In our ordinary language some times we recognize a small number of people as highly religious, deeply religious or enlightened soul. Faith of such people acquires an intrinsic value for them and manifests in their life in the form of devotion, complete surrender and full dedication towards the object of faith. Believers placed at this level of faith perceive a transformed world around them. The object of faith becomes the center of life of such believers and governs all their actions and behavior. We find that faith of such believers becomes important in two senses: experiential sense and moral sense. It is a distinctive experience for them due to its high emotional value. This experience shapes their life in a specific way that manifests in certain moral principles.

5.1 Experiential Sense

Believers placed at the higher level of faith do not have any desires for mundane things. They have an intense emotional relationship with the object of faith. The importance of faith at this level is to be conceived only in the milieu of the person’s emotional relation with the object of faith. The emotional relation with the object of faith is the only thing that the person values in this state. He desires nothing except the state of complete raptness in the emotional proximity with the object of faith. Emotion, as we all have experienced, integrates the whole consciousness of a person and directs it to its specific object. Since the object of faith is essentially the object of the person’s emotion his attention gets totally absorbed in the object of his faith. In this process his attention is withdrawn from the mundane world and gets inwardly focused on the object of faith. A radical change is brought about in the perception of the person due to inwardsness of his attention. Although he is placed in this spatio-temporal world, its object and events remain no more the immediate objects of his attention. His object of faith, in whatever form it may be, becomes the sole object of his attention. It is not a sense perception but a sort of full internal awareness. Since it has a definite cognitive value (not only for the believer but also for others who understand the intrinsic value of faith), then it can rightly be regarded as a form of cognition by acquaintance. The person internally encounters the object of his faith. Ordinarily the object of faith
is an image of a personal God (with whom he is emotionally attached). And the believer perceives (internally) the image before him when he thinks about it. This is not an image (a static picture) for him. His emotional relation with it makes it alive person (real) for him. A God-believer, for whom an emotional relation with an image of God is the only valuable thing in this world, the image is not an image from the very beginning. In his inner world of experience he does all that a person does with a living person and gets responses from it as expected from a real person. What makes this image different from other images is his clear understanding that the emotional attachment that he feels for the image of God is given to him, that he has not created it. He feels blessed for this gift, values it and ascribes it to the image of God’s that he has in his mind. But as stated earlier this image is not an image for him; it is God Himself. This point needs elaboration.

5.11 The Image of God is The Reality: Faith is Intrinsically Valuable

It is already discussed earlier that no emotions can be aroused by anyone just by one’s sweet will. Emotions arise in some natural conditions. Though we can expect that arousal of an emotion, if appropriate conditions are artificially created (as in theatre) for it yet we can never be sure of it. There is no definite causal connection between an emotion and the appropriate condition for its arousal. However, this remains always an expectation and can never predict that if he conditions obtain then the person will definitely undergo a state of emotion. The reason is simple a person is not an inert matter. His perception of the conditions is not always the same. It is not static and fixed. Depending on his needs, interests and above all his learning from past experiences bring about some important change in his perception of the conditions that are deemed to be the factors of arousal of an emotion. Hence generally we may probably expect that under which conditions an emotion arose in one’s heart. It will arise again if the same conditions obtain or be created again. A general unpredictability in this regard is a normal experience of us all. This unpredictability can be explained within the limits of ordinary human desires, goals and motivation in the backdrop of learning from past experiences.

The unpredictability regarding the emotion in general for the object of faith and in particular for the image of a personal God is not explicable in terms
of ordinary human desires and goals, since at the higher level of faith the person desires nothing except an intimate emotional contact with God. Although an explanation can be put forward for it in terms of Freud’s theory\(^1\) of unconscious satisfaction of suppressed *id* desires but this sort of reductionism dismisses the possibility of any higher emotion in human life without any good reason. Even if it is admitted that in many cases of emotional relation with God is the result of the double feeling (of respect and hatred) for the father whose image is reflected in God, there is no reason to accept that in all the cases of emotional relation with God is the outcome of this psychic complex. This sort of sweeping generalization not only makes the theory untenably bold but also makes an implicit claim that the talk of higher emotion is meaningless. The talk of an emotional relation with God for the sake of its bliss only is a common talk that every common man can understand. Hence even if the Freudian theory is accepted as a good explanation of some aberrant cases, the discussion of higher-level emotional relation with the image of God does not lose its significance at all.

For a person who has an emotional attachment with an image of God wants to continue in that emotional experience with it but he knows very well that it is not at all in his control. He finds himself blessed that he could have this extraordinary (very often blissful) experience but at the same time he also knows that to produce this experience, despite all his sincere efforts, is not within his control. So he attributes it God’s will. That is why it is regarded to be a revelatory experience in many religious traditions and is held to be dependent on God’s will completely. An inseparable relation between faith and revelation is accepted in Christianity, Judaism and Islam and different theories are propounded about this relation\(^2\). This concept of revelation ordinarily results into the belief that there are only few chosen person of God before whom He makes revelation. In Hinduism, due to presence of the concept of *sādhnā*, the concept of revelation (i.e. *Darśan* or *Sākshātkar*) does not give rise to the belief in a few chosen ones of God: it is believed that everyone can have it but at the same time it is also admitted without disagreement that one can’t have this experience without God’s grace. Everyone, who has deep faith in God, knows this truth. Hence, for everyone, who undergoes this experience, the object of his faith – the image of God is a living reality; He (God) is a real (supreme) person and not a product of imagination.
Above statement seems to mean that the image of God is real for the believers only. It amounts to saying that this image is not real—it is nothing more than an image but the believer looks it as if it is real. It is just to stop this misgiving, in many religious traditions, the cognitive feature of this experience is highlighted to an extant that questioning God’s reality in the revelation is regarded as blasphemy and dealt with brutally. The emotional feature of the believer’s revelatory experience is accepted without disagreement but it is held to be revelatory on the ground that it discloses some transcendent eternal truths, which are unquestionable. The essence of the traditional wisdom lies in acknowledging it as a cognitive experience. Even if the believer’s experience of emotional attachment with God’s image is not taken to be a pure cognitive experience, it is true that it has a very important and inseparable cognitive aspect. This needs to be considered very carefully.

5.12 Structure of Faith as an Experience

The presence and dominance of emotional element in faith is already discussed in previous chapter. At the deeper (or higher) level of faith, when it acquires an intrinsic value for the believer, the object of faith remains not merely an object of thought or imagination but becomes an object of the believer’s emotional experience. Thinking about the image of God (the object of his faith) the believer feels emotionally attached to it. This emotional attachment is an integral part of the content of the believer’s faith. Whenever a believer remembers the image of God he not only thinks of certain high qualities and powers of which God (of his image) is a unique embodiment but also feel attached to it (this image of God). Obviously this image is not out there in the external world; it is within the content of faith. An emotional experience is an integral part of this content of believer’s faith. Two features of this experience are to be taken into consideration:

(i) The awareness of the emotional attachment with the object of faith is a real experience and it is a genuine cognitive experience for the believer.

(ii) Due to (i) the emotional value of the object of faith acquires the status of the value of a real experience and remains no more an imaginative involvement with an image.

(iii) Believing in any image means to believe that the image is real (there is no sense in believing in an image as image). To believe that an image
is real is a thought. This is not an experience. This does not remain merely a thought but becomes an experience if the believer has some emotional involvement with it. This does not remain an ordinary belief but acquires a value for the believer due to its emotional involvement. This, however, does not become a cognitive experience and the person who believes in such imaginary characters enjoys emotional attachment with it in a dream-like state. Belief in some mythological or fictional characters comes in this category.

Belief in God’s image has highest emotional value for the believer because at times it arouses in most believers (and frequently in some believers) an emotion of extraordinary love or reverence with awe etc but its value for the believer lies not in its emotionality but in the cognitive nature of this emotional experience. For a believer of this level the emotional relation with the image of God is extraordinary both in content and depth (internal intensity). Very often the content (of this emotion) manifests in some form of love for the image of God but this is extraordinary since the believer feels that in it his identity is lost so completely that he never felt in any other experience of love. If, on the other hand, it comes as an experience of awe due to the unparalleled majesty of the object of experience then again it overpowers him so completely that he finds himself reduced to a non-entity (but does not feel frightened because he finds himself under his protection). This emotional experience is so intense (or deep) that the believer finds it almost unbearable but this is so fascinating that despite its seemingly unbearable intensity the believer aspires to pass through it again and again and desires to remain absorbed in its unparalleled ecstasy.

Above description resembles the description of what is ordinarily called ‘Mystical Experience’. In fact, faith is necessary for mystical experience and, in a way; Mystical Experience is a transformation of the emotional content faith into a deep inner cognitive experience. This happens when the believer becomes aware of the emotional experience, which he undergoes, in the form of emotional attachment with the image of God.

When the believer awakens to (becomes internally aware of) his emotional attachment with the image of God he gets a clear and distinct knowledge of the content of this emotion. The bliss or the awe that he, earlier, passed through without awareness, now becomes his conscious experience.
Earlier he enjoyed the emotional relation with the image of God but was not aware of it. He, now, becomes aware of it. Most believers undergo an emotional experience with the image of God when they think of it. But they don't remain aware of it while thinking of that image. A believer, who becomes aware of his emotional experience, shifts to a deeper level of experience. The object of his consciousness remains unchanged. The image of God is still the object of the believer's consciousness but the immediate awareness of it in its inseparable relation to the emotional content with which the believer is attached to it, brings about a substantive change for him. This situation can be represented diagrammatically as below.

(Whole attention of the believer is focused on the image of God due to emotional attachment with it. But he is not aware of the emotional content of faith. Hence the emotional experience is passed without its full awareness. It is not a fully conscious experience for the believer)
(Figure -2)

(Consciousness of the believer is still directed to the object of faith but now he becomes aware of the emotional content of faith. Thinking about the object of faith is, now, a conscious experience of its content for the believer).

A believer, now, discovers that God's image is actually functioning in his belief. He discovers that the image of God is not merely a static image but it is the embodiment of the divine will force that produces faith in him and helps in its sustenance. He becomes aware of a will force that is not his but is autonomous and independent of his will.

In the formation of faith the role of volition is almost negligible. People have very little freedom even in matters of their ordinary beliefs. What a person
believes depend on several factors and many of them are quite independent of his rational willing and thinking. People are unable not only in forming any belief of their choice but also they can’t stop them to be formed (a person, who believes in ghosts, can’t stop himself from believing in them).

Matters of faith are almost completely beyond human volition since it necessarily involves his emotion that also is not within his control. People may have faith in God or may not have that but no one can plan to have faith in God. This is a very important point about faith that is always ignored as trivial. This is not a trivial point about faith. In fact this has central and active importance in the life of the believer. This understanding regarding faith in the case of awareness of the emotional experience with the object of faith (i.e. God’s image) enables the believer feel the presence of the autonomous divine will force that generates faith in him and helps in its sustenance. In his internal awareness of emotional experience with God’s image the believer sees a divine will operating behind his faith. He feels himself blessed since he has been given the boon of faith in God and he owes it to God (of his image). It is not an inference for the believer. He does not infer that divine will could have produced his faith in God because his own will can’t produce it. He intuits (immediately knows or sees) it. The awareness of the emotional attachment with God’s image comes to the believer as a direct knowledge of the faith-producing divine attributes present in the image of God itself. Faith becomes a valuable inner experience (does not remain merely a belief) for him since he experiences divinity in and through it. Before the transformation of faith into a fully conscious inner experience the believer assumes those qualities as the attributes of the image of God, which are conventionally deemed to be important. Before this experience a believer values God’s benevolence because it (benevolence) is regarded to be a good quality of character. But after this experience the same quality acquires an experiential significance for him. He sees God’s benevolence in his faith. He could, now, see that faith is a boon and he has been gifted with it. He sees divine benevolence, in the first place, in the emotional attachment with God’s image that could grow in him and, in the second place, in the awareness for this attachment that is given to him to make him see the divinity operating this way in the faith in God. He feels that if he had not been given the gift of faith in God, he would have been deprived of knowing divinity forever. So in his faith in God he clearly sees the
presence of divine benevolence. Thus divine attributes become the matters of
direct experience for the believer.

Above discussion can be summed up as follows:

Faith in God necessarily attaches the believer emotionally to an image
of God.

While thinking about the image of God the believers, ordinarily, enjoy
this emotional attachment without being fully aware of it

Some believers become aware of his emotional experience with the
image of God that he undergoes while thinking about it (God’s image).

This awareness comes as the fully conscious experience of
blessedness for the gift of emotional attachment with God’s image, and for the
gift of this awareness that enables him to see the functioning of divine
benevolence in and through faith.

Faith, thus, becomes an experience of full awareness. It becomes a
sort of clear cognitive experience. This experience is cognitive not in the sense
that the believer directly comes to know God as a person (in the sense of any
ordinary person directly knows another person). But the experience of divinity
is a cognitive experience of the believer and he can’t fail to recognize it as
‘divine’. That is contrasted with ‘mundane-ness’.

Faith becomes valuable intrinsically in above situation and, as stated in
above discussion, it becomes a valuable experience. It is not merely a valuable
thought or imagination that helps in bringing some sort of emotional stability in
human life. It is somewhat similar to aesthetic experience that is regarded a
valuable experience for its own sake and not for any other benefits that it could
give to an aesthete. An aesthete’s experience of an art-work is different from
that of an ordinary person. An ordinary person, who enjoys an artwork for its
overt beauty, does not, generally, look at the style and other nuances. An
aesthete enjoys looking at these nuances. He distances himself from the overt
effect of the artwork and tries to see its inner construction. Looking an art-work
from a distance is not an imagination of the aesthete; it is an experience for
him that can veritably be called a cognitive experience. He comes to know
certain things about that piece of art with some sort of quantitative details that
could be known only in this experience. The experience of the content of faith
is somewhat similar to the experience of the aesthete and is a valuable unto itself. The believer values this experience because it is of extraordinary importance for its bliss, for the truth that it reveals and for the radical change that it brings about in his attitude to life and world. This evaluation is not subjective. It is important to note that although the believer understands its importance primarily due to its emotive aspect but for anyone else, who understands the intrinsic value of faith, its cognitive and practical values are of greater importance.

Emotive and cognitive aspects of the content of faith are not separable from each other but a believer takes interest in it primarily due to its emotive aspect and others, who have not undergone this experience themselves but understand the believer’s experience, get interested in it due to its cognitive and practical aspects. It is similar to the aesthete’s case. For an aesthete looking at the work of art from a distance is not a dry monotonous job. An aesthete enjoys understanding an art-work. He gets great joy in his work and primarily it is the motivation for his work. He can’t ignore the cognitive aspect of his work but ordinarily the typical joy of understanding and evaluating an art-work motivates and keeps him engaged in his work which is generally a monotonous job for common folk. But others, who understand the importance of art-appreciation, give importance to it due to the truths that it reveals about and the practical effects that it leaves for the creation and appreciation of art. The cognitive and dynamic aspect of the experience of the art-appreciation is given more importance by others. Similarly people who understand the intrinsic importance of faith give more importance to it due to its cognitive and practical aspect. Hence the intrinsic importance of faith is not a matter of subjective speculation of the believer. This importance is acknowledged inter-subjectively.

There is, however, a difference between the experience of an aesthete and the believer’s experience of the content of faith. Due to distancing from the emotional effect of the artwork the critic looses the emotional joys and sorrows that an ordinary observer relishes. The experience of joy of the art-critic is not a joy of sharing the pleasure or pain with the imaginary character. He has to rise above them in order to learn to appreciate the enactment of a role. A believer, on the contrary, does not loose the joy of emotional attachment with the image of God in order to become aware of it (the emotional attachment).
Rather he begins to experience it more vividly and intensely. The reason of this difference is simple. The work of art lies outside the experience of the aesthete and to reach the internal nuances of it he has to withdraw himself from the emotional influences created by it. But the emotional content of faith is not outside, it is within the experience of the believer and to see (experience) it clearly he has to pay exclusive attention to it withdrawing it from all other directions.

The believer’s experience of the emotional content of faith is almost like a person’s fully conscious experience of the taste of an eatable. A person comes to know the taste of a food more vividly if he becomes conscious of the experience of the taste. A believer, by becoming aware of the emotional content of faith, begins to enjoy the emotional content more sharply and with very high intensity. An ordinary believer gets some joy in the emotional attachment with the image of God. The believer, who becomes aware of his emotional attachment with God’s image, is overwhelmed by it. Despite this contrast from the aesthete’s experience, the believer's experience does not lose its value as a real experience. After all the conscious experience of taste is not an imagination of the person. He actually knows the taste of the food that is there on his tongue. The cognitive nature of this experience can’t be denied and the claim made by him on this ground can be inter-subjectively judged. The believer’s experience of the emotional content of faith also has a genuine cognitive aspect and others, who have not undergone such an experience but understand it, can judge his claim objectively.

Above discussion could be summed up as follows-

The value of the experience of the emotional content of faith lies in its being an actual experience.

Since it is a conscious experience that has an essential cognitive aspect, it becomes intrinsically valuable from the point of inter-subjective judgment.

In brief it can be said that faith acquires an intrinsic value in the experiential sense when it becomes a sort of immediate knowledge. Persons, who are said to have undergone mystical experience, have faith of this level. But in most religious traditions (especially theistic religions) it is seen not only as the special feature of a few persons’ biography but also desired from every
person to achieve it. In every religion those persons are revered who have been given the boon of this level of faith. It shows that it is regarded to be a desirable state for all the people despite acknowledging that it can’t be achieved by human effort only. This apparent partial contradiction is resolved by acknowledging the intrinsic value of faith in the moral sense. The impossibility of achieving it with one’s own effort makes one deeply humble. This realization generates an insight within the person to interpret every event occurring in his life as prompted fro God’s will till he actually begins to feel it.

5.2 Moral Sense

Faith in God, if it is given intrinsic importance by a believer, shapes his life internally and externally to make it most receptive for the gift of faith in God (in a particular image). The emotive aspect of faith in God essentially gives it an experiential content even if this experience does not acquire the cognitive status. It is discussed in above section that faith has a cognitive importance for the persons having internal awareness of the emotive aspect of the content of faith. But even for other believers, who don’t have this internal awareness, faith has an experiential content in the form of emotional attachment with the image of God. So for any believer, for whom his faith is valuable in itself, faith has an experiential content (even if it is not cognitive) and it is this (experiential content of faith) that makes the believer value his faith. A discursive understanding that faith is valuable and to have faith is not within human control does not come in the way of having faith but makes him deeply humble and receptive to accept faith as a divine gift. This understanding, in fact, motivates the believer to choose those things in his life, which are conducive to support and strengthen his faith and to give up all that weakens it. This choice manifests not only his overt actions but also in his thoughts. Thus the believer’s sense of intrinsic value of faith gives him a specific way of life that assumes moral significance for him.

The intrinsic importance of faith, in its moral sense, is distinctly noticeable in the way of life prescribed by every religious tradition. In fact, it is more appropriate to say that the intrinsic importance of faith in its moral sense manifests essentially in a moral code of conduct that gives a community its religious identity.
5.12 Forms of Emotional Relationship with the Object of Faith

Faith needs to be seen as end in itself in the light of above discussion to understand the essence and difference of various religions. In the life of such persons (placed at the higher level of religiosity) faith manifests in various emotional relationships such as master-servant, father-child, mother-son, friends and lover-beloved etc. Because of these different relationships faith takes different forms and different shapes in the life of a person. Master-servant relationship and father-child relationship is common sorts of relationship which we find in various religions but that is not confined to these relationships. Relationship of friendship and relationship of lower and beloved are found in various religious faiths. Even in one religion we may see examples of many relationships with the object of faith. In orthodox Islam only master servant relationship is accepted but in its beautiful offshoot (suffism) God is accepted as beloved also. An analysis of these various relationships with the object of faith with reference to certain dominant religions of the world will be presented in the following.

5.12.1 Faith manifested in Master-Servant relationship: Judaism and Islam

Since the very beginning of human existence, faith has been manifested itself in master-servant relationship. There is innate conviction or feeling in man that I am small particle in the universe a mere particle of dust in balance and there rolls beyond me a vast sea of reality. There is some thing in his inner being, which does not allow him to remain content with contemplation, and satisfaction of immediate mundane needs. There is some thing, which makes him look beyond which is not here and now to some thing more permanent worth. There is an inner urge – unconscious impulse (not in Freudian sense but Jungian sense) in very being of men to make a relationship with something altogether different that may be termed as almighty powerful master. If we investigate this feeling we would find that this feeling mixed with wonder and awe is the inner emotional force from which faith emerges. It is the unconscious or semi conscious urge which compels man to transcends the pleasure and pain of mundane and seek that that is supra mundane. In this regard we may notice Rudolph Otto’s hypothesis⁴ that man is endowed with
senses numinous – that is sense of awe an innate characteristic revealing itself in longing for the otherworldly the sacred or divine which is altogether different from man.’ This latent impulse was probably awakened in man by the mystery of death, natural calamity, unseen course of future etc. Historians and sociologists generally mistook these happening as cause of faith but it is worthwhile to note that seed of faith in the form of latent impulse (emotion) was already in very being of man, though these happenings played important role in manifestation of this impulse (emotion). Nevertheless there is something in us, under certain condition and in spite of our notorious attraction to evil, to love god we may call it pull or tendency in the direction of the God. Even when it is inactive the seed of it is there in latent form. Now we can hardly speak of tendency to know the God but the tendency to love Him we might speak of the tendency of son to love his father but not tendency to know his father.

If we investigate the function of faith manifested as master – servant relationship we would find that the faith emerges from the feeling of awe and marvel. A religious person perceives the object of faith as all mighty powerful master of this universe. Moses perceives the God Himself replying ‘I am the Jehovah and I appeared unto Abraham, Isaac, and Jacob as almighty’. Moses could hear the voice of the God on the mount of Sinai. He was even emboldened to make a request to see His face. He said ‘I beseech thee show me thy glory. God replies Thou art unable to see my face, for man doth not see me and live’. Similarly in the Bhagwad Gita before consenting to reveal his nature to Arjuna God says:

\[ \text{na tu mām śākye daṁstum anenaivasva caksunā divyam dadām te caksuh pāṣya me yogam aṅvāram}. \]

He gave Arjuna divine sight by which he was permitted to see His cosmic form. It implies that whatever a person perceives at this state is not at all sense perception. But a perception that is possible only with in intense emotional relation of master- servant with the object of faith. In this form of Faith (in Judaism sense) master and servant relationship is such that the Almighty Master (God) at times showed His great power e.g. He would set a whole forest ablaze, cause rain and floods, make barren women fertile and would Himself lead armies to battle. In this relationship the notion of sacrifice is given much important. The allegorical sacrifice of Isaac is meant to illustrate Abraham’s faith in God. It is severe to show that Abraham can trust the God
however strange His command may seem to be. Abraham and Moses experiences imply that God revealed his will in the form of law and the observance of the law is only way to the lord. In case one does not follow the law, God will punish him. The law was called ‘Torah’ and faith consists in observance of the law. ‘All faith implies the law and all laws imply faith’. Man is accountable to the God for conformity to law. Conformity means piety nonconformity sin.

This relationship of master and servant is manifested in its strict sense in Islamic faith. If we analyze the experience of prophet Mohammad regarding the Allah we find that the very name ‘Allah’ which is short form of ‘Alllah’ means ‘The strong’ ‘the mighty’ the powerful. Master (God) will is regarded as absolute and perfectly arbitrary. It is bound by no law and can change in any way. In all God appears in this relationship all-powerful master and ruler to whom believer is simply to summit with a sense of absolute devotion and service. The very word Islam is submission. As A.C Bouquet remarks in this relationship, ‘Allah is separated from his creature by an impassable chasm, and whole duty of man is Islam (submission)’. In the words of Kraemer ‘Allah in Islam becomes white-hot Majesty, white-hot Omnipotence, white-hot uniqueness. The ideal believer is ‘abd’ (slave). So Mohammad perceives the god as absolute master maintaining a distance from man and from them unqualified service.

In the epic ‘The Ramayana’ this emotional relationship also manifests in dasya bhakti. The devotee (bhakta) is not content of having peace but wants to serve the lord. This is the positive activated attitude of surrender as slave or servant to the lord. He wants to seek the opportunity to do things for Him that will please Him spontaneously. In the narrative of the Ramayana, Hanuman is typical example of dasya bhakti in his relation to the lord Rama; in his zeal he even sometimes does rather grotesque thing but Ram is all the more pleased. So this emotional relationship is more that of liege and lord than that of servant and master. This is unique relationship where devotee (bhakta) wants to serve the lord as slave that is to mean that he does not have his own existence or will independent of His lord but he lose himself in the hands of his lord and His will becomes his will but the lord takes him as a friend and give him complete freedom to perform action.
In the analysis of the master-servant relationship we find that there is a primordial emotion (feeling of awe and wonder) of our being which, manifests in the master servant relationship. By expressing this emotion a person reveals the essence of his being. Being (existence) manifests only in and through emotions. A person has inner urge to be protected or to be saved and this can be fulfilled only by the faith manifested in master-servant relationship. This protection is not possible in mundane relationships in account of their limitations.

5.122 Faith manifested in Father-Child relationship: Christianity

In this relationship a person perceives his lord as loving father who is kind hearted and merciful. He is just like loving father who loves His children unconditionally. In this relationship He is not wrathful and revengeful (as in master-servant relationship) but is absolutely benevolent and kind and forgives even the worst of sinners if they sincerely repent for their sins. Forgiveness of sins is one of the most important features of the God.

'The lord is gracious and full of merciful, slow to anger and abounding in steadfast love. The lord is good to all His compassion is over all that He made.'

The God is the caretaker and redeemer of their children and it is for this purpose of redemption that occasionally sends messengers to earth.

"Keeping steadfast for thousand s forgiving inquiry and transgression and sin , but who will by no means clear the guilty, visiting the inquiry of father s upon the children and the children’s children to the third and forth generation. And Moses made haste to bow his head towards the earth and worshipped."

A person has respect and reverence for his lord. He is fervent to follow his commandments and orders. Here it is worthy to notice that he does not follow his commandments because of terror or any type of fear but because of his love for Him. Indeed he enjoys serving the lord. He is always thankful to the God because the God chooses him to be His fellow partner in the fulfillment of His final purpose of the establishment of the kingdom of the God. He has gratitude for Him for God gave him –insight, intelligence and sensitivity.

'So God created man, in the image of God he created him male and female he created them.'

It signifies God’s special preference for man. So for these entire things he is always grateful to the lord.
In Christianity this father-child relationship manifests in its full flavor where God is regarded as the loving father who promises man (children) to save from suffering and it is to fulfill this promise that He sent Jesus on the earth to teach people the right path. By following the teachings of Jesus, therefore, man can get rid of suffering. Even by Adam’s fall man has not lost his intrinsic nature completely. He is simply weakened it and he is fully capable of regarding his high position by God’s grace. For that what is necessary is the relationship of love with the lord. The God is identified with love as it is stated in the Bible:

> Beloved, let us love one another, for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.

The object of Christian’s faith is Trinitarian God who preserving the unity and uniqueness of His nature, yet admits reality of three persons – the Father, the Son, the Holy Spirit. The creation of the universe by mere fiat of the will is assigned to the Father the first person of trinity. The second person of trinity that is the Son, begotten of the Father from all eternity, incarnates as Jesus the Christ. According to the eternal salvific plan of the Father, He (Jesus) by his death and resurrection reveals the Father to mankind and redeems man from bondage to sin and death. The work of salvation, perfected in Jesus Christ- the God Man, is to be realized in the life of every person through the sanctification effected by the Holy Spirit- the thirds person of the Holy trinity. The divine life is thus communitarian and its basic law is love. Therefore love is regarded as very essence of God’s nature. Although men do not exhaustively comprehend God, God Himself gives man the required knowledge, which may be said to be the ‘demonstration of spirit’. Such testimony is given to man gratuitously; and it is given in the form of revelation in fullness in the person of Christ. By means of the testimony of the spirit man understands God and His attributes to the extant that he loves Him. This is the only way of knowing thing spiritual, which thought cannot fathom. Through love man participates in the God who is not mere agent but the very spirit of love.

In the analysis of the father-child relationship we find that a person has primordial emotion of love. Emotion (love) in latent form is the vital content in the formation of the very being (existence). And by the expression of this
emotion he discloses the nature of his being. Love (emotion) manifests the very essence of being.

5.123 Faith manifested in Friendship : Hinduism

In this relationship a believer perceives the lord as a friend. A sense of superiority totally vanishes before familiarity moreover, which allows many liberties. He comes closer to his lord. It is a relationship of deep confidence. A feeling of love takes new dimensions; a believer does not totally submit himself to the lord rather has a sense of trustworthiness and commitment with his lord. He also has every assurance from the lord. He feels more comfortable in sharing all his grievance and happiness with Him. He enjoys the very presence of his lord; he wants to play, eat and work with Him. And uniqueness of this relationship lies on the fact that he freely takes liberty to quarrel with his lord but he cannot live without Him. In Srimad Bhagwatam the friendship of the lord Sri Krishna with gopas, Sudama and Sarala the cowherd companions of Krishna is described in great details. Sri Krishna in His boyhood was a friend of all cowherd companions and they were even oblivious of His divinity. He was only their ‘ringleader’, but this was enough to make them center all their affection on Him. They would not only respond to His mischievous suggestions and join in the game but would freely take liberty of quarrelling with him, taking Him on their shoulders and climbing on His in turn. But without him their work of tending the cows would become dreary some, because it was not any fun without Him. In Ram Charit Manas poet Tulsidas also very beautifully describes the friendship of lord Rama with Sugrive and Vibhishna. Lord Rama killed Bali to save Sugrive and He gave Vibheeshna the state of Lanka, which Ravan got from the lord Shiva after sacrificing himself ten times.

5.124 Faith manifested in Lover- Beloved relationship : Hinduism

In this relationship a believer becomes absolutely free from all conventionalities and limitations and the flow of love proceeds quite uninterruptedly. The feeling of love marks the highest stage. It is supersensuous prototype of what is called srangar rasa (erotic sentiments) in secular rhetoric. Just as sensuous pleasure reaches in its culmination in conjugal love so super sensuous love for the lord attains the highest stage of intensity in this relationship. In this stage of ecstatic love the believer
experience the closest personal relationship of conjugal love with the lord which finds expression in acts unparallel all surprising all absorbing and absolute passion for him. The ideal love of gopies for the lord Krishna keeps nothing concealed from Him. It involves neither feeling of awe nor reverence. It never shrinks, never hesitates nor feels uneasy on any occasions. Customs, conventions and formalities cannot break its flow.

This relationship is not a social relationship, not a blood relationship, not a relationship established through marriage or sanctified through any Vedic rituals. It is pure unalloyed relation of spiritual love. Though out-worldly resembling with conjugal love, it has not element of sensuousness in it. In fact the difference between the highest type of love between man and woman and that of love between the lord and believer who are embodiment of his power and bliss is absolute. The conjugal love of human beings and non-phenomenal love of the lord and believer are qualitatively different. For example the difference between the love attitude of gopies towards the lord Krishna and that of woman towards man is not one of degree but one of fundamental principle. While the basic principle of love and affection of the gopies and Krishna, is the desire to contribute to the joy of the lord Krishna. But that of earthly love and affection is the desire for ones own pleasure. The feeling involved in the conjugal love of believer is of other becoming one. Whereas feeling involved in the conjugality of earthly love is egoistic or self regarding.

The self-giving love of the gopies is prema while pleasures seeking love of human being is called kama. The mind, the body, and the senses that serve as the medium of earthly love are carnal and transitory and as such they cannot lead to the ecstatic love enjoyed by the believer, which is beyond that.

The best example of this relationship is love relationship of gopies and the lord Krishna. Gopies are so intoxicated in their love for the lord Krishna that they put all the thoughts of worldly shame and duty aside and come to Krishna leaving their husbands home and children behind. This is how the Bhagvata Purana has summed up their attitude. ‘

Blessed are the gopies who have fixed their hearts on Sri Krishna who while attending to their various households duties such as milking the cows, threshing the paddy, churning the card, brushing the courtyards and smearing it with cow dung, racking crying babies in a curdle and lulling them to sleep or sprinkling and sweeping the floor sing songs in praise of Sri Krishna with a heart full of love with eyes wet with tears and in voice chanting with emotion.13
In this relationship of love a believer perceives the lord as his Beloved. This is a very close and intimate relationship in which a believer totally looses himself in his Beloved. To a believer the God is only beloved the only object worth contemplating and having. In this state of ecstasy the lover no longer regards himself as a separate from Beloved but loses himself in the Beloved, even the duality is superseded in an all embracing ecstasy and nothing but a unity is left and a believer becomes completely merged with beloved. In Sufism this state of love is called 'mohabbat'. The word 'mohabbat' is derived from the 'habab' that means bubble of water. As the bubbles are non-existent as independent entities and are merely the manifestation of water, the lover of god too does not exist in himself but he only displays the being of his Beloved. 'Mohabbat' is to be regarded as a symbol of unity between lover and Beloved.

Love is the soul means of the Sufi's unification with the God and therefore he disassociates himself from every thing except the beloved. Jami writes in Lawah-

"Set enmity between the world and me, Make me averse from worldly company, From other object turn away my heart,So that it be engrossed with love to thee".14

Hujwmi also explains the lover's detachment from the world. He says:

"When the lover turns his eyes away from the created things he will inevitably see the creator within his heart." 15

Apart from it, kinship with god is dear to the believer of god because he sees His vision in the state of affinity with Him. All things except feeling of attachment to God are meaningless for him. In Sufism this zealous love is called 'Ishq' which means that a believer in this state is ready to lose his life for love. 'Ishq' means love has become the higher value than life itself. In explaining the state of intimacy with the beloved Dhu'l-Nun says:

'the lowest station of intimacy with the lord a man should be cast into the fire and yet not be made absent there by Him with whom he is familiar'.16

'Ishq' the ecstatic love is not of the personality. It comes from the very center of existence, from the very ground of believer's being. It is not within his
control on contrary he is in its control. The lover of the god leaves every thing behind because he aims to abide Him. He ignores his suffering and shows disinterestedness in any favor granted to him. The Sufi regards the self of the lover as the greatest obstacle on the way to the Beloved. Abu Abdullah al Qurayshi taught the devotee of god to disassociate themselves from their human attributes.

"True love means to give all that thou hast Him whom thou lovest so that nothing remains to thee of thine own."17

When lover is lost to his own self, he comes close to the Beloved and feels fellowship with Him. The Sufis firmly believe that the lover’s realization of his identity with the Beloved depends on his complete obliteration of the qualities of human characters.

Love completely remains the veil of human qualities and the barrier of him an existence with the result that the lover experiences the state of subsistence in the essence of Beloved. Similarly Hujwiri laid stress on the annihilation of all individual qualities of lover so that he may enjoy his eternal existence in the Beloved. He says:

'The lover is he that is dead (fani) in his own attributes and living (baqi) in the attribute of his Beloved.'18

The attitude of believer in this state is of repentance this is why Rabia and other Sufi saints laid greater emphasis on repentance as the very first necessity of a spiritual progress. None but the pure can approach the all pure lord and sin acts as barrier it must be first got rid of. She points out that sin is the greatest blat on the soul not because it leads to hell but because it separates the soul from its beloved. And unless one realizes and repents for his sins there is no possibility of expiation. But again how can one attain this first stage of repentance. Rabia answers only through the grace of the god. Repentance is a gift of God Himself and not the result of ones unaided effort. It is of God Himself who graciously leads the sinner away from the path of sin and makes him repent his past misdeeds.

In this relationship of Beloved and lover, a believer passes through the state of intoxication and sobriety. Intoxication means the rapture of love for the Beloved while sobriety means the attainment of annihilation and subsistence.
Some Sufis (Abu Yazid and his followers) prefer the state of intoxication superior to the state of sobriety because according to him in intoxication all human attributes (like choice self-dependence etc.) disappears only non human attributes persist and veil god from man. But other (Junayd and his follower) hold that sobriety is superior to intoxication. Intoxication destroys the normal intelligence, sanity and self-control of man. And an insane and unbalanced man can never attain union with the God. Because union involves annihilation and subsistence and these is matter of direct realization perception. Seeing may be of two types – a man may look with eyes of annihilation and to him all things are nonexistence except the God or may look with the eyes of subsistence then to him all things are subsistence in the God in both cases he turns away from created things to the creator. This two-fold knowledge is impossible on the point of intoxicated man.

But there are two kinds of intoxications, first intoxication with the wine of affection. This is caused as here the lover regards the benefits of himself only, not benefactor. Second intoxication with the cup of love this is uncaused benefactor and does not as such see him self. In this way sobriety is also two types first sobriety second sobriety of love which ids the clearest revelation. In fact neither of heedlessness, which is really intoxication and the greatest veil between man and god nor sobriety by itself leads to union but only when tit is based on the firm principle of love other wise if based on selfish they leads no where.

In Sufism ‘Tariqat’ is the way by which the Sufi (lover) comes into harmony with the whole (his Beloved). There are two important steps in this spiritual journey first is ‘faqr’ which means spiritual poverty, simplicity and egolessness. Spiritually poor means there is no body inside utter emptiness, a silence prevails. A believer follows the ‘faqr’ and slowly and gradually dissolves the idea of separation from existence. The ultimate result is ‘fana’. ‘Fana’ means the state of non being believer simply disappear but his disappearance means the appearance of the Beloved if he is in the state of ‘fana’ then all of sudden out of this state another state is born that is called ‘baka’. First believer dissolved as an ego then there is only beloved. In fact the non-being is the way to being and love is the most adequate method to disappear. Second thing is ‘zikr’ that means remembrance. A believer disappears as a person then the
presence is left and in that presence he remember the Beloved – *La illaha ill Allah*.

In their doctrine of gnosis, the Sufis distinguish between ‘ilm’ or intellectual knowledge and *ma’rifa*. They reject reason as a source of knowledge of God because it is a human faculty and provides limited and imperfect knowledge. It fails to comprehend the God who transcends all human attributes. The Sufis maintain that the intellect gives information concerning phenomenal world. It does not reveal the nature of infinite God and His attributes. In the state of ecstatic love Sufi come in his communion with God and divinity is disclosed. He directly experiences the godhead. Al-Junayd describes *ma’rifa* as it consists in knowing that whatever may be imaged in thy heart. God is the opposite of it. According to Hujwiri:

‘Gnosis involves the negation of whatever is affirmed by reason i.e. whatever notion of God can be formed by reason God is really something different. How then is there any room for reason to arrive at gnosis by means of demonstration? Reason and imagination are homogeneous and where ‘genus’ is affirmed ‘gnosis’ is denied.’

In short that which comes between the Gnostic and his God implies 'ghyriyyat' or otherness. The rationalist depends of his intellect, which is one of his human qualities the Gnostic entirely depends on the God because he aims to contemplate the essence and attribute of the god. An object known through the intellect is known from the side of man and the Divinity and Pure-Essence is known from the side of the god. Ibn al-Farid thus differentiates between intellect and divine knowledge. He says:

‘My intellect though being attached to my presence (with myself) was separating me (from the god) while my deprivation (of individuality) through the enrichment of my self existence by my absence from myself was uniting me with God.’

The knowledge of God implies association with the God and separation from every thing including one’s self. The more a person is detached; he experiences the more intimacy from God. Junayad says:

‘O, you that seek the ideal in state and path to God your prime undertaking which brings you nigh to your god, is the practice of denying the world and turning away from all things towards which the appetites of your soul may lean be they small or large. For even the small things to which you lean must take something from you, in her perception preoccupy your heart and direct your mind and it is in proportion to the strength or weakness of that small desire for the world that the strength or weakness of your preoccupation will vary. It is accordance with the incidence of this distraction that the understanding of that which you seek will obscure.’
The illuminated souls of Sufis see the vision of god and ultimately know him. The knowledge gained through spiritual communion is enjoyed by the soul through the vision of God, revelation of the God, contemplation on God and the subsistence in the Essence of God. Al Qushayri gives an account of such experience of Gnosis. He says ‘Ma’rifa’ is the attitude of the believer who acknowledges god in his names and attribute who is further sincere on his actions, who frees himself from blame worthy traits of character and from weakness, Who at all times stand sat the gate and continuously lets his heart dwell with the God so that Good would grant him friendly reception and who in all his condition is sincere and free from the influence of his self and who in his heart does not listen any influence which call him in a direction other than God. When thus he has become alien to creature, free from the frailties of self, liberated from the bonds of human contracts and mental distractions when in his innermost being he is in continuous communion with God and at each movement truly comes back to god when he has knowledge of god by receiving His Secretes concerning the operating of his decrees receiving then he will be called ‘Arif’ and his condition will be called ‘ma’rifa’.

5.13 Emotion as ‘Life force’

In the above analysis of various relationships with the object of faith we find that there are some primordial emotions (feeling of awe and love), which manifest the essence of our being in the function of faith. These emotions are all embracing. It works as the force of attraction, projection, growth and development in the order of evolution in nature. Finally it expresses in divine subtlety, fineness, radiance, beauty, power and majesty. Therefore emotion is fundamental principle emerging in various forms throughout the grade of existence.

Emotion is synonymous with life as well. If life seems to be teeming evolving adjusting and multiplying through stages from lower animal to self conscious human being. Thus emotion is not something which one has to create or work with it is already there working as life force. Once the existence and importance of emotion is recognized its working can be perceived within one’s own being as well outside. The more it is contemplated
the more one is absorbed in it. Thus when devotion becomes more and more intense gradually with the passage of time the mind of believer is totally immersed in his relationship with the object of faith. Such complete absorption in love transforms the existence and vision of the devotee completely. Totally absorbed in the object of emotion he looses his separate existence and individuality. This is the culmination of self-abnegation, which the devotee has been trying to practice from the starting. Since self-abnegation is directly proportional to the intensity of love, complete self-abnegation can be achieved only when one is totally lost in love. The believer loses his personal will in the divine will he perceives all the phenomena whether big or small as directly performed by the divine will he sees that there is no other will in the universe except the will of the object of faith. Thus naturally everything becomes good and sweet for him this is why we find that in the history of religion that though many prophets and mystic faced the great hardship they always went through them sanguinely. For such a person misery and happiness is alike, none of them disturbing his balance.
References and Notes:


2 There are theories such as The Propositional view of Revelation, Vountarist Theories of Faith, Tillich's conception of Faith as Ultimate Concern and Non Propositional View of Revelation and Faith. According to The Propositional view the content of revelation is a body of truths expressed in the statements or propositions. Revelation may be defined as the communication of some truth by God to a rational creature through means which are beyond the ordinary course of nature, thus faith is defined as a supernatural virtue whereby inspired and assisted by the grace of God, we believe that the things the He has revealed are true. (See-The Catholic Encyclopedia New York: Robert Appleton Co., 1912, XIII,1.)

French thinker Blaise Pascal and American psychologist William James are, the main advocate of vountarist theory. Pascal's "wager" treats the question of divine existence as an enigma concerning which we can take up a position on the basis of calculation of risks. Let us weigh the gain and the loss in wagering that God is. Let us estimate these two chances. If you gain you gain all if you lose you lose nothing wager then without hesitation that He is. (See Pascal Pensees trans., F W Trotter London J M Dent & Sons Ltd. and New York : E.P.Dutton & Co. Inc., 1932 No. 233, p 67)

According to Tillich's conception faith is the state of being ultimately concerned- not in the sense of our physical existence but in the sense of the reality, the structure, the meaning and the aim of existence. Ultimate concern is the abstract translation of the great commandment the Lord our God, the Lord is one and you shall love your God with all your heart, with all your soul, with your entire mind and with all your strength. The religious concern is ultimate; it excludes all other concerns from ultimate significance; it makes them preliminary. The ultimate concern is unconditional, independent of any condition of character, desire or circumstances. The unconditional concern is total; no part of ourselves or of our world is excluded from it; there is no place to fleet from it. the total concern is infinite: no moment of relaxation and rest is possible in the face of a religious concern which is ultimate, unconditional, total and infinite. (See Paul Tillich, Dynamics of faith New York : Harper & Row Publishers 1957 pp1 and Paul Tillich , Systematic Theology Chicago: Chicago University Press1951, p 11-12)

According to the Non Propositional view the content of revelation is not a body of truths about God but God coming within the orbit of human experiences by acting in the history. Theological statements are not revealed but represent human attempts to understand the significance of revelatory events.

3 Kabirdas, Tulsidas, Sürdası, Meerâbâi, Sahjâbâi and other medieval saints have given clear statements about God's presence in faith. But instead of understanding their direct intension to look in to the very process of faith some interpretation is given to match the interpreter's ontological view about God.

"bhagati nārdī magan sairā
ehi vidhi bhav tīrī kāhe kabirā".

Kabir Granthavali 123

"kheu jnana sidhant bujhayee, sunhu bhagati meen kai prabhu tayee
ramābhagati chintamani sundar, basaye garun jake ur antar."

Tulsidas,
Ram Charit Manas
Uttarkand chopayee 116,

"Bacha karm man mori gati bhajānu karahi niskāma
Tinh ke hrdaya kamal maahu karu sada visrām".

Tulsidas,
Ram Charit Manas
Aranyakanda, Doha-16,
“sevak senya bhava binu, bhav na tariy urgaari
bajahu rām pad pankaj, as sidhānta vichārī.”

Tulsidas,
Ram Charit Manas
UttarKanda, chopayee 119,

“visvas ek rām nām ko
sab din sab lāyak bhayo gāyak raghunāth gun grām ko
bathe nām kām taru dar kaun ghor ghan gham ko
ko jān koo jahae jampur ko sur pur dhāmko
tulsihi bahut bhalo lagat jag jeevan ram gulām ko”

Tulsidas
Vinay Patrika - 155

“prem bhakti bin kripā na hoyee sarva sāstra mai dekhe joyee
nāth kripā ab hum per keeje bhakti āpni hamko deejiyai”.

Surdas
Sursagar, p 594

“jogee mat ja payee paru mai chari teri ho
prem bhagati ko parohi nagaro hamuko gail batājā
agar chandan ki chilā banau aapne haath jalā jā
jal ban gayee bhasm kid dero apne ang laga jaa
meerā kahe prabhu girdhar nāgar jot mai jot milā jā”.

Meera Padavali -25

“chaar ved kiye vyaas ne arth vichār vichār
tame niksi bhakti hi rām naam tasār”.

“Sabhi nichore kahat hu bhakti kāro niskāma
Koti tapsyā hai yaehee much su kahiye ram”.

Charandas 186-187,
Bhakti Vivek

“Daadu hari ki bhagti bin dhig jeevan kali māhi.”

Sant Dadudyaal
Daadu ki Baani
Bhag 1.p 105.

“bin bhagti thothe sabhi jog jag chār”.

Sahjo bai
Sahjobai ki bani
p 105
The qualitative content of numinous experience to which the mysterious stand as form, is in one of its aspects, the element of daunting, awfulness and majesty...It has another aspect in which it shows itself as something uniquely attractive and fascinating Otto, influenced by Kant, denied that concepts apply to God. But he also asserted the fundamental importance of doctrines about God and contended that it is possible for human beings to experience God. Kant had claimed that no concept could apply, in such a way as to produce knowledge of anything, to anything that cannot somehow be sensed. The application of concepts beyond the range of objects of possible sensory experiences, he held, yields no knowledge. Since God is not a candidate for being literally sensed, the concept ‘God’ can have no knowledge-providing application. Otto, working in Kant’s shadow, proposed to substitute ‘numinous ideograms’ for concepts. God is inaccessible to reason, but, Otto held, can be felt in numinous experience, where one is encountered by God. This enables one to form an ideogram of God. Otto’s examples of ideograms are ‘the Void’ and ‘the wholly other’, and he wrote that the necessity for ideogramic expression and the ineffability of the numinous experience ‘teaches us the independence of the positive content of the experience from the implications of its overt positive expression’ ([1917] 1923: 34). His acceptance of a Kantian perspective, his contention that numinous experience is incapable of full conceptualization, his view that God has a conceptually accessible aspect and a conceptually inaccessible aspect, and his attraction to negative theology blended together to yield talk about ideograms. None of this led Otto to conceive of God as irrational or to say that contradictions can be true of God. None the less, the force of ‘ideogram’ is suspiciously like that of ‘concept’, applied to something that is not an object of possible sense experience. Otto is most famous for his emphasis on numinous experience, which ranges from a vague sense of the uncanny to explicit putative experiences of God. These latter, stronger versions of numinous experience form our primary grounds for thinking that there is a God. They are, Otto believed, genuine encounters with God, the powerful content of which leaves no doubt as to the reality of the experience’s object. To have a numinous experience is to experience (at least apparently) a being who is majestic, awesome, living, holy and overwhelming, in whose presence one realizes one’s unholiness, dependence and comparative insignificance. What is most important for Otto is the being that is experienced; one’s reactions to it are but corollaries to the being’s own attributes. Further, the object of numinous experience possesses ultimate and unsurpassable worth. A human being is passive, not active, in such experiences. Otto believed that such experiences guarantee their own veridicality, needing no help from natural theology or philosophical argument. Kant claimed that moral experience is not reducible to any other sort of experience, and that morality has an indefeasible validity all its own. Otto agreed about morality and made the same claim regarding religion and numinous experience. Thus he stressed that numinous experiences, while in some ways resembling other experiences, are none the less unique in their content. Further, they are inexplicable in natural terms. Hence religion has a genuine object and theology a distinct subject matter. However, it is not clear that even if numinous experience is indeed unique in kind that this yields veridicality; on one popular view of secondary qualities, each is unique in type and secondary qualities are mind-dependent. Nor is it clear that numinous experience is not veridical even if it is not unique in content. But be that as it may, Otto’s emphasis on the centrality of numinous experience in monotheistic traditions has had a strong influence on the philosophy and phenomenology of religion.
Since the time of origin of life every species has certain life-instincts to preserve itself. Even in lower species it can be commonly observed that they have special tendencies and abilities to preserve themselves in unfavorable conditions of life. Instincts can be defined as any behavior performed by animal that ordinarly requires experience. For example many birds make their nest very beautifully. Many individuals perform instincts in the same manner without knowing for what purpose it is being performed. But here it is worthwhile to notice that Darwin observed that none of these characters is universal in nature even in lower species a little dose of judgment or reason often comes into play important role. Charles Darwin traces the roots of emotion from instinctive behavior. In this regard it is to be noticed that Darwin has given three principles for the most of expressions and gestures that are involuntarily used by man and animal under the influence of various emotions and sensations:

First Principle: The Principle of Serviceable Associated Habits: In order to relieve certain sensations, desires etc. under certain state of mind some actions or behaviors are of direct or indirect service. It can be observed that whenever there is such a state of mind it results in to a certain actions or behaviors. Darwin tried to explain reflexive actions in the light of the bove first principle. In the strict sense of the term reflexive actions are due to excitation of a peripheral nerve which transmits its influence to certain nervous cells and these in turns excite certain
muscles or glands in to action. Familiar instance of a reflexive action is involuntary closing of the eyelids when the surface or eye is touched. According to Darwin probably some actions might have been performed consciously in the beginning and after a long period of time in successive generations these actions through habit and association have become reflexive actions. For example sneezing and coughing had been performed in the beginning consciously whenever one felt need of them but after a long time these actions have become habitual associating certain state of mind. Here it is worth while to be noticed that even concerning expression of emotion some of behavior or action might have been acquired by will in order to satisfy certain desire or to relieve disagreeable sensation and after a long time through association it became mechanical behaviors or actions. These mechanical actions have been inherited in successive generations and became reflexive actions. Darwin noticed that when dogs wish to go sleep on carpet or other hard surface they generally turn round and scratch the ground with their forepaws in a senseless manner as if they intended to tremble down the grass and scoop out hallow. Now if we want to know the reason why does dog behave in this manner we have to trace the roots of it from dog’s wild parents. It is surprising that their wild parents had done the same thing when they lived on open grassy plains or in woods. So we could say that this act had been voluntary but this act associated with sleeping might have been become hereditary and reflexive in successive generations. Darwin noticed another commonly observable associated habitual movement in dogs. After voiding their excrement dog often makes with all four feet a few scratches backward even on bare stone pavement. This acts is as if for the purpose of covering up their excrement with earth. Darwin observed that in Zoological Garden wolves and jackals behave in the same manner. The voice is one of the best means to express emotions. The use of voice would have become associated with the suffering of any kind in animal and man. Darwin says that the progenitors of man must probably uttered musical tones before they have had acquired power of articulate speech. And consequently when the voice is used under any strong emotion it tends to assume through the principle of association a musical character. It can be observed that in some of lower animals especially birds the males employ their voice to please the female and they themselves take pleasure in their own vocal utterance. The pitch of voice bears some relation to certain state of feeling. In man under the feeling of contempt or disgust there is a tendency to blow out of mouth or nostril and this produce sound like ‘pooh’ and ‘pish’. When any one is startled or suddenly astonished there is an instantaneous tendency likewise from an intelligible cause namely to be ready for prolonged exertion to open the mouth widely so for as to draw a deep and rapid inspiration. After witnessing any astonishing spectacles people make deep sound of prolonged oh! These all behaviors are serviceable in nature.

Under the excitement of anger and terror the dermal appendages are erected. These behaviors are purposeful in the sense that they served to make animal appear larger and frightful to their enemies and rivals. Darwin noticed that with carnivore the erection of hair seems almost universal often accompanied by threatening movements the uncovering of teeth and the utterance of savage growth. It is commonly observed when a dog approaches hen she spreads her wings, raises her tail, ruffles all her feather and looking as furious as possible. Some amphibians and reptiles that either have no spines to erect or no muscles by which they can be erected enlarged themselves by inhaling air (e.g. frogs and toads). In his book ‘Expression of Emotion in Man and Animal’ Darwin provided evidence of universality across various species and explanations – Why particular expressions are shown for particular emotion.

Second Principle: The Principle of Antithesis- Certain states of mind lead to certain habitual movements that are primary of service but it is to be noticed that when directly opposite state of mind is induced there is a strong and involuntary tendency to the performance of movements opposite in nature though these have never been of any service but only antithesis of previous thesis. For example when a dog approaches a stranger in a savage or hostile frame of mind he walks upright and very stiffly his head is slightly raised or not much lowered especially along the neck and back the pricked ears are directed forwards and the eyes have fixed stare these behavior follow from dogs intention to attack his enemy and thus to large extent intelligible. As he prepares to spring with a savage growl on his enemy the canine teeth are uncovered and ears are pressed close backward on head.

Let us now suppose that the dog suddenly discovers that the man he is approaching is not stranger but his master. Now let it be observed how completely and instantaneously his whole bearing is reversed. Instead of walking upright the body sinks downwards or even crouches and is thrown into flexuous movements his tail instead of being held stiff and upright is
lowered and wagged from side to side his hair instantly becomes smooth his ears are depressed and downwards but not closely to the head. According to Darwin not one of these movements so clearly expressive of affection are least service to animal. They are explicable solely from being in complete opposition or antithesis to the attitude and movement that are assumed when a dog intends to fight and which are consequently expression of anger.

Third Principle: The Principle of Action of Nervous System: Certain actions that express certain state of mind are the direct result of the constitution of nervous system. These actions are independent of the will and to large extent independent of habit. When sensorium is strongly excited nervous force is generated in excess and is transmitted in certain directions, dependent on the connection of the nervous cell and as far as muscular system is concerned on the nature of the movement that have been habitually practiced. Instances of these behaviors are trembling of muscles, the sweating of the skin, the modified secretion of the elementary canal under various emotions and sensations. In joy or pleasure there is tendency to various purposeless movements and behavior for e.g. especially in children- loud laughter, clapping of hands, jumping for joy. These purposeless movement and increased heartbeats may be attributed in chief part to the exited state of the sensorium. In the analysis of physiological level we find that some emotions are definitely concerned with preservation of life. Darwin observed by expression of certain emotions that these emotions are very important in preservation of life. So these emotions are serviceable in nature. See: Darwin Charles, The Expression of the Emotions in Man and Animals; D. Appleton and Company, 1905 p. 67