

**Second Online Session of Society of Positive Philosophy and Interdisciplinary
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Spirituality : Some Philosophical trends

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I

Different thinkers of the Indian and Western traditions take spirit differently as pure-consciousness, disembodied agent, non-material intelligent power, immaterial, soul, a gas like substance in between mind and matter, idea, emotions one might have towards God, the dearest principle, etc. Spirituality, in precise, is an approach to spirit free from all preoccupied ideas, thoughts, theories, rules, models that make our thinking captive and only in this sense spirit becomes an object of deliberation, investigation and philosophical reflection. Generally, a system or a scheme of thought, inwardness mode of consciousness opposed to material forms, is taken spiritual. It believes in the existence of thought as flashings of the spirit; spirituality dawns to him who highly merits the life of value as the ultimate end.

Spirit is consciousness, the knowledge. The knowledge is not formal and dried but light of the spirit that for the cultivation and wisdom of human beings is learnt dividedly in different branches of learning. It is the light, the guide in learning the ways that leads life from falsity to truth, from ignorance to wisdom, from mortality to immortality and for this reason it is value. A wise is he who lives the virtues and values and acts on for the welfare of universe. Things in the world have value only because of sharing the spirit. Since the dawn of culture and civilization education, whether it is primary or higher has always been a source of gradually cultivating wisdom by acquiring which a human being gets fitness for facing with the challenges of different stages of life and for dedicating to the welfare of humanity.

Had knowledge not been value all scriptures, great books of religion, science, technology and tradition of education systems might have not been meaningfully significant for promoting the cause of life. A man is judged by the actions he performs to himself and his fellow beings. If he performs his services only for his own self that is a disguise. These disguised values may help him in getting some temporary benefit in the society and in the state but overall he

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looses the meaning of his own life that makes him feel isolated and disappointed. Values in higher education make one's own life and the life of his fellow beings lively and meaningful. Is there any meaning of being educated if the educated man is still away from getting a way of life and redeeming from the disastrous and life killing ideologies. The purpose of education is self-affirmation and not self -negation. It is the process of removing the self -negating ideologies in order of self -affirmation.

Spirit is the central concept in the ādhyatmavidyā of Upaniṣads and in the sayings of the Sufis. Saints and sufis are realizers of the truth of universal spirit but due to socio-religious bindings they do not opted for a way to oppose the theological dogmas and adopted a way of concentration to the light/spirit in mystical tone. Abdul Hakim, Khalifa¹ has quoted a lyric of Rumi which follows thus- 'I (spirit) existed the time were neither names nor the objects of which they were names; the names and the objects came in to existence in relation to us at a time when egos were not yet individualized and there was not yet any question of 'I' and 'we'. I searched for God among the Christians and the cross but therein I found Him not. I went into the ancient temples of idolatry; no trace of Him was there. I entered the mountain cave of Hira(where the Archangel Gabriel appeared to the prophet) and then went as far as Quandhar God I found him not, neither in low nor in high places. With set purpose I fared to the summit of mount Caucasus and found there only 'Anqa's inhabitation. Then I directed my search to Ka'bah, the resort of old and young; God was not there even. Turning to philosophy, I inquired about Him from Ibn Sina but found him not with in his range. I fared then to the scene of the prophet's experience of a great divine manifestation only a 'two bow -lengths' distance from him but God was not there even in that exalted court. Finally, I looked into my own heart and there I saw Him. He s nowhere else'. This is an instance that shows that spiritual life is based on personal experiences, conviction and realization not derived from theological dogmas. The demand of spirituality is not satisfied with institutional religions.

Most of philosophers of the East and West have adopted therapeutic method to find the naked or pure spirit. They are of the opinion that unless the pure spirit is not approached it is difficult to find out its nature, possibilities and functions it performs. Different approaches adopt different ways to reach to the spirit which I put in three models for the presentation here in. Here in I am concerning myself with only few models namely parapsychological

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analysis of the Upaniṣads, Existential and phenomenological approach of Kierkegaard, J.P.Sartre and phenomenology of Edmond Husserl and cognitive holistic approach of Wittgenstein and Indian Grammarians. Presentation of the aforesaid approaches includes positive move that tries to find out the spirit in cultivation of thoughts and conduct that leads to a culminating point termed Spirit. Negative moves that believes that spirit as such cannot be captured if the fabrications of thought and theories are not restrained and reduced and a culmination of both of the moves. I have concluded that these approaches are of therapeutic importance; they teach us to cure our self from the ills of thought and passions which hinder one to move to spirit.

II

Upaniṣadic approaches have been the attractive point for the latter philosophies. The Upaniṣadic statement 'not this, not this' (neti, neti) according to which spirit is not all we approach through logical reasoning, language and intellect. After negation of the sense of duality the sense of its all pervasiveness (sarvam khaluidam Brahman) is realized. The argument is that the spirit that is knowledge itself perpetually exists; spirit independently of a seeker and the object he seeks is everlasting (na hi dṛṣṭur dṛṣṭeḥ viparilopovidyate, Brh. Up. 4/3/30,32). Some later philosophers in India took the negative approach (not this, not this) as a model and some other the positive (spirit is all). It according to Upaniṣads is the true nature of all the conscious and unconscious things and of the the universe itself and it is why it has to be learnt, meditated upon and realized.

Let me clarify the Upaniṣadic analysis of human experiences of three states of waking, dreaming and deep –sleep. The Upaniṣadic purpose of the analysis of the three states of human experiences is to approach disassociatedness of spirit from objects of all these experiences, purity and indivisibility of spirit that abides in all the states and yet transcends them all. The spirit at gross bodily sheath acts through sensory organs and intellect is waking state where it works through the gross body and makes one experience different sorts of worldly pleasure and pain. In dreaming it works through subtle body constituted by mental sheaths. Dreamt phenomena are its creation through mind based on memory, impressions of the past experiences of the waking state and recognition. There is greater freedom from the limitation of space and time in dreaming state. The mind manifests in different forms and

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shapes with out any mediacy of sense organs and intellect. The spirit remains untouched, unaffected by any of the experiences in waking and dreaming. The Upaniṣad clarifies it appropriately by the instance of a huge fish that swims between the two shores with out being attached to any². In deep-sleep the spirit functions through causal body that is bliss-sheath utterly free from particularities and particular experience of any kind of pleasure and pain. Reflective consciousness that is consciousness of names and forms are identified with pure spirit just like the reflections of sun that get their identity and harmony when the adjuncts like water, mirrored. are destroyed³.

Spirit when identified with the body there are feelings of pleasure and pain but when, once, it is liberated or freed from these adjuncts, there remains no sorrow, no suffering, no pleasure, no pain. As air, clouds, lightening and thunder are created from the bodiless divine sky, so also everything is created from the spirit that transcends them all and recognizes its illumined nature⁴. This illumined state is witness to the limits where question of diversity or multiplicity does not arise.

To understand the body-experiences of waking and mental experiences of deep-sleep as the spirit is a state of ignorance. However, there is freedom from experience. The spirit underlying all states is pure and totally detached from them. It is not identical with any one or all of these states. Attachment with the sense of identity or difference is the cause that drives us away from the true spirit. The Upaniṣad presents a very unique example of a eagle⁴ that, when tired after a wearisome flight, returns to its nest for rest, likewise, the consciousness being captive to waking, dream and deep sleep and the experiences of the worldly entities, is conditioned with sensual and intellectual fabrications of thoughts and thus deprives one from enjoying pure bliss, peace and harmony. The example of the eagle is given only to show that the spirit is every where and in every state and yet disassociated from them. It is the dwelling principle in all and yet disassociated from them. Only after transcending the fabrications of thoughts, captivations with the waking and dreaming forms of experiences and spacio-temporal senses one can perceive the spirit and live it.

III

The anti-intellectual move of Kierkegaard was inspired by his search of spirit. The intellectual fabrication of ideas/ concepts stands as a hindrance in the way of search and

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misguides us from the real knowledge and its proper object. We try to capture the spirit or our experiences to spirit by intellectual analysis. Intellect acts habitually in the trinity systems of knower, knowable and knowledge and without this method it cannot know. One can think that there is nothing which we cannot understand or know by this system but this is not applicable to spirit that is not at a distance but one with the knowledge; is not an object of intellect but direct inwardness which cannot be known in terms of those we know as object outwardly. He also cautions that though the spirit is subjective, this does in no way mean that we should think on it as subjectivistically. It is such that is not pictured or personified thoughts or objects of intellects. It may be a mental disorder if we alienate ourselves from the external world ;it is madness to loose the spirit by infatuating ourselves with the external world. The intellect does not express or does not touch the real meaning of cognition, consciousness, experience, feelings, emotions which alienate us from the real meaning when grasped by the intellect. The reality is Consciousness; it is subjectivity, the inwardliness that can be known only when it becomes life in us⁶. In the last of the three stages of life that is material or aesthetic, moral and religious, man transcends the conflicts and disappointments of earlier two stages of aesthetic and ethical or sensual immediacy, doubts and despair and requirements⁷.

With the rise of phenomenology the concept of spirit different from subject-object intellection get a vital meaning in western mind . Husserl's main finding in his phenomenology⁸ was to deliberate on the the point ' are we in a position fit for philosophical thinking or reflecting on the true nature of self? He found that we have already formed a world of our own, have different sorts of allegiances to things, functions and the rules of the functioning in the world. We are not fit for a philosophical thinking because since our birth we have the allegiances acquired from parents, saints, great minds, great books, the laws of natural sciences and other sources that fall in the way, inflict and bound us to view the things through these channels. In order to fit ourselves for a philosophical thinking we have to put them in a bracket first and then before starting philosophizing we have to ensure that they are reduced /cut down one by one from the mind. Not only that but we have to ensure that the consciousness that reduces is also eliminated from the consciousness. The consciousness has got a position free from the fabrication of acquired object or thoughts. Only this way the object given in consciousness is searched in

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an analysis of consciousness. The consciousness is dynamic; it is directional to the objects; it clarifies that it illuminates from within. True subjectivity and freedom of spirit or freedom of subjectivity can be concentrated upon only when it is free from all preoccupied concepts and conceptions. The spirit can not be searched out of the fabrication of thoughts thought which we can know only the thought but remain deprived of approaching spirit which is transcendental to thought. Spirit is free from thoughts or their pictures and its fabrication or their net.

Criticizing Descartes 'cogito ergo sum' J. P. Sartre⁹ has tried to establish that Descartes approach to a thinking spirit and emotions one might have towards God or anything of a type of theological/ontic reality do not touch the consciousness as such. These concepts of spirit are outcome of a wrong assumption of accepting the spirit on the basis of functions performed on its basis. Reflections, thinking, framing ideas, having emotions, etc., all are the functions performed on the basis of consciousness but they can not be equated with consciousness which is pre reflective. The consciousness can acquire a lot of essences but cannot be one with all or any of the essences. It can get hold of more and more essences and can transcend them all and realize itself as nothingness. The transcending power of spirit makes it different from all objects of subjective and objective thinking on one hand and make it feel its freedom in its being nothingness. It is not what it was and is what it is not. It is open possibility and no finding, no amount of essences is final and ultimate. It is intentional or directional but not confined to its any essence.

Freedom of will drives us away from spirit that is the real nature. This freedom is the cause of suffering the world of our allegiances and is thus opposite to bliss. Freedom to choose is a reaction with memory of things that had provided pleasure, freedom from fear or had helped in getting some achievement in the past. Thoughts and memories are originated from past and fabricate a destination that is future on the basis of past as the purpose of life and thus in the process of thought and memory our present is left un-lived, unnoticed. The freedom of choice like freedom of will and other sorts of freedom are conditioning factors that limit our approach to the conditioned boundary.

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Intellection functions as the disease of intellect if it acts on the fabrication of thoughts. This disease lies in the way of one's thinking and therefore it is not removed despite of giving facts, justification, evidences and proofs. The disease lies in the very method or way of deliberation. We are captive of thinking thoughts as the picture of language and language as representation of the things outside in the external world. We sometimes think that all words are words and sentences are sentence and thus similar and alike in functioning for meaning. We imagine a picture of our mind, knowledge, faith, emotions, etc., when these words are articulated. Our allegiance with those pictures is so strong that we avoid giving any other picture to these words. Wittgenstein¹⁰ rightly observes that 'that is the kind of proposition that one repeats to oneself countless times. A picture held us captive and we could not get outside it for it lies in our language and language seemed to repeat it to us inexorably'. The great sayings and great books like Gita, Quran, Avestha, Bible, etc. artificially create obstacles in our way of approaching the real spirit. They condition the human self in such a way that the real spirit is overlooked and the conditioned self is wrongly assumed as the real spirit. All religions and great thinkers who are realizers of spirit create this confusion when they import their realization in language to the followers. This may help in forming organized organizations of the followers but by following those sayings they get themselves away from their spirit and they involve in strengthening the organization for a relief to their self in the conditioned life. Such attempts not only keep man away from his spirit but keep an inner distance from one to one another, from the nature and from the spirit. The man identifies with the ideas/thoughts/ allegiances and that identification operate as the cause of suffering. Even in yogic concentration the man concentrates on a particular point and while concentrating on that point he puts himself away from all the other and from the open nature of the spirit. The present is amalgamated with the past events and the future. Freedom which we enjoy is channelized freedom; freedom of expression, religious, political, economical, moral and all sorts of freedom are not real the real freedom can be realized in the transcendence of these channelized freedoms. Wittgenstein accepted words and sentences as dead that becomes alive in actual language game rooted in the forms of life. Wittgenstein is not specific on the issue whether spirit is acceptable as the form of life or is the fabrication out of our experiences. Is playing with the language a playing with the thought at the same time? In the next section I shall discuss to get an answer of the question.

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V

With the dawn of existentialism, phenomenology and the theory of freedom from picture - captiveness spirituality attracted the common man the individual welfare was sought non-different from the welfare of the humanity. The idea of spiritual unity of human-beings caused the respect of cultivating human values. Spirituality demands freedom that religious sects can never provide. Religions captive of some ordered values with a fixed destination can not satisfy the demand of values concerning spiritual freedom that includes freedom from any determinate fabrication, conditioning of consciousness. An idea about understanding spirit closure than religion stood strongly against religious dogmas. The young and old in those countries are rushing to their professional experts more than the churches. They are inwardly to understand their potencies moving back from their outwardly infatuation to some extra superhuman divinity that governs their life from the place which can never be approached by human efforts.

It is very difficult to reflect on 'language and spirituality' because language is taken by some spiritualists as the cause of fabrication of thoughts; it as foundation to the intellectualism, theory impregnation and psychologism that function for curtaining the spirit, keeping us away from the spirit. Even some logocentric religions do not value to language more than a tool to experiences. I am aware of thoughts of Patanjali and Bhartrhari who belong to Pāṇinian tradition that explains spirituality based on language. According to them, the language and the spirit are not different. They explain this point in two ways. i. Three stages of language- vaikhārī that we speak and write; it comprises signs, symbols, gestures, sense-data which are tools in the manifestation of the Madhyamā state of language. Madhyama state of language is concept-language that comprises the flashing of it as idea/concept. A concept is meaning infused by language. Concepts may be taken as given but we know it only when it flashes. This may be called the flashing of the spirit or consciousness that in an analytic scheme is the third or subtlest stage of the language. We know the first stage of language (garbs) by perception, the second stage of it (thought/concept that flashes) as directly revealed and the third is paśyanti that is known by implication or inference as the ontic substratum of the madhyamā that is the intelligible beings.

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Harivṛtti quotes a verse regarding the primacy of language (śabda) as spirit which follows thus– "Iha trīṇi jyotīṅṣi trayāḥ prakāśāḥ svarūpapararūpayoravadyotakāḥ, tadyathā – yo'yam jātavedā yaśca puruṣesvānatraḥ prakāśo yaśca prakāśāprakāśayoḥ prakāśayitāśabdākhyāḥ prakāśastatraitatsarvamupanibaddham yāvat sthāṣṇu cariṣṇu ca"¹¹. The *śruti* tells that there are three types of illuminating forces (*jyotiyān*) or lights in the world that illuminate themselves and the objects. The first, out of them, is the fire like sun, lamp, etc., that lights up the things in the world, the second is the light of the mind that lights itself and the objects and the third is the language (*śabda*) which lights not only the lights (*prakāśa*) but non-lights (*aparakāśa*) also. Language at different stages, illuminates by indication all the objects of the senses, expresses all sorts of thoughts and lastly the spirit that we know by implication or inference as the ontic substratum of thoughts that are directly revealed. Philosophical reflections are confined to the thoughts infused with language ; language is not outwardly but inwardly thought and more than that the spirit of which the thought and the language are flashings. Outwardly utterances and scripts cannot be produced if there is no incentive to speak and the cause of incentive is the flashings of spirit.

As the objects of cognition are infused by language, philosophy may well be defined as the critique of intelligible beings for clarity and wisdom. There are two very remarkable and significant matters of facts about philosophy-one basically on the function of philosophy and another specifically on the subject matter of philosophical reflections. On the subject matter of philosophy, the statement '*sarva pāṛṣadam hīdam śāstram, Śabdārtho arthah padārtha iti vā vyavastheyam*'¹² places it as the senate (*pāṛṣadam*) that expresses objects/affairs concerning different disciplines of learning because of the reasons that the objects are revealed, cognized and communicated through it. As expressions of objects of awareness in nature, language functions as their counsel (*pāṛṣadam*). As all reflections are reflections in and through language, different approaches to objects amounts to it as their *senate*. The system of thought, which is identified as '*sarvapāṛṣadam*', considers the objects as the flashings of spirit. Spirit flashes the concept- language which reveals thoughts and it is the thought of language and that of meaning revealed non-differently by it, to which our reflections are confined. Reflecting on this way only that the concepts, as they are revealed in usual communications, can be clarified analytically.

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Philosophy is concerned not only with a specific discipline of cognition but with all sorts of disciplines and that is why it is called senate of all intelligible beings'. As the language is the expresser and the philosophy takes thought, language, their structure, meaning, relation and all other concepts as the objects of reflections, it is called their *senate*, the life force of all sorts of expressions, cognition, reflection and communications. As it is basic to different interpretations of the objects revealed by language and as this revelation is the cause of incentives to do, not to do or to do otherwise, it in this sense, is also called *senate*. Conclusively, all knowledge is revealed by language and no knowledge claim isolated from language can be made. It talks about the spirit as it flashes when the term spirit is used and the spirit as the base or substratum of the flashes as well. Out of them, the former is the object of philosophy but the latter is the object of *sādhana*.

Whatever, impurities or diseases concerning body, language/ speech and mind is there; their purification/ treatment are effectuated respectively through the science of physical treatment (medical science), philosophy of language and grammar and science of spirituality. Philosophy is a royal road to liberation, a gate way to freedom, a cure to the corruption incurred in the use of language/ speech, a purifier of thoughts all disciplines and it is through it that all disciplines shines forth¹³.

Truth is revealed by language but if language is diseased, it cannot reveal the truth. It may cause confusion and chaos. The language is diseased in many ways. Firstly, it is diseased by the use of corrupted forms of the words/ language (*apabhraṅśas*). Secondly, it can not function properly if it is used in a deviated mode, for example the word/ language is expressive of expressed (thought-objects) and it functions properly only as expresser but if it is used either as identified with the things internal or external, physiological or psychological or if used as indicator of these entities, serious confusions arise in the understanding that lead not only to darkness and suffering but to a state from which we can not properly estimate the proper nature and power of language.

Against these impurities of language and of the use of language, philosophy is the only cure as all of our confusions are due to use of impure forms of word, improper use of words. As knowledge is infused with the language, the impurity of language is that of the thoughts and

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the removal of impurities of language is must for the revelation of the pure or true knowledge by attaining which one realizes bliss.

On the aim of philosophical thinking, *Bhartṛhari* has written a very illustrated verse that follows ‘*Prajñā vivekam labhate bhinnairāgamadarśanaiḥ. Kiyadvāsakyamunnetum svatarkamanudhāvata*¹⁴. A version of the *verse* may be presented as follows. Reflections cannot achieve any excellence if one goes on following one's own superstitions, allegiances and trapped by a particular one or the other of the theories and ideologies. The reflections can achieve excellence only if they are free from all kinds of passionate assumptions, allegiances to all of the conditioning and trapping by pictures. It is the reflection providing discriminate and determinate knowledge (*vivekam*) in which the spirit (*prajñā*) plays its full freedom from passions and allegiances to some or the other schools of thoughts and theories (*bhinaiḥ āgamadarśanaiḥ*). In such reflections spirit sports in the field of the cognition as it is revealed in communication and even so without any objective or subjective determinations. It reflects differently for confirmation, verification, and falsification of the verity of the cognition revealed by language beforehand. We can say that, philosophy is reflection on the objects of cognition as it flashes independently of physiological, psychological, religious entities and our allegiances to them. In this sort of reflection the spirit enjoys freedom from cultural/religious allegiances and fabrications of concepts/thoughts. It concentrates on the objects as the spirit flashes them and its analysis as a remedy for making it understandable to the beginners and ignorant. This awakening is the wisdom that frees one from all conditioning measures and makes one fit for realizing the powers of spirit .

The discipline that assumes the verity of cognition flashed by language has its distinction from the disciplines believing in the external existence or corresponding factors as ground of the verity of cognition by the expressions, in so far as, it accepts the language as the authority even in the confirmation and awareness of existence of external things. The cognition of the 'existence of pot' is accomplished by the sentence 'It is pot'. If the cognition expressed by language is not veridical, the veridical cognition by the sentence 'It is pot' will not be possible. The validity based on the experience of the existence of things is of no use in the revelation of cognition and accomplishment of communication that is accomplished by language itself (*kimasmākam vastugatena vicārena*) because meanings or objects, are what figures in by language (*arthastu asmākam yaḥ śabdenābhidhīyate*¹⁵). Flashes of spirit we

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know are always a veritical that causes incentives to do or not to do by it independently of external, empirical, or transcendental existence and not by afterward logical tools like verification, confirmation, etc., which are based on verity of cognition before hand. A language philosopher does not accept a meaning over and above the intelligible beings the spirit reveals. If a meaning as external existence, over and above the language, is accepted, it causes logical and epistemological difficulties in the explanation of cognition - epistemological difficulties in the sense that external things are not revealed by language and meaning is always the meaning revealed non-differently by it and thus it is not an external thing and logical difficulty in the sense that if the meaning independently of the language is accepted, it will not be an expressed of an expresser. If, meaning, for a moment, is accepted independently of language, it cannot be the object of knowledge. If meaning is taken as separate and independently of language, its expression will be impossible because all expressions are expressions by and shot through and through by language. If language is the only expresser, the meaning is not a unit independently of language. Meaning is always a meaning of language. It is contradictory with the nature of meaning itself to accept that it is independent from language. On the basis of these arguments, meaning 'as what figures in by language', seems cognitively justified and communicatively natural. The assumption of meaning as external things is contradictory to the nature of the thinking or reflecting for which the world of cognition i.e. of ideas infused with language is the world of beings of reflections. The language reveals meaning independently of the things outside (*kim na etena idam nityam idam anityam*)¹⁶. Philosophy is not the reflection on the eternity or non-eternity of the things but on the meaning expressed by the language 'eternity' and 'non-eternity' because our reflections are confined to these intelligible beings of language and meaning. Knowledge acquired by perception, inference, etc., is also the knowledge revealed so by language (*Tasmāt pratyaksamapyartham vidvānikṣatyuktitaḥ, nadarśanasya pramāṇyāt dṛṣṭyamartham*)¹⁷. The accomplishment of communication by language, independently of things- in-themselves, is a sufficient cognitive ground in the verity of knowledge.

The standard of the philosophical reflections is the freedom of thought from our allegiances to ontic and psychological entities. The thought may be influenced by the views of other schools, traditions and beliefs. Philosophical reflections are concerned with the clarification of problems for cognition and understanding of the beings as they figure by language in

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communication. As cognition independently of influences and of cultural allegiances are revealed by language itself and as cognitive beings are the object of reflections, it is called the philosophy of discriminative knowledge or wisdom.

Spirit can flash in all forms of things and thoughts- high mountain to the tiny sand particle and is never limited to any of its flashings. Cognition is the flashing and the self- awareness of those flashings as well. The cognition that flash serves as the incentive to our do's and don'ts. It can be said that spirit flashes only as objects of which we have prior concepts, experiences beforehand and the language we learnt in the community we are born and grown. In other words, we can not keep our consciousness free from the object that conditions our intellect; the thinking that keeps us away from knowing the real content of spirit as it is. This is the impurity , the hindrance that philosophy can cure and makes us fit for knowing the flashes of the spirit as they flash. It is true that learning is possible with experiencing but after getting maturity in thinking, reflecting we find that spirit and its flashings can be thought only after keeping whatever we have learnt aside. Spirit can be awakened only when it is freed from all sort our earlier fabrications or essences.

Thoughts, theories, different kinds of ideologies, theorizations, predictions and thinking in a consistency, in a constitution of thought, framing the thoughts in a structure all are originated from our past and merge in future as the destination to be settled. We are pointed to observe them and not to the spirit. In such attempts spirit is either not observed or observed in a curtain.

VI

One must not be captive of memory element while knowing 'Exists'. 'Existence' is the term that is applied for an event that comes after birth and before growth. Birth is known as birth as it flashes thus and so is 'exists'. Existence is known always in present even the past existence are also cognized in present. We can think of memory of the past existence but even in those cases memory flash in or cognized in the present. Only later, it becomes past and, hence, object of memory. We should also care distinctly about logical skill of the understanding of 'know' which is not possible without past premises and the natural that flashes and can know only that figures in present. Action is always in a sequence-prevention-permission. knowing is also an action . However, the concept of time we know as it flashes

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and as the flash it exists in the present. I want to add one point. Time is known as sequence of which the instant 'existing' sequence is in between the past one and future to come and thus at the time of knowing the 'exists' there is no memory. It is only after the happening of the sequences or moments of past and future we recollect them. This logic can be pushed to understand the memory also. Memory flashes in present and the present is only cognized.

Spirituality is the way that leads one from falsity to truth, ignorance to knowledge, from mundane to immortality. The significance of spirituality lies in considering knowledge as value; it is the ultimate value ;the force of cultivating the human potencies, behavior and practices to perfection ,the ideal that can be realized by utmost effort.

In its incessantly growing journey thinking very grossly faced different problems time to time. In meeting out those problems, its reflections got a definite shape which is marked specifically as the periods of cultural, philosophical, religious, political, social and economical and methodological advancements. Like ancient Indian thinking the, Āgamic and Guru Traditions in India are found to be devoted in eradication of religious dogmas and concentrated on a move to spirituality. The Reason they found was that religions have sectarian bigotries and dogmas that divide the social communities and deprives its opportunities of progress and promotions of the life of a great section of the society.

I may have or not have faith in a God or in a number of gods and goddesses; I may worship a snake or a devil, more than that I may be an atheist. I must be free from theological dogmas. I may follow a path or different paths or may not follow any established path; there is no religious dogma. Despite of all these I may be a good man. My goodness is judged by my conducting in consonance with values to myself and to others; if there are some changes or modifications in conducting the values their goodness is socially sanctioned because of not opposed to the tradition but because of functioning for welfare. With the purpose of openness of the opportunities, cultivation and progress they shifted their endeavor to spirituality which they observed fit not only for availing opportunities without a discrimination of the conflicting high and low, rich and poor, meritorious and demeritorious but also as the only way to cultivate to the extent of spirit.

Higher education has never been a synonym of information and techniques acquired from books. There must not be a book dogma. It is always for opening the nods of the ignorance

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and to make fit for the dawn of values. There is a radical difference between education with and without values. A terrorist may also be an educated person. He learns how to make atom bombs, rockets, computers and other techniques and their management but before learning the negative and positive values of his achievements he is driven away from the values of being educated and is conditioned with terrorist ideology. He uses his education emotively for destruction of the followers of the ideologies which he considers dangerous against his faith and then he is called a terrorist. But if he learns positives and negative values of his lessons, he may well understand value of his life for the communities to which he is indebted for life and education and then he may disassociate himself from terrorist's activities which are not the part of his way of life. Spirituality has no contradiction with any type of ideology realism, idealism, etc., and accepts that differences are outcome of efforts to understand the spirituality in terms of emotions and conditioned intellect; freeing from all the conflicting ideologies culminate in the vision of spirit.

Religious leaders and followers put some theological dogma as the destination of human beings and provide the followers with a model comprising of some principles and practices that identify the specific religion. This model is changing in different religions and the spiritual leader make some changes by way of enriching it with ritual and rites. If you abide by a modeled way for a targeted destination you will be blind about other sections of the world and thought then even if you reach there, I am not sure you can be a knower of an omniscient.

When I uses the term 'theological Dogma' I mean a faith in a specific God (always with capital letter) without the another similar and alike. If we visit people all over the world we find that there are communities that worship demons, snakes, crocodiles, Gods and goddesses differing from persons to persons for which we do not use the capital letter; How can we say that there is a theological dogma. We may see the hollowness of theological Dogmas. Not only that we find people who do not believe and worship any God at all. On the other hand if we view the followers of a prophetic conception of God we see that this dogma serves as their blood or genetic cell. They are born and live because God allows their birth and living. All the types of aforesaid communities always find themselves about a justified and a satisfied life.

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Religion is a term well defined in the prophetic religions as the faith in God, Prophet and a holy book and it cannot compromise with any option or alteration. It is too sectarian that in order to maintain its distinction from other religions never minds about respecting a different element to be found as the specialty of other faith which does not fit in the framework of a particular religion. Opposite to it, spiritualism is always assimilating. Spirituality is such a comprehensive manifestation which includes, assimilates not only the elements of goodness to be found in other religions but opposite's poles also in its creativity. One may talk about secularity, in connection with religion but is not applicable in connection with spirituality which teach about secularity of thoughts. A thought is secular if it is independent from our allegiances to things and theories; sometimes secular appears paradoxical to a religious secularism. Bible can not take Quran as authority and the vice-versa. The religion can be secular in a limited sense and to talk about respect to other religions is disguise secularism. The spirituality does not begin and advances with any of the dogmas like metaphysical, theological, futuristic religious and cultural dogmas rather it takes it a value to assimilate all the opposites without being determinate. Religion cares only about the faith found in the sacred books. It hardly cares about what is dead and what is alive and the changes consequent upon in times to come. Spirituality on the other hand is always afresh in each moment.

Religion lies in following up of the orders of a divine but divinity in respect to spirituality is a lower stage which needs to be transcended for entering into the realm of spirituality. Out of three stage, that are, human, divine and spiritual the human is sublimated to divine by following the religious path shown in the divine books and divinity culminates in spirituality by following the path of all comprehensive light that is spirit which is not restricted to any human or divine order. The purpose of Religion is defined. A religious person may earn merit and on that basis he has to enjoy the heaven and violation of the follow up of religious duties causes demerit consequent upon which down to hell. Spirituality is not guided by heaven and hell, fear and dread rather it aims at freedom from all determination even heaven and hell. It leads to freedom from all limitation.

The great religious saints, prophets were realizers of spirit; there is nothing to doubt about it. They lived one with welfare of the universe and organized their revelations which are termed Veda, Quran, Avestha, Bible, etc. Spirituality in them commanded the way of life and a view

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of life for the maintenance and welfare of the people without a discrimination of race, territory, low and high. Followers organize them to a particular religion of a community and faith. A religious person may claim to have dialogue with God, follow the order of the God laid down in the great books as the single vocation of his life but a spiritual seeker is abided with the call of his spirit. He involves in direct dialoguing with and following the call of the spirit without any mediacy of passions, consequences and the sense of other. To please or to award and punish a human or divine is none of the business of a spiritual seeker. He just occupies with follow up the call of spirit.

Concluding the discussion we find that religion and morality are for us who are in the process of culmination to spirit; who are guided by religious destinations lying very deep into their structure but this is not the same for the realizers of spirit. Religion may lead one to purify for the dawn of the way to spirit. There is difference between being spiritual and being religious. Spirituality never asks for followers while religion always commands followers. Religion is a conditioned way of life but spirituality transcends all ways. Religion demands faith which in spirituality is a covering, conditioning of spirit and thus keeps one away from spirit. Religious living may or may not culminate to spirit if spirit is not the purpose of that religious living or nonliving. Spiritually is open path. It is living of all human values that may culminate spirit in the seeker. There are seekers of spirit but there are followers of religions. Religion is a channelized process while spirituality is an open process. Freedom in the former is conditioned while it in the latter is open and direct. Destination in Religion covers only the past and future but each moment in the latter.

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