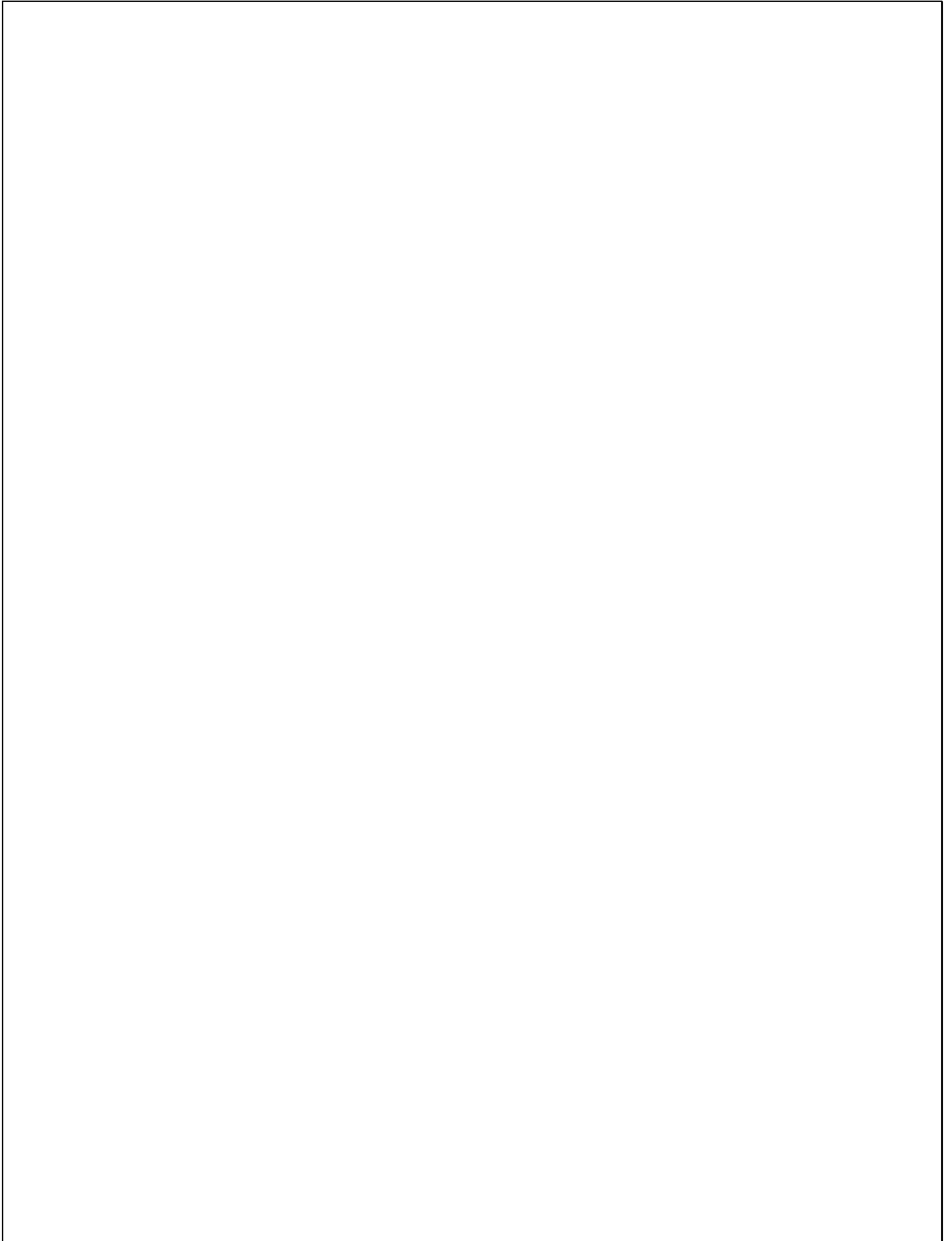
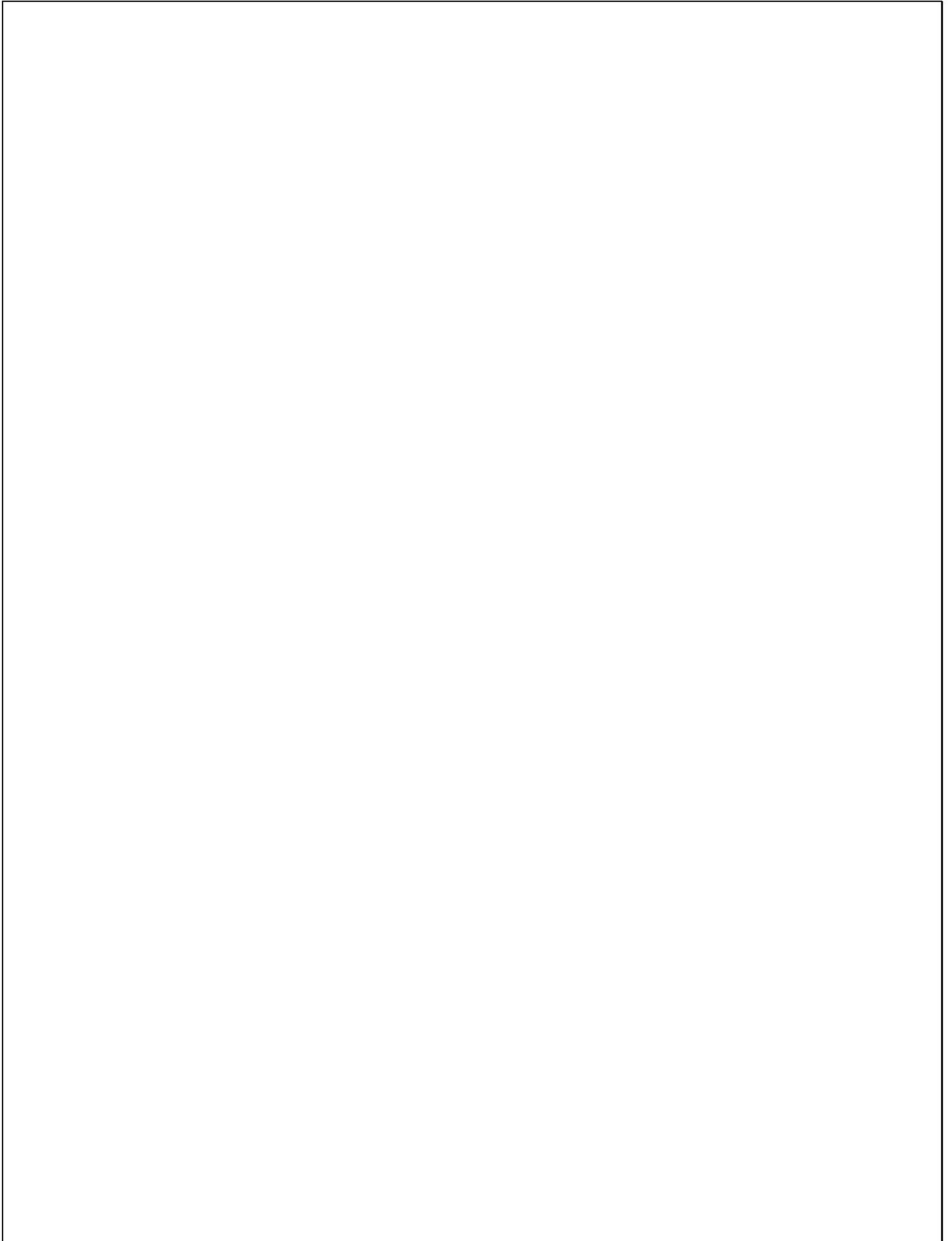


*Perennial Psychology*  
*a Manual on OIDA Therapy*

*I offer this work in praise of faith  
to all those who have conveyed  
healing faith  
to me and others.*

*Perennial Psychology  
a Manual on OIDA Therapy  
Swami B. A. Paramadvaiti  
OIDA  
Therapy*





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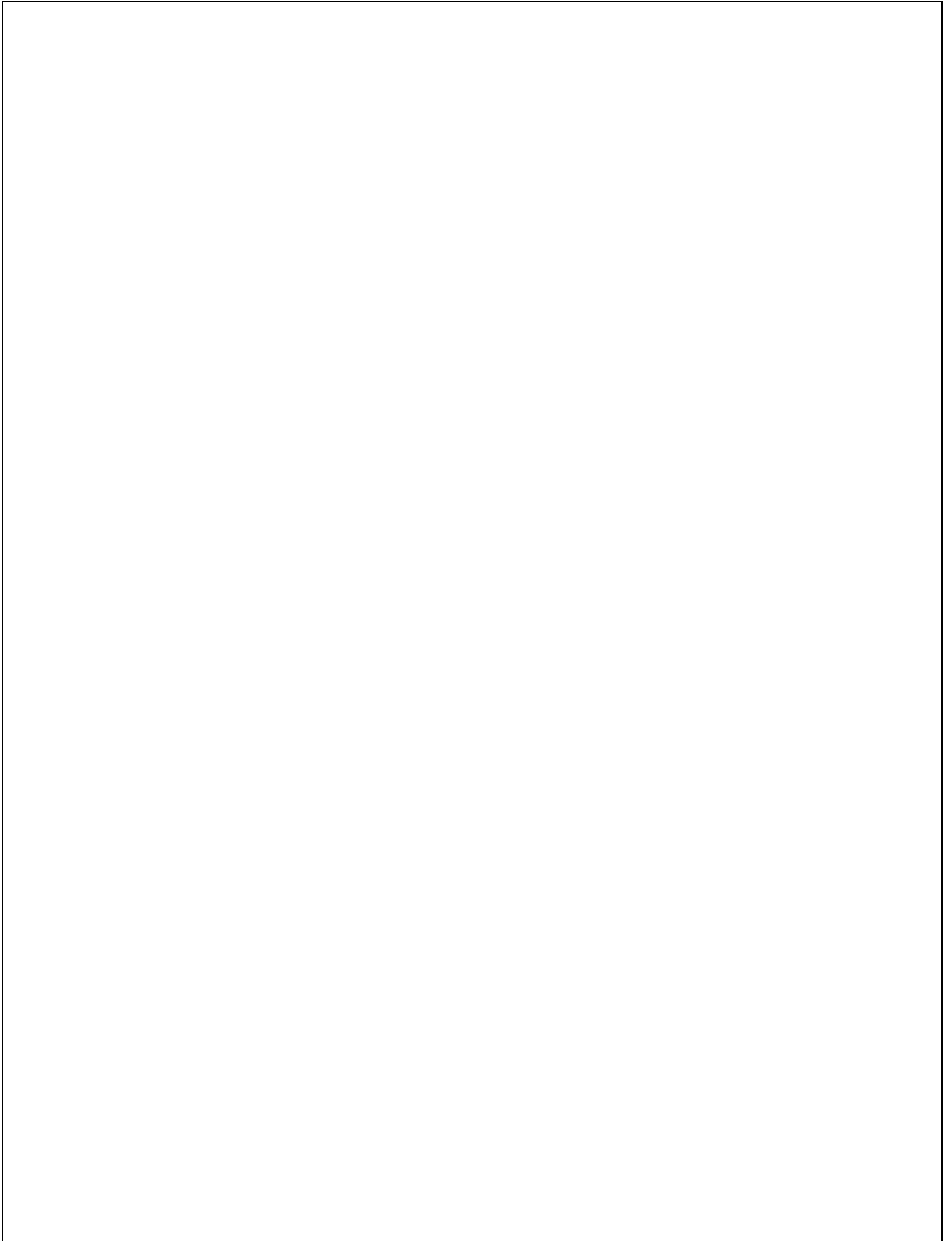
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## Introduction

*This presentation on OIDA-therapy is a proposal of healing various aspects of diseased conditions of life through faith. Most parts of this book are taken from lectures, given in my daily work as a therapist and spiritual counselor.*

*Henceforth many of the ideas, which you will find in the proposal of OIDA- therapy, are based on experience, coming from tackling big questions of life with individuals from different backgrounds of life - highly educated backgrounds as well as from simple beautiful peasants.*

*While doing the research work on OIDA-therapy and talking about it with many psychologists and psychiatrists, my own awareness increased. We realized that the subject of healing has not been approached with a holistic attitude, giving space to the most fundamental necessities and aspects of the human being. At the same time we also experienced a lot of joy as we discovered newer and newer incidences which coincided with the basic thesis of OIDA-therapy: sane and healthy faith can cure you.*

*We found so many confirmations of this, that we are presenting the OIDA-therapy to you, even though it is in a rudimentary stage, with its natural faults. But when the house is on fire, we can help by carrying water, even if we are not yet properly dressed. It is a fact that the house is on fire. Our world is full of problems. Many of them are well known, such as depression, drug addiction, increasing tendency of suicide, ruined family relationships and so on. The list is long. All these phenomena are manifesting themselves in front of us. We have many ideas regarding what the cause could be. What is the reason that people are increasingly lacking motivation for life? What depresses them so easily? What makes values dwindle and increases the harshness in relationships? If we knew the answer to all this, we could try to solve these problems. What has happened during our education and to our lifestyle that has had such a negative influence on us and our children? In order to not favor any particular religious teachings, the larger part of the world has subscribed to secular education. As a consequence of this, there is a great lack of information about the history and value of religion.*

*From such information we obtain values and responsibilities, which can protect us to a certain degree. Faith in the values transmitted by mystical traditions has been the substance of what we may call human evolution in consciousness. The evolution from an innocent child to a grown up adult is based on education and values, which have their roots in the faith of the ancestral tradition and the respective educators. When governments, schools and the media ignore those traditions or present them as ridiculous or outdated, all the components of these traditions will gradually be lost. The consumer society injects new ideas of values which are usually related to some fashion, competition etc. Most of these trends are influenced by lust, anger and greed.*

## *Perennial Psychology*

*Undoubtedly, upon observing the behavior of humanity, many activities performed in the name of religion and welfare actually had nothing to do with either. Therefore many of those, who are promoting secular education, are motivated by their disgust with what they have witnessed those claiming to be religious do. Without responsibility and faith in values, which are neither sectarian nor do they exclude the wellbeing of others, the human being becomes increasingly dissatisfied with life and loses sensitivity towards others.*

*OIDA-therapy develops around our immediate needs.*

*It reevaluates the importance of thought, knowledge and belief. In order to make advancement in this process we have gathered a lot of information from many different mystical traditions. OIDA-therapy wants to heal all those individuals and circumstances, which have arisen from a lack of values and a predominantly materialistic perspective of life. Since we ourselves received our education and practical experience guided by Vedic scriptures and yogic tradition, many of our examples are derived from that source. As a matter of fact, what we call OIDA Veda -Therapy in this manual, is one practical example of how OIDA-therapy could be applied in all mystical traditions. To take full advantage of OIDA-therapy in other mystical traditions, the experts, who have deep knowledge and concern for a particular tradition, would have to develop the corresponding guidance so that patients, who are inclined to their mystical tradition, will find help and be healed.*

*What kind of help can we expect today from the mystical traditions of this planet?*

*What remedy can they offer for our dilemma?*

*How can we reevaluate impartially the value of what we believe or what we used to believe in?*

*How can we advance in our mystical tradition to gain strength and to counteract the ills of our modern society?*

*How can we answer the doubts which may have been the cause of losing our faith?*

*What kind of people do we have to meet in our mystical tradition or practice, so that we may make an attempt to practice again?*

*What would actually qualify us for a deeper understanding of faith?*

*What do other mystical faith traditions teach that is interesting to us?*

*How do different mystical faith traditions compare to each other and how are they helping to heal our body, mind and soul?*

*How to really differentiate between what is good or bad for us?*

*How can we exercise our faculty to think and feel in a beneficial way? How to understand the true history of a tradition?*

## *aManual on oida TheraPy*

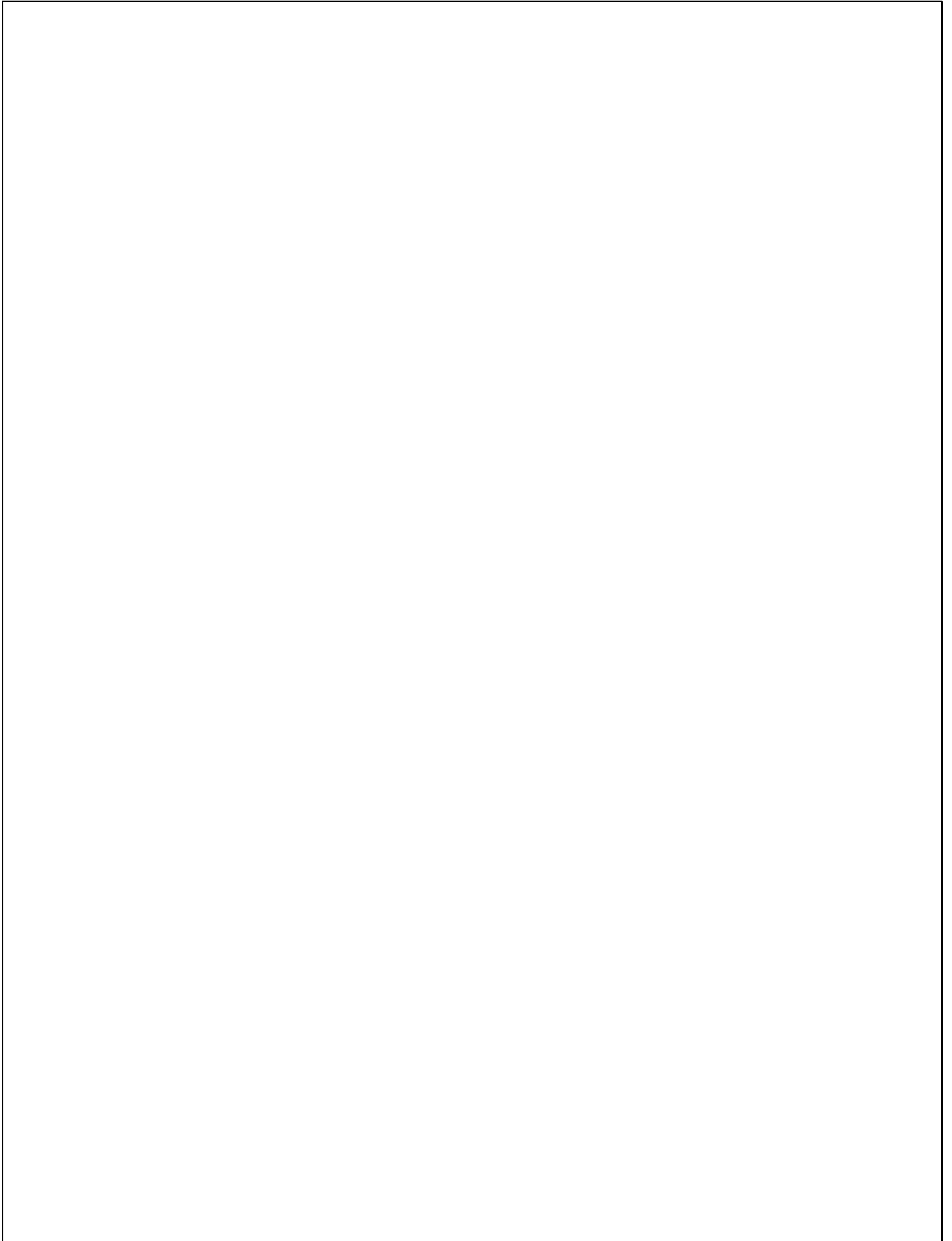
*A lot of information can be obtained from OIDA-therapy but eventually everyone has to follow their own path and search out the ideals and examples which will help and guide them further in the development of a particular faith.*

*OIDA-therapy wants to raise your criteria to discover with the help of your inner voice, how close you are actually to the teachings of many mystical traditions and the values they profess. OIDA-therapy starts with the general understanding of faith and its origin and impact on human thought. OIDA means "I know" in Greek. We are open to all that people claim to know, especially to what has helped people in the past to maintain their values and sanity. In the general section OIDA-therapy encourages us to do some critical reflecting about our own way of thinking.*

*Then follows a study of what the mystical traditions in general have recommended for humanity. After that you can proceed to expand your awareness of OIDA-therapy in your particular mystical faith tradition. Of course this is a voluntary and individual process and during this process you are also invited to study and to compare different faith traditions to enlarge your picture and understanding of various faith traditions. OIDA-therapy is a self-therapy, and it is applied according to a person's decision to submerge themself in their particular faith, which then becomes stronger. Only an expert teacher on a particular mystical path will be able to guide him. As time goes by and the OIDA-therapy counseling gets more and more positive results, many of their personal experiences can be shared to benefit all others on the path of OIDA-therapy.*

*The main thesis of OIDA-therapy is that faith in a mystical tradition is generally constructive and good for the human being - both, at an individual and a social level as well. If such faith is protected by some of the common sense values and increased by the inclination for universal all-embracing love, we will all be greatly benefited.*

*If in the name of a mystical path, aspects are being promoted, which harm and minimize others, or promote one's own superiority over those who do not belong to the same faith, it becomes obviously clear, that the true mystical element is already lost in that tradition. OIDA-therapy wants to give every human being the chance to find the meaning of their existence. Humans do not have to become sick and morose during their lifetime, as C.G. Jung used to say. Every person has the right to know about the mystical tradition of his ancestors. If you consider that we are all offspring of the same human race, then we all have a right to know about the different faith traditions of the humans who lived before us, just as much as we all have the right to be benefited by new discoveries of medical sciences, as soon as they become available. People must be encouraged in their faith in such a way that their faith will not harm others. That means that the recommendations pertaining to different faith traditions should be acknowledged and those who want to follow them must not find any obstacles on their path. This would be true religious freedom. We hope and pray that this presentation of Oida-therapy may be considered to be an attempt to help restore faith and to reveal the meaning of life to any individual who is searching for this.*



## *Part I*

### *The Need for an OIDA-based*

#### *Approach in Psychology*

*What is the difference between primitive man and modern man? The answer is, none. Both of them are thinking, feeling and willing. Both of them are hearing about their ancestors, praying, drumming, dancing and wondering how long ago the marvel of life had manifested. All of them see their dependence on the elements, like water, fire and air. They see due to the grace of sun and eat due to the grace of mother earth. They learn how to behave with each other, how to be grateful to the parents and teachers and how to be compassionated with those who are depending upon them.*

*The principle need of every human being at any given time in history has been the same. That is the reason, why we call the OIDA-therapy perennial psychology. The OIDA-therapy in its meaning and purpose is similar with the perennial philosophy, which was again brought into attention by Aldous Huxley in the 20th century.*

*The term was originally used by the German philosopher and mathematician, Leibnitz. He referred with this name to the common underlying principle in all mystic traditions. Huxley made a very important distinction within philosophy. Most professional philosophers never fulfilled the necessary conditions of direct spiritual knowledge. Therefore their contribution to the perennial philosophy cannot be considered substantial. Perennial philosophy is "the metaphysics that recognizes a divine Reality, substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to, or even identical with the divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being."*

*We developed OIDA-therapy considering all common aspects of knowledge about man, human happiness, health, the purpose of the human existence, and the way of reaching the desirable state within every mystic tradition.*

*In our understanding OIDA-therapy, the theory and the practice of perennial psychology, can also be expressed in one single word. That word is devotion. Devotion is an attitude of dedication towards God, other human beings and all the other living entities as well. Devotion is completely opposed to exploitation, which is together with renunciation, or indifference, the most prominent attitude found in the world.*

*We call perennial psychology, what seems to be a constitutional need. We are trying to find the meaning of our existence, a logical and mystical interaction between the nature and ourselves and between ourselves and other living entities. As all human beings are capable of feeling fear, they are also capable of feeling hope. And as the mystical traditions of humanity show us, belief in mystical traditions, either individually or collectively, invokes blessings and other spiritual gains by the different efforts we make. Especially in the state of fear, humans feel much inclination towards prayer. It would not be fair to say, that human beings pray only out of fear. They also pray to obtain help for material circumstances and often pray and even*

## *Perennial Psychology*

*accept sacrifice and hardship simply motivated by their desire to obtain eternal blessings, liberation, spiritual love or personal relationship with God.*

*The amount of parallels found in the different mystic traditions, just like the huge amount of Sanskrit words connected with worship, gives us the hint that there is no culture on the earth without a cult. Cult means worship of God. It is here, where OIDA-therapy begins. OIDA-therapy provides a dignified system for our faith to develop and maintain our psychological health. It helps humans to tackle their difficulties, specifically those which arise from a lack of faith and a desperate material attempt to fill the void of faith with material items or sensual sensations. It helps also to tackle the hopelessness and its consequences which lead to a great amount of pathologies.*

*OIDA-therapy — based on the Vedic philosophy — provides guidance for an individual and social life-style.*

*The psychological methods practiced nowadays are many. ” ut we find faith also in this modern methods. There is propagation of faith in angels, faith that the established system knows how to provide a healthy psychology, and faith in the information, provided by the patience or the capacity of the psychologist.*

*” ut how to reach and maintain health on an individual and on a social level is increasingly unclear. The suggestions and proposals of mystical traditions about mental health and human responsibility give a very practical guidance. It will be proved that sincere followers of any bonafide tradition will be provided with an excellent foundation for their psychological health and interactions with other human beings.*

*As a result of many personal encounters with eastern teachings, from the side of western psychologists and therapists, some eastern techniques, such as meditation, discipline and holistic lifestyles, have been incorporated to help the patients. The efforts were a kind of a recognition for the peacefulness and non-aggressive attitude promoted by eastern techniques. On the other side there was the dissatisfaction with offerings of the mainstream psychology for the modern world.*

*Many of these “new techniques” are already in different ways incorporated in psychological practice. Still the theoretical consequences are mostly not taken, not in private practice, nor in general psychology. Although we know that these “techniques” are based on a completely different recognition of a person, personality, ego, the purpose of human life etc, the framework of the Western psychology, within which they are used, is still the same.*



## *a Manual on oida TheraPy*

*OIDA-therapy offers a theoretical framework of the perennial psychology. This includes main crucial issues as:*

- difference between soul and ego,*
- function and place of ego in human life,*
- systematic understanding of human responsibility within the laws of nature,*
- need of a non-aggressive attitude towards man and animals for psychological wellbeing,*
- the need to understand that the mistakes of our present behaviour will return to us in the close or distant future. This is a point which is supported by statements in all mystical traditions*
- different levels of consciousness according to the degree of personal development*

*The purpose of OIDA-therapy:*

- to create an understanding of psychology:*
  - \* which is synthesizing western and eastern knowledge,*
  - \* which is creating a broader and more distinguished understanding of human psyche, and the functioning of it. (broader: means not only the ego)*
- to help individuals to define their own situation, position and relation to others. This is supposed to enable them to act freely and bring about the necessary change*
- to give practitioners a tool to do the same with their patients and help them to develop a therapist-patient relationship with less dependency*
- to name the crucial issues for the health of humans and the society and to make these issues part of public discussions*
- to help mystic traditions to present and clarify what they can offer for the improvement of human health*
- to help people who have lost their faith in mystic traditions, to be able to personally compare them and get to know their positive contributions*
- to help the general public to understand the value of the healing effects of true mystic traditions*
- to introduce the understanding of perennial psychology as the basis of healthy education for human beings*

*Please consider:*

## *Perennial Psychology*

*We are all equals. We all have the same rights and needs. Privileges are acquired by past efforts and activities. The appropriate behaviour of our present life will influence our future experiences. Thus any thing, good or negative, which we do to other living beings, will effect our psychological health. If we understand that we are all equal, we can also understand that the human beings of the past were not primitive and that we do not have any reason to be proud of anything. It is this pride which makes the people of one nation feel superior to the people of another nation. The people of one gender feel superior to the people of another gender. The rich are feeling superior to the poor; the beautiful and young feeling superior to the old and frail; the follower of one tradition or ideology feeling superior to another.*

*That is mainly the cause for our hostile environment, which makes people unhappy and unhealthy. All-embracing love curbs this pride and is promoted by OIDA-therapy. It teaches us that regardless of the mystical tradition you are following, you have the right to have your faith, and you have the right to be happy, as long as you do not give pain to others.*

## Part II

### Human Existence

#### **How important are we?**

*This question is only answerable in connection with the cause and purpose of our existence.*

*So, first we have to verify what the purpose of our existence is. We need to have a clear understanding of the values of life.*

*Someone may be very knowledgeable; others may be very expert in music; others may have good memory, and some may be very skillful athletes. It is the same thing with beauty, wealth or any other attribute. Whatever we may have and whoever we may be, there is always somebody who has something more than us. So what is the actual value? How to determine, who has the best predisposition to find fulfillment in life?*

*Once I knew a boy, who had such a capacity of memory, that he had memorized entire telephone books of several cities. Of what value was that for him? I wouldn't be able to tell. Of course, sometimes he would show off his incredible memory. Anybody could pick a book and ask him a name and a city. The boy would tell him the phone number. In cases like this, people can exhibit an extreme talent of one kind or the other. "ut what is the value of this? From where does the concept of value arise? What is good? What is bad? How does a combination of sounds convey meanings? When and where are you supposed to take up responsibility and to behave according to a certain pattern of prescribed expectations? Where is the law? Who are you, to begin with, so that we can study this topic?*

*All this leads us to the greatest of all needs: Self-realization. Are we doing anything about this, or are we wasting our time buying pants, shirts, jewelry, entertaining ourselves with different things here in this world? We do not spend much time on self-realization. Thus our life is floating by fast, and we have not yet asked ourselves the most essential of all questions: Who am I and what makes my existence so valuable?*

*I must feel that my existence is very important. Otherwise, why would I work my entire life, only to sustain my existence? Of course sometimes, we are so lost and hopeless, that we are not able to see any value in our life. Then we may even sometimes conclude that the best choice of action would be to finish with our life. To finish with the many tasks, temptations, frustrations, which sometimes arrive at the point of seeming to be unbearable.*

*Then again our mood changes -- when we associate with positive minded people, and we again regain the previous appreciation towards our own life. This appreciation of your own life is the appreciation of the value of your existence. You cannot define it clearly; you don't know what to do about it. You do not know how to develop it. And thus you do not have a strong standing. When we put all these questions to the transcendental tradition of Vedic wisdom, we find that we are positively surprised and we are freed from uncertainty at once.*

## *Perennial Psychology*

*In Vedic wisdom , existence is defined by desire. " ecause I exist, I desire. It is said, because I think, therefore I am. " ut the Vedas say, because you desire, it is proof, that you have a standing, a reality in this temporary existence and that you are unique -- an individual conscious unit. Individuality is to a certain extent characterized by independence. The capacity of considering options, moving ourselves about and making decisions, all these are characteristics of our individuality. As individuals we are independent to do whatever we want, but at the same time we have to take responsibility for whatever we do.*

*This is a simple fact about existence.*

*According to the Vedas, our existence is eternal, or Sad. " ut more than that, it is also Cid. Cid is the cognitive capacity. It means that we are conscious beings. What does that mean?*

### **Consciousness**

*In the Vedic scriptures we can find the expression: Satyam Shivam Sundaram "There is nothing more beautiful or more auspicious, than the truth" or "the truth is auspicious and beautiful." Through cid, through awareness, through consciousness, we can define where our path towards the truth is. In other words, my position as an individual unit is not lost; it is not shot into space without any purpose or direction. My feet are firmly on the ground of reality and they can carry me on my way to fulfillment.*

*" ut in which direction am I going? There are plenty of directions and one gets very confused about it.*

*The individual conscious unit is trying to define the meaning of truth. What is beautiful and auspicious? What is the truth? What is my participation in the truth? Can I contemplate it? Can I enjoy and consume it?*

*Our conscious unit has already explored so many areas of consciousness and knowledge and has never been able to gain any permanent satisfaction. For that reason we keep on studying more things, reading more books and doing further research. " ut this search has no end. We are always chewing the chewed, as long as we do not abandon the incorrect conception, that fulfillment of life can be achieved at the cost of others. We think that everyone and everything, all the living entities and nature exist to satisfy our needs and desires.*

*The Vedas give us a totally different approach. They say: We are here to learn how to love everybody. " y having this purpose, our consciousness is put into a pleasant mood and set off in the direction of realizing Satyam Shivam Sundaram.*

*You have to go on, struggle and reach fulfillment during your existence. You cannot be satisfied with anything less than that. This is the living application of self-realization - working in a way that is loving and beneficial for everyone.*

**Relations with others**

We are aware of so many circumstances of life, but it is very difficult to know how we can relate in a positive way to others. The reason for this is that we do not know who the others are. We do not even know who we are, and how all of us came into existence. Nevertheless, there is one thing we can understand or we can feel. We know that we have to establish relationships with others. And of course, the more these relationships are loving and sweet, that more we are likely to feel happy and fulfilled. On the contrary, everyone knows the suffering and problems that are a result of disturbed relationships.

In order to establish loving relationships, we have to find a common denominator. What is common and acceptable to all of us? There may be some group of relative interests and people may find themselves fully satisfied with these interests, but practically seen and understood by the Vedic wisdom, all these interests are temporary. They can change at any moment and we may find ourselves again in a problematic situation. So our common denominator, if we are ready or not to accept it, is the Creator of the whole existence. He is father and mother at the same time and by that fact we are all brothers and sisters in a very special way. It is really breathtaking to imagine that we are all brothers and sisters. This is the truth. We can even see it with our own eyes. Let us look at Mother Nature. Mother Nature is everybody's mother and nobody can deny and say I came out of myself, I supplied my own ingredients and I do not have to say thank you to anybody. No. We are all standing in front of Mother Nature with reverence and have to submit to Her laws, whether we like it or not. So if we consider nature, the material nature, as our mother, then we have to understand that there must be a father also. The Vedas explain that Mother Nature, has been impregnated by the supreme power of all the powers. And that is the sweet will of God.

**Our life comes from the Supreme**

Why are we supposed to approach the origin of supreme power? " ecause it has given us life. So, He must be more alive than me, because He has given life not only to me, but to all of us. He is therefore the Supreme life-force.

We all have life-force, because as soon we do not have life-force in our body, the body becomes useless. It can be burned or put into a grave. The life-force is really important. The life-force within us is the soul but now we are talking about the Supreme life-force. We are talking about the one who has given the life-force to each and everyone of us and who has impregnated us into the womb of material energy and supplied us with our respective bodies and subtle bodies as well. We are all individual spiritual units living a conditioned existence under certain physical, mental, and intellectual circumstances, which were produced by our previous activities.

We have the father, who impregnated the conscious units (meaning us) into matter.

## *Perennial Psychology*

*He is the same father for all of us. Not that each one of us has his own father. Physically we do, but spiritually we don't have different fathers. We all have the same Supreme Father and therefore we are brothers and sisters and the proposal, that we are here to learn how to love each other, is a very good proposal. It is a very decent proposal.*

*Now, to have a positive relationship, each one of us patting the other on the back and saying, dear brother, dear sister... this is not enough. There is something more. Even by hugging each other we still do not get the pleasure our heart is longing for. Otherwise any happy married couple would say: we do not need anything more, we are happy, we are married, we love each other, and we have reached the perfection of our existence with our marriage. "ut no married couple ever reports such a thing. On the contrary, what they report is that it is very hard to sustain the relationship. (see CD9-10)*

### ***Love is part of our Existence***

*Relationships are not solely about hugging. Here we are talking about something much more sublime. Something much more elevated. Something in the realm of spiritual love. The domain, where we have to enter is: Ananda. Ananda is the pleasure giving energy of the Lord.*

*Sac Cid Ananda. Ananda is born in the Lord's love and out of the Lord's love, the whole creation was manifested. What is the use of feeling, if you can't feel love? You can feel fear; you can feel excitement; you can feel frustrations; but that's not the primary reason why we have gotten this capacity for feeling. The feeling of love and the desire to give oneself in Divine love is something most valuable in our life. This is a very important and wonderful aspect of life and if during our life we go further in this direction, we will be increasingly happy and joyful. We will get rid of all the pains we usually experience. Real love is part of us since it is present in the very seed of our existence. A seed has many properties which manifest themselves slowly. Everybody has a hair color, but it is already encoded in the makeup of the seed that our hair color will start disappearing as we grow older.*

*What does this mean? Everything was part of that seed. You do not become 500 years old if it is not encoded in that seed. No one has got that type of seed, except the Galapagos turtles. We have to see that our seeds possess certain proportions, potentials and properties. Our propensity to love is definitely there, and it will always pop up asking for attention. In the same way that we have to give attention and care to a seed for it to grow well, we have to do the same for our love in order for it to manifest. This attention and care is provided by the process of hearing about the divine purpose of life and by putting what is heard into practice. It is our intention in OIDA-therapy to provide a possibility for discussion about Divinity and the Divine principles of life.*

**The three modes of the material nature – A Story**

The following is a very nice little story that describes the three modes of material nature. Once there was a thief assisted by two friends who were also thieves. The three decided that they would rob a person. So they waited in the forest next to a path. Then, when one traveler was passing by, the three thieves jumped out, caught him and dragged him inside the forest.

One of the thieves said: "Let's take everything he has and then let's kill him, so that he cannot say anything about who robbed him."

The other thief said: "You know I don't think it is a good idea to kill him. We will unnecessarily bloody our hands. We should just tie him to a tree here. We will go away and he will die by himself."

The others said, "Ok let's do that." So they tied him to a tree with ropes and took all his belongings and then they went away. After traveling for some time, the third robber changed his mind and went back. He untied the robbed man. Then he told him:

"Listen. You go this way. That way you can go back to the city and you will be safe. I did not want you to die here, tied to a tree."

Then the man said: "Oh, you are such a nice fellow. You saved my life. Of course first you robbed me but now you are saving my life. So why don't you come with me? I'll get you a job in the city. I'll help you to get settled."

The robber then said: "Sorry. I cannot go with you, because I am a thief. If I go to the city, they will catch me and put me in jail. So you go alone and get saved and I'll stay here with my robber friends."

The explanation of the story is that the robber who wanted to kill the person immediately was in ignorance. He did not care about anything. Just kill him; let's just get it done.

The robber in passion was always calculating: "Oh, let's do it this way; that way; but always in my interest."

And the robber who was in the mode of goodness, he thought: "Let's take his money, but let him go. Let's not harm him."

Another analogy can be made by comparing the three modes of material nature to chains. If you are chained up in the mode of goodness, your chain is made of gold. In the mode of passion your chain is made of copper. In the mode of ignorance your chain is made of iron. "ut actually it does not matter what the chain is made of. If you are chained, then you are not free. Even if you are chained by a chain of gold, you're still chained and you are not free. Somebody may very proudly announce: "I am chained by gold! And you fools, you are chained by iron!"; but what does it change?"

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*According to the Vedic tradition, the healing circle is synonymous with consciousness in the mode of goodness. The mode of goodness is part of the Vedic description of how everything in this world is divided into three modes of nature. The three modes of material nature control the living entities to a certain degree according to the activities in their past lives. These influences — ignorance, passion and goodness — are mentioned again and again. They produce all kinds of natures and behaviors in humankind. We can compare them to the three primary colors (red, blue and yellow), and when they are mixed together all other colors can be created. It is in the mode of goodness that living entities can get clarity about their position in this material world. And it is by mixing with activities and influences from the lower modes that we enter into diseased conditions. ” ut the mode of goodness is also not perfect. That is why the evolution of consciousness goes far beyond of just being a good person in this world. The healing circle draws all the best qualities from everyone, who is progressing seriously on this mystical path. Even when you are in the mode of ignorance and passion, still there are choices to be made. The principle choice is, whether you are willing to move towards the mode of goodness or not. In the graphics, these three modes of nature appear as three circles, but in the practical life, obviously they intermingle. (See CD35)*



## *Part III*

### *The Healing Circle*

#### ***The characteristics of the Healing Circle***

*The basic concept of OIDA-therapy is that an individual in any type of diseased condition can only improve when they begin to approach the healing circle, the area of faith. Here it should be noted that the possibility of approaching the healing circle has two main conditions: individual effort and external help.*

*Recognizing the existence of the healing circle helps the human being to understand and change their situation. It also enables the individual to recognize and develop their own position as they acquire more knowledge about their own nature and their own opportunities for healing.*

*Presently the health industry does not actually cure people, but rather attempts to treat them. Although OIDA-therapy does not aim to criticize doctors or healers of any kind, it speaks out against the situation where there is no real communication between the patient and the healer. We have to realize that the helped and the helper are both human beings. This means that neither is superior to the other, but that they do have consciousness, and they are members of the same community. (see CD1)*

*There are influences emanating from the healing circle down to the lowest stage of existence. These are the initial steps towards healing our diverse, diseased conditions. In other words, the level of goodness in all actions represents the highest standard of the healing circle. A person's positive effort in the right direction is a part of the same OIDA-therapy process; nevertheless, these positive efforts are of course quite different from the level of real goodness. (see CD3)*

#### ***How the Healing Circle Functions***

*The healing circle can be understood in terms of seeing a sick person becoming well, while they are passing through an area of influence. That may include medication, diet, good advice, exercise, strengthening the immune system and efforts of self-healing. The fact that a person has improved and now exhibits healthy symptoms means that they have completed a circle of circumstances. The circle here represents holistic well-being, or divine circumstance, which involves their own participation, such as following a doctor's advice based on an appropriate diagnosis to begin treatment. The healing circle presented in OIDA-therapy has a very similar nature. The healing circle extends in waves, originating from areas of consciousness and responsibility, and appears as mystical as life itself. It puts us into a state of well-being, which includes the physical, mental and intellectual aspects, as well as family relationships, and our relationship with Mother Earth. It is a holistic healing circle, in the true sense of the word. This requires us to be consciously positioned in life, taking into consideration the very moment of our birth and death. It knocks on doors where the only satisfactory answer can come from a sensible meaning of life.*

*We must comprehend our existence within the whole. The healing circle offers validation of our existence, permitting us to live our lives with joy and dedication, to believe in the best, while being prepared to encounter the worst.*

***Help from the Healing Circle***

*The healing circle can be felt. When you are sick, you feel the need to be cured. ” ut this does not mean that you will receive some treatment. If you are naughty you can even worsen your condition. Deep in your heart you know that you have to take care of your problem, and as you sincerely aspire to do something about your diseased condition, you will be able to recognize the messages.*

*The invitations, which are delivered by different mystical traditions around the world, are simple: We ought to take the human form of life seriously and not act irresponsibly or cause pain to others. As you move in the direction of these invitations, you move towards the healing circle. Once you start accepting serious commitments, according to the recommendations you receive from trustworthy sources, your condition will improve. Making efforts for self-healing or establishing a relationship with someone who wishes to help you, you can come in contact with specific guidance that you will be inclined to accept.*

*If there is no joy along the way, there will probably be no joy at the end. (see CD25)*

*For a deeper understanding of the concepts of the healing circle in OIDA-therapy we refer to the respective charts. The healing circle charts and diagrams are the following:*

- The General Healing Process - The healing process of the healing circle. (CD18)*
- The Characteristics of the Healing Circle - Overview of the working principles of the healing circle. (CD1)*
- The Healing Circle (CD3) In this chart (Approaching or Leaving the Area of the Healing Circle) you can find the section: Practical Application. This particular chart helps you to define your own present situation. This also enables you to see the proportion of healthy and unhealthy tendencies in yourself.*

## Part IV

### Mystic Traditions and Healing Faith

#### **Review on mystical traditions**

By comparing different mystical traditions and their methodologies for producing a well balanced healthy person we discovered a considerable number of similarities. It is obvious that at some levels and instances these mystical traditions must be associated with each other. The OIDA therapist is therefore open and tolerant to all mystical traditions, even though the final outcome of any OIDA therapeutic session will depend on the capability of the therapist to actually help the patient to accept and apply the healing potentials of a particular mystical tradition.

Mystical traditions should give us support to reach the healthy state of existence or the healing circle. When we talk about mystical traditions, we generously presuppose that a true spiritual fundament of some higher revelation exists behind a respective faith-system. This higher revelation is based on some background and antiquity and is backed up by a content of transcendental values and messages. We do not assume the right to judge how authorized or not authorized a mystical tradition really is. OIDA-therapy does not want to influence the faith of the patient.

#### **Mystical traditions and institutionalized religions**

Mystical traditions have provided many people with inspiration to become better humans. Unfortunately those same traditions are also abused by worldly-minded, power-hungry individuals. This is the reason why many people do not have faith in any mystical tradition. For such people OIDA-therapy provides information, which has moved the great thinkers of the world to become non-sectarian and to discover new spiritual values, previously unknown to them. For these great thinkers OIDA-therapy is a complete adventure - a journey of discovery, exploring the feelings and the faith of other cultures and inspirations for humanity, which may even lead them to discover their own faith. Faith is natural for everybody. The question is, where and in whom to have faith. This depends on one's own conditions and the sincerity of approach.

Oriental values are now very popular. This popularity is especially due to the fact that people have lost their faith in the most prominent institutionalized Western religions. Religions which have marked history by their violent efforts to oblige others to accept their faith are obviously less charming than those that have never done so, and which are known for spreading kindness among human beings.

We are using the term "mystical tradition" rather than "religion", because the abuses perpetrated by institutionalized religions or rather individuals hiding themselves behind such structures, could cause misunderstandings of our purpose and the rejection of our proposal even before it has been properly understood.

There are sincere and loving teachers in all the mystical schools and since healing is the focus of OIDA-therapy help can be taken from them as well.

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*We believe that God loves all people and has therefore sent inspiration and intuition to all the peoples of this world. This belief is corroborated and reflected in the similarities of mystical traditions; how they coincide in so many ways with similar values, recommendations and practices.*

*If a person with no faith in any mystical tradition acquires a vision with their common sense, which brings them into a healthy state of life then that is also most welcome. At the same time we do not think that any human resident on this planet can afford to ignore the enormous contribution which mystical traditions have made for humanity in the field of faith, values, language, music, literature, art, and also science.*

*One of the main objectives of OIDA-therapy is to present the scientific aspects and benefits of faith as well as the subsequent practices which faith brings to us.*

*Science is a process based on a theory, evaluated by a verification process, which, if it is true, produces the promised and expected result.*

*Those who are living in the realm of faith are satisfied. This has already been proven on countless occasions. And those who are unhappy and disturbed are on the verge of making a very wonderful discovery through their own experience. This is very exciting. Faith can really transform a person's life. It can give them so many wonderful things to do, that they will forget their worries and sorrows.*

*Faith is something that can exist even independently of mystical traditions. This is because one way or another, human existence is mystical in itself. The relationship between men and nature, the way we are born, the way we get married and have children, the way we eat, sleep, think and feel, all this is indeed a mystical experience. We only require eyes to see it. Therefore, OIDA- therapy is not really a completely unknown concept -- our faith is our guiding star and impetus for everything we do. As the saying goes, faith can move mountains.*

### ***Faith and the personal-impersonal God***

*"eginning with the teachings of Friedrich Ruckert (1788-1866), and up to the American transcendentalists and so many other intellectuals of Western thought, who had been exposed to and had acquired some knowledge of Vedic teachings, we find a common parallel and a paradox, which was created mostly due to the disheartening experiences of those valuable men with centralized religious institutions.*

*On one hand they were brought up with faith in God-Father, who can forgive our mistakes and who takes care of us and tries to teach us to follow the right path. On the other hand they came in contact with brilliant exposes of the only and final reality, which exists beyond the duality of this world. This reality is totally mystical and beyond the reach of the intellectual ecclesiasts. It is the non-differentiated or impersonal aspect of God, which exists in the transcendental realm and which is far higher than considerations of paradise and enjoyment, as opposed to hell and suffering.*

*Even more fascinating is that this concept descends through smaller and bigger schools, which are non-centralized and have a non-violent tradition. These traditions reach back into antiquity.*

*One of the famous branches of this school is the Advaita-vada, founded by Sripada Sankaracarya. His teachings are similar to Lord "uddha's precepts, and can also be found in many modern teachings. There are of course always different interpretations of teachings, but in all of these precepts we can commonly see a denial of a personal God, as God was presented or it is better to say misrepresented, by previous teachings of institutionalized religions.*

*The denial of a personal God as the Creator causes people to feel lost and incomplete due to not having a way to engage their natural devotional sentiments. Thus we find Ruckert (a contemporary of Goethe) and also Aldous Huxley expressing devotional declarations towards God, but then later giving preference to impersonal interpretations. The perplexity of this topic goes all the way to the root-cause of all the problems of existence, which is envy. We do not want to accept higher authorities and orders; instead we want to control all others as well as material nature. Such a desire can hardly be harmonized with the concept of a personal God, as highest authority and the highest grace giving and saving instance.*

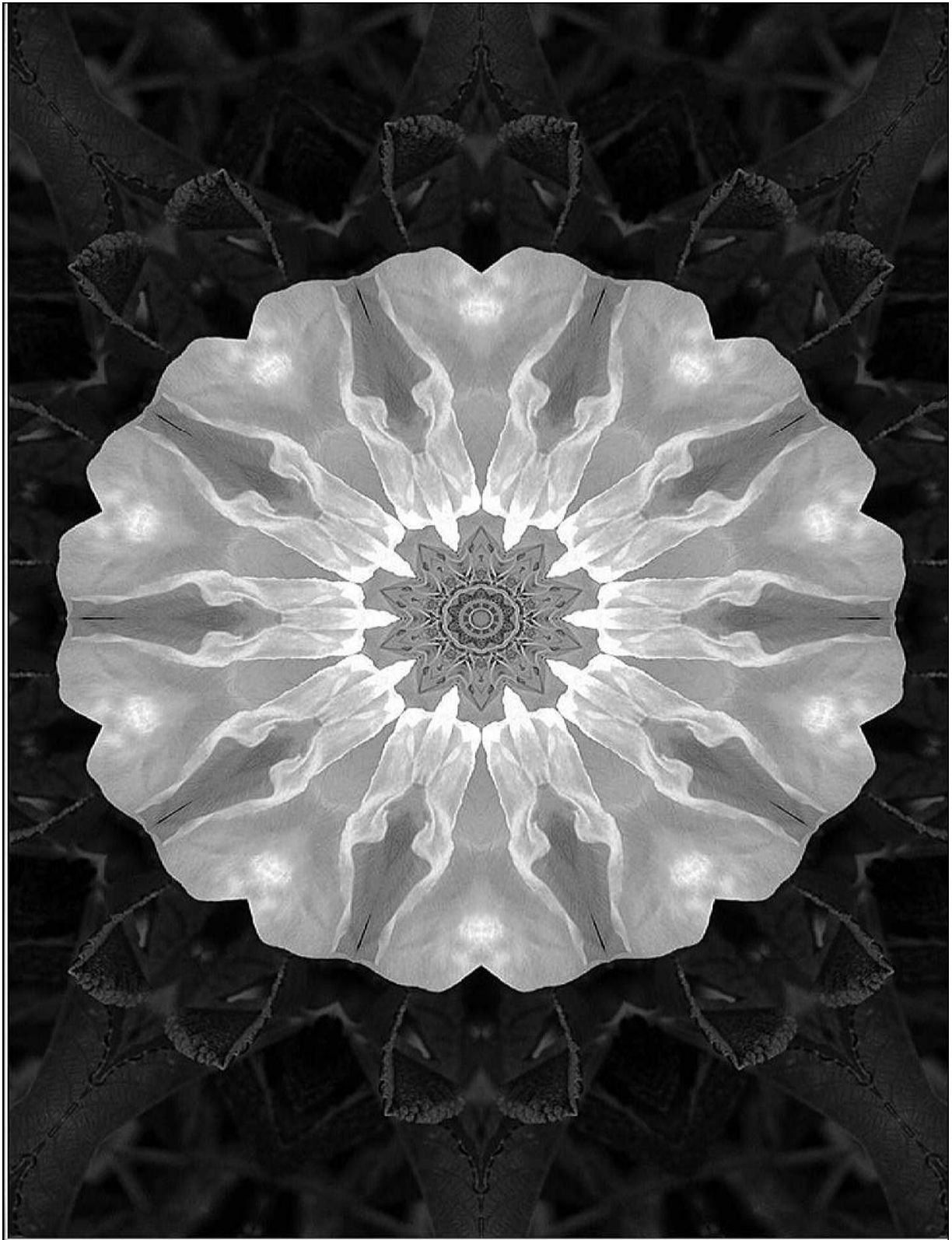
*Envy towards God, when projected into our daily life, produces as a result a world of competition and hostility, where each individual is trying to assert himself to be better than the others. This is again a fertile ground for many individual problems and disorders.*

*According to OIDA-therapy and the Vedic conclusions, we have to be broad-minded and see both, the impersonal spiritual aspect of God, as well as the devotional aspect towards a personal God as different aspects of the One-reality.*

*In OIDA-therapy you will find that both aspects are a balm for our material conditioning, and that the personal aspect of God and devotion to God corresponds in a very unique way to the innermost desire of our heart. On the other hand, to become null and void, or to merge into the ocean of cosmic non-differentiated consciousness, is either a kind of anesthesia or some ecstatic coma feeling.*

*Divinity is diversified. God or the truth can take different forms: God as nature, as the omni-conscious, the omnipresent, or in His personal form, with whom each and every one of us can establish a relationship, if we so wish.*

*OIDA-therapy accepts simultaneously the different aspects of Divinity. This makes it easier to understand the different possibilities for recovery and the healing potential of Divine  
love.*



*Part V*

*The Characteristics*

*of a Healthy Human Existence*

**Consciousness or the functioning principle**

*We crave for love; we crave for comfort; we crave for security; we crave for the physical satisfaction of our senses; and for the meaning behind everything. We also crave to find a mission for our existence. These are very noticeable, obvious cravings or impulses found in every being, especially noticeable in the human form of life. Therefore if we separate the soul - the eternal part from the psychics - and try to analyze the psychological patterns of action and reaction, we come up with all kinds of sophisticated and interesting observations, but never with any solutions. As a matter of fact, in the so-called natural science-psychology, we do not know what a healthy state is. We are just starting to study the issue as things are becoming obviously unhealthy. It is really surprising to see how “rational thinkers”, as they call themselves, analyze the being and the psychic condition of a person ignoring the background of the situation, the future and also the functioning principle.*

*What is the functioning principle in psychology? It is consciousness. Consciousness is not a product of matter. Consciousness is observing matter. Consciousness is manipulating matter; it is able to evaluate the past, be in the present, and able to make guesses about the future. Consciousness is a very powerful, noticeable unit existing within each and every one of us. It is not material nor is it dependant on matter.*

*A scientist would support the saying, “The moment the body dies, consciousness is finished.” ” ut we reply, “No. The moment consciousness leaves this body, the body is finished.” It is the other way around, because the elements, such as the atoms and molecules in our body, are only maintained as a very sophisticated functioning unit by the presence of the soul or consciousness. Therefore, the moment the consciousness leaves the body decay starts instantly. Whereas, while the soul is still in the body, one may lose a part of the body or even an organ of the body and it can be substituted, at least temporarily. Nobody has been able to substitute consciousness once it is gone.*

*There is a saying that some people do not see the forest because there are too many trees. In the same way they try to see the consciousness, which is only possible with the consciousness. Influenced by prejudice they are not able to recognize their own consciousness, as something higher than just interactions of matter.*

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### ***The vision of Psychologists***

*According to psychologists the healthy state of life is the absence of disease. They do not know what goodness, renunciation, austerity, compassion, cleanliness and selfless sacrifice are all about. They do not recognize these elements as healing factors for raising oneself to a higher consciousness. Therefore, the psychologists cannot actually help their patients very much. They try to analyze and find reasons for the diseased condition within this lifetime. They look for the cause of sadness, sickness or other disorders by psycho-analysis, through questionnaires. They want to know the details about your childhood, the relationship with your parents, if you were ever mistreated as a child etc.*

*It can be called “the psychology of limited observation” because it does not take into consideration the fact that the soul is coming from a long, long journey and has already come into this body with preset karmic conditions, which cannot be explained nor understood by an analysis of one’s childhood and the present life. Edgar Cayce, one of the first practitioners, who actually explored previous lifetimes through hypnotic regression while working at solving the traumatic conditions of his patients, had quite some success. Many people use this method presently, but the common sciences still do not pay attention to it, because they are used to ignoring anything which questions the validity of their prejudiced, biased way of looking at life.*

### ***Psychologists vs. Religion and spirituality***

*Psychologists have been stating for many years that any religious impression is a psychotic phenomenon. As if it were something unhealthy.*

*If someone says “I feel a desire to dedicate myself to help others”, these psychologists respond by saying, “Oh, yes. He has got a mystical disease. Now he wants to save humanity. We know better, there is nobody to be saved here. There are only people that are to be treated by us.”*

*So, what is it? It is competition. Originally psychologists competed with spiritual orientations and in order to establish themselves in that position they had to first discredit the benefits and the historical values of the mystical view of life. They have simply pushed everything connected to spirituality into a corner, where people make ridiculous attempts to solve problems they cannot even understand. This is the essence of the competition based on their claims to help people or to treat them and bring them to a healthy state of existence. ”ut how can they help if they do not understand the nature of the human form of life properly?*



### **Features of existence**

*According to the Vedic view, the human form of life consists of a gross and a subtle body (see CD12). The subtle body has a full ability to exist totally separate from the physical body. It contains all the capacities for thinking, feeling, willing and creating different experiences. For example, the underlying principle of seeing is not the eye. The eye is only an instrument. The underlying principle of hearing is not the ear. It is the capacity of hearing. The underlying principle of speaking is not the tongue; but it is the speaking and message transmitting capacity. The fact that all the senses are silent, and not involved with their objects and instead are thinking, feeling, willing, tasting, fearing is proves this. So there are obviously different levels of existence and awareness, where we are able to move and experience things without the interaction of the physical body. One has to understand the elements - earth, water, fire, air and ether. What are these elements? How do they interact? What do they produce? One has to understand how they produce taste, hearing, smell, sensual perception and sensual objects.*

*The mind is above the senses, directing all their interactions. Above the mind is the intelligence. The intelligence can interfere with the mind if the mind gets too sensual, too carried away. Take for example, the concern about our own existence or the deviated ego, where the ego thinks "I am this body". This is called the "false ego" where the ego is so obsessed with the pleasures and experiences of the physical body that it is not paying attention to the inner calls of the highest spiritual identity.*

*A nationalist, for example, becomes obsessed with the idea of some country, and later becomes disheartened, leaves nationalism and becomes a socialist, wanting to free humanity from the oppression of capitalism. Then, after some time he becomes disgusted with socialism and embraces some other kind of "-ism" or some other type of effort. So, in all cases he is obsessed with something which is just a kind of temporary identification. Just like children switch toys, they are obsessed with one toy, the next moment they throw it away and become obsessed with another toy. In reality none of these toys or "-isms" have any importance in the life of the soul, they are all different forms of false identification.*

### **The Importance of considering the soul**

*Obviously, the crucial matter here is the spiritual identity of the soul. That is where the natural scientists state "You cannot prove it! You cannot prove that we exist eternally! You cannot prove that somebody has created us. You cannot prove that there is a meaning to life. You cannot prove it and therefore we are in charge, and you are just speculating hypothetically about some spiritual identity." That is basically their approach. What is OIDA therapy's answer to that? It is very important and interesting.*

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*OIDA therapy applies the science of impartial observation of the well being and of the social interactions of everyone; of the patient after coming in contact with a bright view of life based on faith, and on the mystical practice of different recommendations which have been handed down in our human society since time immemorial.*

*I am talking about traditions which have been practiced by ancient cultures, such as the Incas, the Mayas, the Aztecs or the tribal practitioners in their relationship with nature; the original mystical teachings of famous world religions; the religious festivals, with the recommended prayers, or the rules and regulations they have taught for the appropriate interaction with each other; the special rituals, such as fire sacrifices, sanctifying food, coming together in association with others for certain spiritual uplifting, the counseling with advanced members of their faith and the degrees of responsibility the individuals have to accept in order to harmonize with the mystical teachings, such as the prayers and meditations which have been handed down by their discipular traditions. Another example of these mystical traditions are Holy books, received in many different ways - written, oral, knitted or in oracle form, and astrological information regarding what can be expected of life in this cycle as time passes. In other words, so many sophisticated mystical hints have been given in all spiritual traditions with the intention of healing and keeping people on the right track. This means that people are not only supposed to stay where they are, but that they should develop a spiritual and mystical process of perfecting themselves. Many ceremonies existed among the ancient cultures specifically to help those who manifested some kind of disorder.*

*When people follow a mystical tradition seriously, we presume that they have fewer problems. For example India's divorce rate is still one of the lowest in the world, so there must be some remainder of the tradition which teaches them not to abandon their family. We can understand from modern psychology that any dysfunctional system must inherently have some psychological problems. Therefore, when we look for a mystical tradition to place our faith in, we are looking for functional units, which attract our attention. If it does not work for others, why should it work for me?*

*We perceive our modern society as extremely and increasingly dysfunctional. Mystical traditions have not been given the chance to expose their capacity for producing healthy and functional people and units. And why is that? Why are major religions apparently allowing what is happening to Mother Earth? Precisely because with the so-called marriage of state and some religious organizations misunderstanding and hypocrisy, which are the characteristics of this our present age, were introduced creating the exact opposite of a trustworthy mystical environment.*

*Once when I traveled to Paraguay as a Hindu monk I was put in jail as soon as I arrived just because the dictator government had made a deal with a prominent local religious institution saying that it would stop other religious groups from spreading, if this institution would keep on supporting the dictatorship.*

### **The evolution of consciousness**

*Mystical traditions are promoters of an evolutionary consciousness. They are not just meant for speculation; they are actually presenting observable phenomena demonstrating life from youth to old age, family responsibility, etc. They create very healthy life principles for the individual. These types of mystical traditions are compared in OIDA Therapy in order to extract the patterns which reappear as beneficial guidelines. In this way, we are trying to create the anti-thesis to the natural psychologists who do not accept any existence of the soul and a higher meaning of life. The conclusion is that mystical traditions have all guided their faithful in a very similar, often equal manner to produce a healthy human being with a healthy participation in life and a healthy destination, when their life is finished. This anti-thesis which is produced by OIDA therapy is simultaneously evaluated by the psychological well being of the true practitioners. In other words, it is not only an accumulation of data but it is the research and study of living mystical traditions. The information that we can presently obtain regarding non-living mystical traditions can only give us a hint about how other people may have perceived their mystical traditions in the past. ” ut it is only in the living mystical traditions that can we actually proceed scientifically and observe the impact of mystical teachings on an individual’s psychological well being.*

### **Truth and mercy**

*” haktivinoda Thakura, one of the greatest psychologists and writers in the Vaisnava tradition, wrote, “It is the duty and the right of every individual to go to ” adarika Ashram, as Madhvacarya did, and to knock on the door of truth and request access to the understanding of what is right and what is wrong.” It is also been said in other times and places that we can all approach the door of mercy and that mercy is above justice. The element of forgiveness appears as an important factor in the mystical tradition, as it is the only way to counteract the karmic accumulation of negativities within us. Here, we are already entering into an area, which requires belief to continue to move forward. It requires faith. Nevertheless, we are exploring the wonderful dimensions of the freedom of the soul to ask, to accept, and to reject its constitutional nature. This freedom is however often denied in ecclesiastical institutions and in the other totalitarian ways of managing society and the lives of others. This is in essence the superior approach to be embraced by all.*

### **The application of OIDA for believers and non-believers**

*In other words, mystical revelations in their totality can only be understood by those who are treading the mystical path and who adopt an impartial statistic approach such as the one provided by OIDA therapy. On the other hand, application of OIDA will also provide for the enhancement of non-believers. It is not totally conclusive by the very nature of the limitation of the theoretical observer. In other words, the person searching for true healing, for true understanding of the meaning of their life, has to be*

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*ready to move in the direction of taking up spiritual practice. Otherwise, they do not qualify to receive real insight in regards to the application of OIDA-therapy. We do not want to dissociate however, from those who are searching for a healing state and who have not achieved any level of faith in some mystical tradition yet.*

*Through OIDA therapy we try to present the complete picture, by becoming practitioners and by comparing the results.*

*All the elements, which influence us in this material world, the underlying principle and the underlying principle of the underlying principle of our individuality, in other words the Mahatattva, which provides the ingredients for us to modulate into bodies (when we are being given that chance by the karmic intervention of higher laws and which cannot be perceived except at the moment when they take birth in a particular body) make us aware that there are influencing elements, which escape our scientific observational capacity. This reason is not sufficient to deny that these things are going on.*

*As a matter of fact, there are other fields of science that are available for exploring this invisible region further. There is hypnotic regression for those who are taking a more natural science approach; there is astrology for those who are taking the traditional mystical approach. Through astrology, specifically Vedic astrology, a person can understand who / what they were in their past life and how this has caused them to experience a particular condition in the present life. In other words, the health concept of OIDA therapy is a concept of a state of enlightenment, with an attitude of saturation, of goodness, and dedication to the wellbeing of all. One has to embrace some kind of universal love to qualify for levels of enlightenment. When I speak about levels of enlightenment I am referring to the Vedic tradition which indicates along the path of enlightenment different perceptions identified as the all-embracing spiritual principle in everyone and everything, called "rahman."*

*This principle is accompanied by a universal optimism, a loving disposition or at least the disposition of desiring the well being of everyone and obviously, the negation of any type of activity which gives trouble to others.*

### ***The principle of the Supersoul***

*Another level of spiritual realization has been identified to understand the all-knowing omnipresent aspect of Divinity within all of us. This principle known as the Supersoul principle or the Paramatma principle gives us a clear idea that there is a conscious agent overseeing everything. Without this conscious agent everything should have been programmed into atoms and nature, up to the last little detail of the transactions of matter and consciousness.*

*We can get a certain notion of the idea of programming, by the modern computerization and digitalization of elements, which allow people to create complicated interactions between situations and elements, through a sophisticated spread sheet. It is so removed from the immediate perception, that it is almost not understandable to the superficial observer.*

*That is the difference between using the computer and programming it to make it work. So, what makes this world work? And what is the impact of the world? How do you use it?*

*By taking into consideration, the concept of the spiritual realization of the omnipotent, omnipresent, omniscient aspects of Divinity lying behind everything and overseeing everything, for the first time it becomes understandable or somewhat reasonable that truth, forgiveness and karmic reaction for educational purposes do exist. Otherwise, how can you conceive of anything being decided or judged by anyone or by any functioning principle that can do justice to the unlimited amount of notions, desires, and moods experienced by the individual living beings as they go through the sojourn of the material existence and experience the incompatible situation of consciousness and matter in practical life, being always threatened by the danger of death, which means discontinuing the present accumulation of experiences and then having to face the unknown once again.*

#### ***The soul as a servant of the Supersoul***

*Here, the element of faith comes in, a very important moral force or strength provided for the weak, conditioned and doubting soul. What to do and what not to do? This faith is being provided by mystical traditions in one way or another. Even without having realized the Paramatma level of omni conscious divinity through faith, we may tune in and base our activities upon that higher and just Divine agency ruling all of us. The eternal spirit soul, once liberated from conditional life has a true connection with the Supersoul. What is that connection? It is to be His personal servant and while in this world to act as His representative through our interactions with others.*

*It is the nature of the human being to seek the sweet wishes and orders of the Divine Lord on a spiritual path. We want to harmonize with Him and be able to overcome our own conditioned karmic situations. Karmic situations or ever repeating cycles could also be called the unavoidable reality for each individual soul as the product of his/her path (see CD26-29). Everyone has a future as well. The actual reality for each individual is considered a karmic product of their mistakes or virtuous actions of the past. Obviously anyone who can understand this becomes very concerned not to do the wrong things anymore and above all to act for the pleasure of the omni conscious Divine agent. This divine element can even make us overcome our sense of indifference where we only care about ourselves and have no concern for anything else in the world. (see CD26-29)*

***Levels of spiritual revelations and realizations in OIDA***

*The levels of spiritual revelations and realizations provided by OIDA-therapy – Veda department – are beyond the universal representation of Divinity. There is a spiritual realm which allows entrance for the soul. ”efore we enter into that realm we need to understand the psychological potential necessary for participation.*

*There is a cognitive potency, awareness potency, and a potency of the soul to move from place to place.*

*We all know that we have an ability to move about. ”ecause of this we are here in this room, we moved here. We are moving around a lot, some more, some less. As far as moving about in the physical sense, this can be facilitated in many ways. ”ut also it has many limitations. If you look at Saturn at night you might say “Well, tomorrow I’ll be on Saturn”. ”ut it will not happen. ”ut you can say “Tomorrow I’ll be in ”erlin” and it might happen.*

*We have a limited capacity of motion. This consciousness, which directs our bodies to go in a certain direction, goes far beyond the physical, observable level. The subtle body or *linga sarira* can move independently in the dream state for instance. When people leave their material bodies at the moment of death, they are actually traveling in their astral bodies. The subtle body is also limited in its movement but in a different manner when it is still in a physical body. The physical body is facilitated and restricted in its movements. The subtle body is also facilitated and restricted in its movements according to the karmic reaction to the current state of the individual. Vedic scriptures acknowledge that the restriction upon the movement of the astral body starts when it goes to a region above the Earth inhabited by ghosts or spirits after leaving the body. ”ut as such they can also return here on Earth, being very concerned about and still attached to the previous bodies and lives they had on this Earth. So, the souls go to the region of the ghosts but they can also descend to this level. That is their limitation, their movement.*

*There are others who are not restricted from going to higher planetary systems. Whenever someone reaches the moment of death, or let’s say when a particular karmic cycle is finished, they are going to be transferred to their next destination upon the ladder of the evolution of consciousness (see chart: “Destinations which can be reached by the soul”). It will be considered what their actions were in their past lifetime and what their thoughts and desires were at the moment of departing this last stage of his/her life. We could say that a balance is made of his/her actions in this past lifetime (but not for the soul’s entire existence). This is the crucial moment when our free will is restricted. We are entirely dependent on the laws and the grace of the Supreme Controller. This is also a reason why the moment of departing this life is of such importance.*

*The region of the ghosts mentioned before has many varieties and many different names. There is much suffering on that level and not much importance is attributed to it in OIDA-therapy, due to the inaccessibility of these regions to us. ” ut in many mystical traditions the situation is addressed: sanctified food is offered for the departed souls, wakes and laments are held and holy names are sung to help them to overcome their previous karma and facilitate their transfer to the next level where spiritual progress will be easier. Others pray in cemeteries. Some believe that if you become a pure devotee of the Lord you can even free your ancestors from ghostly existence.*

*Compassion for the departed reaches those areas as well, and it is also known from Vedic tradition that Lord Shiva is very merciful to ghosts when they approach him. ” y taking shelter in higher powers the problems of the individual soul can be resolved by grace.*

***The conception of OIDA for the health of the soul***

*OIDA therapy provides us with an unprecedented quantity of information and dimensions to be realized, to be achieved. ” ut nevertheless the principle of health in our conditioned existence is noticeably heightened by any type of spiritual development. And since we believe there are many chances, many births and deaths, the soul will always be able to arrive where we aspire it to arrive. Therefore the healthy state of consciousness according to the Vaisnava philosophy and the Vedic tradition is that state of being where you do not harm anybody anymore. On the contrary, you are very well disposed to help others according to your capacity. We also call it brahminical consciousness. Higher than this is the pure love of God consciousness, which does not contradict, nor obliterates the previous brahminical achievements. It simply enhances it by intensifying the urge, the need, and the understanding of what is the deepest and highest benefit for every soul. This body we have now can be dovetailed and utilized in its pure consciousness by the grace of mystical practices meaning that even our physical body can be spiritual. “A healthy body a healthy soul” - is a Greek saying.*

*A healthy body from a spiritual-health point of view is a body which is connected to the spiritual meaning of life where you are not simply obsessed by sensual experiences, denying and ignoring all the spiritual dimensions of your identity. So we can understand from our Vedic psychology that the healthy body means a healthy spiritually dedicated life - body, mind, intelligence, all in line with your understandings in your mystical tradition. Control of the mind and control of the senses. All this is a part of a healthy condition. OIDA therapy provides people with that great hope, great faith that there is such a wonderful sense of being, such a wonderful goal to be achieved by making austerities. To reach this state of being is really worthwhile. To a certain degree we have to agree that we must make the right decision, to move into the right direction, even though it may be more comfortable to remain in the conditional existence.*

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*There is a saying "it is holy to be wise when ignorance is bliss." People often prefer their ignorant stages although they intuitively know better. The austerity, the ability, and the willingness to move in a spiritual direction by engaging in spiritual activities is something which is motivated and produced by the faith within us. We have to understand and analyze what it is we want to cultivate in our life and what we want to avoid. This is the quest. This is the question raised in our life daily again and again and here we have a quite extensive explanation concerning what can be achieved by a certain type of practice which makes it worthwhile to dominate and to control lower instincts.*

*Lower instincts, or let's call them desires motivated by the exploitative or indifferent mentality, are dragging us away from spirituality. It is these desires that are further increasing our karmic conditioning, further karmic distancing of ourselves from spirituality, from health, and from positive expectations. Who knows how deep into the world of different births it may actually drag us? " ut even within the present lifetime you can already understand this. A little crime and you spend years behind bars. So the material world shows us we cannot exercise absolute freedom. You have to obey the rules of someone and the rules of the state are not mystical. " ut the rules of the material nature are mystical because they come from Mother Nature, the Divine Mother who teaches us how to behave accordingly. So there are many hints and lots of encouragement for following the path of faith.*

### ***The non dogmatic concept of spirituality***

*In OIDA-therapy we provide a non-dogmatic, non-ecclesiastical concept of spirituality. This is one of its most important elements. Many people in this world profess a lack of interest in spiritual practice, due to the discouragement they have experienced witnessing the terrible examples and activities done in the name of spirituality by those who have no concern for healing anyone but who nevertheless use the garb of spirituality because in one way or another they see a profitable area to exploit. This is actually an abuse of ideals. If someone preaches the truth, people will come and say "What you are preaching is so nice. We want to help you to build a center of spiritual awareness. Here are some donations." And later the person who has spoken the truth will find themself in front of a finished facility and will use this facility to enhance their own well-being and selfish pleasure. Thus they fall down and discredit the very teaching they had been giving previously. Maybe they had not planned it, but when the temptation came they were not strong or accomplished enough. This sort of thing happens very often. No wonder many people are discouraged from taking up a spiritual path. Nevertheless, we should not be hasty and throw away our own mystical identity because of the abuse others have done during their own conditional existence. This will not serve any purpose.*



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*Spiritual realization is not an easy thing, especially not in the present age. " ut moving in the right direction and healing ourselves from our exploitative mentality can help us move forward. We can see how sick our society has become dominated by all the materialistic thinking that is promoted by science, political systems and dogmatic religious institutions.*

*It is deplorable that our youth should be without a higher motivation, seeking their existence in the use of drugs, violence and sexual irresponsibility. It is time to do something about this. We pray that through the contribution of Oida-therapy we can offer support and help to increase the desire to explore the dimensions of faith and mystical recommendations given by those who are selfless, pure in purpose, friends and well-wishers of all. Only they can guide us in a proper way and uplift our consciousness.*

## Part VI

### *Impact on the Human Society*

#### ***Darwinism and the Evolution Theory***

##### ***Evolution of species versus evolution of the individual***

*The evolution idea is a total denial of beauty, sweetness and love. It denies that tangible values can be found in life. As if everyone in the world is just eating, sleeping and competing for material acquisitions. What we are really looking for is beauty, sweetness and love. We are looking for hope, enthusiasm and fulfillment – even in this material life.*

*For example in marriage: beauty, sweetness and love enchant a person and make them say: “Yes, I will accept that from now-on, I will have to work hard to maintain my family”. We feel that it is beautiful to have a family. It is sweet to have children. We are ready to love them and we hope to be loved by them in return.*

*It is because of beauty, sweetness and love that we can find enthusiasm and motivation to dedicate ourselves and to make sacrifices.*

*” esides the experience of personal relationships, if we look at flowers, forests, landscapes, birds or animals, we can see beauty everywhere. The Lord’s creation is most amazing. It is such an enchanting and wonderful creation.*

*Darwinists are reducing everything to virtually zero. They say: “It is all an accident.” If something happens accidentally it means it is without any higher purpose.*

*It also means that there is no beauty. And sweetness doesn’t even apply.*

*What is sweetness? It is not the sweetness of the sweet taste on the tongue. When we speak about sweetness, we are talking about Divine enchantment.*

*The word sweetness is used in many contexts. It is not only limited to eating. We also talk about a sweet face, a sweet voice, a sweet attitude, a sweet plan, and “home sweet home”.*

*Sweetness is an aspect of enchantment. Sweetness is enchanting. Sweetness is something which inspires sacrifice. Take the example of the sacrifices parents make for their sweet children.*

*There are many things we feel enchanted with, but there is surely no enchantment and sweetness in the factories; in the hypocritical office buildings, in competing for another person’s position, etc. Sweetness is something which comes from sincere relationships, which in themselves are very difficult to achieve.*

*” eauty, sweetness and love are not by accident.*

*So the question arises here: How do you bring sweetness into existence by accident, if it is entirely produced by voluntary participation, without any need for survival? The situation is there with love.*

*Love is something which demands a lot from us.*

## *Perennial Psychology*

*Love is something which will definitely take us out of our comfort zone and put us right in the middle of significant difficulties. If we love a person it means all the problems that this person has will start affecting us also. So it can be said that it is better not to love anybody, so that one can avoid getting into too much trouble. ” ut love is so enchanting that we voluntarily get ourselves into trouble.*

*Consequently, beauty, sweetness and love are the real defeat of the empiricists, of the evolutionists and the Darwinian thinkers. They have no answer and no explanation for beauty, sweetness and love. They have only their speculations about how life came into existence, which do not even provide an answer for where the ingredients came from! Darwinian ideas have zero clues about the existence of beings and matter. They use the term “chemical evolution”, but in a chemical evolution where do the chemicals come from? We don’t know and therefore we suddenly jump to conclusions and say it is all meaningless. It is all an accident. There’s nobody to obey. They can not see or understand the transformation of antimatter into matter. Vedic scriptures have described this transformation in detail. ” ut of course, they don’t study the Vedic scriptures. They do not study the possibility, that they could be wrong. It is sacrilegious against science, to imagine that there could be a special energy superior to ours; that beyond time and space there is more! So, these so-called scientists have simply sided with commerce. They have sided with economical development, taking advantage of it for their material sense gratification. They are not scientists. Their thinking is not scientific. Even their theories are not consistent.*

### ***Desire and thought produce our body***

*First there is a thought and then a body manifests as the effect.*

*We are here in this world for engagement. This engagement came about by our desires. We got this present body and we are living in the present circumstances according to our past desires and deeds. We have the body we desired combined with the body we deserved. It is not an accident. A human body is attained through the evolution of different forms of life. According to an individual’s desire and behavior, they can stay in the human form of life, even develop a more elevated bodily form or fall into lower forms of existence, such as animals and plants.*

### ***The lack of free- will in the evolutionist point of view***

*In one way or another, like the scriptures say: we get what we have been thinking of at the end of our previous life. Our next body comes from what we are thinking at the end of this life. We have to make a decision about which way to go and we have to know that we will be held responsible for all we have done in the past.*

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*Another thing the Darwinians do not take into consideration is the powerful element of free-will and how free-will can determine whether you want to follow a path of saintliness or a path of destructivity. They cannot consider this because they don't see that everything in this world has a meaning. You have to have faith when you put food in your mouth - or you may call it a scientific decision. As a matter of fact, you can also eat intravenously. It is not a very comfortable or tasty option, but it works! You could also eat through the nose. You could say: "Why eat through the mouth? I don't like it. I'm a different thinker. So I want to put a tube through my nose. I will eat through my nose." " ut we don't like this idea. We believe that this mouth was well designed and is supposed to be used for eating and speaking.*

*Therefore intelligent design is the answer, as a positivistic explanation of all phenomena. It is always progressive because in the concept of intelligent design we can see that every step of human existence can help us to fulfill an additional feature. And the things we have not yet realized have not been because we have not made a progression, a sincere search yet. It is very interesting that in spiritual life the topmost execution of independence appears when we give it up. When you exercise your independence or free-will you can even say: "I don't want anybody to tell me anything. I don't want anybody on my case. I don't want anybody to even know what I'm doing. I'm free, independent and you all leave me alone, will you?" And then when you reach spiritual life you come to the Lord and you come to the spiritual master and you go exactly into the opposite direction. You say:*

*"I have been lost on my own and today I have come to the conclusion that I need to pray for guidance. I want to become a co-operating portion. I want to be part of the sweet development of the plan of God. I do not want to be rebellious anymore. I do not want to be angry with destiny anymore. I will simply accept what is going on as long as I can be guided by some higher and dedicated agent."*

*Dedication, surrender, it has even been called divine slavery - divine slavery in love. Well, love is a kind of slavery. Mothers are definitely slaves of their children. They can't say: "Sorry no time for you, kid." No, they are slaves! Divine slavery means that there is no more rebellious mentality; there is no more calculative mentality. Everything is being accepted as the Lord wishes.*

*So faith in the divine dedication, in the divine utilization of our senses for a higher goal and a higher understanding of life is reasonable. Instead of everyone going against each other, we have come to the conclusion that cooperation and surrender to the common goal is real evolution. This is evolution of consciousness. We're not against evolution! We're 100% for evolution of consciousness. If we have low consciousness, we will produce a body in the mode of ignorance — characterized by disease and inactivity. If we have a passionate consciousness, we will develop a body in the mode of passion — this means that we will be very much active for sense enjoyment.*

## *Perennial Psychology*

*And if we are in the mode of goodness, we will get a body for service; a body of progression. The evolution of consciousness is accompanied by the evolution of bodies. So here we have our Darwinists going in the wrong direction because they don't see the consciousness. They don't see the impact which consciousness and faith have on development.*

*"ut consciousness is also there after the death of the body. Therefore consciousness impacts and produces different bodies, and not - different bodies produce different consciousness.*

*Darwinians are supposed to be able to come up with a logical explanation for every type of development, but for sacrifice, for love, for altruism for example, there is no logical reason, unless there is something, which we call evolution of consciousness. As a matter of fact, evolution of consciousness exists. The so-called theory of evolution of species is the biggest waste of time. Whichever specie you see, it will be born and it will die. Consciousness on the other hand, never dies.*

*This is the conclusion of the "hagavad Gita: the soul never dies. That which penetrates the entire body is consciousness and when the body dies, this consciousness leaves the body and goes into the next body. So from the "hagavad Gita we can obtain substantial information and answers in regards to the connection, the details, the transfer, the evolution, and the transition of the soul from one position to the other. For instance if I say: "I want to go to India", here I am in India. It came into my mind then I moved my body. Here I am. Now I want to go to Venezuela. I'm not there yet, but pretty sure if my Lord allows it, before I know It, I'll be in Venezuela. It is wonderful! Spiritual life is amazing.*

*Atheism is just a denial of beauty, sweetness and love. Even the atheists in their private life still run after beauty, sweetness and love. "ut because they are materialistic they only run after material beauty, material sweetness and the material concept of love, which is actually lust and which is in the end not very satisfying. So, put your faith in the values of your mystical traditions, of course only if they are really satisfying as guides. Only submit if you see spiritual evolution in those who want to help you and in those who claim that they have something to offer for the evolution of your consciousness. Mystical tradition is not something that is guaranteed or certain. In fact, if any mystical tradition makes itself available to us it is a special gift from God.*

### **Consciousness and healing**

*It is therefore our intention to offer to searchers and those who want to heal themselves, information about all the different mystical paths and their traditions. We also recommend that people go to sincere therapeutically inclined people, who are actually helping others to be cured from ignorance, passion, drug addiction, depression or from generally lower states of consciousness.*

*Healing means evolution of consciousness. When we chant the holy names of God or pray to Him, it is for the sake of the evolution of consciousness. When we read the Holy Scriptures it is for the sake of the evolution of consciousness. Everything we do in this life should be for the evolution of consciousness.*

*So we utilize the word evolution much more than the Evolutionists. ” ut we are looking for the evolution of the tangible and not the evolution of the dreamy fantasies and speculation, which have already been defeated.*

*The Evolutionists came up with the speculation that we came into existence by accident, where different elements linked to each other and started reproducing them. In other words this highly sophisticated seeing or hearing capacity of ours is supposed to have come by an accidental meeting of different elements — somehow and somewhere at some point. Anybody who believes that and calls himself a scientist has blind faith in science. This explanation that we developed by a clinging of elements to each other within the primordial soup or anything like that, is not at all reasonable. They had to come up with a new speculation, because they could not produce any missing links.*

### **Self- realization**

*We want to reach the highest evolution of consciousness, which is the level called self-realization. Self-realization is such a gift. It is such an important thing to come across. Self-realization means that we have reached an understanding of the origin of consciousness and that we have also come to know that there is an eternal relationship with the Absolute, with God. This eternal relationship is just too wonderful to be neglected.*

*Only our poor modern materialists can not see guidance behind everything. For them, everything is a big chaos. And they have concluded that maximum degree of sense-gratification is something that in some way or another makes this journey or the temporary existence worthwhile. I think our brothers and sisters who have somehow been influenced by this agnosticism, atheism or impersonalism, even think that their own individuality is an illusion, which has come out of nothing and exists for nothing. In order to correct all these types of nihilistic approaches to life they deserve and need very intense and loving help and support. They need somebody who really wants to help them, because last but not least, we're all brothers and sisters. And those who have no faith in anything or anybody are not bad people. They are very poor people. And of course, they are also a bit dangerous, because they do not believe in law and order, which means that they will do anything and everything they think is profitable to them being limited only by the fear of worldly punishment.*

### **Inner guidance**

*We know that the inner guide in everybody gives them an inclination towards higher values, the inner soul and the master within everybody, who tells us what is wrong and what is right.*

## *Perennial Psychology*

*We want to have an evolution of human consciousness by helping everyone to understand that at the very least we need to learn how to live together in peace, by offering respect, practicing non-violence, and making a sincere search for ways of healing our heartfelt pains. In this way, at least temporarily, we can become the best fathers, mothers, children, brothers, governors, teachers or whatever other duty we have. For that we need an evolution of consciousness beyond the shadow of a doubt.*

### ***Impact of faith and political systems***

*Let us consider here the interaction of political systems and particular faith traditions (see CD5 and CD6). This interaction forms to a very remarkable extent the character of the people living under the influence of these two factors. People are obviously very malleable and influenced by education, entertainment etc. All the disasters of human societies can be blamed on the negative influences on consciousness, to which humans beings have been exposed.*

*The proposal of OIDA-therapy is to protect human society from these influences by properly educating people about the higher values of life based on different mystical traditions. Good morals and respect for other people and their faiths would be an integral part of such an education.*

*Education has concrete goals. People have to learn that they are responsible for their actions according to the cosmic law of action and reaction, and thereby understand that they themselves will suffer if they cause others to suffer. People have to learn that no one is superior to another based on their faith. They should learn to respect other mystical traditions. So, faith in general should be promoted. We all need a healthy faith. Anything we are able to accomplish is due to faith. Human efforts are all based on some faith. Only faith takes us further along at the moment of death. Faith is healthy as long as it does not harm others.*

*Here at this point is where governments have their duty: To study and evaluate the benefits and problems arising from the teachings of mystical traditions for the welfare of society. Teaching about different traditions of faith should be part of the private and public school system. Who has something to offer to remove our ills? Society welcomes all constructive discoveries and new insights into the nature of human existence. We welcome that which offers wisdom and kindness. Such faith will not disturb anyone. Rather it will help to improve the situation of our society. Any style of government that accepts such a duty would be good.*

*OIDA-therapy proposes to enliven and educate all, so that everybody can happily embrace a faith which they like and in this way contribute to the welfare of society with their efforts. Every government likes it when a big investor shows up or some welfare organization chooses to help them. Faith has to be viewed in this way. Faith is the natural friend of human society and it will benefit all. Different types of faith will enlarge the cultural variety.*

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*Presently we have problems on many levels of human life. Faith is exactly what can be of help. People need to learn higher values to become better humans and see some purpose in their existence.*

*Faith cannot be totally independent from social mechanisms. At the same time it cannot be confined by a limited vision of any system. Society, politics, commerce and science have their duties to fulfill, but they have neither right nor the capacity to invade the area of faith of the individual. All are invited to come forward with their contributions for the improvement of society. We all have to work together, because we have to live together anyway and share the results of the impact of our lives on this planet. So the only reasonable and interesting thing to know is what contribution others are offering to improve our overall situations.*

*This can be compared to a meeting of different doctors from different fields of specialization.. Together they can help each other to become better healers of their own patients. Every great discovery has to be shared with the entire planet -- like a new plant which cures the sufferings of the people and which has just been discovered.*

*OIDA therapy considers secular education the greatest enemy of faith and non-sectarian education with religious freedom. Instead of learning about our and other people's faith, we only learn that faith is primitive and that only science can give answers to questions about life.*

*The government has big books with laws for everything. Why do they not have the three basic rules of OIDA-therapy as the basis for the sane handling of different types of faith? Those who prefer to place their faith in science may also offer their respective findings for the benefit of all. This kind of activity which would help individuals to become healthier. In this way the whole society would obviously become healthier and more educated. Since all cultures come from a tradition of worship of a higher world from which all has manifested and in which all is destined to end, we may even discover some treasures which existed between the sky and the earth which we had no idea of.*

*If we apply OIDA-therapy wisely, we can have a better life; a better world; a healthier existence and who knows what more. (see CD5-6)*



**"enefits of OIDA Therapy**

**"enefits on Social Level**

*According to Vedic psychology, the actions of human beings are influenced by three modes of material nature. These modes are: goodness, passion and ignorance.*

*The mode of goodness is the healthy condition, whereas passion and ignorance are causes for entanglement and disease. A person situated in the mode of goodness will naturally develop a certain behavior by which we can recognize this influence as prominent. Such a person will be vegetarian; will have awareness about environmental concerns; will be respectful towards all the other races, genders and beliefs; he will be a positive influence in the society in all respects. (see CD35)*

*OIDA-therapy brings to awareness that non-violence and a sustainable interaction with nature, environment and animals is very important for a healthy development. The production and consumption of the products of this world has to be balanced. The bare necessities of people have to be covered at least and an equal chance must exist for all the people in this world.*

*It is not our subject here to propose a system of social justice, but it is a natural side-effect in the character of those who understand OIDA-therapy, that they cannot abuse others, or put other living entities into terrible conditions.*

*It was very strongly stressed in Vedic times, that those who have others depending on them should behave like loving guardians and make sure that those who depended on them could be freed from the cycle of repeated birth and death.*

*OIDA-therapy brings about a natural inclination for accepting responsibility for our actions.*

*If OIDA-therapy would be discussed, studied, taught and included in the educational systems, it would probably bring about a great change in the way people think and see things.*

*Societies, especially today, are in a continuous re-assessment and re-evaluation of their processes.*

*OIDA-therapy is by nature everybody's friend, because it invokes the values which people cherish the most, and it even helps to discover new values from previously forgotten areas. Of course, there will always be opposition from those who do not want to change for the better, usually because of the profit they are making when they keep others in a fool's paradise.*

**"enefits on Family Level**

*For the family and all those connected to us, OIDA-therapy provides an intense help by showing the importance of the family structure in itself and the amazing values we can obtain by fulfilling our duties towards husband, wife and children.*

## *Perennial Psychology*

*All mystical traditions agree that in the mode of goodness the virtue of good family life is an important part of spiritual perfection.*

*Everyone should feel very much encouraged to lead a successful family life. Specific therapy for partnerships and even relationships of parents and children are made very easily on the basis of the values, which have been inspired by our faith. We can discover that solutions are much closer to us than we would ever have thought.*

*Considering that even wars have been started over who owns a few square feet of land, and that generally family conflicts are no more than clashes of ego, OIDA-Therapy helps us to have the right focus. We have to learn to forgive and to make the best of this human form of life.*

*The conditions of families and children are nowadays so fragile that almost any therapy can help. OIDA-therapy focuses all efforts on becoming established in the mode of goodness.*

### ***OIDA Therapy and its benefits on the individual level***

*On the individual level OIDA-therapy offers plenty of opportunities for self-healing.*

*It also offers the guidance of some one who is an expert in your mystical tradition to help you on your way. Of course, experts will also be able to help you through their courses, counseling and other services, like retreats, etc.*

*OIDA-therapy to a large degree, once healing takes place, also opens a door to further advancement on your spiritual path.*

*This is especially exciting. OIDA-therapy does not want to convert anybody to anything. It helps you to discover what is naturally yours; where you feel a natural inspiration; and helps you to discover the elements which will free you from any negative condition.*

*It can be also very helpful to get to know how other mystical traditions deal with the problems of human life. It can make you more broad-minded and more determined to follow the path of love, which is the essence of all mystical traditions. It is therefore one of the goals of OIDA-therapy, to present all the different mystical traditions in such a way, that everyone will be able to perceive this essence, which is love.*

*At the same time OIDA-therapy can bring about more social engagement and more patience. Someone who has regained health through OIDA-therapy will almost naturally transmit that health to others as part of his joyous celebration of his recovery.*

*A higher consciousness is always a great gift and through OIDA-therapy one is able to discover, not only that there is a higher consciousness, but that there are many levels of higher consciousness, which are still to be discovered.*

*On one hand OIDA-therapy makes you realize how small you are; on the other hand it shows you how great your potential is.*



*Kurt Godel & Albert Einstein*

## *Part VII*

### *Earlier Efforts*

#### *of Western Sciences*

*One of the main motives of OIDA-therapy is emphasizing the phenomena of faith in human existence, and the role of faith in human health.*

*During the development of OIDA-therapy, - at a certain moment - we found it important to investigate the work of the principle psychological thinkers of the 20th century Western world from the point of view of OIDA-therapy.*

*We were curious to see, what kind of role, if any, the phenomena of faith and love played in the work of these psychologists, whose influence reached not only a narrow professional public, but also a much broader one. Did they recognize the role of faith and love in human health? Did they synthesize it in their work? Were their efforts acknowledged by mainstream psychology? How far could they integrate psychology and spirituality?*

*We looked at the work and the life of C. G. Jung, Viktor Frankl, Erich Fromm and Abraham Maslow.*

*We found that these outstanding men — besides their differences — had many similarities.*

*Faith, spirituality — or whatever you may call it — played a crucial role in their work (and in their personal lives as well).*

*Among their contemporaries they never belonged to the mainstream. This being different from the mainstream resulted from striving to view all available knowledge about human nature, the human situation and human problems as a whole, and not solely according to the given separate disciplines.*

*They also all had (different forms of) personal faith, although — very consciously — they did not let it become very obvious, due to being afraid of losing their scientific reputation. This cautiousness was not without a well-grounded reason; the science of psychology developed in the 20th century was based on a materialistic worldview.*

*”esides that, the notion of an “objective science” demanded a mostly “exclusive concentration” on a subject.*

*It was, and probably still is, obligatory that a scientist accepts this basic stance.*

*Therefore all these men — even while they wrote deliberately about the importance of spirituality in human development — they avoided the possibility that they could be called religious because continuing to be religious and being scientific was considered contradictory,. Even Victor Frankl, whose psychotherapy was all based on faith, emphasised this.*

*The work of Frankl played a special role in the development of OIDA-therapy, and we are happily acknowledging it. It was a kind of a starting point in the development of OIDA-therapy.*

Swami "hakti Aloka Paramadvaiti says the following about Frankl:

"Searching for help in assisting addicted people I asked for different views beyond Freud. In Brazil I was put in contact with logotherapy as a cure through embracing a meaning of life. Frankl and his story amazed me and I tried to connect what I learned from him with the mystical teachings of the Vedas. The knowledge of "one truth and many ways to approach it", provided me with the openness to go beyond sectarian limitations and rather see OIDA-therapy as an answer. As faith is given by God, to cure us, in every true mystical tradition. Here started my research on faith - the underlying current of all convictions or claims to know something."

**a.) Abraham Maslow**

Basic biographical data: Abraham Maslow was born in 1908, in New York. His parents were Jewish immigrants from Russia. He studied psychology at the University of Wisconsin. In the 1930's he got in contact with some people from Europe, Adler, Fromm, Horney. In the 1950's he met Kurt Goldstein. Goldstein's book: *The Organism*, helped to develop Maslow's idea of self-actualization. During the second part of his life he began to stress the need of humanistic psychology. He died in 1970 in the United States.

**Maslow developed the hierarchy of (human) needs.**

This means that the more basic needs have to be satisfied first, before the other ones can manifest themselves.

**1. The physiological needs**

These include the needs we have for oxygen, water, protein, salt, sugar, calcium, and other minerals and vitamins. They also include the need to maintain a pH balance (becoming too acidic or base will kill you) and to maintain body temperature (98.6 or near to it). Also, there are the needs to be active, to rest, to sleep, to get rid of wastes (CO<sub>2</sub>, sweat, urine, and faeces), to avoid pain, and to have sex.

**2. Security needs**

When the physiological needs are largely taken care of, this second layer of needs comes into play. You will become increasingly interested in finding safe circumstances, stability, and protection. You might develop a need for structure, for order, some limits.

**3. " belonging needs**

When physiological needs and safety needs are, by and large, taken care of, a third layer starts to show up. You begin to feel the need for friends, a sweetheart, children, affectionate relationships in general, even a sense of community.

**4. Self-esteem needs**

Maslow noted two versions of esteem needs, a lower one and a higher one. The lower one is the need for the respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, and dignity, even dominance.

The higher form involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom. This one can develop independently from the respect of others. Maslow says that the needs 1-4 are deficit needs. (D-needs). This means, that if you do not get enough of it, you miss the lack of it, but if you get enough of it, happens nothing, you are just all right. "Because of this he also called these needs survival needs. You also need love and self-esteem to maintain health. That's why these are also instinct-like needs.

The other group of needs are the:

**being-needs, or the need of self-actualisation, or the driving needs**

The function of these needs is not that of maintaining a homeostasis equilibrium. Once you feel it, you will feel it always. These needs concern the continuous desire to fulfill human potentials, to "be all that you can be." They are a matter of becoming the most complete, the fullest, "you" - hence the term, self-actualisation. For the manifestation of the need of self-actualisation the lower needs have to be satisfied, at least to some extent.

Maslow suggested that about 2 % of the human society can be called self-actualisers.

He researched the biography of different people (historical ones - like Abraham Lincoln and Benedict Spinoza and his contemporaries like Aldous Huxley and Schweitzer) whom he meant to be self-actualisers, to see what characteristics they developed.

He found that these people had the following characteristics:

These people were **reality-centered**, which means they could differentiate what is fake and dishonest from what is real and genuine.

They were **problem-centered**, meaning they treated life's difficulties as problems demanding solutions, not as personal troubles to be railed at or surrendered to. And they had a **different perception of means and ends**. They felt that the ends don't necessarily justify the means, that the means could be ends themselves, and that the means -- the journey -- was often more important than the ends.

The self-actualizers also had a different way of relating to others. First, they enjoyed **solitude**, and were comfortable being alone. They enjoyed deeper **personal relations** with a few close friends and family members, rather than more shallow relationships with many people.

They enjoyed **autonomy**, a relative independence from physical and social needs. And they **resisted enculturation**, that is, they were not susceptible to social pressure to be "well adjusted" or to "fit in" -- they were, in fact, nonconformists in the best sense.

They had an **unhostile sense of humor** -- preferring to joke at their own expense, or at the human condition, and never directing their humor at others. They had a quality he called **acceptance of self and others**, by which he meant that these people would be more likely to take you as you are.

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Maslow calls the being needs also **driving needs**. According to him the following things are needed by these people aiming, striving, to be happy:

**Truth**, rather than dishonesty,

**Goodness**, rather than evil,

**Beauty**, not ugliness or vulgarity,

**Unity, wholeness, and transcendence of opposites**, not arbitrariness or forced choices,

**Aliveness**, not deadness or the mechanization of life,

**Uniqueness**, not bland uniformity,

**Perfection and necessity**, not sloppiness, inconsistency, or accident,

**Completion**, rather than incompleteness,

**Justice and order**, not injustice and lawlessness,

**Simplicity**, not unnecessary complexity,

**Richness**, not environmental impoverishment,

**Effortlessness**, not strain,

**Playfulness**, not grim, humorless, drudgery,

**Self-sufficiency**, not dependency,

**Meaningfulness**, rather than senselessness,

Further, they had a sense of **humility and respect** towards others -- something Maslow also called democratic values -- meaning that they were open to ethnic and individual variety, even treasuring it. They had a quality Maslow called **human kinship** or *Gemeinschaftsgefühl* -- social interest, compassion, humanity. And this was accompanied by **strong ethics**, which were spiritual but seldom conventionally religious in nature.

And these people had a certain **freshness of appreciation**, an ability to see things, even ordinary things, with wonder. Along with this comes their ability to be **creative**, inventive, and original. And, finally, these people tended to have more **peak experiences** than the average person. A peak experience Maslow calls, which takes you out of yourself, that makes you feel very tiny, or very large, to some extent one with life or nature or God. It gives you a feeling of being a part of the infinite and the eternal. These experiences tend to leave their mark on a person, change them for the better, and many people actively seek them out. They are also called mystical experiences, and are an important part of many religious and philosophical traditions.

In my opinion, the work of Maslow is also very valuable, because by considering and studying human needs, and the so-called higher needs in particular, he — unlike Freud — tried to say something about the healthy state of the human existence.

It is common to state that Maslow, among Eric Fromm, Viktor Frankl, Erik Erickson — belongs to the “third force” of psychology. The third force of psychology is the so-called humanistic psychology.

*” ut he also proposed to develop the “fourth force” of psychology, which should mainly concentrate on the transcendental experiences.*

*In the following you will find a short quotation from the second chapter (Dichotomized Science and Dichotomized Religion) of Maslow’s book: “Religions, Values and Peak-experiences”:*

*“My thesis is, in general, that new developments in psychology are forcing a profound change in our philosophy of science, a change so extensive that we may be able to accept the basic religious questions as a proper part of the jurisdiction of science, once science is broadened and redefined.*

*It is because both science and religion have been too narrowly conceived, and have been too exclusively dichotomized and separated from each other, that they have been seen to be two mutually exclusive worlds. To put it briefly, this separation permitted nineteenth-century science to become too exclusively mechanistic, too positivistic, too reductionistic, too desperately attempting to be value-free. It mistakenly conceived of itself as having nothing to say about ends or ultimate values or spiritual values. This is the same as saying that these ends are entirely outside the range of natural human knowledge, that they can never be known in a confirmable, validated way, in a way that could satisfy intelligent men, as facts satisfy them.*

*Such an attitude dooms science to be nothing more than technology, amoral and non-ethical (...). Such a science can be no more than a collection of instrumentalities, methods, techniques, nothing but a tool to be used by any man, good or evil, and for any ends, good or evil (59).*

*This dichotomising of knowledge and values has also pathologized the organized religions by cutting them off from facts, from knowledge, from science, even to the point of often making them the enemies of scientific knowledge. In effect, it tempts them to say that they have nothing more to learn.*

*” ut something is happening now to both science and religion, at least to their more intelligent and sophisticated representatives. These changes make possible a very different attitude by the less narrow scientist toward the religious questions, at least to the naturalistic, humanistic, religious questions. It might be said that this is simply one more instance of what has happened so often in the past, i.e., of snatching away another territory from the jurisdiction of organized religion.*

*Just as each science was once a part of the body of organized religion but then broke away to become independent, so also it can be said that the same thing may now be happening to the problems of values, ethics, spirituality, morals. They are being taken away from the exclusive jurisdiction of the institutionalized churches and are becoming the “property,” so to speak, of a new type of humanistic scientist who is vigorously denying the old claim of the established religions to be the sole arbiters of all questions of faith and morals.*



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*This relation between religion and science could be stated in such a dichotomous, competitive way, but I think I can show that it need not be, and that the person who is deeply religious—in a particular sense that I shall discuss—must rather feel strengthened and encouraged by the prospect that his value questions may be more firmly answered than ever before. Sooner or later, we shall have to redefine both religion and science. (...) The word “sacred” is another instance of the pathologizing by isolation and by splitting-off. If the sacred becomes the exclusive jurisdiction of a priesthood, and if its supposed validity rests only upon supernatural foundations, then, in effect, it is taken out of the world of nature and of human nature. It is dichotomised sharply from the profane or secular and begins to have nothing to do with them, or even becomes their contradictory. It becomes associated with particular rites and ceremonies, with a particular day of the week, with a particular building, with a particular language, even with a particular musical instrument or certain foods. It does not infuse all of life but becomes compartmentalized. (...) And this brings us to the other half of the dichotomy, dichotomised science. Whatever we may say about split-off religion is very similar or complementary to what we may say of split-off science. For instance, in the division of the ideal and the actual, dichotomised science claims that it deals only with the actual and the existent and that it has nothing to do with the ideal, that is to say, with the ends, the goals, the purposes of life, i.e., with end-values.”*

### ***The relevant works of Abraham Maslow:***

***Religions, values and peak-experiences*** New York: Penguin Books, 1964, 1976, Harmondsworth, Eng:Penguin, 1964, 1976, 1978, 1986

***The Farther Reaches of Human Nature*** New York: Viking Press, Latest edition, 1985, Harmondsworth, Eng:Penguin Books, 1973

***Motivation and Personality***, 3rd Ed. New York: Harper & Row, 1987

***Future Visions, The Unpublished Papers of Abraham Maslow*** (Ed. by Edward Hoffman) CA: Sage Publications 1996

***Toward a Psychology of Being***, 3rd Ed. New York: Wiley, 1998

### ***b.) Erich Fromm***

#### ***Erich Fromm: The Scientist of Love***

*“As I began to shift my attention more and more to what struck me as truly central in my work, that is, to the relationship of one human being to another and to the specifically human emotions that are rooted not in instinct but rather in man’s existence as a human being, I began to see, then I began truly to understand; and the person I was analyzing could understand what it was I was saying, too. He felt: Aha, so that’s the way it is. (1974 b)”*

**SELF-ACTUALIZATION ACCORDING THE VEDIC TRADITIONS  
COMPARED TO MASLOW'S "Being needs" (needs of self actualization)**

The Vedic truth and OIDA compared with Maslow's higher needs.

<b>MASLOW'S BEING NEEDS:</b>	<b>OIDA VIRTUES:</b>	<b>VEDIC EXPLANATION:</b>	<b>OIDA MISTAKES:</b>
<i>Truth</i>	<i>I know</i>	<i>Veda</i>	<i>Dishonesty</i>
<i>Goodness</i>	<i>I can realize through OIDA therapy</i>	<i>As per revelations</i>	<i>Evil, badness</i>
<i>Beauty</i>	<i>In truth all becomes beauty eternal dimensions</i>	<i>Meaning of existence</i>	<i>Ugly, vulgar</i>
<i>Unity, wholeness</i>	<i>Truth is one in all mystic paths</i>	<i>Yoga, meditation</i>	<i>Arbitrary choices</i>
<i>Aliveness</i>	<i>I know how to be part of the solution</i>	<i>Dynamics of devotional service</i>	<i>Deadness, mechanization</i>
<i>Uniqueness</i>	<i>I am an eternal individual</i>	<i>Personal loving relationship</i>	<i>Bland uniformity</i>
<i>Perfection and necessity</i>	<i>Healing and final perfection is love</i>	<i>Eternal perfection for all souls</i>	<i>Sloppiness Inconsistency</i>
<i>Completion</i>	<i>Never give up – immortal destiny</i>	<i>Full revelation</i>	<i>Incomplete</i>
<i>Justice and order</i>	<i>Obey path of intuition and revelation</i>	<i>Reveal universal law</i>	<i>Injustice, lawlessness</i>
<i>Simplicity</i>	<i>Dedication with humility</i>	<i>Higher values in inner achievements</i>	<i>Unnecessary complexion</i>
<i>Richness</i>	<i>The secret of giving love</i>	<i>Be sure is God's kindness guiding us</i>	<i>Not environmental impoverishment</i>
<i>Effortlessness</i>	<i>Your task is surrender to the truth, not speculation</i>	<i>God is always in control</i>	<i>Not strain</i>
<i>Playfulness</i>	<i>The path of joy and sharing</i>	<i>Veda is the gift of God's love</i>	<i>Grim, humourless, Drudgery</i>
<i>Self-sufficiency</i>	<i>With my Lord in love I am complete</i>	<i>All have what the Lord allows us by our karma</i>	<i>Dependency</i>
<i>Meaningfulness</i>	<i>I am an eternal servant of the truth</i>	<i>We are all one big family</i>	<i>Senselessness</i>

*“Love has no purpose, though many people might say: Of course it does! It is love, they say, that enables us to satisfy our sexual needs, marry, have children and live a normal, middle-class life. That is the purpose of love. And that is why love is so rare these days, love without goals, love in which the only thing of importance is the act of loving itself. In this kind of love it is being and not consuming that plays the key role. It is human self-expression, the full play of our human capacities. (197’ b „In the Name of Life. A Portrait Through Dialogue“, in: E. Fromm, For the Love of Life, ed. by Hans Jørgen Schultz, New York: The Free Press 1986, pp. 88-116.)”*

**Fromm and the phenomena of faith in the psychology:**

*Although the 20th century psychology was dominated by Sigmund Freud and his mainstream followers, there were some, still influential personalities of the Western psychology, who tried to overcome the limitations of a materialistic-mechanistic psychological view of the human existence.*

*In some of his major works (The Escape from Freedom, [19’ 1]; The Art of Loving, [1956]; The Heart of Man, [196’ ]; To have or To be? [1976]) Fromm investigates some crucial elements of human existence and development. Already with the publishing of the Art of Loving (1956) he stated different things than the mainstream psychology, and with that he had already placed himself outside of the academic circle. That meant very simply that his findings and statements were not always seriously discussed and recognized within the academic scene.*

*At the same time Fromm was one of the few psychologists, who made the need and the importance of psychological insight among a general public an obvious requirement. His books are translated into more than ‘ 0 languages, and have since become classics. Fromm was not simply a psychologist, but created a philosophy of human psychology, about the well-being of humans.*

**The well-being of humans:**

*Fromm realized that the Freudian psychological theory had little to say about the healthy state of the human existence. “Even the term “mental health, however, is negative, rather than positive; the absence of sickness, rather than the presence of well-being”. (Values, Psychology and Human Existence)*

*During his decennia-long productive years Fromm tried to fill this gap; considering not only individual-psychological, but also broader social factors as well.*

*“...well-being as the ability to be creative, to be aware, and to respond; to be independent and fully active, and by this very fact to be one with the world. To be concerned with being, not with having; to experience joy in the very act of living, and to consider living creatively as the only meaning of life. Well-being is not an assumption in the mind of a person. It is expressed in his whole body, in the way he walks, talks, in the tonus of his muscles.*

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*(...) Certainly, anyone who wants to achieve this aim must struggle against many basic trends of modern culture."*

*In his writings he not only realizes a truly multidisciplinary approach, but he is also able to synthesise findings of different social sciences, spiritual insights and findings of the individual psychology.*

*In his efforts to understand human existence and psyche, finding answers for some of the basic problems of the human, he dared to overcome the boundaries of traditional, ego-centred psychology. While the mainstream psychology is a description and an explanation of internal ego-conflicts, conflicts within the ego, and conflicts between two different ego's; Fromm showed in many ways that the true interests of humans reach much further than the interests of the ego, or the (civilized) functioning of our basic and / or secondary instincts.*

*During his active years of work he developed the concept of freedom and love as a basic fundament of human existence.*

*He also analysed the reasons of, and the further consequences of the lack of love, which is one of the major problems in the highly developed Western industrialized societies.*

### ***Eastern influences on the intellectual development of Fromm:***

*The intellectual development of Fromm among the 20th century European intellectuals, is certainly unique, and is certainly not possible to understand solely by knowing the name of his teachers, his reading list and his intellectual friends. It is not our aim here to sketch all the possible influences on him.*

*Here we only would like to mention the influence on Fromm of the Eastern philosophical thought. This came to him through his interest in research, to find answers for emergent questions, by his readings, and also by personal exchange with people, who had authentic knowledge of Eastern ideas. In that respect Fromm's knowledge was increased substantially by the mediation of D.T. Suzuki.*

*After his emigration from Europe, Fromm first lived in the United States. First he learned about Zen "uddhism by reading Suzuki's books, later he attended his public seminars in New York. After Fromm moved to Mexico, he organized a workshop for Suzuki, attended by fifty psychoanalysts. They developed a close working relationship, and this even resulted in 1960 in a common book, titled: *The Zen "uddhism and Psychoanalysis*.*

*Suzuki's influence did not result in just a "one off" common product, but his was a rather long-lasting one, consistently noticeable in all of Fromm's major works.*

*En passant we have to mention here, that Suzuki actually influenced not only Fromm, but also another outstanding psychoanalyst, Carl Gustav Jung as well. In 19' 8 Jung wrote an introduction to the European edition of "An introduction to Zen "uddhism", which was forerun by some years of correspondence.*

**Fromm's motivation:**

Fromm's motivation throughout his life was one of the healer, whose main concern was to cure human beings of ill conditions, to correct human mistakes. Although he investigated every issue very carefully, he was not interested in "scientific development" only for the sake of science.

**The Heart of the Man**

Erich Fromm published one of his major works, *The Heart of the Man* in 1964. This work was pre-published a year before, under the title: *War within Man. A Psychological Inquiry into the Roots of Destructiveness*. This pre-publication was commented by several outstanding thinkers, among others Thomas Merton, the Trappist monk.

This work is a middle stone between his other major works: *The Escape from Freedom* (1941), *The Art of Loving* (1956) and his latter masterpiece, *To Have or To Be?* (1976).

In "The Heart of the Man" Fromm stated that "There is no more fundamental distinction between man, psychologically and morally, than the one between those who love death and those who love life.

The persons who loved life he called biophilous and those who loved death, he called necrophilous.

"This is not meant to convey that a person is necessarily either entirely necrophilous or entirely biophilous. There are, perhaps, a few who are totally devoted to death and those who are, are insane. There are not so many who are entirely devoted to life, and those who are strike us as having accomplished the highest aim man is capable of."

With the description or rather the discovery of the life-loving (biophilous) and death-loving (necrophilous) character Fromm realized two important findings of the 20th century psychology.

Although the Freudian based psychology recognized clearly the "death instinct" and in close connection to that a sexual perversion, called "necrophilia", it did not recognize "life instinct" and did also not recognize the other manifestations of the necrophilous tendencies.

Fromm stated clearly, that the man is not only driven by the death instinct, as Freud stated, but "that is inherent to living entities, to preserve its existence". In his argumentation he called Spinoza for help, when he reminded us of Spinoza's "Ethics". Herein Spinoza said, "everything endeavours to persist in its own being" and also: "A free man thinks of death least of all things; and his wisdom is a meditation not of death but of life." (Ethics, IV, Prop. XLI)

Here we would like to mention that this quality strongly reminds us of the maintaining quality of the Hindu thought, the quality of Vishnu.

Fromm described the symptomatic essentials of the life-loving (biophilous) character.

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*According to these the biophilous human being:*

- has the tendency to preserve life, fight against death;*
- has the tendency to integrate and unite;*
- tends to fuse different and opposite entities;*
- has a productive orientation;*
- is attracted to the process of life;*
- approach to life is functional and not mechanical.*

*In connection with this, Fromm states further, that there exists also a biophilic ethic. This involves a simple statement. The biophilic ethic "has an own principle of good and evil. Good which serves life and evil is what serves death. Joy is virtuous and sadness is sinful." (The Heart of Man)*

*Fromm states further, that a death-loving orientation can take over and can dominate when "someone slowly kills the life-loving side in themselves".*

*This orientation can be an orientation within a human being, but also in a larger context, in a society. That means, that it is also possible that a society develops itself towards a more death loving (necrophilous) character, which means, more mechanistic, cultivates force, approaches life in an inorganic way. Societies of this kind will, of course reward more the death-loving individual activities, and the development of necrophilous character. Thus we can see that these two tendencies are present not only on an individual, but also on a social level.*

*How to help develop the life-loving character at individual and social levels:*

*This was the next, and crucial question of Fromm.*

*In other words, what causes a necrophilous development, how can you encourage — on an individual and on a societal level — the development of biophilous tendencies?*

*Fromm struggled with this question, but he did not find a satisfactory answer. "...which factors make for the development of the necrophilous orientation, in general, and more specifically, for the greater or lesser intensity of the death loving orientation in a given individual or group? To this most important question I do not have a satisfactory answer..." (The Heart of Man)*

*The title of the pre-publication, the War within Man stresses more the phenomena of armed war, the non-diplomatic, state-organised conflicts between nations. This resulted in a not favorable commentary by historians and other social scientists who did not seriously consider Fromm's psychological explanation about the real casual reasons of organized killing, and emphasized again, that for example the reason for one of the many armed conflicts between France and Austria was, that they 'both wanted the same thing: Italy' (H.J. Morgenthau, sociologists). Morgenthau's commentary, which remained in the arena of investigating political history — did not consider discussing 'the intrinsic plausibility and soundness of Dr. Fromm's psychological arguments...'.  
.*

Commentaries from his own field, like R.W. Menninger's (psychiatrist) accused him of 'being too close to theological moralisation'. Others, like P.Sorokin (sociologist) in his argumentation demonstrated even a more serious lack of information, when he stated: 'many saints, like St. Francis of Assisi (...) and almost all "uddhists, beginning with Gautama "uddha (...) have to be put rather into the class of the necrophiliacs...' and thus called Fromm's theory 'inadequate in its scientific validity'.

Thomas Merton, another commentator, pointed in his answer, towards the direction of spirituality, where he basically answers Fromm's most emergent question:

'As long as man acts only as a member of the human species, within his limits as an individual subservient to the inescapable finalities of his common „nature," he is still subject to the deepest and most radical form of spiritual alienation. He is not fully „free", because he is not able to transcend his specific individuality and function on the level of a spiritual person with all the perfection and autonomy implied by that concept.' And further: "There is no real love of life unless it is oriented to the discovery of one's true, spiritual self, beyond and above the level of mere empirical individuality, with its superficial enjoyments and fears." (Thomas Merton, 1915 – 1968, Trappist monk)

### **To have or to be?**

In the following short reflection on one of Fromm's major works, we turn our attention only to the main thread of this writing, and we certainly do not try to interpret his society-analysis, which was a strong reflection on the 20th century Western societies.

In "To have or to be" Fromm continues – from another angle – the description of different characters. Here he uses other vocabulary. He talks here not about biophilous and necrophilous character, but about the being and the having mode, and the connection of these two modes to mental health. He states, that the being mode is mostly characterized by "productive activity" and that "passivity excludes being". And even clearer: "productiveness is a character-orientation all human beings are capable of, to the extent they are not emotionally crippled" (Chapter V: What is the being mode? p. 95)

Here he also cites Spinoza, when he formulates the opposite of well-being, as being passive, and "to be driven by irrational passions is to be mentally sick". (p.98) And he further states, that mental illness is "the failure to live according to the requirements of human nature." And "...passions that do not correspond to the needs of human nature are pathological ... and a form of insanity".

Later, in continuation of the problem of human passivity and activity, productivity and the problem of modern man, he uses the description of Albert Schweitzer. Schweitzer says about modern men, that he is "unfree, incomplete, unconcentrated, pathologically dependent and absolutely passive".

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*Even later he states, that one of the serious problems of the modern man, is that there is a distinction created between what a man is, and how he appears. The society relies on how a man appears. This appearance is what society uses as a map for organizing life. This is a kind of a false reality, and as we know from the experience of psychological practice, this set of "motivations, ideas, beliefs, false information, biases, irrational passions, rationalisations and prejudices" are not repressed at all.*

*As we know, everything which is repressed is unconscious. Fromm gives a short and very clear definition of unconscious.*

*"Aside from irrational passions, almost the whole knowledge of reality is unconscious". Everyone, with experience of insight-based psychotherapy knows that this is true, and we know, that "... a great deal of our energy is used to hide from ourselves from what we know, and the degree of such repressed knowledge can be hardly overestimated."*

*Later Fromm connects this statement with the statement that the being mode, is necessary to be healthy. He connects the being mode with being real, and to have knowledge.*

*"... eing refers to the real, in contrast to the falsified, illusionary picture. In this sense, any attempt to increase the sector of being means increased insight into the reality of one's self, of others, of the world around us.*

*The main ethical goals of Judaism and Christianity — overcoming hate and greed — cannot be realized without another factor that is central in "uddhism (Hinduism, and other mystical traditions — addition by M.K.). The way to being lies in penetrating the surface and grasping reality". (p. 102)*

*Fromm explains that the modern popularity of Jesus lies in the present image, that "Jesus does all the loving for them, because people do need love". And, as we know, Jesus loves without conditions.*

*It is another teaching of the therapist-room, that the lack of unconditional love is one of the major sources of human misery. To all this we can add, that to be loved is a human being's great desire and the lack of love is the basic source of all kinds of different diagnoses.*

*Generally there are great efforts put into analysing and curing the consequence of not being loved, both by the therapist, and by the patient.*

*This process is necessarily focused on the past, because it analyses past (traumatic) events and states.*

*Still, another question, which seems to us equally important, is less emphasized, less investigated, and stipulated. This question is, whether the patient is capable of loving. This is a more active process, focused on being (and not of having — in the sense of having the love of others), and as an activity it can only happen in the present time, it is more focused on the here and now. It is also focused more on giving (being), and not only receiving (having) love. (Melinda Kassai, August 2007)*



**6. b. Erich Fromm in conscious or unconscious support of OIDA-therapy**

*“Love is the only sane and satisfactory answer to the problem of human existence”.*  
(Fromm)

*“Faith is not one of the concepts that fits into the intellectual climate of the present day world. It customarily is used only by those whose thinking is oriented in a religious frame of reference. Faith then generally means faith in God or in certain religious doctrines. Religious as well as non-religious persons think of faith as something in contrast to rational and scientific thinking. To them, faith is a belief in something which cannot be proven and understood rationally. This a-rational quality of faith has led many religious thinkers to divide a realm of facts in which science is the master from a realm of phenomena which transcend facts, where scientific thinking has no place and only faith rules. The non-religious thinker commonly regards this division as untenable. If faith cannot be reconciled with rational thinking, it has to be eliminated as an anachronistic remnant of earlier stages of culture and replaced by science which cares only for results that are intelligible and can be proven. The modern attitude towards faith resulted in the long drawn-out struggle against the authority of the Church and its claimed control over any kind of thinking. Thus, scepticism towards faith is bound up with the very achievements of modern thinking. This constructive side of modern scepticism is obvious; but there is another side which has been accorded altogether too little recognition. Observing the character structure of modern man and the contemporary social scene one is led to believe that the current widespread lack of faith no longer has the productive aspect it had generations ago when the fight against faith expressed emancipation from spiritual shackles; that today lack of faith is often, if not always, identical with profound although inarticulate despair.*

*Scepticism and rationalism, once productive forces in the history of thought, have come to be but rationalizations for relativism and uncertainty. The superstition has grown that the gathering of more and more facts will eventually; inevitably result in increased knowledge of the truth. Truth itself has become a metaphysical concept and scientific thinking intentionally confines itself to gathering information. ” ehind a front of alleged rational certainty, a profound uncertainty prevails which makes people ready to accept or to compromise with any philosophy or value that is impressed upon them. The man attempting to live without faith becomes sterile, and hopeless and afraid to the very core of his being. He must resign himself to clinging desperately to an inner and outer status quo, while finding that he has no defences against even the most completely irrational philosophies and doctrines. Was then the development of modern thinking away from and against faith a fatal error?” (Faith as a character trait,19‘ 2)*

In reference to the potential of the human being, he wrote:

*"I suggest that human character can change, if these conditions exists:*

- *We are suffering, and we are aware, that we are.*
- *We recognize the origin of our ill-being.*
- *We recognize that there is a way of overcoming of our ill-being.*
- *We accept that in order to overcome our ill-being, we must follow certain norms for living, and change our present practice of life.*

*These four points corresponds to the four noble truths, that form the basis of the "uddha's teachings, dealing with the general condition of human existence, though not with cases of human ill-being due to specific individual or social circumstances." (p.165, in To have or to be?)*

*Erich Fromm was one of those people who possessed great sensitivity. He was inclined to find values and guidelines to the ethical behaviour of humanity. He did not want or could not submit to any particular mystical tradition, but he did present a concept of the behaviour of the "New Man", which we will present shortly hereafter.*

*In the Introduction of his book "To Have or To " e?" he recognized clearly, that the "Unrestricted satisfying of all desires is not conducive to well-being, nor is it a way of happiness or even maximum pleasure." (p. 12)*

*Fromm proposes, that "for the development of being mode, instead of cultivating the having mode, one has to practice.*

*I do not believe that anything lasting can be achieved by persons who suffer from a general ill-being (...) unless they change their practice of life, in accordance with the change in character they want to achive. (...) Insight separated from practice remains ineffective."*

*Fromm proposes further a society, the so-called "New Society" which helps to develop the following character-traits:*

*"elow we compare the Fromm proposed human qualities with the practices of mystical traditions in general.*

*1. Willingness to give up all forms of having, in order to fully be.*

*Like the mystic traditions, Erich Fromm is pointing towards a state of being, which cannot be rationally understood, unless you understand that you are not this material body. As he wrote in another place: "if I am what I have, and if loose what I have, who then am I?"*

*2. Security, sense of identity and confidence, based on what one is, (...) instead of on one's desire to have, to possess, to control the world, and thus become a slave of one's possession.*

*Here we find his acceptance that the true sense of identity is that we are servants for the benefit of others.*

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*According to a world-order, which he himself accepts and he is trying to expose in this list of qualities, and which should be exhibited by the "new man".*

*3. Acceptance of the fact that nobody and nothing outside oneself can give meaning to life, but that this radical independence and nothingness can become the condition for the fullest activity devoted to caring and sharing.*

*Here Fromm expresses himself in the peculiar way which springs from his being influenced by Zen "uddhism.*

*Caring and sharing is the essence of true spirituality, and not to be attached to things, rather to take care with love of all our relationships will give meaning to life. We have to be independent from the manipulation for profit and thinking that harming the environment of any living being could be of any benefit for us. Real love can only be realized in the heartfelt sacrifice in the spirit of gratefulness for the source of life.*

*' . " eing fully present where one is.*

*It is now, here and always. This is the door to newer dimensions. The mystical traditions teach us to be fully conscious of what we are doing.*

*5. Joy that comes from giving and sharing, not from hoarding and exploiting. "Whatever leads one to be giving and sharing can not be all bad."*

*6. Love and respect for life in all its manifestations, in the knowledge that not things, power, all that is dead, but life and everything that pertains to its growth are sacred.*

*This is a wonderful point, and is bound to take us to a respectful relationship with the environment, and not to kill and eat animals unnecessarily. The word sacred indicates that he is giving the qualification of a sacred being in a sacred world, which is the same conclusion as of all the mystical traditions.*

*7. Trying to reduce greed, hate and illusions as much as one is capable.*

*The important question here is: how to do this? That is where the mystical traditions come in, with practical recommendations. How can a person in illusion be freed from illusion, unless they meet someone, or some divine teachings which actually lead them, beyond the illusion. OIDA-therapy can be understood in a rather intellectual way. " ut there is a need to meet a truly mystical tradition, to have a change of heart and action, to go beyond our general conditioning and illusions.*

*8. Living without worshipping idols and without illusions, because one has reached a state that does not require illusions.*

*Here Fromm is talking about the television idols, the politician idols, etc. He is not talking about mystical traditions and their claim that you can talk about God, pray to God, meditate about God, write about God, make a centre of worship for God, or worship some visible statue which may remind you of God. Since Fromm is quite keen to talk about reasonable and unreasonable faith, he and we should be generous enough to first see how any mystialc tradition brings about the healing effect in their faithful, which are actually synonymous of Fromm "New Man"- conception.*

On the other hand, the mundane idols create exactly those influences, which Fromm is trying to counteract.

9. Developing one's capacity for love, together with one's capacity for critical, unsentimental thought.

What could be better than that? "ut how can the sentimental stop being sentimental, and how instead of just being critical, which is quite a common quality, can a person become self-critical? Mystical traditions are supposed to be schools of love, such as for example "" haktiyoga", which means establishing a union with God, by knowing how to love him.

10. Shedding one's narcissism and accepting the tragic limitations inherent in human existence.

What a noble goal. It will require a noble path to walk upon. "The tragic limitations" may be actually the miraculous impulse to search out the right path.

11. Making the full growth of oneself and of one's fellow beings the supreme goal of living.

Mystical schools teach self-development and maximum support to each other. How we arrive is not as important as arriving. Thus OIDA-therapy tries to supply maximum information and motivation for the people who are sick or ill part to help them to reach the healing circle and to stay on the noble path.

12. Knowing that to reach this goal discipline and respect for reality are necessary.

Principles are taught by mystical traditions, and are easy to accept, when they come from real masters, otherwise even though Fromm recommends discipline it would be difficult to conceive of any group of people following any goal or discipline. This opens the door to a need for guidance that may reach us through some mystical revelation.

13. Developing one's imaginations, not as an escape from intolerable circumstances but as the anticipation of real possibilities, as a means to do away with intolerable circumstances.

Here Fromm emphasises the importance of faith. The entire presentation is based of faith. We can think so much, but only a certain hope and faith creates the determination in us to make some changes in our life.

14. Not deceiving others, but also not being deceived by others; one may be called innocent, but not naive.

How can you avoid being deceived? "eing deceived is the reaction of having deceived others. One of the prime focuses of OIDA- therapy is the acceptance of our responsibility, and that we create our own future, with everything we do.

15. Knowing oneself, not only the self one knows, but also the self one does not know – even though one has a slumbering knowledge of what one does not know.

Here Fromm reveals his faith in the spiritual identity, which is essential for the human being, to be capable of embracing a mystical path.

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*The slumbering knowledge he refers to may be compared to the inner voice which always tells all of us, to go on the path towards light and love, and away from darkness and hatred.*

*16. Sensing one's oneness with all life, hence giving up the aim of conquering nature, subduing it, exploiting it, raping it, destroying it, but trying, rather, to understand and co-operate with nature.*

*Here Fromm reveals his ecological visions, and his readiness to discipline his lifestyle which was manifested with his adoption of a vegetarian diet. Mystical traditions could not violate the well-being of other living entities and the planet. Behaviour which is totally overcome by materialistic activities must have deviated from an original mystical essence.*

*17. Freedom that is not arbitrariness but the possibility to be oneself, not as a bundle of greedy desires, but as a delicately balanced structure that at any moment is confronted with the alternative of growth or decay, life or death.*

*The wise man does not lament over the living or the dead (from the "hagavad-Gita"). This is the quote of "G. The Christian tradition says: "From dust to dust, from ashes to ashes". The real values are not confined to temporary achievements, and therefore a real philosophy of life must have a positive understanding of death as well.*

*18. Knowing that evil and destructiveness are necessary consequences of failure to grow.*

*You either go up, or you go down. You can have all the levels you may imagine, but you cannot go down and expect to go up. The healing circle in OIDA-therapy is approached by the remedies provided by true mystical traditions. They have also explained the dangers and the pitfalls, and how we should guard ourselves against them.*

*19. Knowing that only a few have reached perfection in all these qualities, but being without the ambition to 'reach the goal', in the knowledge that such ambition is only another form of greed, of having.*

*To want to be healed, once you realize the origin of ill-being, is natural and positive. It is not to think, that you have reached the goal, without having reached it, is truly a waste of time, and produces arrogance, which is in itself a pitfall. Sectarianism reached by those who claim to search for all embracing universal love, is nothing but the greatest contradiction. Therefore even though OIDA-therapy is open to research all mystical traditions for the purpose of healing humanity it shall never subscribe to any arrogance in any faith-system, which creates harm or feels itself, as the absolute only approach towards the creator of all.*

*20. Happiness in the process of ever-growing aliveness, whatever the furthest point is that fate permits one to reach, for living as fully as one can is so satisfactory that the concern for what one might or might not attain has little chance to develop.*

A Chinese proverb says: "If there is no joy along the path, how can you expect to find joy at the end?" OIDA-therapy also stresses the importance of never letting joy be at the cost of others, and that one must develop the humility and patience to go on, even when things get a little bit difficult.

Erich Fromm gives us many valuable hints, which prove the necessity of a system that may enlighten us about the genuine paths for developing our consciousness, whatever this path may be, his profound study of the human nature and psychology leads him to conclude that our society and all individuals need a process of healing. It may be expressed in many different ways, by many different, and honestly aware thinkers, that we need help, and OIDA-therapy tries to be a part of providing that help.

**c.) Viktor Frankl**

**"Being human is being responsible..."**

Victor Frankl (1905-1997)

**The existential psychology of Victor Frankl**

While in the work of the most outstanding and distinguished psychologists the connection between personal convictions and professional work, remains a conscious secret, kept hidden from patients and the wider public, this is quite different in the case of Victor Frankl.

Frankl was deeply influenced by his personal experiences and fate in Europe in the middle of the 20th century. He was not a mere survivor of European history. He based all his work on his experiences ; he developed the so-called logotherapy, and he worked accordingly throughout all his active years.

Frankl was living and working in Vienna during the thirties, where he treated desperate patients, who often committed suicide because of increasing Nazism. Later, after he decided not to emigrate to a safer part of the world and to stay in Austria, he was imprisoned for several years in Auschwitz. He survived, but there he lost his father, his mother, his wife and other family members.

The very base of logotherapy is the purpose of life, "which admits of but one possibility of high moral behaviour: namely, in man's attitude to his existence, and existence restricted by external forces.... Without suffering and death human life cannot be complete." (1963, p. 106)

The very idea, that individual suffering is helpful on the path of human development, is also one of the basic teachings of "uddha, and is found in most – Eastern and Western - mystical traditions as well.

**The integrated thinking of Frankl:**

Although Frankl was a practicing psychologist all his life, at the same time he was also a philosopher. In 19' 8 he wrote his dissertation on philosophy. In this work, titled "The Unconscious God", he examined the relationship between religion and psychology. For all of his life he maintained the conviction that these should not be split disciplines.

**The need of meaning:**

Frankl was convinced, that in modern societies, where (social) traditions are not guiding us sufficiently enough everyone has the freedom and responsibility to make their own choices in life and to find their own meaning,

While animals are guided by their instincts, and traditional societies use their traditions for the same purpose, in modern societies this is no longer the case. This fact was not seen by Frankl merely as a sign of disintegration and of being manipulated, but also as a chance for the individual.

He stated that the search for the meaning of life is the most definitive human strife. If we fail to find that meaning we find ourselves in an existential vacuum. "Being in an **existential vacuum**, (at a social and at an individual level as well) has fatal, and disease-making consequences. The very nature of the vacuum is that it has to be filled up. In the modern society (and nowadays even much more than in the time of Frankl) there are many organized ways of filling the existential vacuum, which, according to Frankl manifests itself in various forms of **boredom**. "Boredom causes several neuroses and psychopathology.

"By finding meaning it is possible to counteract psychological diseases (caused by the existential vacuum, and by boredom). Finding meaning is only possible by incorporating **experiential, creative and attitudinal values**.

"...Once the angel in us is repressed, he turns into a demon."

Attitudinal values can only be developed by personal suffering. At the bottom of the existential values is transcendence. Only our acknowledgment of God's transcendence can bring us to suprameaning (and personal well-being). And turning away from God is the ultimate source of pathological human conditions. Frankl states that when "the angel in us is repressed, he turns into a demon". (1975, p. 70)

"Human existence -- at least as long as it has not been neurotically distorted -- is always directed to something, or someone, other than itself -- be it a meaning to fulfill or another human being to encounter lovingly." (1975, p. 78) Albert Schweitzer: "The only ones among you who will be really happy are those who have sought and found how to serve." (Quoted in 1975, p. 85)

"... perhaps the most radical thing that I said in that book that deviated from traditional psychiatry is that I located the source of psychiatric ills in the conscious mind, rather than the unconscious."

This sentence was not written by Frankl, but by an American psychiatrist, M.Scott Peck (1936-2005). Some are strongly convinced, that Peck was strongly influenced by Frankl, but Peck never acknowledged this possible influence.

Anyway he was another psychiatrist of the 20th century, who emphasized the need of suffering for human health.

He stated that only suffering helps to resolve the conflicts and puzzles of human life. At the very moment when people decide and begin to avoid the necessary suffering, they create more, and unnecessary suffering. Unnecessary suffering is neurotic of kind. To get healed, is (nothing more, and nothing less than) to eliminate neurotic suffering, to work through the necessary suffering.

His most well-known book, "The Road Less Travelled" was turned down by the first publisher, as being not scientific enough. Nevertheless, after a second publication it began to find its way, finally selling more than six million copies and was translated into many languages.

**Personal acknowledgment of faith:**

Like other outstanding psychologists of the 20th century, at a certain level even Frankl maintained the current distinction of personal and professional life. Faith belong to the realm of personal life and the activity of the psychologist belonged to the professional life. Although even the psychologist was (also) driven by faith, according to the mainstream scientific norms and public opinion, the motivation and the work, resulted from a certain motivation could, and should be viewed separately.

Nonetheless, Frankl also cleared up that apparent distinction at the end of his life.

The following are a few sentences from an interview, given by him in 1995, two years before his death.

"I do not allow myself to confess personally whether I'm religious or not. I'm writing as a psychologist, I'm writing as a psychiatrist, I'm writing as a man of the medical faculty. . . . And that made the message more powerful because if you were identifiably religious, immediately people would say, 'Oh well, he's that religious psychologist. Take the book away!'"

"You see," he added, "I don't shy away, I don't feel debased or humiliated if someone suspects that I'm a religious person for myself. . . . If you call 'religious' a man who believes in what I call a Supermeaning, a meaning so comprehensive that you can no longer grasp it, get hold of it in rational intellectual terminology, then one should feel free to call me religious, really. And actually, I have come to define religion as an expression, a manifestation, of not only man's will to meaning, but of man's longing for an ultimate meaning, that is to say a meaning that is so comprehensive that it is no longer comprehensible. . . ." ut it becomes a matter of believing rather than thinking, of faith rather than intellect. The positing of a supermeaning that evades mere rational grasp is one of the main tenets of logotherapy, after all. And a religious person may identify Supermeaning as something paralleling a Superbeing, and this Superbeing we would call God." (Matthew Scully: Victor Frankl, an interview. Published in First Things, 1995)



***Fulfilling needs – 23 letters a day:***

*The main work of Frankl the book “Man Search for meaning” has been translated into more than 22 languages, and has sold more than 9 million copies. “What more empirical evidence do you need?” – asked Frankl in the same interview. And also, till the very end of his life Frankl received daily letters from people, who expressed their gratitude. “Yes, you see, twenty-three letters every day-still. And most of them are from Americans. And do you know what they say? Most just write to say, ‘Thank you, Dr. Frankl, for changing my life.’*

***d.) n.G. Jung***

***Introduction:***

*I. We know that during all his productive years Jung made considerable efforts to interpret correctly and draw the right conclusions from the experience of his patients. We also know that he did the same with his own experiences. We know as well that he tried to integrate the conclusions of these experiences into his psychological theory.*

*II. We know that his entire life and work with patients was marked by one of the most basic human issues, faith. We also know – as far as it is possible – about his findings dealing with faith in his practical and theoretical work.*

*III. From his method of forming theory, we suppose that he did not work according to the mainstream division of different branches of human and natural sciences, which were widely accepted in the 20th century.*

*During the last part of his life, he made considerable efforts to bring religion, psychology and physics closer together.*

*He not only tried to bridge these different fields of human knowledge, but actually made himself the bridge.*

*Jung had the valuable capacity to learn from and internalize his own experiences.*

*As a child he witnessed the lost of faith of his father, a protestant minister, who kept practicing his religious profession. This resulted in his rejection of institutionalized nhrstian religious practices, yet he did not suppress his own religious quest, which was prominent from an early age.*

***Jung and Hinduism:***

*Jung studied holy Indian scriptures extensively long before he went to India in 1938. During his private practice Jung realized, that there were certain patients, whose problems - even if manifested on a very personal level – were connected to spiritual needs and shortcomings. He realized that the way to solve these problems was through the development of the “Self” and integrating this “Self” into conscious life.*

*“In analysis, the supra-personal process can begin only when all the personal life has been assimilated to consciousness.” (Kundalini, p. 66).*

About developing the term "Self", he says:

"I have chosen the term 'Self' to designate the totality of man, the sum total of his conscious and unconscious contents. I have chosen this term in accordance with Eastern philosophy, which for centuries has occupied itself with the problems that arise when even the gods cease to incarnate. The philosophy of the Upanishads corresponds to a psychology that long ago recognized the relativity of the gods. This is not to be confused with a stupid error like atheism." (*Psychology and Religion: The History and Psychology of a Natural Symbol*, collected Works, Vol. 11)

For a healthy human existence he found — through the process of individuation — the discovery and the development of Self indispensable.

This "Self" he very clearly distinguished from the Ego, and all of its functions. Within the concept of "Self", Jung maintains a personal as well as an impersonal aspect of God.

He had already established a personal connection before the Second World War. In private Jung was open about his own religious certainty. In 1937 he confidentially told "runton" that he was a "mystic", but that he could not acknowledge this because he had to protect his scientific reputation. (Paul "runton" wrote *The Search in Secret India*, with a foreword by Jung and made "The Way to the Self" by Ramana Maharshi available to the Western public in 19' ' ).

At the very end of his life Jung was no longer concerned with protecting his reputation, and he became clear about his religious identity.

In 1959 he gave a short answer to the question from a " " n interviewer whether he believed in God. "I do not need to believe in God; I know."

I did not say in the broadcast, "There is a God." I said "I do not need to believe in God; I know." Which does not mean: I do know a certain God (Zeus, Yahweh, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call 'God' in consensu omnium [consensus of everyone] "quod semper, quod ubique, quod ab omnibus creditur. (What has been believed always, everywhere, and by all.)"

I remember Him, I evoke Him, whenever I use His name overcome by anger or by fear, whenever I involuntarily say: "Oh God!"

That happens when I meet somebody or something stronger than myself. It is an apt name given to all overpowering emotions in my own psychical system subduing my conscious will and usurping control over myself. This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse.

*In accordance with tradition I call the power of fate in this positive as well as negative aspect, and inasmuch as its origin is beyond my control, 'god', a 'personal god', since my fate means very much myself, particularly when it approaches me in the form of conscience as a vox Dei, with which I can even converse and argue. (We do and, at the same time, we know that we do. One is subject as well as object.)*

*Yet I should consider it an intellectual immorality to indulge in the belief that my view of a god is the universal, metaphysical "being of the confessions or 'philosophies'. I do neither commit the impertinence of a hypostasis, nor of an arrogant qualification such as:*

*'God can only be good.'*  
*Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Since I know of my collision with a superior will in my own psychical system, I know of God, and if I should venture the illegitimate hypostasis of my image, I would say, of a God beyond good and evil, just as much dwelling in myself as everywhere else: Deus est circulus cuius centrum est ubique, cuius circumferentia vero nusquam. [God is a circle whose center is everywhere, but whose circumference is nowhere]*

*Yours, etc., Carl Gustav Jung."*

*His constant searching, inquiring and working led him to learn from Eastern philosophies as well, and he made these known to the Western world. It was not merely a matter of being influenced and then introducing some classics, but rather, he synthesised Eastern philosophy into Western psychological theory. OIDA-therapy research has led us to see how great thinkers like n.G. Jung opened up to the need of faith. How we all love to believe in that which helps us all. That is the truth. That is love. That is after all the most believable.*

***The need of spirituality for human health and the foundation of Alcoholics Anonymous:***

*Although Jung only at the very end of his life, in Memories, Dreams, Reflections and in the above mentioned article, gave a clear account of his spirituality, in his therapeutic practice he often proposed spirituality as an answer, for otherwise incurable conditions. (In order to propose spiritual enquiry to a patient and to guide this process, - even according to the psychoanalytical methodology - one had to already find a solid place of spirituality in one's own life as well.)*

*Such was the case with an American alcoholic, Rowland H. He went to Jung to be treated for his alcoholism, but after a period of therapy, there was no significant progress. Jung told him that his near hopeless alcoholic condition could only possibly be remedied, if he sought some spiritual experience. Rowland H., desperate enough after his return to North America, joined a Christian community, the so-called Oxford group. The group advocated finding God through spiritual surrender, moral inventory, confession of defects, elimination of sins, restitution, reliance upon God, and helping others.*

”eing a member of the Oxford group helped him significantly. He told other alcoholics about the importance of spirituality and passed on Jung’s advice.

Among the people with whom he shared Jung’s advice was Bill Wilson, one of two people, who not very much later, founded Alcoholics Anonymous. Bill understood the message clearly, but admitted that he was struggling with the concept of God. His friend replied to him: “Why don’t you choose your own conception of God?”

“That statement hit me hard. It melted the icy intellectual mountain in whose shadow I had lived and shivered many years. I stood in the sunlight at last,” Bill realized.

(According to our view, our own conception of God is basically a surrender to a personal aspect of God. This idea is also found in the second of twelve AA traditions: “For our group purpose there is but one ultimate authority, a loving God, as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.”)

After his spiritual experience, he never drank again, but at the same time he realized that he could remain sober more easily if he shared his experiences with others. Thus Alcoholics Anonymous was founded.

The complete twelve step program and the “big book” was developed in 1938.

(You can find our practical commentary on the 12 Steps in section: 8.1. .)

Jung gave the advice to find spirituality in one’s life to others as well. As we saw earlier, Jung considered the lack of the development of the Self, manifested at a psychological level, to be one of the major causes of human problems.

“During the last 35 years plenty of people have consulted me from all the civilized countries of the earth. I have treated hundreds of patients, the majority of which are Protestants; a small quantity of Jews, and no more than 5 or 6 believing Catholics. Between all these patients who were in their second part of their lives (they were already 35 years old), there was not one whose problem in the last instance wasn’t to encounter a religious perspective on their lives. You can affirm with certainty that all of them became sick because they had lost what the living religions of any time give to their faithful, and none of them were cured really without recovering the religious perspective.” (n.G. Jung, *Collected Works*, vol. 10)

“The individual who is not connected with God cannot offer resistance on his own accord to the physical and moral pressures of this world. Therefore we need the proof of the transcendental inner experience, the only one which can protect us from being submerged in the mass, which otherwise would be inevitable. The solely intellectual and even moral understanding that tries to keep us foolish, and the irresponsible morals of the masses, are a negative recognition, and it won’t take us farther than to an oscillation on the path to the atomization of the individual. The lack of orienting force over religious conviction is simply rational.” (*Collected Works*, vol. 10, p. 93.)

**e.) Werner Heisenberg**

***Is the Universe a Machine?***

*The atomic physics of the twentieth century held in store a surprise for humankind. We were nearly convinced over the previous hundred years that all phenomena in the universe were deterministic. As if sitting in a kind of machine, ourselves also machines working according to the law of nature, our actions appeared mechanical and calculable.*

*James Jeans, in his work published after 1930, outlined — probably for first time in scientific terms for the general public — the possibility that processes in the universe can be controlled by an independent, external controller (otherwise known as soul or spirit). This external entity does not invest energy in the controlling process, thus the law of conservation of energy is not violated. This is illustrated by the example of the train, the rails and the railway switch.*

*In the example, the train is the carrier of the energy in a physical process, and the switch decides the direction of the process taking place. As the switch determines the track on which the train should go, the direction of a high energy physical process can be controlled by another process, with the investment of minimal energy, or without the need of investment of any energy at all. Jeans proposed that we can find processes in the universe where zero energy is needed to “change the railway-switch”, thus it is not absurd that a controller who is totally independent from the reactions of matter may exist.*

***What is Quantum Physics?***

*Jeans' works are being supported by more and more recent discoveries of astronomers and theoretical physicists. Physicists began to recognize that reality and measured results deviate from each other. For example, the velocity of light — contrary to expectations — under all circumstances appeared to be constant, and showed wave and particle characteristics at the same time. The nature of waves allows the waves to construct (strengthening) and destroy (extinguishing) each other, thus if everything emerged only from waves, then it would be possible for two pieces of matter to destroy each other with both of them disappearing into nothing or unifying. This is not consistent with experience since we observe tangible objects and pieces colliding with each other.” ut in the atomic world, sometimes elements act as waves, really constructing and destroying each other (as waves of water on the surface of a lake), and sometimes the elements act as particles and glance off each other colliding with each other (as two balls meet). Nobody was able to look into the subatomic world with the naked eye and because of this the physicists speculated so much about what really happens on the level of the building blocks of matter.*

*According to one of these speculations there is an atomic nucleus, and electrons circulate around the atomic nucleus (Niels Bohr's model of the atom, 1913). The electrons alone define the chemical reactions of an atom because electrons move on the outside surface of an atom, and thus the electrons interact with each other only when two or more atoms meet. We could explain all of the chemical phenomena by this model. Furthermore, another interesting phenomenon, called the production of spectral lines, could be explained with Bohr's model. The spectral lines are produced with the splitting of the light of a radiant object into the color components of the rainbow. If we could split the colors more and more we could observe that the color transitions are non-continuous, containing breaks, and that between the colored places black empty places gape. This means that the construction of the world appears quantized.*

*The word "quantized" means non-continuous, but constructed from pieces. So the world is composed of pieces, consisting of elemental components, and we call these pieces quanta. These quanta are the final building blocks of the universe. Quantum physics deals with these quanta. The atomic model of Bohr supports the existence of the quantum, and from among these quanta two were already known: the electron and the energy quantum. The energy quanta are actually the energy carrying particles. The energy quanta are emitted by atoms when an electron jumps from an exterior orbit to a more inner orbit, closer to the nucleus. And the energy quantum is absorbed when an electron jumps onto a higher orbit. The size of the possible electron orbits and the distance of orbits from each other determines what color or what frequency of energy a quantum emits, and absorbs. And since the distances of electron orbits can only be defined values, the spectral lines appear on defined frequencies simply because of this.*

*The behavior of electrons, jumping from one orbit to another, raised many conflicts among physicists. The problem was not the fact that it was inconceivable, but rather that an electron does not simply step over to another orbit. Nevertheless, the measurements indicated that the electron changes its orbit in that manner meaning that it simply disappears from one orbit and appears in another one, while the atom emits or absorbs a particle, an energy quantum. How is it possible that a particle disappears from one place and appears in another place? This was the so-called absurdity.*

*This absurdity was augmented by the fact that the electron's orbit or state did not always change during the examinations. Some electrons had an inclination to change their orbits while other electrons did not. It was possible to assign a certain probability to the behavior of the electrons. The atomic physicists used tables like insurance companies use, in which the numbers define the probability of a kind of accident happening to somebody. Nobody can predict personal accidents. The same situation is found in the behavior of the analyzed electrons.*

*Albert Einstein was not able to accept that the electrons themselves decided how they should behave. One of his famous sayings, which he repeated many times was "God does not throw dice!" He wanted to express that the world is deterministic, working like a machine. Niels Bohr regularly retorted, "Einstein, stop telling God what to do!"*

### ***Heisenberg's Uncertainty Principle***

*Werner Heisenberg was born in 1901 in Wurzburg, Germany. He studied theoretical physics in 1920 in Munich. He completed his doctorate under Arnold Sommerfeld. In 1923 he went to Göttingen where he was an assistant of Max Born. Later he became the assistant of Niels Bohr in a Copenhagen research institute between 1924 and 1927. He founded the uncertainty principle in 1927 (see below), and he won the Nobel Prize for this in 1932. He stayed in Germany during World War II, and he worked in the nuclear reactor development project. He believed that science was independent of politics, and through a world-wide association of scientists, political leaders could be influenced, and the production of the nuclear bomb could be prevented. Albert Speer, the minister of Nazi imperial armaments, stopped the nuclear bomb research program in Germany because of Heisenberg's proposal. Between 1945 and 1955 Heisenberg was a university professor in Göttingen, and from 1956, in Munich. He died in Munich in 1976. At the beginning of Heisenberg's period of active research, scientists could not handle the dual nature of subatomic phenomena. One group of researchers described subatomic particles as waves, while another group, failing to describe the particles in any way, simply used abstract mathematical equations to formulate models for the measured figures. Erwin Schrodinger worked in the group that used the wave model, and Heisenberg worked with mathematical abstractions.*

*In a paper he published in 1926, Schrodinger described the circulation of electrons as waves, which exist only in those orbits where the circumference of the orbit is exactly the same as that of the multipliers of the wavelength of an electron. In this way the electron wave arrives back to a certain point of its orbit on the same phase as it started, and thus the electron wave does not destroy itself, but rather constructs itself and oscillates continuously. From these oscillating orbits it can be deduced that when an electron wave starts to oscillate on another frequency, it simply jumps to another orbit. The difference between the two frequencies or between the two energy levels will be emitted or absorbed in the form of an energy quantum, which is also a wave. The deterministic universe believers welcomed this theory very much because they got an easily understandable, mechanical, visual and beautiful explanation of the subatomic world. However, it was clear to mainstream atomic physicists and even to Schrodinger, that this model did not explain everything.*

*For example, it did not give an explanation for the appearance of virtual particles, which had already been detected many times.*

*The virtual particles do not come from atoms, but rather from empty space, and if they receive impact from energy, then they turn into a full value particle.*

*Thus Heisenberg worked on forming a theory that could explain all of the phenomena. In the course of examining the measurement results, he established that certain quantum states — for example the velocity of the electron (more precisely, the impulse of an electron) and its position — could not be defined with arbitrary accuracy independently of each other. Initially, it was presumed that these deviations were caused by the imperfections of measuring instruments. The measuring instrument was believed to have an effect on the measured object, but Heisenberg believed that nature behaved in an unpredictable manner. Since nature behaved freely, the processes could not be calculated the way they wanted. He recalculated and transformed every result and equation by allowing the processes to occur freely. Not wishing to obtain exact results, he simply predicted the results between certain parameters. All of his calculations adhered to the law of conservation of energy, which is an absolute axiom and is considered an inviolable rule for physicists.*

*Nature wants to remain incalculable, and because of this for example, particles have to appear in that place where we presuppose empty space. If we knew that a given space was definitely empty, then the certainty would exist. ” ut since certainty does not exist, particles appear in emptiness coming from quasi nothing. This is the currently accepted explanation for the production of the virtual particles. The philosophical message of Heisenberg’s uncertainty relation is that you cannot be sure about anything, and you can not observe the secret of nature through the method of analysis. You may believe in any constructed theory, but you can never be sure about any theory. God is unfathomable.*

*Naturally, many people disputed Heisenberg’s statements for a long time. They tried out the modified variants of the exclusive wave theories, but without success. Einstein and some other scientists continuously produced thought experiments to illustrate the absurd nature of the uncertainty principle. Most of these thought experiments could be disproved on the theoretical level, but a famous experiment remained. This experiment was performed just after death of Heisenberg and Einstein. The experiment is the interwoven photon-pair examination. Einstein said that if two photons (light particles) came from the same source and were initially together (getting enmeshed with each other), their characteristics could be known and compared to each other after a detachment. So if we measure the characteristic of one of the photons, then we will know the characteristic of the other photon immediately, and we can be sure what each photon does without any measurements. The experiment was performed in 1982 in Paris, with the leadership of a French physicist, Alain Aspect.*



*During the course of the experiment, at the moment when the measurement was performed on one of the photons, the other photon behaved as if it knew what had happened to its pair, and in this way the measurement performed on the first photon disturbed the other photon. The Heisenberg uncertainty theory once again gained justification on an experimental level.*

***Philosophical concerns***

*The quotation announced below is a talk between Heisenberg and Wolfgang Pauli in 1952. This dialogue reveals the kind of philosophical thoughts that were awakened from the results of experiments in atomic physics (Pauli also carried on a lengthy correspondence with n .G. Jung on similar questions).*

*“We silently walked forward. We reached the northern part of Langelieue shortly, and we continued our way onto the pier, until finally we arrived at the beacon masts. Towards the north a red stripe was drawn on the edge of the horizon. The sun does not go so far beyond the horizon on the line of latitude of Copenhagen at night time. The harbor establishments drew sharp contours on the background of the pale sky. We contemplated silently for a time, then Wolfgang – totally unexpectedly – asked me:*

*- Do you believe in a personal God? I know well how hard it is to interpret this question exactly, but obviously you also feel the general content of the question.*

*- Allow me to rephrase your question! – I said – This phrasing is closer to me: Can anybody grasp the things or the substantive order of events which exist beyond any doubt, or catch them as directly as the soul of another human being? If you ask the question in this manner my answer is unambiguously yes. And since my own experiences do not count in this topic let me cite the famous text of Pascal, which was sewn on his coat. “Fire” was his title, and it began with these words: “God of Abraham, Isaac and Jacob – not the God of sages and philosophers.” I append quickly, I do not accept God in this context.*

*- So in other words, you think you can feel the substantive order as intensively as the soul of another person?*

*- Yes, possibly.*

*- Why did you use the word “soul” ? Why don’t you just say another “person”?*

*- The “soul” indicates the substantive order, the internal seeds of beings, whose exterior manifestation is rather various. ” ecause of this they are unidentifiable*

*- I do not know if I fully agree with you. Overestimating the value of our own experiences would ultimately be a mistake.*

*- I agree, although the basis of science is also just personal experience, or the experiences of others conveyed in reliable form. “*

Heisenberg says that he can perceive reality only in the same way as he feels the soul of another person (This is because particles, which apparently have no consciousness, behave as though they have freedom). Intelligence can operate only in the calculable world. At that moment when the events become incalculable (freely), our inferences cannot be based on experiences. The device of intelligence becomes inappropriate for cognition and deduction. Only the pure emotional approach remains. Thus, Heisenberg in the final phase of cognition rejected the intellectual approach and described God as spiritual.

The other interesting point of the discussion is the proposition of the similarity of the souls. Heisenberg talks about a substantive order that always appears during the course of physical experiments. Things follow order according to a system and inequalities strive for equality. The order existing in the universe also indicates presence of God. It would probably be possible to formulate this statement in a scientific way. The probability that the universe has been created by chance is so low that the probability of the existence of God increases. (We can express such a high probability with everyday words such as "sure"!) Of course, we have to add that we cannot deduce a personal God with this intellectual approach. Due to this, Wolfgang Pauli asked this question: "Do you believe in a personal God?" Heisenberg answered yes and appended that he imagined the existence of God similarly to his personal existence.

#### **conclusions**

Science cannot yet handle the concept of personal existence nor the concept of consciousness. We use the concept of consciousness just for ourselves, and nor do we think that the existence of consciousness could possibly require a physical structure or mechanical function. In this way, the personal presence may hide behind apparently unconscious things. We can perceive our own consciousness, our own existence and decisions. We see the order of the world, and we can discover substantive similarities between our own acts and the world's behaviour. We roam the paths of life choosing our way just as the subatomic particles decide between possible choices in a process. We can understand that a picture of an impersonal God can be delineated in the front of our intelligence, while a picture of a personal God can be revealed only in the depth of our soul, simply because consciousness can only be perceived by consciousness, and not by mathematical formalism, or algorithmic description.

The development of science passes through similar stages, which have already occurred at least once before, some millennia before. Behind tangible objects we discovered waves, oscillations, vibrations, which reveal the possibility of the existence of a free world. These vibrations are similar to the "creator world" of the ancient scriptures, to the logos in the hermetic tradition, or to the mantras of Indian saints.

Schrodinger who was one of the creators of the subatomic wave theory in his old age had a favourite Indian reading: the Vedanta. The word „veda” means knowledge, and „anta” indicates the end of something. Thus Vedanta means: Where knowledge ends.

Written by ”ela Mihalik for OIDA therapy.

**f.) Kurt Godel**

***Faith and Science***

*Reflections on Kurt Godel’s Mathematical and Scientific*

*Perspective of the Divine: A Rational Theology*

*Hector Rosario, Ph.D. Department of Mathematical Sciences, University of Puerto Rico, Mayaguez campus December 9, 2006*

*Abstract: Kurt Godel had a profound rational theology. Godel was not only a theist, but a personalist and a believer in the afterlife. I will explore his philosophical stance through exchanges with Albert Einstein and others to understand how such a foremost mathematician and physicist held such views. I will also address Godel’s ontological argument.*

*Kurt Godel, the preeminent mathematical logician of the twentieth century, is best known for his celebrated Incompleteness Theorems; yet he also had a profound rational theology worthy of serious consideration. “The world is rational,” (Wang, 1996: 316) asserted Godel, evoking philosophical theism, “according to which the order of the world reflects the order of the supreme mind governing it” (Yourgrau, 2005: 10’ -105).*

*Godel’s “Incompleteness Theorems” are an “extraordinary comment on the relationship between the mission of mathematics and the manner in which it formulates its deductions” (Mazur, 2006: 3-’ ). They have been interpreted as a limitation on rationality, since a possible semantics for the results is that, in any axiomatic and consistent system capable of doing arithmetic, there are truths that cannot be proved within the system. This has very profound philosophical implications that shattered the hopes of many a previous mathematician and philosopher, including thinkers of the stature of David Hilbert, Bertrand Russell, and Ludwig Wittgenstein. Frustration notwithstanding, “[Godel’s] works on the limits of logic have inspired awe, respect, endless development and speculation among mathematicians, and indeed among all theoretical scientists” (Davis, 2002: 22).*

*Among the theoretical scientists influenced by Godel was his friend Albert Einstein. Between the years 1940 and 1955 they developed an intimate relationship as colleagues at the Institute for Advanced Study in Princeton. According to colleague Oskar Morgenstern, the co-founder of Game Theory, when Einstein had lost enthusiasm for his own work, he went to his office “just to have the privilege of walking home with Kurt Godel” (Wang, 1996: 57).*

Indeed, according to Institute colleague and physicist Freeman Dyson (the discoverer of combinatorial proofs of Ramanujan's famous partition identities), Godel was "the only one who walked and talked on equal terms with Einstein" (Dyson, 1993: 161). However, I would argue that Godel's intellect was in many ways subtler than Einstein's, in philosophy and perhaps even in physics.

### **God and Godel**

As his correspondence with "urke D. Grandjean attests, Godel was a self-confessed theist, going as far as developing an ontological argument in an attempt to prove the existence of God. He chose the framework of modal logic, a useful formal language for proof theory, which also has important applications in computer science ("lackburn, de Rijke & Venema, 2001). This logic is the study of the deductive behavior of the expressions 'it is necessary that' and 'it is possible that,' which arise frequently in ordinary (philosophical) language. However, according to his biographer John Dawson, he never published his ontological argument for fear of ridicule by his peers.

An important aspect of Godel's theology — one that has been greatly overlooked by those studying his works — is that not only was he an atheist but a personalist; not a pantheist as some apologetic thinkers may portray him. To be precise, he rejected the notion that God was impersonal, as God was for Einstein. Einstein believed in "Spinoza's God who reveals Himself in the harmony of all that exists, not in a God who concerns Himself with the fate and actions of men" (Einstein, 1929). Godel in turn thought "Einstein's religion [was] more abstract, like Spinoza and impersonalist philosophy. Spinoza's god is less than a person; mine is more than a person; because God can play the role of a person" (Wang, 1996: 152). This is significant since a God who lacks the ability to "play the role of a person" would obviously lack the property of omnipotence and thus violate a defining property universally accepted as pertaining to God. Therefore if God existed, reasoned Godel, then He must at least be able to play the role of a person. The question for Godel was how to determine the truth value of the antecedent in the previous statement.

A relevant issue in Godel's discussions on the Divine with Einstein is his mention of "Indian philosophy." Godel considers Spinoza's concept of God and the Advaitavada impersonalist concept to be in the same category, which is not a correct understanding of these notions. Spinoza's stance on God is impersonal, akin to Śankar c rya's monism (c. 788-820 nE). Unfortunately, although familiar with such Sankara's view, Godel was apparently unaware of the philosophical conclusions of R m nuj c rya (1017-1137 nE) and Madhav c rya (1238-1317 nE), who would also reject Spinoza's God. The rejection comes not because they deny God's presence in all that exists, but because such view is considered subservient to one in which a personal relationship with the Supreme can be established and nurtured.

Taking omnipotence seriously, “playing the role of a person” is one of God’s unlimited potencies which these sages do not compromise in their theology. Certainly, Godel was also unaware of the philosophy of *naitanya Mah prabhu* (1’ 86-153’ nE), who follows *Ramanuj c rya* and *Madhav c rya* in the essential points. However, the detailed description and practice of divine love in service of *purusottama* –devotional service to the Supreme Person – given by *naitanya Mah prabhu* and his followers arguably make this a subtler and more revealing theology than those presented by his predecessors. In it Godel would have found his theological conclusions realized in completion five centuries earlier.

### **Godel’s Philosophy of Physics**

In physics, Godel’s contributions are well-known. However, physics was not a detour Godel took to amuse himself, but rather an essential part of his philosophical fabric. In 19’ 9 Godel expressed his ideas in an essay that in Einstein’s own words, “constitutes [...] an important contribution to the general theory of relativity, especially to the analysis of the concept of time” (Schilpp, 19’ 9: 687). Unfortunately, even with Einstein’s high estimation of Godel’s work, modern physicists have been wont to discard Godel’s ideas, trying (without success) to find an error in his physics (Yourgrau, 2005: 7-8).

Godel’s unsuspected solutions to the field equations of general relativity, solutions in which time undergoes a peculiar transformation, made the discussion of time-travel respectable in scientific circles. In fact, Godel concluded that time travel is indeed theoretically possible, rendering time, as we know it, meaningless. Time, “that mysterious and seemingly self-contradictory being,” as Godel put it, “which, on the other hand, seems to form the basis of the world’s and our own existence,” turned out in the end to be the world’s greatest illusion (Yourgrau, 2005: 111). For Godel, time was a crucial philosophical question, but I am unaware of any direct connection Godel might have made between time and God. However, his belief in the afterlife might give some insight into how he understood the relationship between them. Godel expressed his belief in the hereafter in the following terms, “I am convinced of the afterlife, independent of theology. If the world is rationally constructed, there must be an afterlife” (Davis, 2002: 22). “His arguments were, as always, rationally based on the principle that the world and everything in it has meaning, or reasons. This is closely related to the causality principle that underlies all of science: Everything has a cause, and events don’t just ‘happen’” (nasti & DePauli, 2000: 87).

### **Mathematics, Science, and Faith**

An ultra-rationalist like Godel was a theist, a personalist and a believer in the afterlife, and he appealed to reason as his witness. Atheists and agnostics usually portray their philosophy as rational, discarding the theist conclusion as a mere psychological refuge of the ignorant or self-deceiving.

Nevertheless, ultra-rational thinkers like Godel, Leibniz, and Descartes have reached the theist conclusion. Is there an apparent disconnect between rational thinkers and rational thought, or is it that the theists' view is the rational conclusion, even if often embraced by fanatics in unimaginably irrational ways? An objector may argue that science and mathematics are outside the realm of faith, where theology may belong. However, a closer look at the foundations of physics and mathematics, as well as to the history of these subjects, seems to yield a different conclusion. This closer look reveals a delicate membrane that conjoins these experiences: Faith. This is the greatest common denominator of science, mathematics, and theology.

Consider the nature of axioms in any formal system, including mathematical systems. Once the axioms have been chosen, the accepted rules of inference can potentially be entered into a computer to verify the validity of any argument, but the axioms themselves are arbitrary. For instance, the now-indispensable Axiom of Choice has troubled many mathematicians since it was formulated by Ernst Zermelo in 1904. In addition, the elimination of the parallel lines postulate in Euclid's rendition of geometry has given rise to other geometries. One of these geometries, hyperbolic geometry, finds an important application in the theory of relativity. Axioms may be useful, but there is no inherent truth in them. Changing them alters the system and the true sentences produced by such a system. If we consider that at present all that mathematicians have are "axiom systems for which no one can give a convincing demonstration of consistency," the situation turns even more discouraging (Nelson, 2002:5). Certainly, this is not the way most mathematicians do mathematics, but the belief that one should at least be able to theoretically place any mathematical statement within the framework of a formal system is sacredly held by the majority of mathematicians.

Furthermore, many thinkers believe that mathematics is the most certain means of acquisition of knowledge, the consecrated pinnacle of intellectuality. "This misperception leads to such embarrassments as the pseudo-Euclidean form Spinoza gave to his Ethics. These writers are too pedestrian in their view of mathematics and yet they give us too much credit" (Nelson, 2002: 5). "Why do we mathematicians, makers like poets and musicians, describe what we do as discovery rather than invention? This is the "Pythagorean religion" (Nelson, 1995: 3). According to Edward Nelson, most mathematicians are devout followers of this religion, although they attribute it to Plato, born over fifty years after Pythagoras' death. Moreover, faith plays a vital role in science as well. When considering the nature of energy and matter, the laws of physics are taken as axiomatic. Certainly, if we believe "the world is rational" and imbued with inherent order, as Godel did, then taking the laws of physics as axiomatic might be acceptable; yet, as in theology, faith remains a preliminary step to understanding.

*Many scientists would argue that even though they cannot completely (or partially) explain the origin of the universe — or the origin of life, or the nature of consciousness, or the nature of time — the answers would certainly not involve God. They have placed their faith in their cognitive processes and in their colleagues. They submit to those authorities; but faith they have, nonetheless.*

*If we define faith as “belief based on the authority of the information source,” be it Scripture, scientists, a friend, a teacher, a digital picture, a DNA test, our own cognition and experiences, or even politicians (for the really insane), we will realize that faith plays an essential role in the development (or destruction) of knowledge. Why is it acceptable in science and mathematics to have faith, not only in the axioms or laws of nature, but also in the peer-review process and the causality principle, while faith in the religious realm is viewed as superstitious at best? As Godel states, “Religious institutions are, for the most part, bad, but religion is not” (Wang, 1996: 316).*

*George Berkeley had already questioned this attitude in 1731. In “The Analyst” he wrote:*

*“Whether Mathematicians, who are so delicate in religious Points, are strictly scrupulous in their own Science? Whether they do not submit to Authority, take things upon Trust, and believe Points inconceivable? Whether they have not their Mysteries, and what is more, their Repugnancies and nontradicions?”*

*Perhaps, not being a mathematician himself, Berkeley was considered “too pedestrian” in his view of mathematics, which accounted for the dismissal of his ideas. To counter similar objections, rational theists have tried to justify their beliefs by submitting to the accepted rules of inference. However, one may argue that “[i]nferential arguments are employed in a case where the existence of the thing to be inferred is considered of doubtful character” (Sinha, 1999: 5). Yet, as remarked by Ludwig Wittgenstein, a philosophical antagonist of Godel’s, those who want to provide an intellectual basis for theism furnish arguments in favor of the existence of God, although their actual belief is not based on the argument itself (Davis, 2002: 22).” Besides, the experience of the divine might well be one of the limitations of rationality.*

### **Godel’s Ontological Argument**

*Godel’s ontological argument, like most ontological arguments, is based on St. Anselm’s eleventh century work Proslogion. Anselm defines God as “that thing which nothing greater can be thought” (Small, 2006: 16). He asserts that even the atheist would agree that God’s existence is possible, but that such existence is simply a contingent falsehood. (Small, 2006: 16). Just as Michelangelo must have envisioned his David before metamorphosing marble, the atheist might argue that he can conceive of a world in which God exists even if that world is not the true world. In the seventeenth century, Rene Descartes, using an analogy with Euclidean geometry, followed in St. Anselm’s footsteps.*

*In the Fifth Meditation, Descartes furthers the claim that “there is no less contradiction in conceiving a supremely perfect being who lacks existence than there is in conceiving a triangle whose interior angles do not sum up to 180 degrees. Hence, [...] since we do not conceive a supremely perfect being — we do have the idea of a supremely perfect being — we must conclude that a supremely perfect being exists” (Oppy, 2002). (Ironically, in non-Euclidian geometries the interior angles of triangles do not sum up to 180 degrees.)*

*In the eighteenth century, Gottfried Leibniz, co-creator along with Isaac Newton of the calculus, attempted to improve Descartes’ argument. He asserted that Descartes’ argument fails unless one first shows that it is possible for a supremely perfect being to exist. Leibniz argued that, since perfections cannot be analyzed objectively, it is impossible to demonstrate that perfections are incompatible — and he concluded that all perfections can co-exist in a single entity, namely, God (Oppy, 2002).*

*This is the intellectual and historical framework Godel used to devise his ideas. He admired Leibniz and attempted to improve on his ontological argument. Some have questioned the validity of the underlying modal logic, while others have objected to his set of axioms and definitions. That is all they can do to the Godelian argument since they cannot find fault with his flawless reasoning. Some objectors adhere to Immanuel Kant’s position, who in the eighteenth century argued against ontological arguments in general stating that existence is not a predicate. That is, existence is not a property of individuals in the same way being blue or strong is; hence, existence cannot be proved (Small, 2006:18). Perhaps the argument holds in propositional logic — the underlying logic of mathematics — but the argument certainly fails in modal logic. Godel’s argument, even if sound, does not settle the question of a personal God, which was part of Godel’s ethos. Neither does it address the question of uniqueness, at least up to isomorphism. Nonetheless, even if his argument is not accepted as a proof because of the questionability of the axioms chosen, it still suggests a *via positiva* to understanding the idea of God rationally (Small, 2006: 28).*

#### **n onclusion**

*“However, as Bertrand Russell observed, it is much easier to be persuaded that ontological arguments are no good than it is to say exactly what is wrong with them” (Oppy, 2002). Yet, “[t]hose who find the assumptions of the ontological argument suspicious should ask themselves whether their suspicion is based [...] on an unwillingness to accept the conclusion of the argument” (Small, 2003: 25). Likewise, those in favor of the argument should ponder whether they have been lenient in their philosophical rigor. Ultimately, however, existence is independent of belief. We may argue for eternity whether God exists or not and it will not affect God’s existence. However, it may affect ours.*



*We should not be naive and think we can convince any purportedly rational being to accept theism. In spite of all our efforts in attempting to rationally prove the existence of God, we must agree that we may fail to convince even a single obstinate atheist shrouding his arguments with scientific or philosophical jargon. What is remarkable about Godel's theological inclinations is that whereas "ninety percent of philosophers these days consider it the business of philosophy to knock religion out of people's heads," said Godel (Wang, 1996: 152), "he exploited the machinery of modern logic to reconstruct Leibniz's ontological argument" (Yourgrau, 2005: 13).*

*"Blaise Pascal, fundamental in the development of probability theory, might induce them to reconsider their position with his famed wager published in 1670: God is or He is not. Let us weigh the gain and the loss in selecting 'God is.' If you win, you win all. If you lose, you lose nothing. Therefore, bet unhesitatingly that He is. (Pensées) Hence, as an exponent of theism, Godel is sempiternally victorious.*

***Towards a New Ontological Argument:***

### ***The Existence of the Soul vis-a-vis The Existence of God***

*Abstract: Ontological arguments are philosophical discourses that purport to deductively prove the existence of God. The first recorded argument in Western thought is due to St. Anselm, which mathematicians Descartes and Leibniz later refined. This argument reached the pinnacle of abstraction in the realm of symbolic logic in the twentieth century thanks to Godel. Nevertheless, the argument has met with fierce critics and opponents. In this article I will briefly review the history of the ontological arguments and discuss two major hurdles in the traditional approach to the subject. The first obstacle is a result of the consequences related to the definitions of God used by the proponents of the ontological arguments. The second obstacle lies in addressing the existence of God without first addressing the existence of the soul. I will build on Godel's ontological argument – whose theology is essentially Judeo-Christian – and combine it with the philosophical framework of the Vaishnava school of thought based on the Bhagavad Gita and the Vedanta Sutra. I will present my rationale and plans for advancing an ontological argument that first considers the existence of the soul, and once that is established, proceeds to conclusively address the existence of God.*

### ***Biography***

*Hector Rosario teaches mathematics at the University of Puerto Rico, Mayagüez campus. He was born in Puerto Rico in 1971 and earned his Ph.D. from Columbia University in New York in 2003. His current academic interests are the ontological arguments, the foundations of mathematics, and the philosophy of science and mathematics. He is also an ordained Gaudiya Vaishnava priest known as Ananta Ram das Adhikari.*

**Commentary by Swami "A. Paramadvaiti:**

Kurt Godel's contribution to OIDA therapy is very significant. A scientist who is trying to prove the existence of a personal God and any other features God may have. Faith is the foundation of all thought, even the faith that there is a validity in combining letters into words and to use them to express opinions. Godel says "I am convinced of the after-life". I am convinced, I believe, I am sure of or I imagine are simply different degrees of intensity of faith, and to say I know is just another variety of it. OIDA Therapy steps back from this highly intellectualized approach. OIDA-Therapy is concerned about the overall good of our children, misguided by an educational system which claims to be based on rational thought but is actually nothing more than the belief that there is no God and that there is no meaning behind the individual challenges we have to face. "ut psychologists such as Jung and Maslow or great scientists like Godel, in their approach towards the subject of faith are rather non denominational. " ut in order to practice a particular faith and obtain the healing effect of it, either an attitude of universal love with ecumenical broad-mindedness or a process guided by a true mystic within a certain denomination has to be applied. It does so appear that the universal love approach does not have a concrete forum in our present day and thus it remains a very abstract proposal, but the need for healing for many people, if not all, is an immediate need. Therefore OIDA-Therapy encourages us to accept the values of our faith to see how we can be more actively involved in following our hearts progress. When the believer in his mystical tradition follows an authorized process there should also be a positive result regardless of the denomination. If one searches for God without harming others he is on the right path, and when he discovers that very highly advanced intellectuals came to the same conclusion that faith is what is guiding all of us he doesn't have to feel ashamed or embarrassed anymore and can follow his spiritual discipline with enthusiasm.

## *Part VIII*

### *Practical Application*

#### *of OIDA-Therapy*

#### **OIDA GENERAũ**

##### **1. Diet (a).**

*The recommended diet for OIDA-Therapy is the lacto-vegetarian diet or optionally the vegan diet. The OIDA-Therapy diet concept is connected to the concept of all-embracing love and trying through diet to avoid any unnecessary aggression towards animals. To try to eat organically produced food which has not been adulterated with genetical modification processes is more a part of common sense than of OIDA-therapy. The same goes for only using sea salt and natural sweeteners and whole products (brown rice etc.) If you eat sane and healthy food everything else will improve. In the ancient Sanskrit medical treatise "Ayur Veda" there are many more diet recommendations which simply can not be discussed here due to lack of space.*

##### **2. OIDA meetings telling about one's discovery of faith (b)**

*One of the best ways of regaining faith is to listen to those who have made progress in their own OIDA-therapy and have thus recovered their faith in their own mystical traditions learned during their upbringing or in any other faith they feel inclined to. Such meetings should not have a proselytizing element but rather reflect on the benefits of a life with faith in opposition to the life they lived previously without faith.*

*Such meetings also provide a forum for meeting other people who are also searching for their faith and provide a wonderful platform for conversations such as nr. 5; faith and philosophy talks, nr. 10; the basis for the fear of faith therapy, and allows people to get practically involved with their own practise in nr. 9; sharing therapy. This platform can even expand into home programs conducted by those who have received help from the OIDA-Therapy. Such meetings can start with the participants saying the OIDA prayer, and the most beautiful presentations of such meetings can later be put on the Internet to extend the influence of such meetings to other people who have no chance to attend such meetings.*

##### **3. 12 Step Program (a, b, c)**

*The 12 Step Program developed by the A.A. (Alcoholics Anonymous) and N.A.( Narcotics Anonymous) is in the same spirit as Oida-therapy with the direct application to a concrete problem which was caused by a lack of faith. The principle of not wanting to hurt anybody and feeling very repentant if an individual has hurt anybody in the past is the very essence of a healing attitude towards oneself. And any type of engagement which decreases our capacity to serve others is exactly what OIDA-Therapy wants to help us to overcome.*

##### **' . Oida questionnaires to refine our discrimination (a,b,c)**

*The OIDA questionnaires are helpful for all types of therapies. They introduce to us a self-critical approach. They also help us to question values that are widely accepted but which are nonetheless full of faults. OIDA questionnaires add some humor to our therapies. And they also give us substance for a lot of discussions for group therapy and for inter-religious dialogue. OIDA-Therapy never intends to offend anyone, it rather teaches us to love people in whatever stage of development they are in. At the same time, if we are not self-critical we may never discover how to make progress. To meditate on our inner voice to obtain answers to sincere questions is a very nice process. And then comes a more difficult stage which is to put into action what we have been told by our inner voice. In this connection it will also be important what type of association we choose because it is much easier to follow one's ideals in the company of others who share them.*

**5. OIDA therapy: faith and philosophy talks (b)**

*People have lost faith due to those individuals claiming to have faith but who behave in an unacceptable manner. Often people also give up their faith to facilitate involvement in attachments and activities which their faith restricted.*

*It is very healthy to reevaluate the teachings of any faith tradition independent of the faulty or virtuous activities of others and to reconsider these teachings in the light of their impact on philosophy and social behavior. All the different types of faith can be analyzed in this faith. With the help of nr. 6; nhart meditation, different types of faith can more clearly be understood. Most of the charts provide bases for wonderful discussions.*

*To help make the meetings more concentrated they should also start with the OIDA prayer.*

**6. nhart meditation (a, c)**

*The many OIDA chart and diagram meditations provide a lot of educational information. The beginning of every chart meditation is to read the introduction. The next step is to try to find yourself in the chart. What is the message for you from this chart? Does this chart confront you with ideals which you are currently not putting into action? Write on a piece of paper all that which makes you curious about the chart and investigate more about it. OIDA-Therapy teaches us about that which we can understand with reasoning as well as about that which is beyond our reasoning faculty. Some of the charts will also help you to understand more about other mystical traditions and belief systems, thus they are also very helpful for inter-religious dialogue and an understanding of the OIDA Vedic tradition.*

## **7. Educational system therapy questionnaire**

**(a, c)**

*This questionnaire was especially created to give an understanding of where our educational system has gone wrong and thus kept us in illusion regarding some very important aspects of life. And if you're an adult and somehow involved in the educational system yourself you can see how irresponsible it is to teach lies to others as if they were truths.*

*The OIDA-Therapy is a commitment with the truth. It doesn't work if we lie to ourselves or to others. Therefore it will turn out to be a very great benediction if you or any educational system takes it seriously and is willing to correct your-/itself because how can you change somebody who does not want to change? We are supposed to be the well-wishers of those we educate. Therefore eliminating lies and uncertainties presented as truth from the educational agenda should be considered the first priority.*

## **8. Getting to know and follow your mystical tradition (a, b, c)**

*OIDA-Therapy encourages us to define what is the origin of the faith we still have. We are supposed to study the true mystical traditions and free ourselves from frustrations which were created by those who previously discouraged our faith. Once you have defined the values of your faith, then hopefully you will have found one or more persons with whom to share the practical application of your faith. We should try to become realized and philosophically profound in that faith system. That means, we should develop saintly qualities, be charitable with others and a good example in general. That in itself should give you a healthy vitality inasmuch as you are helpful to others and don't make trouble to others. If you're not convinced about any particular mystical tradition, feel free to study as much as you like about other faith traditions. You will discover that they are all very similar in nature. And even if you do not find your place completely you can surely learn a lot from studying about all the different faiths. So there is no way you can lose.*

## **9. OIDA sharing therapy**

*This therapy is connected with the central effort of OIDA-therapy to heal people and to make them happier. It is natural for a person who has solved his problems through any particular system to recommend that same process to others. OIDA-therapy is for all those who suffer in this world due to a life lacking in values or simply because of having lost faith in the meaning of life. And we hope that as people get benefited from OIDA-therapy they will also try to share the benefit with others.*

*To collaborate with the efforts of OIDA specialists to organize group therapy of type 2, 3, 5, 6, 10 and 11 are all ideas to get involved. The more we know about OIDA-therapy the more qualified we become to participate in such programs. The main principle is, you get what you are giving; if you help others to find faith your own faith will also be strengthened.*

**10. Fear of faith therapy**

*The Fear of Faith therapy is especially designed so that those who have been brought up in atheistic systems or who have had their hearts broken by the wrong behavior of some hypocrite in the name of faith can be cured from their fear that everything that has to do with faith is dangerous or doesn't deserve any of their attention. Good experiences give us enthusiastic faith while bad experiences may cause just the opposite. Many people nowadays have been brought up in systems where it is almost considered illicit or illegal to talk about any faith. Thus they may be quite traumatized in relation to the entire topic. They need to review like a serious student the entire history of faith, the origin of humanity, the natural faith of indigenous groups in the natural forces and the lives of the theists who dedicated their existence to all-embracing love.*

*By studying all the material that OIDA-Therapy offers there is quite a good chance that they become curious and want to find out about the beauty of faith and its healing values.*

**11. OIDA-Therapy: inter-religious dialogue participation (b)**

*The inter-religious dialogue is very helpful for increasing communication and appreciation between different schools of faith as well as ethnic communities. Such dialogues are currently being held in many parts of the world. OIDA-therapy promotes the study of the history and the applications of any mystical tradition. To study the history of those who have committed violence, theft, murder, slavery and other injustices in the name of religion is not considered to be of any value from the point of view of OIDA-therapy, but inasmuch as in different mystical traditions saints have made their appearance, practiced and taught all-embracing love it would certainly be valuable to know more about it.*

*So what about the dialogue with religious institutions? OIDA-therapy wants to give everybody the benefit of the doubt. Every human has the chance to become a truly mystical being. And it would not be fair to hold the mystics and teachers of love responsible for nonsense done in their name on a later date, nor can we disqualify the contributions of all-embracing love even if they come from people who belong to religious institutions that have previously committed serious mistakes. The OIDA-therapy inter-religious dialogue is foremost concentrated on creating a common platform on which claims for exclusivity are shunned and where individual responsibility for each individual's action is promoted as a universal principle which includes the relationship between human beings and animals.*

*Those who endorse violence towards other living entities will hardly be attracted to the principles of OIDA-therapy. It may thus be very doubtful that any healing will reach them while they are still creating terror in the lives of others. ”ut it is always appreciated in the inter-religious dialogue if the principles of universal love can somehow be made more known.*

**12. Developing contact with your inner guide (a)**

*You may not be sure about taking help from any particular mystical tradition, but you could be interested to know, how mystical traditions have helped people.*

*Or you would like to get help from within. How to get inspiration where to research about faith traditions. Or to know at least theoretically how traditions, towards which you feel sympathy, deal with the problems of life.*

*In this connection we like to recommend a specific prayer. nonsidering that we all have our inner voice, we can approach that help from inside.*

*„Oh my ũord, nreator and Maintainer of everyone, wherever You are and whoever You are, I hope that You are listening to me. I am your little child. I have decided that I want to conduct my life under Your guidance and for Your happiness. Please reveal in my heart, what You want me to do and bring me to a person or place where I can learn about the truth.*

*I, from my side, promise to You, that I will try to do everything I am supposed to do. I will also try to stop doing anything, which is not pleasing to You.*

*From now on, I am yours.”*

*Recite this prayer three times and meditate for five minutes on its meaning and implications for your life.*

*Please take note that vegetarian diet and abstinence from intoxication is favorable for practicing and understanding this prayer.*

*Read about these mentioned elements in the Holy Scriptures of your mystical tradition.*

*Repeat this process at least once a month to review weather your faith is growing, or the need for finding new answers and light on your path is increasing. Write down what is important for you in your own mystical tradition and compare it with the respective chart (see: mystical tradition identity chart in appendix)*

**13. Review your faith or the other faith traditions**

*Review your faith according to some general guidelines provided in the mystical tradition identity charts.*

*You can do the same review with other mystical traditions, using their identity chart as a way to understand them better or a way to deepen your faith in the common origin of all mystic healing systems.*

*Read the chart and meditate how and when any of the items were important for you or how have they influenced your religious life and faith. Write down where and why you have lost faith in any of the items in your chart.*

*This will give rise to many questions within you. There are four ways to deal with these questions:*

*Find a trustworthy person in your mystical tradition and him questions about the respective topics.*

*Write all the questions on a piece of a paper and pray for further inner guidance to be able to resolve your doubts.*

*Read what type of philosophical or practical answers and guidance are given by other mystical traditions and in this way find out more about the doubt in question.*

*If you feel that these inquiries are helping you to deepen or expand your faith in a more universal, all embracing way, then continue your investigation and your prayer for inner guidance.*



**1' . OIDA prayers (a, b)**

One prayer is included in "Developing contact with your inner guide". Here are some additional prayers:

1. "Oh ũ ord, creator and maintainer of  
all beings,  
oh Divine Mother of devotion and faith,  
please bestow your grace upon our  
brothers and sisters.  
Your universal form which sustain all  
of us  
as mother earth and all the elements  
and your unlimited energies  
which penetrate the material and  
spiritual realms,  
allow us to have the faith to relate  
amongst us  
with all embracing tender love and care.

2. „My divine  
ũ ord(.....)  
(your preferred name for God),  
people search for you all over the world.  
They sing your glories in many ways.  
They make beautiful types of temples  
for you  
They read holy books which teach  
about you.  
They visit sanctuaries connected to you  
or your beloved.  
Still without your grace I feel no hope.  
Please help me to heal my broken heart.  
The world of violence is tormenting me.  
ũ et me be a part of your loving plan.  
ũ et divine faith help us to see you  
everywhere,

ũ et all souls find shelter in your divine  
love,  
give us love to forgive and to be humble  
give us your service as our guiding star.  
ũ et us find the faith and love, as we  
are  
searching for you in different traditions  
and countries.  
ũ et us heal from our mistakes  
and become your trusted devotees  
so that we may serve your family  
wherever we may meet them in our life.  
Oh my ũ ord of time and space,  
please heal us from our disturbances  
and show us the way to you.“

so that we may also think of you in our  
last hour”

3. I have offended endlessly,  
given suffering to animals and man.  
I have ruined my health and brain,  
trying to enjoy and going insane.  
I broke my word a thousand times  
and still I thought that this is fine.  
Oh ũ ord of the fallen, please come to  
me,  
let me take shelter of your sacred feet.  
And shower me with causeless grace,  
to serve your cause with smiling face.  
That faith will guide me that I share,  
Your love with all so they come near.“

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*' . Mysterious Faith,  
Please take me unto your shelter  
Guide me to your word of love  
Remove my ignorance  
And selfish desires  
Make me strong  
To follow your ideals  
Make me humble  
To never offend  
Make me simple  
With wisdom  
Make me sharp  
Against illusion  
Make me soft  
To serve with love  
Make me bright  
To see your light  
Give me determination  
To leave my faults  
To follow you  
All the way  
So that someday  
My soul can stay  
With love personified.  
Oh Faith Divine  
I am Yours  
Not mine  
Egotism  
Has me driven  
"ut You have given  
Hope again  
Faith in love  
Gift from above  
Meaning to follow  
I essens to swallow  
A way to go*

*To find my home  
Oh flower of aith  
Oh ray of light  
Oh taste for truth  
Oh love divine  
Grant me Your grace  
Your love is mine.  
Send me the guide  
To trust the wise  
Without fanaticism  
To heal with inner vision  
To see the love in all  
And serve the highest goal*

### **15. The Holy Name Therapy**

*Repetition of sacred words addressing God or divinity in different ways has been part of mystic traditions in general. For those persons, who do not belong to any specific mystic tradition, it is recommended to note, that through repetition of sacred names - either mentally or verbally - a contact with the higher realms can be established. This is a scientific process, since it can be verified by each and every one of us. It is like a cosmic universal prayer. It is the recognition of our need for help. It is the initial faith that some higher realm exists, and that it is aware of our existence. It is an initial communication with the inner voice or inner guardian.*

*In the Vedic tradition, the chanting of mantras is part of every ceremony. It can be done either individually or collectively. The tradition teaches us that there are no hard and fast rules for invoking divine powers through the recitation of the Holy Names of the ũord.*

*OIDA-therapy recommends an individual Holy Name Meditation process, especially for those who have lost faith in a specific source. The Holy Names are prayers from the heart for receiving a special grace. They are prayers for a intervention from above. That intervention brings hopefully the recovery of our faith. To start this practice, it is highly recommended to go into the forest or to any natural setting. There we can feel the proximity of the energy of Mother Nature. This will help us to find the peace of mind and to concentrate better on the chanting. If it is impossible for you to get into such a place, then try to find any clean and quiet place where you will not be disturbed. There you can bathe your body, mind and intellect in the purifying influence of the Holy Names or invocations of God, or His divine powers.*

*You can sit, stand or walk. Try to vibrate the divine sound through your tongue, mind and ear. Meditate that the sound is reaching and penetrating every cell of your body. Try to mentally situate yourself in the mood of the universal prayer: "Oh my ũord, Please let me become an instrument of Your love. Oh my ũord, please guide me, so that I can find my path to You. Oh my ũord, I want to offer my very existence to You. Oh my ũord, please protect me from anything, which could lead me away from You."*

*These general prayers show the recommended mental attitudes. They will help us to get a quick and positive result from the meditation. You can do this meditation once a day or more. Try to fix a regular time for it and do not interrupt the meditation by talking with others or any other activity. Since every mystic tradition has some recommended invocation, we won't go into further details here.*

## **OIDA VEDA**

### **1. Hatha yoga – pranayama (a,c)**

*There are many yoga schools nowadays teaching different varieties of systems which all originate in the sacred teachings of Patanjali. They are very helpful for increasing the capacity to concentrate. If you're lucky and the teacher is actually qualified to teach about the origin of Vedic culture, kirtan and love for God, you may get a good start there towards healing. Especially if you maintain contact with somebody who is actually practicing the OIDA Veda therapy.*

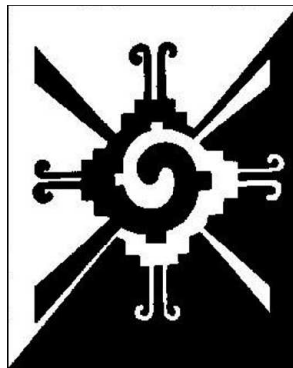
### **2. OIDA-Veda chart meditation (a,c)**

*The information you can obtain from the charts allows you to understand your identity and learn how the Vedas guide the soul towards different spiritual perfections. You will find various teachings which come from different teachers of the Vedic scriptures all harmonized in the options offered by OIDA Veda-therapy. OIDA Veda-therapy has its roots in the oldest culture of the world which still has much to offer to the world despite '00 years of Mogul colonialization and 300 years of European colonialization. The only reason India was able to survive this onslaught of violence and cultural distortion is because the Vedic teachings have been passed down from gurus to disciples and they were not centralized under some ecclesiastical structure. Thus the colonial powers in India were not able to do what they did in South America (i.e. when they decapitated the local traditions by killing all their priests and intellectuals).*

### **3. Yama – Niyama guidance to develop values (a,c)**

#### **' . Mantra nchanting (a,b,c)**

*The 8 points of Yama and Niyama given in the Raja Yoga system provide us with clear guidance in regards to how to prepare for higher realizations. The same things happen if we start to chant mantras with the appropriate explanations. You can find the list of Yamas and Niyamas on our homepage as well as a Mantra nchanting guide which for the sake of space we haven't included here.*



*Hunabku - Maya Symbol for Duality*

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### *Questionnaires*

*In this section you can find some questioners which are able to help you to **define your own situation**.*

***Please answer the questionnaires in solitude, answer each question slowly, and while doing this, consult your inner voice.***

*Answering these questionnaires helps you to have a clear view about the level of your ignorance (or more hopefully, your clear understanding), and about the size of your ego. It also shows to which directions are you led by a too big ego, or too little understanding - or by clear views and selflessness*

*The process of answering these questionnaires gives you also some hints about where to go from here.*

#### ***The questionnaires for self-research***

##### ***Do you have faith?***

*OIDA-therapy general questionnaire*

- 1.) How many mystical traditions have influence in your family? (What are they?)*
- 2.) Has any person whom you consider spiritual ever let you down in your life?*
- 3.) Do you pray?*
- 4.) When you pray, do you ask for material benefits?*
- 5.) When you pray, do you ask for peace or liberation?*
- 6.) When you pray, do you expect to be heard by God?*
- 7.) When you pray, do you pray to surrender to God's will?*
- 8.) Do you visit religious congregations of your mystical tradition?*
- 9.) Do you visit ceremonies or functions of other mystical traditions?*
- 10.) Do you believe that there is a separate coexistence, before your life began or after it stops?*
- 11.) Do you believe that human beings must follow a code of material laws?*
- 12.) Do you believe that human beings must follow a code of ethics?*
- 13.) Do you believe that there are values of good and bad and that different compensations are achieved by either doing good or bad?*
- 14.) Do you believe in things that can not been seen or proven?*
- 15.) Do you believe that there is a reason for everything that exists?*
- 16.) Do you believe that somebody is controlling the world?*
- 17.) Do you believe in a meaning of life?*
- 18.) Do you believe that life came from matter?*
- 19.) Do you believe that matter and life (consciousness) are of different substance?*
- 20.) Do you believe in any religious rituals?*
- 21.) Do you believe inholy places and special sanctuaries?*
- 22.) Do you believe in the subtle body, which has a mental and intellectual capacity, which does not depend on the gross body?*

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- 23.) *Do you believe that we should give in charity things we do not need very much and other people may need?*
- 24.) *Do you believe in holding on to things you need, even when you see somebody else, who needs them more?*
- 25.) *Do you believe in charity to glorify God and serve him in some way?*
- 26.) *Do you believe that one should not cause pain to others?*
- 27.) *Do you believe that one should not kill animals nor eat them?*
- 28.) *Do you believe that one should not do anything that hurts the body and healthy development?*
- 29.) *Do you believe in taking risks to help others?*
- 30.) *Do you believe in taking risks to increase your pleasure?*
- 31.) *Do you believe in the sacredness of marriage?*
- 32.) *Do you believe that sexual relationships without marriage are not good?*
- 33.) *Do you believe that telling the truth is compulsory?*
- 34.) *Do you believe that one should help others, when they suffer?*
- 35.) *Do you believe that food is mercy?*
- 36.) *Do you believe in a higher intelligence which has created you and the world?*
- 37.) *Do you believe that you should be grateful for being maintained?*
- 38.) *Do you believe that another world, beyond time and space, exists, where we may be permitted to go?*
- 39.) *Do you believe that love and lust are different?*
- 40.) *Do you believe that working hard for material achievements is desirable?*
- 41.) *Do you believe in the eternal soul?*
- 42.) *Do you believe that we can reach a world, where there is no more consciousness?*
- 43.) *Do you believe that we can reach a world where there is only one cosmic consciousness?*
- 44.) *Do you believe in a world where there is individual consciousness and where there are individual relationships with others and with God?*
- 45.) *Do you believe that God can appear in any form he wishes?*
- 46.) *Do you believe that God can appear simultaneously in different places?*
- 47.) *Do you believe that God is aware of each and every one of the living beings he has created?*
- 48.) *Do you believe in showing honor to people who are more qualified than others?*
- 49.) *Do you believe that humility is a good quality?*
- 50.) *Do you believe that God can have a representative like a spiritual teacher in this world?*
- 51.) *Do you believe that there are sacred writings which are inspired by God?*
- 52.) *Do you believe that association with people who have faith in God and who are talking about him, can connect you with God?*

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- 53.) *Do you believe that there are ghosts (non-incarnated living beings, who have not yet found a destiny in a gross body)?*
- 54.) *Do you believe that someone controls the destiny of every living entity beyond the span of one life?*
- 55.) *Do you believe that God can expand his power into sacred words or names?*
- 56.) *Do you believe that the earth should be protected from chemicals?*
- 57.) *Do you believe that there is life on other planets?*
- 58.) *Do you believe in natural healing or do you prefer to bring any problem to an allopathic (conventional) doctor?*
- 59.) *Do you believe in fasting as an austerity or as a healing method?*
- 60.) *How come you eat things without being sure that it is safe?*
- 61.) *Do you believe in natural faith which you had since birth?*
- 62.) *Do you feel sometimes that everything is ok?*
- 63.) *Do you feel sometimes that nothing is ok in this world?*
- 64.) *Do you blame others even when the problem is really within you?*
- 65.) *Do you speak about the defects of others, without them being present?*
- 66.) *Do you transmit unverified accusations against others as if they were facts?*
- 67.) *Do you believe that consciousness is supposed to evolve to a higher consciousness?*
- 68.) *Do you believe that our consciousness thirsts after spirituality because of its spiritual nature?*
- 69.) *Do you believe that death is more powerful than life?*
- 70.) *What would you prefer to think of, when you are approaching death?*
- Options:
- a) *Your belongings*
  - b) *Your family*
  - c) *Where to get a doctor quickly*
  - d) *In the divine energy*
  - e) *God, and pray to Him for His mercy.*
  - f) *Think of the greatest pleasure you had during your life or pray for specific body that you may desire for your next life?*
- 71.) *Do you believe that wrongdoings can be forgiven by God?*
- 72.) *Do you believe that causeless mercy exists?*
- 73.) *Do you believe that the elements are sacred?*
- 74.) *Do you believe that everybody has a right to believe what he believes is right?*
- 75.) *Do you believe that people with faith in God will develop more positive symptoms than those who do not believe in any Name or Form of God?*
- 76.) *Do you believe that God can be approached through many mystical traditions?*
- 77.) *Do you believe that God can be approached through only one mystical tradition?*

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78.) *Do you believe that God, even if he exists, cannot be approached at all?*

79.) *Do you believe in a healthy existence without seeing any purpose in life?*

80.) *How much attention do you think should be given to spiritual life?*

*10% - 20% - 30% - ... - 100%*

81.) *Do you believe that someone should communicate his beliefs to others, when he believes that this will benefit them?*

82.) *Do you believe that somebody has a right to impose his belief on others, when he feels that this will benefit them?*

83.) *Do you believe that the free will, which we have, has any purpose?*

84.) *Do you believe that even though there were many abuses done in the name of religion, still a few realmystic traditions exist?*

85.) *Do you believe that the truth about matter discovered by modern science clearly hints towards a higher organized creation rather than the abstract idea of a creative chaos?*

***The evaluation of the faith chart could be done by applying a system like:***

*- really*

*- yes*

*- always*

*- mostly*

*- sometimes*

*- not at all*

*The questionnaires' main purpose is to make the people aware of the nature of faith and its different opportunities.*

*According to the results of this chart it may be recommended to the patient to go deeper into his mystical tradition or to get a brighter picture of all mystic traditions.*

*If someone has no faith at all in any mystical tradition, it is recommended to approach the OIDA-therapy through the indigenous nature revealing tradition. Considering that the person who comes to OIDA-therapy is suffering from different unpleasant circumstances, OIDA-therapy recommends re-evaluating the value of discovering some meaning in life.*

*It is recommended that the person should abandon the preconceived notion that there is no good and no meaning of life, simply because he has not seen it personally*

*For someone who refuses to accept that possibility it is recommended to study the OIDA-therapy chart of the believers of materialism, which shows that even without believing in God we end up believing in something.*

*Then it is recommended to compare the effects of having faith in different mystic traditions and/or having faith in the material principles of life.*



*If no faith in any mystical tradition awakens in the patient, OIDA-therapy recommends becoming knowledgeable of the theory of OIDA-therapy itself, so that one can understand how health was viewed in the tradition of humanity and how these lifestyles benefited the well being rather than the modernized artificial lifestyle full of chemicals.*

***Are You a Servant of the Truth?***

*Questionnaire for self-research according to the OIDA-therapy*

*While answering these questions please consult your inner voice*

- 1 Do you avoid the sufferings of others caused by you to the maximum degree?*
- 2. Do you accept that others may disagree with you without thinking them inferior to you?*
- 3. Do you love the truth?*
- 4. Do you prefer the truth all the time?*
- 5. Are you ready to accept painful truth and apply it as best as you can?*
- 6. Do you accept that every person has a right of choice even if you feel their choice is wrong?*
- 7. Do you agree it is a waste of your time to be busy with issues unrelated to the truth?*
- 8. Do you think that someone should be allowed to do service to humanity, regardless of his birth or family background?*
- 9. Do you tell others about the greatest discoveries of your life?*
- 10 Do you love to share your meal with others?*
- 11. Do you make efforts to understand the truth?*
- 12. Do you think everyone has his own truth?*
- 13. Do you think that God is capable of listening to your prayers or perceive your meditations with his transcendental senses?*
- 14. Would you dedicate your time to helping others even if you lose money doing so?*
- 15. Important truth-less important realities, absolute truth -relative truth. Do you accept that one must consult a spiritual master or wise teacher to know where the priorities lie?*
- 16. Do you consider truth to be relative?*
- 17. Do you love to speak with others about the meaning of life?*
- 18. Do you listen carefully when someone objects to your view to enlarge your own understanding?*
- 19. Do you give your time to listen when someone you know wants to speak about his or her problems with you?*
- 20. Do you give your help for free if you see someone is in need of your knowledge or ability?*

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21. *Would you agree if someone wants to copyright and sell something which is of great need for others who cannot afford to buy it?*
22. *Do you agree that all things and all people belong to their origin or creator?*
23. *Do you like to give voluntary service for a common cause?*
24. *Do you think the world is being governed by someone/thing other than the official rulers?*
25. *Would you be ready to train yourself in purity to become a better leader of others?*
26. *Do you agree that those who cause unnecessary pain to other living entities can not be good leaders of others?*
27. *Are you vegetarian?*
28. *Do you agree that intoxicated people are dangerous, lose their common sense and cannot be trusted with important responsibilities?*
29. *Are you strict with not taking alcohol or other intoxicating drugs?*
30. *Do you agree that gambling is a vice that can even destroy families?*
31. *Are you aware that gambling is a disease and therefore abstain from doing it?*
32. *Do you agree that single parents can not give to a child what a united family can give?*
33. *Do you think having children without caring for them is unacceptable?*
34. *Do you reject lies in your personal dealings?*
35. *Do you feel pleasure seeing a sunrise?*
36. *Do you give others the benefit of the doubt?*
37. *Do you accept a person to be always innocent unless his guilt is proven?*
38. *Can you forgive someone for his offense when he begs for it?*
39. *Do you prefer to serve others, rather than being served by them?*
40. *Have you accepted guidance when you felt it was right but your mind proposed the opposite?*

### **Evaluation of your answers:**

- *less than 10 yes: What a disgrace is this life, that somebody can become as cynical as you. Our recommendation: read a lot of Holy Scriptures and do not forget, that serving the truth is actually a privilege*
- *between 10 and 20 yes: You must have been really mistreated when you were young. Go to the forest, watch the sky at night, pray to the truth that you may get some taste for it.*
- *20 and 30 yes: You are in the awakening stage. Do not be so sure about anything. Search for help and you will find. The servant is the most fortunate of all.*
- *30 and 40 yes: You could be a spiritual revolutionary. It is really hopeful that there are people like you. Share your understanding with as many as you can, and you will even get better results in your life.*

**Are you loving?**

1. Do you feel sorry when you hear of others suffering?

Yes  No

2. Do you make sure others around you first get what they urgently need before you look after your own general needs?

Yes  No

3. Do you interfere if someone mistreats an animal in front of you?

Yes  No

4. Do you feel love for people you do not know personally?

Yes  No

5. Do you feel love for children from other races than yours so that you will make an effort to help them? like doing volunteer work or giving a substantial monetary donation within your means?

Yes  No

6. Is love your priority?

Yes  No

7. Do you think that there is real love without sacrifice?

Yes  No

8. Do you think love can be purchased?

Yes  No

9. Do you accept that universal love is our superior self-interest?

Yes  No

10. Do you work hard when it is not for your own sense-gratification?

Yes  No

11. Do you first share with others before you start eating?

Yes  No

12. Do you work hard and with joy to serve God in your mystical faith or ideal?

Yes  No

13. Do you think your own pleasure will make you happy?

Yes  No

14. Do you think it is justified to make others suffer to further your cause?

Yes  No

15. Do you feel that there is a common cause for all beings?

Yes  No

16. Do you speak about finding real love on the bodily platform?

Yes  No

17. Do you read books with joy where people are treated unjustly?

Yes  No

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18. Do you view movies where hate and violence is promoted?

Yes  No

19. Would you allow a person to speak ill to you about others without any need?

Yes  No

20. Do you like to share good news even with those whom you do not know personally?

Yes  No

21. Do you feel that loving others has any importance?

Yes  No

22. Can you forgive someone who has done something against your interest?

Yes  No

23. Do you believe in friendship?

Yes  No

24. Do you think that love is the goal of human life?

Yes  No

25. Can you rest in peace while others in your reach are in avoidable misery?

Yes  No

26. Do you pray to become loving and forgiving?

Yes  No

27. Is love a tangible consideration in the decisions you make?

Yes  No

28. Is the sweet will of God a tangible consideration when you are making your decisions?

Yes  No

29. Do you believe in love?

Yes  No

30. Do you believe in love that lasts beyond this present life?

**Yes**  No

**Evaluations of the questionnaire:**

Add together all your answers (yes and no) which are in bold script. The more you have the better

If you feel that you need a lot more love after answering these questions, you got the message. It is love which is impossible to measure but necessary to develop. Love is a word which you can transform into the most wonderful experience for others and which can even take you into a personal relationship with the Supreme Power of all souls. That is the faith of those who have discovered love to be what must have descended from above. Such a lofty realm cannot be the product of chemical formulas.

If you feel you have been exposed as not being loving enough from these questions, there is good hope for you.

*If you feel that these questions invaded your privacy, you do not understand the importance of love.*

*If you feel love is a concoction and only lust is real, you will need urgent help to become a saner human being.*

*If you feel that you should just be left alone and that we don't have to take any responsibility in life for anything we do, you are not trustworthy at all.*

**Do you love animals?**

*Questionnaire for self-research according to the OIDA-therapy*

*While answering these questions please consult your inner voice*

1. Do you eat meat, fish or eggs?

Yes  No

2. Do you go to watch circus shows where animals are used in the performances?

Yes  No

3. Do you pay to watch movies where animals are used in a detrimental way?

Yes  No

4. Do you make sure that the products you use are not tested on animals?

Yes  No

5. Do you wear leather or fur, which come from the slaughtering of animals?

Yes  No

6. Do you watch or accept competitive games where animals are made to fight or to compete?

Yes  No

7. Do you buy organic food?

Yes  No

8. Do you have a pet and keep it in an environment not suitable for its species?

Yes  No

9. Do you participate in endeavors that destroy the habitat of countless animals?

Yes  No

10. Do you agree that hunting or fishing is a sport?

Yes  No

11. Do you associate without objection with people who kill or give trouble to animals?

Yes  No

12. Do you support or are you an activist in any organization which tries to defend animals?

Yes  No

13. Are you a person who gives shelter to an animal in need when you have the chance to do so?

Yes  No

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1'. Do you feel animals are like your brothers?

Yes  No

15. Do you believe animals are also souls?

Yes  No

16. Do you accept that universal love and the right to life should be extended to animals as well?

Yes  No

17. Do you think that loving animals can be possible, if at the same time we allow them to be killed other than in self-defense?

Yes  No

18. Do you feel angry when you hear that animals are killed for military purposes?

Yes  No

19. Do you accept that vegetarian and dairy products should be more costly so that animals do not have to suffer and be killed?

Yes  No

21. Do you accept a vegetarian/vegan diet?

Yes  No

23 Do you talk about becoming vegetarian with others?

Yes  No

2'. Do you dare to tell your own mother that you love her very much, but that you also love animals and therefore cannot eat meat even she cooked it herself?

Yes  No

25. Do you fearlessly defend the vegetarian diet in social gatherings, business meetings etc.?

Yes  No

26. Do you believe animals can return as humans, and humans can return as animals?

Yes  No

27. Do you believe that mistreatment of animals leads to mistreatment of children and other human beings?

Yes  No

28. Do you believe that mistreatment of animals brings bad reaction for those who participate in it or use the products derived from such mistreatment?

Yes  No

29. Do you believe that ahimsa or the maximum degree of non-violence is God-willed or the best way of action for humans?

Yes  No

30. Do you agree that we should live a more simple life in harmony with nature, and are you ready to modify your lifestyle in this connection?

**O Yes O No**

**Evaluation of the questionnaire:**

Add together all your answers (yes and no) which are in bold script

less than 10 – Wow, everyone should stay out of your path. You are a dangerous person.

less than 20 – You seem to understand your mistakes towards animals. Make the important changes of your life.

less than 25 – People like you can make a change You can truly call yourself a lover of animals.

**Are you intelligent or are you a hopeless case?**

Don't we usually pride ourselves on our intelligence? At least we feel good considering others much less intelligent than ourselves.

Still we live a life which often ignores easy to understand information that would improve the quality of it.

OIDA-therapy wants us to become more realistic about our present circumstances and help us to become mystically intelligent by becoming more aware of the rules acting around us. If we mentally situate ourselves in the area of complacency concerning our current state we will not endeavor to improve our life. On the other hand, when we realize how many foolish conceptions have invaded our present day concepts we surely want to do something about that.

Recognizing faith in an intelligent life form will benefit not only us, but all those living around us.

Questionnaire for self-research according to the OIDA-therapy

While answering these questions please consult your inner voice

1. Do you think money is the most important thing in life?

2. Do you think health has no value if you get pleasure from something unhealthy?

3. Do you think the pain of others doesn't matter since it doesn't hurt you?

4. Do you think that animals should have no rights?

5. Do you think that human beings deserve defense and protection only after being born?

6. Do you think a prayer is a waste of time?

7. Do you think everybody else in the world has the same character as you?

8. Do you think philosophy is only for the unemployed?

9. Do you think any spiritual institution will save your body?

10. Do you think the nIA works for the truth?

11. Do you think vegetarianism is just for rabbits?

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12. Do you think sophisticated, more highly developed forms of life have come about by accident?
13. Do you think consciousness is nothing but an appropriate combination of molecules?
14. Do you think faith is only for old ladies, punks and people who try to get married?
15. Do you think drug companies want to cure the diseases?
16. Do you think Viagra has saved the dignity of your old age?
17. Do you think the World Bank cares for the world?
18. Do you think the arms industry exists to protect peace?
19. Do you think the Americans went to the moon?
20. Do you believe that in the moment of death your existence is finished?
21. Do you believe you can do whatever you want and will never get the bill?
22. Do you think mathematics came from Harvard?
23. Do you think the monkeys in Africa are responsible for AIDS?
24. Do you think running around naked makes you an ecologist?
25. Do you think smoking marijuana makes you brighter?
26. Do you think drugs are illegal because the government wants to protect you from taking them?
27. Do you think love is a question of ten minutes?
28. Do you think children like to be raised by single parents?
29. Do you hope that accumulated ignorance may eventually produce enlightenment?
30. Do you think capitalism has ruined the environment and our morals?
31. Do you think that any human speculation will solve our problems?
32. Do you believe that animals are born to be eaten by you?
33. Do you think there is enough drinking water on the planet so we can go on wasting it?
34. Do you believe what they teach at school nowadays?
35. Do you think watching TV improves your eyesight or your far sight?
36. Do you have hope that some discovery will make your body immortal?
37. Do you think reading the newspapers is a substitute for reading holy messages?

### **Evaluation of your answers:**

30-37 no's: you are intelligent

25-29 no's: there is some hope for you

20-24 no's: you are confused

below 20: sorry, you may be a hopeless case...



***Do you fear?***

*Questionnaire for self-research according to the OIDA-therapy*

*While answering these questions please consult your inner voice.*

*1. Do you have excessive fear?*

*Yes  No*

*2. Do you think that terrorists are a threat?*

*Yes  No*

*3. Do you think that all are against you?*

*Yes  No*

*4. Do you feel that injustice is being done to you?*

*Yes  No*

*5. Do you take pills as a remedy for problems without a doctor's prescription?*

*Yes  No*

*6. Do you fear insects without seeing them?*

*Yes  No*

*7. Do you fear that nobody likes you?*

*Yes  No*

*8. Do you fear that without receiving vaccinations you'll get sick?*

*Yes  No*

*9. Do you feel sure that you forget what you learned in a test?*

*Yes  No*

*10. Do you pray not to be in an accident?*

*Yes  No*

*11. Do you pray in moments of apparent danger?*

*Yes  No*

*12. Are you afraid of the dark?*

*Yes  No*

*13. Do you believe that you should have a weapon to protect yourself?*

*Yes  No*

*14. Are you worried about missing out on something while doing other things?*

*Yes  No*

*15. Do you always count the change when you buy something?*

*Yes  No*

*16. Do you fear that others may get tired of you?*

*Yes  No*

*17. Do you fear you are working too hard?*

*Yes  No*

*18. Do you fear you may lose sight of the goal you strive for?*

*Yes  No*

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19. Do you fear that you may offend others, even though you have their welfare in mind?

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Yes  No

20. Are you afraid to speak to strangers?

Yes  No

21. Are you afraid to donate to a good cause, fearing scarcity for the future?

Yes  No

22. Do you fear to plant the field since there could be a drought?

Yes  No

23. Do you fear that others have your own defects?

Yes  No

24. Do you fear that accepting a bona fide guru would restrict your worldly plans and desires?

Yes  No

25. Do you fear that the truth will hinder your independence?

Yes  No

26. Do you fear that someone is to be served, obeyed and loved by you?

Yes  No

27. Do you fear all your efforts could be in vain?

Yes  No

28. Do you fear that death is the end of your conscious existence?

Yes  No

29. Do you fear it is possible to be born again as an animal?

Yes  No

30. Do you fear that reactions to your actions will bring you sufferings?

Yes  No

31. Do you fear the person you are attracted to will not respond in the same way?

Yes  No

32. Do you fear that scarcity of money will spoil the essence of your life?

Yes  No

33. Do you fear that old age will take away your beauty?

Yes  No

34. Do you fear disease will make you dependent on others?

Yes  No

35. Do you fear that nature is purely accidental and a danger for you?

Yes  No

36. Do you obey religious tradition out of fear?

Yes  No

37. *Do you fear doing the wrong things in life?*

*O Yes O No*

38. *Do you fear you serve the wrong family?*

*O Yes O No*

39. *Do you fear your job or duties are not meant for you?*

*O Yes O No*

' 0 *Do you fear renouncing what you do not need?*

*O Yes O No*

' 1. *Do you fear renouncing attachments even after having realized that they give no benefits to you?*

*O Yes O No*

' 2. *Are you afraid to give everything you can or have to make your own effort more successful?*

*O Yes O No*

' 3. *Are you afraid to fight your against laziness?*

*O Yes O No*

' ' . *Are you afraid to admit your mistakes and therefore prefer to lie?*

*O Yes O No*

' 5. *Are you afraid to distinguish between love and lust out of fear that you may discover the prominent animalistic propensity within yourself?*

*O Yes O No*

' 6. *Are you afraid to reveal what is in your heart fearing others may take advantage of knowing about your feelings?*

*O Yes O No*

' 7. *Are you afraid of being kind to others?*

*O Yes O No*

' 8. *Are you afraid of water even though you know how to swim?*

*O Yes O No*

' 9. *Are you afraid of fire even though it cooks your food?*

*O Yes O No*

50. *Are you afraid to speak a lie?*

*O Yes O No*

51 *Are you afraid of reincarnation?*

*O Yes O No*

52. *Are you afraid of your thinking and thus try to become unconscious by watching TV or taking intoxicating substances?*

*O Yes O No*

53. *Are you afraid to ask questions being embarrassed by your ignorance?*

*O Yes O No*

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5' . Are you afraid of others in general?

Yes  No

55. Are you afraid of your parents, brothers and sisters?

Yes  No

56. Are you afraid to fly even when you know that more people die in car accidents than in airplane crashes?

Yes  No

57. Do you want to keep all your belongings and are afraid to lose them?

Yes  No

58. Are you afraid to show your gratefulness?

Yes  No

59. Are you afraid a religious symbol could give you inauspiciousness if you ignore it?

Yes  No

60. Are you afraid of your own faith?

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Yes  No

61. Are you afraid to be cheated by your partner without having any indication of his or her infidelity?

Yes  No

**Evaluation:**

*The more YES you gave as answer the more trouble is awaiting you.*

*The more NO you gave as answer the better you will fare to tackle the trouble when it comes.*

*The world is perfect; the only problem is within each and every one of us. Good luck on the journey. Pray for grace and love.*

*After you completed the questionnaire above, besides meditating on your answers, you also may contemplate the following:*

*Never complain.*

*Appreciate and be grateful.*

*Life is an incomparable learning experience.*

*There is nothing bad, which does not come for a good reason.*

**Are you violent?**

*Questionnaire for self-research according to the OIDA-therapy*

*While answering these questions please consult your inner voice*

1. Do you feel happy when you find out that others are happy?

Yes  No

2. Do you feel sad when you find out that others are happy?

Yes  No

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3. *Do you feel that you have to do something to counteract the suffering of others if it is possible to do so?*

**Yes**  **No**

4. *Do you like to see movies with violent scenes?*

**Yes**  **No**

5. *Do you believe in the validity of Guantanamo?*

**Yes**  **No**

6. *Do you care whether the food you eat causes pain to somebody?*

**Yes**  **No**

7. *Do you get disturbed when children cry?*

**Yes**  **No**

8. *Would you interfere if you saw two strangers fighting and if you thought you could stop them?*

**Yes**  **No**

9. *Do you interfere when you see some neighbors mistreat their children?*

**Yes**  **No**

10. *Do you like entertainment where animals are involved (e.g: horse racing)?*

**Yes**  **No**

11. *Do you keep pets?*

**Yes**  **No**

12. *Do you get upset when you hear that dolphins have been killed by the fishing industry?*

**Yes**  **No**

13. *Do you reject abortion?*

**Yes**  **No**

14. *Do you believe that animals also have the right to live and the right to have some appropriate living space?*

**Yes**  **No**

15. *Are you ready to share your food if necessary?*

**Yes**  **No**

16. *Can you forgive after having been offended and then continue a normal relationship?*

**Yes**  **No**

17. *Do you look at violent pictures to see gory details?*

**Yes**  **No**

18. *Do you consider life in a little cage on a chicken farm as acceptable?*

**Yes**  **No**

19. *Are you willing to watch a circus when animals are tortured to perform there?*

**Yes**  **No**

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20. *Would you ever wear the skin of some animal, which was torn off its body while it was alive?*

Yes  No

21. *Do you think hunting/fishing is a sport?*

Yes  No

22. *Do you think feeding a goose by force and later killing it to turn its infected liver into pate is in any way acceptable for a human being?*

Yes  No

23. *Do you think burning a hot iron on the body of an animal as a sign of identification should be permissible?*

Yes  No

24. *Do you think aborted babies may be used for medical treatments or industrial purposes?*

Yes  No

25. *Do you think an aborted child is less valuable than yourself?*

Yes  No

26. *Would you like to see your sister/mother posing naked in a pornographic journal?*

Yes  No

27. *Do you look at naked pictures of others?*

Yes  No

28. *Do you think that exploitation may be justified?*

Yes  No

29. *Do you think that indifference to the suffering of others is a better way of life than to worry all the time?*

Yes  No

30. *Do you think torturing animals for medical purposes is a good idea?*

Yes  No

31. *Do you think those who give pain to animals should be punished?*

Yes  No

32. *If you see a suffering animal on the street, do you try to give it some help if possible?*

Yes  No

33. *Do you mindlessly step on insects when you could have avoided it?*

Yes  No

34. *Do you believe that giving suffering to any other living entity will bring suffering to your own life?*

Yes  No

35. *Do you eat a vegan or vegetarian diet?*

Yes  No

36. Do you participate in any movement or project to raise the consciousness of others to stop the torture of animals?

**O Yes O No**

37. Are you ready to do something against war?

**O Yes O No**

38. Do you participate in environmental protection groups?

**O Yes O No**

**Evaluation of your answers:**

Add together all your answers (yes and no) which are in bold script

30-38: you are on a good path, please go on

30-33: you have violent tendencies, and your actions and your thinking are not always harmonized.

less than 29: you are violent in your behavior, in your thinking and in your neglect for showing compassion.

Violence breeds violence, ignorance breeds suffering. Due to violence to others, the precious treasure of our faith in love decreases until it is lost. What is left is a sick, stone-hearted person, happily inclined to do anything and everything to modify his desperate calamity.

Violence, anger, harshness are opposed to the symptoms of mystical faith which brings tender love and care. If we do not understand the position of violence neither will we understand why faith is lost so easily.

Violence brings fear into our life. This fear makes us also aware of our own violent attitudes and tendencies Thus, fear and our own violent nature will bring about a cycle of action and reaction due to violence.

**Evaluation questionnaire on education and educational systems**

This questionnaire enables you to review and evaluate your participation in education either as a student or a teacher. This will help you define as well, whether you should seek new information.

1. Were you educated or did you educate others to believe that life has no meaning?

2. Were you educated or did you educate others in a particular thought or faith which in the past or present has done much harm to others up to the level of torturing them and killing them?

3. Were you educated or did you educate others that your generation is the most intelligent of all and that your ancestors were either primitive or ignorant?

4. Were you educated or did you educate others that focusing on money and economical growth is the most important thing in life?

5. Were you educated or did you educate others that drinking alcohol is an acceptable diversion?

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6. *Were you educated or did you educate others that breaking one's promises is an acceptable form of conducting one's relationships?*
7. *Were you educated or did you educate others that causing pain to animals is justifiable if you can make money from it?*
8. *Were you educated or did you educate others by your example that being punctual is not very important?*
9. *Were you educated or did you educate others that the Sanskrit language is not the origin of the modern languages of the world, despite the fact that there doesn't exist any other language or any other culture connected to any other language which has been found?*
10. *Were you educated or did you educate others that India has a primitive religion and culture?*
11. *Were you educated or did you educate others that some people are worth less than you because they have a different skin color or less money in their bank account?*
12. *Were you educated or did you educate others that the world comes from an explosion that took place by chance?*
13. *Were you educated or did you educate others that gene manipulation is a good thing for humanity?*
14. *Were you educated or did you educate others that genetically modified carrots have the same taste as organically produced ones?*
15. *Were you educated or did you educate others that the Saraswati River Valley, home of the original Vedic culture is just a mythological river even after satellite pictures have revealed its perfect course?*
16. *Were you educated or did you educate others that the Vedic scriptures are not the oldest written documents still available for the guidance and betterment of humanity ?*
17. *Were you educated or did you educate others that eating meat is healthy?*
18. *Were you educated or did you educate others that all the people searching for spiritual life in India roaming around as pilgrims are just beggars?*
19. *Were you educated or did you educate others that it's ridiculous to consider the cow your own mother, even though she gives you milk like your mother did when you were a baby?*
20. *Were you educated or did you educate others that you are superior to anybody else?*
21. *Were you educated or did you educate others that promoting love for all is synonymous with anarchism?*
22. *Were you educated or did you educate others that politicians who have been caught lying should run for other public office?*
23. *Were you educated or did you educate others that the child which is within the womb has no rights which need to be defended by those who are outside the womb?*



2' . Were you educated or did you educate others that you should manipulate people to buy things they don't need?

25. Were you educated or did you educate others that being fashionable is the most important thing for a young person's appearance?

26. Were you educated or did you educate others that reincarnation is just a hoax?

27. Were you educated or did you educate others that knowing about the faith and customs of people who live in the same community as you is not important?

28. Were you educated or did you educate others that mother earth is simply a lump of clay that doesn't deserve any respectful attention?

29. Were you educated or did you educate others that environmental awareness doesn't have to be given priority?

30. Were you educated or did educate others that sexual pleasure is of a higher concern than responsible family planning?

31. Were you educated or did you educate others that no valuable revelations exist from previous teachers of any tradition, and that we just have to look towards science for solutions?

32. Were you educated or did educate others that anything communicated by colonial powers about the countries they occupied has anything to do with truth or reality?

33. Were you educated or did you educate others that you do not need a teacher to learn about spiritual topics?

3' . Were you educated or did you educate others that every individual is the same as the creator and maintainer of everyone?

**Evaluation of the questionnaire for educational systems:**

More than 5-10 yes: No wonder the children of your education system are lost. Who could survive with such a strange philosophy and at the same time end up healthy?

10-15 yes: The value orientation of Oida-therapy may be the last chance for your educational system to return to sanity.

15-3' yes: Your educational system won't be re-evaluated until you experience an absolute collapse.

**Evaluation of the questionnaire for (ex)pupils:**

More than 5 yes: "oy have you been cheated! You ate it up like a gullible child Snap out of it before it's too late and discover some sane faith which can guide you.

More than 10 yes: You were educated to become a public danger. Do everything possible to counteract your mistakes and gain some piety.

15-3' yes: You are in danger of not getting another human body after leaving the present one. You better do something about it.

**nomment:** Educational systems should provide information which increase peace and tolerance amongst the citizens.

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*They should not teach an unproven dogma Educational systems can provide theories on equal footings, but should not allow arbitrary ideas to become influential. We know by experience that entire countries can be bribed, and that is one of the reasons why many educational systems today are so contaminated. They have being bribed by commerce to suit its purposes.*

### **R U N V S ?**

*Questionnaire for self-research according to the OIDA-therapy*

*(When you answer these questions you can also make it easy for yourself. You probably lie to yourself by giving the conventional, nice answers, or you may even be a hypocrite. This means that you answer the questions in a way favorable to you, even when you do not put those things into practice. Otherwise, when your answers are honest, they can give you a good picture of your true present situation This helps you also to further define the necessary steps on the path of your realization.)*

*1. Do you get bored when you hear about the success of others?*

***O Yes O No***

*2. Do you feel happy when you see a field of blooming flowers?*

***O Yes O No***

*3. Do you feel pity with the animals when you see them confined in the cages of the zoo?*

***O Yes O No***

*4. Do you ever wonder how they get animals to perform on movie screens and television programs?*

***O Yes O No***

*5. Are you concerned that the substances you apply to your body for beauty have been tested on animals?*

***O Yes O No***

*6. When you buy flowers are you not concerned that the grower was exposed to heavy chemicals?*

***O Yes O No***

*7. When you eat something which comes from a micro-wave oven do you realize that for saving time you may loose health?*

***O Yes O No***

*8. Do you feel good if you get paid more than the others for the same work?*

***O Yes O No***

*9. Do you throw dirt, including plastics, on the ground, when nobody is looking?*

***O Yes O No***

*10. Do you look for the biggest piece of cake or sweet when you are given the choice of taking from a plate?*

***O Yes O No***

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11. Do you drive your car or any vehicle in such a reckless manner that someone walking onto the road without looking, could be struck by your vehicle?

Yes  No

12. Are you entertained when you read news about wars and crimes?

Yes  No

13. Are you upset if you know that your sister has to sell herself to maintain her children?

Yes  No

14. Do you prefer to sleep even when you know you could make yourself helpful to others at the same time?

Yes  No

15. Don't you ever worry about who created you and who is maintaining you?

Yes  No

16. Do you try to put others down to take an advantage for yourself?

Yes  No

17. Do you speak about the defects of others without being asked to?

Yes  No

18. Do you serve the visitors in your home first before you eat?

Yes  No

19. Do you throw your leftovers away, or try to feed some animal?

Yes  No

20. Are you really concerned to avoid causing suffering for other people and animals?

Yes  No

21. Are you aware that animals are conscious of our kindness or our brutality?

Yes  No

22. Would you steal something from someone if you thought they would not need it, or they would not notice?

Yes  No

23. Are you happy to know that you are getting visitors at home?

Yes  No

24. Do you care whether the product you buy or use has been produced in reasonable satisfaction with regard to the people who produced it?

Yes  No

25. Do you like to read a book which contains reasonable criticism of your lifestyle?

Yes  No

26. Do you get a notion of injustice when you see people who are more beautiful or wealthier than you?

Yes  No

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27. Do you speak glorifying words when you see somebody who has done something beautiful, even though it does not benefit you directly?

Yes  No

28. Do you give money or food to someone who asks it from you, or do you think the person should get lost and look for a job?

Yes  No

29. Do you think that someone begging for money or food from you, would do it if he or she had an alternative?  Yes  No

30. Do you think that it is solely due to your effort that you have enough money to live on?

Yes  No

31. Do you think that the money you live on is your own, and that you do not have to share it with anyone else?

Yes  No

32. Do you think that you are only responsible for your loved ones?

Yes  No

33. Do you think it is all right that you make the circle of your loved ones very close, only including your parents and offspring?

Yes  No

34. Do you think it is all right that you receive for years, or decades a fair amount of social money for doing nothing?

Yes  No

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35. Did you ever give money away without asking for it back because you thought the other person could make an important use of it?

Yes  No

36. Did you ever pay for going on frequent holidays while telling others that you had no money for them?

Yes  No

37. Have you ever said to people near to you that you have no time for them, while saying that human relationships are important to you?

Yes  No

38. Do you think that you can care about your own future, without practically caring for the future of others as well?

Yes  No

39. Do you think it makes any sense to worry about things without doing something practical about them?

Yes  No

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*' 0. Do you think the sun rises in the morning because of you?*

***O Yes O No***

*' 1. Do you think that you are more important to the world than others?*

***O Yes O No***

*' 2. Do you think you were born the way you are, due to the faults of others?*

***O Yes O No***

*' 3. Do you think that anybody owes something to you?*

***O Yes O No***

*' ' . Do you think time is money? (If so, what is the value of time you spend to complete this questionnaire?)*

***O Yes O No***

*' 5. Would you give up computers if you could save your family by doing so?*

***O Yes O No***

*' 6. Do you prefer to listen to music rather than listening to somebody's difficulties?*

***O Yes O No***

*' 7. Do you feel that only one person can live in a room?*

***O Yes O No***

*' 8. Do you think dogs should be killed for barking while you're trying to sleep, or at least be taken to a desert?*

***O Yes O No***

*' 9. Do you think you could ever create a watermelon?*

***O Yes O No***

*50. Do you think matter has produced spirit?*

***O Yes O No***

*51. Do you think you have enough time to waste?*

***O Yes O No***

*52. Do you think time is in your possession?*

***O***

***Yes***

***O***

***No***

***Evaluation of your answers:***

*Add together all your answers (yes and no) which are in bold script*

*' 0-52: You must be a very interesting human being, ready to always change for the better. It should not be very difficult for you to really become healed from suffering*

*30-' 0: It must be a really horrible experience to be around you.*

*20-30: Your envy covers your eyes so you cannot see the beauty which is in you and around you.*

*10-20: To overcome envy is a real struggle, but at least you're trying.*

*less than 10: " ehind bars would probably be the best place for you.*

**Do You Lie?**

*Questionnaire for self-research according to the OIDA-therapy*

*While answering these questions please consult your inner voice*

- 1. Do you deny your habits to yourself?*
  - 2. Do you lie to yourself about your determination to get rid of unwanted habits?*
  - 3. Do you lie to others to take advantage of them?*
  - 4. Do you lie to others, to make yourself look better?*
  - 5. Do you lie without any necessity?*
  - 6. Do you lie when you think it is necessary?*
  - 7. Do you lie to those who are superior to you to avoid being controlled?*
  - 8. Do you lie to those who are under your care in order to control them better?*
  - 9. Do you think lying is a sin?*
  - 10. Do you think somebody should be chastised for lying?*
  - 11. Do you believe one may lie in emergencies?*
  - 12. Would you want to be a friend of somebody who lies to you?*
  - 13. Do you feel ashamed when you are caught lying?*
  - 14. Would you vote for somebody who has been exposed lying?*
  - 15. Do you think that lying is such a common thing, that not much attention should be given to the topic?*
  - 16. Do you want to get justice if someone is lying about you?*
  - 17. Do you prefer others to lie about you — rather than telling the truth about your activities or character?*
  - 18. Do you think that lying, while conducting business, is an unavoidable evil?*
  - 19. Do you believe that lying to your husband or wife is the beginning of the end of a nice relationship?*
  - 20. Do you lie to yourself about the real needs of your body?*
  - 21. Do you lie to yourself about the reason of your bad relationships?*
  - 22. Do you lie to yourself by casting general judgments about others?*
  - 23. Do you believe that you are not this body — but treat others as if they were their bodies?*
  - 24. Do you lie to your inner voice even though you already know better?*
  - 25. Do you promise things, you know you will not be able to fulfill?*
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- 26. Do you repeat things about others, as if they were facts, without having personally verified them first?*
  - 27. Do you hide things about yourself?*
  - 28. Do you hide things to avoid sharing with your own family?*
  - 29. Do you say I have nothing, to avoid giving even though you do not even know, what to do with all what you have?*

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30. Do you lie to yourself about the dangers of intoxication?
31. Do you lie to yourself by telling yourself that you can afford ignoring people whom destiny has put in front of you?
32. Do you lie about your feelings even, when you really need help?
33. Do you give the impression of understanding something, while inside you are totally confused about it?
34. Do you lie to cover up your insecurities?
35. Do you admit your laziness?
36. Do you mistreat others, because your ego got agitated, even though you know that this course of action is not a good decision?
37. Do you claim not to have a desire, while in actuality you still have it?
38. Do you say you are well, when you are actually ill?
39. Do you say, you have money, when you are actually broke?
40. Do you try to hide your bad habits, rather than get rid of them?
41. Do you feel sick because of the many lies you have told?
42. Do you feel burdened, because you have to keep telling lies, to sustain the ones you told before?
43. Do you lie to yourself about the need of higher realizations?
44. Do you believe that lying out of fear, will traumatize you?
45. Do you believe it is good to reveal the truth once you feel repentant about having lied?
46. Do you believe you should forgive persons who have lied to you, and treat them as honest people again?
47. Do you feel ashamed about your lies?
48. Do you try to avoid people whom you have lied to previously?
49. Do you like to hide your physical realities by artificial means?
50. Do you know that lies have short legs and will soon leave you even more embarrassed and vulnerable?

**Evaluation:**

*I hope you have not lied in your answers. The conditioned soul lives the life of many lies. Overcoming lies is a symptom, which arises with the healing of our diseased condition. In your self-evaluation you should not only consider whether you are still lying about something, but you should also consider your serious desire to overcome these lies and the underlying problems which influenced you to lie. If you lie and cause suffering to others due to your lying, you are bound to suffer the reactions from your lying. If you lie without any consideration for others, indifferent to other persons' well-being, and ruthlessly searching your advantage, you have very little chance to find any change from your current state of ignorance.*

## *Perennial Psychology*

*If you lie to avoid problems without harming others, or just to project an untrue image of yourself, you have a better chance to reach goodness eventually.*

*If you lie only in absolute emergency and consider the well-being of all others, you are actually protected by goodness. The highest criteria about lies can only be realized in the stage of universal love, and that is a substantial progress on the ladder of progress in the healing therapy.*

### ***Are You Stupid?***

*Questionnaire for self-research according to the OIDA-therapy*

*1. Do you think that everything that walks, crawls, flies, or swims exists for you or for your food?*

*O Yes O No*

*2. Do you believe that your ancestor is the monkey and that your human existence has developed only by chance?*

*O Yes O No*

*3. Do you believe that some group of individuals unknown to you is stupid or inferior to you?*

*O Yes O No*

*4. Do you take pharmaceutical drugs as soon as you feel a little bad?*

*O Yes O No*

*5. Do you watch TV even though there is not a single valuable or important program being broadcast?*

*O Yes O No*

*6. Do you spread unconfirmed negative information about others?*

*O Yes O No*

*7. Do you read stupid books or watch stupid mundane films?*

*O Yes O No*

*8. Do you vote for people who will lie and cheat people?*

*O Yes O No*

*9. Do you eat things without knowing the ingredients or which are from unknown sources?*

*O Yes O No*

*10. Do you avoid children because they make a mess and give you extra work?*

*O Yes O No*

*11. Do you have sexual relationships with someone you do not love, do not want to marry and do not want to have children with?*

*O Yes O No*

*12. Do you think that drugs such as bhang, marijuana or alcohol will make you happier?*

*O Yes O No*



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13. Do you think the value of a person can be understood by the way he or she dresses?

Yes  No

14. Do you think that persons who do not belong to your religious affiliation will go to hell?

Yes  No

15. Do you think that you and your country are the center of the universe?

Yes  No

16. Would you keep sitting when an elderly person has no seat on a public transport?

Yes  No

17. Would you give a donation to someone so he can get intoxicated?

Yes  No

18. Would you glorify someone who calls himself or lets others call him God?

Yes  No

19. Would you allow poison to be put into your food? (If you say no you must support organic agriculture)

Yes  No

20. Do you disagree that only a vegetarian diet is sustainable for this planet? (If you disagree you better get more information about this subject)

Yes  No

21. Would you agree that the seeds God created may be registered as private property and modified by genetic engineering so that all growers become are required to buy those seeds from the "owner"? (This is going on all over the world by such companies as Monsanto who give big bribes to government officials.)

Yes  No

22. Do you agree that education should not teach the subject of intelligent design and leave out religious education from the curriculum?

Yes  No

23. Do you eat more when it tastes good even though your intelligence tells you that you may become sick from overeating?

Yes  No

24. Would you remain silent in favor of your own interest even if injustice is done in front of your eyes and you could stop it from proceeding?

Yes  No

25. I do not discriminate between good and bad association. Is this correct?

Yes  No

26. Do you disagree that abortion is just like killing yourself? (considering that you were an embryo as well.)

Yes  No

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27. Do you think that this life has the purpose of getting the maximum amount of pleasure for the senses?

O Yes O No

28 Do you consider this body of yours, which is made of floating cells, to be the real you?

O Yes O No

29. Do you believe that any practice of yoga or austerity can turn you into the creator and maintainer of all others or gain you the right to say that you are God? (When atheists use the word God, they do not attach the real meaning of creator or maintainer of all, as the dictionary and theistic religions do. They render the word God or "hagavan meaningless.)

O Yes O No

30. Do you try to sleep as much as possible?

O Yes O No

31. Do you believe that by taking a train to Peking you will reach Karachi?

O Yes O No

32. Do you believe that "nothing" has had the idea to create everything?

O Yes O No

33. Do you give good instructions to someone who refuses to listen?

O Yes O No

34. Do you think that the mercy of God and his holy Name can not accomplish miracles including saving the most fallen souls and making them brahmins, vaishnavas, sannyasis and even spiritual masters?

O Yes O No

**Evaluation of your answers:**

More than 25 yes: It may be a really difficult to save you from your own stupidity.

Between 20-25: Maybe there is some light on the horizon to save you from your stupidity.

Between 10-20: Unfortunately the majority of the world is as stupid as you.

Less than 10: There may actually be a chance that you understand the human form of life.

Less than 5: You may be a person inclined to help others to overcome their stupidity

**Developing nontact with Your Inner Guide**

Write down what is important for you from your own mystical tradition and compare it with the respective chart or graphic. Further write down where and why you have lost faith in the items in your chart, which did not come to your mind. This will give rise to many questions.

**There are four ways to deal with these questions:**

Find a trustworthy person in your mystical tradition and ask them about the respective topics.

Write all the questions on a piece of paper and pray for inner guidance, so that you may be able to understand the course of your believe.

Read what type of philosophical or practical answers and guidance are given by other mystical traditions.

If you feel that the answers are helping you to deepen your faith or expand it in a more universal, all embracing way, then continue your investigation and your prayer for inner guidance. In this connection we would like to recommend a specific prayer.

**Prayer:**

„Oh my ũord; nreator and Maintainer of all; wherever You are and whoever You are; I am Your simple little son (or daughter). I have decided that I want to conduct my life happily under Your guidance. Please reveal to my heart, what You want me to do. Please bring me to the place, where I can learn about it.

I, from my side, promise You, that I will try to do everything possible and necessary to become Your servant. I will also try with determination to stop doing anything, which is not pleasing to You. From now on, I am Yours.”

Recite this prayer three times and meditate for five minutes on its meaning and implications for your life.

Please take note that a vegetarian diet and renunciation of any kind of intoxication is favorable for practicing and understanding this prayer

Read about these same thoughts in the Holy Scriptures of the mystical tradition you feel inclined to. Repeat this process at least for one month and observe how your faith is either growing, or how the need for finding new answers and light is arising.

**Meditation on ũies (The importance of truth for the quality of life)**

**The importance of truth for the quality of our life**

“If I could only be honest about myself things would look quite different. I could focus on the priorities of the problems in my existence. I could improve my relationship with others. I would remember the precious instructions of universal love, when making decisions of what to do and what not to do. I would not want to make a show, presenting myself differently than I actually am. And I would not have to live a lie. I would be more serious about the tasks and duties which have come to me and I would have to be more straightforward to accomplish what I feel needs to be accomplished. I would have to be more fearless to face the challenges, to situate myself in the position where I can actually make advancement. I would tell those who are under my care seriously what is good for them and I would realize that I would have to convince somebody about something if I really want to do good to them. I would realize that duplicity does not fit into any relationship. I would realize that once you start lying to people, you actually spoil your relationship with them.

*And if you say something which is not true, you are most likely to be lied to as well. I am chastised by the lies I have told in the past, and because of having lied to myself it is even difficult for me to tell what is real and what is a lie. " Because of my idea that sense gratification is the most important thing in life I have considered the loss of sense gratification to be an emergency which justified lying.*

*My focus has shifted to illusionary conceptions, ignoring the understanding that only the truth will be beneficiary to me. If I could only be honest I would have a chance to have real friends, or at least my side of the relationship would be sincere, and thus qualify myself to deserve to meet other sincere people for sincere relationships. How shameful it is that one has not spoken the truth and thus hurt other people. How sad it is when you are under the influence of such people who are lying continuously. If those who take care of others speak lies their whole supposed care and protection is also nothing but a lie. Even though there are so many lies in this material world now I am interested in finding out the truth about myself, my duty and my ũord. The truth knows everything and therefore only the truth should be given attention to. Any lie makes you waste your time and waste the time of others as well. If I could only be forgiven for my mistakes of the past; my future depends on that forgiving.*

***I want to know the truth***

*Everything in this world is action and reaction, but I want to go to that place where there are no more lies and where there is love instead. I want to know the truth about my own fallen condition and I do not want to hear any praise of myself, which is not accurate and will just increase my false ego. In the ordinary dealings of this world, there are so many lies; therefore I want to have relationships which are not ordinary. I want to work in such a way, that I can be honest with people and give them something which is really beneficial to them. When lies invade our family relationship love and trust must disappear; and even children become disheartened when they realize that their parents have lied to them. The price of the truth is the elimination of all lies; therefore I pray that I may become a truthful person. Great spiritual teachers have openly denounced themselves in their writings. They have admitted their fallen condition, their uncontrolled mind. I do not think they were lying. I think they were giving us an example and guidance how one should feel, how honest one should be about oneself.*

***The benefits of speaking the truth***

*I should be more determined to protect this body of mine, so it can do the best service to the ũord. This body is given to me by the ũord. He is the real owner, so I have to take care of this body according to His benefit and sweet will. Therefore, I should try to utilize my senses always according to His sweet directions. If I could only be sincere about my mistakes I would have no more bad relationships. I could have a very wonderful relationship with others, by understanding their true situation, and also by understand*

ing my true problems. Actually no one is an enemy to anyone else; we are too absorbed in ourselves to consider any one an enemy; we have no time for such thoughts. Only if somebody crosses our area of interest we start becoming upset with him. So we must be honest about this, to be able to harmonize all circumstances.

#### **circles of needs and circles of necessities**

Every one has circles of interest, and then there are circles of necessities. When the circle of necessity clashes, things have to be harmonized to meet the need of necessities of both parties. When the circles of interest clash, one needs to harmonize to be able to accommodate everybody. What will fighting ever accomplish? It will only worsen the situation, specifically in relationships with people one is living with. When will I start seeing the spirit soul in everyone and give up all prejudice about others? When will I understand that I am just a simple small atom of God's creation and I have no more value than any other person? And that, in the eyes of God we are all the same. And He will never like it if I lie to myself or to others about the nature of another person. Any prejudice is a great violence in the realm of truth - creating tyranny in the realms of human relationships. While truth, on the other hand, is the joyful realization of our family connections, universal love and universal family. Ahimsa — non-violence, nati-ahimsa — violence only in the absolute emergency, as in the surgeon's knife which cuts the skin only in an emergency; in which case instead of calling the police you have to pay for it. When will I finally become sincere by following the guidance coming from within my heart, when will I listen carefully to the guidance of my kind ũord, who resides in me? He has always told me to be honest and kind, He has told me to control my senses, and told me who I should appreciate and serve. I am so embarrassed to admit that I have ignored Him in so many instances. His causeless grace is so great that He has still not abandoned me. And with the greatest patience anybody in the world could ever have He is continuing to guide me.

When will I ever realize that I am not this material body, and of course that other people are not the body either; that we are all going through our karmic phases; and that our eternal identity is the only thing we can focus on, and never be disheartened?

#### **Sincerity in relationships**

Whenever I identify with my ego and the different masks I have put on my face in the drama of material existence, I am moving further away from the truth. Therefore I should repent from all these different illusions I have created which haunt me now like a big, arrogant, puffed up ego. This makes me feel like some special person, while others just try to avoid my company. I am becoming a more and more unsocial person. ũet alone being a servant to humanity and God. When will I stop making promises, which I already know I will not be able to fulfill? When will I be realistic about my own existence? And, take up the task with all my enthusiasm to improve my situation? When will I stop repeating things which I have not verified myself?

creating sufferings for others, by my gossiping and superficial relationships, it is so painful to see that they do not take your feelings into consideration. ” ut how often do I talk in a way which hurts the feelings of somebody else? We are so sensitive with ourselves, but we act like brutes when it comes to other people. In this way I have created a very negative relationship with so many people in my life; and that it is all my fault; it is me who has to ask to be forgiven; it is easier to forgive than to ask to be forgiven. So I wish I could be honest about myself.

### **Sharing and giving**

One saintly person said, ‘Nobody should ever hear the sound of my name. And if for some reason they hear the sound of my name they must bathe immediately in the Ganges to purify themselves.’ Our ego is so incredible; we think that others are fortunate if they talk about us. We make so many efforts to make publicity about ourselves, even though any type of ego, fame and name will simply drag us down. When will I be able and willing to share everything God has given me? When will I be concerned with what is missing for others rather than trying to accumulate things and hide them because of the fear of my future maintenance? Then I realize that the most important thing is spiritual love and knowledge and I want to share this understanding with all those who are so poor that they consider money and power to be the goal of life. I am addicted to so many things but I prefer to deny that and to feel free.

### **Controlling addictions and facing the difficulties**

Even though you are potentially addicted to thousands of things, you are not taking care to protect yourself. It is clear that you need good association to overcome addictions and that it is essential. ” ecause, as the saying goes, ‘Tell me with who you associate and I will tell you who you are.’ Even though you can control your addictions you should think, “Once addicted always addicted”. In this way, you will always keep yourself in the safe area. It might be an addiction to sugar, sleeping, television or drugs; there are different types of addictions and they all disturb our progress. We prefer to pray for getting rid of addictions than actually getting rid of them. If you have a visitor in your house whose presence you do not like then do not give them anything to eat, and they will go away. ” ut if you feed this nasty individual, they will stay. ” ending our addictions, means feeding them, and in that way they will stay. When will I understand that every person who has come into my life has been sent by the grace of God to test me, to teach me, to help me to learn and that by avoiding them I am not advancing? I will increase my ignorance and I will have to pass the same test later anyway. Therefore, when will I be able to face all the difficulties to serve them with humility? Then my heart can feel some relief and I can get up joyfully every morning and see the benefit of every instant in my life. In South America there is a saying, “There is nothing bad which does not come for good reason.”

So see the hands of mercy everywhere. When will I cry out to the saints sincerely for help?

I am such a low person that without grace I will surely be lost. "ut instead of admitting this I act as if I am in control of my situation, while inside there is a mess and probably thoughts of committing suicide. Outside we say "I am fine. Everything is OK." In this way, we deprive ourselves of good spiritual advice. I have always tried to make myself look like a very knowledgeable person as if I am very mature, maybe even wise. I have listened to others praise me and I have nodded my head with approval. Actually I am fool number one — I do not know where I am coming from, I do not know where I am going to be next and I do not know what is right and what is wrong; I do not know for sure what to do and what not to do; what kind of a fool am I.

### **False conceptions of the self**

I have created my own complications with this mentality. I am so insecure, because of my ignorance, but I pretend to be very powerful. I do not know in what moment I am going to die, but I pretend to be fearless regarding death or as if death could never reach me. In this way I am living a situation of complete confusion. When will I stop being lazy? When will I start working hard when I see a good cause? When will I stop living at the cost of others and trying to take advantage of their friendly nature? Friendly people always invite others, abusive people always try to exploit, suck the blood until the other person cannot stand it any more. Even when people try to get rid of you, you still use psychology to make them feel bad, so that you can exploit them a little more. This laziness is a crime which has taken over my own mentality and only selfless service for a common goal will cure me of my disease. When will I stop being harsh, arrogant and unfriendly with others? Just because I am frustrated my ego is agitated, not being able to assume the position it wishes to have. Just because my ego is dominated by envy and I cannot tolerate the success of others. And in the name of conservatism or fundamentalism, I treat other people as if they are hopeless or useless. Actually, I am the hopeless and useless one. Motivated by my attachments I have exceeded in offending so many, that now the time has come to change this and to turn from exploitation towards dedication; to abandon indifference and become dedicated to doing good; to abandon uncertainty and to submit to loving authority. The day has come to go the right way. I have gone the wrong way too long. There is nobody to blame except myself. And any faulty behavior in others is only a mirror to show me my own wrong behavior; it is only a helping guidance to show me the way I should not be.

***Examination of desires and change towards the right direction***

*Therefore my desires have to be examined to see whether they are serving the common good, whether they are approved by the saints, whether they are according to the sweet will of the all-loving and all-maintaining ũord.*

*Only in this direction can light and joy be expected. Ignorance is darkness. "My ũord, help me get out of this darkness. I want to see the light of goodness, purity and love. And I want to be purified by the influence of those who have made purity and love the goal of their lives." I have situated myself in the position where my body and mind are very sick. I do not want to admit it, because I do not want to change my lifestyle. I do not want to accept that I have to follow a diet, to do exercise, to serve others, to practice Sadhana (spiritual regulations), to study the Holy Scriptures and do my meditations from the core of my heart. I know I am ill, but I say I am well because I want to remain ill and pity myself, blaming it on others. You complain about the world, you are unfriendly to those who want to give you some healthy wholesome advice...and thus you increase your problems, while you are supposed to solve them. You got your freedom to surrender to the truth, you got your money to spend it for a good cause, and you got your intelligence to make good plans to offer service. Everything you have, you have it for a good reason – for a good cause, and for no other reason. Freedom has not been given to you so that you can be a warmonger, a drug dealer, an abuser of sick and old people, children, ladies, or poor people. Whoever follows that path is already living in hell and by acting hellishly their environment is becoming increasingly hellish. You are making a show of having things, because "I want to make myself famous and look successful." In reality I am broke. "ut I do not want to admit it. When they ask me a question I give a sophisticated, nonsensical answer, because I actually do not know the answer. How ridiculous my position is. Who will forgive such nonsense? In this way, I am keeping myself in a difficult position and I do not acquire the determination to really free myself from all the bad habits. This is very unfortunate. I feel so sick because of this situation. All the negative attitudes and nonsense I have spoken haunt me now and I do not know how to escape the karma produced by my own mistakes. "My ũord, be merciful with me. Show me how to become an honest person".*

***The lies picture***

*The lies I have spoken in the past oblige me to invent new lies in order not to be caught in the old ones. I have forgotten to whom I have lied and to whom I have not. So, now I prefer to remain silent and have no sincere friendship with anyone. I lie to myself too, saying "Self-realization is not so important." I still involve my mind in idle thoughts and idle talk. In my desperation I just sit down in front of the lying machine and turn it on. The TV, the newspapers and the stories of sense gratification are all nothing but a bunch of lies.*



*If there is any truth, you will ignore it, because from those lies you only extract that which fits in with your own lies. The movie and the TV world is a very strange thing, where a machine talks and a person receives the message in a very passive way that is contaminating. People are trying to get support for their own conditional situation of life. My mind is distorted; my faith is distorted, because I only accept the things which fit in with my preferred lifestyle. I accept the things that favor my lie and I reject things that challenge it. Thus I become more crooked and twisted every day. Who is going to have pity on me and straighten me out? They say, you can't teach an old dog new tricks, or that once the tree has grown crooked you cannot make it straight again. In this way, I have positioned myself in a hopeless degradation of my mind and I am absolutely dependant on causeless grace. I need self-realization, I need purification, I need saints, who come and give me true understanding. " ecause of all these difficulties so much fear has filled my heart. I am neurotic and traumatized; I am in the paranoia of feeling persecuted, that people do not like me and that they are my enemies.*

***Recognizing our own mistakes and becoming honest, forgiving, in good association***

*Now, I can understand that all this is a product of my own mistakes, addictions, and unhealthy lifestyle. Therefore I repent and make this declaration so that I will be able to make the right decisions in the future. " ecause the worst of all mistakes is the one you do not recognize and you continue doing. I want to have some hope. If you forgive others for the mistakes they have made, maybe you will be forgiven for the mistakes you have done. Those who forgive may be forgiven. I want to become an honest person — a servant of the truth. This is the power of mercy. It can uplift us from the lowest and accept us to be servants of the highest. " ut I have to keep feeling ashamed of my past mistakes, otherwise I may return to them. Unless someone has such an attitude they are not a trustworthy person. We can help others if possible, but we should not associate intimately with those who live a lie, teach a lie and defend it.*

***Introspection about old age and the end of life***

*Now as I become older and my memory starts failing on me, I can understand that the body has no future. Plastic surgery will have no benefit in this case and any amount of paint cannot hide my wrinkles. "If I can remember you my ũord, it will only be by your mercy, not by my degree of intelligence." Old age is announcing my obvious departure, and any attempt to do away with the symptoms of old age is a waste of time. I should utilize every second of my life to do the right thing and think of the ũord of ũove. As death approaches, all the lies that I have lived during my life are coming to reap the real result. ũies cannot be sustained an entire lifetime. All my arrogance and ignorance shall be shattered. I admit them right now, so that they will not destroy my human existence when I come to the last moment. The conditioned souls live a life of many lies. We want to heal ourselves from these difficulties, created by our own mistaken position.*

It will be a big struggle to become truly honest, but the trouble and struggle, for us and for others, will be bigger if we continue to be liars.”

***Comment on the 12 self-help steps of the AA***

***OIDA-therapy and the AA 12 Step Program***

*We want to give a practical example here how the principles of OIDA-therapy have already been applied for years in many countries. The Alcoholics Anonymous was capable of taking advantage of the strength of faith, without ever restricting or imposing any particular creed upon those who came for help with their alcohol or drug-problems. Let us see, how their 12 Steps are actually very mystical and subscribe to the recommendations found in mystical traditions, and are therefore beautifully one of the most successful methods known for rehabilitating addicts.*

*Here are the steps we took, which are suggested as a program of recovery:*

***1. We admitted we were powerless over alcohol - that our lives had become unmanageable.***

*This is the spirit of helplessness of a humble believer, who cries out for help, without knowing from where this help may come. This person is depending on the invisible sympathy of someone above them, for their condition, and now they become ready to adjust their lifestyle, according the help they will receive.*

***2. name to believe that a Power greater than ourselves could restore us to sanity.***

*Faith is the fundament in this hope. And what is our position? We just need it. We cannot do without it anymore. Is our situation in general any better? Should not our entire society cry out like this? ” of course entire societies do not have faith, because only individuals can have faith, and only individuals can change society. This puts the responsibility into the hands of each and every one of us. OIDA-therapy wants to help to create an approach where we will not get entangled with sectarian disputes or disturbance for either sectarian or hypocritical “religious” sides. Otherwise our purpose will be defeated and in endless repetition discourage the needy individuals to reach their most important goal:: their healing from their respective ills.*

***3. Made a decision to turn our will and our lives over to the care of God as we understood Him.***

*Here with the openness and respect for everyone’s faith, identifying God as a greater power, who is willing to and capable of taking over our own lives, and directing our will, to act according to our own needs and to those of the people around us. This is so nice, because here God has been given an active participation. We are ready to submit to His instructions. That is the only appropriate approach to God, if you really want to contact Him, according to mystical traditions.*

## *Perennial Psychology*

Going beyond this in the practical life of those who follow a mystical tradition is that they do not only ask a favor from God, but they also desire to do some active service for Him. Of course in point number 12 the recovered addict promises that he accepts his duty from now on, to take this healing message to others, who are having problems. This can be understood as offering service to God.

**‘ . Made a searching and fearless moral inventory of ourselves.**

We must search through all the details of our activities in the past. This is so wonderful. Now we are accepting spiritual responsibility for the damage we have caused in the life of others. We repent and accept that we just cannot go ahead; ignoring the misery we have previously spread in our life full of aggression towards others. According to many mystical traditions, having harmed animals is also a reason why suffering comes into our life. Therefore making an inventory is the first and best foundation for not repeating the same mistakes again and to become aware of how many debts we have. Whether you kill, or you send an animal to be killed, what to speak of a man, you are equally responsible for the pain and bloodshed that you have caused.

**5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.**

Also this point is very wise. We admit our failure, and make ourselves aware of the full impact. We confess it to God in our prayer, and it is very important to find another trustworthy human being who can listen to everything you have done, and who will watch over you and your stages of recuperation. Association with others who give a good example is always helpful. "Birds of the same feather flock together. And if you want to stay strong on your path and do not want to fall down again, you have to get together with others, and do something together. In AA this type of place of worship is where they meet together in the same way that mystical paths always promote the creation of facilities used to meet with other faithful members. Here the term faith-healing means that you are being healed partially because of your own faith, as well as by faith which comes from association with the congregation.

**6. Were entirely ready to have God remove all these defects of character.**

Here we turn to God, because He is the only one, who has such powers. We ask Him to do the impossible, to remove all these defects of our character.

**7. Humbly asked Him to remove our shortcomings.**

... and to help us to overcome our shortcomings. This approach to God is a beginning of a new life, which we maybe would have never reached, if we would not have suffered first.... And we can experience how He comes into our life, by giving us determination to overcome our addiction, which is so difficult. "But this is not enough.

**8. Made a list of all persons we had harmed, and became willing to make amends to them all.**

*This is should not only be in our mind, we have to act upon it.*

**9. Made direct amends to such people wherever possible, except when to do so would injure them or others.**

*At this stage you go and find people, who have suffered because of you. You apologize, and you explain to them that by the grace of God you are changing. Of course you do not go to those, who would even suffer more, if they see you. To them you apologize in your mind, or send them a letter. Now everybody knows, you have to make a big decision, and you have to struggle to live up to it. This process in continued in number 10.*

**10. continued to take personal inventory and when we were wrong promptly admitted it.**

*Humility is not a one day affair; it has to accompany us through all our life. To do that requires some realization. Unfortunately corporations have no consciousness..... so that they can repent and amend all the disasters they have created in the environment, but rather — like impersonal monsters — they go on creating disasters in the lives of millions. If we admit our role we can accept that we have to change. The worst scenario you can imagine is if a person who is totally wrong insists that they are right. What could the best healer, or healing system to do fo them? For such a person there is only one thing left - Karma: the law of action and reaction.*

**11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.**

*Here we are advised to increase our transcendental connection. To pray to the ũord, or to meditate upon Him, to increase our conscious contact with him. Praying that He will grace us with realizations of His sweet will, and the power to carry out His will. There is a beautiful prayer in this connection: 'Oh, my ũord, please let me become an instrument of your ũove.'*

*Whoever enters into this devotional mood, has access to the healing circle, and may even see things beyond healing the insanity. We are allowed to approach the ũord, as we have understood him.*

*In OIDA Veda diagram 17 we find a long list of different ways of perceiving God, within the different mystical traditions.*

**12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.**

*In other words, we are requested to be a full-time helper of others who we meet in suffering conditions. This Samaritarian aspect is the nature of most mystical traditions.*

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*It is actually a divine principle. You get what you are giving. You want help? Give help. You want love? Give love. Do not be so foolish as to expect anything good in your life from others, if you are not also ready to give the same. The concern for helping others as is obviously noticeable in the history of AA and their success can show us the power of faith in healing.*

*This proves the validity of the OIDA-therapy concept, which of course depends on the individuals who are going to put it into practice.. ” ut the big problems, the obstacles within us such as egotism, lust, anger and greed will require a lot of praying and a lot of help to bring about a tangible change.*

## Part IX

### Ways of Acquiring

#### Knowledge and Faith

”ased on the knowledge of the Vedas, we have a practical understanding of how and why Western psychologists are going wrong in their understanding of the phenomena of consciousness all together.

There are different levels of consciousness and different ways of acquiring consciousness and knowledge. Presently we have a more or less limited awareness of reality, according to the knowledge we have acquired up to now. Depending on the way knowledge is acquired, our awareness will grow accordingly. The three ways of acquiring knowledge are:

#### **Direct perception**

This is called *pratyaksa* or direct sensual perception. ”eing to certain extents conditioned by the physical experience of life, we do not have a direct perception of consciousness. Rather we are bound to look upon everything as a kind of physical phenomena. We can only perceive the gross reality by smelling, tasting, seeing, touching and hearing about the same qualities of the manifested world. Thus we can never adopt an impartial vision about faith and the soul in terms of relevance. We are confined and imprisoned by the shackles of our senses. We can understand this by using the example of the eye. Our eye can not see things which are very far away. At the same time it can not see things, which are very close, like the eye lids. In other words there is only a certain spectrum of experience and this is very limited and gross. Therefore faith, soul, creator, etc. can be considered by some people as fabrications of the human mind.

#### **Deduction, logic and comparison**

Above the sensual perception, there is the way of expanding one’s awareness through experimentation, comparison, logic and study. This process is called *anumana*.

A very important question in this process is the causal effect. What causes what, and what are the effects of different interactions in the physical world? The mind and intellect are playing the most prominent role in *anumana*.

As this process is based on the experience of our physical senses or the thoughts and knowledge of others (which is again at some point based on sensual perception), it is again limited, even though some deeper awareness can be there.

*Anumana* allows us at least to take into consideration that there are things which we cannot see. Still it is not broad-minded enough to simply accept information, which could be revealed in one way or another from a higher dimension. This is a symptom of weak faith. As the process is very speculative, we can never come to the final conclusion about higher truths of existence. Revelations from higher dimensions are as real as there is a cause for every dimension. As there is a father of every son, there is also a creator of everything created. It is not an unreasonable proposal at all.

***Through spiritual practice and inner quest***

*When we enter into the third way of acquiring knowledge, which is called sabda, we see it confirmed that there is knowledge of great importance, which cannot be verified with pratyaksa nor with anumana. Such type of knowledge can be received and realized only through faith and spiritual practice and it can be further established by prayer or inner conversation with the Master within all of us.*

*On the platform of anumana we tend to speculate a little bit about everything. Eventually in the end we cannot develop a real determination or strong faith of any kind. We tend to see everything in relative terms, and to such a degree that even our theoretical knowledge of positive religious and moral principles is of no avail to situate us in a healthy harmonious situation.*

*Sabda on the contrary is the divine revelation as documented in the holy Vedic scriptures. Every principle of truth is announced therein. Receiving sabda from the appropriate source brings about a growth of awareness and allows us to do as much additional research into transcendence as we like, or until we are satisfied with the result.*

*We can see that there are tremendous differences of awareness of reality in accordance with the faith we have, and resulting from that, differences in the system in acquiring knowledge we use. "y helping to expand another person's awareness, we can help them to solve problems. One may be dreaming of a lion and being scared, but as soon as the person wakes up, they will realize that that there is no reason to be afraid.*

*In the same way by expanding our awareness towards the understanding of the all-good and all-meaningful purpose of life and existence we can overcome the difficulties of our present situation.*

*"y understanding the different levels of individual consciousness and how this consciousness is being formed by different social circumstances of life, and at the same time how it influences and forms the social environment, we learn how to help people allow positive influences to enter their lives and how to help them to protect themselves from destructive influences.*

*No environment in this world is absolutely good or bad. We have only to find out how to adjust properly. In other words there is no perfect world, as long as we do not rise to a perfect level of awareness and appropriate action.*

*In India we can see, for example, how the specific ritualism, popular teachers and popular interpretations of teachings impress people. They impress them so much that sometimes apparently ridiculous ideas, which contradict the very same sacred revelations they are based upon, are deeply ingrained into the faulty behavior of individuals.*

*For example the Vedas state very clearly that the human being should be considered exclusively for their personal qualities and by their work, not by their birth. The very so-called preachers of Vedic wisdom, the "rahmins, have a strong current insisting to*

*the contrary. They claim that only by being born in a "rahmin family, one gets entitled to act as a "rahmin in society.*

*It is mainly the interest for name, fame and money which spoils the social atmosphere and which creates all the disturbances on an individual as well as on a collective level. These lower interests appear sometimes as materialistic concepts and sometimes they hide themselves behind the banner of religion. Our environment is loaded with preconceived faulty notions of the past, and all of them are the basis for the faulty assumptions and teachings of the present.*

### ***Doubt and faith***

*In the spiritual quest and in the search for true health, it is really important to question all values. We have to personally knock at the door of truth within our heart and keep our eyes open for sensible trustworthy revelations, as we go through our natural process of accepting and rejecting, between doubt and faith. As naturally as there must be doubt there can also be faith, the opposite of doubting. Doubting has been established within the creation to help us find what we can trust in.*

*When we find what we can trust in, at that moment we can exercise the doubting of the doubting process as such and embrace our faith whole-heartedly. We may call this process anumana with the support of sabda.*

*"Is there still doubt about how we can have full faith?"*

*The power of discrimination is God-given and faith is the crown-jewel of having properly exercised our evaluation.*

*Doubt and faith have accompanied us since the childhood. As a child we did not say that we trusted a certain person. We said rather or not we liked or disliked a person. If you liked someone you would go anywhere with them, despite what they might say to you. And if you did not like someone, even if it was your father or mother, you would not submit to their directions, at least internally.*

*Therefore OIDA-therapy increases faith and decreases doubt so that a you can search for a healthy environment of individuals, where you can happily put your full faith. Such an environment will help you to become healthier or more spiritually advanced, if you prefer to see it that way.*



*Albrecht Dürer*



## Part X

### *Different Types of Faith*

*There are three modes of material nature and all the living beings are conditioned by these modes. In Vedic scriptures, these influences — ignorance, passion and goodness — are mentioned again and again. They produce all kinds of natures and behavior in man. We can compare them to three colors: red, blue and yellow. ” y mixing these colors, we can create innumerable other colors. The same way, by mixing the three modes of material nature, all the different types of appearances and experiences are created.*

*It is in the mode of goodness that a living entity can get clarity about their position in this material world. Goodness in its unadulterated form is, so to say, the healthy state. From there, by mixing with activities and influences from the lower modes (passion and ignorance), we experience diseased conditions. However, the mode of goodness as such, is also not perfect. That is why the evolution of consciousness goes far beyond that of just being a good person in this world. The healing circle is the common reservoir of all the good qualities, and everyone following a mystical path seriously, can acquire some of these qualities. (see nD13)*

*The more we are entangled by the modes of nature, the less is our power of free will. ” ut even when we are in the modes of darkness and passion, still there are choices to be made. The principle choice is whether we are willing to move towards the mode of goodness or not. In the graphics, presented in the chart section (nD13, 15, 18, 2’ , 25, 26, 28, 29, 30, 31, 35), these three modes appear as separated, but in the practical life, obviously they intermingle.*

#### ***Acquiring the appropriate faith is really our healing process***

*In materialism, faith in the Divine has been minimized, ridiculed and shattered by another type of faith. This materialistic faith and belief is proposing that there is no higher meaning of life and that life comes from matter. So here we have a conflict of faith. There is “reasonable” faith on one hand and then the “unreasonable” or mystical faith on the other.. In-between there are many appearances of faith. Some types of faith are opportunities for progress and recovery, whereas other types of faith demonstrate, that we are going in the wrong direction. Therefore it is important to recognize such indications and to move in the right direction.*

#### ***Partial Faith***

*Partial faith is the condition when you have an idea, a notion and a little information, but you don’t have complete conviction. You are prone to make some errors due to this situation.. It is not because you want to make errors. It is just because your understanding is not complete. In this way, partial faith is not an obstacle on the path of development. It is rather a test. You still have all the chances.*

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*” y further inquiry we can get more and more realization and reach full faith. “Full” faith, though it is a relative term here, meaning that you are fully satisfied with what you have learned and what you believe in. This should be proved by the Holy Scriptures and by saints. Then it will not be speculative.*

### ***Distorted Faith***

*There are certain faults and misbehaviors, caused by our conditioned nature. These faults produce some negative effects. The result of such effects is distorted faith. If we want to keep a certain lower lifestyle, being attached to habits, such as sleeping too much, intoxicating substances, stealing or any other unfavorable activity, then we are creating distorted faith. In other words it is the excuse for our behavior. In this way we are blocking ourselves on the path of progress. Distorted faith can take many forms. It can even take a form, which we would never suspect. For example: Taking shelter in the external part of a religious institution; thinking that hierarchy and achievements in a spiritual ecclesiastic system — like for example becoming an appointed in charge of a specific service in the institution — is already an indication of spiritual advancement. This is an example of distorted faith, because spiritual advancement is something totally different. It is something which has to do with surrender and spiritual realizations. We are very fortunate if we can be freed of distorted faith. This can only take place by associating with spiritually advanced persons with strong faith. We have to inquire from them and speak openly about these topics. Then some deep faith and realization can be transferred to us. Otherwise it will be very difficult to overcome distorted faith.*

### ***Healing Faith***

*Healing faith means that we are being connected to the truth. This type of faith is sound, healthy and solid. It is perennial. Healing faith is something which brings us to the healing circle. It brings us to the mode of goodness. It is an encouragement for certain activities, which will gradually lead us toward a higher and deeper understanding of truth.*

*On this path of progress, we will be put on trial. We will have to give up lower conceptions and accept higher ones. To abandon the lower to get to the higher, means in practice, to give up previous friends, conducts, habits, philosophies; anything, which is lower. Once you realize that something is lower, you should leave it behind and stick to the higher. This is one of the prices we have to pay for reaching a healthy condition.*

### ***Manipulated Faith***

*Another type of faith is manipulated faith. It may happen that we get misguided by people with wrong motivations. ” ecause we are not able to recognize their motivations, we still put faith in them. The reason for that may be our destiny, which is a result of our actions in this and previous lifetimes. In this way we may have somehow come into a situation, where there are many impurities. If we put our faith in a manipulator, then we can not expect anything else but unhealthy conditions to come.*

*We can find manipulated and blind faith manifested all around us. Therefore it is one of the crucial issues to fight against these types of faith by increased awareness through spiritual knowledge. People have faith in film stars, in musicians, football players, politicians. They believe that money can buy happiness; that pills or any other type of drugs will make them happier than they are now. They have put their blind faith in so much nonsense. All this is a result of being manipulated. So they are thinking that something will be beneficial for them, while it is actually very detrimental.*

*We should be very cautious. When we talk about healing faith, we are referring to a beneficial practice, which will bring good results.*

*Considering all these topics on faith, we should know that the most important influence on our faith comes from the inner voice. This is our inner conscience. It is the voice of the protector and benefactor of all. This inner voice is just as much a part of existence, as all the other aspects of life are part of it. The only thing is that we are not very aware of it and we do not know how to relate to it. Our mind is very much disturbed by many impressions and thoughts. We do not have the inner peace to perceive the inner voice. For that we have to take help from outside and because of that we have to understand the importance of the Holy Scriptures and Saints. They are witnesses to the truth. They are guides and inspire us on our path of recovery. In them we will find our inner voice amplified. Then the doubts will disappear and we will make progress. In this way the inner voice will be more and more perceptible to us.*

*When we make decisions, we should think carefully about them, but still we should believe in our intuitions. We have to pray to the word of the heart to guide us properly and give us intuition. We have to understand, that the mistakes, which may still come on our way, are the reactions coming from our previous mistakes. No one else is to be blamed for this. In the course of time, the influence of our previous mistakes will disappear. We just have to go on with sincerity and dedication. We will always be protected. The Supreme controller is in charge and He is taking care of us. He is giving us all kinds of experiences in this material world, so that we can become strong and fixed on the right path.*

### ***Disheartened Faith***

*Blind faith is confusion. Manipulated faith means that you have lost track by being misguided by those who are not truthful. You have to give them up in order to make some real progress. Distorted faith is what you have produced yourself by your own cheating mentality, by being too attached to matter and sense gratification. Very often the loss of superior faith takes place by being involved with activities in distorted faith, such as intoxication.*

*When you take intoxicants, like tobacco, marijuana, different drugs or alcohol, even your positive, constructive, reasonable faith may become shaken. That is your mistake.*

## *Perennial Psychology*

*Disheartened faith is something else, which is more or less produced by having encounters with people who disheartened you. You may have trusted them, but then you got abandoned. That is of course a very painful experience. You have to go through this to realize that only the truth, and the souls who are purely dedicated to the truth, or at least those who are pure in purpose, can provide healing faith. They have real faith, positive healing transcendental faith. You will become disheartened when you put too much faith in somebody who does not have these qualifications. Having been disheartened should encourage you to find somebody appropriate to put your faith in.*

*We cannot walk without faith. We cannot even eat without faith. If you ate something, which gave you a lot of pain in your stomach, then next time you would not eat it. You would no longer have faith in that food. If something like this happened, you would not stop eating altogether. You would try to go somewhere else and get something else. If this something else gave you good nutrition, then you would put your faith in that type of food. Disheartened faith in that sense is an aid to finding real faith.*

### ***Acquiring Faith***

*One of the important things to understand is that we have been created, maintained, protected..... and that we are depending on the grace of the ũord. This is the case twenty- four hours a day.*

*Therefore it is reasonable to pray to that Divine source. nonsidering the degree of dependency, what else could be done? Whether we are scientists or millionaires, there's no difference. We are all still dependent in the same way. The only difference, which may be there, is the different degree of faith we are born with. Those born in families and surroundings where there is strong faith are truly fortunate. This is of course a result of their previous lives. It is easier for them to accept this dependence on Divine grace. Nevertheless, the dependence is again the same.*

*Even if we were born in a different circumstance, still we can acquire faith. There are different ways. These are: the study of mystical faiths, which we make during our life; hearing from saintly people; reading from Holy " ooks and some extraordinary, special occurrences. The ways faith and grace can descend on us, cannot be limited in any way. Mystical studies give us the answers to our questions, and this brings about the elimination of our doubts. We acquire faith by these types of influences, which are actually also manifestations of grace. Revelations – we can say. " ut then as we go further ahead, and as we understand that „I'm a spirit soul", there will be many more things revealed. We can be very much benefited by the incredible amount of information and revelation given by the Vedic scriptures. For example: the revelation about the nature of the universal form or the "virat rupa". There we can see Divinity in the rivers, mountains, trees, in the process of creation, in time and everywhere. So we can feel an inclination towards universal love.*

*This faith is very fulfilling and based on the Vedic revelation, we can enter into the most complete realm of faith.*

*It is by mercy that we meet the right people, who will tell us the right thing; that the right thing will happen, which will produce and inspire faith in us. Acquired faith, positive faith and healing faith can be judged by the effect of the healing process.*

*Then how can we maintain our faith? Well, not only should we maintain our faith, but we should always try to get more information in order to make our faith more complete. Obviously, we all have partial faith. We all have partial information about the transcendence and about the underlying principles of life. Therefore maintaining faith means maintaining contact with grace. In OIDA-therapy, we are studying the prescribed methods of different mystical traditions, about how to intensify, increase and maintain our particular faith, so that we can stay in a sane frame of mind, do sane things and develop further spiritual insights for our own well-being.*

*Maintaining faith obviously depends on our determination to stay on the right track. There will be definitely temptations. There will be trials and there may also be errors. We may slip at certain moments in order to regain more awareness of what is right and what is wrong and to realize our need for grace.*

#### ***Eliminating the false concepts of faith***

*There is a process for elevating faith. In the schools of the Vedas, this process is called "neti neti". It is the elimination of false concepts and errors by declaring "neti". "Neti" means not — I am not this, I am not that. In this way we are distancing ourselves from different identifications. At the same time, by comparing faiths, our knowledge is increasing. It is helpful to talk about the nature of faith, the elements of faith, the advantages and also the fragilities in the realm of faith. All these subjects are essential on the path of realization. When we are approaching the truth, we have to know and understand the nature of ignorance and illusion as well. Those who know both, the spiritual and material nature, can transcend the material world.*

#### ***Distorted perceptions of faith***

*Nowadays the natural inclination towards spirituality is very often a reason for being discredited in our society. Faith in transcendence is looked upon as fantasy and life according to principles of a certain faith is considered to be outdated or simply naive and blind.*

*This is one of the big reasons why people are so desperate nowadays. OIDA-therapy wants to restore the dignity and necessity of faith and help in this way to cure people's diseased condition.*

*Psychiatrists and psychologists such as Stanislaw Grof and Roberto Assagioli are quite worried about the symptoms of uncontrolled ecstasy, attributed to spiritual experiences. They note that these ecstasies were often considered to be pathological manifestations of neurotic individuals.*

## Perennial Psychology

*Traditional psychoanalysis explains spirituality as a regression, or as a fixation on an infantile stage, rather than a step forward in the maturing process of a human being.*

*In this context the concept of God is interpreted as a projection of our infantile image of the “father in the sky”. Or even worse — writes Grof — the interest in religious ritual is seen as an analogy for obsessive, compulsive behavior of a neurotic and is explained as a regression to the libidinous anal stage.*

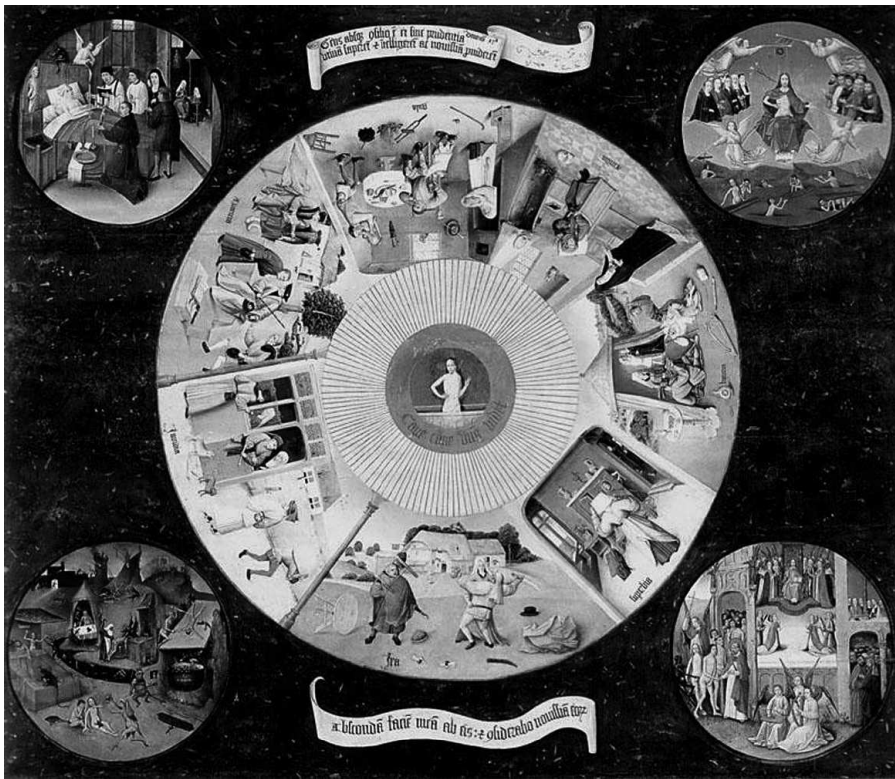
*Grof writes that a credo of each major religion is a direct spiritual experience of the founders, saints, and prophets. According to traditional psychiatry all these people would be seen as psychotics or suffering from other serious psychiatric condition.*

*As Grof wrote, if you look back at human history, you will find that many people have invested an enormous amount of energy in the spiritual quest. They have made a tremendous sacrifice for this purpose. They have sacrificed material possessions, professional carriers, as well as personal needs and sexual life.*

*In transpersonal psychology this impulse towards spirituality is viewed as a very natural and very powerful drive in human beings.*

*Whatever may be there, we have to judge a faith and its promoters by the amount of sacrifice which is being done for the welfare of others. Furthermore the lifestyle which is being propagated should be transparent and pure, both in words and conduct.*

*That should be the criteria for the authenticity and the beneficial nature of a propagated belief and life style.*



*The seven deadly sins by Hieronymus ” osch*

## Part XI

### The Main Human Mistakes

#### and Sins

*In the Judeo-Christian tradition in the Western world, there have been descriptions of things, which we consider undesirable in the character of human beings. Such characteristics indicate a spiritually diseased condition. The more spiritual power we have, the more we are able to conquer these anomalies.*

*Real progress on the path of healthy life means avoiding the negative and cultivating the positive aspects of life. Faith is more focused on the positive side; even though there is faith by which we are avoiding the negative aspects. For example: I believe this is good for me, therefore I accept it — I believe this is not good for me, therefore I reject it.*

*Nevertheless, there is a small difference between these two types of faith.*

*We know that whenever we are going through any type of crisis, it is very good, if we can come to a state of mind which brings us into an active engagement in a positive way. If we are obsessed by a negative experience and we do not have the power and knowledge to overcome it, then our belief that something is not good for us and that we should give it up, becomes the cause for further frustration. Only through positive faith and engagement can we overcome such difficulties.*

*So, let us consider here these so-called mortal sins and let us see, how we can overcome them.*

#### **ũuxuria**

*This very prominent and dangerous influence is not even considered to be pathological in Western psychology.*

*ũust is something what we experience as part of our life. The whole material existence is being created by lust. There is nothing uncommon about it. What we are speaking about here, is uncontrolled and morbid lust. This lust creates many problems and is the reason for a lot of suffering. We can accuse our materialistic lifestyle as being guilty of causing all the problems we are facing. Such a lifestyle is the cause and at the same time the result of all the suffering. Materialistic lifestyle means promoting materialistic values. In this way we are sinking more and more deeply into the problem. In the case of lust, when people get too influenced by it, it turns into luxuria, immoral sexuality and adultery. We just have to look at what the advertisement and entertainment industry is doing through the media. ũust is being promoted in every product. A mind embedded with this impression becomes completely uncontrolled and sick and in this manner people become obsessed with degenerate sexuality. Rape, torture, pedophilia, sexual murder and other aberrations are the results of this ongoing contamination of the society.*

*An immense number of children in the world are being sexually abused, sometimes used for child pornography. Sexual abuse of minors is one of the horrible things which is a daily affair in this world.*

*Uncontrolled sex life has very drastic consequences. One of those consequences is AIDS. This disease is spreading*

*throughout the world. And people, who do not know how to control their lust, are very much in danger. Not only are they in danger, but also all the other people with whom they get in contact for the purpose of enjoying sex. Even married people become sometimes so unrestricted, that they are going outside of the marriage to have sex with others. Besides the affection and trust of their partners, they are also risking their partner's health. This is very irresponsible and can be considered as deliberate harming. This is how bad things are due to not being well guided and well trained. Therefore we have to behave properly and surrender to the curing principles of faith, which are being given to us by grace.*

*Western psychology has done a very bad job by failing to identify and promote a sane level of sexuality, as it is explained by different mystical traditions. Young people, influenced by the modern lifestyle and education, consider this concept to be outdated. They want the "modern way" and we see the results of this.*

*Psychologists are not yet ready to recognize lust as our great enemy, nor do they have a proper approach to overcome it.*

*Therefore we want to show with these OIDA-therapy teachings that the problems of human beings have to be solved by positive understanding; by positive engagement and by saving our energies and directing them in the right way.*

*There are traditional healing methods, which help us to keep human beings on the right track and to protect them from descending into the pitfall of materialistic confusion. In regards to lust, there is a very effective way of controlling it. This is dedication to higher ideals of truth, presented by God and his messengers. It is not enough to say that we believe in some higher ideal. We have to enter into the service of the truth. Whether we are married or unmarried, there is for everyone, according to their circumstance of life, something to be done in service to the truth. One can serve God and the truth by taking care nicely of their wife or husband and children, according to the guidelines set by the spiritual process they are following. The motivation for the service to the family must be Divine. Otherwise we just become enamored with money. Lust has three subdivisions: profit, adoration and distinction. To overcome this, we have to utilize the profit for maintaining ourselves, so that we can serve the higher purpose, as well as directly supporting the higher purpose. We should direct adoration towards God and the representatives of truth. In no way should we expect or desire adoration for ourselves. And distinction has to go to the distinct teachings of the truth which we are getting.*



## *Perennial Psychology*

*It means our time and energy have to be completely spent for serving our family and others on their spiritual path.*

*And in case that someone is not married, they can use all their time and energy for service to God and others. Spiritual communities are offering these types of opportunities for service. If we utilize all our energy in this way and put all our attention into this service, then we cannot go astray anymore. We simply do not have the interest in or the time for any type of deviation. We do not want to make trouble for anyone due to our actions. We do not want to hurt anyone by our uncontrolled behavior. Or looking at it from the positive perspective we want to do everything possible, to please others and God. Positive engagement and thinking will give us the power to resist all types of trials and do the best.*

### **Gula**

*Gula means excessiveness, greediness, overdoing, and exaggeration. These are behavioral pathologies, addictions to substances and similar habits. Eating too much, working too much, being obsessed with sexual engagements to the point of becoming completely uncontrolled – all this is excessiveness. In Sanskrit it is called atyahara.*

*So let us see what can help cure us of this excessiveness.*

*Vedic tradition offers a very simple method: “Eat only what has been offered to God and eat only that much, that is necessary to keep the body and soul together.” We have to work at least 8-10-12 hours. ” esides that we have to be a good father, mother - whatever we are. We have to withstand all the different challenges of life. For this reason we have to give sufficient energy to the body. That is the reason why we are eating.*

*Some people eat so much that right after eating they want to lie down. “Now I have to do my digestion.” They just lie down for 3 hours. This is excessiveness and waste of time and health by inappropriate eating. You are supposed to eat to have energy for service.*

*If you eat things which are unhealthy, like meat, fish, eggs etc., then you are immediately accumulating negative reactions. Offering food to God, as it is described in the Vedic tradition, means that you can not offer whatever you want. There are certain restrictions. Food offered to the ũord must be ahimsa or non-violent. In other words, it cannot come from killing. This food will be blessed by the ũord. In this way we will get cured from excessiveness and we will make progress in our evolution of consciousness.*

*Greediness can be cured if we learn how to accept and use only those things which are in the service of the truth. We have to be engaged with something, whatever one likes to participate in. We should avoid exaggeration and do the things according to principles we are being given by our mystical tradition guides. We should fulfill our duties and we should not try to utilize our activities just for enhancing our own position.*

”eing obsessed with our own position, with “I, Me and Mine” is also atyaharah. So even acting for the right purpose, we can still adopt an improper attitude. For getting recognition and taking some advantage, we are ready to do more than what we are able or supposed to. These are actually not positive things, even if it is for a good purpose. It is a big effort to obtain praise for oneself, and very often we are ready to push ourselves in front of everyone, or to belittle others.

We have to move toward full participation and acting on behalf of the common goal. That will cure us absolutely from all excessiveness, greediness and similar dysfunctional behavior.

### **Avaritia**

We are speaking here about greed and the tendency of not letting things go. One is unwilling to give up or lose something. This, in Sanskrit, is called laulyam, strong greediness to hold onto things and not to lose them.

We want to be the centerpiece of everything, so that we can control everything and everyone. This becomes very much a symptom of the pathology of materialism, we could say. Materialism leads us to all kinds of obsessions, because we do not have any commitment to spiritual life.

These attitudes are all given by nature. We are born with them and they have more or less influence in our lives. ”ut there is also an element of nurturing them and giving them space to extend their influence.

Once there was a lecture held by a Harvard scholar on the science of publicity. During that lecture held at MIT (Massachusetts Institute for Technology) he said the following:

“We need envy, we need greed, we need pride, we need vanity, we need jealousy, we need lust and we need all these things in order to make our economy grow. They are the impulses in our society for people to compete with each other, for people to become determined to have more than the others of all these things.”

Then someone in the audience said: “What you just said sounds to me like we are supposed to contaminate humanity. We have to make them sicker, unhappier, so that our economical goals can be fulfilled.”

Then the so called scholar answered: “Well, it may sound so, but once we have achieved some economic development and have a very strong society, then we can try to teach other values to become less envious and to overcome other negativities in life. We can see the reason why our whole social system is working against us. Materialistic conceptions applied in society are destructive.

Modern psychologists are working for publicity campaigns. They use the latest technology to appeal to these instincts, to the impulses and to the weaknesses of the living beings. They have utilized all their sophistication and their intelligence simply to hinder the progress of the individual. In other words, they are promoting faithlessness.

## *Perennial Psychology*

*They are promoting mundane progress at the cost of the soul.*

*This makes us think of Jesus nhris, when he said: "What is the value of winning the entire world, if you lose your eternal soul?"*

*This is something like selling your soul to the Devil.*

*The Devil is our mundane irresponsible enjoyment. Or in other words: What is understood spiritually to be a downfall is considered in materialism to be an instrument for entertainment.*

*They may say in atheistic ethics: "Do not overdo it". Do not go to the last consequence of your lust, greed etcetera, but they're drawing upon a line which is not defined, which doesn't really exist.*

*So what does this mean? The world is ruled by a criminal mentality and crime and suffering are the results of it. Sometimes, like in the case of the scholar from Harvard University, materialists admit this fact.*

*The way to be cured of avarice is to understand that everything is controlled by the Supreme nontroller. You should not think: "Oh, why do others have something, which I want to have." You should accept whatever you have to do and whatever is given to you. Never think that your work is the reason for having something. There are higher reasons for having and losing things. Just like a man has to accept that he has to maintain his family; a woman has to accept that she has to care for the children and make the household beautiful. In the same way we have to accept all things the way they are coming to us. This is the way to be cured of avaritia. nharity is also one very effective method of curing our conditioned character. nharity means that we give care and attention to others and that we are willing to not think of ourselves while performing such acts..*

*In this way we can solve the problems caused by preoccupation with ourselves.*

*It is a very important point. " ut there are different levels of charity. The most important is that we do the charity under the guidance of somebody who is spiritually advanced.*

*Otherwise we could easily create more problems for others and the environment with our good intentions.*

### ***Acedia***

*Acedia or laziness means that I have no faith. I do not see any value in what is to be done. This is a symptom of a diseased condition. Should we not naturally be inclined to make ourselves useful to others, especially, to all those, who have done so much for us — like for example our parents, teachers, farmers etc.?*

*The problem is that we only want to enjoy. We want others to work for us. We cannot understand what our natural position is. We feel that we are the rightful enjoyer, that the world owes something to us, and that other people are lucky if they can do something for us. Thus we always want to relax. If somebody challenges or threatens our attitude, we immediately react with anger.*

We are not convinced that our qualifications have been given to us by God for a very good purpose. We do not have faith in the most essential aspect of life, which is that I am constitutionally a servant and that there is nobody better to be served than God or those who are serving the truth. Due to the lack of this understanding, the material nature is pushing us to serve our own senses and those people, with whom we come in contact with by providence, and who oblige us to serve them against our will. Thus we become more and more frustrated. The tax-department, the military, our wife, husband or children and our entire surroundings, do not care. They are obliging us to serve them. Otherwise they will punish us. In this way, if we cannot act in a positive way for a higher purpose, we have to experience what it means to serve the circumstances of life by obligation and force. And if we can not handle this, then we are in great danger. We are on the verge of developing unsocial or criminal behavior.

Īaziness comes from ignorance. We are not able to see the mystical background of life. We think everything in life is by chance. This is because of a lack of faith.

Some people are so lazy that they want their wives to work for them. Or they let their children and family stay at home without food, while they hang around in bars only talking nonsense. Īaziness is like a curse. Nobody will like you, except those who may see a material interest fulfilled by you.

To overcome laziness, OIDA-therapy proposes spiritual rejuvenation. We have to learn about the wonders of the world and the miracles of life. We have to hear stories about those who have sacrificed themselves joyfully for the welfare of others. We have to go to the root of all problems to find out, when and where did we lose faith and enthusiasm. The study material provided by OIDA-therapy will hopefully help us to regain strong faith again.

If you want to go deeper into a particular mystical tradition, which you feel strongly attracted to, then you have to follow the recommendations of the teachers you have trust in.

Faith will be given to those who pray for it: to those who admit that nobody should cause suffering to others; to those who are reasonable and are ready to share their energies, give donations for good causes or do voluntary work to improve the situation of suffering souls in this world.

A general teaching of the OIDA-therapy is that you have to be ready to give to others, whatever you are hoping and aspiring for in your life.

### **Ira**

Ira means to become angry, furious and aggressive. In Sanskrit it is called krodhah.

You see others like: "They are my enemies. I want to get rid of them." You get enraged.

You want to damage them. You want to do something to them. This is very dangerous, because in that mood you are actually doing wrong things to yourself and to others.

## *Perennial Psychology*

*According to the "hagavad Gita, anger is frustrated lust.*

*People in the mood of lust are inviting all the negative things. It is narcissistic, when people are angry with life, angry with the world, and even angry with God. They say: "I don't think He exists", or: "Oh, I am complaining about God, He should be criticized for all the bad things He has allowed to happen." ũike that. This is very dangerous.*

*On the other hand, how can we counteract this statement? What is there to replace it with?*

*The Vedas provide us with very practical advice. They state: If you want to be angry with somebody, then be angry with yourself. You are the one who is silly and who has made many mistakes. If you really want to chastise someone, then chastise yourself. Do not go around making others unhappy by accusing them or anything like that. This has no sense. Even if you are right in some cases, do not try to criticize others. Someone can be corrected only if they want to be corrected. And they will only accept advice from those to whom they feel connected by faith and trust. Either way around, if we are in the situation to be corrected, or to correct someone, to understand the impact of faith is very important.*

*Faith is the basis for our recovery. We have to understand that it is also the basis for the recovery of others. In this way we should not disturb the faith of others and we should only have faith in those, who are representing our inner conviction. They know how to speak out about what is in our hearts and their actions are the source of our confidence and faith. When you have faith in someone who is representing your higher ideals, than you are also ready and motivated to overcome your shortcomings and negativities and reach your higher ideals in that way.*

*You are not ready to tolerate negativity within you, because it doesn't belong there. You don't want to have it there. You understand that this is an aberration of consciousness.*

*"I don't want to have that. I want to be in the positive field, because I want to please my ũord. I want to please those, whom God has sent into my life. I'm thankful to my father and mother. I'm thankful to have a brother or a sister. I'm thankful to my wife. I'm thankful to my children. I'm so thankful to my teachers. And I am thankful to my disciples." In that attitude a person can overcome what is called pathology in its various forms. Furthermore, we need intense enthusiasm, intense determination, intense patience, intense strict following of principles, intense association with spiritually advanced people, intense rejection of association with sensual people who follow an egoistic lifestyle. "ehaving this way is practical and it will help us improve our lives.*

*According to the saintly Prahlada Maharaja, it is a demoniac mentality that looks upon others as enemies and threats. Everybody belongs to the ũord and is under His control.*

*If you are the servant of the truth and the servant of all, then you don't have any enemies. The only enemy you have is your false ego and the mistakes you have made in the past.*

*Otherwise there is no one in the world who really even bothers to be your enemy. They don't have any interest in becoming your enemy. Once our spiritual master, Swami " .R. Sridhar, said to us: "You think, that you are so important and that someone has decided that you are his enemy? You are in a grand illusion. Everybody is just thinking about himself and how to improve, and arrange his things. No one wants to make you his enemy or meditates upon you as an enemy. He's not capable. He is so captivated by his narcissism."*

*So we have to beware of this trap of thinking in terms of enemies (They are my enemies, I am their enemy) and at the same time we have to develop a positive attitude of appreciation, help and love.*

*"ut there are all kinds of justifications which can come across our way. A criminal and envious mentality is very dangerous. When I was a hippy I traveled around the world to try to find an answer to the riddles of life. One day somebody invited me to sleep in a commune. I didn't know anything about them so I went there. As we were sitting together, the people were coming in and they were sitting around the fire and one was saying, "Oh, do you know what I did today? I stole a television from the supermarket." "Wow", they said: "How did you do that?" He said: "I just went in with a workers uniform; I just picked up the set and took it out the main door". Then another came and said: "I stole a camera today. I went into the store and I said I needed to get one and look at it. Then I just left the store, when there was the opportunity."*

*I was sitting there while one after the other presented their stories. Then I realized that I had just come into a community of thieves. They were all telling stories about how they were stealing and how they enjoyed it. They were rejoicing in it and they considered it a "victory".*

*They took something away from capitalism, and said: "Yeah, all these big shopping malls. They are all owned by some big demons so we have liberated some items today."*

*I was sitting there dumbstruck. ũuckily, the next morning I grabbed my bag and ran away from that place. This is the type of place where sooner or later everybody ends up in jail. I've seen it with my own eyes. Ali " aba and the ' O thieves, something like that. " ut they had a justification for their stealing and their anger. They would not feel guilty that they were stealing. On the contrary, they were proud of it.*

*On account of bad association one can become like this and who knows then what's going to happen? " ut we should always be aware of how we are choosing our association.*

*If we are honest with ourselves and we pray and worship purity, there is nothing which can take us away from the proper path.*

***Invidia***

*Invidia is envy, jealousy or grudge.*

*It is amazing, that Western psychiatrics do not consider it as an illness.*

*There is only a consideration in the Freudian based psychoanalysis, that envy is a kind of insecurity, which leads us into patterns of wrong behaviour. In Vedic understanding, the desire (iccha), leads us to envy (irsya). We want to be the dominator and the owner of everything. Out of this attitude many problems of life develop.*

*It is very clearly said in the "hagavad Gita 10.8 (aham sarvasya prabhavo mattah sarvam pravartate iti matva bhajante man budha bhava samanvitah): "I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their heart."*

*Wise people know perfectly that God is the origin of everything. Only they experience peace. They can understand what peace is, because they accept that they are not the controller, the enjoyer nor the proprietor of the things in this world. How does envy manifest? There are desires which we have, but which we cannot satisfy. If we see someone else getting the things we want or reaching achievements which we desire . then we become very nasty and angry. Out of envy we are ready to tell lies, to become brutal and do any other inappropriate action. In this way, envy is a very strong influence and it does not come alone. Influenced by envy, we will totally deviate from a healthy and progressive path of life.*

*Then we will become old and grumpy. Nobody likes an angry old man or woman. They live in solitude. They live alone, because they are just angry about life. They cannot be full of love. They don't understand their own mistakes. They are always thinking: "I'm good and you are bad. I know what is right, you do not know."*

*Whenever they start talking they complain about everything. Sometimes old people fall into this trap. " ut it is much worse when young people completely adopt this mentality. There is a nice saying in South America: "You start becoming old when you stop learning new things." This means, if we are unable to change anymore, if we do not try to recognize our weakness and correct it, then we immediately become old and angry. We become the type of a person, whom everybody tries to escape from.*

*We can see that envy and all the other weaknesses lead us into a diseased condition.*

*To eliminate problems or to prevent even bigger problems, we have to change our life very radically. In other words, we have to uproot the causes of our degradation.*

OIDA-therapy offers a systematic study of the problems of life and provides proposals for the changes that need to be effectuated.

### **Superbia**

Superbia is pride or vanity. This is pathologically identified as narcissism. In Sanskrit this is called *dambhah*.

Krishna says in the "hagavad Gita (*dambho darpo 'bhimanas ca krodhah parusyam eva ca*): Arrogance and pride, harsh treatment of others, intimidation of others, these are the nastiest elements of daily life. People influenced by these elements feel superior to others and want them to submit to their desires. We can even see this in the family, where people are supposed to love each other; sometimes they get on each others nerves, exploit each other or extract whatever they want to get from the other person. So, as you can see, this is very complicated. Vanity, pride, harsh treatment and all these kinds of things are symptomatic of the world of illusion and ignorance.

These are called demoniac qualities in the "hagavad Gita. There is a potential divine being - that is you, and there is a potential demon and that is also you. Deva or Asura. Are you going to live like a devotee of the truth (Deva) or are you going to live like a demon (Asura)? This is the daily question and struggle in our lives.

If you have faith that you should be a light being, a servant of the truth, obviously you have to shun all the things which the asuras or demoniac people are worshipping. Asuras do not want to have any divine qualities.

There is an ancient Vedic story about Prahlada Maharaja. He was sent to the school of the Asuras. In this school he was talking about the truth and was getting the other children to understand higher values. The teachers became furious. They said: "This is a place for hypocrisy and politics. You are ruining this school by pronouncing values of divinity! Stop this immediately!" Prahlada refused that order. So, they took him back to his father, Hiranyakasipu, and they said: "We are very sorry. We have a school for demons, but this boy is incurably dedicated to divinity. We hate this and we are not going to allow it. You, dear Hiranyakasipu, are very powerful. Do with this boy whatever you like, but we can not take responsibility. He is turning our entire school into a school of devotees to the truth! We even caught him singing the Holy Names of God with the other students.

What do you expect us to do? Take this son and do with him whatever you like." So Prahlada was expelled from school of Asuras.

The remedy for vanity is to understand that we should be beautiful, strong, determined and expert for the service to God and the truth and not for our own sense gratification.

The Lord is very kind and He has given a lot of beauty to each person. Not necessarily physical beauty, but the beauty of the soul, which can be very loving.



## *Perennial Psychology*

*There are of course people, who are not only bereft of the bodily beauty, but their character looks even worse. And there are people who are very beautiful, but who do not have a good looking character. In order to become a beautiful person, we have to follow the most beautiful person. We have to give up the concept of external beauty and look for internal values. For that we have to keep good association. This is a very essential point. Only good association can take us up. " ad association drags us down. So we should not be proud, but we should look for those, whom we can be proud of. If we are proud of ourselves, that's not beneficial. " ut if we are proud of those who are helping us to get out of illusion, that is good.*

## Part XII

### Inner Transformation

#### **Fear and overcoming fear**

*We do not know where we come from. We do not know where we go after death.*

*We are also not sure what are we supposed to do while we are here on earth! So, there are many uncertainties. And because of that, there are also different fears, which are crucially influencing our lives.*

*OIDA-therapy is an attempt to help people to find peace of mind and stability. It is a tool for learning how to stand the challenges of life and how to find positive engagement.*

*We are trying to convey knowledge about the nature of this world, positive engagement and good association, which will help people to stand strong against their fears.*

*We are steeped in gross and subtle fears. Seeing that injustice and competition is controlling the world, and that criminals and megalomaniacs are taking advantage of the weaknesses of others, we become fearful.*

*Nowadays fear is often promoted by governments through various types of media. The purpose is to increase the spending of the citizen, or to create a pretext for them, to do anything they want. Should we be afraid of people who manipulate the fear in others without any real reason? Should we be afraid of our own ignorance? Yes.*

*The solution is to find somebody who can tell us the truth about manipulation and ignorance. We should not subscribe to irrational fears, but we should be afraid of faulty activities and egotistically motivated conclusions.*

*” esides these global reasons, there are many things happening within our own body and mind, which are beyond our control, and which are further reasons for fear. We are afraid of becoming sick, to eat the wrong foods or that the person we love may not respond to our feelings. We are afraid that we do not look good enough, and we are also afraid of destiny.*

*We also fear that we will not get any support for what we wish to do. We have fear and mistrust in people who are guiding us. Sometimes we become afraid by simply following the vox populi, without feeling any satisfaction inside of us, because we blindly commit the same mistakes others are doing, and we have not evaluated our activities with the appropriate advice.*

*The natural purpose of fear is to protect us from doing the wrong thing.*

*On the other hand there are also rather irrational fears, which torture people in this world. Take the paranoid person, who feels persecuted all the time, by fictional enemies, or take the case of those, who are simply afraid of doing anything, without recognized reason, and thus develop neurotic symptoms.*

*All of them are suffering usually due to their feeling of being extremely insecure.*

*They also may have fear of subtle entities, influences which are not visible to the naked eye, but can be felt by them. Fear is also an indicator of need.*

People often search for liberation. Entire mystical traditions speak about liberation. "ut what do they mean? Liberation from what? They mean liberation from suffering.

People are so afraid of suffering that they are ready to give up their individuality. Some people want to kill their body hoping to escape their physical and mental pain, whereas others aspire for a state of being in which they are no longer individually conscious. They are afraid that another type of suffering may appear, if they preserve their individual awareness. They renounce their own individual existence, and the chance to eternally love, in exchange for never having to suffer again the pains of dual existence. Western psychology analyzes lengthily the causes of fear. The Vedantists instead encourage the person to go ahead and to forget the past that sleeps. Their recommendation is to overcome all difficulties by increased enthusiasm and a positive vision of the future.

We have to understand, that negativity is caused by previous deeds. Fear is one of those negative experiences of life. I must have done things wrong in the past — in this or in previous lives - which causes the negative experiences in the present. In this way we have to learn that we are always held responsible for what we are doing. Therefore we should develop determination to learn what is beneficial or unbeneficial to do. If we create problems, we will live in problems. If we create fear, we will live in fear.

The answer to overcome fear is awareness of the truth and acceptance of things as they are.

We suppose that there is a wonderful truth which can be realized and achieved. For those who have no faith in such a possibility — life becomes a kind of count-down, and they reach death with a fatalistic worldview wherein fear is nothing but a natural side-effect.

The teachings of the Vedas stress the phenomena of positive and progressive immortality, in other words, the eternal loving relationship. Pure consciousness is the experience of eternity, knowledge and bliss. Fear covers this pure state of consciousness. The most prominent fear and causal fear is the fear of death. The root for this fear is our identification with the gross body, and the cause is all devouring time. As time goes on we are getting closer to our death, but when we understand and realize that we are eternal souls, then we can overcome this fear. There is no contamination or disturbance in pure consciousness. Therefore we say: It is positive, it is progressive and it is eternal. It is created by love, it is being governed by love and exists only for the purpose of love. As we all hope for love, we can find fulfillment in this pure state of consciousness. Love is the medication for fear. The goal of life is love and the method to reach there is love.

How does this work?

If we love somebody in this world, sometimes we do not even fear placing ourselves in danger in order to protect that beloved person.

## *Perennial Psychology*

*That is a practical example of how powerful love is, to counteract fear.*

*We see thus, how effective love is. Even on the physical level of every average person.*

*Then you can imagine the sacrifice made out of love by mystics who are motivated by their love to help others. They have undergone torture and hardship without repenting their decision. This means that they must have overcome fear to a high degree.*

*The recovery from fear works also the other way around – means, when we feel that we are loved. Then our hope increases. Therefore it is also important to be in the association where we feel loved and protected.*

*The company of like-minded individuals with the same spiritual goals provides this type of love and support which some people cannot get even from their own families.*

### ***Selfishness and selflessness***

*Through the spiritual understanding of OIDA-therapy we can comprehend in a scientific way that we are spirit souls; that we are individual conscious beings and that there is a world designed by a higher intelligence.*

*The world has been designed with great forces behind it, in it and around it, and we are all interrelated with those forces and with each other. We are all part and parcels of God, experiencing and participating actively in the transformation of His various energies. Even though the creation is too big and complicated to understand, we can in brief explain the active principle of life as selfishness versus selflessness. Āife means activity and every activity must be characterized by one of those two attitudes. Selfishness means placing ourselves and our interest as the prime focus of everything. We tend to oblige others, either voluntarily or involuntarily, and to manipulate and exploit each and everyone, to fulfill our interests. It is exactly this selfishness which ties us to the mundane sphere.*

*If we are selfish, we will destroy our own body for our pleasure. We will destroy the planet for our pleasure. We will destroy the dignity of others for our pleasure. We will abuse others for our pleasure. We will lie for our pleasure. We will steal for our pleasure. We will remain within the materialistic concept, because that promises pleasure to our senses. And we will reject any kind of teachings which tells us that we should give up selfishness and that we should be giving and loving.*

*We feel that if we give up selfishness, our own quantity of material enjoyment is going to diminish. Therefore we are very much disinclined to listen to anything what accuses our selfishness of being the cause of all our problems as well as the problems of others and of the whole world. Here we may ask ourselves, how our selfishness can be the cause of the problems of the world. Even though we have the tendency to consider ourselves important, when we are confronted with such an accusation, i.e. that we are causing the problems of the world, then immediately we start thinking that we are too small and insignificant. So how can we be the cause of the problems of the world?*

*Well, if we are selfish, we belong to the group of living entities who are acting in a destructive way in this world.*

*Using others and their behavior as excuse we act in a way that is self-centered. We may think: "If I do not take advantage of others, of the natural resources and of the different situations of life, others may take advantage of me or I may suffer a loss." So we start struggling for our interest. At the same time our behavior is an excuse for others to act in a selfish way. So this is a chain reaction and we are part of it. We are part of the problem and in this way we are responsible for the situation of this world.*

*We are generally focused on I, Me and Mine. We are trying to use everyone. Sometimes however we are ready to include others in our considerations. We are ready to sacrifice something for them. "But how does this happen? Take an example of the child. We may say: "These are my children"; "These children are coming from me, therefore they must be something special." In other words, even if we are ready to commit to someone or something and act in a seemingly selfless way, still there is somewhere the hidden desire to get pleasure. In the mentioned example, we hope that our children will make us happy. We hope that they will become respected individuals. Or at least we hope that they will take care of us, when we become old. This hope is very prominent in poor countries, where there is no social security, insurance or any of this type of facilities.*

*Selfishness also sometimes extends towards one's religion.*

*"Be careful! Dogmatic selfish religion is not religion at all. It is not the way back home to God. It is not the way to become purified or full of goodness. Selfish religion means: "My lord, my savior, my master - He is the all in all and now, because I'm His servant or I'm His this or that, give me what I need, if you want to please Him. Or even worse, give me an army and the military force and I will save the whole world and submit to my religion and to my savior. Whoever doesn't do I say, they will have the choice of either losing their head or bowing down to my feet. European countries have been proceeding in this way for the last five hundred years or more - in the name of God, for God's sake. This is really the opposite of healing and health and that is what people are confused about today. This is the reason why the majority of people have become atheists. Therefore they are ready to easily accept theories such as Darwin's, who said: "Well, don't worry about it. We are just the descendents of a monkey and we are just a bit speculative and we make so many mistakes, but don't worry. We are getting better."*

*In this way, it was a relief for the atheists to hear or to think that there is no higher control above us. When they were thinking about a higher control, they were also thinking about higher controllers, which were the ecclesiastical structures, which had been killing and abusing on a large scale. Of course they rejected this.*

## *Perennial Psychology*

*Every sane person rejects these ecclesiastical structures, which are simply the instruments of power hungry people for oppressing, killing and doing whatever they wish to others. There is no love and there is no light in this aggression. They are the agents of darkness. They are the absolute representatives of ignorance, aggression, destruction, blood shed, and violence.*

*This is the upmost level of selfishness. "I will kill you because you don't want to submit to me. I am just trying to save you by telling you to submit to my savior." So, due to this situation, we have to immediately and with full attention focus upon the only medicine for this great disease of selfishness.*

*The medicine is of course the opposite. It is selflessness.*

*It is the path of dedication, which the messengers of truth and love have reveled and shown by their own examples throughout the history of humanity. Not only now in our present time.*

*Divine messengers are always contradicting the exploiters and the selfish people of this world. The message of love is not new, because it is the eternal message of the ũord, which He always instills and inspires within our hearts. In OIDA therapy we are strongly stressing the need to use common sense and intuition, as per guidance of the sacred scriptures. Even though common sense and intuition seem to stand for themselves, still the conclusion must be backed by the Holy Scriptures. Otherwise common sense could merely be speculation and intuition could easily become sentimentalism.*

*Selflessness means that we also love and help those who do not follow your particular belief or faith.*

*In India many temples give prasadam (in the form of spiritually blessed vegetarian food) to everyone. The Vedas teach us to give our helping hand to everybody; to be kind to everyone; to give people a chance to know about the wonderful values there are to be discovered in the world of selflessness. Selflessness is translated in yoga understanding as spontaneous loving devotional service to the controller and enjoyer of everyone. Service for the spiritual wellbeing of all the other living entities is included in the service to the Supreme ũord. That is the topmost degree of selflessness.*

*There are of course different grades of selflessness. It is also selfless i.e. to give a donation to someone who is hungry instead of buying a new watch, but this selflessness is on the material platform. It is not yet on the level of transmitting the transcendental message of love. All the mystical traditions have their explanations about the different grades and importance of selflessness. "ut one thing is clear and in common. Our service has to be without a tinge of selfishness.*

*The crucial question in this regard is how to learn this service attitude.*

*How to do it? How to become selfless? How to become lovingly devotionally dedicated to the sweet will of God?*

*How can we benefit all others, independently of who comes in contact with us? They can be Sikh, Jain, nhristian, Muslim, Jew, Aztec or whatever. If they are trying to help others to become happy, and they please the ũord, then they will also get increased grace. God loves everyone and inspires everyone according to their wish and according to their surrender.*

*That is what we accept and what we can get confirmed, when we compare recommendations with each other.*

*Therefore we would like to gather and present solutions, as they are given by different mystical traditions. As we have already mentioned in the introduction, at this time, we can only present our Vedic point of view, as we are most familiar with it, and we really hope that in future times other practitioners will join and offer their respective processes according to their faith and belief.*

*When we see what the traditions of nhristian mystics have been, what the traditions of the real spiritual deep thinkers, charitable workers or the servants of humanity have been, we will discover to our great satisfaction, that to a large degree, all of them came to the same conclusion.*

*What is this conclusion? Give people food. Give people what they need. Give them information about their spiritual identity and teach them to be responsible for their actions. If people don't understand that every action has a reaction and that they will get entangled in this world, according to the way they act, then they are not conscious. They are not responsible. Therefore it is one of the foremost things to get spiritual guidance. As human beings we have to accept, that we have full responsibility for what we are doing.*

*We pray that all of you may become the topmost selfless people in this lifetime - dedicated to the highest ideals, as you may conceive them.*

*According to our understanding it is the message of the Holy Name, which will free everybody and will give them purification, discrimination and all the other ingredients necessary for raising their soul with the mercy of God towards the level of purity and love.*

*There is not much more to be said about it. It is just to be done - day by day. Don't waste your valuable time. Dedicate yourself to the truth and the message of love.*

### ***Ego, existence and the meaning of life***

*Ego means "existence" in the ũatin language.*

*We exist, so we have an ego. Or better said, we are ego. " ecause the person who perceives that they exists, naturally develops a feeling about this existence, which is peculiar or individual.*

## *Perennial Psychology*

*This identity provides us naturally with many potential scopes. We have to deal with the reality of our existence. Since we are talking about this subject of being born as human being, we can take the approach that I am this body, that my existence is this physical body which I am observing right now, and this mind with which I am thinking right now, and this intelligence, which allows me to compare, evaluate and reject. If I think like that, I will think that my body is the most important. I will think that my body is more important than the bodies of others. With the only exception being that if the others favor me, then I will accept them.*

*Those of different species I may consider as strange creatures that I shall watch out for or subjugate to my respective capricious ideas and the other human beings I would consider to be less in importance. There is a possibility that I may also treat them like animals, which means that I just watch out for them and try to subjugate them to my ego interest. Here ego touches also upon the concept of "survival of the fittest", or the natural defense mechanism we all have within us.*

*So this approach to existence is quite dangerous, because from the very beginning, only those who are the first in subjugating or eliminating the others will survive. We should also take in consideration, that this body of ours, which we cherish as being an important part of our existence is a mortal coil and always changing. Therefore to identify our existence with the changing body, until we die, really means that we do not have any real identity. Therefore, human beings have naturally searched for higher dimensions for their existence. They cannot but try to do so. It is part of their human condition. They have that spirit of trying to find knowledge about their identity and the belief in a higher existence, even though that realm is not visible to the eye.*

*The search which may continue after the physical ego existence is finished, has been the driving force of human culture since its beginning. It is also a fact that an existence without a meaning and without understanding the cause which brought this existence about is very difficult to cope with. Therefore, human beings throughout the ages have tried to find and to spell out, what is the meaning of our existence.*

*The Vedas have described the identification with this body as the false ego, ahankara, and the mentality of exploiting others the reason why we are in this material world, and that we have to suffer the reaction for any trouble we have given to any other living entity. The Vedas tell us about our real identity, our real ego, about our existence in a world where there is no more reincarnation, because there is no more death. They have explained that the meaning of life is to reach there.*

*The desire to reach that state of consciousness will motivate you to always act correctly. That area of consciousness and responsibility, we call "the healing circle" in OIDA therapy.*



The higher dimensions are divided into different levels of identification. To become indifferent towards worldly pleasures and pains and to simply aspire for liberation and merging into the spiritual energy is a negation of our conscious search for loving relationships in the material existence. All those mystical traditions who have thought about loving God, serving God and having a personal relationship with Him, point to a higher region of our existence, which is the existence imbibed by pure devotion. It is from this type of understanding, that a person who wants to reach his eternal identity, has to be very careful to always be loving and of course correct in his conduct - according to his ability. To be loving and to prepare for an eternal loving existence, is both the medicine and the goal. Whatever mystical tradition can take our consciousness to that awareness is truly the greatest benediction of mankind. (see nD9)

### **Feminine Principle in OIDA-Therapy**

One of the very central points to understand is that the soul is of feminine nature. The ũord, as origin of life is called purusa. Purusa means controller. And the female part of the purusa is called prakriti. So the ũord is the whole and the soul is the subordinate part. Purusa and prakriti or the enjoyer and the enjoyed. We can compare this relationship with the state and the citizens. The state is the whole and the citizens are individual parts of the whole. The state accepts services from the citizens, but this is supposed to be only for the wellbeing of the citizens. In the same way the ũord accepts the service of the souls for their own wellbeing. The only difference in these two examples is that the relationship between the state and the citizen is established by obligation whereas the relationship between the soul and the ũord is governed by love. For those who do not want to have their relationship with the ũord as His servants, the ũord provides this material world. Here they can try to become master and lord over others. This whole material world is being transformed by the action and interaction of different living entities, who are all trying to become lords. In this way they are suffering the reactions of their unnatural behavior. Therefore it is very crucial to understand the feminine principle or the feminine nature of the soul. Trying to compete with the ũord because of envy is the root cause of all our suffering.

It is stated in Vedic scriptures that there is one ũord and all the others are servants. In other words, there is the ũord or the one who is maintaining all the others. He is the ũord and we are being maintained. There is no question of competing with Him. This simply means that we are a part of His family. We are part of His entourage. Take the example of the ocean and the drop. The ocean is the whole and the drop is the part. So how can we compare them?

## *Perennial Psychology*

*We do not understand that in surrender and love to the Supreme, all our benefits are included. This is because of our ignorance and lack of faith. We do not have to scream for special consideration or for our rights. Feminine in nature means no claim for rights. Why? ” ecause within the realm of love, there is no need for claiming rights. As soon as we claim rights that becomes the male vanity. Of course, we are not talking here about the relative world and material issues. We are talking about the natural relationship of love. In love we always want the loved one to be well; that they get the medicine; that they get enough before we do. We are ready to reduce our portion to please the other or to help the other to survive.*

*Isn't this amazing? That's the feminine principle and we can see it most prominent in this world in the relationship between mother and child. The mother thinks first about the child and then about herself. ” ut the feminine principle does not stop there. If someone can develop this kind of attitude towards all others, then they must be in the purest consciousness. To think about others and desire to serve others is a very beautiful feature of the soul. It is not a weakness. All this is explained thoroughly in the Vedic scriptures. ” eing the servant of other, means we are servants of the servant of the servants of the Supreme enjoyer. In other words, service to the parts and parcels of God, or the souls, is actually service to God. God-consciousness means, that we are existing for the pleasure of the ũord and all His parts. ” eing asked about the foremost of all commands, ũord Jesus n hrist answered:*

*”You shall love the ũord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is: “You shall love your neighbor as you love yourself. On these two commandments depend all the laws and the prophets.”*

*All the prophets and all the laws means that all religions depend on this truth. This is the essence of all religious paths. The soul actually aspires for the spiritual world. It aspires for a spiritual body so that it can serve God in that female form in an utmost degree of surrender. To aspire to that state of being means that we have to give up our male vanity of trying to be the enjoyer and controller of everything. This refers to both the men and women of this world. Having a female body does not mean that one is free from male vanity. The desire to control and be equal with men, will have the result that one will get a male body in the next lifetime. And males who have not shown proper respect towards females, who may have abused them in one of many possible ways, will have to be born in a female body after this lifetime.*

*So, it is going forth and back and we still can not understand that we are not this body.*

*a Manual on oida Thera Py*

*I'm not male and I'm not female. I'm someone higher. I have a much higher position to achieve. Of course number one is to be a servant of the truth. To understand, my position is that of a servant. I'm never master. I always have to serve somebody. If I want to reject service to one and all, than I serve my senses. They become the masters. "ut regardless of how you do it, even if you are the boss of the people in your company, you are still their servant because you are going to make sure that they get their salary. And you also have to be responsible for their well-being. At least it is supposed to be that way. So, you can't avoid serving others. This is a foolish idea. Even the ũord himself, who is the master of all, He is rather a servant than a master of all. If we consider that He provides everything what we need and that He preserves what we have – this is just amazing! What does the ũord do for all of us? And on top of that, He is always ready to listen to our prayers. He is delivering special grace upon us. Therefore it would be very natural to accept that we are servants and to make an attempt to do the most wonderful and the best service possible. This should be our sacred ambition. (see nD20)*

## Part XIII

### Thoughts on OIDA

#### a.) **Walther Eidlitz - The Perfect Sacrifice**

*"I am aware of human love being an internal attempt to flee from the vain search for God." (Bertrand Russell, Memoirs)*

*Let us look at the sublime path of yoga, the path of "hakti, serving and recognizing love of God. In the West this pure form of "hakti has been only relatively recently recognized as a tool, an incomparable tool on the path of Karma yoga and Jnana yoga. A tool to reach well-being on earth as well as liberation. The "hagavad Gita refers to "hakti yoga several times.*

*The so-called "undiminished" "hakti, which springs from Karma and Jnana Yoga has always been quite concealed, not only in the West but also in India, even though such a central and divine document as the "hagavata-purana urgently declares its relevance right from the beginning.*

*The first sign that someone is stepping onto the undiminished path of "hakti Yoga appears as sraddha, as faith, confidence and trust begin to arise. This is a very special kind of faith, sraddha.*

*There are several kinds of sraddha, or confidence, which means inner certainty that a particular action or way of thinking will lead one closer to the goal in one's life. It is obvious, that no one can live and act without this certainty, not even the titanic demons (asuras) that live in indignation of God (as told in the Puranas) nor even the most violent, wicked, and criminal people. Without sraddha only dull and half-conscious vegetating is possible.*

*In the Holy scriptures, sraddha is described magnificently as being fourfold:*

- 1. The confidence to do just the opposite of what the Sastras (scriptures) are recommending, to get closer to the goal of life. (tamasika-sraddha)*
- 2. The confidence that restlessly continuing to fulfill one's duties, as prescribed in the Sastras, will lead one to the goal of life. (rajasika-sraddha)*
- 3. The confidence that clear recognition of the Atma (as well as Paramatma and "rahman), on the path of Jnana Yoga, will lead one to the goal of life: releasing Atma. (sattvita-sraddha)*
- 4. The confidence that loving and recognizing service to God, without expectation of any results other than the fortune that arises through serving itself, is the true goal of both humankind and Atma. This is the purest, eternal form of sraddha, or nirguna-sraddha)*

*These passages about "hakti underscore the notion that unbreakable faith (the perennial psychology) in pure "hakti, in loving and recognizing service to God, does not arise from a gentle heart, mind or intelligence, but in something that is eternal and not just a function of the internal covering (antahkarana). This sraddha in "hakti is the result of the initial encounter of Atma with the power*

to recognize and discover God himself. There is the notion of God beyond time and space everywhere and forever, but it is only seen through one who is already a bhakta (devotee), and who is filled with the strength of "hakti.

This marvelous power of "hakti is - through the will of one bhakta - able to touch someone who has not traveled the other paths of Yoga before. Sacrifice on the levels of Karma Yoga and recognition of the Jnana Yoga, could be a good preparation for attaining faith in pure "hakti. However, very often "hakti occurs without any cause. The undiminished power of "hakti may even grasp someone unprepared, who is demon-like and lazy. On the whole, this transmission of power is unconditional. True "hakti is without cause, without a question why, and it is without any purpose. This means that it is an astonishing miracle for one who attains it. The person affected does not even know what and why it is driving them, and they cannot help but work together with this sort of power.

At this point the following question arises: Does not God interact with the free will of the Atma and the human being?

The first impulse of the power of this "hakti is often very tender and light like a butterfly. Human beings can draw away from it at any moment, excluding it just like turning off electric energy with a switch. Free will cannot express itself unless one gets offered everything to taste and to choose.

In the midst of confusion caused by transitions through the different worlds, the Atma in the body of a human being has many opportunities to practice "hakti yoga. The rsis and munis (sages), the monks and the sastras (scriptures) speak about these processes, and a human being can approach it, if one loyally follows the rules and regulations according to one's position in life. From time to time one is touched silently. It is a touch though, that one can rarely pursue because it demands a great sacrifice, a greater sacrifice than other paths of yoga. "hakti Yoga also liberates the Atma. This incredible experience which is the main goal of Jnana Yoga, is merely a side-effect on the path of "hakti, where it is an almost unimportant conclusion.

**b.) Swami "R. Sridhara – The success of faith**

Srila "haktivinoda Thakura wrote:

sakala chadiya bhai sraddhadevira guna gai  
yanra krpa bhakti dite pare

"Giving up everything, let us sing in praise of Sraddha-devi - faith -, whose grace can take us to Krsna."

Sraddha, faith, is the subtlest thing, and it is also the most tangible. It is not imaginary. We must realize that it is a reality; it is concrete, and not merely an abstract sentiment of mere individual consciousness. Faith is universal as the most fundamental element that can connect us with the finest objective.

Power and grandeur are not proofs of faith.

*Through electricity or radio we can establish communication over long distances. This science is very subtle, and not known to anyone and everyone, yet, we cannot deny its existence; it has its tangible position.*

*” ut faith is much more subtle, and through it one can establish both higher contact and reciprocation. Subtle faith is not easily approachable for everyone; nevertheless it has its tangible existence and it may function in any circumstance if we have its peculiar contact. We cannot give false statements that we possess it; our power and grandeur are in no way proof of its presence in us. Despite great pomp and show, all we personify may be falsehood. We should be very careful to maintain our contact with genuine faith.*

*Sincerity is the main requirement for faith’s connection. No price, no matter how high in this world, can purchase it. The qualification is laulyam - our sincere and earnest desire for the accomplishment.*

*No one can purchase the Absolute, and no price can purchase Him. The absolute necessity is our sincere desire and earnestness. We cannot try to trade with Him, with insincerity. Sincere desire for Him is required, and that will awaken the conception to serve Him. We want Him, sincerely through affection. We love Him, so we desire Him. And to love means to sacrifice for the object of our love.*

*Srila Jiva Goswami Prabhu has given a beautiful definition of the word “’ hagavan’ : bhajaniya sarva-sad-guna-visista —*

*“The Supreme ũord, ” hagavan, is of such a nature that everyone who comes in contact with Him will want to serve Him and to sacrifice themselves for His satisfaction.”*

*This is the result of faith in its developed form. He is so noble; we shall think that if we die to satisfy Him, our life’s objective will be fulfilled. His noble quality is such that it attracts so much sacrificing spirit to Him; it draws everything towards Him. “Die to live.” Faith is such.*

**The agents of faith:**

*We are in the ocean of faith, and the devotees are the essential agents. Each helps the other. We are much relieved from the fatigue and trials of a long journey if we have a companion or the association of a group. Similarly, in this ocean, if we obtain the help of like-minded souls of similar nature to ours, that will be the most conducive. Even my spiritual master, in a speech he delivered on his Holy Appearance Day, addressed his disciples,*

*“Oh my friends, who can give me relief from danger.”*

*To me, you are my deliverers from danger! In the ocean of faith, it is very difficult to journey onward alone, so you have come to help me in my dangerous, ambitious journey in the infinite. You have come, and you are engaging me in talking about only Him, and so, you have given me some engagement.*

Otherwise, to live and move alone in the infinite is very difficult, troublesome and dangerous. You have all come to hear something, and in this exchange of talks about Him the situation has been made very safe and easy to journey so far toward the spiritual world." (see nD30)

***Faith is the only capital***

*Faith in the real devotees brings us to a tangible thing. We must be conscious of our real position when we are searching for God. It is not easy, and also, it is very easy - both simultaneously. Faith is the only capital by which we can make our journey towards the Infinite. Āove, devotion, has no beginning and no end (ahaituky apratihata).*

*There is no beginning - it is there already. "efore we came to know about it, it was there. It was there, it is there, it will be there. No one can resist it - the Divine love, this faith, is irresistible. It is part of the eternal substance. Its very nature is eternity - none can oppose it. We only have to make contact and associate with it, and the wave will carry us towards our goal. And if we can have the company of sincere devotees, the journey becomes very easy and pleasant, whereas to go alone is very difficult. In the progress of our contact with faith, when we come to take benefit from devotees and have faith in them, we are safer and our progress is also made tangible - it becomes to reality. From a vague, abstract position, faith grows deeper within us. We can then recognize many others with the same objective in life, and the journey becomes easier. It becomes conceivable. It comes into measurement. When we have faith in the real devotees, we can come into contact with such a tangible thing. Thus, the position of the devotees is very important in our journey, especially in the middle stage.*

*In the primary stage, not much importance is given to the devotees. With only a vague conception from the scriptures and with the help of previous accumulated merits (sukrti), the journey is begun. "ut gradually, the beginners find that the journey onwards in the infinite is not an easy thing: "We thought that with a little progress we could attain the desired end, but now we find that it is not so."*

*When we come to consider the real position of devotion, of what is God - He is universal, He is the ultimate goal - we may gradually become disappointed. "ut if along the way we gain help from the devotees of similar objective, we shall feel much relief by their company, even though the destination may be far away. The difficulties of the journey are more prominent in the second stage. In the primary stage, we are not very exclusive in our objective, and so, we do not experience much difficulty. Real difficulties begin when we enter into the journey exclusively, with no other objective than to engage our whole energy towards that high and elevated path. And if we actually achieve a touch of the highest stage, the journey again becomes easier. "ut the middle portion is difficult, and at that stage the devotees are very important to save us.*

*This is the period of both tangible acquisition and difficulty; our failings on the path to realization are to be rectified in this middle stage.*

*Some companions may disappear from the field but there will be others to encourage me.*

*Similarly, on this journey, we may see that many stalwarts are falling.*

*It may discourage us to see such respected persons -going away - falling in the middle path. Nonetheless, in the midst of those unfavorable circumstances there are others who are bravely making progress with unflinching faith, and they will help us. To stick it out to the end is difficult - but important and valuable. The test comes and shows how much faith we have. Nothing comes in vain, and we must take everything that happens in that way.*

*We are out to fight illusion to the end. We must achieve our end of life, and we can imbibe such firmness from the character of the devotees. The scriptures will also offer helpful advice, but the association of the devotees is nonetheless of ultimate importance.*

### ***How to persevere on this journey?***

*We need lasting faith, not flickering faith:*

*“Oh, I attempted for some time, but I did not find any tangible fruit from my spiritual endeavor, so I left”; or, “To me, it seemed very, very vague. When I began, I thought this was something tangible that I would quickly attain, but it is not so. It is uncertain. I am giving so much energy for the cause, but still the desired result has not been achieved.”*

*Previous tendencies also draw from the negative side, and so we find that many stalwarts are falling. Still, we have to persevere in this journey, and we shall have to take courage from those who are standing and who are deeply engaged. Though it is said numberless times that the Absolute is infinite, in the beginning we still tend to gravitate toward the conception of the finite. We are accustomed to thinking of anything and everything in terms of finite. So, although we hear that it is infinite, it is Vaikuntha, it has no limit — we nonetheless cannot grasp the proper meaning. ” ut when we make practical progress, many new conceptions must become a part of our knowledge.*

*Now, when our spiritual master addressed his disciples as:*

*“My dear friends who have come to deliver me from danger,”*

*we should, of course, recognize such a God statement from both the relative and absolute standpoints. Students are a necessary part of a professor - when a professor has students, he or she feels that the practical utility of their life has been successful. Thus, from the relative point of view, disciples can help the spiritual master. ” ut from the absolute stand-point, will is everything, and the eternally perfect great souls who inwardly know the ũord’s intentions cannot be disturbed by any danger in any respect, but outwardly such an appearance may be manifest in their dealings.*



*” y mutual understanding and discussion, a nectar arises to nourish the devotees:*

*In the Bhagavad Gita 10.9 it is said:*

*“Their attention is in Me”;*

*“Their energy is also spent for My cause”;*

*“They mutually assist one another.”*

*This reminds us of the ‘Napoleonic chair.’ Once, when stranded in a marsh, Napoleon arranged that each man sit on the lap of another, in a circular formation; each automatically protected the other from the otherwise fatal cold and they could all remain awake to pass the whole night in the intolerable cold. Otherwise his army would have perished. So, for mutual help, one devotee is asking questions, another is answering, and they are both getting engagement. The questioner is giving some energy and the answerer is also energizing.*

*Those of equal standing exchange their thoughts about Krsna, and thereby their blissfulness is generated. ” y mutual understanding and discussion, a kind of nectar arises that nourishes the devotees. “One is asking something about Me and another is answering, and thereby that discussion creates a flow of nectar that nourishes both parties.”*

*Satisfaction is generated from that mutual understanding, and it develops up to the quality of the absolute reciprocation, the ‘wholesale transaction.’ It rises up to that standard, and again I give them a further installment, an illumination of new light.*

***commentary to Srila Sridhara Maharaja by Swami Bhakti Aloka Paramadvaiti***

*The moment we feel hope and see light in our heart we may trace this hope to its origin:*

*Where is the person who has brought this ray of light and warmth into my dry heart? Let me see if there is more love to be found. Is that hope sustained by a pure character and example?*

*If we see that the light and warmth increases and we are given a desire to serve in the realm of selfless dedication, the sign is clear. Our spiritual relief has arrived. If our doubts are being cleared in the association of the devotees, we feel protected and a natural desire to share this hope with others arises. Faith is tangible. Faith can be felt. Faith can guide us. Faith can move mountains.*

*All souls are hoping to find love. Unlimited different attempts are made to fulfill the craving for love. And when the hope for fulfillment in love on the mundane platform disappears the soul opens the heart towards the possibilities of spiritual love.*

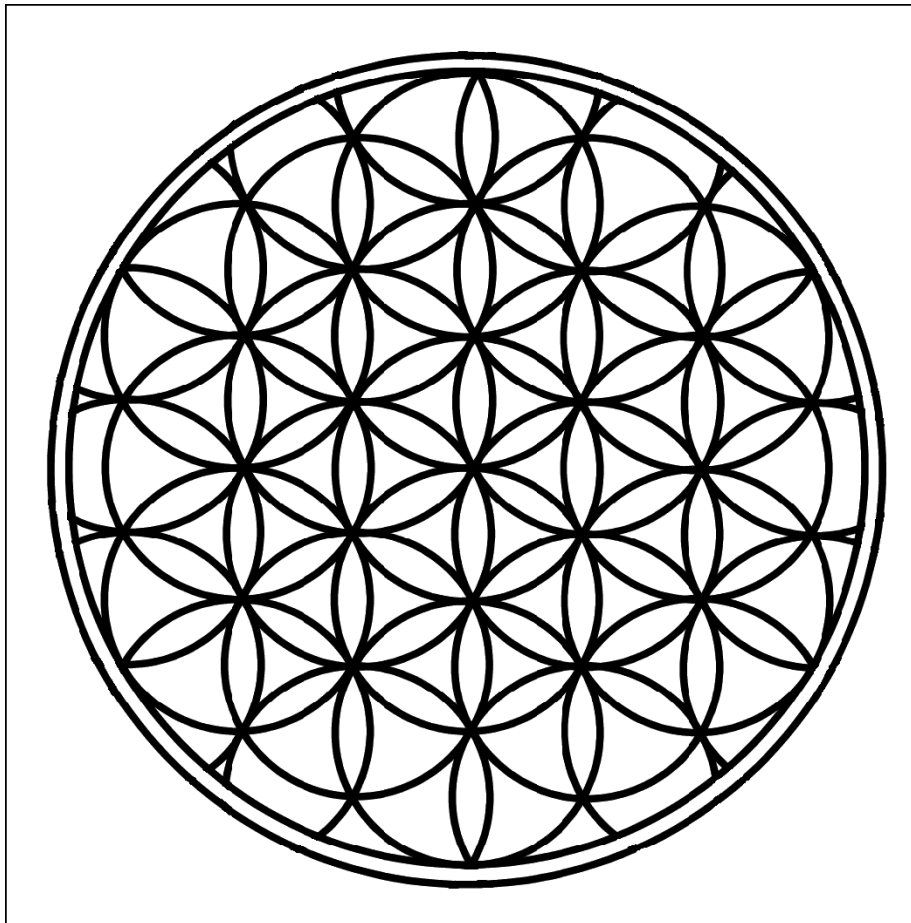
*Search and prayer will open our awareness to the invitations brought to us by the faith of other souls.*

*This is the ray of faith, which can penetrate deep inside of our heart, coming from the loving servant of the truth.*

*That is the OIDA moment -- when we have the conviction that a new dimension of reality is being discovered. You feel it. You are convinced. You know it. You believe it. It becomes your faith, your shining light on the path to get out of the darkness of selfishness -- the path towards healing. To heal ourselves means to give up the inclinations to be irresponsible in any way and to misuse our own body or to give trouble to other living beings.*

*OIDA becomes the awareness of proper conduct; the path towards righteousness. It is the entry into the secret world of the pure soul and pure love for the creator and all his created beings.*

*OIDA is the guiding principle for our dignified path which enters into our heart by the grace of God and His loving agents. This particular description of faith is according to the OIDA-Veda, in understanding of the OIDA-therapy.*



*The Flower of ũife*

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