CHAPTER - 6
POSSIBILITY OF COMMUNICATION IN RELIGIOUS DISCOURSE

The world and the life of a religious person placed at the higher level of religious faith is quite different from the world and the life of a person placed at the lower level of faith and non-religious person, in the sense that a religious person understands the perception of a person placed at lower level of faith and non-religious person regarding the world and the reality but a non-religious person does not understand the perception of religious person.

As we saw in the last chapter, faith that is valuable unto itself has its cognitive import. A person in whose life the faith is evolved really experiences the joy and peace of that state of religious consciousness and at the same time cognitively as a spectator he perceives that experience under which he is going through. Therefore his experience indeed has cognitive significance and now because of his compassion for other fellow beings his main task is to help others to understand his way of seeing the world and to attain the higher state of religious consciousness.

A religious person makes many attempts to help non-religious person and a person placed at the lower level of faith to understand his perception regarding the reality. Every communication presupposes a particular kind of shared life-world. Unless one is at least open to understand religious form of life, no communication is possible regarding that object of faith with him. It is not a specific quality or set of attributes in the object that accords it the significance or meaning but rather its function in the life of a person. Objects and situation are significant to consciousness. What is given to us is ambiguous data and they need to be structured and comprehend then this process of structuring the given data is a process of attributing meaning to the object. There can be so many different modes of structuring the given data with reference to the levels of consciousness. Therefore the same object and event can have different meaning and different significant. Objects of faith may not be considered as objects of another world along side the real world of sense experience nor is it one aspect of the empirical world. In fact religious world is the world of events and objects as perceived by a person placed at higher and lower level of religious consciousness. Therefore it is noteworthy that physically and
ontologically the status of the object of faith remains the same but what has been changed is the perception of religious person who recognizes how the object of faith centrally functions in his life.

In the realm of faith communication could be broadly categorized into two types: external communication and internal communication. External communication is possible between two persons while internal communication occurs between two states or stages of consciousness in one person. There is a close relationship between these two communications. External communication prepares a ground for internal communication.

6.1 External Communication

External communication occurs between a person who is placed at the higher level of faith and another person who is either non-religious or placed at lower level of faith. It also occurs between a person who is placed at lower level of faith and non-religious person. External communication again could be divided into two types of communication – verbal communication and non-verbal communication.

6.11 Verbal communication

Verbal communication includes all the linguistic functions of language like assertive, expressive, suggestive etc. as a means for communication. One of the most important forms of verbal communications is sermon pravachan.

6.111 Sermon (Prachvan)

First of all a person placed at the higher level of faith with the help of religious symbols, images, myths, analogies and stories in his pravachan tries to convince non religious person that there is another way of perceiving the world. Reality is not limited to this mundane world; there are ways to perceive supra-mundane level of reality. The first and the most important thing to understand is that one should not stick to the fact that this mundane world is the only real world and there is no other reality. Unless one has some quest to understand the supra mundane world, he cannot understand the supra-mundane level of reality. That is why a person placed at the higher level of faith tends to emphasis that for an understanding of religious speech one should be firstly open to accept that there could be supra mundane level of reality. The situation is
somewhat similar to gestalt picture in which if one is seeing one aspect of the picture (rabbit) he cannot see the other aspect of the picture (duck). Unless one suspends seeing first aspect of the picture, he cannot see the other aspect of the picture. That is why a religious person situated at the higher level of faith suggests that firstly one should try to suspend the belief that this mundane world is the only real. And secondly he should open to accept supra-mundane level of reality. The quest to search inside for the supra mundane level of reality is very important. The function of pravachn is not merely descriptive and assertive but also emotive in nature. It creates an environment in which a person undergoes in a state of emotion which results into a kind of quest to search inside for the supra mundane level of reality. Ordinarily a non-religious person does not question the mundane level of reality. He accepts it as it is. And unless one sensitively observes and questions the mundane level of reality he can not begin to search for supra mundane.

In his pravachan a person placed at the higher level of faith with the help of arguments and analogies tries to show the futility and purposelessness of the objects of mundane world if it is not seen in connection with supra mundane level of reality. He emphasizes on the limitations and insecurity of a man who is captive of this mundane level of reality. Man is so engrossed in the objects of mundane world that he does not perceive limitations and futility of them. His mind is conditioned in such a way that he becomes so habitual and mechanical that he does not question what is given him. He is so confident and certain about the objects of mundane world and himself that he does not question constraints of mundane world and reality of death. Though he perceives the suffering of the mundane world and reality of death yet he accepts it without considerately reflecting on it. Indeed a man has so much lust for life, he wants to live; he wants to fulfill his desires but as soon as he fulfills one desire another desire takes place the first one and he becomes enslave of desires. He is trapped in vicious circle of desires. Since his birth to the death he is totally lost in fulfilling his desires and when his desire is not fulfilled, he suffers. As it is the fact that man cannot fulfill all his desires therefore he has to suffer if he wants to fulfill. That is why for Buddha it is a noble truth that this world is full of suffering. This is an irony that a man wants to live but indeed he is dying day by day. He is so much captive of mundane desires that he is not able to perceive the fact that
life is so short and he is dying day by day. Man’s life becomes repetition like machine, he does not learn from the fact that most of the times their desires lead into suffering. A man placed at the higher level of faith tries to make non-religious person aware of his ignorance. The primary function of pravachan is not informative in nature but to penetrate in the heart of non-religious person and to make an appeal so that he may cultivate an attitude of perceiving the world from different point of view. The importance of the pravachan of the person placed at the higher level of faith lies in the fact that it goes deeper into the psyche of listener. One can read any number of religious text and gets as much information as he wants but it does not work in a manner pravachan works because pravachan of a person placed at the higher level of faith has experiential depth in it. It generates such an environment that a listener is not only seeing the descriptive or assertive meaning but becomes so sensitive that he may perceive hidden meaning in it. In this sense each and every listener recreates his own alternative text of the text of pravachana. In every religion (theistic or non theistic) those who attained the higher level of religious consciousness emphasize on the limitations of reason or intellect. Reason has its own limitation it cannot go beyond certain point. Though there is no any way to know supra mundane level of reality (god) by means human reason yet human being has capacity to recognize the limits of reason. It means reason itself shows its limitations. Immanuel Kant for example famously argued that human theoretical knowledge is always structured by the categories of human understanding and by space and time, the “forms of human intuition”. Our theoretical knowledge is therefore limited to knowledge of phenomenal world, the world as it appear to humans and may not correspond to noumenal reality (supra mundane level of reality) transcending time and space. Therefore human beings through the exercise of their theoretical reason cannot know supra mundane level of reality. There might be various ways in which the limits of human reason could be recognized for example Kant thought that when reason exceeded its proper boundaries it fell into antinomies of contradictions. A more promising line of thought is that (1) the limits are revealed to humans by the grace of god. (2) We come to recognize certain human limitation if we encounter a person placed at the higher level of religious consciousness.
In this regard it is important to mention the methodology of communication used by Zen masters to communicate religious truth with their disciple. It is a methodology to bring a disciple out of the circle of reasoning. Through reasoning one cannot come out of it some thing more is needed that is total trust on master who has already perceived supra mundane. Zen master Tertullian says,

“I believe in God because God is absurd.”²

There is no reason to believe in god? Has any one ever been capable of proving that God exists? Indeed there is no reasoning, which can support his existence. In this sense faith means no argument, no proofs to prove and one put his whole being at stake; no body can prove that god is and still he takes jump into abyss. When some one is some how capable of believing in absurd he is out of reason and suddenly he is out of the vicious circle of reasoning as if he has been awakened out of the sleep of reasoning. According to Zen masters once you are awake out of vicious circle of reasoning God is there to hold you; nothing exists other than God. Then there is no need to merely believing; you will achieve the state of faith where faith has cognitive content in it. You are in direct association with the God. But before that total trust is needed. Zen masters have their particular technique to bring their disciple out of the circle of reasoning which is known as koan. Koan is an absurd puzzle one cannot solve it. However a master goes on saying to his disciple ‘you are not trying hard to solve it, go and solve it’, but his effort is irrelevant he cannot solve the puzzle. The disciple has trust on the words of his master he tries very hard to solve it, his whole being is involved in solving the puzzle. And all of sudden he came to aware of the absurdity- never before. This is the awakening. Let us analyze how communication is possible between Zen master and his disciple with the help of a beautiful Zen story. The story goes like this-

²Mamiya later become a well known teacher, but while he was studying under a Master He was asked to explain, the sound of one hand clapping. Although Mamiya worked hard at it, his master said him one day “you are not working hard enough. You are too attached to food wealth things and- that sound it would be better if you died”. The next time Mamiya came before the master, he was again asked what he had to show regarding the sound of one hand clapping. Mamiya at once fell over as if he was dead. You are dead all right said the Master but how about that sound? Looking up Mamiya replied, Oh I haven’t solved that one yet. What? Master roared the Master. Dead men don’t speak get out!”³

³
From the above story it is clearly understood that one cannot become a great teacher, unless he had to pass through discipleship under a master. That means total surrender to Master without any reasoning is needed for discipleship (faith) under master. The disciple was given a problem (koan) - what is the sound of one hand clapping? It is to be noted that the intellect or mind of any person immediately will say it is nonsense because he will be reasoning that clapping always needs another. How is sound possible with one hand clapping because clashing of two things creates sound? If Mamiya had been an argumentative man, he would have left immediately. But the point is that knowing well that it is impossible he trusted his master and remained with him this is faith. If a person placed at the higher level of faith says to do something it means some thing however it seems impossible or absurd to disciple. There must be some thing that he cannot see at the level of reasoning. But if one say ‘I can not see and unless you explain first I am not going to make any effort then master can not explain because there is nothing to explain at the level of reasoning only change of the level of consciousness will result in the perception of supra mundane.

Ordinarily human being trusts on reason but when mind feels unable to explain by means of reasoning it escape from the situation. In this context when one come to know the limitation of reason there is only to two possibilities; either he refuse the reasoning or he refuses the saying of master. If one refuses reason and trust on the master this is the first step of communication between a master and disciple. Mamiya trusted his master and work hard this is one step of communication. But despite the fact he worked hard his master said that he is not working hard and attached to food wealth thing and that sound what did this Zen master means? In fact the master knows very well that only some part of his being is functioning. Even psychologists say that very talented man never uses more than fifteen percent of his latent energy. So when disciple said that he is working hard it only means that some part of being is functioning and not whole being is involved. Ordinarily it seems that many people for example Buddhist monks trust on the saying of their masters and leave every thing. Mamiya was also a Buddhist monk as his master guide he is not allowed to have many things; he followed his master. Though he was following the master, yet the master said that he is to attach with food, wealth, things and the sound. Actually
when a man is conditioned with for attachment, he may leave the world but it
does not work. It appears that he is following master but indeed he is not if
attachment remains. One may leave the place and have nothing but two robes
but he become attached to the two robes. The whole attachment, the whole
energy that was attached to the palace is now attached to two robes this
happened with Mamiya also. Therefore the master says ‘And that sound also
becomes an attachment’. It means that to solve the puzzle is all right but should
not be attached with the problem. If one thinks that he can solve the puzzle then
ego is present that give rise to attachment. The master said it would be better if
you died. Mamiya misunderstood the point- to whom the master was saying to
die it was not Mamiya but ego mind, reasoning. It is the ego which continuously
trying to solve the problem. But the problem (kaon) will be solved only when the
ego is no more when the mind and reasoning will be no more and one is left
alone without ego mind and reasoning. Pure consciousness is there. Witnessing
is there without any ego mind and reasoning. Human beings have potential to
achieve the state of consciousness where he can hear the sound of one hand
clapping. There is a sound – ‘omkar’, ‘aum’ if one is completely silent, he will
hear it and it is not created by any clash of two things it is universal music it is
the sound of very existence which is not created and nor destroyed. In the
above analysis we find that technique and language used by a person placed at
the higher level of religious consciousness has two types of function-

First, it shows the limitation of theoretical reason in the sense that our
theoretical reason is unable to function.

Second it sets in motion a person in realm of faith where the language
used by the person placed at the higher level of faith, which seems contradictory
or meaningless at the mundane level, begins to function and has some
meaning. It needs certain clarifications-

We understand the meaning of an object in a particular form of life. It
implies that meaning of an object presupposes a particular form of life. Form of
life means the way we lead our life. It means how we behave (linguistically and
non linguistically) in a particular life-situation. The realm of faith is also a form of
life in which a believer leads a kind of life where the object of faith becomes the
center. And the religious language, which seems paradoxical at mundane level,
has meaning and positive function. The realm of faith has its own pull; once a person comes in its sphere his life (form of life) would be totally transformed. He perceives the world in such a manner that the object of faith becomes the center of his existence.

6.12 Non-Verbal Communication

In non-verbal communication primarily language does not play any important role. A person placed at the higher level of consciousness only suggests his disciples or followers to perform certain actions. However it seems that language has suggestive role but indeed real communication is possible when disciples performed certain actions. Only by performing certain actions disciple came to know what a master wanted to communicate.

6.121 Religious Life (Ethics) as a Means of Communication

There is a very close relationship between the way a person leads his life and the way he understands things. Every understanding presupposes a particular set of life pattern. It means that a particular set of life pattern, which consists of norms customs, and values gives rise to an understanding. So understanding is not independent of a life-pattern.

A religious person who is situated at the higher level of religiosity leads a kind of life, which could be called virtuous life. He also tends to help people to lead the same virtuous life so that the communication with them could be possible. He makes various kinds of attempt that results into a kind of religious ethics. Because without following the prescribed religious ethics and leading a particular set of life it is not possible to understand his perception regarding the world. The first and the most important thing to understand the world of a religious person is that one should not stick on the fact that this mundane world is the only real world and there is no other reality. Unless one has some quest to understand the supra-mundane world he cannot understand that level of reality. That is why every religion tends to emphasis that for an understanding of religious discourse one should be firstly open to accept that there could be supra mundane level of reality and leads a particular set of religious life. The situation is somewhat similar to gestalt picture in which if one is seeing one aspect of the picture (rabbit) he cannot see the other aspect of the picture (duck). Unless one suspends seeing first aspect of the picture he cannot see the other aspect of the
picture. That is why a religious person situated at the higher level of religiosity prescribes a kind of ethical life to non-religious person so that firstly he might suspend or bracket the belief that this mundane world is the only reality and secondly he might open to accept the reality of supra mundane world.

In the analysis of primordial form of emotion in last chapter we find that every human being has some pyramidal emotion (feeling of awe and love) for the object that is not in space and time. A person situated at the higher level of religiosity actually by prescribing religious ethics tries to nurture these emotions in the life of a non-religious person and a person who is situated at the lower level of religiosity. If a person totally suppresses or dismisses this primordial emotion then he closes the way to cultivate these emotions and also closes the door to understand the religious discourse. But in case he develops some positive attitude of following the rules (of religious ethics) to understand the religious discourse then there is much possibility of communication with a religious person and of understanding religious discourse.

6.1211 Religious life (Ethics) with reference to Dominant Religion

Every religion tends to prescribe some ethics (a way of life) for his follower so that they could imbibe certain virtues in their life and try to understand essence of religion. In this section with reference to some dominant religion of the world we would try to understand how moral life and religious code of conduct is important for an understanding of religious discourse.

6.12111 Religious Life-Pattern: Judaism

The basic principle of conduct in Judaism is imitatio Dei i.e. the imitation of god. It means that one should imbibe in oneself the attributes of god. Judaic god is embodiment of the highest virtue such as rightness, justice and mercy. The basic teaching of ‘Torah’ is act of love and kindness. Besides the quality of modesty, humility is much emphasized. Judaism teaches men to think at all the time that they are standing before god that all things are being done in the presence of God. Men should avoid the following — pride arrogance lying shedding innocent blood devising wicked plots, creating mischief, presenting false witness and sowing the seeds of misunderstanding amongst brethren. As it is well said in the proverb—
There are six things which the Lord hates, seven which are as abomination to him: Haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devise wicked plans, Feet that make haste to run to evil, a false witness who breathes out lies and a man who sows discard among brothers.  

Judaism also teaches that one should not speak one thing from the mouth and entertain some thing else. That is hypocrisy. Another two things that are prohibited in Judaism are, knowing of evidence in favor of some one but keeping silent over it and testifying alone against someone for some graceful thing in him. (Since according to the Judaic thinking a minimum of two witnesses is required to prove someone guilty only one witness merely gives the defendant a bad reputation.) The sin of taking interest is so great that whosoever commits it is considered as one who denies the god of Israel.  

If one lends at interest and takes increase, shall he then live? He shall not live.  

In Judaism excessive attachment to worldly objects and accumulation of wealth by foul means is prohibited. It is again and again emphasized that one should cultivate a sense of detachment from the world and be inclined towards the God.  

If a man is attracted by thing of this world and is estranged from his Creator, he is corrupted and he can corrupt the entire world Along with him. However if he controls himself cleaves to his Creator and makes use of the work only to the degree that it helps him in serving his Creator he raises himself to the higher level of existence and the world rise with him.  

In Judaic moral teachings Ten Commandments are given to lead a religious way of life. These commandments are considered as given by Jehovah to Moses for the guidance of the follower of Judaism. These are:  

Thou shalt have no other god s before me (i.e Jehovah), Thou shalt not make any image. Thou shalt not take the name of the lord thy God in vain. Remember the Sabbath day (the seventh day of week i.e. Saturday on which all Jews required to refrain from all kind of work and join the Divine worship) to keep it holy. Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against neighbor Thou shalt not covet thy neighbor's housewife man- servant ox, ass etc.  

In short we can say that Judaism prescribe a very much strict ethical life in which the actions of men is codified. And it also emphasizes on service and prayer of God. The service consists of praying God with inner heart without any thing thought or preoccupation.
6.12112 Religious Life-Pattern: Islam

The most important factor which gives Islam a distinctive character and uniqueness is rigorous discipline of daily life. K.N Tiwari rightly observes that in this sense Islam may be regarded as an out and out legalistic religion although such an observation need not be and should not imply that it lacks in inner spiritual purity. The religion we have seen takes god, as the supreme Lord and man’s duty towards him is an unconditional and absolute submission. Consequently much of Islamic discipline consists of teaching its people definite ways of sincere devotion and prayers to God.

The essential practices of Islam revealed to Prophet Mohammad are found in the Qurān and Hadith. These practices known as the arkān or the pillar of the religion embrace all Muslim’s way of life. The arkān includes the canonical prayers (salāh in Arabic and namāz in Persian), fasting (sawm), pilgrimage (hajj) and paying of religious tax (zakah). To these religious practices (arkān), sometimes one of the very important acts- (jihād) is added, which is usually mistranslated into English as holy war but meaning literally exertion in the way of God. The act of jihad must be seen however not as a separate pillar but rather as an element that must be present in the whole of life.

The basic duties as prescribes in Islam can be sum up in the following verses of the Quran-

'It is not piety that you turn your face to the East and to the West
True piety is this:
to believe in God and the Last day,
the angels the Book and the Prophets,
to gives one’s substance, however cherished,
to kinsmen and orphans
the needy, the travelers, the beggars,
to perform the prayer, to pay alms

O believers prescribed for you is
The east, ...................................
And fear God and know that god is terrible in retribution.'

Islam prescribes their follower the basic duty (before every prayer) of repetition of faith in the absolute oneness of Allah- La ilaha illa Ilahu Muhammad resul Ilah. The canonical prayers (salah)- are the most central rites of Islamic practices. They punctuated the Muslim’s daily life and place him directly without
any intermediary to the God. The prayer must be performed in the direction of the Ka'bah in Makkah, five times a day- in the early morning between dawn and sunrise, at noon, in the afternoon, at sun set and in the night. Prayers starts with the proclamation Allahu Akaber (God is great) and then the opening surah of Quran (praise be God, Lord of worlds, the compassionate, the mercifull/etc.), is recited Recitation of some other surah in of Quran , mostly the following then follows-

*Say He is God alone
God is eternal.
He begetteth not and is not begotten.
And there is none like unto him. ¹¹*

The salah makes possible the integration of the worshiper’s whole being in the state of perfect servitude to God. it is the very means of ascent to the throned of god. According to sayings- al salah mi’raj al –mu’min means the salah is the spiritual ascent of faithful. In addition to salah there are Friday congregational prayers. These prayers are always performed in mosque and in their absence in open fields. Mosques are holy places of prayer but they are devoid of any image or idol. Islam does not recognizes priesthood but a leader selected locally and called Imām directs the ritual of prayers in the mosque by dong them himself. They brings the members of the community together and have an importance of social economical and even political dimensions as well as a purely religious one. In addition to salah individual prayers (du’ā) are performed after the salah or at other time during the day. Some of du’ās are more formal in that they are repetition of prayers formulated by great saints religious authorities.

Islam prescribes rigorous fasting (sawm) for all healthy Muslims. It requires complete abstention from all food and even drinks from the first moment of dawn to sun set during the holy month of Ramadān- the ninth month of Islamic calendar based on lunar year. It also requires complete abstention from all sexual activities and all illicit acts as designed by shariāh. Islam assigned two purposes of fasting- self-discipline and commiseration with the hungry of the earth. Hunger and sexual desires are pivotal instincts of life and self-discipline through fasting is noble religious idea. Though they are two of the most sensitive area as of human life as prohibition of food and sex constitute threat to life the former to individual life and later to group life but deliberate
abstention from food and sex stirs up the consciousness of imminent death to both the individual and the group and provides ample opportunities to mobilizes consciousness and launch it into compact in defense of life. Through fasting Islam seeks to cultivate some of important virtues -patience forbearance preservation steadfastness in suffering and privation.

In Islam Hajj is regarded as supreme pilgrimage. It is essential religious duty of every Muslims pilgrimage to Makkah at least once during life-time. This rite instituted by Abraham and revived by prophet of Islam involves circumambulation around the ka'bah and certain moments, prayers, and also sacrifice of an animal in Makkah and adjoining areas according to the norms established by the prophet. Hajj signifies an outward journey to origin of Islamic consciousness and inward journey to the higher level of religious consciousness.

Another essential religious rite to be observed by every Muslim is Zakat. It is the religious tax stipulated by the Shariah to be paid by all Muslims who have enough income to do so, to purify their wealth and make it legitimate (halāl) in the eyes of the God. Actually, Mohammad recommended giving alms to poor and needy persons from the very beginning as a mark of piety and liberality towards the poor but later on it took form of a regular tax called Zakat.

As already pointed out that one of the most important act- jihad which has been interpreted differently by different scholars, is also added to the essential duties of Muslims. Islam commands Muslims to war against the unbeliever. But according to some modern Islamic scholars like Seyyed Hossein Nasr Arabic term jihad means exertion in the way of God he further says of course that one meaning of it is to protect Islam and its border but the term jihad has much wider usages and meaning for Muslims. First, every religious act such as performing salah regularly day in and day out for a whole life time or fasting for fourteen hours in a hot climate requires jihad between our carnal and passionate soul and demands of the immortal spirit within us. It was in reference to his profounder meaning of jihad that prophet said to his companions after his major battle in which the very existence of the early Islamic community at the stake “Verly ye have returned from the smaller jihad to the greater jihad” and when one of the companions asked to what is the greater jihad he answered:
"to battle against your passionate soul (nafs)."  

In Islam more emphasis has been given in the virtues of renunciation and non-attachment towards worldly objects, however these essential religious duties also signify many moral and social ethics for the journey of higher level of consciousness. Islam preaches the ethics of brotherhood of man and service of humanity further virtues like obedience to parents, avoidance of adultery, cheating and lying, refraining from stealing murder etc are also emphasized. There is hardly any aspect of individual and social life that Islam does not touch. It is thoroughly legalistic religion, which codifies regulation for marriage divorce dowry inheritance funeral ceremonies and everything.

6.12113 Religious Life: Christianity

Christianity is unique among the religion of the world in making its massage known principally through the lives of actual people rather than through law codes or systems of doctrine.

Christianity is a religion of redemption from suffering and sin. Jesus Christ the founder of Christianity is regarded as the redeemer of all human suffering. Therefore the Christian way is based on the principle of Imitio Christi. It means imitation of all virtues that Christ demonstrated throughout his life. Virtues of profound love, humility and suffering for other fellow beings as well as for the sake of spirit manifest in the life of Jesus. In Christianity love is regarded as the essential virtue that should be imbibe by every Christian. Jesus says in his new commandments:

“You have heard that it was said: ‘You shall love your neighbors and hate your enemies. But I say to you love your enemies and pray for those who persecute you.'  

It is to be noted that even hatred id to be met not with hatred but with love. In Christianity love is considered as a nature of God himself and therefore it is the greatest virtue to be followed by every Christian. Humility is another essential virtue that is found not only Jesus life but also his sayings-

Blessed are the poor in spirit for there is the kingdom of f heaven.’
Blessed are those who mourn for they will be comforted.’
Blessed are the meek for they will inherit the earth.
Blessed are those who hunger and thirst for rightness for they will be filled.’
Blessed are the merciful for they will see god.’
Blessed are the peace makers for they will called children of God.
Blessed are those who persecuted for rightness, sake for their s in the kingdom of heaven.
Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.Indeed life of Jesus is life of suffering for the sake of spirit and the cross represents the crucification of the body for the sake of spirit. The senses are to be controlled and the spirit within us is to be adored.

Greek’s moral philosophy has great impact on Christian ethical teaching. Virtues like justice charity temperance, wisdom, fortitude etc. are much emphasized in Christianity. St. Paul has mentioned the following nine virtues to be followed by every Christian as a mark of duties towards God; other men of society and to himself: love, joy and peace in relation to God; patience, kindness, and goodness in relation to others; and faithfulness, gentleness, and self controlled in relation to one self.

Besides essential religious virtue of love humility and suffering for others and for the sake of spirit Christianity also prescribes and faith in the efficacy of prayers to God in so far as man’s redemption is concerned. In Christianity God’s grace is the most indispensable prerequisite for the salvation of a human being. And there is only way to acquire grace of god is to pray him for that. Therefore in Christianity prayer has very important role in attaining salvation. Prayer may be individual or congregational.

6.12114 Religious Life: Hinduism

Hindu way of life is so dynamic and enormous that it embraces so many ways of religiously living. Though it is difficult to define what is Hindu way of life but one can find some commonality and unity among different ways of living It includes different paths- Jnana yoga, Karma yoga, Bhakti yoga, Raja yoga etc. for the attainment of liberation (Moksha). The adoption of any one path with sincerity and earnestness may lead to the ultimate goal of liberation. The paths are not totally independent of each other but rather interdependent to each other.

In Hindu Dharma the aims of life are signified by the fulfillment of Purusarthas: Kama, Artha, Dharma and Moksha. They are intended to guide one to achieve a high standard of living and attainment of salvation. Hindu social order kept positive ends in view -fulfillment of desire (Kama) and economic enrichment (Artha). The Artha and Kama were aim to be realized in accordance
with the Dharma- the righteous way of living. These three are called Trivarga- the triple pursuit. And fulfillment of these three could make Moksha possible. According to Radhakrishna Dharma gives coherence and direction to the different activities of life. It is not a religious creed of cult imposing ethical or social rule. It is complete rule of life the harmony of the whole man who finds a right and just law of living. Each man and group each activity of soul, mind and body has its dharma. While man is justified in satisfying his desires, which is essential for the expression of life to confirm to the dictate of his desires is not the law of his being. He will not be the best out of them if he does not confirm to the dharma, or the rule of right practice

Complete analysis and description of dharma is given in Dharma Shastras. Generally two kinds of Dharmas have been described in the Dharma Shastra. These are Vernasharma Dharma and Sadharana Dharma. According to Varna, society has been divided in to four-board classes- Brahmin, Kshatriya, Vaisya, Sudra and duties of each class are well defined in accordance with Varnaasharma Dharma. In Bhagavad Gita Sri Krishna also describes that Brahmanas, Kshatriyas, Vasisyas and Sudras are distinguished by the qualities born of their own nature in accordance with the material modes. And every individual is expected to perform duties of the class to which he belongs. Such duties of individual are known as Varna Dharma. In Bhagvad Gita Lord Sri Krishna has given long list of duties and virtues to be performed by above these four classes. Brahmin should imbibe virtues like peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and rightness. Heroism power determination resourcefulness courage in battle generosity and leadership are the natural qualities of work for the kshatriyas. Forming cow protection and business are the natural work for the Vaisya and for the Sudras there are labor and service to others.

There is a provision of Asharma Dharmas - duties assigned to each individual in accordance with the stage of life. Life of each individuale is has been divided in four gradual stages- (1) Brahmacharya (2) Garhastha (3) Vanaprastha and (4) Sannyasa. These stages have their relationship with Purusharthas –Dharma, Artha, Kama, Moksha. At the stage of Brahmacharya one is to lead strictly the life of student keeping completely apart from sensuous pleasure to attain Purusartha of Dharma. At the stage of Grihasthea he should
lead a life of household by marrying and producing children to attain Purushartha of Kama and Artha. The last two stages are the stages of renouncing the world for the attainment of last Purusartha –Moksha.

The Sadharan Dharma – the general duties of every one irrespective of his varna and asharma are differently conceived by different dharma sastra. In Manu Smriti ten duties are mentioned these are steadfastness (Dhrti), Forgiveness (kshama), Application (Dama), Non-stealing (Asteya), Cleanliness (Saucha), Restraint on the sense organs (Indriya-Nigraha), Wisdom (Dhi), Learning (Vidya), Truth (Satya), Freedom from anger (Akodha). Yajnavalkya Smriti substituted celibacy for cleanliness and non-attachment for Aparigraha. Thereafter Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha were considered to be the most fundamental virtues for Hindu way of life.

6.2 Internal Communication

Internal communication is direct form of communication in which the presence and association of person placed at the higher level of faith are significant to make communication possible. This is purely non-verbal communication. It is possible when a disciple living in close association with a person placed at the higher level of faith, perceives his whole way of life (that includes everything; how he eats, how he speaks, how he walks, how he prays, how he sleeps etc). This is termed as sat-sanga. Sat- sang means association with sat. Sat is Presence (Being). Since the presence is yet not realized by person at the lower level of religious consciousness, the company of the person placed at the higher level of consciousness who has visualized, it is sought. That is sat-sanga. A disciple becomes conscious that what a person placed at the higher level of faith wants to verbally communicate or communicate by prescribing some ethical code of conduct, is also substantiated by his presence. His form of life is attestation for what he perceives and what he teaches. This point needs certain clarifications-

6.21 Meaning of Presence (Being)

A human being has three levels of his existence. These are physiological, psychological and Presence (Being). But ordinarily he lives at two level of his existence- physiological and psychological level. Psychological level includes rational and emotional part of human personality. As we already notice in verbal
communication that rational mind shows its limitation it implies that in non-verbal communication with person placed at the higher level of faith a disciple is not at all engage in doubting calculating or reasoning. This is a pure emotional state of mind in which a disciple with feeling of reverence and admiration closely perceive the presence of his master. He perceivers how certain higher forms of emotions blossom with presence of a person placed at the higher level of faith. A person placed at the higher level of faith is not a captive of these emotions as normally ordinary people are. Most people are compelled to perform certain action because of emotion. But these higher emotions are outcome of his Presence that is to mean that his existence does not depend on these emotions rather these emotions depend on his existence. The very source of these higher emotions is the existence itself. At least four emotions manifest in the life of person placed at the higher level of faith. These are friendliness (mitrata), compassion (karuna), cheerfulness (mudita) and indifference (upeksha)21.

There is a source of friendliness within every human being and it has to be redirect to spiritual dimension. However seed of enmity is very developed because energy force is directed to outside in psychological and physiological dimension. There are natural reasons for it for example when a child is born he has certain primitive instincts to survive. This is very natural. The small child is very comfortable in his mother's womb where he had no problems, no worries about living, eating. He was resting in a very blissful state. When he comes out of the mother's womb the small child is weak in every way, his experience is of fear. This is the source from where hatred is activated the love is not activated. A person placed at the higher level of faith shares happiness of others, if he sees any one happy he becomes happy even he shares happiness with animals and plants but it is to be noticed that his attitude does not depend on others for example seeing the sun rising or rose flowering one may or may not be happy. This all depend on his attitude here sun rising and rose flowering cannot do any thing this only becomes an occasion to expression of emotion. Actually source of emotion is some where inside one's existence. Indeed happiness is inner flowering, it does not come from outside. Just by being happy with happy people, a person placed at the higher level of faith creates a situation in which his existence starts blooming.
Compassion is another higher emotion. Compassion is a feeling that results into helping those who are miserable. Because of compassion a person placed at the higher level of faith helps others to overcome their misery but he himself remain aloof, he neither feels happy nor unhappy. Compassion should not be misunderstood with sympathy. Compassion is different from sympathy; in sympathy one always feels pleasure inside, however outside he feels miserable. This is so because of ego (ahamkara). In sympathy one compares oneself with those who are miserable and deep down he feel happy that 'I am not miserable'. And this psyche results into feeling pain for others. But in compassion a person placed at the higher level of faith does not become miserable with a person who is already miserable but rather help him to come out of his misery. The nature of a person placed at the higher level of faith is such that he is not disturbed by any outwardly disturbance.

Cheerfulness is the higher emotion that can be perceived in the way of life of a person placed at the higher level of faith. Ordinarily the nature of man is such that whenever he meet virtuous man, he is not feeling well and begins to criticize that virtuous man because deep down his ego is shattered he react and tries to find opportunity to criticize the virtues man. The virtue of other is apt to irritate us because we take it as a reflection upon our shortcomings. On contrary the attitude of a person placed at the higher level of faith is such that he is always cheerful seeing virtuous man. He always sees positive aspects of life. He is always thankful for what he has and does not complain for what he does not have. He is so full of joy that that he denies death and misery. He indeed becomes so blissful that death and miseries shrivel up and die; he does not even realize that death and misery exist. He expresses gratitude for everything he has. He feels gratitude for what he receives and does not bother about what he doesn't receive.

Indifference towards the evil is also a form of sublimation of emotion that manifests in the 'life of a person place at the higher level of faith. An ordinary mind likes to condemn virtue while a person placed at the higher level of faith even does not condemn evil. Why is it so? There is the inner dynamics of mind. If one condemned evil too much then he pays much attention to evil and there is much possibility to attune with evil. One of the great hypnotists discovered the law of hypnosis he calls it the 'law of reverse effect'. If you are too much against
some thing you will become a victim of it. Indifferent does not mean apathy or a type of escapism because it presupposes that you know evil and you develop an attitude. In a way Indifference to evil means that evil does not exist. Indifference is an expression that who are you to judge whether some is good or bad how can you say what is evil who knows? Life is such that evil become good and good become evil.

For a person who is placed at the higher level of consciousness to lead a virtuous life is a spontaneous activity. He becomes so sensitive to others that presence manifests in the expression of these higher emotions. His virtuous and moral life is not based on any rational principle. He does not justify his action on the basis of certain rational principle. But rather whatever he does, becomes moral and virtuous because his way of life is life of innocence.

Perception of Presence does not mean the perception of overt behavior and its analysis because it is not rational mind of disciple that perceive the Presence of his master but rather his whole being associating with a master placed at the higher level of faith perceives that his master has attained the higher level of religious consciousness where striving is totally absent and labeling of mental activities ceases. This is the state of consciousness what Buddhists describe as an experience of thisness ‘(tathata) ‘of reality accessible only by the absence of ordinary sense perceptual cognition.

Though empirically it is not possible to verify the level of Presence but philosophically one can substantiate how the level of Presences is functioning behind other level of existence- physiological level and psychological level. Even in our ordinary communication by mere presence of some body within a particular life-episode, we come to know his state of mind and his perception without any proper analysis of his behavior. Suppose someone is undergoing a peaceful or pleasant state of mind then we immediately come to know by his presence that he is in that very state however one cannot deny the possibility that we cannot fully understand anything by merely analysis of his overt behavior at behavioral level because one may pretend to be in a peaceful state. But indeed Presence speaks many things that are not grapple by merely analysis of his behavior. A human being has inborn potential to grasp what the presence of others communicate without analysis of their mind and behavior.
though after grasping the meaning, one may give reason to substantiate what he already understood. In our ordinary communication it often happens that one tries to verbally communicate something but another person is not getting the point but all of sudden that person comprehend what is being communicated however the words (reference) are remain same. Therefore there is a definite relationship between meaning and presence.

But communication in religious discourse is different from ordinary forms of communication in the sense that it some how surpasses rational sphere of mind therefore once communication is established between two persons then there is no any doubt regarding what is communicated but this is not the case with ordinary form of communication. There is always possibility of rectification in ordinary form of communication. Our ordinary language is a means to communicate one’s thought to another person. According to Sri Raman Maharishi language is called in after thought arises. Other thoughts arise after ‘I’ thought and so on the ‘I’ thought is he root of all conversation. When one remains without thinking one understands other by means of universal language of silence (moan). Silence is ever speaking. It is a perennial flow of language, which is interrupted by speaking. These words, I am speaking obstructs the mute language for example there is an electricity flowing in wire. With resistance to its passage it glows as a lamp or revolves as a fan. In wire it remains as electric energy. 22

To communicate with the presence of a person placed at higher level of consciousness, it is very indispensable that firstly, one should associate oneself with that person and secondly, he share and participate in a particular way of life that is why ethical code of conduct plays a very important role in non verbal communication. But it is worthy to keep in mind that these two conditions are necessary but not sufficient therefore there is no any rational or causal relationship to make religious communication possible. As above discuss a human being has supra-psychological dimension and this internal communication occurs at that level all the said conditions are only preliminary to make this communication possible.
References and Notes


"But how many kinds of sentence are there? Say assertion question and command? -there are countless different kind of use of what we call symbols words sentences. and this multiplicity is not something fixed given once for all ; but new types of language , new language game , as we may say come into existence and other become obsolete and get forgotten, (we can get a rough picture of this from the changes in mathematics) Here the term language is meant to bring into prominence the act that the speaking of language e is part of an activity or form of life". ( 1,23) PI

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16 Srimad Bhagavadgita 18, 41

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