MEGA PHILOSOPHY

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Introduction:

I have been dealing with such a subject matter of Philosophic importance, during my discourses made at the sessions of:

(a) All India Philosophy Association (AIPA)
(b) Indian Philosophical Congress (IPC)
(c) The World Parliament of Religion, Philosophy and Science (WPRPS)

The titles and the contents of these all characterised of something acquired not out of a beaten-track but exclusively cultivated grounds also.

(ii) The Concerns of Professional Ethics (AIPA, Pachmarhi 1994)
(iv) To Feel concerned about Our Philosophic Health. (AIPA Lalganj, 1995)
(v) The Applicative Character of Philosophy. (AIPA Santiniketana, 1996)

Most of these have been published through the proceedings (with abstracts). At least two of them have extremely compelled the audience and the readers to change their outlook and the treat there to, for having a new and energetic ‘sight’. No. iii and v do mean that all and by all means, even to me. I am happy to publish one of them and out of all menances of money shortages a teacher is popular for. Bhae Sher Singh ‘Kashmir’ experimented with his ‘experienced’ conclusions, very pragmatically.

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H. S.
Abstract:

I am going to share a 'confident' matter of my 'experience' attained quite surely after a 'definite' spirit-cum-philosophic (Darshanik) experience. So, my 'exceptions' are the exceptions of many of us in their individual capacity and in accordance to their cultivable endeavours.

It was a thing of remote possibility for our near-past thinkers to have a confident courage to interpreting the applicative side of our philosophic concern as they would be doing in respect of applied Math, applied Physics etc.

Excepting a temporary relief from a Russellian scientism, where mathematical logic granted a bit of applicative character to philosophic concerns, it is only the spiritual side of our philosophic concerns which is proving more and more of its applicative patency.

The applicative side of a knowledge must have its experienceable facts verified and demonstratively materialised well.

There existed a well convincing network of 'disease-cure' concerns since the time of our pastoral heritage. The discipline must have an applicative paramountcy. What about, philosophically, the spiritual therapy? The 'gems' of our human glory have been the names of Jesus Christ and Guru Nānak Dev among so many alike, who had been specifically called the "curers of the diseased ones" (Vaid Rogian Dā). What type of therapy was that they were gifted with?

A man of creative cultivation (like Sri Arvind) could convert his philosophic interactions into an applicable curability.

I may further say that the philosophic character of a 'thing' as knowledge does not restrict, a type of monotonous, rationalism around it than a 'vital actuality' and an appliable functionality too.
A potent creative-knowledge in its applicative side is **in the making** now-a-days. It has its base in our past ‘experiences’. It is an interactive and result-producing side of spiritual depth, called philosophic therapy.

Gurū Gobind Singh has very rightly asserted that every single deed of a man of ‘vision’ and a man given to patent samādhi, i.e. Sahaj-Samādhi, becomes a ‘miniature’ act of the Absolute, very much ‘participating’ in this Vichitra Nātakam of worldly assertiveness. When such a ‘being’, a perfected creativeness, looks at, sights at, gazes at and even speaks about something ‘out’ there, the nature of the thing stands very much exalted, altered, improved and changed out of its previous wretchedness. The Gurū got it proved on the Baisākhi Day of 1699, so much practically and applicatively. He eradicated the diseased ‘seedings’ out of our socio-spiritual milieu for a brave new generation of celibacy, vision and the spiritual wisdom.

I would like to make a very sincere submission that every extra-ordinary and impossible-looking ‘fact’ of our spiritual heritage has started gaining our confidence and our sense of verity and sincerity, with the passage of time, now-a-days. It is because of the fact that we have started living upon our ‘spirituality’, our, ingenuinely, multi-dimensional ‘creativeness’ through Sahaja Samādhis (which is a ‘common man’s’ custodial treasure than that one of which a down-trodden would never have a pride of sharing with) in contrast to our yogically prescriptive Samādhis by the ‘select’ one and through the ‘selective’ means.

**Sahaja Samādhi** has been accepted by the Kashmir Saivism and the Sikhism both (as by Caitanya Mahāprabhu, somewhat reservedly). Siva or Purusa is the Kartā (Doer) with the former and Prakṛti or Shakti, but the one already made to do-for. The Gurūs do not accept ‘avidyā’ (māya) as an imperative for so-called ‘trigunas’ which are themselves the creation of the Absolute Creator (Karta Purkha). The Gurū’s absolute is Svayambhū as that of Kashmir Saivism.
A common man of a commonly perceiveable experienceability of equipoise (Sahaja Samadhi) becomes the ‘curer’, the ‘healer’, the re-deemer of the wretched a lot affluent in material ways but bankrupt on the spiritual side.

I, myself, have to perform amidst extra-ordinary, and rarely encountered, ‘exigencies’ and the ‘emergencies’ in the middle of our society inflicted by many types of dis-orders, dis-arrays and dis-tresses, through a spiritual medicine i.e. Nam Dhāroo. I perform, with the applicative characters of Philosophic therapy, upon my unknown ‘subjects’ (individuals). Do you know how the nations are ‘healed up’ than the individuals? This is what the Gurus, the Rishis, the Bhaktas, the Sufis and the Saints etc. had been doing for us. Why should not we be capable of healing up our environ and our society? Definitely so, if we have transcended ourselves towards the ‘vision and ‘wisdom’ by which an applicative character of philosophy becomes evident and accessible.

We are here at Shanti Niketan, Visva-Bharati, where the applicative character of real knowledge is practised. We shall be fortunate enough if we endeavour to change this practicality into Dr Radha Krishnan’s ‘spirituality’. This would be a real spiritual Pragmatism of our glorious spiritual heritage.

Note: The discourse (and the abstract) was presented before the gathering of Indian Philosophy Association, at Santiniketana Visvabharti, Calcutta, Sept. 1996.

The matter of the cover is being added on its printing stage.
The Applicative Character of Philosophy

I have avoided titling it as ‘Mega-philosophy’ than ‘Philosophy’ because I don’t want to send a signal to creating a gulf between philosophy and meta-philosophy as such, on the one hand and Mega-philosophy, as envisaged here to, on the other. Actually the latter one is a combination i.e. an interaction between something ‘evolveable’ of philosophy and the ‘involveable’ of meta-philosophy, superannuated by Mega-philosophy. The realm of ‘vibrations’ and ‘ultra-rays’ leads its goal towards such ‘experience’-cum-application engrossed commitments for the aspirant of ‘philosophic’ living. Alama Iqbal has opined that the men of God (Visionaries) ‘experience’ that way, only, because God is the matter of ‘perception’, verily, imprinting itself upon and within everything, and known through applicative verification than factual or conceptual categorization (In respect of his Re-construction of Islamic thought).

I shall not be talking of, academically, so-called ‘being-taught’ and being ‘read-in’ (introspective) or ‘read-out’ (prescriptive) a philosophy than of that something quite ‘experiment-confirmed’, ‘ailing-treatment’. There is a sufficient dearth for, otherwise, so much loveable and worship-like a visionary way of life waiting for the energetic and true innovators of philosophic zeal and zest.

Mega-philosophy dawns upon us when we have had left every accountable ‘something’ special of routine philosophy and meta-philosophy miles down our over-flights. This over-flight can be attained only after we have had enough of ‘panchakoshian’ spiritual excursion into the ‘Trance’. From thence Kundalnic* enkindlement takes over.

Let me come to the point. I have been subjecting myself amongst such ‘subjects’ who happen to appear as

*I don’t mean tantrik “Kundalnicism” of the “makaris” than the “Khalsaic Kundalism” of the “Kakaris”. The Makaris can’t be the ideal of a civic society, than the other ones (Kakaris) who can’t have their parallel in respect of moral and convictional commitments.
'experiment'-objects. The most frequent cases are of those whom no clinic is equipped much to tackle, nor even the high-ranking hospitals earn a little of confidence in regard to the ‘curing’ of their ‘ailments’, no psychiatry, no neorology wards etc. have any potency to get them cured aptly.

We, the academicians have limited philosophy down around a monotonous exercise of ‘class-room-routine and book-reading labour involving little of cultivating efforts towards a practical applicativeness of imbibable conclusions. For me philosophy throbs and ‘fruitions’ out of our daily life, all during our conscious and sub-conscious states of mind [I don’t mean to call such stages of daily routine of a Sahaj Samadin, (engrossed in his wordly activities), as the stage of psychical behaviour. His states of mind always ‘vision-into’ or ‘vision-out’ some most elusive and the most innovative mysteries of the bygone, and the hoary, times of the individuals and the things]. We are enabled to have a literal voyage through the time-immemorial and the space-‘untread’.

I may be spared of any allegation generally a novice would earn for his immature, raw and quick ‘claims’ His clouded conclusions and his boastful spirit-romances may hold up a rapid progress of a society or a nation But a slightest gesture of a mystical-exposition on the part of a spiritual genius can change the destiny of entire mankind. A true ‘seer’ and a true ‘practitioner’ of the ‘applicative’ dimension of ‘living-philosophy’ becomes the darling, not of his past and present times only but also a torch bearer for the coming voyagers of ‘remote’ experiences and the unknown realities. At first, he is least eager for and never rushes to evincing his visualised ‘vision’ of the hidden realities.

However, when authoritatively authenticated, he is bound to do so, nay, to ‘act upon’ what he is sought for by the Authority Ultimate. While doing so the gifted person, of the time, by the Beyond Time, goes on recording the ‘marks’ of his ‘steps’ along with the details of the ‘environs’ he would
be passing through by, his 'spoken' or 'written' or 'sung' utterances.

**Instances**: I had been prehending many things no ordinary life can provide for a man. A few most important things (happenings) you also have witnessed happen during our recent past.

(i) **In 1967-68**: A 'vision' came over my 'being' that a soul (living) is sought after by the celestial stars for its doom and that soul (individual) is neither complete male nor complete female. It was so, a prehensive and a preventive measure, taken on the part of the celestial bodies, because, according to the 'vibrations' sent out down to me, it meant that, that 'individual' shall cause an un-pardonable onslaught on the Dharma. So, before that all happened, that individual was sought to be recalled by the Heavenly law. (It resulted into the Death of the only Woman Prime Minister of our country).

(ii) **In 1970-71**: Again, the futuring times were shown when the little **babes** (and many others) would be slaughtered down; for what? It was not knows. (It happened during Blue Star Operation).

**Recent Examples**:

(iii) **Six years back** a person came to me when I was in a Gurdawara, in Kashmir. He requested me to visit his house for a few minutes as his twelve year old child was suffering from a strange problem. I got into his car for his house. He recited that when his wife serves food to his child (among other children of them) the plate of that particular child is filled up with the pieces of human-hair; his books, his pockets are filled up with hair-pieces etc.

When I reached the destination, the entire 'fact' flashed up to me and the description also,
there to, So the matter was contrived and the advises followed. The result! A complete cure.

(iv) Four years by now a couple came to me at my relative’s house where I was staying in Kashmir. They said that their old-mother was suffering from unknown disease. They had a treatment of her at P.G.I. Delhi, Chandigarh through Psychiatry and Neorology departments. I wanted a few descriptions about the names of their family members and promised them a visit. During the early-most hours of that night a detailed ‘vision’ explained a total pictographic ‘event’ which had caused the old-women that incurable an ailment for the so-called doctors I reached the destination. Accordingly, the vibrational messages were received by me out of their particular room where the patient sat, a dumb-struck and given to a non-stop monologue.

Then I told her relatives, like this “This house of yours did not belong to you people who are Muslims, in fact it had been a Hindoo house... you have another house like such and such detail but away from here”. After a pause they nodded but with the explanation that “It is true that we have another house somewhere else, but this house also belongs to us, though somewhere we had sold it to a Pandit Family, who have left Kashmir and we have again purchased it from them”.

Actually, during the night I (rather someone Hindu within me) went on reciting Hanuman Chalisa in Sanskrit which I had never dreamt of.

Then, I came to the real problem and told them, “you sires! be patient to listen that your grand lady (65) is not psychological patient than a patient of spiritual disorder. Take into your account and your memory the detail I shall ask
answer for from you all. Your distant house and its outer stoned-well. Two young individuals (one male and the other female) with the white clothes on and the white bags flung down through their shoulders, follow each other. The old-lady catches sight of the two. She is stunned to see the dress and the bags. Actually in these bags there are grenades. So the delicate and poor heart of this ‘mother’—‘element’ got stunned to presume a sure and torturous death of them followed by many deaths, if they both were caught hold of. So, the poor ‘mother’ is ‘asleep’. If these two persons meet me, the old lady can be O.K.”

The whole family began to recite “Allah! Allah!” I asked, “What is this reciting for” ? They asked, “Is this the real reason ? Then how could have a doctor treated her, we were fools. How did you come to know of this detail?” So astonished we touched the ground of Allah!” Her son-in-law asked again, “Can you name the male who has become the terrorist?” “Are you cross-questioning me ? If yes, then no answer, if no then I will show you” I said again, “This one, named as Hanif, out of others I had written down the names of, a night before.” They again did their Sijdah to Allah. I again said, “Two middle fingers of the right hand of this person have been blown off because of a hand grenade.” They were stunned to listen. Actually that living person had come within me and my right-hand middle fingers had stopped functioning.

So with great difficulty they located out the boy. I made a secret visit to him and detailed how should he act, because the life of his mother was within his hands. He followed the details and the ‘mother’, when O.K., continued to address me “miyan gobria” (my son; you have made me relieved). So, she is O.K. at Baramulla Kashmir.

(8)
Latest:

(v) By this year (1996), in the month of July, an old woman (Muslim) came to the house of my maternal uncle in Kashmir. She was suffering from the dislocation of her back. When her young daughter told me the detail in Kashmiri, my uncle translated it for me. I asked my uncle to say them that she is suffering from, and because of her young son who is ‘missing’. When thus told she began to weep bitterly. I insisted them not to make her stop weeping. When exhausted, she became, I told her, “Motherly lady! why do you weep for a son who is still alive? A ‘dead’ person deserved after-weeping on the part of the near & dears. You should not do so for a living but missing son”. She was astonished and requested me for his well being and where-about. I told that for this purpose I shall come to her house from where the things shall ‘act’ and the ‘vibrations’ shall reach for the location of her son.

So, after a week, I went to their village, signals of the missing person (living) came in and detailed his where-about and other particulars, i.e. how he became terrorist, how he was arrested and tortured, how he was working as an informer for the forces on foreign land etc. but asked me not to expose the location. He answered the queries of every one through my body-actions and gestures. It is said that by now they have made a contact with the man whom they had considered a ‘dead’ matter.

Every day, people come and fetch me away to their locations for the solution of varied ailments in Punjab cities and villages. At least about a hundred cases have I tackled through Mega-philosophy. When I cited some examples to the specialists of Psychology, Physiology etc., they came up with ready-made answers to my innovations by saying. “You might have got something of Telepathy”. But such a term
and knowledge, as Telepathy, is insufficient. That is why I shall call it Mega-Philosophy.

The Qurān is called Qurān ‘Haqeeq’, and Hiqmat is its implied applicativeness. Other Revealed Banis are considered to be the ‘curers’ of the ‘sufferers’, both souly and physically so.

Last, but a stunning, example is from the teaching community. I shall mention their alphabetic initials just as A. Singh, K. Singh, B. Singh to describe the ‘errant’ and its resultant Mega-philosophical ‘experience’, in fact the conclusions.

A. Singh (a one time Professor of Philosophy, Dean of Academic Affairs, an aspirant of V.C.—Ship, a candidate of Senatorship of another University at Chandigarh, an influential right-hand of Maharaja of Patiala) was canvassing in his favour on a day during the month of May, 1976. His close friend and a Reader of another department K. Singh accompanied him for that purpose on our University Campus, Patiala. At 2 30 p.m. a request was made to me telephonically that I should give them the key of my flat on the Campus (my family had been away to Kashmir) to spend a few hours. I did not decline them seeing their responsible positions.

At 3.30 I went to my flat. When knocked they were scared and hesitated open the bolted door from inside. When I knocked at repeatedly, they could not help opening the door. Came out K. Singh fully drunk, and off his elements. He gave a full time to A. Singh to climb down from the back varandah of the flat. But how could she dare so, a poor sex. So, these shameless persons had fetched a very notorious lady. I rebuked them all who had maligned my pious environ and my pure household. The Time K. Singh threw his turban on my feet and sought for the security of the bread and butter of his children which I had granted him despite an unpardonable act on their part; a stream of vibrations rushed repeatedly out around the photograph of Sri Guru Gobind Singh, in the very room, which meant as under:
"Your relative with 'G' initial to his name is being caught for death in place of someone else's death-turn. If you recollect his countenance and thus pray for him he shall be saved". I could not find out anyone of my relatives who might have had 'G' initial to his name. Then another vibration came, 'Were he not an addict and haughty he would be saved'. I prayed, "O Guru! I can't remember that unfortunate individual among my relatives". Again, the vibration, "He is haughty and addict, so a limb of him would be affected fatally". Then again, 'why do you moan for the misdeed of these people who had not stood with me, even at the time of crucial importance. These persons who have broken your faith and confidence in religious celibacy owing to their debauchery and adultery shall have to undergo their resultant's. So, A. Singh died of a suicide on his part when his leg (he utilized for bashless adultery and the secret climbdown) had to be cut off by the doctors after a serious car-accident, almost fifteen years thence when he had finished every possible weapon required for desisting me submit my thesis for Ph. D. when he was in full controle of three or four posts at a time to destroy the right of education of a junior colleague. I had not made public anything till 1981 and that also because of their continuous efforts to get me liquidated, finished or dismissed from the university. He even got me attacked by a novice student for which the entire faculty rebuked them. He was a cursed person who left his widow with no issue at all. K Singh's real brother went down a blind ditch (well) when he was to be married (to give him a feelable loss-sense). B. Singh (another one, in league to their misdeeds) lost his young sister. My relative who was being caught by the unwanted agencies in this, B. Singh's place was actually G. Singh in Kashmir but the relatives had been calling him with 'b' initials. So, he would not have died had he been remembered, but for his relatives' fault of calling him with 'b' initial. This B. Singh is still living to inflict pains upon truthful and pious lovers of spiritual living.
What should we conclude about such an element in our ‘elote’ as a whole and in the Punjab particularly I experimented with inspite of a real peril to my life?

My heart and soul bow, along with my head, before the great Gurus (the great embodiments of our rare depths of wisdom and vision) who remained proved as the glorious successors of their respectful predecessors. Not even this, they perfectly succeeded where unto the past-predecessors had frustratingly failed, I mean in respect of noose-yoking of this wild beast of the Sapta-Sindhu (Madra Desh) for the cultivation of a total potential of prosperous crop. The Gurus sacrificed every thing to be called ‘theirs’ for the awakening of this neglected carnivorous beast to convert it into a best man of moral and convictional celibacy (Kakari), a best fighter against ruthless barbarians; a best friend in need against a turncoat, a best saint against a man-eating and anti-man autocrat etc.

Our past ‘seers’ were much scared of this ‘beast’ and barbaric a creature of the land of the five rivers and shunned their company. They even down-rated him as ‘Sudra’ or ‘Jurayam paisha’ (crimelover). It is a fact that the most merciless executioners (Jallād) of the Mughals and the Pathans belonged to this area. But the most calm, the most reverent Guru Tegh Bahadur was the great son of this land of ours also. Whey do we go on shunning and branding that fertile land and its habitants where from the stream of Vedas and the Upanishadas flew, no matter the present streams of the Panj-ab are singing of the Gurbani and the Azan of the Kalyuga, all but Almighty-sent Revelation, what the Vedas had been in their respective implications. Let us explore more and more of our Mega-philosophy potential. Thus, we will be called the legitimate sons of our progeny who can manage how to utilize and man our spiritually atomic energy into a philosophic therapy of mega-philosophy Dimension. Our spiritual atomism should be realized by us into an applicative character of philosophy, rather, mega-philosophy.
Obeisance:

God is a total Reality and Death, a reality. When people forget God, the Guru and the Death they become unbearable burden upon the mother-earth.

There are persons whose demise leave glow-some spots of light-emitting memories. The 'Shaheedas' are the hard-earned treasures of a nation.

The oppressors of innocents are the cursed ones whose name could not be mentioned to given them permanent spot.

Such an individual lost his sight, rather got his sightse impaired when he was at Andreta (H.P.) between 27 to 29th Oct. 1996. He had tortured me and my children by 'sealing' my house on the campus while I was on the yatra of Sri Hemkunta Sahib in June 1996. Ironically the number of my house is 29. On the 29th Oct. 1996, I was paying my tributes to the Shaheedas of 1947 belonging to the Sikh Community in Kashmir Velly. Here, the adversary at Andreta lost his sight of one eye. So, why not bowing before Almighty! Nothing can be concealed from Him. Were not He omniscient, we would have become man-eaters. So, an OBEISANCE.
Other Works of the Author

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* Guru Granth Sanket Kosha. (" ) (1977)
* A questionnaire For Nirankari (Eng.) (1978)
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