandwidth rather than wealth and expenditures alone. Finally, existing antipoverty policy instruments, such as cash transfers or provisions of infrastructure, may also generate positive impacts in the cognitive and psychological domains.”

*[World Development Report, 2015
The World Bank Group, ibid, p 86]*

The outer is always disturbed by the extraneous, in most of the cases the inner also. Yoga disciplines the inner realm and gives a new shape to the outer. It is also congenial to the emergence of inner divinity.

The Method of Surrender

The same effect or, in many cases, far superior effect could be achieved through surrender. Surrender demands an identified entity of the divine. Once that is done, surrender works out marvels. The idea and outlook being, ‘I am insignificant, you are all.’ ‘Thy Will be done.’ A unique example of this is available in the being of Swami Vivekananda. Vivekananda had earned global fame and established his supremacy, but his supremacy was based on a surrendered attitude. He used to consider himself as the most insignificant and attributed all successes to his mentor, lord, in the form of Sri Ramakrishana. Hymns dedicated to Sri

Ramakrishna by Swami Vivekananda (1995, Vol.8) which runs as follows show this :

Om! Hrim! Thou art the true, the imperturbable One, transcending three Gunas and yet adored for their virtues. In as much as I do not worship day and night, with yearning, Thy compassionate lotus feet which destroys all ignorance, therefore, O Thou friend to the lowly, Thou art my only refuge.

A surrendered mind creates personalities humble enough to create a well-cemented collective, the Cultivation of collective consciousness. This is perhaps, the most dependable way to have a Stress-free and value-based order in the world.

Spiritual orientation in the life shall invariably transform the world. The drive of divine consciousness as advocated by Sri Aurobindo and as put forward by Sri Anirvanji shall contribute effectively towards the transformation. This current work, composite focus on Sri Anirvanji, is destined to sensitise the transformation of human civilization from empirically dissolved to spiritually oriented.

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