

**THE
TEN
TIMELESS
THERAPEUTIC
TESTAMENTS**

By

G. KINYUA MWANIKI

TABLE OF CONTENTS

INVITATION

1. WISDOM
2. TRUTH
3. LIFE
4. DEATH
5. HUMAN SEXUALITY
6. VOCATIONALISM
7. RELIGIOUSNESS
8. BEAUTY& MEDITATION
9. MUSIC & DANCE
10. HAPPINESS

Bibliography

INVITATION

Reverential Revelation

In a tour through many finer and coarser revolutionary breakthroughs which have rocked mankind since antiquity, some stand out manifestly clear as '*lasting landmarks*'. If we bring this radical distinction to light, it becomes apparent that in its incessant journey towards the yet to be actualized goal of living a 'fully functioning life', mankind has historically received four '**Blows**' to its Vanity, which in their introductory phase offended and dented people's self-esteem, by attacking their age-old illusions and cherished fictions, but which later became '**Boosting**'. These blows are basically, the Cosmological Blow, the Rational Blow, the Biological Blow and the Psychoanalytical Blow.

For more than fourteen centuries, the 'Geocentric Theory' of the universe, formulated and laid down by Claudius Ptolemy (100-170 A.D), was paramount in the scientific world, whereby, the universe was a closed space bonded by spherical envelope beyond which there was nothing; that the Earth was a fixed, inert, immovable mass, located at the center of the universe, and all celestial bodies, including the Sun and fixed Stars, revolved around it. It was a theory that was perfectly in harmony with the Biblical doctrine of Creation, and it was the doctrine approved by the Church. This erroneous doctrine, besides appealing to human nature, it fit with the casual observations that a person might want to make in the field and more importantly it fed human's ego.

However in fifteenth century Italy, under the light of new learning and observation and under the impetus of the revolt against the dictatorship of accepted religious doctrines, there came a radical change in thought patterns, what is historically

referred to as Italian Renaissance. Several thinkers, particularly one Dominico Maria de Novara (1454-1504), denounced and shook Ptolemy's 'unshakable' geocentric system and began spreading 'Pythagorean opinions' about the universe.

Around 1506, these old, yet revolutionary ideas deeply interested young Nicolus Copernicus (1473-1543), which he developed and articulated clearly. Through this revolutionary Copernicus system, man's outlook on the universe changed fundamentally. In this new concept, the earth itself rotated; it was no longer an immovable stable point; our globe is one of the many celestial bodies in the galaxy which revolved around the sun. The theory was founded on the '*principle of relativity of motion*', and by announcing that the earth was only a speck of dust in an infinity of worlds, Copernicus offered the first blow to human vanity, **THE COSMOLOGICAL BLOW**, and as a consequence the old faith was doomed. This Copernican revelation of the astronomic unimportance of the earth, made many tender souls unhappy; but its reduction of heaven to mere sky and space compelled the resilient spirit of man to form for itself a compensatory faith in an earthly paradise.

His theory opened a New World, and pointed out the road to modern science, but it was condemned by church authorities, and astronomers and scientists of the time as heresy, and those who later advocated this doctrine were dealt by theologians who wielded immense political power harshly. In his attempt to spread these Copernican theories, Giordano Bruno (1548-1600), was accused of blasphemy, tried before the Inquisition, and condemned and burned at stake, in 1600. In 1633, Galileo Galilei (1564-1642), suffered a somehow similar fate when he was brought before Inquisition, compelled to repudiate the Copernican theory ('and yet it [Earth] moves', he is said to have muttered after his recantation), and was thereafter sentenced to imprisonment for remainder of his days.

Johann Wolfgang von Goethe (1749-1832) credited Copernicus in a very persuasive manner: "Of all discoveries and opinions, none may have exerted a greater effect on the human spirit than the doctrine of Copernicus. The world had scarcely become known as round and complete in itself when it was asked to waive the tremendous privilege of being the center of the universe. Never, perhaps, was a greater demand made on mankind – for by this admission, so many things vanished in mist and smoke! What became of our Eden, our world of innocence, piety and poetry; the conviction of a poetic-religious faith? No wonder his contemporaries did not wit to let all this go and offered every possible resistance to a doctrine which in its converts authorized and demanded a freedom of view and greatness of thought, so far unknown, indeed not even dreamed of". The struggle between the Church and astronomers has become symbolic of the clash between authority and intellectual freedom and Anatole France (1844-1924) considered this astronomic revolution "the greatest event in the whole history of thought".

The 'Age of Reason' is a term frequently applied to the thought and writings of the seventeenth and eighteenth centuries together, and the term 'Enlightenment' is then used to indicate the spread of the 'Age of Reason', Nature and Progress to a relatively large educated public in the 18th century. The thinkers of this 'Age' were concerned to free the scientific study of the social and political life of man from theological and metaphysical presuppositions. Endowed with confidence and radicalism of thought '*The Enlightenment*' helped to shape our modern outlook, by regenerating and ameliorating the society (Western Europe in particular). It was pioneered by Thomas Hobbes (1588-1679), by John Locke (1632- 1704) and by David Hume (1711- 76) among others.

The Christian Churches and their churchmen were regarded as arresting and corrupting influences in an age of scientific enlightenment. Voltaire said of the Catholic Church: 'Crush the infamous thing'. It was argued that human reason must overthrow and supersede the many centuries of accumulation of anti-life shackles of faith and revelation as well as the burden of irrational customs and ossified traditions. It was further asserted that, all men are naturally moral and good if freed from the pall of illiterate ignorance. As the progress present was considered to be far superior to unnaturally repressed past, the future therefore, was construed to open up opportunities undreamed of in cramped confines of the past, and it was believed that there was no boon that the intellect would not bring to humans. Individualism was let loose and people were encouraged to think for themselves and to apply the powers of reason, without theological predilections and restraints to all their thoughts, beliefs and institutions.

On the strength of their reason and creativity, humans were thought able to lift themselves up, to the position from which they could understand themselves and the world in the general scheme and order of things. All that was obnoxious and outworn in the fabric of society and in the fabric of its religious beliefs was criticized. The human being was stripped bare, probed, examined, dissected and examined from every angle; societal organization, cultural heritage, religious beliefs, political ideologies and scientific ideals. In this climate of optimism the human being became an independent self, who was his or her own lawgiver. By entrenching the belief that all men are born equal, that circumstances were responsible for their inequality, the 'Enlightenment', demanded that all governments should be based on the consent of the governed, besides standing for religious tolerance and co-existence; for freedom of conscience and thought.

By advocating for rearrangement of society on rational principles; by ending religious persecution and theological strife, the 'Enlightenment' diverted human energies to unimagined profitable enterprises. As the altars were raised to a beautiful 'Goddess of Reason', the worship of 'Reason' became itself a religion and a faith. In the exaltation of their own pulsating energies, for the first time in history, people discovered new forms of energies and force in the physical world which had not been sensed before. These entire economic, political and cultural revolutions helped in breaking the cake of custom of society, creating the modern world of incessant change, of innovation and of enduring achievements. Mankind therefore received the second blow to its vanity, **THE RATIONAL BLOW**. With Renaissance and Industrial Revolution, wealth came to Western Europe, and as it multiplied, it displaced the hope of heaven with the lure of progress; heaven started falling out and became thin and meaningless.

During the famous voyage of *Beagle* (1831- 36), biologist Charles Darwin (1809-82), gathered a large quantity of biological data. He then spent a further 20 years shaping his formulation of an evolutionary hypothesis. On October 1838 Darwin read the book '*An Essay on the Principle of Population*' (published from 1798 to 1826) by Thomas Robert Malthus (1766-1834). Malthus who was widely known for his theories concerning population and its increase or decrease in response to various factors, observed that sooner or later population gets checked by famine, disease and widespread mortality. Believing that one could not change human nature, Malthus wrote: "Must it not then be acknowledged by an attentive examiner of the histories of mankind that, in every age and in every State in which man has existed, or does now exist that the increase of population is necessarily limited by the means of subsistence, that population does invariably increase when the means of

subsistence increase, and, that the superior power of population is repressed, and the actual population kept equal to the means of subsistence, by misery and vice.”

Darwin was impressed by Malthus's observations on the human 'struggle for existence', which suggested to him, and also to the naturalist Alfred Wallace (1832-1913), the key idea of 'natural selection', which, as Darwin said, is simply the doctrine of Malthus applied with manifold force, to the animal kingdom and vegetable kingdoms. In July 1858, Darwin and Wallace presented a joint communication to the **Linnaean Society** in which they explained the phylogenetic changes in the structure and behaviour of organisms in terms of natural selection or 'survival of the fittest' in the struggle for existence where the biological variations which make the survivors to be the 'fittest' were affirmed to be fortuitous. In Darwin's words: "It may be said that natural selection is daily and hourly scrutinizing, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up all that is good; silently and insensibly working, wherever and whenever opportunity offers, at the improvement of each organic being in relation to its organic conditions of life".

This evolutionary hypothesis was quickly recognized as a revolutionary ideal which challenged the former ancient hypothesis of fixity of the species. Thus Darwin offered the third blow to human vanity, **THE BIOLOGICAL BLOW**. As Copernicus the astronomer lost the earth in the infinity of the space, so Darwin the biologist completed the destruction, by losing man in the infinity of time, in the long procession of transitory species.

Sigmund Freud (1856-1939) who is the father of modern psychoanalysis suggested that, people are not in total control of themselves. He sought to give a

comprehensive picture of a person with the threefold personality structure of **Id**, **Ego** and **Superego**. Discussed in his essay '*Beyond the Pleasure Principle*' (1920), formalized and elaborated upon in his '*The Ego and the Id*' (1923), they are latinization by his translator James Strachey (1887-1967). Freud himself wrote in Germany of 'das Es', 'das Ich' and 'das Ubes-Ich', respectively 'the It', 'the I' and the 'Over-I' (or upper-I). Freud borrowed the term 'das Es' from Georg Groddeck (1866-1934).

Freud's theories may be criticized for more emphasize on the unconscious, but it is undeniable that Freud was able to throw immense light on the centuries of the obscurities of the soul from a radically different and enriching angle, and thus should be credited for setting the stage for an absolutely new study upon which lies the hope of ultimate human salvation. Thus, Freud offered the fourth blow to human vanity **THE PSYCHOANALYTIC BLOW**. Through a radical breakthrough in for example giving an explanation to dreams, all those spirits which were thought to haunt humans in their sleeps were exorcised and the demons were sent to the their original nativity – the Hell. In his own words Freud said: "The poets and philosophers before me have discovered the unconscious; I have discovered the scientific method with which the unconscious can be studied...The differentiation of the super-ego is no matter of chance; it stands as the representative of the most important events in the development both of the individual and of the race". Jean Piaget (1896-1980) praised and credited this revolution thus: "Psychoanalysis is a sort of individual history, an embryology of the personality...The aim of psychoanalysis is very daring. It consists in rediscovering, in the individual's unconscious, the hidden tendencies which guide the person without his knowledge and which influence the actual contents of consciousness".

The four contemporary 'Boosting Blows' to human vanity did very much in shaking mankind from centuries of deep slumber. Though these blows were affected in parts outside the African continent, their effects were transmitted to our continent through the transmission of knowledge. Men and women eventually began tossing and turning in their sleep, and as they shook and took turns, the blanket was pulled over. However, only by the fifth BLOW, the relentless **VOCATIONAL BLOW** which we Africans will eventually wake up, appreciate and get tuned to '**Existence**' wholeheartedly. It is only in this way that we can traverse the whole spectrum of the current unfortunate psychosocial situation. It is the only antidote against the paralyzing chill that has overtaken most of us, with the wish of bringing the warmth and vigor that is urgently needed in our lives.

As the 'Cosmological Blow' served to shatter the human's illusory comfort on a limited world and opened their consciousness to a limitless cosmos, the 'Rational Blow' served to let loose human's ability to reason and put nature with its immense resources into their command and use. On its own the 'Biological Blow' served to destroy the Adamite myth of the finiteness of our origin and to arouse human's consciousness of the infiniteness of their origin as well as their destiny. The 'Psychoanalytic Blow' triumphed in putting to notice the unconscious forces which are part and parcel of our human nature, which we should try to master and channel towards productive ends, but in its victory it lost vision of our free will and eventually got lost in the dark shades of pure determinism.

Human 'existence' is characterized by paradoxes, such that, anyone who does not assertively construe and honestly appreciate them as reinvigorating challenges, is essentially living an 'unauthentic' and a dull life devoid of creative thinking and probably very boring. In reality, that is why most people's lives are far from being

enriching and consequently are unsatisfactory. To wrestle with these paradoxes and to eventually have a winning walk upon them is the keynote of the 'TIMELESS TESTAMENT' advocated in the extensity of this work.

Great ideals that have stirred mankind from time immemorial were never absolutely clear-cut, but nevertheless, they were never shrouded in the mystery of ambiguity and complexity. Noble aspirations, creatively expressed, have served and will always serve useful purposes in the progress of mankind, as they are introductory to the specific and difficult business of creating sane and practical machinery for the guidance of a turbulent human race. So, as an original noble IDEAL that carries within it all the seeds and antidotes for realigning the African society on its real evolutionary path, what is 'TIMELESS TESTAMENT' in the first instance?

TIMELESS TESTAMENT should simply be construed as a formal statement decisively distilled from the general universal pool of IDEAS, of those beneficial beliefs and categorical convictions immanent throughout history and evident beyond the farthest reaches of human evolution, which have endured the test of time, and which can be narrowed down to our African intellectual perspective to form a 'Charming Catalyst' which can serve as purposive and persuasive stimulant to a 'formidably fertile future'.

I will not relent in asserting that, 'TIMELESS TESTAMENT' stands out taller as the only holistic intellectual approach capable of giving satisfactory conclusive answers to the 'TEN' historically most paradoxical questions in human 'existence' namely:

1. Which are the vital parameters of WISDOM?
2. Is there any general ramification of TRUTH?
3. What is the purpose of human LIFE here on earth?

4. Does an illuminating conception of DEATH exist?
5. Should we proclaim VOCATIONALISM as the future ideology?
6. How can we self- evoke genuine RELIGIOUSNESS?
7. Do we have an avenue to be enriched by BEAUTY& MEDITATION?
8. Are we able to put MUSIC & DANCE in the right context?
9. Can we distill a purposive imperative of HAPPINESS?
10. Where is the ontological import of human SEXUALITY?

While most of the above stated questions have directly or indirectly been a perpetual preoccupation of mankind since antiquity and continues to pound in the minds of most of us, each question forms a specific article of our TIMELESS TESTAMENT. Being profound and real questions for which all other 'existential' questions have a vital bearing, they categorically demands real answers, if we are to attain an optimum if not total synchronicity with nature; and consequently be comfortable, productive and enriched in this world.

Every article in the TIMELESS TESTAMENT shall be realized through 'Six Supreme Steps' namely: unmasking a 'Reverential Revelation', traversing 'Appeasable Abomination(s)', proselytizing a 'Gallant Gospel', exposing the 10 'Categorical Commandments', crowning a 'Concise Creed' and ascertaining an 'Absolute Affirmation'. In this case therefore, our discussion will be adequate only if it has much clearness and comprehensiveness as the subject matter it admits of.

Appeasable Abomination

But a question which might be spiraling in the minds of many readers is: Is this author advocating a radically new theological doctrine or advancing a certain

philosophical or psychological school of thought? However, the answer to these two questions is a categorical NO!

From a scriptural point of view, we have the Old Testament, which is the largest first section of the Holy Scripture of Christianity, the Bible, incorporating the Jewish Scripture (the Tanakh). We also have the New Testament, which is the smaller final section of the Bible including the Gospel, epistles of Paul, and other writings. We also have the Final Testament, which is the Quran or the Holy Scripture of Islam.

As I have warned against being mistaken as conceiving myself to be delivering another Scriptural Doctrine, in the context of the 'TIMELESS TESTAMENT' my chief intent is precisely preaching against hiding under the veils of abstract conceptualizations.

Towards this end I will take the mantle of discussing key issues in our 'existence' in such a way as to avoid the tendency to abstract the real person into artificial dualisms and constructs, in order to breathe purpose and meaning to our 'existence'. The implication here is that I will not proselytize any specific philosophical or psychological school of thought; neither shall I introduce a new one.

It is about two hundred years since French writer and political theorist Pierre Joseph Proudhon (1809-1845) warned of the impotence of philosophy, by asserting: "It is a proof of philosophical mediocrity today to look for a philosophy". I should also feel under no constraint to assert that German political economist Karl Marx (1818-1883), was not interested in the construction of a Marxist philosophy, and considered the 'baneful influence' of the reign of philosophy over men's minds as drawing to a close. That is why in his major work *Das Kapital* (1867), he sought to free the study of

history, economics and sociology from all religious prejudice and philosophical speculation and to plot the course that humanity was likely to follow in the next stage of history. As such, in my 'TIMELESS TESTAMENT' appreciating without being suspicious of the influence of philosophy on the history of thought, I will discard any tendency at being a prisoner of any philosophical or psychological school of thought.

"For what a man would like to be true, that he more readily believes", so asserted English philosopher and statesman Francis Bacon (1561-1626). As it is the simplest thing in the world to construct a philosophy out of our fanciful wishes and our narrow selfish, ego-centric interests, it goes that whatever philosophy delights us best must be suspected - we must subject it to what French philosopher, scientist, and mathematician Rene Descartes(1596-1650) called 'Methodic Doubt' - in order to see it in all dimensions and far reaching ramifications. "What we need" as Bertrand Russell said so well, "is not the will to believe, but the wish to find out which is the exact opposite".

My honesty notwithstanding, therefore, with words as with ideas, I shall confine without limiting myself to the common stock and the easily understandable, and will have recourse to the more recondite items only in case of particular need. While keeping in touch with refreshing familiarities, common experiences shall be the bedrock of my teaching, and indeed my entire moral outlook shall be predicated on the crucial value to be placed on most familiar aspects of our daily living; against any extreme emphasize on epiphanic moments or a defamiliarizing novel experience. My supreme aim shall be to eventually unmask and demythologize, though revealing unsuspected richness in commonplace essential abiding conceptions.

I am absolutely aware that, to go searching after facile complexities is merely to strain to be different for sake of it. British lexicographer and writer, Samuel Johnson (1709-1784) ridiculed this tendency by exposing the respected thinkers of his time as vain men: "Rousseau and all those who deal in paradoxes, are led away by a childish desire of novelty...Hume, and other skeptical innovators, are vain men, and will gratify themselves at any expense. Truth will not afford sufficient food to their vanity; so they have betaken themselves to error. Truth, sir, is a cow that will yield such people no more milk, and so they are gone to milk the bull".

TIMELESS TESTAMENT is precisely a combination of various **Therapeutic Tools**, all with the express purpose of illumining on the human situation and condition; with the express aim of helping an individual to develop and maintain a healthy pattern of living.

Diversified as it is, TIMELESS TESTAMENT is an enterprise which cannot fall short of traversing the whole spectrum of our human experiences, calling attention to the whole range of all of our human phenomena and processes; our personal relation to ourselves as well as our relation with fellow humans; understanding ourselves comprehensively in all dimensions, levels and facets of our lives; mind and heart, consciousness and subconsciousness, science and religion, philosophy and psychology.

Gallant Gospel

By opening up this Pandora's Box, we will continue acknowledging how various thinkers have striven to craft out a comprehensive thought pattern which was very

persuasive at their times and still stands today as intellectual stimulants worth our mention, but we will avoid being dogmatically bound by them.

Though spiritually endowed with metaphysical overtones, TIMELESS TESTAMENT is neither a pure theology nor a pure philosophical school, but an ideal whose major aim is to draw out the best in the individual genius. It is not at all aimed at converting anybody from ones religious or political convictions but to enable one to see his or her 'existence' from the perspective that is free from any delusion with a focused aim of completing and purify (though not absolutely humanly possible) ones existence; to eventually nurture the best in each of us, and evaporate the worst.

It is incredible and incredulous to expect being accompanied on any journey by anyone who is 'standing on his head'. It is also foolish and ridiculous to follow a person who is 'on his heels' as Kalenjin, Kenyan proverb warns: "Do not follow a person who is running away". Having found various philosophies and ideologies rigidly on their 'headstand', that they cannot respond to the movement in as far as the direction of history is unfolding, having also found other philosophies and ideologies 'on flight' from real life situations, from pro-life endeavours and inclinations, a deep sense of dismay becomes inevitable. Between this static immobility and restless mobility TIMELESS TESTAMENT surfaces out as the only approach with an inherent flexible mechanism to absorb the shocks of a fast moving world as well as an optimistically purposeful impetus to the future aspirations of our African society.

Whereas some schools of thought aim their eyes at the instincts leaving the mind wandering in the scorching sun upon the desert of neglect, others narrowly focus themselves on a small percentage of the mind leaving the other part of the human

being freezing in the cold of abandonment. An indisputable fact is that, the accumulation of thought in its successive phases throughout the long evolution of mankind, is a structure that rises one stone upon another, and the only precise measure this cumulative weight should reveal itself, is only by focusing to the whole of the human being as an indispensable entity from the Cosmos. This is one of the central tenet of TIMELESS TESTAMENT as Roman emperor and philosopher Marcus Aurelius (121 – 180 A.D) noted: “To see things of the present moment is to see all that is now, all that has been since time began, and all that shall be unto the worlds end; for all things are of one kind and one form”.

I may not possess the navigational skills of a submarine coxswain, in as much as swimming through various philosophical and psychological schools of thought is concerned, but our navigational ability shall be measured by the success of squeezing and sieving out all nourishing juice from various thought systems. This is supreme end I will pursue taking the words of American Botanist Edmund Ware Sinnott (1888-1968) in an address *‘Knowledge for what?’*(1939) as a persuasive catalyst:

“The scientific temperament feels much more comfortable when it is breaking down a complex phenomenon into simpler parts than when it is trying to pull together a series of diverse facts into a unity of relationship. For a solution of the ultimate riddles, however, synthesis is more important than analysis... It is not a understanding of units which we now seek but of unity”

“Finality is death. Perfection is finality. Nothing is perfect. There are lumps in it”, so Irish novelist and poet James Stephens (1882-1950) informs us. The chief caution of our times is to enter the train of ‘egoistic intellectual fanaticism’ of claiming to complete the pyramid of knowledge, which has been the dream of all intellectual

bigots since antiquity. But when all the persuasive philosophical and psychological schools of thought are mixed together in the lovely oasis of consciousness and cautiously sieved to cleanse them of all trappings of dogmatism, then put in an oven of social conscience upon the compulsion of the most stringent necessity of thinking, and steamed off all the unnecessary moisture of abstract generalizations, the pure dry and solidified matter left is what I am referring to as TIMELESS TESTAMENT.

In honest cognizance of how various theological doctrines as well as philosophical systems have reacted to one another and have intermingled, TIMELESS TESTAMENT suffices out as the final product in this unique blending and its electrifying effect will be consequent instilling in anyone who indulges in a rapport with it, an enduring flavour in ones LIFE.

We are living in a snarled-up subset of muddled thinking, whereby twisted logic is sneaked in to ratify conclusions that will suit the current prejudices, garnishing it with a little Christianity, Islam, Buddhism or Mysticism or whatever. TIMELESS TESTAMENT therefore, emerges as the timely foundation upon which everything else is re-built, including in time our exact *modus operandi* and a capacity for constantly shifting of tactics. This approach therefore, links our continuous and what should be all-encompassing agitational work with our ultimate aim of a progressive AFRICAN society. It is the lodestar, the point of reference around which our perceptions of future are built and concretized, representing the dialectical unity between theory and practice, present concepts in the context of future percepts.

As an intellectual approach aimed at provoking self-induced psychotherapeutic process, TIMELESS TESTAMENT is based upon, and derives from relevant theories

and existing knowledge from some, if not all mainstream Psychotherapeutic Techniques, for its nourishment and sustenance.

Rational Emotive Behaviour Therapy (REBT) was developed by American psychologist and psychotherapist Albert Ellis (1913 – 2007), who was inspired by many of the teachings of Asian, Greek, Roman and modern philosophers. It is a comprehensive, active-directive, philosophically and empirically based psychotherapy which focuses on resolving emotional and behavioural problems and disturbances and enabling people to lead happier and more fulfilling lives. It is premised on the fact that, human beings, unlike animals have value system, develop a cognitive structure and think. While rational thinking promotes a healthy functioning person, and holding irrational ideas eventually get them into trouble, cultivation of WISDOM and TRUTH becomes very vital.

Aaron Temkin Beck (born 1921) is an American psychiatrist who is widely regarded as the father of Cognitive Therapy, which seeks to help the patient overcome difficulties by identifying and changing dysfunctional thinking, behavior, and emotional responses. This involves helping patients develop skills for modifying beliefs, identifying distorted thinking, relating to others in different ways, and changing behaviors. Treatment is based on collaboration between patient and therapist and on testing beliefs. Therapy may consist of testing the assumptions which one makes and identifying how some of one's usually unquestioned thoughts are distorted, unrealistic and unhelpful. Once those thoughts have been challenged, one's feelings about the subject matter of those thoughts are more easily subjected to change. While magnification (of negatives) and minimization (of positives) are breeding ground of 'Depression' which is a great detractor to our HAPPINESS, Beck calls upon us to crush and correct all cognitive distortions (which is the precise

purpose of our WISDOM as well as our TRUTH), which amongst them includes: quickness in drawing conclusions without apparent evidence, thus increasing the chances of making wrong conclusions (arbitrary inference); drawing general conclusions based on a single event thus making wrong conclusions (overgeneralization); attending to detail while ignoring the total context (selective abstraction)

By emphasizing on how individual needs, irrational forces and unconscious motivations determines a person's behaviour, German psychiatrist and psychoanalyst Sigmund Freud (1856-1939) in his psychoanalysis sought to indicate how unresolved conflicts that occurred during childhood may dictate the direction of our future LIFE, the depth of our fear of DEATH, the intensity of our RELIGIOUSNESS as well as the extent of our HAPPINESS.

In his Person (Client) Centered Therapy U.S Psychologist Carl Rogers (1902 – 1987) proposes that human beings have inherent self-actualizing tendency, which helps a person to meet his or her needs, develop a positive view about one-self and interact with the other people in the society effectively. While conducive environment encourages the self-actualizing tendency, if the environment is frustrating and demands its own standards and expectations, the self-actualizing tendency will be discouraged. This forms the basis for our purpose of human LIFE, as well as our incisive ideology, namely VOCATIONALISM, and the cause for our subsequent HAPPINESS

The objective of Gestalt therapy is to enable the client to become more fully and creatively alive and to become free from the blocks and unfinished business that may diminish satisfaction, fulfillment, and growth, and to experiment with new ways

of being. As a method of awareness practice, what we shall refer later to as 'mindfulness', Gestalt therapy, emphasize on holistic response to experiences, and that, accurate perception of ones needs and of the world is vital in order to balance ones experience and achieve 'good Gestalten' which is the core of our TRUTH as well as HAPPINESS.

In his Reality Therapy, American psychiatrist William Glasser (b. 1925) emphasizes on developing a healthy functioning personality, through personal choice, personal responsibility and personal transformation which is precursor of a success identity, characterized by feeling good and comfortable about oneself, as opposed to failure identity which is the main source of anxiety, guilt, and self-disapproval. Glasser notably deviates from conventional psychiatrists by warning the general public about the potential detriments caused by the profession of psychiatry in its traditional form because of the common goal to diagnose a patient with a mental illness and prescribe medications to treat the particular illness when, in fact, the patient may simply be acting out of unhappiness, not a brain disorder. He probably was echoing the central message of our teaching here, which is facilitation of HAPPINESS through the right career choice (VOCATIONALISM), MEDITATION or DANCE therapy.

German-born US psychologist Victor Frankl (1905-1997) developed Logotherapy, which is premised on the fact that, the will to meaning is basic to human motives. A human being struggles to know and understand the meaning one's LIFE, such that, the blockage of this search leads to a state of meaninglessness in life (existential vacuum) or existential frustration. The ultimate goal of Logotherapy is to help the client find the meaning of one's existence by becoming conscious of one's responsibilities (obligations that help us understand the meaning of life). Logotherapy

therefore deals with problems of LIFE and DEATH, genuine RELIGIOUSNESS as well as HAPPINESS.

Many of us however remotely or even unconsciously are looking for something solid and rooted where we can take refuge and begin to explore the fluidity of being alive. Most of us however dimly are immersed in the investigation of why we often feel stuck, numb, spaced-out, tense, inert, and unable to stand up or sit down or unscramble the screens that reflect our collective insanity. In the wild embrace of therapeutic power of MEDITATION as well as MUSIC & DANCE, we find the discipline to be a free spirit, to be free of all that binds and bends us into automation or a shape of consciousness that has nothing to do with who we really are from moment to moment, from breath to breath.

MEDITATION and its illumining ally MUSIC & DANCE may not be the answer to every health crisis, but there's no doubt that they can benefit the body and mind in many ways. Some of the physical effects are obvious; boosting cardiovascular health through breathing and bone strength because of weight-bearing exercise of dancing. Besides expanded awareness as well as improving balance and flexibility, there's evidence that their **therapeutic power** is immense.

Freed from all vestiges and trappings of militarism and radicalism, TIMELESS TESTAMENT will not come terrible, like an army with guns, missiles and banners, but virtually like a town garbage-cleaner carting off the rubbish of the ages or like a rain falling on a scorched soil to facilitate the sprouting of crops. "Vain is the word of a philosopher which does not heal any suffering of man. For just as there is no profit in medicine if it does not expel the diseases of the body, so there is no profit in philosophy either, if it does not expel the suffering of the mind...We must not make a

pretense of doing philosophy, but really do it; for what we need is not the semblance of health”, thus asserted Greek thinker Epicurus (342-270 B.C). In this reference, TIMELESS TESTAMENT must justify its worth before the judgment seat of our African ‘ennobling existential evolution’, or give up its worth. Its degree of success shall be the measure of its ability to banish from our land the dark divisive clouds of erroneous conceptions.

Categorical Commandments

The whole human developmental process is characterized by small leaps of self-discovery, bigger leaps of world-discovery, small leaps of self-discovery and bigger leaps of world-discovery and the sequence is continued until we are consumed by time, through an inevitable DEATH.

If the essence of WISDOM is gaining self-understanding and maximizing self-awareness in order to make informed decisions, for effective dealing with the environment, then TRUTH is the extent of our ability to make better adjustment to our every stage of our developmental process in our LIFE.

If at the core of LIFE is answering the question of ‘who Am I satisfactorily’ our WISDOM assist us in gathering the relevant information toward this end, while TRUTH aids us in successfully peeling out the layers of not-self, as HAPPINESS is borne out of actualization of synchronicity of the pure ‘I’ with the pure fountain of all vitality, through the most practical medium of nature’s appreciation in the manner of MEDITATION.

At any particular stage of our developmental process towards ultimate disintegration of our material bodies in the grave, WISDOM is the ability to stand back and reflect on one's LIFE in the face of an impending and one time inevitable DEATH, and to build a self-conscious preparedness through productive works, as exemplified in our VOCATIONS, to bring this irreversible process to an appropriate closure. We hereby usurp our religious duty of exposing the introductory 10 Categorical Commandments:

1. Through WISDOM we are able to reshape the world.
2. Through TRUTH we connect wholesomely to nature.
3. Through LIFE the natural vitality is expressed in us.
4. Through DEATH our desire to live assertively is evoked.
5. Through VOCATIONALISM we enjoy our works.
6. Through RELIGIOUSNESS we assert our essence.
7. Through natural BEAUTY, abounds all our reverence.
8. Through MUSIC & DANCE we find our medicine.
9. Through HAPPINESS we pay tribute to the world.
10. Through TIMELESS TESTAMENT we fully open up.

Concise Creed

Our TIMELESS TESTAMENT stands at the center of two marvels or mysteries; of the human brain, and of universe. Occupying only two percent of the body weight and being made of more than 100 billion neurons, with some 100 million bit of information pouring into it from the various senses, the human brain is the most marvelous and mysterious object in the whole universe. Secondly, we have the mystery of the universe itself, of all the celestial objects, of planets and of the moons, of the sun, of the innumerable mountains and vegetation.

From the first mystery, we derive the first article of our TIMELESS TESTAMENT, WISDOM, then move organically to the second article, TRUTH, to the third article LIFE, to the fourth article DEATH, to the fifth article VOCATIONALISM, to the sixth article genuine RELIGIOUSNESS, to the seventh article which is the essence of all mysteries by appreciation of natural BEAUTY, besides consolidating our achievements with MUSIC & DANCE, then to the supreme end of all our human actions namely HAPPINESS.

In other words, our TIMELESS TESTAMENT starts with a strive to heighten our consciousness by being aware of and responsive to the environment and our mental processes through the acquisition of WISDOM, and winds itself off through MEDITATION by intentionally limiting the sensory input and concentrating on a single stimuli, to attain a kind of Cosmic Consciousness. Ultimately, all the longings of the heart will turn to the rapturous exuberance of bliss as we worship God and celebrate LIFE with orgiastic and ecstatic MUSIC & DANCE. As such our Concise Creed flows thus:

WISDOM is partial response to LIFE which is a precursor to total response through TRUTH. As our WISDOM expands us by delay through an enriching career (VOCATIONALISM), we permit a shower of the immense sense of natural BEAUTY to arouse in us all relevant impulses, and through a deep sense of genuine RELIGIOUSNESS, we combine these partial impulses into a total reaction that expresses our complete and HOLISTIC HUMANNESSESS. Invoked by realization of inevitability of DEATH, this sense of pure expression of our 'being' propels us in rerooting ourselves to nature, the undifferentiated fountain of TRUTH, wherein we are able to get all our divinely entitled

powers, which consequently manifest themselves in the spontaneity and urgency that are ultimately expressed in our MUSIC and DANCE.

Absolute Affirmation

In all disguises, TIMELESS TESTAMENT is saying a bold YES!', to WISDOM, to TRUTH, to LIFE, to DEATH, to genuine RELIGIOUSNESS, to VOCATIONALISM, to natural BEAUTY, to MUSIC & DANCING and taking a heroic, a creative, a healthy and praiseworthy approach to 'ALL THAT IS' through HAPPINESS.

Having been forewarned by the prospect of DEATH that, one day our LIFE will flash before our eyes, we are faced by the compulsion of ascertaining the worth of watching it NOW. As such, WISDOM implies giving our minds earnestly to the duties of this material world, not merely to cope with it, but to understand and manipulate the scientific laws governing the universe to our individual as well as general societal well-being. TRUTH however moves beyond and transcends the considerations of the material world into the realization of our beings as part of the Supreme Being; synchronizing our beings with the infinite and eternity that manifest all existence.

In sublime contemplation and appreciation of Nature and its infinitely immense BEAUTY, genuine RELIGIOUSNESS suffices out as something more than a creed, or any other intellectual activity dedicated at explaining supernatural forces but an intuitive illumination, the sudden and overwhelming possession of our whole selves by such a sense of the Whole as selfishness melts into devotion and separateness into loyalty, whereby our moral law becomes law of our being and our individual 'TRUTH' becomes the 'Truth' inherent in the law of God.

HAPPINESS therefore, emerges as the natural eruption of this realization of the transcendental unity between our beings and the Cosmos such that in the replenishment of our psyches all seemingly evils and hardships of this world do not perturb our souls. By engaging in works that gives us a sense of meaning -in a word VOCATIONALISM - all the knowledge of this world, all the attempts by the enlightened *superior souls* at understanding this world becomes streams that pour into the capacious ocean of our consciousness as their seemingly contradicting aspects joins their diversified forces together and catapults us towards our essential HOLISTIC HUMANNESS.

As such, the basest *incisive ideals* of TIMELESS TESTAMENT are represented by *fictional figure* by the name of HOLISTIC HUMAN who is an *entitled embodiment* of all elevated and achievable human qualities thus:

Having been dawned by the light of WISDOM, he or she will strive to venture beyond the veil of things into the investigation of the 'why' rather than simply stagnating on the 'how' of issues. Having discerned the way to the individual TRUTH, he or she will always keep a keen eye for the requirement of the moment, 'the spirit of ones age'. Resisting all kinds of depersonalization and spectator posture, placing supreme value on his or her individual authenticity, freedom, choice and will, he or she will always bear the burden and responsibility of carrying the cross of his or her LIFE ungrudgingly and merrily drink on the cup of his or her choice. Having comprehensively comprehended the 'why' of ones LIFE, he or she will have accrued unto oneself the ability to endure and bear any 'how' thereby facing DEATH resolutely. Having contended the fact that, it is the subjective meaning and interpretation of the environment that actually regulates ones life, he will be able to organized the

chaos of ones passions and give style to ones character thereby becoming VOCATIONALLY creative in ones own unique manner. By believing in him or herself as ‘the measure of all things’, he or she will derive the conviction that, the drive to preserve his or her existence and perfect his or her essential nature is not only the basis of his or her behaviour, but it is also the foundation of his or her HAPPINESS. In the world which is full of turmoil, his or her genuine RELIGIOUSNESS shall furnish him or herself with armour of being ‘indifferent to life’s vicissitudes’, but when the trials become inevitable, he or she shall be able to ‘transform crisis into possible motivations’. By relying on his or her own intuitions in order to avail him or herself of limitless powers, through avenue of MEDITATION as well the channel of MUSIC & DANCE, he or she shall focus on the individual free will, personal growth and self-actualization; always believing that he or she is the best determinant of his or her health, needs, desires, interests, and growth.

Chapter (1)

WISDOM

“Happy is the man who finds wisdom,
And the man who gets understanding,
For the gain from it is better than gain from silver

And its profit better than gold.
She is more precious than jewels,
And nothing you desire can compare with her”.
- Proverbs 3: 13-15

REVERENTIAL REVELATION

If we are to see beyond the ulterior motives of others and lift ourselves from the hideous hand of destruction as a result of our ignorance, to avoid deficiency in a world that is infinitely full of natural and human resources, we should be WISE enough not only in our undertakings, but also in our motives, in both our private and public life, so that we may be clear in our priorities and percepts.

Like immunization which is only given – for it to be effective – before the disease strikes, if we are to avoid eating other people’s remnants, if we are to guard ourselves against others staring and gloating over our nakedness, as they divide our garments amongst themselves, if we are to guard against the harvesting by others of what we have planted or what we have grown being rooted out, then our WISDOM in the manner of total alertness and comprehension of our social as well as physical world should be our rescue.

“All human liberation depends on the consciousness of servitude”, so noted German American philosopher Herbert Marcuse (1898-1979). Having realized the extent of our ignorance, the acquisition of WISDOM is meant to arm us with the ability to transform our surrounding through a thorough objective assessment of inherent opportunities, including the risks. And we because we are surrounded by problems and dangers from all corners, understanding and recognizing these dilemmas

becomes a very persuasive point in tackling them, as social theorist Philip Slater noted: “Real hope begins with recognition and identification of dilemmas”.

“There are three principle means of acquiring knowledge; observation, reflection, and experimentation. Observation collects facts; reflection combines them; experimentation verifies the result of that combination”, thus taught French encyclopedist and philosopher Denis Diderot (1713-1780). Having relegated the possession of absolute **wisdom** to angels, it would be nourishing here if we honestly acknowledge that the mere mention of word WISDOM invokes another word INTELLIGENCE. Our understanding of WISDOM therefore, shall start with our comprehension of INTELLIGENCE.

It was Swiss Psychologist Jean Piaget (1896-1980) who warned of confusing logic with INTELLIGENCE: “Logical activities are not the whole of intelligence. One can be intelligent without being particularly logical”. Consequently, British-American psychologist Raymond Bernard Cattell (1905 –1998) was able to differentiate between, *Fluid* and *Crystallized* intelligence. *Fluid* intelligence or *fluid reasoning* is the innate capacity to think logically and solve problems in novel situations, independent of acquired knowledge, as evidenced in the ability to analyze novel problems, identify patterns and relationships that underpin these problems and the extrapolation of these using logic. Inclusive of our inductive as well as deductive reasoning, Fluid reasoning is necessary for all logical problem solving, especially scientific, mathematical and technical problem solving. *Crystallized* intelligence on the other hand is the learned ability to use skills, knowledge, and experience. It should not be equated with memory or knowledge, but it does rely on accessing information from long-term memory, as it is one’s lifetime or intellectual achievement, as demonstrated largely through one’s vocabulary and general knowledge, and

improves somewhat with age, as experiences tend to expand one's knowledge. After acknowledging that each type, or factor, was independent of the other Cattell asserted: "It is apparent that one of these powers... has the 'fluid' quality of being directable to almost any problem. By contrast, the other is invested in particular areas of crystallized skills which can be upset individually without affecting the others".

American psychologist and psychometrician Robert Jeffrey Sternberg (born 1949) defined human intelligence as mental activity directed toward purposive adaptation to, selection and shaping of, real-world environments relevant to one's life. Sternberg talks of *homunculus*, a fictitious or metaphorical 'person' inside our head that controls our actions. In his Triarchic theory, Sternberg proposes three types of intelligence; Componential, Experiential and Contextual. The first one is the ability to process information, and those who are high on this ability can think critically and analytically, thereby being highly successful in academic work. The second one involves the ability to quickly see the relationship between two ideas, and those who are high in this are able to come up with original ideas, and excel in areas where there is need for originality. The third type involves the ability to adapt to changing conditions, ability to quickly recognize factors that are likely to make one successful in a particular task. Those with this kind of ability can adapt to different environments to ensure that they achieve their goals. Sternberg also acknowledges that an individual is not restricted to having excellence in only one of these three intelligences. Many people may possess an integration of all three and have high levels of all three intelligences.

In '*Mainstream Science on Intelligence*' (1994), a report by fifty-two researchers had this definition of intelligence: "A very general mental capability that among other

things, involves the ability to reason, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capacity for comprehending our surroundings – “catching on”, ‘making sense’ of things or ‘figuring out’ what to do.

Researchers are in an unanimous contention that test in Intelligent Quotient (IQ) reveal that, although each of us is more skilled in some areas than others, competence underlies various specific and unique abilities, as noted in ‘*Intelligence: Known and Unknown*’ (1995), a report published by the board of ‘*Scientific Affairs of the American Psychological Association*’: “Individual differs from one another in their ability to understand complex ideas, to adopt effectively to the environment, to learn from experience, to engage in various forms of reasoning (and) to overcome obstacles by taking thought. Although these individual differences can be substantial, they are never entirely consistent; a given person’s intellectual performance will vary on different occasions, in different domains, as judged by different criteria”.

The point underscored here is that, WISDOM cannot be construed distinctly but only as the creative combination of composite of terms like intelligence, perception, cognition and consciousness. **Perception** is the process of attaining awareness or understanding of the environment by organizing and interpreting sensory information. All perception involves signals in the nervous system, which in turn result from physical stimulation of the sense organs; in a word ‘Sensations’. **Cognition** is a term referring to the mental processes involved in gaining knowledge and comprehension, including thinking, knowing, remembering, judging and problem-solving. These are higher-level functions of the brain and encompass language, imagination, perception and planning. **Consciousness** is a state of being

responsive to the environment and our mental processes; a term that refers to the active on-time relationship between the mind and the world with which it interacts. It has been defined as: subjectivity awareness, the ability to experience or to feel, wakefulness, and the executive control system of the mind. Therefore, the formula which underlies our definition of WISDOM flows swiftly thus:

“The stream of our thought is like a river. On the whole easy simple flowing predomination...But at intervals an obstruction, a set-back, a long-jam occurs, stops the current, creates an eddy, and makes things move the other way...The transition between one thought and another is no more a break in the thought than a joint in a bamboo break in the wood. It is part of the consciousness as much as the joint is a part of the bamboo. Reason is only one of a thousand in the thinking of each of us. Who can count all the silly fancies, the grotesque suppositions, the utterly irrelevant reflections he makes in the course of a day”, so asked American philosopher and psychologist William James. Knowledge derived from intelligence is the here-and-now, while WISDOM is more timeless. WISDOM provides understanding of human nature while intelligence permits logical thinking. Whereas intelligence is quantifiable, measuring WISDOM is difficult. WISDOM surfaces out as consistent and consolidated intelligence, whereas ‘Intelligence’ is consistency in conceptualization of perceptions, and ‘Cognition’ is redirecting as well as focusing of all our perceptions, in a process deriving its intrinsic motivation from the expansiveness of ‘Consciousness’. While ‘Cognition’ is the memory of the results of various modes of action, and may encompass the vital historical knowledge which may serve as an antidote to contemporary ignorance, whose increase is proportionate to the increase in our foresight, ‘Consciousness’ on the other hand produce a stage for the rehearsal of

imagined response, wherein through memory, imagination and reason we eliminate unwise reactions, and therefore facilitate successful realization of our goals. As Plato defined WISDOM as the knowledge of what is to be done and doing it successfully without being told what to do, WISDOM therefore, denotes not merely knowing about something but knowing what ought to be done and how to do it. It is a 'general intellectual competence', which is the aggregate or general capacity of the individual to resolve genuine problems or difficulties that he or she encounters and when appropriate to create an effective product. WISDOM is the capacity for applying and combining all our intellectual faculties towards finding solutions to problems, and involves making decision in line with all relevant and available information. WISDOM endows us with the ability to see beyond people's ulterior motives, and furnishes us with intellectual tools to scratch the world for our individual as well as social benefit. Through WISDOM we may be able in the words of Nietzsche to "carry heroism into the search for knowledge... and will wage wars for the sake of ideas and their consequences". This living dangerously Nietzsche warned is not anarchy, for anarchy comes from weakness; greatness develops its own style and prospers in the discipline of a style: "To 'give style' to one's characters – a great rare art!"

APPEASABLE ABOMINATIONS

Because we are striving to expose WISDOM in all essential ramifications, it would be justifiably okay if we first understand its critical obstacles namely, 'Intentional Ignorance', 'Petty Pedagogy' and 'Technical Terminologism'

In the first place, our use of the term 'Intentional Ignorance' is deliberate for the precise purpose of excluding in our discourse those who may be subject to ignorance through causes like genetic or physical impairment as a result of disease or accident.

"Bodily decay is gloomy in prospect, but of all human contemplation the most abhorrent is body without mind", thus noted 3rd US president Thomas Jefferson (1743-1826). Ignorance is the daughter of darkness, simply because ignorant people are the blind instrument of their own destruction. "Nothing in the world is more dangerous than sincere ignorance and conscientious stupidity", so noted U.S clergyman and civil right leader Martin Luther King Jr. (1929-1968).

'Intentional Ignorance', is a kind of voluntary ignorance which was termed by Saint Thomas Aquinas (1225-1274), as the *'ignorance of evil choice'*, and it engulfs people when they fail to "actually consider what they can and ought to consider" and which "arises from some passion or habit". It also crops up when we close ourselves from 'existence', and do not take trouble to acquire the necessary knowledge which we ought to have, in which sense, ignorance of the general principles of the basics of life, the society we are born in and the working of general world which we ought to know.

The goal of all knowledge is always the same; to assist people to understand themselves and their social as well as their natural environments, so that they can operate comfortably in the open, and not wildly in the dark. Towards this end school is very important. We go to school to learn a skill or profession so as to be contributing members of society. Every society needs teachers, doctors, engineers

and other professionals. Schools train them so that the human species can thrive and flourish.

Unfortunately, for most of us Africans, school is the end of learning, not the beginning. Most of us however educated (?), instead of listening and asking questions so that we may absorb new ideas which may open to us new possibilities, we argue or become defensive when a new idea clashes with the way we think. In this case our purported 'intelligence' combined with 'arrogance' amounts to 'intentional ignorance'. A truly intentionally ignorant human being is the one who honestly cling to his or her own folly when confronted with what one doesn't know. At worst he or she becomes an unfortunate creature who adores and idolizes what he or she cannot understand.

Trapped in our scanty thoughts, it is very unfortunate that most of us use our arrogance to cover up our ignorance, which further submerges us deeper into the pit of ignorance. As human's life is a struggle between ignorance and illumination, a struggle which is a moment-to-moment decision to learn to open or close one's mind, it goes that anyone who does not add much to ones learning, diminishes it, such that, once a person stops searching for information and knowledge of one's self as well as one's surrounding, 'intentional ignorance' sets in.

The worst consequence of 'Intentional Ignorance' is mental slothfulness, which is worst and most harmful enemy to human beings and recipe for danger, as one behaves like the hare which is happy in the morning simply because it cannot read the hunters thoughts, and moves recklessly unaware of the looming disaster. It is also in ignorance that a three-day-old puppy does not fear a tiger only to be mercilessly devoured.

Beside all masquerades, the lure of ignorance however appealing is only temporary as Oscar Wilde (1854-1900), noted: “Ignorance is like a delicate exotic fruit; touch it, and the bloom is gone”. But the import of wisdom is enduring however its quest might seem elusive. “Hindu and Buddhist thinkers with a singular unanimity make out that *avidya* or ignorance is the source of our anguish, and *vidya* or wisdom, *bodhi* or enlightenment is our salvation”, so concluded Sarvepalli Radhakrishnan (1888-1975).

From ‘Intentional Ignorance’, we move on to ‘Pedantic Pedagogy’.

Part of the reason why most of us are devoid of original thinking, always living on the negative side of ‘existential Cartesian plane of creativity’, is because we are product of an educational system which equates ability to pass exams with intelligence; we are helpless products of ‘Pedantic Pedagogy’. As such we were molded and conditioned to be crammers and not thinkers. It is an inescapable fact that to pass examination one has to be motivated and be in a school that knows how to prepare students for examination, not necessarily for becoming creative and original thinkers. It is therefore indubitable that if the results of exams are protracted in a graph, it will show that too many fail or pass exams with marks that do not reflect their natural distribution of human ability.

The other shade of our ‘Pedantic Pedagogy’ is a reflection of the fact that, though the world has changed, our educational system has not changed in order to keep pace with all global and technological changes. So children spend years in an antiquated education system, studying subjects they will never use, preparing for a world that no longer exists. ‘Pedantic Pedagogy’ finds its utmost manifestation in our Kenyan

educational system by virtue of its placing more emphasis on the transmission of a heritage of knowledge and less on the capacity for innovation, adjustment and a taste for constantly renewed study. It is a system lacking in the dynamic content and an incessant ability to assimilate changes. It lacks that supposedly inherent potential for inciting active and intelligent inquiry. The words of Francis Bacon, commenting on educational institutions of his times more than three centuries ago, reflect our system: "Universities incline wits to sophistry and affectation".

If we amass the contention that, education ought to be the key to social improvement and to the growth of the human being as a dynamic psychological as well as biological entity, we will also grasp the fact that, education should not simply be a preparation for future living, but rather a process of living, its own end. 'Pedantic Pedagogy' therefore, falls short of remolding of useful, creative habits in society, to make students independent in their thinking as a prerequisite for them to be insightful. It fails to construe the school as an experimental, problem-solving community aiming at all-round growth of each member of the community. By drawing on old ideas worked out at a time when social movements were slow and when spontaneous development sufficed to ensure the harmonious integration with natural environment, in disregard of the ability to control it, 'Pedantic Pedagogy' falls short of being responsive to the needs of a modern society.

By superficially assigning to education very narrow and limiting goals whose sole objective is the absorption in the job market 'Pedantic Pedagogy' has culminated in creating consumptive members of society as opposed to productive members. By solely focusing on the grades, 'Pedantic Pedagogy' is not just stressful for students, especially the younger ones, but also self-defeatist since not all children will have ample academic abilities; other abilities have to be developed to be of use in

adulthood. Having taught a negative and mechanical adaptation to the environment rather than aesthetic sensibility and creative purpose, 'Pedantic Pedagogy' explains why, our schools have succeeded in an unprecedented spread of science without wisdom, knowledge without intelligence, cleverness without conscience.

In our 'Pedantic Pedagogy', students are encouraged to talk endlessly about alleged social problems, but are barely equipped with a single social skill that is usable in ordinary human situations. Many branches of learning are highly developed, but mainly as an exercise in the acquisition of scholarship; to acquire academic papers at the expense of WISDOM. Students are obsessed with cramming information from books, spending endless hours in libraries; memorizing ancient formulae, uncontrolled by the steady development of experimental skill. The result is that, most of these high achievers, burdened by the discrepancy between a high standard of intellectual achievement and an exceedingly low level of *knowledge-of-acquaintance* of actual human situation, miserably lack the ability of bringing order into social chaos.

The regrettable consequences of 'Pedantic Pedagogy' is the churning out from our institutions of higher learning of engineers who are merely calculating villains; economists who are professional bean counters; and leaders who are merely rhetoricians, intoxicated and drunk with power. The worst case against 'Pedantic Pedagogy' is its preoccupation upon the training of junior civil servants who are circumstantial slaves of blind devotion and unquestioned obedience. Moreover in so far as it is by definition, it includes, of course, the instilling of that kind of confidence if not arrogance which will enable the upper civil servants to supervise and direct the lower cadre.

The logical extension of 'Petty Pedagogy' is 'Technical Terminologism' which is clearly and manifestly reflected in the futile efforts by the African countries to lift themselves out of the poverty trap precisely due to lack of specialization in the production of raw materials and lack of value addition on goods. Although in recent times most African countries had managed to increase their specialization in several chains, they have not yet managed to significantly upgrade their production of good through value-addition in order to have a competitive edge in the global market.

'Technical Terminologism' regards our so-called intellectuals who are supposed to inject new, fresh, progressive and responsive ideas in the society and give directions, but who on the contrary devote whole lifetimes to proving that, small things are great. They are always prowling about libraries; burying themselves in specialist minutiae, applying themselves in documents and statistics, and demonstrating laboriously and tediously the indisputable truth of unimportant things. Seeing only the trees and never dreaming of the forest, 'Technical Terminologists' were well depicted by Samuel Butler (1832-1932): "Some who had received a liberal education at the colleges of Unreason, and taken the highest degrees in hypothetics, which are their principal study". Quiet unaccustomed to anything but darkness, a good number of these scores of scholarly cynics responds and reacts to sunlight (new ideas) hysterically, it never enters their heads that the past is dead except as it lives and works in the character and purpose of men today, and that history has value for us only in so far as it can illumine the present and help us direct the future.

Victims of 'Technical Terminologism' are either excited or obsessed by abstract ideas, however parochial and superficial they might be, as an end in itself, without proper consideration of their practical bearing upon the daily experiences. 'Technical Terminologists' dwell apart from humanity in certain cities of the mind – remote,

intellectual, preoccupied with highly articulate thinking. Whereas they have developed capacity for dealing with complex logic, they have not acquired any skill in handling complicated facts. Such students of society are encouraged to develop an elaborate social philosophy and to ignore their need of simple social skills. These are people who possess the abundant information which probably tells us everything, and perhaps have all answers, but superficial answers to questions which nobody would want to ask, and which doubtless cannot even arise in the context of the imperativity of our historical epoch. Thus Bertrand Russell, who stressed the importance of what he calls 'sensitivity', comments in *'Outline of Philosophy'* (1927):

"The learned man who is helpless in practical affairs is analogous to the miser, in that he has become absorbed in a means".

"There are nowadays professors of philosophy, but not Philosophers", thus complained American writer, philosopher and naturalist Henry David Thoreau (1817-1872). 'Technical Terminologism' further entails being speculative in an idealistic way, culminating in the failure to comprehend the existing reality and predict future reality. It is the fruit of sterile intellectualism of contemporary speculation; wandering further and further away from ones time and place, and from the problems that absorbs ones society and ones century, lacking any passion for pulling things together, for bringing some order and unity into the fertile chaos of ones age and oneself. This category belongs to all 'intellectual hawkers', who have a great deal of information but who lack wisdom, who are in the words of British economist John Maynard Keynes (1883-1946): "Madmen in authority, who hear voices in the air, are distilling their frenzy from some academic scribbler of a few years back".

'Technical Terminologists' using the words of Danish religious philosopher Soren Aabye Kierkegaard (1813-1855) are 'pure systematizers': "In relation to their

systems most systematizers are like a man who builds an enormous castle and lives in a shack close by; they do not live in their own enormous systematic buildings". Using complex terminologies and concepts, all with the intent of rendering the intellectually inferior submissive is not in itself a show of WISDOM; it is a mere indication of lingual gymnastic as opposed to acquisition of truth; it is one of the namable vice in the academic arena, which makes its possessor end up being worse than pornographers as portrayed by U.S. scholar and critic, George Steiner (1929 -): "Pornographers subvert this last, vital privacy; they do our imaginings for us. They take away the words that were of the nights and shout them over their roof-tops making them hollow".

With these 'Technical Terminologists' who have succeeded in attacking the disease of our ailing society with diagnoses which are as empty as they are fanciful and with violently counteracting specifics, this is the direst retribution that can befall any society. These 'intellectual quacks' are dangerous to themselves as they are to the society, because they are cheap profiteers; they would say anything for a buck and they are just guns for hire and may worship even an error in as far as it will afford them subsistence.

Indeed for 'Technical Terminologist' there is further danger that, precisely in the multiplicity of their knowledge they lose sight of what is essential. "Their minds" lacking in any iota of conviction, are in sarcastic words of U.S. novelist and playwright, Irving Stone (1903-1989): "Like a soup dish, wide and shallow; it could hold a small amount of nearly anything, but the slightest jarring spilled the soup into somebody's lap". In *'Love Labor's Lost'* (1598) British playwright William Shakespeare (1564 – 1616) exposes the nakedness of this kind of futile knowledge:

"Why, all delights are vain, but that most vain

Which, with pain purchased, doth inherit pain.
As painfully to pore upon a book
To seek the light of truth, while truth
Doth falsily blind the eyesight of his look.
Light, seeking light, doth of light beguile
So, are you find where light in darkness lies,
Your light grows dark by losing of your eyes.
Study is like the heaven's glorious Sun,
That will not be deep scorched with saucy looks.
Small have continual plodders ever won,
Save base authority from others books."

GALANT GOSPEL

How efficiently or successfully do we then handle or cure these scars of 'Intentional Ignorance', 'Petty Pedagogy' and 'Technical Terminologism', in order to clear the way for the flowering of 'WISDOM'?

"Youth is learning to read, which is all that one learns in school; and learning where and how to find what he may later need to know – which is the best of the arts that he acquires in college. Nothing learned from a book is worth anything less unless it is used and verified in life; and only then does it begin to affect behaviour and desire. It is life that educates; and perhaps love more than anything else in life", so noted Will Durant. Other than simply assigning education the narrow and limiting goal of absorption to the job market, to get its real value we should diversify the goal of education and its purpose in contribution to outlook in life; if we should have any hope of fighting unemployment, despondency and social decay. As educational

success is a function of motivation, creativity and diligence, the focus of educating individuals should really be multipurpose. The objective should include producing well-adjusted, socialized, critical thinkers motivated by a sense of thirst for more and more knowledge who are productive members of the society.

The standard limit for human capacity should not be set by education curriculum, but rather by a combination of all other purposes; taking into consideration a person's genetic make-up, environmental imperatives, traits and temperaments. As we should seek to extinguish the drill-and-kill teaching styles by adopting a problem-based learning approach, it should first dawn upon us that, the sole focus on grades is not just stressful for students, especially the young ones, but also self-defeatist since not all children will have ample academic abilities, at specific period of their growth. Any genuine educational system therefore, besides developing all the potential abilities to be of use in adulthood, should have the unique capacity to broaden the imaginative terrain of the students so that through a reflective and interrogative view of the world, they can see for themselves more clearly from a range of perspectives. We must teach our young people the skills, both scholastic, physical and financial, that they will need not only to survive, but to flourish in the future world they will have to face. In this reference we should construe education not as the painful accumulation of data and dates, not simply as the preparation of the individual to make a living, to secure an employment, but as the development of every potential capacity in him or her for the comprehension, control and appreciation of his or her world.

“In the traditional method the child must say something that he has merely learned. There is all the difference in the world between having something to say, and having to say something...The education process has no end beyond itself; it is its own end”, so taught U.S philosopher and educator John Dewey (1859-1952). That is to

say that the subject-matter, should be treated neither as an end in itself nor as a means of preparing the student for an occupation or career. It should be used, rather, as means toward self-development and self-fulfillment. Instead of subjecting the child to the matter, the matter ought to be subject to the student. Students as growing individuals should be motivated to 'appropriate' to themselves any knowledge they study's, making it their own, thinking out truths for themselves, divorced from abstractness. In the process of learning, the learner must be sovereign over the textbook, such that school subjects should become tools for the individual self-realization not generalized impersonal disciplines to which all must submit alike, like horses being drilled to perform some generalized tasks in a circus.

The fastness to which situations are changing at times outpaces the knowledge and experience accumulated in the past to serve as guidance for the future unanticipated actions. In this era of IT Revolution, the speed of technological innovation is bringing about a substantial qualitative change now and then, such that in most rapidly evolving branches of industry, acquired knowledge soon lags behind the stage reached in technology and it becomes necessary for the individual involved to be re-phased, or retrained, or re-educated, through refresher courses, if one is to remain fashionable and wishes to keep up with the changes and in order to adjust ones way of thinking and method of analysis. In total contrast to the 'Old World' which seemed a stable one as the upheavals of history were regarded as the ebb and flow of a changeless sea, in today's 'New World', the value formerly attributed to experience gained has been shifted to the possibility of handling an enormous amount of information efficiently, and applying them effectively

Thus, the current and future mode of education requires two-fold possibility of accumulating the maximum amount of data and of processing them efficiently. As

the requirement of this kind weighs heavily in this generation of ours, we are called upon to appreciate the tremendous dynamism of an evolution in which acquired knowledge becomes challengeable more and more quickly, precipitating the imperativeness of inventing our own new motions and their regulation, so that we may be in synchronicity with this speed of change.

“Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse”, thus warned Francis Bacon. Unless we Africans conceive and understand knowledge in human and social terms as a *‘suitable survival strategy’* to be won to the service of the individual and the general community and then geared towards an *‘exclusively enterprising existence’* with an earnest concern with the cultural health of our society, then the future of our continent augers badly.

“A thinker sees his own actions as experiments and questions . . . Success and failures are for him *answers* above all... I favour any *skepsis* to which I may reply: ‘Let us try it!’ But I no longer wish to hear anything of all those things and questions that do not permit any experiment”, so taught Nietzsche. Knowledge of an apparently trivial detail quite often makes it impossible to see into the depth of things, implying that any WISE man will seek to acquire the best possible knowledge about events and phenomenon, but always without becoming *dogmatically dependent* upon this knowledge; by recognizing the significant in the factual. ‘Technical Terminologists’ would better do justice to themselves by reading the words of U.S sociologist Thomas Humphrey Marshall (1893-1981): “Concepts are made for use not for show. There was a compelling persuasiveness about the famous cry, ‘give us the tools and we will finish the job’; one may be forgiven for responding less eagerly to the scholar who says ‘give me a job and I will spend the rest of my life polishing the tools’”.

It was Leonardo da Vinci who emphasized the importance of theory prior to any practice: “Those who are enamoured of practice without science are like a pilot who goes into a ship without rudder or compass and never has any certainty where he is going. Practice should always be based upon a sound knowledge of theory”. However if we overemphasize the role of theory over practice we become ‘Technical Terminologists’. All technological tools and the bulk of available information in the world add meaning and value to our lives only if they enhance our core values, the deepest part of our heart. However, acquiring knowledge is no guarantee of practical, useful application. The leader of Chinese Cultural Revolution (1947), Chairman Mao Zedong (1893-1976) was well placed when he advised: “Reading books is learning, but application is also learning and the more important form of learning.” “To understand the theory which underlies all things is not sufficient. Theory is but the preparation for practice”, so noted James Stephens. The case against ‘Technical Terminologism’ is well summed up by John Dewey (1859-1952) in *‘The Quest for Certainty’* (1929):

“Theory separated from concrete doing and making is empty and futile; practice then becomes an immediated seizure of opportunities and enjoyments which conditions afford without direction which theory – knowledge and ideas – has power to supply. The problem of the relation of theory and practice is not a problem of the relation of theory alone; it is that, but it is also the most practical problem of life. For it is the question of how intelligence may inform action, and how action may bear the fruit of increased insight into meaning; a clear view of the values that are worthwhile and of the means by which they are to be made secure in experienced objects”.

“Sexual pleasure seems to consist in a sudden discharge of nervous energy. Aesthetic enjoyment is a sudden discharge of allusive emotions. Similarly,

philosophy is like a sudden discharge of intellectual activity”, thus taught Spanish writer and philosopher Jose Ortega y Gasset (1883-1955). This spontaneous discharge of creative inclinations is the driving force behind civilization; it is what has transformed the human being from a Barbarian into a Scientist; from a Heathen to a Philosopher.

From the contemporary Platonic of definition of philosophy, as the ‘Love of wisdom’, various thinkers have strove to devise a more refined definition. French philosopher Victor Cousin (1792-1867) defined philosophy, as the highest development of human reason, which aims to know the finite and the infinite and their mutual relations; it is thus by right, the rule and source of all truth. Theodore Simon Jouffroy (1746-1842) said that philosophers are mouthpieces for the societies and cultures in which they live, they must assist men to understand their dependency on the totality of individuals and to strive to form a unified fraternal community. Summarizing his philosophy as discovery of ‘a thought which does not think, suspended from a thought which thinks itself’ French philosopher Jules Lachelier (1832-1918), and a number of other French thinkers down to the time of Henri Bergson maintained that philosophy must commence with a study of our immanent, lived activities and not with passive sensations which are presumed to be caused in us by material forces.

Soren Aabye Kierkegaard never lost sight of the fact that, the philosopher remains an existing individual, an ethically engaged and personally involved thinker, standing out from the lethargic crowd in a life of dynamic self-commitment through free choice. According to John Dewey (1859-1952) the true function of philosophical thinking lie, in its being directed to resolving indeterminate or problematic situations by effecting changes in the environment and in man himself. He therefore, argued that, the philosopher can examine the existing beliefs and values and ideals of a

given society, with its social and moral conflicts, and can indicate new possible ways of dealing with these conflicts.

“If we reason it is not because we like to, but because we must; our modern world is too slippery and fluent to let itself met with stereotyped response”, so taught Will Durant. The human condemnation to search or pursue after WISDOM is premised on the fact that we do not live to think, but on the contrary, we think in order that we may succeed in the business of life. WISDOM therefore, is basically sensing and aligning oneself to life, which means the capacity to realize what is of value in life, for oneself and others, through the coordination of knowledge and experience and its deliberate use for precise purposes of improving well being. Thinking which is basically an attempt at giving meaning and understanding to the world, is the desire to gain reality by means of ideas, so that we may acquire the ability to pursue the best ends by the best means; proceeding and maturing from being the prophets of our fate and becoming the makers of our destiny.

However, we have to contend that, we can never in our mortality attain to ultimate horizon in regard to WISDOM. German philosopher, Karl Jaspers (1883-1969) used the term *Umgreifende* (the encompassing) to refer to the ultimate limit of being, the indefinite horizon in which all subjective and objective experience is possible, but which can never be rationally apprehended. This conception on the extent of limitation of human knowledge was vividly captured by Philip Ochieng in an article in ‘*Sunday Nation*’ 31st Oct. 2004:

“Though our capacity for knowledge is unlimited, our actual knowledge will always be limited in space-time. Intellectual progress is the origination, solution, reorigination and resolution of this discrepancy. It always narrows but will never end. Our struggle to bridge this gap is what we call history. Our

preoccupation with econo-techno-scientific production - the means with which to bridge it - is what we call culture. Our relative success in bridging it, is what is to become god.”

There is a Hausa, Nigerian proverb which goes: “One pebble doesn’t make a floor...one big twig will not sweep”. Diversified as it is, the search after WISDOM involves more than a desire for information to counter our ignorance, but calls forth for an inter-disciplinary approach in regard to everything that affects our life. This illumination was precisely articulated by German philosopher Immanuel Kant (1724-1804) who asserted: “Thoughts without content are empty, intuitions without concepts are blind...The understanding can intuit nothing, the senses can think nothing. Only through their union can knowledge arise.” And according to American philosopher and psychologist John Dewey (1859-1952): “Intelligence begins with the external and least representative state, and advances to the internal and most symbolic”.

The call of WISDOM as a deeper and personal way of being assertive to ‘Existence’ is more of a mental attitude directed towards demythologizing philosophy and psychology, by ascertaining the ‘tragic ambiguity of human nature’ as clearly evident in the dialogue between philosophy and psychology.

A philosophical view of human nature, for instance, may deceptively purport to illumine our condition, but it does not function as a psychological view with a utilitarian goal. On the other hand, a psychological viewpoint that neglects its philosophical assumption is void and fruitless, if not destructive. To reduce our understanding of human to psychological, causative, and abstract terms means that

we will lose some significant content and fail to understand the full reality of human beings; we become *empty grumblers*.

More unfortunate, if we allow ourselves to be lost in the mist of rigid philosophical speculations, we get out of tune and touch with reality with all its nourishing flexibility; we become *blind theorizers*. Our comprehensive understanding of human being is an integration of our percepts and concepts, such when we perceive a human being as a differentiated object of either our philosophies or psychologies we become doomed. This line of thought was summarized vividly by Gordon Allport (1897-1967): "The philosophy of the person is inseparable from the psychology of the person."

Intended at enlarging of our human 'psychic empire' to the affecting of all things possible, by removing these academic disciplines from 'the ivory tower of specialists' and 'the cult of experts' but without diluting them with waters of mediocrity or blind and naïve conformity to vague opinions, we are under voluntary compulsion to take it as an obligation and a *prima facie duty* to swim comfortably in the vast sea of 'existence' with the hope that we shall anchor our ship on the harbour of WISDOM.

CATEGORICAL COMMANDMENTS

Humans have been endowed by God with the power to create, so that they can continue with the process of Creation, first initiated by God. This means, shifting from being spectators into being active participants, into being creators whereby all our energy moves towards creativity. We should become creative in our own manner, such that the value shall be not what we create; the value shall be that we create, and therein lays the joy which comes out of creation. One may have for instance composed ones poetry, which does not matter whether it is great or not.

One may not become a famous poet which does not matter either, but what matters is that one has composed it oneself; one has become a creator: and ones work becomes a portrait and reflection of oneself.

As Nietzsche taught us, we should always look forward to being representatives, as opposed to being creatures represented, always leading like shepherds and not fugitives such that, though we may accept some degree of imperfectness, it should be as a result of precocity and not of tardiness. We should be proud enough not to feel ashamed of anything even our vanity, always wanting like German statesman Otto von Bismarck (1815-1898), 'to conduct the orchestra, not play in it'.

WISDOM further, connotes a triumph over the ferocious battle against the bewitchment of our ever-growing intelligence by the bewildered mediocre minds in the direction of full self-consciousness; towards self-realization of cosmic drama within each one of us. As human knowledge does not constitute or fully reflect the whole nature of Reality, but is in itself only a part of Reality, to live without certainty and yet without being paralyzed by hesitation is another vital armour we get from WISDOM. As such our 10 CATEGORICAL COMMANDMENTS of WISDOM runs:

1. WISDOM entails analyzing wholes into parts, and recognizing parts into new whole.
2. WISDOM entails dissolving ideas in perception, and reassociating them in reasoning.
3. WISDOM is the ability to appreciate the existence of incompatible ideas, systems and knowledge.
4. WISDOM is viewing knowledge as the integration of multiple and bipolar points of views; simply 'success of synthesis'.

5. WISDOM is initiative inventiveness which enables us to indulge in the process of active adaptation to our world.
6. WISDOM means accepting contradictions in reality and being drawn to them; uniting discontinuity and securing the incomplete.
7. WISDOM informs us that we are not helpless recipients and victims of whatever stimuli may chance to impinge upon our flesh.
8. WISDOM gives us the psychic apparatus to perform mental prodigies of spectacular feats, by bringing natural laws to our aid.
9. WISDOM entails considering purposes, measuring values, imagining results and devising ways and means for realization of our innermost desires.
10. WISDOM entails recalling the issue of past responses, visioning their like again in present surroundings and judging them in light of our present and future objectives.

CONCISE CREED

As a vital guide and a persuasive expression of our undaunted quest for success in this grand school of hard knocks, we have to be open-minded as an end in itself, as American philosopher Richard Rorty (1931-) warned: "Open-mindedness should not be fostered because, as Scripture teaches, Truth is great and will prevail, nor because ...Truth will always win in a free and open encounter. It should be fostered for its sake".

The world being but a school of inquiry, to comprehend it as much as our mortal powers allows, we must get over the error which makes us construe to be permanent truths about human nature, the basic ideas, thus failing to realize that society always

changes in the course of history. Moreover, what saps the profoundest resources of life making us go astray is the false feeling of 'self-satisfaction', and to ward off this basic impediment, which is one of the most contradictory form of human life which can appear among human species, we have to teach our minds to believe and our tongues to say; 'I don't Know absolutely'.

This is why it is not an overstatement to assert that, any particular school of thought which purports to explain everything ends up explaining nothing, and becomes mind's most stupid blunder and most colossal waste of time. Looked distinctly, each school of thought is a mass of cant, of slush and of superstition and becomes as unnecessary as prescriptions for using poison. Many of the problems that beset us human beings is because we enclose ourselves within a rigid mode of valuations or a specific school of thought, thus shutting ourselves up from further psychic expansion. We therefore become dependents on a narrow system that is in itself incapable of explaining the universe. Consequently we become like a patient who has failed in self-care and functions as an acolyte to his or her doctor, and learns to depend on the physician in sickness and in health and turns into a life-long patient.

"We think in generalities, but we live in details", so cautioned British philosopher and mathematician A.N Whitehead (1861-1947). To escape the madness, the melancholia, the panic fear which is inherent in the human situation, we have to look at our human situation as a big guitar with many strings and each school of thought produces a certain chord by playing on a certain string or set of strings, whereby to come out with a comprehensive rhythm that is our human 'existence' all strings must be played in alteration.

“A careful physician..., before he attempts to administer a remedy to his patient, must investigate not only the malady of the man he wishes to cure, but also his habits when in health, and his physical constitution”, so noted Roman orator and statesman Cicero (106-43 BC). So vain is the school of thought which addresses itself to a certain issue in disregard of the various situational factors of the individuals, diverse religious backgrounds, different times, and distinct personal temperaments.

“One word more about giving instruction as to what the world ought to be. Philosophy in any case always comes on the scene too late to give it... The owl of Minerva spreads its wings only with the falling of the dusk”, so said German philosopher G.W.F Hegel (1770-1821). This lateness of Hegel’s owl of Minerva which represents WISDOM connotes the impotence of expecting to be reinvigorated by a specific mode of thought, seeing thing by a dim light, and through false glasses of a specific school of thought. When we remove these lenses, a new light will break in upon our understanding; to see things in their native forms.

Behold, at this juncture, like bacteriologists who have amassed all the scientific precision and after examining germ cultures in a Petri dish diagnosed all their subtle characteristics, we hope that we have discerned all the vital parameters of WISDOM thus:

Working out to fully exploit our talents and capacities.

Involving our minds with new informative ideas.

Seeing old things in ever refreshing new ways.

Destroying all fabrics of falsity and starting afresh.

Overriding all superstitions and intellectual inhibitions.

Magnetizing our minds for big ennobling enterprises.

ABSOLUTE AFFIRMATION

As humans, we must try to know and act as best as we can in an ultimately indifferent world. As the earth doesn't have a cleaning maid to dust it off, for every human being, this unique product of creation which is the only animal which walks on four legs in the morning (craws on fours in infancy), on two legs at noon (walks upright in two legs in adulthood) and on three legs in the evening (uses a cane in old age), the measure of ones comfortability and success in the world is the measure of ones ability to clean ones space in the vast universe.

As no amount of fame or riches can atone for 'Psychic Poverty', I without **P**ressure take **P**leasure in **P**ropounding the 'first' article of our '**TIMELESSTESTAMENT**' - '**WISDOM**' which is a corollary of three aspects; School Smartness, Aesthetic Smartness and Street Smartness:

- *School Smartness implies innate, general cognitive ability; knowledge of causes; why things exist in a particular fashion; ability to engage in abstract thinking; it is a logico-mathematical ability that can well be measured in academic tests; it implies a mature integration of appropriate knowledge and a seasoned ability to filter the inessential from the essential; it entails considering problems from divergent and*

even seemingly incompatible points of view before attempting a resolution; it is the ability to optimally (effectively and efficiently) apply perceptions and knowledge and so produce the desired results.

- *Aesthetic Smartness implies a general capacity for independence, originality, and productiveness in thinking; an ability to evoke good feeling in others, a highly elevated sense of beauty and humour; creativity or the capacity for insight, or rather capacity to acquire capacity; lingual or rhetorical precision as reflected in music and poetry.*
- *Street Smartness implies the ability to size up and adapt to situations; ability to easily integrate with others as clearly evident in harmonious interpersonal and intrapersonal relationships; deep understanding and realizing of people, things, events or situations, resulting in the ability to choose or act in order to consistently produce the optimum results with a minimum of time and energy; comprehension of what is true or right coupled with optimum judgement as to action; and it often requires control of one's emotional reactions (the passions) so that one's principles, reason and knowledge prevail to determine one's actions.*

Chapter (2)

TRUTH

“Seek salvation alone in truth; look not for assistance to anyone besides yourself...Decay is inherent in all component things. Work out your own salvation with diligence”.

- Indian philosopher and founder of Buddhism, Gautama Buddha (563-483 B.C)

REVERENTIAL REVELATION

Are 'Realities', 'TRUTHS' mere linguistic creations only reified through language? Would we be in a safe position to ascertain to the belief that, human beings find joy in unreason, in abhorring WISDOM, that idiocy is a 'rest position' in life? Is it in order to contend that we indulge in folly in order to relax the fatiguing tension of indulging in TRUTH? Is TRUTH knowable or essentially unknowable?

Having been so much disgusted by the rarefied air prompted by the Enlightenment, Jean Jacques Rousseau (1712-1778), in his *Discourse on the Origin and Foundation of Inequality Among Mankind* (1755), expounded the view that science, art, and social institutions have corrupted humankind and that the natural, or primitive state is morally superior to the civilized state: "I venture to declare, that a state of reflection is contrary to nature, and that a thinking man is a depraved man".

Ancient Greek thinker Metrodorus of Lampsacus (331-288 BC) introduced the term 'Epoche', which in the ancient Greek meant the theoretical moment whence all judgements about the existence of the external world, and consequently all action in the world are suspended.

Following this line of thought, another Greek thinker Pyrrho of Elis (365-275 BC) maintained that, human beings can know nothing of the real nature of things. The main principle of Pyrrho's thought is expressed by the word 'Acatalepsia', which connotes the ability to 'withhold assent' from doctrines regarding the truth of 'things in their own nature', and argued that 'against every statement its contradiction may be advanced with equal justification.' Secondly, according to Pyrrho, it is necessary in view of this fact to preserve an attitude of 'intellectual suspense'. Thirdly Pyrrho applied these results to life in general, concluding that since nothing can be known, the only proper attitude is *ataraxia* 'freedom from worry'.

The central thread in Pyrrho's reasoning is that, by suspending judgment, by confining oneself to phenomenon or objects as they appear and by asserting nothing definite as to how they really are, one can escape the perplexities of life and attain an ideal state of tranquility in the manner of an imperturbable peace of mind. The proper course of the sage, said Pyrrho, is to ask himself three questions. Firstly we must ask what things are and how they are constituted. Secondly, we ask how we are related to these things. Thirdly, we ask what ought to be our attitudes towards them.

Pyrrho's philosophy was that things are indistinguishable, unmeasurable, undecidable, and 'no more this than that, or both this and that and neither this nor that'. He concluded that human senses neither transmit truth nor lie, that humanity cannot know inner substance of things, only how things appear and that the impossibility of knowledge, even regarding our own ignorance or doubt should induce the wise man to withdraw into himself, avoiding the stress and emotion which belong to the contest of vain imaginings.

French Renaissance thinker Michel Eyquem de Montaigne (1533-92) sought to resurrect Pyrrhonism again in 16th Century, as quoted by author Peter Burke: "*Que sais-je?* What do I know?, is the phrase which posterity has associated most closely with Montaigne. With reason: it was quite literally his motto, which appeared on one side of a medal which he had struck, in true Renaissance style, in the middle of the 1570s. On the other side there was a pair of scales in suspense, making the same point in visual terms. On the beams of Montaigne's study was painted 'all that is certain is that nothing is certain', and 'I suspend judgment'".

While Pyrrhonism may be correctly labeled and clearly categorized as the worst and pathetic case of ‘Philosophical Prejudice’, it is true that most fundamental concepts have found themselves through to our present time by a form of natural selection. Evidently, these ideas had higher survival potential for those in whom they occurred; they are purportedly strong as their value becomes the measure of the extent which they appeal to the ‘mob-mentality’.

Those self-survival strategies which have passed down history as the ‘fittest’ includes Social Stereotypes and Social Schemas. Social Stereotypes are oversimplified conceptions and standardized images of a person or group. They are generalizations about traits and behaviours of group and their members, which when activated, arouses a high expectancy of certain kinds of behaviour from them, which can produce the *self-fulfilling prophesy effect*, which occurs when our expectation about a person to behave in the expected way is fulfilled. British psychologist Frederic Bartlett (1886–1969), used the term ‘Schema’ to refer to ‘an active organization of past experiences which must always be supposed to be operating in any well-adapted organic response’. Schemas are structure or patterns of assumptions, thoughts and beliefs which an individual uses to codify, categorize, and interpret their life experiences.

But how are these ‘Social Stereotypes’ and ‘Social Schemas’ relevant or irrelevant to TRUTH? After agreeing that discourse and rationalization are born in societies that have ‘free time – perhaps too much’, Nietzsche construed ‘doubt’, ‘reason’ and ‘truth’ as ‘late arrivals’, and ‘after-thoughts’. In *‘The Gay Science’* (1882) Nietzsche argues:

“Thus, the strength of knowledge does not depend on its degree of truth [as we suppose] but on its age, on the degree to which it has been incorporated, on its character as a condition of life...A thinker is now that being in whom the

impulse for truth and those life-preserving errors clash for their first fight, after the impulse for truth has proved to be also a life-preserving power. Compared to the significance of this fight, everything else is a matter of indifference: the ultimate question about the conditions of life has been posed here, and we confront the first attempt to answer this question by experiment. To what extent can truth endure incorporation? That is the question; that is the experiment."

If our conception of TRUTH is the accuracy of description of reality, it is indubitable that owing to their unreliability, our sense organs are totally incapable of fixing reality. It therefore follows that, only by intuition that our success in this direction is possible. TRUTH implies following ones inner impulses, which is the only sure springboard to having a glimpse (full discovery is beyond mortal grasp) to the secret of Cosmic Consciousness, and total, honest immersion and surrender to 'existence' in order to allow Nature and her divine plan to lead one towards the full unfoldment of ones potentials.

But how do we ensure our intuitions receive and send the correct signal and therefore give us the correct picture of reality? In the first instance, as Francis Bacon informs us, in his '*Novum Organum*' (1620), all prejudices and preconceived attitudes, which he called *idols*, must be abandoned: "The idols and false notions which are now in possession of the human understanding, and have taken deep root therein, not only so beset men's minds that truth can hardly find entrance, but even after entrance obtained, they will again in the very instauration of the sciences meet and trouble us, unless men being forewarned of the danger fortify themselves as far as may be against their assaults". He called upon dismantling these idols whether they be the common property of the race due to common modes of thought (idols of

the tribe), or the peculiar possession of the individual (idols of the cave); whether they arise from too great a dependence on language (idols of the marketplace) or from tradition (idols of the theater).

For total unfolding of **TRUTH**, we have to first free our instincts of all the fetters of dogmas, so that they may be allowed all the growth and flowering possible. It therefore follows that, this quest for TRUTH is an individual enterprise which calls for concentrated effort and dedicated individual initiative, as Nietzsche noted: "Everyone who wishes to become free must become free through his own endeavor, and that freedom does not fall into any man's lap as a miraculous gift". As such our definition of TRUTH runs:

TRUTH is dancing to the musical beat of ones historical time.

TRUTH is appreciating each moment and making the best of it.

TRUTH connotes taking and loving each and every moment.

TRUTH is shedding off the weight and fat of all inhibitions.

TRUTH entails closer observation of all fathoming imperatives.

TRUTH is found in reconciliation of our thoughts and feelings.

TRUTH's core reductive mistake is seeing ourselves from outside.

TRUTH entails earnest striving and longing to be our real ones.

TRUTH is to be found in the reverence of our esteemed goals.

TRUTH implies becoming free to be whatever our nature deserves.

TRUTH entails invoking the choice to live a fully functioning life.

APPEASABLE ABOMINATIONS

But before we make any further step in our effort at trying to discern any general ramification of TRUTH, it would be good if we expose three of the greatest impersonators of 'TRUTH', namely 'Lingual Logic', 'Exclusive Empiricism' and 'Puerile Pragmatism'. These are not outright militating factors, but are vital, useful devices whose extent of impediment is being *dangerously disguises* to TRUTH; pretentious heirs to the throne.

Among the constellation of issues which have interested philosophers, throughout history, the most involving one has been the concept of 'Truth'. Towards this end they found themselves at the center of the supreme question: Is 'TRUTH' a property of sentences (which are linguistic entities in some language or other), or is TRUTH a property of propositions (nonlinguistic, abstract and timeless entities). In wrestling with these questions, regrettable as it is appalling, the principle issue of WHAT IS TRUTH was diluted to become the problem of being clear about what one is saying when one say some claim or other is true. They therefore narrowed down to what they have canonized as five most important theories of Truth: the Correspondence Theory, the Semantic Theory, the Deflationary Theory, the Coherence Theory, and the Pragmatic Theory. And because, these are the theories that form the center of our 'Lingual Logic', we therefore, take upon ourselves the duty of expounding these theories before we could deliver a solid summary against them.

Before we embark on our analysis, we may start by noting that, in logic, the term 'truth-value' is a generic term for 'truth or falsehood', as is the case of a numerical value in mathematics. The *Correspondence Theory* says that a proposition is true provided there exist a fact corresponding to it, and 'Truth' becomes what propositions have by corresponding to a way the world is. The theory's answer to the question, what is Truth, is that truth is a certain relationship – the relationship that

holds between a proposition and its corresponding fact. This theory is succeeded by *Semantic Theory* which seeks to preserve the core concept of that earlier theory but without the problematic conceptual baggage. In this theory contingent propositions (those that are neither necessarily-true or necessarily-false in contrast to those that are noncontingent as meaning those that are necessarily-true or necessarily-false) are those that are true or false because of some specific way the world happens to be.

Whereas Correspondence and Semantic Theories account for the 'Truth' of a proposition as arising out of relationship between that proposition and features of or events in the world, *Coherent Theories*, in contrast, account for the Truth of a proposition as arising out of a relationship between that proposition and other propositions. A *Pragmatic Theory* of Truth holds that a proposition is true if it is useful to believe. Utility becomes the essential mark of Truth and belief that leads to the best 'payoff', are the best justifications of our actions that promotes success, are Truths. Truth as an ideal outcome of rational inquiry is ideally what this person would in the long run come to believe. *Deflationary Theories* denies all the assumptions made by all the other above theories, but falls in an error of supposing that where the concept of truth really pays off is when we do not, or can not, assert a proposition explicitly but have to deal with an indirect reference to it, or in another instance the argument that ascribing truth to a proposition is not really characterizing the proposition itself, but rather telling us something about the speaker's intentions.

Besides clarifying the Theories of Truth, 'Lingual Logicians' move a step further in exposing what is referred to as the fallacies of relevance. In an attempt to get the real motives behinds people's verbiage and their deceptive designs, logicians construe a sound argument as the one in which the two components of a sentence, the

premise(s) and the conclusion(s) finds good ground and genuine evidence in support of each other, while an unsound argument which commits a 'fallacy of relevance' is which the premises are logically irrelevant to the conclusion, though psychologically relevant or simply pegged on emotional appeal. *Appeal to force* occurs whenever an arguer poses a conclusion to another person mingled with the implicit or explicit message that some harm, physical or psychological, will happen to him or her in the event of refusal to accept the conclusion, whose main purpose is psychologically impeding the reader or listener from acknowledging a missing premise whose acknowledgement would expose its falsity or render it questionable. *Appeal to pity*, occurs when an arguer poses a conclusion and then attempts to evoke pity from the reader or listener, in an effort to get him or her accept the conclusion that is devoid of any evidence.

Appeal to the people banks on the desires like love, esteem, admiration, recognition and acceptance to get the reader or listener to accept a conclusion. This approach is the reserve of propagandists who in addressing a large group of people with the intent of arousing a kind of mob mentality, excites the emotions and enthusiasm of the crowd to win acceptance for one's conclusions, such that when the crowd roars its approval of the conclusion that are offered, anyone who does not accept them automatically cuts himself or herself off from the crowd and risk the loss of his or her security strength and acceptance. *Argument against the person* is evident in two arguers, whereby when one advances a certain argument, the other responds by directing his or her attention not to the first person's argument but to the first person himself, either through verbal abuse, alluding to certain circumstances that affect the opponent or shifting the burden of guilty back to the first person by discrediting his or her argument on the ground that one is not better than the other

Appeal to authority occurs when the cited authority is not qualified to address the issue in question, when the subject matter of the conclusion falls outside the authority's range of expertise. *Appeal to Ignorance* manifest itself when the premises of an argument tells us that nothing can be known with certainty on way or the other about a certain subject, and the conclusion then state something definite about that subject. The fallacy of *Accident* is committed when a general rule is cited (either directly or implicitly) in the premises and then applied wrongly to a specific case mentioned in the conclusion.

Another core element in 'Lingual logic' is clamour for consistence as evidenced in the legal profession, whereby the legal principle of *staredecisis*, which means that, 'like matters must be decided in like manner', reigns supreme. The bottom line of this principle is that once a court has answered a question, the same question in other cases must elicit the same response from the same court or lower courts in that jurisdiction, what is known as judicial precedence, for purported purposes of maintenance of stability and continuity in the law. Whereas it is contended that each judicial application should be decided upon its peculiar facts, devotion to *staredecisis* is considered a mark of judicial restraint, limiting a judge's ability to determine the outcome of a case in a way that he or she might chose if it were a matter of first impression.

This preoccupation with language is consolidated by a class of philosophers who are well denoted as logical positivists who prominent among them include British philosophers Charles L. Stevenson (1908-1979) and Alfred Jules Ayer (1910-1989), and who looks upon the methods of science and the mathematics as the only means by which reliable knowledge can be obtained, and therefore assign philosophy, which was esteemed as the 'queen of sciences' a subordinate position of the

'handmaiden of the sciences' whose primary function is the clarification of the meanings of scientific statements; *dealing with the language used in speaking about actual objects, and not with objects themselves.*

Our first battle with the logicians is the insistence that every proposition should have exactly one truth-value and should never change its truth-value in space or time. Another major disappointment is that all those 'Theories of Truth' complacently floats at the surface of the lingual analysis and flatly fails to immerse itself in the deep waters of the ontological aspect of 'TRUTH'

Language can be, and has in fact, been purified from all, but the minimum of imaginative adornment to form a medium of expression for philosophers and scientists. But the resultant terminology, lacking in warmth or aesthetic appeal, excites little interest and aspires no enthusiasm among the mass of mankind. It therefore goes that, if 'TRUTH' is to be approached through the cold abstractions of 'Lingual logic', then we might be pardoned for holding back in dismay.

As 'Lingual logic' rightly prides itself with the ability to penetrate inside a sentence and exposing its internal significance, lingual precision cannot be ruled out, in our daily discourses, and its importance in communication can not be down played. The only substantial ground for lingual precision which is the cardinal pillar in our 'Lingual logic' is premised on the fact that, he who has an idea and is deficient in the ability to communicate it effectively is at the same level of the one who has no idea at all. However, whereas in arithmetic or 'Lingual Logic' we can deduce some algorithm for ascertaining whether a certain claim is true or not, in the realm of consciousness, there is no recipe or procedure for making a decision in that regard.

Trapped as we could on the abstract conceptualizations, and before we could shut ourselves in the futility of living in a fool's paradise of empty rhetoric, let us focus on the second great impersonator to the core conception of TRUTH going by the name 'Exclusive Empiricism'.

Having found ourselves in the 'existential' court, unto the ontological bar, we are under obligation to show cause as to the reason why we have declared a witty war with what we shall refer here as 'Exclusive Empiricism'. Our explanation starts by acknowledging that 'Exclusive Empiricists' assert that they attain objective truth in the 'world of immediacy', namely, in the immediate data of sense and consciousness. They find it necessary, however, to step over into another world, the world mediated by meaning, occasionally, to explain the meaning of these data. This extremist stance does not at all do justice to the complexity of the human world of immediacy and meaning; the continuing search for the oasis of TRUTH in this vast desert of self search becomes hindered than helped

Our more deeper causes of dissatisfaction with 'Exclusive Empiricism' is basically equating or constricting itself to the narrow conception that denies any transcendent or supernatural end for humankind and superficially put high premium to values as they are found within the social context, and myopically elevate science to the role of being the only basis for individual as well as social advancement. But science has its own benefits as well as its own limitations.

If we can date the official birth of modern science to the works of Francis Bacon (1561-1626), in its short span of historical evolution and as a historical movement, it has succeeded in winning its battle against religious prejudice and mythological thinking of institutionalized religion which for centuries had cramped and distorted

the development of thought, the kind of thought which is still common in peasant and tribal societies. By establishing the validity of experimental pragmatism when applied to the data of sense experience, this diffusion and development of the scientific method has had the effect of making our thoughts less mythical, in content, more practical. For the first time mankind was endowed with the capacity of asking real questions and demanding real answers.

Consequently, a desire to reconstruct society according to the demands of reason was awakened, and evoked an unquestioned belief in progress and human perfectibility which frequently involved an arrogant disregard or contempt for history and tradition as well as an angry impatience with existing institutions, as contrary to reason and natural law. Having seen the 'light of reason', they assumed that progress consists in progressive rationalization of the human being and his or her emancipation from institutional forms of beliefs and repressions. By regarding the previous ages as 'Dark Ages' which were to be ignored and written off, the human being was destined to advance in morality and virtue.

Through the rigorous method of scientific research, mankind accrued upon itself the key to cultural and technological development of the contemporary world whose fruits has been the pushing of the frontiers of ignorance and the discovery of new facts, which in turn leads to better predictions, better ways of doing things, better way of understanding the behaviour of individuals and groups and better ways of comprehending the world in which we live.

Rallying enthusiastically, to the clarion call of 'progress' and the betterment of the human being through 'free thought' and empirical research, a lot of hope was banked on the possibility of totally superseding the metaphysical speculation and probably

complete the 'pyramid of knowledge'. Unfortunately, basking in this prestige of the empiric method, we are beginning to taste the bitter consequences of the materialism engendered in this practical approach, that it is slowly dawning upon us that there is a pervasive need for the reinterpretation of and approach to life's significance.

The reason for this is simple. In the first instance, their efforts to free scientific study of man from theological presuppositions based as they were from a *priori* speculation, these enlighteners are not free, however, from other value-judgments and presuppositions of their own. Secondly, although the researcher's fact may be logical and objectively demonstrable, he takes into account only the aspect of his subject of study which can be made perceptible to the organs of sense, and he excludes the inner or subtle aspect of form from his frame of reference. His conclusions as to the significance of his discoveries are therefore inadequate; and when he extrapolates from his conclusions onto areas which come outside the self-imposed limits of his discipline, they may be entirely false.

French philosopher Leon Brunschvicg (1869-1944) argued that, all history reveals a continuous progress of consciousness towards its perfect fulfillment in reason, whose prototype is found in the science of mathematics, the highest level of knowledge yet reached by human thought as evidenced in scientific progress. "When we reach the sphere of mathematics we are among processes which seem to some the most inhuman of all human activities and the most remote from poetry. Yet it is here that the artist has fullest scope for his imagination...The mathematician has reached the highest rung on the ladder of human thought", so taught British psychologist and author Havelock Ellis (1859 - 1939).

But is this mathematical-scientific knowledge the supreme triumphant breakthrough of intellect? Before we could answer this question, let's get focused on the third great aberration to the core conception of TRUTH going by the name of 'Puerile Pragmatism'.

'Puerile Pragmatism' entails the philosophical harlotry of dishonoring the TRUTH in the very search for it, becoming the apologists of a rigid dogma and falling tragically short of intellectual conscience; that patient respect for evidence, and uphill attention to negative instances. It moreover entails the supposition that, all our fondest beliefs are true if they had at certain point in time, some efficacy in aiding and confronting the brutal impartiality of the world. However, speaking of a belief having been true because 'once' useful, amounts to talking learned nonsense; bowing and holding unto a seemingly useful error rather than an enduring illumination.

'Puerile Pragmatism' entails veering away from the pragmatic criterions of '**Truth**' – ideals are true if they are successful in resolving problematic situations, whereas those which do not lead to satisfactory adjustments are false. It is the failure to appreciate the fact that TRUTH is relative rather than absolute, changing rather than eternal. It entails clinging to a mode of valuation which is absolutely inconsistent with finding the current solution to the current problem, though the same valuation may have been very efficient in solving various other problems in the past. It underlies the intolerance and fanaticism that attend the notion that beliefs and judgements are capable of inherent truth and authority, leading to failure to perceive any believe as tentative, hypothetical; not just to be acted upon, but to be framed with reference to what it is capable of bringing forth as a guide to action; the last thing in the world to be picked up casually and then clung to rigidly.

‘Puerile Pragmatism’ is a failure to understand that, a moral law like a law in physics is not something to swear by and stick to in all circumstances and at all hazards, but a formula of the way to respond when specified conditions present themselves, such that its soundness and pertinence can only be tested by what happens when it is acted upon; its claim or authority resting finally only upon the imperativeness of the situation that has to be dealt with not upon its own intrinsic nature – as any tool achieve dignity in the measure of needs served by it. It is the failure to understand that, morality changes due to change in material condition arising during various phases in the historical evolution.

Whereas there are certain fixed principles of proved efficacy in the matter of upholding sanity in the society, ‘Puerile Pragmatism’, is the failure to realize and appreciate the fact that wisdom is not a thing which simply varies from one generation to another, but also from one period of a man’s life to another in each generation. ‘Puerile Pragmatism’ is a dogmatic failure to consider and reconsider all standards, principles, rules, tenets and creeds; falling short of recognizing them as hypothesis, not rigidly fixed, but to be treated as intellectual instruments to be tested and confirmed and altered through consequences effected, by acting upon them.

GALLANT GOSPEL

Our gospel starts out by acknowledging that, the more we tend to equate logical complexities with happiness, the more we distance ourselves from TRUTH as we become more and more disoriented. Moreover, the greatest stumbling block on our way towards TRUTH is essentially an exaggerated expectancy and reliance upon stipulated statistical proof, laid down objective data and stated explicable principles to convince us of most things which may have bearing upon our immediate

‘existence’. This most trended upon path leads to the most disillusioned destination; failure to comprehend that life may have reasons which logic cannot understand.

In nature, things simply happen, but our logic imposes on nature the ‘necessary’ laws of affirmation and denial, cause and effect and so forth. By failing to appreciate the ambiguousness of human situation, ‘logic’ is a critical block to ones appreciation of the frequency of statistically highly improbable events on whose very improbability the numinous sight of the fingerprints of God becomes clear.

In most instances the nature’s whim, in defiance of all ‘logic’ and in her sovereign fancy creates something absolutely incredible to human mind. By a miraculous challenge to probability she gives a new and furious impetus to social displacements and paves the way for new combinations and social graftings. If we break the chains of ‘logic’, of being prisoners of our thoughts and language, we can call a spade a spade if we want to and can consider it an implement for digging, but we are neither under any compulsion to call a spade a spade, nor must we confine our conception of it to that of a tool.

We should know that, logic or ordinary objective intellectual deduction cannot fully answer any essential question about *TRUTH*, and any answer will do, provided that it comes from one’s innermost being; an answer which is always an absolute affirmation that goes beyond the logical antithesis of assertion and denial. Intellect is not intelligence, and happiness, like beauty and perfection, lies in the fulfillment of our natural selves; in actualization of all of our physical and psychical potentialities. “We should take care”, said German-born American physicist Albert Einstein “not to make intellect our god; it has, of course, powerful muscles, but no personality”. And the words of French novelist playwright, philosopher, autobiographer, and essayist

Simone de Beauvoir (1908-1986) are very inspiring: “I tore myself away from the safe comfort of certainties through my love for truth; and truth rewarded me”.

In his ‘*Essays*’ (published sporadically between 1597 and 1625), Francis Bacon (1561-1629) stated the importance of TRUTH on humans:

“‘What is truth?’ said jesting Pilate, and would not stay for an answer...Yet truth, which only doth judge itself, teacheth that inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature...No pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded and where the air is always clear and serene), and to see the errors, and wanderings and mists, and tempests, in the vale below; so always that this prospect be with pity, and not with swelling, or pride. Certainty it is heaven upon earth to have a man’s mind move in chastity, rest in providence, and turn upon the poles of truth.”

Nietzsche was very perturbed by the questions: “Granted that we want truth? Why not rather untruth? And uncertainty? Even ignorance? He was however quick to answer himself that, it is only in the light of a ‘faith’ that the philosophers reach their ‘knowledge’, reach something that is solemnly baptized as ‘truth’. This faith is ‘the faith in antithetical values’ especially the basis antithesis between good and evil, true and false, arguing that ‘these are precisely what we are bound to doubt’. Nietzsche further complained on how philosophy has been a stumbling block against the essential needs of life. In ‘*The Will-to-Power*’ (published 1901), in his characteristic temper Nietzsche castigated and ridiculed philosophers and scientists:

“The history of philosophy is the story of a secret and mad hatred of the prerequisites of life, of the feelings which make for the real values of life, and

all partisanship in favour of life. Philosophers have never hesitated to affirm a fanciful world, provided it contradicted this world, and furnished them with a weapon wherewith they could calumniate this world. Up to the present, philosophy has been the grand school of slander: and its power has been so great, that even today our science, which pretends to be the advocate of life, has accepted the fundamental position of slander...What is the hatred which is active here? I fear that it is still the Circe of philosophers – morality, which plays them the trick of compelling them to be ever slanderers.”

“Everyone who observes himself doubting observes a truth, and about that which he observes he is certain; therefore he is certain about a truth...hence one who can doubt at all ought not to doubt about the existence of truth”, thus asserted Saint Augustine of Hippo (354-430). “He who never ventures beyond actuality will never win the prize of truth”, so maintained Friedrich von Schiller (1759-1805). And as Plato argued: “The true lover of knowledge naturally strives for truth, and is not content with common opinion but soars with undimmed and unwearied passion till he grasps the essential nature of things”. But John Wesley Powell (1834-1902) warned: “In the production of philosophy phenomena must be discerned, discriminated, classified...A philosophy will be higher in scale, nearer the truth, as the discernment is wider, the discrimination nicer, and the classification better”.

The TRUTH of our human situation is that, our categorical conviction as regarding ‘Truth’ is simple: *All that we can ascertain with absolute certainty is that there is no absolute certainty in the manner of absolute ‘Truth’.*

The world being infinite in scope, it becomes clear that the search for **Truth** is also infinite, making the ideal of Absolute **Truth** to be beyond the grasp of us mortals. If

we are to wash our faces with morning fresh water of realism warmed to a reasonable temperature by heat of idealism, it will dawn upon us that the most tenable ground for **Truth** is simply to strive for a psychic refinement whereby in the face of many moral choices and practical decisions that require a personal assessment of the matter at hand, the circumstances, the means and the end in view, one is able to make clear discernment and discrimination. This power of judging and concluding when in its perfection, was called by philosopher of religion and Christian apologist John Henry (Cardinal) Newman (1801-1890), the '*Illative Sense*'.

TRUTH implies believing that, there is nothing that can shut up one in oneself, that there isn't a grain of dust one does not share with God entirely and fortified by this conviction one strives for that divine vastness. Like the salt which gives up its saltiness to become one with the ocean, so when one is free from all conceptual superstitions and logical futilities that clouds one, one unites with the absolute source of love, ones individual 'being' coalesce with the supreme 'Being', such that ones vital powers are absolutely released to overflow.

TRUTH as a call to be authentically human implies striving beyond the horizon of what one already knows, rising above the level of rational animality at which we have already arrived and immersing ones whole being into the stream of reality.

The measure of our extent towards our individual TRUTH is the degree to which our wholesome intellectual activity attempts to become conscious of itself.

TRUTH is the exemplification of human spirit's growing towards self-understanding, in the direction of self-identification with cosmos.

In his highly intuitive mind French philosopher Henri Bergson (1859-1941) was able to differentiate between what he construed as 'flowing irreversible ongoing reality of beings existing in continuous state of coming to be other than they were' and the 'viewpoint of mathematical-physico sciences of a series of discrete entities, conceptualized in static intellectual ideas'. He saw mathematical 'time' as a spatial representation or model of time represented as an extended homogeneous medium capable of division into standard units of measurement, such as months, hours and seconds. This physical theory of time, like other physical theories of light, heat or the atom, is useful, picturesque fiction, or imaginative model which enables the mind to correlate a large number of observations into a schematic, logical synthesis. According to Bergson 'Real Time' is intuited directly in one's own lived experiences of duration in being. It is 'known' in the sensed 'flow' of life as a primary inner experience. Lived time or duration is actual becoming intuitively experienced; being-in-becoming, reality, is encountered in intuition, not in spatialized abstractions.

That is why, the only test for intellectual honesty, is an acknowledgement that, no one can teach anyone a 'TRUTH'. The most informed of the sages and Gurus, can only suggest it with a brief gesture, a gesture which starts as an ideal trajectory in the air along which the student may glide on his or her own until one may find for oneself at the feet of the new individual TRUTH. So in the Babel of all our intellectual thirsts we should strive to look for a philosophical edge – though not absolute - that may make our quest for 'TRUTH' more conceptual and perceptive.

"Truth should not be forced; it should simply manifest itself, like a woman who has in her privacy reflected and coolly decided to bestow herself upon a certain man", so noted US writer John Updike (1932-). We assert without reservations that it is the

apex of intellectual laziness one of the dumbest lapses in judgement in the history of thought at worst a superstition to classify TRUTH. In the first instance, it would be appropriate to say that TRUTH is neither a mechanistic standard premised upon any scientific law, nor a legal provision pursuant to any article in any constitution.

“When truth is discovered by someone else, it loses something of its attractiveness”, so noted Russian novelist Alexander Solzhenitsyn (1918 -). There is also no universal laid down rigid pattern or path towards TRUTH. “It is an indication of ‘Truth’s jealousy that it has not made for anyone a path to it”, thus noted Egyptian author Naguib Mahfouz (1911-). Indian spiritual leader Bhagwan Shree Rajneesh (1931-1990) tells us in *‘Life a Song, a Dance’* (1980):

“The way to Truth is just like the sky. The bird flies but leaves no footprints. You cannot follow. There are no footprints. The inner sky is exactly the same, and everybody has to find his own way. He does not move on a ready-made way. The real seeker steps from all those ready-made ways. He moves into the unknown. It is a great excitement, great ecstasy. And every step brings you love and compassion that are absolutely unknown to you. Closer and closer—and you start, feeling a new music, a new poetry, and a new song arising out of your own heart. Your very heartbeat becomes music. You can now at this point assert that you have now attained to your spiritual destiny”.

The search for TRUTH implies taking as data all of ones conscious activities, grasping of intelligible relations and recurrent operations that yield ongoing and cumulative results as a result of observation, description, discovery, understanding, commonsense, inquiry, adequate formulation of solutions, reflection, testing, checking, verifying, judging and commitment.

Upon solidification of this infrastructure in consciousness, TRUTH is the ability to attend to ones attending, adverting to ones intelligence, relating to ones own reasonableness and participating in ones responsibility.

TRUTH is inner conviction of the security of our WISDOM, which is a fruit of self-realization, self-actualization and self-transcendence, of being attentive, intelligent, reasonable and responsible. It is the conviction that the norms of attentiveness, intelligence, reasonableness and responsibility have been satisfied.

It is through insight into insight that we approach 'an ever more adequate formulation of the objective'; the TRUTH as the individual's total perspective, the extent of harmonious union of the individual consciousness with the Cosmic consciousness.

So instead of using TRUTH as spring-board into space, we should use it as a foothold on our return from flight; seeing all temporal things under a form of **Eternity**. In this way we will realize like Confucius that: "Truth is the law of God...Truth means the realization of our being; and moral law means the law of our being. Truth is that by which things outside of us have existence".

According to Canadian economist, philosopher and theologian Fr. Bernard J. F. Lonergan (1904-1984) when attention to understanding ranges over all areas in which understanding is operative, then the overall enterprise arrives at an adequate viewpoint. In his *'Method in Theology'* (1972) Lonergan writes:

"Thoroughly understanding what it is to understand and not only will you understand the broad lines of all there is to be understood but also you will possess a fixed base, an invariable pattern opening all further development of understanding."

CATEGORICAL COMMANDMENTS

TRUTH is not merely that *which is* (for it might contain some pebbles of lies, some particles of falsehood or some shades of deceptions), but that which *ought and must* (free from our biases and prejudices). The TRUTH of an 'IDEA' as a measure of discernment of internal validity of the organic linkage of the nexus of all the necessary inherent aspects and their outward manifestations with no alternative hypothesis existing to explain it, is the degree of the synchronicity of its real motives with the sentiments evoked or stirred when it finds itself in the test of practicability. It is the utmost expression of what is possible when all ambiguity has been reduced to the minimal as all other extraneous effects (uncontrollable external variables and threats) have been removed by holding them constant.

The TRUTH of any 'Political System' is the measure of its ability to remove all impediments in the direction of people's actualization of their potentials through enhancement of security and elimination of all possible social frictions.

The TRUTH of any 'Cultural Orientation' as the measure of efficiency of its mechanism for self-renewal is the degree of general spirit to allow for utmost individual search for him or her self and spirit unhampered by social scruples.

The TRUTH of any 'Legal Mechanism' is the measure of how the letter and spirit of any precept effected through reflective agreement in the form of social contract becomes an effective self-preservative measure of any social unit.

The TRUTH of any 'Social Organization' is the measure of its harmonious integration and union of unlike persons, who, because of their differences, are able to satisfy their needs by the exchange of goods and services,

The TRUTH of any 'Career' is precisely the measure of synchronicity of our job with our play which is the degree of its matching with ones individuality taking into considerations ones temperaments, traits, aptitudes, talents and skills

The TRUTH of any 'Marital Relationship' is the measure of equality of the independence of the husband and the wife, the degree of mutuality of their dependence and, the extent of reciprocity of their obligations.

The TRUTH of any 'Civilization' is the degree which progress helps towards utilization of all technological as well as cultural achievements attained and attainable at a particular point in the historical evolution of any society.

The TRUTH of any 'Academic Theory' is the measure which the proposed structure, organizes information, to explain or predict about the existence, function or process of a specific phenomena accurately and consistently.

The TRUTH of an 'Action' is the degree of exposure of the unfolding of all the factors facilitating it; that is its cause and effect are clearly outlined.

The TRUTH of our 'Motivation' is the degree of our recognition of the fact that we play an active role in creating our bodies and feelings, which lays ground for knowing what we want; experiencing our bodies as an aspect and unity of our acting self.

The TRUTH of our 'Human Nature' is to be found in appreciating the uniqueness of our particular individual personalities as well as our universal interconnectedness with other human beings.

The TRUTH of our 'Human Situation' is manifest in the sum total of all our 'percepts', 'concepts', 'objectives', 'appetites', 'drives' and 'desires', their interaction and inherent changes, and their dialectical unity with all social, economic and political imperatives; synchronizing our 'aspirations', with the natural motions of ones historical time and squeezing out all the possibilities and opportunities therein as a prerequisite to charting out ones destiny.

As such we amass our religious duty of putting forward the 10 CATEGORICAL COMMANDMENTS of TRUTH.

1. TRUTH is when the quantity expresses and realises itself in the quality.
2. TRUTH is when there is reverence in the journey and celebration in destiny.
3. TRUTH is the finishing point in the finite succession of ends and means.
4. TRUTH is that new unity emanating from the struggle of the opposites.
5. TRUTH is the meeting point and consummation of action and reaction.
6. TRUTH connotes a mysterious state of sound synthesis of cause and effect.
7. TRUTH is when the controlled internal processes yields the expected results.
8. TRUTH is when the emotions evoked are clear manifestation of the motive.
9. TRUTH is clearly seeing the particular in the context of the universal.
10. TRUTH is clear perception of the seed of Alpha in the fruits of the Omega.

CONCISE CREED

Upon a deeper reflection 'TRUTH' should be construed to imply both fidelity to our Human Nature and Mother Nature, and it is pegged on the realism that against ones Human Nature and Mother Nature there is no joy and no ecstasy; there is nothing except misery, suffering and agony.

In the first instance 'TRUTH' is a process of cleaning oneself of the hangover of illusory notions as well as all bondages of stereotyped, preconceived opinions and ascertaining ones true 'Self'; setting ones 'Being' free to grow according to ones 'Nature' and thereby inculcating in oneself that sense of beauty which lure the soul to spiritual unfolding. On the other hand it would be an act of pure intellectual indulgence if we assert here that Mother Nature never betray the heart that loves Her, such that if we mortals reacts and responds to Her with utmost commitment and wholehearted zeal, we should rest assured that She will never leave us naked and vulnerable to vicissitudes of this 'existence'.

Wherever an individual may happen to turn, whatever he or she may undertake, if one is genuinely loyal to oneself, one will find that there is always a pull that pushes one towards the path which 'existence' has marked out for him or her. This gives the reason why the more people equate complex and difficult things with happiness, the less happy they are and more disoriented they become, such that 'TRUTH', tuning ones 'nature' with 'existence', implies being cognizant of the fact that, the best things in life are nearest; breathe in our nostrils; light in our eyes; flowers at our feet; duties at our hand; the path of right before us. So before we think of grasping at the stars, we should concentrate at life's plain; common work as it comes, certain that 'daily duties' and 'daily bread' are the sweetest things in life. If we are dedicated to look deep into our own nature, if we are willing to peel away the layers of not-self, we

have adopted in making our way through the tribulations of life, we will find that our true self is not as far removed as we think.

The fact that, Nature unfolds itself with or without our knowledge or consent, implies that we must not violate nature but obey her and we shall obey her if we fulfill the necessary natural desires if they bring no harm to us and sternly reject the harmful. “Man, being the servant and interpreter of nature, can do and understand so much only as he has observed, in fact or in thought of the course of nature: beyond this he neither knows anything nor can do anything...Human knowledge and human power meet in one; for where the cause is not known the effect cannot be produced. Nature to be commanded must be obeyed; and that which in contemplation is as the cause is in operation as the rule”, thus noted Francis Bacon.

Behold, at this point, like an architect who has to remove all the loose soil in order to reach at the solid rock where to lay the foundation of a house, we without any iota of doubt feel that we have reached at the solid ground the general ramification of TRUTH thus:

Testing and consecrating all creeds in regard to consequences.

Realizing the relativity and transiency of all values.

Uneathing the reasons beneath surface manifestations.

Taking no principle as fixed and practical in all circumstances.

Honouring everything that is real and positive in ourselves.

ABSOLUTE AFFIRMATION

Armed with and shepherded by TRUTH we shall always lie down in green pastures and shall be led in still waters where our soul shall always be refreshed. We shall always tread in the paths of righteousness and even though we may happen to walk through the valley of the shadow of death, we shall fear nothing. As our heads are anointed by this oil of TRUTH, our cups shall overflow with transcendental goodness and divinity shall follow us all the days of our life.

So in line with serious intellectual exercise, merged with casual everyday observation, we without **Pressure** take **Pleasure** in **Propounding** the 'second' article of our '**TIMELESSTESTAMENT**' - '**TRUTH**':

- *I first categorically acknowledge that, absolute objective TRUTH is beyond our mortal grasp*
- *I then absolutely affirm that, there are all kinds of TRUTH, my truth and somebody else's.*
- *So ascertaining our stoutness of heart and limb, armed with our individual 'TRUTH', we should construe ourselves as agents with free choice, who are responsible for our decisions and that we are carvers of our destiny.*
- *As such we must always endeavor to distinguish nature from custom; or that which is established because it is right, from that which is right only because it is established.*
- *I submit that in the vast realm of existence, there no fixed principles, there only changing events, there is no absolute good or absolute evil but only circumstances.*

- *I thus assert that we do things because we have reasons for them but do not find reasons for them because we want to do them.*
- *I realize that we are ourselves for who we are, both universal and unique. My universalism is expressible in the inseparability of my organism from the universe at large, whereas my uniqueness is expressible in whom I am as distinct from whom others say or want me to be.*
- *I therefore preach that for us human beings no 'TRUTH' is conceivable outside our relatedness to it, our consciousness of it and our participation to it.*

Chapter (3)

LIFE

“To mature to manhood, to the measure of the stature of the fullness of Christ; so that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles”.

- Ephesians 4; 11- 16

REVERENTIAL REVELATION

A passing remark, a point of caution is all that needs to be given to all bigots and fanatics, who might make the ignorant blunder of hallucinating and fantasizing that **LIFE** drops from the skies ready-made; or descends, by any kind of artificial spontaneous combustion.

“We begin in the madness of carnal desire and the transport of voluptuousness, we end in the dissolution of all our parts and the musty stench of corpses”, thus noted Arthur Schopenhauer (1788-1860). We may paraphrase Schopenhauer, in the manner that, as human beings, we are trapped between two mysteries; the mystery of BIRTH and the mystery of DEATH. Mystery of birth, because no one consciously contemplates beforehand or made application in regard to, or was approached in order to accept or refuse the offer of his or her birth and mystery of death, because no one can consciously foresee the actual time and circumstances of his or her death. Between the two mysteries, every human is faced with the prerogative of courageously and positively organizing one's life patterns.

If reality is what has already happened and possibility is what can happen under relevant conditions, the TRUTH of our human developmental process is the measure of our ability to expose and discern a law-governed tendency of realization of these behavioural and cognitive imperatives; detailing what is necessarily bound to happen as well as being honest on the chances of what may or may not happen.

Placing great importance on a person's early childhood experiences within the family context, in his psychoanalysis, Sigmund Freud maintains that, the individual needs, irrational forces, and the unconscious motivations determine a person's behaviour. Freud argues that, a child experiences conflicts at each stage of development, and his or her ability to move to the next stage of development is the measure of his or

her ability to resolve the present conflicts, thereby progressing well prepared to meet the conflict of that stage. Failure to resolve the conflicts of the present developmental stage makes the child move to the next stage unprepared to meet and resolve the conflicts immanent in that stage. He argues that if conflicts met by a child at every stage are resolved, the child will eventually have a well-adjusted adult life, failure which will result in psychological difficulties as an adult. Freud therefore put forward two interrelated theories; a structural theory (of Id, Ego, Superego) and a theory of psychosexual stages of development).

According to Freud the **ID** (It) being present at birth, it is the core of our being - the oldest and original function of the personality and the basis of the other two, which we know little of, because it does not present itself to our consciousness in naked form. Inclusive all our genetic inheritance and our instinctual needs and drives, it is the reservoir of psychic energy that provides the power for all psychological functioning. It operates on the *pleasureprinciple* as is the case of a hungry child who will demand to be fed immediately by crying and stops crying after her or she has filled the stomach. Emerging to realistically meet the wishes and demands of the Id in accordance with requirements of the outside world is the **EGO** (I), which evolves out of the Id (after about 5 months) and acts as intermediary between the Id and the external world; draws its energy from Id, acquires its structures and functions from the 'Id', and endeavours to serve the Id by realistically meeting its demands. Thus the Ego is the executor of the personality, curbing the Id and maintaining transaction with the external world in the interest of the personality. It operates under the *realityprinciple* as is the instance where a hungry child demands to be fed immediately by crying, but has to face the reality that the food is not ready, and has to wait. Harboured within the Ego as 'its innermost core' is the **SUPEREGO** (above I), which represents internalized societal values, norms and moral standards. Being

the last function of the personality to develop at the age of between 4-5 years, it is an outcome of the interactions with one's parents during the long period of dependency. The fact that the child learns norms from his or her parents and later from other moral agents of his or her society, it operates on a *moral principle*. From the impulses of the Id a hungry child demands to be fed immediately, but the reality is that food is available but it belongs to another child, and because it is wrong to eat somebody's food without his or her permission, the child has to wait until his or her food is available thereby learning to control the Id's impulses in accordance to societal classification of wrong or right, actions of omission which may result in the experience of guilt.

In his psychosexual stages of developmental stages, Freud defined a child as a *polymorphous pervers* who actively seeks pleasure from many areas of the body, and differs in many respects from what is thought to normal reproductive sexual activity. According to Freud the sexual activity of children is essentially *autoerotic* as they seek pleasure from their own bodies rather than from the body of another person, finding pleasure in sucking their thumbs, exploring their genitals, and so forth, until in the course of their developmental progress toward normal, mature, heterosexual, reproductive activities.

Freud was able to outline the journey upon which the libido (according to him this is sexual energy) invest itself in various erogenous zones or areas of body that provide pleasure. From birth to 18 months, we have the *Oral Stage*, whereby a child focuses on its lips and mouth and derives a lot of pleasure from feeding and eating. Excessive frustration of ID's needs at this stage may lead to the development of a dependent personality. In the *Anal Stage* (18 months – 3 years) a child's erogenous zone is the anus and the rectum, as it derives a lot of pleasure in expelling and

retaining faeces. In this second stage toilet training may be a source of conflict because it coincides with this stage of development.

Still travelling in this developmental path, a child reaches the third *Phallic Stage* (3-6 years) where the erogenous zone is the genital, and derives a lot of pleasure in fondling genitals. Freud suggested that children develop incestuous wishes towards the opposite sexed parent and murderous impulses toward the same sexed parent. This is evidenced in boys who develop the Oedipus complex (tendency to fall in love with the mother). However, he becomes aware that it would displease the father if he knew the feeling of the boy, thus he identifies with the father and possesses the mother vicariously (indirectly), thereby resolving his conflicts and learning to become a man like his father. On the other hand a girl falls in love with her father (Electra complex), as she becomes very fond of her father. She, like the boy becomes aware that her mother would be displeased if she knew her feeling and thus identifies with her mother to resolve the complex. By possessing the father vicariously some become very concerned in meeting their father needs when their mothers are absent. However Freud warned on the literal conception of his theory as most preschool-age children have no clearly articulated concept of what sexual intercourse is all about, such that even if they had the will, they would lack the means to perform the act.

The fourth *Latent Period* (6-12 years), Freud referred to it as comparative sexual calm, as psychic forces develop that inhibit the sexual drive and narrow its directions, as the libido is sublimated (passed from a lower state to a higher one) and channelized into non-sexual activities. It is the time children develop moral and aesthetic interest and learn to feel shame as well as doubt. The *Genital Stage* (12 years and over) mark the beginning of the adolescence and according to Freud, it is

the end point of a long journey from autoerotic to heterosexual activity. Their sexual interest that was active during the phallic stage emerges and persists, as they develop the adult mode of sexual gratification. Freud defined normal or mature individual as one who has realized conventional genital sexuality and all its pertinent implications as defined by his or her culture. He summed up the hallmark of maturity as to 'love and to work'.

Freud proposed that if the child experienced anxiety thwarting his or her instinctual LIBIDO (sexual appetite) during any libidinal (psychosexual) development stage, said anxiety would persist in adulthood as functional mental disorder, that, psychopathology or maladaptive behaviours stem from unconscious, unresolved conflicts which occurred during childhood.

Whereas in Freudian theory, LIBIDO (Latin for 'pleasure' or 'lust') is the energy of the Id, Carl Gustav Jung (1875-1961) rejected the sexual basis of the LIBIDO, believing that the force behind drives to act and create is merely an expression of the general will-to-live. Here we are taken back to the concept of the 'will-to-live' as coined and articulated by Arthur Schopenhauer (1788-1860), and he conceived it as grounded on the 'dynamic will' or 'life urge' which is the cause of and the goal of all action, whether instinctive or conscious: "The thing-in-itself, the will-to-live, exists whole and undivided in every being, even in the tiniest; it is present as completely as in all that ever were, are, and will be, taken together".

A bit of hindsight will see us focusing on Marie-Jean Guyau (1854-1888), who conceived this 'will-to-live' as an infra-conscious 'life urge' which in the evolving universe, brings forth successfully higher forms, whereby at the level of conscious life, a conscious idea is simply a momentary, luminous expression of this infra-

conscious 'dynamic will' to self-welfare, self-maintenance, self-intensification and self expansion. Guyau saw the 'dynamic will' or 'life urge' as the causes and the goal of all action, whether instinctive or conscious and for this reason, the principles of ethics must be seen as arising from the life urge. He understood the life force, as an impulse to creation and that life at its most intensive and extensive is the spring of all action, it is the principle or fount of morality; expends itself, for example, in creative sexuality and in human beings; becomes a vital moral impulse, impelling one to act according to ones 'highest' thoughts; compelling the human being to be truly human.

Appreciating the instinctual basis in regard to the motive force of personality, but criticizing Freud's emphasis on sexuality as simplistic for reducing all activities to sexual ones, Jung pointed that sexuality itself must be seen as symbolic, having a mysterious quality of otherness that cannot be fully described.

I therefore feel inclined to take the position of Jung who used LIBIDO to refer to the 'Psychic Energy', in a more generalized fashion as undifferentiated life energy; an appetite that may refer to sexuality and to other hungers as well. Operating according to the principles of equivalence and entropy, seeking a balance and moving the person forward in a process of self-actualization 'Psychic Energy' reflects itself as striving, desiring, and willing.

While we should construe development as largely forward moving, and taking into cognizance the fact that, regression may occur under conditions of frustrations, any individual is under compulsion of viewing any kind of regression positively by learning from past experiences and resolving the causes that led to regression in order to facilitate the forward movement of progression. This would also require

facilitating the undeveloped part of the personality on being heard by shattering off all repressions and inhibitions.

“Life is a product not of that outward aspect of reality which gives us weight, solidity, and extension, but of that inner aspect which gives us the energy of the atom, the electric restlessness of the ‘ether’, and the groping vitality of the cell... Life is in its basis a mystery, a river flowing from an unseen source, and in its development an infinite subtlety too complex for thought, much less for utterance”, so illumined Will Durant. Perhaps American author Stephen King (1947 -) was a bit mechanistic when he confessed: “I’m one of those people who believe that life is a series of cycles – wheels within wheels, some smashing with others, some spinning alone but all of them performing some finite repeating function. I like that abstract image of life as something like an efficient factory machine probably because actual life up and close and personal seems so messy and strange. It’s nice to be able to pull away every once in a while and say, there is a pattern there after all!” But how should we react to this philosopher of pessimism Arthur Schopenhauer when he asserted: “It is only in the microscope that our life looks so big. It is an invisible point, drawn out and magnified by the powerful lenses of Time and Space”.

“Life is the eternal text, the burning bush by the edge of the path from which God speak...Life is our reaction to the basic insecurity which constitutes its substance”, so asserted Jose Ortega y Gasset (1883-1955). As self-willed, purposive and self-directed human beings we are not merely the conditioned replica of our ancestors or merely the helpless product of circumstances. We are categorically not helpless victims of external environmental and hereditary forces that compel and conquer us, but also wells of transforming energy, inseparable parts of that stream of directive

force; of capacity for adaptive choice and thought of which we share with our forefathers.

Therefore, in the boundless realms and the timeless sway of our existence, if we are to throw ourselves buoyantly at every turn into the forefront of our 'existential advance', we are further compelled to strip bare, the 'essence' of that progressive and remoulding force, which we call **LIFE**:

LIFE itself is a force of its own (a vector quantity as opposed to a scalar quantity) with its own magnitude and direction, cruelly limited and constrained, but affecting the human organism with an amazing degree, rising from the lowliest dependent organism to the independent lonely height of genius. Every living human creature, in proportion to the flexibility of its structures, is a centre of this redirected force, and in some measure of spontaneous initiation. LIFE is creative, not because it makes new force from nothing, but because it add its own remoulding energy to the powers that enter from without through our sensations. The principle of conservation of energy goes that the organism cannot emit more energy that it has received, with the implication that what issues from action may be no more in question than what entered in sensation. But it is the remoulding energy of LIFE visibly transforming the forces and materials brought to it into combinations that aim at the mastery of environment by thought which makes the quality different. This transforming power of LIFE is the highest energy ever known to human being, and it is apparent to us more directly and surely than any other energy in the world. It is only upon the active force of LIFE, creatively focused in favour of human development, that we have general human evolution and individual personality growth from the time when we found ourselves in the

scene of world without our consent, and after many instances of stumbling and falling, after many errors and doubts, we come to understand that in our little measure we can participate in the activity of the world, and if we are intense with our scratchings, and upon refinement of our imagination and precision of knowledge, write some modest lines in the mysterious drama that we play in this enigmatic world. Simply put:

***LIFE** is not a raw material to be ennobled by our touch.*

LIFE defies any idea of a single fundamental explanation.

LIFE is infinitely beyond our obtuse theories about it.

LIFE turns against all conceptualizations and abstractions.

LIFE is larger, surer, profounder than our syllogisms.

LIFE is fluent, changeful, and surprises all formulas.

LIFE is in its very essential nature a delicious ambiguity.

LIFE has no definite and clear beginning, middle or end.

LIFE's each and every moment is integrated with the whole.

LIFE is a seamless inseparable succession of such moments.

LIFE is a solitary cell where everything is reflected.

LIFE is froth and bubble where our essence stands out.

LIFE is essentially a principle of perpetual self-renewal.

LIFE is constantly remaking and transfiguring itself.

LIFE is an endlessly decisive and creative experience.

LIFE is getting what we want and enjoying it maximally.

LIFE is a beginningless stream emptying into cosmic ocean.

*LIFE'S bodily vehicle eventually faces an inevitable **DEATH**.*

APPEASABLE ABOMINATION

In every developmental stage, the major challenge facing every human being is to strike a balance between one's aspirations and one's achievement; who one is and who one ought to be; reconcile one's ideal self and one's real self. American psychiatrist Karen Horney (1885-1952) in *'Neurosis and Human Growth'* (1948) concisely distinguishes between the *'Real Self'* and the *'Idealized Self'*. Horney construed, the 'real self' as representing that which a person actually is, whereas the 'idealized self' represents that which a person thinks he or she should be and is used as a model to assist us in developing our *potential* and achieve *self-actualization*. In our day to day life and in various normal situations, our 'idealself' idealizes itself in respect to our 'realself' for the sake of all-round personality development. However, the problem arises when there is great discrepancy between our 'ideal self' and our 'real self', and it happens that, there is no reconciliation between the two. This is the essence of 'Self Sabotage', which is as a result of incongruence between one's 'real self' and one's 'ideal self'.

As person is only able to recognize and develop those aspects of 'real self' that coincide with the 'idealized self', so as psychic tension becomes more severe, an increasing amount of powers and potentialities of the 'real self' may be rendered unavailable for cultivation. In an extreme situation, the individual may completely abandon the 'real self' for the sake of the idealized self. Horney refers to this situation as one of **alienation** (or the devil pact); the worst consequence of 'Self Sabotage'. The implicit though dangerous effects of 'Self-Sabotage' was precisely conceived by Soren Aabye Kierkegaard: "The greatest hazard of all, losing one's self, can occur very quietly in the world, as if it were nothing at all. No other loss can occur so quietly; any other loss – an arm, a leg, five dollars, a wife etc. – is sure to be noticed". In a state of alienation, a person identifies with the 'ideal self' in a form of

neurotic entitlement and thereby loses his or her true source of strength, since our only source of strength comes from who we really are.

“If we never tried to seem a little better than we are, how could we improve or ‘train ourselves from the outside inward?’” so asked Charles H. Cooley (1864 – 1929). The dynamic of creating an idealized self in order to facilitate self-realization is universal and characteristic of each one of us. In my attempt to be a competent lawyer I posit an ideal of what an effective lawyer is like. In the normal individual, the idealized self and the real self largely coincide, because the idealized self is based on a realistic assessment of one's abilities and potentials. But when the real self and the idealized self are distinct or separated, a state of psychic tension arises. So, in this stationless caravan of change, being burdened by the yoke of ‘Self Sabotage’ entails playing games with oneself, thus failing to head straight for what one may fancy. Our essential nature is such that our instincts should always be firing on all cylinders; but when one is in a state of ‘Self Sabotage’, one is submerged in a wave of frustrations, lacking in a spirit of bold initiative, ardent enthusiasm or creative energy.

GALLANT GOSPEL

“The present contains nothing more than the past, and what is found in the effect was already in the cause... Duration is the continuous progress of the past which gnaws into the future and which swells as it advances”, so taught French philosopher Henri-Louis Bergson (1859 - 1941). We start out by appreciating the onerousness of this task of charting out developmental route the human being find him or herself faced with, how the remoulding life force manifest itself in the human body, from the time God authorized his or her emergence from the mother of all (nature) through the human mother, from ‘Childhood’ down ages to ‘Early Adulthood’, to ‘Middle

Adulthood', to 'Late Adulthood', untill back into the mother of all, deriving our motivations from Will Durant who noted: "And so we shall try, however vainly, to see human existence as a whole, from the moment when we are flung unasked into the world, until the wheel on which we are bound comes full circle in death"

If our gold medal goes to Jung for giving us a comprehensive picture of LIBIDO, then silver medal goes to German-born, self-educated U.S psychoanalyst Erik H. Erikson (1902 -) who, in his book, '*Childhood and Society*' (1963) extended Freudian psychoanalysis and sought to increase our understanding of EGO, showing how it is a creative problem solver that emerges out of the genetic, cultural, and historic context of each individual. Besides elaborating on Freud's stages of development, making it explicit as a social dimension, Erikson extends our concept of development to embrace the entire life span from infancy to old age.

While Freud emphasized the influence of the ID, so that the EGO only acted out of borrowed energy and was at best a harassed, if not overwhelmed, commander, Erikson found it difficult to conceive of the EGO as merely adaptive as its role is narrowed to a set of defenses used against inner drives. According to Erikson, the EGO is the part of the mind that gives coherence to experiences, be they conscious or unconscious. He argued that by maintaining effective performance the EGO has an overall unifying purpose that leads to consistent behaviour and conduct, and he therefore forwarded his strong, vital and positive definition: "It is an organizing capacity for the individual that leads to that strength which can reconcile discontinuities and ambiguities".

The development of the EGO is clearly outlined in Erikson's eight psychosexual stages of life cycle, and at each stage the EGO develops certain strengths or basic

virtues that enable it to move forward. The EGO strengths further lay the basis for a set of ethical rules based on ideals that we can strive for, for Erikson also conceives of the superego and human consciousness in terms of an evolutionary process. A point of caution here is that Erikson's psychosocial stages do not occur within a strict chronological framework, as each child has her or his own timetable. However, Erikson informs us that, as in fetal development, each aspect of psychosocial development has a critical period of readiness during which, if it does not flourish, it is likely to flounder. In addition, the stages progress in a cumulative rather than a linear fashion, as the behaviour of one stage do not disappear with the successive stage, suggesting that we view these stages as ground plan, he asserts that: "In each stage of life, a given strength is added to a widening ensemble and reintegrated at each later stage in order to play a part in full cycle".

Will Durant conceived children as: "Coordinated animals...whose simplicity and unity of action are spontaneous...dirty but marvelous, ridiculous in actuality, infinite in possibility, capable of that ultimate mystery – growth". Corresponding with Freud's 'Oral stage', Erikson referred to this stage as characterized by the emotional duality of '*Trust*' versus '*Mistrust*', where the basic mode of behaviour is an incorporative one, as the infant takes in with all of its sense, primarily through the mouth. The basic psychosocial attitude to be learned at this stage is whether or not one can trust the world. The primary dilemma that infants face is whether or not the world and its people are safe, nurturing, and can be trusted to meet ones needs. If infants receive unreliable, inadequate, or rejecting care, they will perceive their world as indifferent or hostile and will develop a high degree of mistrust. An appropriate balance of trust and mistrust leads to the development of the ego strength 'Hope', which represents a persistent conviction that our wishes can be satisfied in spite of disappointment and failures.

During the second and third years, there arises the second psychosocial stage of '*Autonomy*' versus '*Doubt*' which corresponds with Freudian '*Anal stage*'. The struggle for autonomy is not limited to sessions on the toilet, but extends to many other areas of life as the EGO begins to establish psychosocial independence. The negativism of the two-year old whose favourite word is 'no', is evidence of the child's struggling attempt at autonomy, whereas a temper tantrum can be understood as simply momentary loss of control. By playfully testing his or her limits, the child learns an early sense of right and wrong that will culminate in a sense of the pragmatic. A pivotal role is played by culture in the manner of either cultivating the child's '*Will*' (a natural growth of autonomy), either reinforcing or rejecting the tentative explorations of the child. If seeds of '*Doubt*' are planted at this age, then self-control becomes besieged which may result in feeling of inadequacy or shame.

In the '*Phallic stage*' (3 to 5 years) Erikson envisions the emotional duality of '*Initiative*' versus '*Guilt*' as children begins to be active in their environment, mastering new skills and tasks. Durant depicted the child at this stage: "...it loves excitement and adventure more than food. It loves the superlative, the exaggerated, the limitless, because it has abounding energy and fret to liberate its strength. It loves new and dangerous things". Propelled by the social modality of intrusion and curiosity their bodies vigorously intrudes into space and onto other people and extends not only to sexual matters but to many other concerns of life as well. For these preschoolers the characteristic word shifts from a 'no' to a 'why?' which is the hallmark of their curiosity. If '*Initiative*' is reinforced, a child's behaviour will become increasingly goal oriented, whereas excessive punishment or discouragement of a child's general stance of initiation may lead to feelings of '*Guilt*', resignation, and the

belief that it is wrong to be curious about the world and that it is ill-advised to be active in it.

Loosely parallel to Freud's 'Latency period' during the school years (6 to 11 years) is the emotion duality of '*Industry*' versus '*Inferiority*', where children receive some form of instruction and other skills needed for them to be interpersonally competent in one's social world. Faced with the new demands imposed upon them (they are no longer loved simply for whom they are) they are expected to master the technology of their culture in order to earn respect of their teachers and peers. If children emerge from the preceding stages with a basic trust, autonomy, and initiative, they are ready for the industrious labour that 'school' presupposes. But if their development has left heavy residues of mistrust, doubt, and guilt, they may have difficulty performing at optimal level. If 'Competence', which the core of industriousness, and which entails the ability to use one's intelligence and skill to complete tasks, is imperiled the feeling of '*Inferiority*' and inadequacy may develop.

Our pilgrimage has reached us to a point named ADOLESCENCE. The potential danger faced by all youths in any generation is that the flame of youthful 'experimentation', 'innovation', 'radicalism', 'vacillation' could burn themselves off into ashes of social morass. The point underscored here is that, like a burned wood which is useful only after cooling down into charcoal, young men and women, these restless souls, in their fuming adolescent insanity are uncomfortable and useless, but become useful only when they have cooled down and gotten charred. Our 'Gallant Gospel' here is intended to shed more light on the irreversible journey taken by adolescents, before the 'custom', 'conservatism' and the 'stagnation' of 'Old Age' catches on. Listen to Will Durant (1885-1981) in '*Pleasures of Philosophy*' (1963) as he gives us the difference between the 'Young' and the 'Old':

“It is the function of youth to be keenly sensitive to new ideas, as possible means to the further conquest of the environment; it is the function of old age to oppose the new in a ruthless battle that tries the strength of idea before society subjects itself to the experiment; it the function of the middle age to moderate the idea within the limits of practicability, and to find ways for its modest realization. Youth proposes, age opposes, middle age disposes. Youth dominates in periods of revolution, old age in periods of custom, middle age in periods of reconstruction”

Erikson defines ‘Adolescence’ as a moratorium between childhood and adulthood, a stormy and crucial period where one has to fight many battles that he or she had earlier won: “Each youth must forge for himself some cultural perspective and direction, some working unity out of the effective remnants of his childhood and the hopes of his anticipated adulthood”. Previous continuities are called into question as young people begin to reconnect the roles and skills that they have developed into the sum total of previous accomplishments, as earlier achievements are transformed and culminate in substantial changes in the personality. Will Durant gives us his deep insight in regard to this developmental stage: “Youth is the transition from play to work, from dependence on the family to dependence on one’s self. It is a little anarchic and egoistic, because in the family it’s every whim or want was favoured by unstinting parental love. Passing into the world, youth, petted for years and now for the first time free, drinks in the deep delight of liberty, utters its wide barbaric yawp, and advances to conquer and remould the world”

According to Erikson, the primary duality during adolescence (12 to 18 years) is that of *Ego Identity* versus *Role Confusion* and which has remote parallels to Freud’s genital stage. Resulting in a sense of coherent individuality ‘Ego Identity’ enables

one to resolve one's conflicts adaptively and enables one to answer the question 'Who am I?' satisfactorily. As Erikson points out 'a sound ego integrity is the only safeguard against the anarchy of drives as well as the autocracy of conscience', the danger at this stage is that of '*Role Confusion*', the general inability to conceive oneself as a productive member of one's society, and frequently arises out the adolescent's difficulty in finding occupational identity. Failure in finding adult role leads to the risk of an 'Identity Crisis' (a transitory failure to establish a stable identity) or adopting a 'Negative Identity' that is opposed to the dominant values in one's culture. As negative identity may provide the only way of demonstrating mastery and free choice in one's culture (in a climate unfavourable for the development of inner resources) it may result in unfortunate consequences such as social pathology, crime or expressions of prejudice. In a society that presents its young people with ideals they can share enthusiastically, the ego strength of 'Fidelity' is well nourished as the adolescent becomes ready to learn to be faithful to an ideological point of view. Fidelity consists of 'the ability to sustain loyalties freely pledged in spite of the inevitable contradictions of value systems', without which, the young person will either have a weak ego or suffer a 'confusion of values' or search for a deviant group to be loyal to.

Erikson informs us that, it is during the period of adolescence when the EGO's accumulated capacities to integrate talents, aptitudes, and skills, to identify with like-minded people and with other's impressions of one's self, and to begin to make vocational choices is put to test. Towards this end Donald Super (1957) proposes five stage of occupational development. In *Crystallization* (14-18 years), adolescents get exposed to many occupational areas and they begin to compare possible career choices with their own skills, interest, and personality characteristics. In *Specification* (18-21 years), individuals show preference for a specific occupation and begin

specialized training for specific careers. The *Implementation* stage (21-24 years) involves taking up the first job, as individuals begin to perceive themselves as adults for the first time. In *Stabilization* (24-35 years) individuals become established in their occupations and develop job reputations. In the *Consolidation* and *Advancement* stage, which comes after roughly 35 years and on, most individuals reach the highest professional and earning status.

YOUNG ADULTHOOD (18 to 24 years) is marked by the emotional duality of 'Intimacy versus Isolation', with Erikson applying Freud's dictum 'to love and to work' as the model orientation. Whereas 'Intimacy' refers to the ability to develop a close and meaningful relationship with another person, 'Isolation', entails self-absorption and an inability to develop deep, committed relationships. Erikson argues that although sexual exploration may have preceded genuine interpersonal intimacy, it is only now that true genitality can flower with mature orgasmic potency and freedom from pregenital or obsessive interferences. The task of adulthood becomes to couple and balance genitality with a general work productiveness.

American psychologist Daniel J. Levinson (1920-1994) referred to YOUNG ADULTHOOD as the *novice* phase of adult life and subdivided it into three periods: Early Adult Transition (17-22), Entering the Adult World (22-28), and Age thirty Transition (on or about age 30). The first period presents two major tasks, with the first one being to terminate adolescent life structure, both externally (moving out of the family home) and internally (reduced emotional dependent on parents), the second stage is to indulge in a process of acquiring self-knowledge and understanding one's world with the purpose of forming opinions about adult living. After defining the adult world, the individual explores and tests out this world through looking into available options and possibilities that serve to define one as an adult

and strive to live with the choices one has made in his or her career, love relationships, lifestyles and values. The first phase of the third period offers the individual an opportunity to address mistakes one has made in previous periods and serves as basis for the life structure what will be created in later stages, as life assumes a more serious, restrictive, and realistic dimension. The end of this phase marks the ending of the preparatory phase of adulthood and according to Levinson the individual enters the Settling Down phase characterized by two sub-stages: Early Settling Down and Becoming One's Own Man. In the Settling Down stage, the individual curves his place in society and cultivates a sense of purpose besides pursuing activities geared towards the achievement of ones goals in an organized manner. Becoming Ones Own Man entails striving to succeed and advance in whatever niche one has curved out and may involve improving ones skill and competencies, building a better life, responding to the needs of society and seeking the rewards that society has to offer.

American writer, psychiatrist and leading authority on adult psychological development, Roger Gould in his book '*Transformation*' presents the view that adult psychological development consists of the "dismantling of the illusions of safety developed in childhood". Gould's theory suggests that, these illusions are confronted in a time-sensitive sequence as one progresses through the life-cycle. Viewing early childhood as a critical period of development, Gould discerned four childhood assumption that are questioned during adulthood: Adults will always live with their parents; Parents will always offer a solutions to one's inner realities; There is no evil or death in the world. Gould further proposes that early childhood can be divided into three stages, each with irrational childhood assumptions. The irrational assumptions to be dismantled in the first stage of 'Leaving Our Parent's World' (ages 16-22) are 'I always belong to my parents', 'I can only view my world through my parent's eyes'

and 'my parents are my only family'. On the second stage of 'I'm Nobody's Baby Now' (ages 22-28), the irrational assumptions to be dismantled are, 'I have to do things my parent's way' and 'when I have a problem, my parents will help'. The third stages of 'Opening Up to What is Inside' (age 28-34) the irrational assumptions to be dismantled are 'life is simple and controllable' and 'my dreams will come true'. Gould strives to consolidate the fact that, in the first stage, young adults must question parental dependency and learn to be independent, while in the second stage, young adults must question parental protection and learn to take full responsibility for their life, and in the third stage, young adults question the assumption that life is simple and controllable, as they begin to look inward accept the complications of life and chart their future on the basis of the reality that is within their environment, and learn that the realization of dreams requires individual effort.

An important psychological development task for young adults, is the establishment of intimate meaningful social relationships. However the key to the achievement of this intimacy is the establishment of an identity of who one is during the adolescence period. Intimacy is a mutual process through which an individual knows the innermost subjective aspects of another person. Intimacy is characterized by Mutuality (shared interaction in which individuals care for one another and are willing to make sacrifices and to compromise); Self-disclosure (sharing the innermost being with another and being able to accept the other as he or she is); Interdependence; Care for others; Commitment (devotion and investing in the relationships for mutual good); and Love (feelings of cognitions and motivations).

In societies in which individuals choose their partners with out parental influence, after intimacy has been anchored in ones relationship, for some it serves the basis for marriage. Factors that influence the selection of mate when seeking an intimate

relationship include: Physical appearance; Propinquity (as in the nearness of residence, workplace); Homogamy or Similarity (as in education level, religion, race, age, appearance); Complimentary reasons (to bridge the gap in personality traits that we lack); Exchange (get from others as we give out). While physical appearance may be the most important factor in selecting new acquaintances, its influence declines later as individuals seek to establish a marriage relationship. Moreover, it is an important factor in gender difference in the selection of a romantic partner, such that while physical attractiveness is highly appreciated by men, women place greater emphasis on social and personality characteristics such as faithfulness, warmth and honesty. All these considerations form the basis of courtship.

Courtship is a turning point in one's developmental process and begins with a casual encounter of *Dating* between two individuals and progresses into a more serious relationship. Will Durant termed courtship days, as "the fairest part of human destiny", and cautioned us: "Not that courtship waited till maturity; half the games our childhood played were love games; and even a girl of five can flirt with skill. Courtship serves vital purposes; it stimulates love to greater fullness, and gives time for that selection of the best which slowly raises the quality of life". Murstein proposed three stages that individuals go through during courtship period, filtering out those who do not fit at each stage: *Stimulus stage*, *Value-comparison stage* and *Role stage*. In the initial stage which involves brief encounters, where individuals form first impressions about the other person, individual responds to certain characteristics of the other person chief among them being physical attractiveness. In the second stage, individuals begin to gather information about the interests, attitudes, needs, and values of their partners, and in the event of success in this regard, individuals accept values of their partners and are in agreement about most important values in the relationship. In Role stage couple began to plan for a long

term relationship and in the process they evaluate their current individual roles and whether these roles fit into the picture of their planned future. During this stage, individuals engage in self-disclosure, sharing their intimate feeling, thoughts and behaviours.

Courtship may lead to engagement, also known as betrothal – the formal agreement to marry, and one that ushers in serious planning for the wedding and the life ahead. Whereas there may be negative reasons for marriage like sex, economic support, escape loneliness and escape parental home, a lasting marriage is anchored on positive reasons like commitment, companionship, intimacy, love, happiness and procreation. Consequently in this age of divorce the adhesive force that keeps couples together has the ingredients like: An ability to change and adapt: Enjoyment of each other; Trust for one another; An ability to live with the unchangeable; An assumption of permanence; A balance of dependencies; A shared and cherished history and a degree of dependencies; A shared and cherished history; and a degree of luck in choosing a worthwhile partner.

Erikson proposes that the middle years (25-50) are characterized by the conflict of *Generativity* versus *Stagnation*. Generativity entails more than parenthood as it is the ability to be productive and creative in many areas of life particularly those showing a concern for the welfare of ensuing generations, through active participation in those elements of ones culture that ensues its maintenance and enhancement, failure which leads to feelings of '*Stagnation*', boredom, and interpersonal impoverishment. Even those who do not have children can fulfill their *Generativity* by working with other people's children or helping to create a better world for them. A persons *Generativity* is the measure of his or her appropriate contribution to ones particular potential be it children, products, ideas, or works of art. So at this age career

advancement is an important aspect of their self-identity and a source of self-esteem, as the work that individuals do provides status, pride, and serves as an avenues for personal expression.

In elaboration of Erikson's theory, Robert Peck proposed that MIDDLE AGE can be divided into four specific phases of psychological adjustment. In the first phase (*Valuing Wisdom* versus *Valuing Physical Powers*), less emphasis is placed on physical attractiveness and strength, as individuals increasingly value wisdom and often use it as a standard for evaluating oneself. In the second phase (*Socializing* versus *Sexualizing in human relationships*) the climacteric motivates individuals to see others as individuals rather than primarily as sex object. As relationships becomes broader, more social and less sexualized, less emphasis is placed on sex and individuals increasingly value interpersonal relationships which is demonstrated through empathy, understanding, and emotional compassion. In the third phase (*Cathetic Flexibility* versus *Cathetic Impoverishment*), we have Cathetic flexibility that allows the individual to shift from emotional investments from one person or activity to another, and enables the individuals to cope with challenges such as loss of parents and friends, employment, empty nest phenomenon (moving of ones children from home as they mature), and other midlife stresses, whose deficiency leads to impoverished emotional development. In the fourth phase (*Mental Flexibility* versus *Mental Rigidity*) we find successful adjustment to middle life measured by the index of mental flexibility that allows the individual to be open to new ideas, experiences and ways of doing things, as mental rigidity enslaves the individual to outdated ways and ideas that may not be useful in the individual current circumstances.

Levinson discerns the existence of the MIDLIFE TRANSITION (40 and 45 years), a period that present a set of developmental tasks, significant one being the

assessment of one's successes or failures in the previous stage (early adulthood) with questions like 'Who am I' and 'Where am I going', becoming very vital. Experiencing a new level of stability and life satisfaction, therefore, becomes a by-product of viewing personal, social, and occupational accomplishments positively. The need for self appraisal is occasioned by a heightened sense of one's mortality and the desire to use the remaining time wisely. Hence the second task is to initiate a new period of life that will address the negative elements of one's current life, which ushers in a new period of life; entering MIDDLE ADULTHOOD. The third is experiencing the goal of individuation as manifested in a persons relationship to him or herself and to the external world, and enable the person to deal with the polarities (opposites) that sometimes bring about conflict in a persons life like the polarity of young versus old, whereby a person feels young in many ways and at the same time experience a sense of aging which calls one to come to grips with both feelings.

Whereas personality development in the MIDDLE YEARS may be perceived as a continuation of earlier development, Kanstenbarn (1984) proposes the term *Habituatation* (reduced attention accorded to repetitive or familiar stimuli) to describe ageing, and characterized by an increased tendency to cling to the familiar and a decreasing tendency to be flexible and to adopt to change. In extreme cases, adults cling to continuity and resist or fear change, a situation known as *Hyperhabituatation*.

In what he termed as 'Maturity', Erikson, talks of the age fifty to death as the final stage of life, marked by '*Ego Integrity*' versus '*Despair*'. Ego Integrity entails the ability to reflect on one's life with satisfaction, fearing death not, but accepting it as one among many facets of one's existence. In contrast to 'Despair' which refers to regret over missed and unfulfilled opportunities at a time when it is too late to begin again, 'Ego Integrity' manifest itself in EGO's culminating ability to perceive life as

orderly and meaningful and probably in a spiritual sense. As people approach the end of their life, they begin to organize their memories and to evaluate the actions and decisions that have shaped their lives through a life review; a positive experience that results in the integration or unification of the personality.

According to Robert Peck, the psychological development in the LATE ADULTHOOD depends on the outcome of three major developmental tasks; retirement, physical decline, and human mortality. The greatest challenge of late adulthood is coming to terms with occupational retirement, finding personal satisfaction and self-worth in activities beyond the occupations that have in the past formed an important part of their self-concept. Peck proposes that individuals must ask the question: 'Am I a worthwhile person only in so far as I can do a fulltime job, or can I be worthwhile in other different ways as a performer of several roles, and also because of the kind of person I am'. The ability of older people (retirees) to redefine themselves in other areas apart from regular work and hobbies determines the ability to face the future with a sense of integrity and enables them to make smooth transition. Faced by the irreversible possibility of physical decline, old people require redirecting their attention from the physical domain to the interpersonal and mental domains. Shifting focus on interpersonal relationships and mental activities from preoccupation with the physical decline of old age, saves the person from despair and from the danger of becoming disconnected with their lives and are consequently more likely to experience feelings of satisfaction and fulfillment. The most significant developmental challenge confronting aging adult is facing the realization of and impending death, accepting the transiency of 'human mortality', trying to accept its inevitability and finding meaning in it. The resolution of this challenge is to be faced in the feelings of 'Generativity' developed by the person over the years, with individuals who feel satisfied with their lives being able to accept their

DEATH ungrudgingly. And because he or she has been sufficiently awake and his or her nerves and flesh well utilized, in this divine exhaustion he or she is prepared to bring everything to sleep.

CATEGORICAL COMMANDMENTS

In his book '*The Science of Getting Rich*' (1910) American author Wallace Delois Wattles (1860–1911) asserts that, there is an original formless stuff, or substance, from which all things are made, that all the seemingly many elements and forms found in organic and inorganic nature are but different presentation and shapes of one element made from the same stuff, which is a thinking stuff, whereby a thought held in it produces the form of the thought. Wattle asserts that, every human being is a thinking center, capable of original thinking and if one can communicate ones thought to the original thinking substance, one can cause the creation, or formation of the thinking one is thinking about. 'The visible supply is practically inexhaustible; and the invisible supply IS inexhaustible', so noted Wattles:

“There is a thinking stuff from which all things are made and which, in its original state, permeates, penetrates, and fills the interspace of the universe. A thought, in this substance, produces the thing that is imagined by the thought. Man can form things in his thought, and, by impressing his thought upon formless substance, can cause the thing he thinks about to be created”.

To counteract and offset any possibility of sinking in order that we may stay afloat in this voyage of 'existence' and to keep moving in spite of the very many tides and waves immanent in this '*Self-search Sea*' our psyches have to be constantly invigorated and re-invigorated by infusing in us the *vitalvigour* necessary towards total unfoldment of our essences.

Endowed with health and vigour, a sufficiency of flesh and blood to warrant us to look straight into the eye of the world, all impulses of approach firing in all directions, this natural propensity to surround and engulf the fauna and flora of our LIFE shall continually bulge into a general passion for moving further ashore. Driven by a bold, tireless, creative and persistent experimentation, we shall be able to muster all the determination to construct from all cries the pillars of 'mortal immortality'. Therein therefore flows our 10 CATEGORICAL COMMANDMENTS in regard to LIFE:

1. LIFE entails meeting and overcoming obstacles and rebuffs.
2. LIFE entails moving into the illuminated temple of liberty.
3. LIFE entails lighting a virtual flame in all our wakefulness.
4. LIFE is a continual struggle at attaining our objectives.
5. LIFE entails never tiptoeing unconsciously upon the earth.
6. LIFE implies absolute acceptance of our individual responsibility.
7. LIFE entails moving forward in the face of overwhelming odds.
8. LIFE is assuming our freedom by breaking the chains of certitudes.
9. LIFE is always looking at the worst as well as best case scenario.
10. LIFE is assessing how our present actions will impact on future.

CONCISE CREED

"But the question of life and death is one that seldom arises, while that of eternity present itself only once in the course of our existence", thus noted French writer Gabriel Chevailler (1895-1969), in *'Clochemerle'* (1936). "Is life worth living? This is a question for an embryo, not for a man", so said British painter, writer, and musician Samuel Butler (1835 – 1902). In our contemporary African society the stark choice in

front of us, is between finding a meaning within ourselves, or decide that neither us, nor life has meaning. As the call of life is the unfolding of a person's powers in accordance with the law of his or her human nature and the assumption of full responsibility, it is an 'existential' call to the individual's true self and response to his or her total functioning as a human being rather than to external authority.

When all is said and done, it is vital to realize, as French philosopher and playwright Simone de Beauvoir that: "For us humans, it is not a question of wondering whether our presence in the world is useful, whether life is worth the trouble of being lived; these questions make no sense. It is a matter of knowing whether we want to live or not and under what conditions". This contention was boldly stated by French philosopher Maurice Merleau-Ponty (1908-1961): "We should not ask ourselves if we perceive the world truly; on the contrary, the world is that which we perceive...The 'sane' man is not the one who has eliminated all contradictions from himself so much as the one who uses these contradictions and involves them in his work". We have to recognize the absolute value of our individuality by realizing that it is in us alone that lays the foundation of our existence.

Victor Frankl taught that, the meaning in LIFE is an objective *demandcharacteristic* of the environment, and that it is not the human person who asks the meaning of LIFE, but rather LIFE that asks something of the human person. According to Frankl, LIFE has meaning under any and all circumstances and that the meaning of life being unconditional, it is not the task of the human person to invent a meaning, but to discover the meaning that is already present: "One should not search for an abstract meaning of life. Everyone has his own specific vocation or mission in life to carry out a concrete assignment which demands fulfillment. Therein he cannot be

replaced, nor can his life be repeated. Thus, everyone's task is unique as is his specific opportunity to implement it".

When we sincerely believe that life is worth living, this belief alone is enough in realization of this fact. This belief alone becomes the foci around which everything revolves. This belief becomes the middle unit, the fulcrum, the stable point of rest, the state of perfect balance, the lowest point in the swing of the pendulum of our life. This belief becomes a crystal lens through which life ascertaining values are projected and focused into our daily conduct. This belief has a *constellating* power of drawing new ideas into it and interpreting them accordingly. It can be compared to a magnet that attracts related experiences and the more drawing power our belief has, the more powerful it is.

Behold, I feel disposed to lay down the conception of LIFE thus:

Letting nature to unfold without our preconceptions

Incensing all our impulses toward self-actualization

Freeing our spirits of all infantilism and fanatism

Engaging in pursuits that augments our potential

ABSOLUTE AFFIRMATION

In his book '*The organism; A Holistic Approach to Biology*' (1934) German-born American neurologist and psychiatrist Kurt Goldstein (1878-1965), argues that self-

actualization (a stormy human process whereby individual strives to rise to greater enhancement and realization of itself and humanity) is the tendency to actualize, as much as possible individual capacities in the world. Goldstein viewed the tendency to self-actualization as 'the only drive by which the life of an organism is determined'. Goldstein used the word self-actualization to describe what he found as a uniquely human need that separates humans from all other animals. He made the critical distinction that the human is not a mere animal, to be understood in terms of its biology and behavioural reactions. He affirmed that human nature is unique, and must be understood in its own terms. According to Goldstein it is actually implausible to understand the human mind and its character, by assigning animal attributes to the human being and by filtering our understanding through the mentally ill we essentially distort human nature. This logic he called 'Zoomorphism', where we reason from 'lower' to higher'. When we define animals as this and that, we are simply projecting our attitudes upon them and in this analysis we find but our beliefs – what we hope, what we desire and what we fear about ourselves.

However, while Goldstein defined self-actualization as a driving force, in his work *'Motivation and Personality'* (1970), American psychologist Abraham Maslow used the term to describe personal growth that takes place once the lower needs have been met. Maslow believed that human beings are interested in growing rather than simply restoring balance or avoiding frustration. He described the human being as a 'wanting animal' who is almost always desiring something. Indeed, as one desire is satisfied, another arises to take its place. In the drive to self-actualize, the individual moves forward toward growth, happiness, and satisfaction. In his hierarchy of needs, in order of their strengths, Maslow describes five basic needs: Physiological needs, safety needs, belonging and love needs, self-esteem needs, and self-actualization needs. He noted that each lower need must be satisfied before an individual can

become aware of, or develop the capacity to fulfill the needs above it. As each need is satisfied, the next higher order need attains importance. The higher one is able to go, however, the greater psychological health and self-actualization one will demonstrate. According to Maslow self-actualization as our need to 'fully be' is beyond the mere animal need 'to survive'; beyond the need to avoid pain and to pursue pleasure; and it is based on growth, rather than deficiency. It is an intrinsic want to be better people and to realize great things and done for its own value, not as a means to 'get somewhere'.

With all due respect we beg to differ with Sigmund Freud who pessimistically asserted: "The question of the purpose of human life has been raised countless times, it has never received a satisfactory answer and perhaps does not admit one". "Fortunately, in her kindness and patience, Nature has never put the fatal question as to the meaning of their lives into the mouths of most people. And where no one asks, no one needs to answer", so noted Carl Jung. But because we have amassed the courage to ask the question, I therefore, without **Pressure** take **Pleasure** in Propounding the 'third' article of our '**TIMELESSTESTAMENT**' - '**LIFE**':

Whereas it is impossible to arrive at absolute full self-consciousness, to reach an individual point where the cosmic drama reach its ultimate end goal, a human being's humanness is the measure of the extent one knows oneself, as the ancient Greek philosopher Socrates (469-399 BC) taught: 'An unexamined life is not worth living'. As basic as it might seem at the outset, from the standpoint of all temporal as well as sacred considerations, 'the purpose of human life' here on earth is realizing ones real self, self-preservation, self-mastery, self-actualization and self-transcendence; fulfilling our natures and identities as beings of worth and dignity; to channel our

psychic energy so that it may move us forward towards the achievement of our fullest degree of differentiation, expression and development; to integrate the diverse systems of our personality, towards the goal of wholeness and identity with all humanity. This entails fighting those forces which stands against 'being' and 'becoming' and implies satisfaction of the urge to fulfill ones highest potential and capacity. This is prelude to handling ones vocationally 'aspirational aptitude', developing ones 'intellectual inclination' in the direction of one's 'personality predisposition' and apparently gaining an intuitive awareness of one's being. "As far as we can discern" taught American psychologist Rollo May (1909-1994), "the sole purpose of human existence is to kindle a light in the darkness of mere being". In a word, the LIFE that is genuinely satisfactory and fully functional is accompanied by the fullest exercise and unfolding of our faculties and the fullest realization of the world in which we live; exercising our vital powers along the line of excellence in a life affording the scope. LIFE therefore, becomes a process of discovering who we are, who we want to be and paving the way to HAPPINESS by doing what brings us the most meaning and commitment to our 'existence' over the long run.

Chapter (4)

DEATH

“For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages because the remembrance of them has been forgotten. Also, their love and their hate and their jealousy have already perished, and they have no portion anymore to time indefinite in anything that has to be done under the sun. All that your hand finds to do, do it with your very power for there is no work nor devising nor knowledge nor wisdom in Sheol the plane to which you are going”.

REVERENTIAL REVELATION

“Our life dreams of Utopia. Our death achieves the ideal” so noted French poet, novelist and playwright Victor Hugo (1802-1895). 20th century popular horror novelist Dean Koontz echoed the same words: “A man begins dying at the moment of his birth. Most people live in denial of Death's patient courtship until, late in life and deep in sickness, they become aware of him sitting bedside”. If there is one thing as human beings we can be certain of in ‘LIFE’, it is that we will eventually ‘DIE’. As what make us distinct from other animals is the consciousness of the inevitability of our ‘DEATH’, it goes that, bringing this reality out into the open would avoid pretense and encourage the expression of honest feelings, so that we may develop a preparedness to face informed dying and when the inevitable hour comes, to achieve an appropriate death; one marked perhaps by dignity and serenity.

In this way we will develop a refreshing conviction borne of illuminating conception that DEATH is an integral part of living, an event to be faced with open arms and a lack of fear, and even probably an occasion for joy, as American poet Walt Whitman (1819-1892) in *‘Leaves of Grass’* (1855) contended:

“Has any one supposed it lucky to be born?
I hasten to inform him or her it is just as lucky to die, and I know it.
I pass death with the dying and birth with the new –wash’d babe,
And am not contained between my hat and boots,
And pause manifold objects, no two and every one good,
The earth good and the stars good, and their adjuncts all good.”

Our discourse here about 'Death' will not be about the status of those who have passed away, their experiences inside or beyond the grave, or what is their preoccupation where they are – for these are questions beyond our mortal concern. On the contrary, we shall be focused on defining 'Death', how individuals react in the face of an irreversible journey towards 'Death', how the bereaved react to loss of their loved ones, the process of grief and how to handle it, why we should never fear 'Death', how the question of 'inevitability of Death' should awaken in us the need to live our presents life comprehensively, and eventually how we should conceive what we shall call 'mortal immortality'.

"A physician can sometimes parry the scythe of death, but he has no power over the sand in the hourglass", thus confessed Welsh writer Hester Lynch Piozzi (1741-1821). After spending ones life with pain and effort gathering knowledge, with the brain becoming the storehouse of a varied experience, the center of a thousand subtleties of thought and deed; with the heart through suffering learning gentleness as the mind amasses understanding, at the epitome of searching for truth and appreciating beauty, DEATH is upon this creature, congeals his or her blood, and burst his or her brain. French writer and philosopher, Voltaire (1694-1778) himself contended of the futility of human life: "Man can have only a certain number of teeth, hair, and ideas; there comes a time when he necessarily loses his teeth, hair, and ideas". Listen to American poet Henry Wadsworth Longfellow (1807-82) in a '*Psalm of Life*' (1839):

"Art is long and Time is fleeting,
And our heats, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave"

“Of all the events which constitute a person's biography, there is scarcely one ... to which the world so easily reconciles itself as to his death”, so commented Nathaniel Hawthorne. As the concept of ‘DEATH’ is a key to human understanding of the phenomenon of life, one of the challenges in defining DEATH lies in distinguishing it from LIFE. As such, our former definition of ‘Life’ simultaneously defines ‘Death’ as:

DEATH is the irreversible complete change in the status of a living entity- the loss of its essential characteristics. DEATH occurs at several levels, starting with somatic death which is the death of the organism as a whole and it usually precedes the death of the individual organs, cells, and parts of cells and it is marked by cessation of heartbeat, respiration, movement, reflexes, and brain activity. Whether as a result of a heart attack, drowning, fatal accident or suffocation, for example, people ultimately succumb to DEATH as a result of deprivation of neurons, and it is usually a lack of oxygen to the brain that delivers the coup de grâce. DEATH therefore becomes the ‘Cessation of Consciousness’, actuated by the end of electrical activity in the brain; an act that must be permanent and not transient. The ultimate criterion for DEATH therefore, is the permanent loss of cognitive function as evidenced by the collapse of cerebral cortex, whereby the hope of recovering human thought and personality is then gone, given current and foreseeable medical technology.

APPEASABLE ABOMINATION

DEATH remains the biggest threat as well as the greatest challenge to humanity. It is the single universal event that affects all of us in ways more than we care to know. The fear of DEATH has been rated as the most common and worst fear that troubles

mankind. While many are traumatized long before they near their end from their impending death, many more fear the death of the loved ones.

A morbid or abnormal and persistent fear of death or dying is known as 'Thanatophobia' (as different from the fear of the dead which is known as Necrophobia). Both have the same symptoms which includes: breathlessness; excessive sweating; nausea or feeling sick; dry mouth; trembling or shaking; palpitations; inability to think clearly; a fear of dying (Death Anxiety) or losing control or becoming mad; a sensation of detachment from reality; or a full-blown anxiety attack.

According to cultural anthropologist and interdisciplinary scientific thinker and writer Ernest Becker (1924 - 1974), death anxiety is not only real, but also it is people's most profound source of concern. He explained the anxiety as so intense that it can generate fears and phobias of everyday life—Fears of being alone or in a confined space. Based on the theory, many of people's daily behavior consist of attempts to deny death and to keep their anxiety under strict regulation.

The fear of death is largely due to four reasons: the fear of the unknown; the fear of losing our loved ones; fear of pain and suffering and or being alone at the time of death; and finally, the fear of ceasing to exist or the finality of death. Many suffer from death anxiety but are able to function. Yet they fear for their lives and that of their significant others. Death is viewed, as a tragedy.

This intellectual fear of death has roots in fears of the unknown, as part of the human condition to want to know and understand the world around us. Most of those who are at greater risk of this of this fear are those who are highly intelligent and

inquisitive as are those who are questioning their own philosophical or religious beliefs, simply because what happens after death, cannot be unequivocally proven while we are still alive.

Many people's fear of death is tied into their religious beliefs, particularly if they happen to be going through a period of questioning. While some may be abetted by a religious conviction that they know what will happen after death, but worry that they may be wrong, more worse, some believe that the path to salvation is very straight and narrow, and fear that any deviations or mistakes may cause them to be eternally condemned.

Like knowledge, control is something for which humans strive. And because the act of dying is utterly outside anyone's control, those who fear loss of control may attempt to hold death at bay through rigorous and sometimes extreme health checks and other rituals.

Some people with an apparent fear of death do not actually fear death itself. Instead, they are afraid of the circumstances that often surround the act of dying. They may be afraid of crippling pain, debilitating illness or even the associated loss of dignity. This type of 'Thanatophobia' may be identified through careful questioning about the specifics of the fear.

Many people who suffer from 'Thanatophobia' are not nearly as afraid to die as they are of what would happen to their families after their death. This appears to be especially common in new parents, single parents and caregivers. They may worry that their family would suffer financially or that no one would be around to care for them.

It is not uncommon for people who suffer from 'Thanatophobia' to develop related phobias as well. Fears of Tombstones, funeral homes and other symbols of death are common, as they can serve as reminders of the main phobia. Fear of ghosts or other entities is also common, particularly in those whose thanatophobia is based in religious factors.

Whether or not to seek treatment for any phobia is a very personal decision. Regardless of whether you choose to get professional assistance, coping with the fear of death can be an ongoing daily struggle. Unlike many phobias that are triggered by specific incidents, such as seeing a snake 'Thanatophobia' may be constantly at the back of your mind, with some reporting that fear is worst at night, in loneliness when one is in the dark and not distracted by day-to-day events.

"How dreadful is the prospect of death, at the remotest distance! How the smallest apprehensions of it can pall the most gay, airy, and brisk spirits! Even I, who thought I could have been merry in sight of my coffin, and drink a health with the sexton in my own grave, now tremble at the least envoy of the king of terrors. To see but the shaking of my glass makes me turn pale ... all the jollity of my humour and conversation is turned on a sudden into chagrin and melancholy, black as despair, and gloomy as the grave... What does thou ail, O mortal man, or to what purpose is to spend thy life in groans and complaints, under the apprehensions of Death? Where are thy past years and pleasures? Are they not vanish'd and lost in the flux of time, as if thou hadst put water into a sieve? Bethink thyself then of retreat, and leave the world with the same content and satisfaction as a well satisfied guest rises from an agreeable feast", so taught 18th Century U.S religious author WellinsCalcott (baptized 1726). As the nature of us humans is that we are disturbed not by things,

but by our perceptions of things, it goes that DEATH is nothing terrible, but the extent of the terror is squarely the perceptual extent of our notion of its terribleness.

As there is nothing awful in life for a person who has truly comprehended that there is nothing awful in not living, so it is idle speaking to say that one fears death not because it will be painful when it comes – irrespective of the circumstance and causes - but because it is painful in anticipation and contemplation. British social philosopher, Herbert Spencer (1820-1903), in *Facts and Comments* lays down a comprehensive sociological analysis of death:

“Those who think about death, carrying with them their existing ideas and emotions, usually assume that they will have, during their last hours, ideas and emotions of like vividness ... but they do not fully recognize the implication that the feeling faculty, too, is almost gone. They imagine the state to be one in which they can have emotions such as they now have on contemplating the cessation of life. But at the last all the mental powers simultaneously ebb, as do the bodily powers, and with them goes the capacity for emotion in general. It is, indeed, possible that in its last stages consciousness is occupied by a not displeasurable sense of rest...It seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived. And then the consciousness itself -- what is it during the time that it continues? And what becomes of it when it ends? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination; and that at death its elements lapse into the Infinite and Eternal Energy whence they were derived”.

“Men fear death, as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other”, thus taught Francis Bacon. If we are to free our minds from infantile false impressions that keep us in awe upon this inescapable natural phenomenon, we should arm ourselves with the conviction that, even when death may appear disguised as evil, it is precisely not, since evils are things that can be avoided, but death once it catches on us is irrefutable. For us human beings, as is the case of all living things, we cannot fly away from death, there is no place we can have recourse from death, no one is overtaken by death, there is no charm against death, and its onset is unpredictable, as Ugandan poet, writer, anthropologist and dancer, Okot p’ Bitek (1931-1982) in *‘Song of Lawino’* (1966) notes:

“When death comes
To fetch you
She comes unannounced,
She comes suddenly
Like the vomit of dogs,
And when she comes
The wind keeps blowing
The birds go on singing
And the flowers
Do not hang their heads.”

GALLANT GOSPEL

We open our ‘Gallant Gospel’ in regard to DEATH by contending the crudity of our stated physiological form of definition, such that if we may move into a more philosophical, refined definition we may construe ‘DEATH’ in the words of American

clergyman and abolitionist Henry Ward Beecher (1803-1887) as ‘the dropping of the flower, that the fruit may swell’. Listen also to the 21st Century author and management consultant, Margaret J. Wheatley: “Destroying is a necessary function in life. Everything has its season, and all things eventually lose their effectiveness and die”. In the same vein American philosopher and historian Will Durant (1885-1981) in *‘Pleasures of philosophy’*(1953) has a very illuminating conception of DEATH:

“And yet what if it is for life’s sake that we must die? In truth we are not individuals; and it is because we think ourselves such that death seems unforgivable. We are temporary organs of the race, cells in the body of life; we die and drop away that life may remain young and strong. If we were to live forever, growth would be stifled and youth would find no room on the earth. Death, like style, is the removal of rubbish, the excision of the superfluous. Through love we pass our vitality on to a new form of us before the old form dies; through parentage we bridge the chasm of the generations, and elude the enmity of death...in the midst of death life renews itself immortally...The individual fails, but life succeeds. The individual dies, but life, tireless and undiscourageable, goes on, wondering, longing, planning, trying, mounting, attaining, longing”.

Whereas Neurologists have discovered that, ‘thoughts of death’ triggers a heightened activity in brain region such as the right *amygdala*, which is associated with fear and anxiety, those who study the surroundings and inner experiences of persons near death –Thanatologists - have identified several stages through which dying persons go and which may be intermingled with feelings of hope, anguish and terror. In *‘Swans Way’* (1913), the first part of 16-volume, the lengthy cyclic novel *‘Remembrance of Things Past’* (1813-1927) which is regarded as one of the greatest

achievements in world of literature, French writer Marcel Proust (1871-1922) hint on the experience of 'Dying':

“Are not the thoughts of the dying often turned towards the practical, painful, obscure, visceral aspect, towards the "seamy side" of death which is, as it happens, the side that death actually presents to them and forces them to feel, and which far more closely resembles a crushing burden, a difficulty in breathing, a destroying thirst, than the abstract idea to which we are accustomed to give the name of Death?”

In her book *'On Death and Dying'* (1969), Swiss American psychiatrist Elisabeth Kubler-Ross (1926-2004), described five discrete stages, a process by which those faced by the stark reality of '**Death**', cope and deal with grief and the imminent tragedy especially when diagnosed with a terminal illness. However, Kubler-Ross cautioned that, the reactions are individually unique, everyone do not experience all the stated stages, and they do not necessarily occur in any predictable order, with some victims getting stuck in one stage. These stages and which are popularly known by the acronym DABDA includes; Denial, Anger, Bargaining, Depression and Acceptance.

The initial reaction to the news of an impending 'Death' is the negation of this reality; 'I feel fine', 'this cant be happening to me', 'it cannot be true', temporary defenses which may prompt people to request for more medical test from other doctors in the hope that they may get a more favourable prognosis. Whereas this '*Denial*' may cushion the individual from shocking news, this feeling is generally replaced with heightened awareness of possessions and individuals who will be left behind after death. In unsuccessfulness of denial, feelings of '*Anger*', rage, envy and resentment, reigns upon the individual; 'why me?', 'why not someone else?', 'It's not fair', 'who is

to blame?' Due to these misplaced feelings, particularly towards others, the person becomes very difficult to care for, which calls for a lot of empathic caring from family members and medical staff.

In '*Bargaining*' stage, patients accept and hope for postponement or delay of death, through pleading for more time, negotiating for an extended life to initiate a reformed lifestyle; 'I'll do anything for a few more years', 'I will give my life saving if ..', 'I'll dedicate my life to God'. The underlying psychological message becomes; 'I understand I will die, but if I could just do something to buy more time...' In the '*Depression*' stage, the dying person comes face to face with the inevitability and certainty of death, and may disconnect him or herself from things of love and affection, refuse visitors and spend so much of the time crying and grieving; 'I'm so sad, why bother with anything?' 'I'm going to die soon so what's the point?' The ensuing sorrow prepares the individual for the final stage of dying, that is '*Acceptance*', which is neither a happy one nor a sad one and is almost devoid of feelings; 'It's going to be okay', 'I can't fight it, I may as well prepare for it'.

This whole scenario about '**Dying**' is well elaborated in a fictional manner by Victorian novelist Marian Evans writing under pseudonym George Eliot (1819-1880) in the novel '*Middlemarch*' (1892):

"Here was a man who now for the first time found himself looking into the eyes of death--who was passing through one of those rare moments of experience when we feel the truth of a commonplace, which is as different from what we all know it, as the vision of waters upon the earth is different from the delirious vision of the water which cannot be held to cool the burning tongue. When the commonplace 'We must all die' transforms itself suddenly into the acute consciousness 'I must die--and soon,' then death grapples us,

and his fingers are cruel; afterwards, he may come to fold us in his arms as our mother did, and our last moment of dim earthly discerning may be like the first”.

The paradox of ‘DEATH’ is that, for those who have been promoted to glory, perhaps to them, in that other world, nothing but exalted bliss. However for the bereaved, the emotional response following the loss of loved one may manifest itself in grieving which may involve painful emotions and psychological suffering; though also an important step in the recovery from the bereavement. However, individuals who had the advantage of foreseeing the loss of a loved one, experiences an *anticipatory grief*, which prepares and helps them in adjustment during the bereavement period.

Though there is no common denominator in the way individuals experience grief, seven reactions stand out clear. These include: sensations of somatic distress occurring in waves lasting from 20 minutes to an hour at a time; an intensive subjective distress described as pain or tension; a feeling of tightness in the throat; choking and shortness of breath; a need for sighing; an empty feeling in the abdomen; lack of muscular power.

While it has been an established fact that, the trauma of bereavement can mean an increased risk of heart attacks and strokes in the months immediately followed the death of a close relative, in a recent study by University of Sydney which monitored 78 bereaved spouses and parents, researchers found that, the average heart rate following bereavement was 75 beats per minute compared to 70.7 in unaffected volunteers. Lead researcher Dr. Thomas Buckley cautioned: “While the focus at the time of bereavement is naturally directed toward the deceased person, the health and welfare of bereaved survivors should also be of concern...some bereaved, especially

those already at increased cardiovascular risk, might benefit from medical review, and they should seek medical assistance for any possible cardiac symptoms”.

While the study found that, six months after bereavement, the heart had returned to normal, before the time has elapsed, during the high risk time, the bereaved are advised to pay visit to doctor – having their blood pressure taken and looking for other illness problem – and should try to take moderate exercise beside seeking social support.

Besides focusing on the physiological implications of bereavement, it would be worth noting that, grief is not a static state, but a process which the emotional reactions of the bereaved wanes off over time, through four stages which were concisely identified by British psychiatrist Colin Murray Parkes (b.1928) after investigating grief of various widows. Upon receiving the news of loss, individuals experience *Numbness* and a little feeling; a short duration that may be followed by shock, disbelief and confusion. In the second stage, individuals may *Yearn* and *Protest* the loss of loved one; reactions which are expressed through crying and weeping, relieving old memories and heightened anxiety about living on their own. A year after bereavement, *Disorganization* and *Depression* creeps in whereby individuals become apathetic and lack interest in life; a period which call forth for social support of friends and relatives. During the final stage of *Recovery* which begins in the final two years of death, individuals resolve their loss, and are able to talk about and express emotions such as anger, anxiety, and guilt; memories of the loved one evoke pleasant feelings and the bereaved make decision to move on with their life, by initiating new relationships and activities. In this reference therefore, the words of British poet and painter, David Harkins (b.1958) may be a source of infinite consolation:

“You can shed tears that she is gone,
Or you can smile because she has lived.
You can close your eyes and pray that she’ll come back,
Or you can open your eyes and see all she’s left.
Your heart can be empty because you can’t see her,
Or you can be full of love you shared.
You can turn your back on tomorrow and live yesterday,
Or you can be happy for tomorrow because of yesterday.
You can remember her only that she is gone,
Or you can cherish her memory and let it live on.
You can cry and close your mind,
Be empty and turn your back,
Or you can do what she’d want;
Smile, open your eyes, love and go on”.

The death of others and in particular our close relatives or friends puts on us the notice of reality of DEATH. A point of caution here is that, shattering the delusion of the fear of death does not mean denial of death, but acceptance of a possible DEATH with goes towards the honest assertion of present LIFE.

Dr. Paul T. P. Wong of Trinity Western University Langley, BC Canada says in his paper that all human drama is, to a great extent, a story of how human beings cope with the terror of death, and how they overcome death anxiety through a great variety of conscious efforts and unconscious defense mechanisms. How we view death and how we cope with death anxiety can profoundly affect every aspect of our lives - either positively or negatively. Such wisdom and courage can only be acquired through accepting death and understanding its meanings, as expressed in his very

persuasive words: “Nothing in life can really prepare us for the inevitable and singular event of personal death. The human mind is not capable of comprehending the full enormity and the horror of biting the dust after a lifelong struggle to make life enjoyable. How can the mind defend itself against its own capacity to foresee one’s own demise? We cannot even begin to understand the meaning of life, until we stare at death unflinchingly. Paradoxically, death holds the key to life. We cannot truly live without awareness of life’s inevitable end. How can we live fully and vitally, if we spend a life time running away from death? In a strange way, life is defined by its fragility and finiteness, and death holds the key to authentic living. Only fools live as if there is no tomorrow. Only fools think that they can avoid death anxiety by immersing themselves in pursuing pleasures and worldly success. Death is like an unfathomable black hole, capable of destroying all our dreams, achievements, and happiness. But at the same time, the idea of death can save many lives by challenging us to fill the huge void by living a life of significance”.

Paul T. P. Wong contends that human reactions to death are complex, multifaceted and dynamic. His “Death Attitude Profile” identifies three types or pathways to death; Approach, Escape and Neutral acceptances. *Approach* acceptance is rooted in religious/spiritual beliefs in a desirable afterlife, the social construction of life beyond the grave, thus, offering hope and comfort to the dying as well as the bereaved. For those who embrace such beliefs, afterlife is more than symbolic immortality, because it typically associates with theistic religious faith or belief in a transcendental reality. *Escape* acceptance is primarily based on the perception that life is so painful and miserable that death offers a welcome relief. When individuals experience intractable pain or loss of function, they are seized by a deep desire for an escape from life’s perils, by ending their own lives. Suicide and assisted suicide are expressions of Escape acceptance, whereby the terror of death seems less fearful than the terror of

living. In *Neutral Acceptance* some may be resigned to the fact that death is simply a biological fact of all living things, while others may feel that they are ready to die because they have completed their life mission and left a worthy legacy.

A study by Chris Ellis, along with colleagues at the University of Malaya, has exposed an intriguing relationship between religion and death anxiety. After interviewing nearly 5,000 people (mostly at Universities) in 3 countries: Malaysia, Turkey, and the USA, the results for Malaysia were striking, where there was a clear linear relationship between religiosity and fear of death. There was a similar relationship in Turkey, although less strong (they interviewed far fewer people in Turkey, however). Even more striking were the results in the USA where there was a curvilinear relationship - death anxiety was highest in those with average religious feelings. Muslims had the highest fear of death - the lowest fear of death was seen in the non-religious in America and Christians in Malaysia. The authors explain their results in terms of a theory called "death apprehension". This says that religion can have varying effects on death anxiety, depending on the actual beliefs held: belief in a demanding and vindictive God and the certainty about the reality of an afterlife can both lead to more anxiety. On the other hand, abiding by religious teachings and believing in divine forgiveness can reduce death anxiety. The fundamental differences in Islamic and Christian religions were explained by the fact that Muslims seem to be more likely to believe in a vindictive god, and less likely to believe in a forgiving god as opposed to Christians. There's another interesting implication of the findings of this study, and that's the observation that the non-religious have a very low fear of death. Other studies have also shown that the non-religious have a higher suicide rate.

“When a house has just lost its soul, a stricken silence falls over the sudden emptiness that no one will fill again. And all the noises that may be made later in that house will be like a scandalous dim, ugly echoes from one room to another, from one corridor to another, sharp and discordant as if the walls are no longer able to absorb any music once the source of harmony has been taken away. But this strange detail about the power of death can only be picked up by ears that are very attentive to the smallest murmurs of life. Rational people go through these empty spaces with the serenity of a lawyer, and their indulgent smiles categorise you if you decide to point out in their presence that there is something lacking in the atmosphere”, so noted French Marshal, Bernard Pierre Magnan (1791-1865). Like Hegesias (flourished about 290 B.C) who was a prominent Cyrenaic philosopher, the Death-Persuader as he was called, and who taught that, pleasures are rare at best, that avoidance of pain should be the main concern of the wise, and that suicide is by far the most efficacious way of avoiding pain, many of us in our illusions and escapisms strives to shun death as the greatest of evils, and others yearn for it as a respite from the evils in life – through suicide. But the epitome of wisdom is to neither seek the escape from life’s perils, nor to fear the cessation of life.

“Any attempt to directly conceive death or the nothingness of existence is by nature bound to fail”, so cautioned Jean-Paul Sartre (1905-1980). It is true that, at times it becomes impossible to find any significance in the world, as the world itself seems irrational, inhuman, and utterly silent. This ‘perceptual meaninglessness’ of ‘existence’ give rise to a gnawing feeling that all is absurd, and all reason for existing fades away and one finds it unbearably absurd to live on without meaning in a world whose essential nature is the chilling absence of certitude and a suffocating lack of absolute objective values. Famous 20th Century British poet Edwin Leibfreed, in a poem *‘The Song of the Soul’* writes:

“For death is but a passing phase of Life;
A change of dress, a disrobing;
A birth into the unborn again;
A commencing where we ended;
A starting where we stopped to rest;
A crossroad of Eternity;
A giving up of something, to possess all things.
The end of the unreal, the beginning of the real”.

“It's only when we truly know and understand that we have a limited time on earth -- and that we have no way of knowing when our time is up -- that we will begin to live each day to the fullest, as if it was the only one we had”, so illumined Elisabeth Kubler-Ross. As the essence of humans is that in the depth of their consciousness there is an ever desperate desire and appeal for clarity about the meaning of the world and human history, the direction of this meaninglessness may tend towards unbearableness, yet suicide is no solution for it would be an act of resignation or capitulation to the absurdity of the world and human existence. Our human life ascribes itself its essential worthiness when we elevate ourselves upon our bootstraps in living proudly, though not vainly, and consciously revolting against absurdity, thereby living our freedom and adding greatness to our lives.

“Your life feels different on you, once you greet death and understand your heart's position. You wear your life like a garment from the mission bundle sale ever after -- lightly because you realize you never paid nothing for it, cherishing because you know you won't ever come by such a bargain again”, so noted American writer Louise Erdrich (b.1954). Upon appreciation of the fact that we will once have to succumb to ‘DEATH’, and that once this happens all other life processes in the world

will continue, makes us equipped with the only proper formulation and conception of death whereby the relationship between 'temporality' and 'eternity' is placed in the right context. It would be very unfortunate if we construe life as a mere bubble that will eventually burst away into oblivion upon 'DEATH', but it would also be more unfortunate if we fail to eliminate all emotional disturbances and conceptions which preoccupy one with disturbing thoughts in the manner of fear of death or even the uncertainty of life after death. And the words of American poet Henry Wadsworth Longfellow (1807-1882) are very encouraging:

"The grave itself is but a covered bridge,
Leading from light to light,
Through a brief darkness!"

The reality of DEATH should not only illumine our ideal of immortality after death, but should evoke in us the need to utilize our mortality to the maximal. The conception DEATH should arouse in us the psychic ability to grasp and put in the right perspective the longing of the immortality in the light of the considerations of mortality. German philosopher, Ludwig Feuerbach (1804-72) who said that he went to school 'not to babble and rave, but to learn...not to believe but to think', thundered against 'the narrow minded, idealess protestant orthodoxy' and 'rationalistic arbitrary interpretations of life'. In particular, Feuerbach was not comfortable with the belief in immortality, particularly to the extent it deprives the human being the zest of living the here and now: "The old split between here and hereafter must be removed, not only in thought, but in reality, so that humanity can again concentrate wholeheartedly on itself, on its world and on the present time. Instead of immortal life in a hereafter, a new life here and now; instead of immortal souls, capable human beings, healthy in mind and in body."

DEATH is a very important factor in giving meaning to life, since in case of its absence, there would be no responsibilities; thereby rendering life meaningless as actions could be postponed indefinitely. In what he called the *categorical imperative* of Logotherapy German-born US psychologist Victor Frankl (1905-1997) exhorts us: "So live as if you were living already for the second time and as if you had acted the first time as wrongly as you are about to act now!"

"Once you accept your own death, all of a sudden you're free to live. You no longer care about your reputation. You no longer care except so far as your life can be used tactically to promote a cause you believe in", so noted American community organizer Saul David Alinsky (1909-1972). All of us human beings in our mortal 'existence' are linked with the real eternity of the objective world; a link being forged in the process of our creative activity. It therefore goes that, our involvement and immersion in any productive labour enables us to extend each of our 'I' beyond the limits of our narrow fleeting existence. This this is what we would feel honoured to crown here as 'Mortal Immortality'.

This is solidified in the argument forwarded by Ernest Becker in his work *The Denial of Death* (1973), which goes that, human civilization, is ultimately an elaborate, symbolic defense mechanism against the knowledge of our mortality, which in turn acts as the emotional and intellectual response to our basic survival mechanism. Becker advances the reasoning that, basic duality in human life exists between the physical world of objects and a symbolic world of human meaning. Thus, since the human being has a dualistic nature consisting of a physical self and a symbolic self, he or she is able to transcend the dilemma of mortality through heroism, a concept involving his or her symbolic half. By embarking on what Becker refers to 'immortality project', the human being creates or becomes part of something which he or she

feels will last forever, and become 'heroic' and, henceforth, part of something eternal; something that will never die, compared to his physical body that will die one day. This, in turn, gives man the feeling that his or her life has meaning; a purpose; significance in the grand scheme of things.

This illumines the contention that, we should live our LIFE such that upon our DEATH, the indelible beacon of our productive deeds shall endure sparkling, as our positive qualities shall continue to exist in our children, with the torch being handed down from one generation to the next. It is only in this way that the *divine deliciousness* of history and nature finds ultimate consummation in the human beings. Listen to German-born American political scientist Hannah Arendt (1906-1975): "The connection between history and nature is by no means an opposition. History receives into its remembrance those mortals who through deed and word have proved themselves worthy of nature, and their everlasting fame means that they...may remain in the company of the things that last forever...Immortality is what nature possesses without effort and without anybody's assistance, and immortality is what the mortals must therefore try to achieve if they want to live up to the world in which they were born."

Basically, if anyone can look at the seeds of time and say which grain will grow and which will not, then he or she can claim infallibility. As this is not human nature, then human beings are prone to downfalls. But because a wrong is a wrong in the world, and we have the world for our labour, then we can with concentrated effort make any wrong right. Having also contended that every great mistake has a halfway moment, a split second when it can be recalled and perhaps remedied, we will thereby assert our human responsibility of confronting our DEATH by consolidating the choice of

how to live without hesitations. Listen to the memorable words of 5th Century Sanskrit author Bhartrhari:

“Morn after morn dispels the dark,
Bearing our lives away;
Absorbed in cares we fail to mark
How swift our years decay;
Some maddening draught hath drugged our souls,
In love with vital breath,
Which still the same sad chart unrolls,
Birth, ... disease, and death”.

CATEGORICAL COMMANDMENTS

Without the DEATH of our ancestors, it is indubitable that those of us who are living now, would not have found ourselves in the face of the earth. Without DEATH, the human being's emancipation from Dark-Age would have been arrested at the very outset and the developmental process would have been nibbled to the bud; the political superstructure, the financial systems and information superhighways which are the beacons of modern civilization would be non-existent.

If mankind in its present state would be informed that DAETH will catch upon nobody, the result would be pathetic if not disillusioning. Existence would degenerate into utter carelessness, and would lack the power that draws human beings to one another, and the world. With the center losing all its cohesive holding power, mere anarchy would be loosed upon the mankind, the ceremony of the innocence will be drowned to the gutter of social morass, the genius and creative spirits will be squeezed off their cherished earth-moving convictions, while the mediocres, and the

sadists will be full of passionate, murderous appetite, and everything will be utter madness as moronic destruction will sweep upon the earth like the Biblical flood.

The conviction of 'Being-unto-death' consolidates our appreciation of 'Being-in-the-world'. In other words, the anticipation of possibility of DEATH is what makes the possibility of human evolution an actuality, and sets free all possibilities towards the fruition of human faculties.

"The fundamental law of life is complete negation of repetition", so noted Henri Bergson. Our most profound idea, what we should consider like Nietzsche as 'this highest formula of affirmation that is attainable' is in the manner of asking the question: What would we do if we knew our destiny was to relive itself forever, the same moments, to be in a perpetual state of recurrence, endlessly through eternity? Wouldn't it be a great burden and a crippling sorrow? But can we imagine the spirit of a person who has accepted the possibility of DEATH any moment of living, and who has consequently accepted life and who feels such joy in the moment in ever becoming, would this not be a welcome fate, something to be heartily cherished and joyfully embraced?

"Death is a great revealer of what is in a man, and in its solemn shadow appear the naked lineaments of the soul... Death is the condition of higher and more fruitful life", so taught American preacher and editor, Edwin Hubbell Chapin (1814-1880). If we are to clear the cobwebs in our minds, and clear the dust upon our eyes, it will appear glaringly clear that death most resembles a preacher who is without honour in his own land or a poet who is a stranger among his people. So let me take this religious duty of laying down the 10 CATEGORICAL COMMANDMENTS on 'DEATH':

1. DEATH, in her sure shot aims only once, but never misses.
2. DEATH is what the living carries with then anytime, anywhere.
3. DEATH is just an extended version of life in another form.
4. DEATH is manifested in our very life, it forms an integral part.
5. DEATH crowns our life; it is upon it that our deeds are illumined
6. DEATH borders upon our birth; in grave therein lies the fulcrum.
7. DEATH being a very dreary affair, we should give no damn to it.
8. DEATH is very likely the best creative outcome of life.
9. DEATH annihilates the old to facilitate the emergence of new.
10. DEATH of another is more of abereaved affair than his or hers.

CONCISE CREED

The only positive and healthy fear of death would be the fear of dying unprepared, as this is a fear we can do something about, a danger we can avert. If we have this realistic fear, this sense of danger, we are encouraged to prepare for a peaceful and successful death and are also inspired to make the most of our very precious human life instead of wasting it.

This 'sense of danger' incites in us a 'sense of occasion', which further inspires us to make preparations to avert a possible danger in the future. We put on a seat belt out of a sense of danger of the unseen dangers of traffic on the road; we can do nothing about other traffic, but we can do something about whether or not we go through the windscreen if someone crashes into us. Similarly, we can do nothing about the fact of DEATH, but we can seize control over how we prepare for DEATH.

The worst misfortune which can afflict a human being is dying with regrets. To avoid a sad and meaningless end to our life, we need to be inspired by the contemplation of our DEATH to use our life wisely; otherwise we shall have no ability to protect ourselves from the occurrence of death or even what lies beyond; a preparation which is one of the kindest and wisest things we can do.

There is no use in being afraid when we are on our deathbed and about to die; the time to fear death is while we are living healthily and in particular when we are in the vitality of our youth. Living meaningfully is the key to dying joyfully. While lower ego integrity, more physical problems, and more psychological problems are predictive of higher levels of death anxiety in elderly people, unfortunately most people, while they are young they think, “I shall not die”, and they live recklessly without concern for death; but when confronted by the prospect of death terror strikes them like a lightening. If we develop fear of death (which is precisely creative consciousness of death) right now we shall use our life meaningfully by engaging in productive acts and avoiding non-productive actions.

If we construe existence from its infinite beginning to its infinite end to be like music whose NOTES are the human beings, the LIFE of a single individual becomes a mere NOTE played by the angels – heard and lost. And because in the human lifetime, the angels are benevolent enough to let the individual be aware as his or her note is played and contribute to its intensification, the prerogative of every human is to make the NOTE more clear and audible to the existential divine ear. More if we imagine the ‘nothingness’ of the time before our NOTE was played and the ‘nothingness’ of the time after it will be played, therein lies a good source of present sense of repose as British ethnologist, evolutionary biologist and author Clinton Richard Dawkins (b. 1941) taught: “Being dead will be no different from being unborn

-- I shall be just as I was in the time of William the Conqueror or the dinosaurs or the trilobites. There is nothing to fear in that".

"We sometimes congratulate ourselves at the moment of waking from a troubled dream: it may be so the moment after death", so commented American Novelist Nathaniel Hawthorne (1804-1864). Behold, the light emanating forth from our minds torch may not measure up to the beaming light of the sun which lightens up the whole earth, but we feel duty bound in shedding more light on the most enigmatic question on human existence, DEATH thus:

Designing our destiny without any hesitation

Ennobling our evolution through daily creative tasks

Abandoning all fears in regard to cessation of life

Transcending our historical and situational barriers

Holistic reaction to all conditions of life we encounter

ABSOLUTE AFFIRMATION

"You only live twice. Once when you are born and once when you look death to the face", so noted as British novelist Ian Fleming (1908-1964). The optimization of our cherished ideals is anchored in our very psychic systems, if we accustom ourselves first to the belief that, we will once '**have to die**' and second '**Death**' is nothing to us, a contention borne of the fact that all good and evil consists in sensation and subject to our perceptions, but death is deprivation of sensation and therefore the

extinguishing of our perceptions. Fortified with these fundamental convictions, alloyed to a right understanding emanating thereof, makes the mortality of life enjoyable, not because it adds to it an infinite span of time, but because it takes away the craving for the illusory joys of the hereafter by immersing ourselves and finding meaning in the productive work of the here and now, convinced as we should as German poet and dramatist Bertolt Brecht (1898-1956): "Do not fear death so much, but rather the inadequate life".

"Brief and powerless is man's life; on him and all his race, the slow, sure doom falls pitiless and dark", so noted Bertrand Russell. Upon a clear appreciation of the inevitability of 'DEATH' coupled with the conviction of supremacy of our percepts in relation to the seeming awe towards death, we should rest guaranteed of completing our days in prosperity, and our years in pleasantness. In this regard therefore, I without **Pressure** take **Pleasure** in **Propounding** the 'fourth' article of our **'TIMELESSTESTAMENT' - 'DEATH':**

The process of DEATH begins as soon as we are born. Besides warning us against taking care that age does not make more wrinkles on our spirits than on our face, Michel de Montaigne asserted: "The continuous work of our life, is to build death...I want death to find me planting my cabbages, but caring little for it, and much more for my imperfect garden". This is in line with what Leonardo da Vinci noted: "While I thought that I was learning how to live, I have been learning how to die". The temporality of life, which is essentially the inescapability of DEATH, does not at all deprive life of meaning. The truth of 'human existence' is that, in order to grasp what it means to exist, one also needs to grasp the option of non-being; and DEATH is an obvious form of threat of non- being. As such, gazing upon our life in its entirety entails

necessarily comprehending life's ultimate ending in death, and knowing ourselves as **being-unto-death**. This is the most fundamental step in affirming and making our individual life the event, which is unequally, authentically ours, our being-unto-death. The existential consequence here is that all the temporary distraction collapse, trusted supports vanish, significant attachment becomes insignificant, shackles fall away, and one becomes free to appropriate oneself totally in a free affirmation of ones radical being-unto-death. To consecrate everything then we assert that DEATH, this irreversible and perceptively most terrifying of ills, is nothing to us; since so long as we exist, IT IS not with us; but when IT catches on with us then we are no more. The concern therefore is then, neither for the living nor for the dead, since the former it is not, and the latter are no more. In the face of an impending DEATH, where all great muscles shall be reduced into ashes, in the eagerness of their eyes and the joyfulness of their hearts the youths they should strive to live life in all its intensity, try to appreciate the fullness of love and the juice and ripeness of experience; in order to guarantee oneself a DEATH tinged with some measure of content. After we develop fundamental believe in ourselves, it will eventually dawn upon us that, a life deeply lived has no business fearing death, such that at the end of it all each one us will proudly say without reservations: **'In the immense wanderings and extensive meanderings of this 'existence', I have lived a life that is full and enriching, I have traveled each and every highway, and much more than this, I did it my way and because I have loved life, I shall have no sorrow to die'**.

HUMAN SEXUALITY

APPEASABLE ABOMINATIONS

Sexual Subversions

Chapter (5)

VOCATIONALISM

“Be what you ought to be:

Fulfill your vocation:

Act according to your conscience:

Strive unceasingly to pursue the ideal:

Commit yourself to the godly life:

Always fulfill your moral vocation.

(In this way), Divinity itself enters again

Into thee in its first and original form,

As life, as thine own life,

That thou should live and that thou will live”.

- German philosopher Johann Gottlieb Fichte (1762-1814), in *‘The Vocation of Man’* (1800),

REVERENTIAL REVEALATION

The energy of facing DEATH resolutely is derived from our living our life productively; a virtue and an ego strength which can only be elicited by our optimum satisfaction from our work, our job and our occupation.

The ‘Vocational Blow’ is dedicated at shattering the age-old illusion that ‘any work is work’ and categorically asserts that, a certain work becomes nourishing and gives meaning to our life – which is what adds leverage to the purpose of our human life here on earth – when it is a conscious extension, if not an ultimate reflection of our aptitudes, interests and temperaments.

The ‘Vocational Blow’ is a persuasive catalyst in the continuation of our human evolution, which entails embarking on VOCATIONAL VOYAGE; a subjective Pilgrimage toward our real essences, towards our dignified nature as creative and productive human beings, by putting at the center of ones aspirations, ones WORK, which ONLY synchronizes with ones inclinations and predispositions. This illumination is borne of the fact that, life is a pretty thing unless there is pounding within it an enormous desire to extend its boundaries; for we live in proportion to the extent which we yearn to live more; which is the measure of intrinsic motivation borne of satisfaction in our occupations. This is the keynote of our ‘Incisive Ideology’ which we are referring to as VOCATIONALISM.

But a very demanding question arises: What is VOCATIONALISM in the first place?

We shall start our search for a precise and concise definition of our ‘Incisive Ideology’ by noting that, one of the difficulties we face when we use definitions is that there is more than one sort. But the types which are important in this context are DESCRIPTIVE definitions and STIPULATIVE definitions, which are often in the form of either etymological or dictionary definitions. The former are definitions of a word in terms of the word from which it was derived, while the latter is the one that has been formulated in the past, has become standard and is accepted as explaining adequately what something is.

A stipulative definition takes the form of ‘as we shall understand it’ or ‘as we wish to be understood’. However the danger in this kind of definition is that it may be disguised. So unless we differentiate between ‘descriptive’ and ‘stipulative’ definitions, we shall be like someone trying to play football according to the rules of volleyball.

From the DESCRIPTIVE sense of definition, the word ‘VOCATION’ comes from the 15th Century Latin word, ‘vocare’ meaning ‘to call’, or ‘calling’. It is a term for an occupation to which a person is especially drawn or for which they are *suited*, *trained* or *qualified*. God has created each of us with unique gifts and talents, oriented toward specific purposes and a way of life. In other words, one easily *qualifies*, when *trained* for an occupation in which one is well *suited*. Surprisingly enough, the Latin word ‘vocare’ from which vocation is derived, is also the source of some of the most forceful English words, *advocate*, *convoke*, *evoke*, *invoke*, *provoke*, *revoke*, *vocabulary*, *vocative*, and *vouch*.

By acknowledging that VOCATIONALISM has shades of meaning which may vary with the context, from the STIPULATIVE sense of the definition, we have to set our standards or the justifiable criteria upon which our 'Incisive Ideology' should be judged. A 'criteria', is a guide, as distinct from a precise measure. As we can say that something comes close to the criterion and is therefore acceptable, we cannot be as precise as we are when we say that 'ten pieces of copper rods are exactly the same weight'.

In the first instance our 'Incisive Ideology' shall rest on the ground of simplicity. "Simplify and simplify, untill all contamination from relative, contradictory thinking is eliminated", so taught Chinese philosopher Lao Tzu (570-490BC). Simplicity may also be called 'Ockham's Razor' as derived from English philosopher and Scholastic theologian William of Ockham (1285-1349), who suggested that explanations ought to be as simple as possible: "Entities should not be multiplied unnecessarily. No more things should be presumed to exist than are absolutely necessary".

Our brilliance may not attain to the *precise perfectibility*, which is the unique reserve of the angels. We also appreciate the incompleteness of our mastery in modeling a spotless 'Incisive Ideology'; as it is impossible to eschew all scantiness and assert utmost dexterity. We shall nevertheless not fail to insist upon the mortally possible amplitude and fullness in such a manner as to provide and feed the 'inert imagination' of our people with radiant and flaming torch, vital in keeping in them alight those passionate fires necessary for elevating them from the present '*Sordid Societal Stagnatory State*' to '*Subsequent Subtle Societal Salvation*'. To actualize this '*existential endeavour*', our 'Incisive Ideology' shall have to pass through the sieves (justifiable criterion) of 5 C's: Coherence, Compatibility, Comprehensiveness, Compellingness and Curativeness

Is our ideology clear, logical and consistent or is it riddled with contradictions and inconsistencies. Besides being open to further growth and expansions, is its consistent thrust clearly recognizable; the keystone of Coherence?

Does it have some bearing upon our contemporary world? Does it rhyme with empirical reality as best as we can ascertain it? Is it in synchronicity with the level of scientific discoveries reached during our times; the keystone of Compatibility?

Is our ideology deep enough? Does it cover what it intends to cover? Is the treatment of the subject matter profound or superficial? Are we able to answer all important questions; the keystone of Comprehensiveness?

Is our ideology and its underlying philosophy convincing? Far from being merely subjective opinions that we have about the world, our ideology emerges out of our encounter with the world, such that the major question is, is our ideology grabbing? Is it an active meeting with the world, leading us to a position about reality that we find inescapable; the keystone of Compellingness?

How is it capable of eliminating debilitating, troublesome aspects in our society and substitute more suitable positive responses; the keystone of Curativeness?

It is instructive and chastening experience to seek out an 'Incisive Ideology' that will lie beneath our day to day ideals, as well as inform our beliefs upon which to judge ours and other peoples' actions and characters; to light up all the aspirations which we strive to realize; and to have a clear concept of the best way to conduct our daily affairs, private or public. Its supreme aim is to reconcile the great distance between

the high-flown ideals, to which we give lip service and the down-trodden expediency of the ideals we practice; to bridge the alleged gap between commonsense and commonscience; to expose and strip bare all the *presumptuous principles* that humans *publicly proclaim* and secretly disregard.

If we throw a stone into a pond, it makes a circular ripple, which in turn makes other ripples, and all these move outwards from the center towards the perimeter of the pond or the dike which contains all the ripples and does not allow them to overflow. If we throw in a stone marked 'Training', it will produce ripples which may end at a perimeter marked 'Vocation'. If we throw in a stone marked 'Career', it may make ripples which move to a bank marked 'Training'. In both cases, the first ripple affects all the other.

If we further extend the analogy of the fish pond, whereby the expanses of its surface area and the water therein as well as the surrounding dikes are our VOCATIONALISM, our cognitive powers are the fish that swim freely within the pond but their movements are restricted within the boundaries of the pond. In case the fish tries to jump out of the pond into the dry land it becomes definitely doomed. This is the same case in our human existence whereby our cognitive powers are productive and secure only when they are applied within the realm and context of our vocational inclinations and predispositions, and when the cognitive power jumps out of this virtual confine we become equally doomed, we become *dislocated* and this marks the beginning of our miseries.

"It is a small thing that is taken to measure a big thing", so goes the Ashanti Ghanaian proverb. Striving as we should to account for all complexity of human

behaviour but at the same time, holding the conviction that the simplest explanation is best, therein run our most *distilled definition* of VOCATIONALISM:

Thoroughly and thoughtfully training, with the intimate intent of courageously curving-out ones divinely destined direction, in line with ones anointed aspirational arrow, in order to competently contribute to ones charming categorical calling and career choice as well as creatively channeling ones entitled esteemed energies according to ones incisive intellectual inclinations and precise personality predispositions.

APPEASABLE ABOMINATION

All humans are born with a drive to achieve their full capacity and to behave in ways that are consistent with their true selves, a contention which is in line with what Aristotle (384–322 BC) taught that, human beings are driven towards higher ideals both as individuals and as members of society. So, a fundamental fact of human nature which should not escape our consideration is that, no conscious human being with a sound mind should be construed as useless, valueless or worthless. Each human being has a unique and special place and role in the vast universe. So when one – in the soundness of mind and physical uprightness - seems to be not delivering to the required and expected optimal level, it is either because we have a misplaced expectations of him or her, or one has consciously or unconsciously been *derailed or dislocated* from the viable developmental path of ones faculties or engages in pursuits that are incompatible with his or her personality, leading to 'Vocational Vacuum'.

It is an '*ennobling existential enunciation*' that, a powerful struggle must be waged against the forces of life in order to remain inert, although this struggle takes place

so far beneath the surface of our lives that we do not always become aware of it. It is also a notable fact that physical inaction is no true sign that life force is not being burnt away, for failure can also come through devoting precious hours to time killing pursuits, meaning that by doing work that both tires and leaves us unsatisfied, our energy is being devoted to the pursuits of failure. A mass of evidence indicates that most failures are simply misfits; they are basically 'VocationallyDislocated'. These are people who are sweating a lot, not from the exertion of their jobs, but from some kind of inner struggle and conflict that is always going on and which is slowly eating them away.

When any human being is 'VocationallyDislocated' and this situation is not arrested and reversed the worst consequence is a *sordidpsychicstate* of 'Vocational Vacuum'. No wonder then most of the professionals and general workers throughout the African continent are 'Vocational Vacuum' victims, such that it would be in our best interest if we go through some outstanding characteristics of this 'Pathetic Purger of People's Potential'.

"How can I take an interest in my work when I don't like it?" thus asked Francis Bacon (1561-1626). A 'Vocational Vacuum' victim is an individual who is for ever apologizing for his or her occupation. This is why, if one cannot work with love, but only with distaste, it's advisable that one should leave that work. "The test of vocation is the love of drudgery it involves", so observed Logan P. Smith (1865-1946).

At the heart of 'Vocational Vacuum' is the inability to realize one's potential in the direction of one's vocational aptitude. Like a fisherman paddling a defective canoe in troubled waters, many victims of this condition, lacking passion and drive in their

occupations, end up being a disappointment to their employers, their subordinates and to themselves, and this lackadaisical state can create an unwanted ripple effect throughout the workplace which is very contagious. As work without meaning is drudgery requiring faking affection that won't endure, one's heart is eaten out with a suicidal desire to seek or get back to the warm center. In this state of frustration many people get sick, others become drunks and still others become accident-prone. Alloyed to this is the fact that employees who are 'Vocational Vacuum' Victims are a disgust to their families and to any other person inside or close to the circle their life.

Still in regard to 'Vocational Vacuum', there is a special case which should not escape our mention. This pertains those who lacking passion in their work, continues squeezing themselves through, either out of bare necessity or lack of an alternative occupation that suits their temperaments. These are people who may be unfortunate enough to have made a wrong '*careerchoice*' and ended up training in a profession without considering its relevance to their traits, and it become very hard, as a result of advanced age for instance, to train in another profession. The ultimate consequence is experiencing what we may refer here as 'job-o-pause'; a sinking feeling of not wanting to go to work any more, but one has to grudgingly plough through the day because of a pathetic need for cash.

At the societal level, 'Vocational Vacuum' is one of underlying reasons why the society is stunted development wise. A vocationally endowed soldier becomes a teacher. A person whose calling is to be a pastor becomes an engineer. An individual whose personality trait predisposes him or her to be a musician becomes a farmer. In this state of perpetual inner conflict, inertia creeps in; one lacks any creative ability, as one cannot receive ones working orders from oneself. As ones vital energies are bottled up, one is not freed 'to push the work done'; one has 'to

push oneself sweating to do the work'. Devoid of that steady, confident feeling important in any endeavour, this psychic agitation, torture and torment makes the person absolutely unproductive.

'Vocational Vacuum' victims are those who idealizes their career choice thereby becoming blind of its true nature, who ends up being frustrated when its true colours becomes immanent and they realize that it is inconsistent with their interests. We should also be aware of those parents who would wish to fulfill their unfulfilled ambitions through us thus driving us hard into fields of no interests to us. And because we lack the necessary motivation to excel 'Vocational Vacuum' creeps in and we end up being chained into a life of misery. This is why, before one indulges in any Vocation one should to a good extent be versed with its 'how' as well as its 'why'. "The person who knows 'how' will always have a job. The person who knows 'why' will always be his boss", so taught U.S Educator Diane Ravitch (1938 -). In all vocational undertakings, it is also important that one should have a thorough knowledge of its bright side as well as a deeper understanding of its ugly side, as James Baldwin noted: "The price one pays for pursuing any profession or calling is an intimate knowledge of its ugly side"

Another good number of 'Vocational Vacuum' victims are those people who engage in pursuits which are founded on a "me-too" basis, that is entering into endeavors because so and so is in it and seem to be or is really succeeding. It is very vital that we select an occupation that satisfies our personal goals and suits our lifestyles. So before undertaking any endeavor we should also strive to list our skills, interests or hobbies. We should also be free to do and study what our heart wants, rather than study something because businesses are looking for certain job skills. That is why

B.C Forbes (1890-1954) was correct when he said: "There is more credit and satisfaction in being first-rate truck driver than a tenth-rate chief executive".

'Vocational Vacuum' is the major cause of poor sense of *self-efficacy*, whereby a person does not believe that one can successfully indulge in behaviours that will enable one to cope with everyday life. As a result of lowered expectations one avoids situations that are threatening and which one does not believe in performing well. Where situation cannot be avoided one tries only a little and gives up quickly. One therefore does not engage in activities that might demonstrate ones ability and serve to improve on ones sense of *self-efficiency*.

Therein runs our VOCATIONAL conception of 'Generational Curse' which is '*basicallybastardization of boomingbrilliance*', resulting in a 'Vocational Vacuum'. Biblical and cultural conception aside our VOCATIONAL conception of 'Generational Curse' rest on the *precise premise* that when a 'vocationally dislocated' parent whose *aspirationalarrow*, for instance pointed towards being a lawyer, but was misdirected towards engineering by the *falseforceful* wind of his parents, marred as he is by the vice of underperformance and haunted by a deep sense of remorse due to incompetence as well as low job morale, will project the frustrated dream of being a lawyer to his brilliant child whose natural inclination is to become an agriculturalist. Now this adult lawyer who is engaged in a profession that is absolutely out of synch with his temperament will be a man haunted - like his grandparents and his parents - by guilt of having no satisfaction from his job, thereby performing very poorly, is a very frustrated man. He will also project the neglected ambitions of being an agriculturalist to his son whose predispositions is to become a psychotherapist and the cycle of dislocation and derailments is entrenched in the family untill the

opportune moment when the blessings of VOCATIONALISM finds entry in their innards.

GALLANT GOSPEL

If our human 'existence' is to continue to be a fire not to be quenched, uniform *vivid vigilance* is demanded to prevent its bursting into a flame, lest, instead of warming, it should consume. Towards this end we have to propagate and consolidate our endeavours by *creatively channeling* them into the *securely sound solid* bed of evolution through our 'Incisive Ideology' in the name of VOCATIONALISM, whose essential objective and supreme aim is to prevent as much as it is reasonably possible the emergence of any form of 'Vocational Vacuum'.

'Vocational Vacuum' in our African society is what has been like the enigma propounded by mythological Sphinx whereby our inability to answer it, has subjected us to suffer the fate of its treacherous, merciless, ravenous monster appetites. But our 'Incisive Ideology' shall be like the Oedipus who having been able to crack the riddle, the monster shall eventually devour itself in disgust. We may not be able to resurrect the psyches of those unwitting brothers and sisters who have been devoured – though in their ignorance – by the Sphinx, but as the anonymous saying goes that an ounce of prevention is worth a pound of cure, having creatively come out with the solution to the riddle that is 'Vocational Vacuum', and the Sphinx having killed itself, we shall move forward keenly dedicated and with unrivalled instinct at identifying all land mines on the way toward our ultimate VOCATIONAL advance

We get the first inspiration for our 'Incisive Ideology' from Johann Gottlieb Fichte (1762-1814), who taught that, the dutiful will is the will of human being's true self

striving unceasingly towards self-realization. According to Fichte, in every moral action, human's higher spiritual impulses mould his or her nature by resisting ones lower natural impulses and arousing ones nature to manifest 'spirit'; in this way humans achieves an ever more loyal deduction to their spiritual ideals. The moral life is the life of free, dutiful endeavour, devoted to the pursuit of ones vocation to be truly human.

American philosopher Ralph Waldo Emerson (1803-82) further taught that, each individual may confidently rely on his or her own intuitions and may avail him or herself of limitless powers once he or she places his or her trust in the infinite that streams through his or her own personality. Emerson taught that, the whole course of things goes to teach us faith, and that we need only obey, that there is guidance for each of us, and lowly listening we should hear the right word. Emerson, in *'The Conduct of Life'* (1860) tells us:

"Make the most of yourself, for that is all there is of you...Insist on yourself, never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous, half possession....Each man has his own vocation; his talent is his call. There is one direction in which all space is open to him....A person will worship something, have no doubt about that. We may think our tribute is paid in secret in the dark recesses of our hearts, but it will not. That which dominates our imaginations and our thoughts will determine our lives, and our character. Therefore, it behoves us to be careful what we worship, for what we are worshipping we are becoming... What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature, and which must grow out of him as long as he exists. The goods

of fortune may come and go like summer leaves; let him scatter them on every wind as the momentary signs of his infinite productiveness.”

After contending that, the only real tragedy in life is the being used by personally minded men for purposes which one recognizes to be base, in the book *‘Man and Superman’* (1903) Irish playwright George Bernard Shaw (1856-1950) conceived the ‘true joy of life’ as:

“The being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy” .

Having made these assertions, admissions and modifications, let us try to see VOCATIONALISM in a total view.

With all due respect, we take issue with Karl Marx when he said: “As soon as labour is distributed, each man has a particular, exclusive sphere of activity which is forced upon him and from which he cannot escape. He is a hunter, a fisherman, a shepherd, or critic, and must remain so if he does not want to lose his means of livelihood”. On the contrary, the central teaching of ‘VOCATIONALISM’ is that as soon as labour is distributed, each man has a particular, exclusive sphere which he volitionally chooses for himself and which he is free to change depending on the requirement of his or her personality, as well as the situational demands of the moment.

For any society to be fully functional all types of skills, abilities and occupations are needed. If we conceive society as an assemblage of many parts, each playing its unique function, and that if one system is not functional in the structure, the whole system breaks down, for a fully functional society, the sweeper is as important to the society as the engineer. But it is only through self awareness (evaluating our inherent traits, temperaments and tastes *etcetera*) that we become the way we are 'existentially' intended to be and thereby move forward in the direction of actualization of these potentials so that we may be fully functional in our specific functions

It is a *discernibly demonstrable* fact that there is work that is work and there is play that is play and there is play that is work. The ultimate measure of any human beings productivity is the synchronicity between ones work-time and ones leisure-time, such that when ones work becomes play, therein lays success and subsequent enjoyment of the fruits of ones labour. "Choose a job you love, and you will never have to work a day in your life", so taught Confucius. We should, as much as it is practically possible, try to engage in pursuits which we enjoy most; it is in this way that our chances of excelling in that particular field is optimized. The implication here is that, when our interests are in synchronicity with our skills, there tends to be a consummation between our work and our play such that our work becomes our play and our play becomes our work.

"Duty cannot be contrasted with pleasure, nor work with play" said Abraham Maslow (1908-1970), "when duty is pleasure, when work is play and the person doing his duty and being virtuous is simultaneously seeking his pleasure and being happy". Samuel Langhorne Clemens (1835-1910) writing under the pseudonym Mark Twain may be credited for laying down the *fundamental formula* as pertaining the

relationship between work and play: “What work I have done, I have done because it has been play. If it had been work I shouldn’t have done it. Who was it who said, ‘Blessed is the man who has found his work’? Whoever it was, he had the right idea in his mind. Mark you, he says his work – not somebody else’s work. The work that is really a man’s own work is play and not work and cannot lose it. When we talk about great workers of the world we really mean the great players of the world. The fellows who groan and sweat under the weary load of toil that they bear never can hope to do anything great. How can they when souls are in a ferment of revolt against the employment of their hands and brains? The product of slavery, intellectual or physical, can never be great”.

There is a Hausa (Nigerian) proverb which goes: “Send a boy where he wants to go and you’ll see his best pace”. Time has come when we should replace the concept of having a job with having a mission. That is why the supreme verdict of VOCATIONALISM, is that we should keep our lives so engaged such that other than simply retiring from something, we should retire for something.

Dedicating all our energies, giving everything that is in us to the job before us, all that can be asked of us, involving and totally immersing ourselves in task which we are prepared to even die for, is the only conviction that make us fit to live, the only solid justification for our ‘existence’. VOCATIONALISM as such, teaches that if each one of us does ones *prima facie* duty wholeheartedly and with resolute commitment, we should rest assured that history will do us ‘recipricatory justice’ of rewarding us wholeheartedly without reservations.

The Bible teaches us that, the person who does not work, should not eat and therefore he or she ought to die. So as human beings we are under compulsion to

work in order to live. The implication here is simple: One has to work. But more importantly, ONE HAS TO FIND ONES WORK. This is why the phrase 'work is work' should not be literary construed to mean that all of us would be comfortable and contented in doing any kind of work, or in undertaking any kind of profession as long as it is economically rewarding. On the contrary, material considerations notwithstanding, we should be cautious to choose professions which are in congruence with our personalities and temperaments.

We are better equipped to make occupational plans after determining our aptitudes, interests and traits, examining the requirements of various occupations, and matching the two sets of facts. It may take some experimenting, for instance to know whether we would be most productive working as a team or in seclusion, but it is worth.

When our skills are in consonant with our abilities, then there is satisfaction and pride in our work and an assertion and realization of our human value and dignity. When we reach a '*psychicpoint*' whereby it dawns to the very core of our being that work is more than a paycheck, we become partakers and sharers in the activity of the creator, we are able to see and call ourselves who we are; creatures according to the image of God.

All in all what is important is to conceive the world as a BEEHIVE whereby we all enter by the same door but live in different cells. This is analogous to perceiving the world as a bush full of different sizes and varieties of trees where one cannot miss a tree to suit ones needs and aspirations, or as the Kamba, Kenyan proverb goes: "A well developed bush cannot lack or miss a useful tree to be felled".

“In order that people may be happy in their work, these three things are needed. They must be fit for it. They must not do too much of it. And they must have a sense of success in it”, so asserted English writer, art critic, and reformer, John Ruskin (1819-1900). This line of thought was well advanced by British writer and broadcaster Kenneth Allsop (1920 -1973): “In work, the greatest satisfaction lies – the satisfaction of stretching yourself, using your abilities and making them expand, and knowing that you have accomplished something that could have been done only by you, using your unique apparatus. This is really the centre of life, and those who never orientate themselves in this direction are missing more that they ever know”.

We live in an age of co-ordinated research into technological insight where for the first time in history there a high hope of realizing most if not all our true callings. Towards this end our work should reflect our intellectual ability. The paradox of this lies in the fact that too high intellectual ability can cause as much frustration in some jobs as too low intellectual ability. Much more, our talents and skills should be taken into consideration when choosing or entering a particular profession. This is probably why American philosopher, poet, and novelist George Santayana (1863-1952) said: “It is always pleasant to be judged to do something on the ground that one can do it well”.

“Every calling is great when greatly pursued”, so taught American jurist Judge Oliver W. Holmes, Jr. (1841-1935). A major lesson taught by VOCATIONALISM is that there is no profession or field of study that is superior or inferior to the other. The strength and power of any profession is precisely the measure of its synchronicity with ones individuality - other considerations notwithstanding – wherewith it becomes part and parcel of ones DNA. The degree and diversity of on-synch and of out-of-synch of ones profession with ones temperament is the underlying reason why we

have first-rate and tenth- rate politicians, first-rate and tenth- rate engineers, first-rate and tenth- rate writers, first-rate and tenth- rate teachers, first-rate and tenth- rate doctors, first-rate and tenth- rate lawyers, first-rate and tenth- rate preachers, first-rate and tenth- rate soldiers, etc. Consequently it is more nourishing to be a first-rate taxi driver than to be a tenth-rate CEO.

VOCATIONALISM is an invocation that we have to unearth our own 'unique success formula' that is immanent in each of us. To succeed in today's competitive global marketplace, one must possess a wide range of skills, ranging from smartness, curiosity, to solid interpersonal skills. We need heaps of positive energy, the guts to make tough yes-or-no decisions, and the endurance to execute and get job done. And indeed, we have to possess self-confidence and humility at the same time as well as heavy-duty resilience; ability to own failures, learn from them, regroup, and then start again with renewed speed, vigour, and conviction. It is also important to mention ability to see ahead, to see around corners, having a mind that thinks through strategy and tactics and to anticipate the radically unexpected. However, VOCATIONALISM teaches that the core quality which is truly essential to career advancement regardless of industry is to be real, to think authentically as our own foundation, our own center, and resist anyone trying to wring it out of us, subtly or otherwise. In other words our unique humanity is the most appealing virtue in any career or workplace. In this way everyone around us will know who we are in our souls, what kind of people we attract, and what kind of performance we want from anyone. Our realness will make us accessible; we will connect and we will inspire; we will lead; we will succeed.

Scented with the perfume of realism, weighted with the mercury of *holy hatred* to all occupational related dislocations, VOCATIONALISM as a flaming herald, is a call to

discern and discover ones 'line of little resistance', towards *actualizing* ones *potential*. When all factors are taken as constants, for instance hereditary and environmental factors, the one variable factor is determining ones unique 'line of little resistance', towards success - if not excellence. And it is worth noting that there is no universal 'line of little resistance', such that one person's 'line of little resistance' may be another person's 'line of highest resistance'. It should also not escape our consideration to note that there is no standard formula in identifying 'ones line of resistance', which therefore calls for an honest self-evaluation and critical self-assessment of ones personality predispositions.

As a fundamental assignment, VOCATIONALISM sets forth to shed a beaming light on the most touted and abused debate of EQUALITY, and to ultimately put an ultimate seal to its vexations. Equality in the eyes of the LAW is one of the most admirable achievements of democracy, where all constitutional fundamental freedoms of speech, of conscience, of assembly, of movement and other Bill of Rights are guaranteed. This plausible merit was voiced by British novelist, poet, and artist, Mervyn Peake (1911-1968): "Equality...is the thing. It is the only true and central premise from which constructive ideas can radiate freely and be operated without prejudice". However if we construe EQUALITY as the visible joy in becoming as much as possible alike, in our dress, our manners, our ideas and our morals, then we are talking of facilitation of imitation and assimilation whereby the individual disappears in the crowd as his or her personality, character and independent thought get robbed away, as his or her creativity gets lost in the pool of mass suggestion. Now we are talking of an immobile '*sheepish society*' where many talents are lost in the dust of '*mass mediocrity*' which is totally in contrast with the teachings of VOCATIONALISM, as reflected in the words of Mexican poet and essayist Octavio Paz (1914-1998): "Given the natural differences between human beings, equality is

an ethical aspiration that cannot be realized without recourse either to despotism or to acts of fraternity.

“Equality of opportunity means equal opportunity to be unequal”, thus noted Iain Macleod (1913-1970). VOCATIONALISM holds as self-evident truth that all human beings (in the soundness of their minds) are created equal, that all of us are alike in soul and the possibility of infinite development, that there has never been any plot hatched by some people with nature to keep other people in state of servitude or in condemnation of being underlings. However, the *particular path* that each one of us *creatively curves* varies through time and opportunity, in form and gift and features. This explains why the struggle to obtain ones own rights to EQUALITY, consuming as it is the much needed time which is needed to exercise and prove ones abilities in the arena that is the world, is a struggle to self-extinction. It is only through the committed struggle to sincerely exercise and prove our abilities and potentials that our right of self-cultivation is guaranteed, promulgated and perpetuated.

Like a bright constellation which has gone before us, the contention that *‘there is nothing more unequal, dangerous and destructive than construing and treating unequal people equally’*, more than any other formula constitutes the irreducible minimum of the ideal of VOCATIONALISM. This goes in the manner that, it is upon the creative tension in the ‘natural’ imbalance of powers and ‘existential’ unequal distribution of abilities, in whose tension and imbalance – like North and South poles in a magnet – lies all nourishing ingredients vital for the survival of the individual in particular and society in general. When we try to reduce this tension, or seek balance in this imbalance, like a hot stone immersed in cold water which has to cool down slowly raising the temperature of water until the EQUALITY in temperature is attained, thereby giving undue honor by clothing some with garbs they are unworthy

of and stripping the worthy their robes of dignity and honour, putting VOCATIONALLY *inferior infidels* to the positions which are the reserve of VOCATIONALLY *superior souls*, then nature is perturbed to the core and the armies of rebellion are awakened and the society is plunged in a pervasive turmoil, as the Bible teaches in the Proverbs 119;1:

“Under three things, the earth trembles;
under four it cannot bear up:
a slave when he becomes a king,
and a fool when he is filled with food;
an unloved woman when she get a husband,
and a maid when she succeeds her mistress”.

CATEGORICAL COMMANDMENTS

For any human being, to be chained in the rock of spending ones whole life in plastering together the true and the false and therefrom extract the plausible is the worst form of delusion and disillusionment to be endured by any mortal. VOCATIONALISM goes beyond the mere want of human wisdom but honestly obey the subtle natural law that, there is no static absolutely whole truth or falsity. This ‘Incisive Ideology’ therefore, teaches that, to swim contentedly in this sea of ‘existence’ our ideals have got to be responsive and creative enough, that if we hang round our necks rigid outmoded principles, their cumulative density will just pull us down to the bottom of this ‘existential’ sea and we will consequently get suffocated which will lead to eventual annihilation. Therein flows our 10 CATEGORICAL COMMANDMENTS in regard to VOCATONALISM.

1. VOCATIONALISM teaches that, choosing or planning a career is an involving, multi-step process which should be accorded the time it deserves; learning enough about oneself and the occupation one is considering in order to make an informed decision.
2. VOCATIONALISM teaches that, a career counselor, or any other career development professional, can't tell one what career is best for him or her; he or she can only provide one with guidance in choosing a career and can probably help facilitate one's decision.
3. VOCATIONALISM teaches that, it makes perfect sense to choose a career that is related to what one enjoys doing in one's spare time, owing to the general tendency for people becoming very skilled in their hobbies, formally or informally.
4. VOCATIONALISM teaches that, just because the outlook for an occupation is good, it doesn't mean that occupation is right for one's personality; one is compelled to take into account one's interests, values, and skills.
5. VOCATIONALISM teaches that, while salary is an important consideration when choosing a career, it should be compounded by job satisfaction; furthermore enjoying what one does at work becomes more paramount than the pay.
6. VOCATIONALISM teaches that, if one is unsatisfied in one's career for any particular reason, one can always change it; many people conveniently change careers several times over the course of their lifetimes.
7. VOCATIONALISM teaches that, in the event of a career change, one's skills will not go to waste; one's skills are one's to keep and can be shifted from one job to another, though one may not utilize them in the exact same way.
8. VOCATIONALISM teaches that, even if one's best friend (or sister, uncle, or neighbor) is happy in a particular field, one will not necessarily be happy too;

as everyone is different and what works for one person won't necessarily work for another, even if that other person is someone with whom one has a lot in common.

9. VOCATIONALISM teaches that, beyond choosing a career, there's a lot more to do after that, by designing a Career Action Plan which is a road map that takes one from choosing a career to putting it into practice, to reaching ones long-term career goals.
10. VOCATIONALISM teaches that, there's a lot one can do to learn about an occupation without actually working in it. While first hand experience is vital, there are other ways to explore an occupation, like reading about it either in print resources or online, besides interviewing those working in that field.

CONCISE CREED

We need not be too anxious to stretch a formula to embrace the world, precisely because nature resents generalizations that ignore her infinite variety, and will in reaction fling a thousand exceptions into the face of dogmatically propounded purported universal principles. In this regard, VOCATIONALISM should not be construed as a rigid framework for guiding our thoughts and actions into conflicts that lead us to a predetermined solution. Though appreciating how our 'Incisive Ideology' ought to shape our perception, when we accept superficial understanding we will remain locked in it and cannot see out of the box and fall into the irretrievable error of substituting a single pattern of dogma with another, thus falling into a frenzied circular pattern of thought and action. VOCATIONALISM therefore is a call to release ourselves from the limitations of controlled and guided thought.

In a honest contemplation and cognizance of the melodic stream that flows throughout the 'existence', the most refined key-note of our 'Incisive Ideology'; its *'thrillingthundering' 'sweet sobering sound' 'realistically rings'* thus:

Vigorousness in vital aspects of our life

Orientation towards diverse environments

Creativity in our chosen career path

Acquisitiveness to nourishing new ideas

Trainning according to our temperaments

Ignoring anything that purges our potential

Overriding all inducements in career choice

Nurturing positive clear mental attitudes

Avoidance of all time killing,useless pursuits

Learning to utilize our talents comprehensively

Insisting on being our distinct real selves

Spontaneity in all our actions and percepts

Maturity in our responses and approaches

ABSOLUTE AFFIRMATION

In this fathomless ocean, we must decide whether to twirl around aimlessly or whether to strive towards dropping our anchor in the new banks of new lands. As it is not hankering for the sea that urges us on or propels us forward, in this long voyage towards self-actualization, we wish and have to land in the new land, for it is to this end that the voyage had been undertaken. Resolutely we will have to throw our anchor, and this anchor is VOCATIONALISM which is all-powerful, all-uniting ideal in which the whole stream of full heartfelt desires and passions shall be poured out. VOCATIONALISM is the safe harbour for the restless wanderer; the light lighting the night of endless longing; the ideal whose redeemed Africans shall proclaim from out the fullness of Continental heart; the ideal which we set forth as crown upon the summit of 'existential' tone.

So in an honest appreciation of our duties which are the product of our *creative career choice*, I without Pressure take Pleasure in Propounding the 'fifth' article of our 'TIMELESSTESTAMENT' - 'VOCATIONALISM':

*The supreme verdict of VOCATIONALISM can be narrowed down to a profoundly one fundamental question: "To what extent am I striving to **Locate** my **Bearing** in order that I may **Actualize** my **Potential**?" At the nucleus of this question lies the endeavour of realizing the individual unique capacities we are Godly endowed with, through creativity, spontaneity and grasp of the real world by engaging in activities that give us a sense of contribution, thereby maximizing our abilities and determining the path of our life, and fulfilling by ourselves the possibilities of our characters. To choose a suitable career path should be the most overriding decision and a persuasive turning point in ones 'existence'. When all studies, with vital bearing upon mankind*

are distilled, the last subject shall be 'human nature', whereas the last topic shall be 'career requirements' with the last chapter being the vitality of synchronicity between an individual and his or her occupation namely, 'VOCATIONALISM'. As a corollary to a progressive individual who is the only superior candidate towards a productive society, VOCATIONALISM is based upon the simple formula of 4C's: Competence, Creativity, Commitment and Contribution. Competence entails the ability to use our intelligence, and to complete tasks that are of value in our life. Creativity entails devising new ways to make a task or work better. Commitment entails engaging and willing to allocate discretionary energy to a task. Contribution entails finding a sense of meaning from work.

Chapter (6)

RELIGIOUSNESS

“Religion does not consist in turning unceasingly toward the veiled stone, nor in approaching all the altars, nor in

throwing oneself prostrate on the ground, nor in raising the hands before the habitations of gods, nor in deluging the temples with bloods of beasts, nor in heaping vows upon vows; but in beholding all with a peaceful soul”.

- Lucretius (95-45 BCE) in '*De rerum Natura*' (58 BC)

“But those whose unwisdom is made pure by the wisdom of their inner Spirit, their wisdom is unto them a sun and in its radiance they see the Supreme... Their thoughts on Him and one with Him, they abide in Him and He is the end of their journey. And they reach the land of never-returning, because their wisdom has made them pure of sin”.

- The most important religious text of Hinduism *Bhagavad-Gita*

REVERENTIAL REVELATION

Modernity has posed acute challenges to traditional religions. For a large number of people in modern societies, religion is neither good nor bad, but simply irrelevant, given the many alternative ways to find meaning in various forms of cultural pursuits, ethical ideals, and lifestyles.

One of the most fascinating and unresolved areas of human enquiry is the unavoidable influence of science and religion on one another in myriad ways. To put this debate on the right context and in the right magnitude I would start by intimating that, science HAS never, CAN never and WILL never replace religion.

The scientific revolution has radically changed the way human beings live quite radically, so that, communication, global travel, medical intervention, and increasing control of reproductive process have transformed the conditions of life for millions of people. However, to argue that, the impact of scientific method alloyed to scientific discovery and its subsequent technological breakthroughs has made the religious faith to become wholly outdated is to plead ignorant at the very outset. Why do I assert this? In the first instance, Religion and science are precisely concerned with different area of human life which equally vital.

Religion and science do not and cannot really conflict each other, simply because they talk different languages and they address themselves to human being in different realms. Whereas science is concerned with the physical, measurable, repeatable aspects of the universe, religion on the other hand is concerned with the spiritual, the immeasurable and the uniquely individual. In as much as science focuses itself to the finite analyzable and experimental reality, religion focuses itself to the infinite and experiential spiritual reality. As such science and religion are complementary activities.

A one indisputable factor is that God is not just a probable hypothesis, but a living, experienced reality. This then implies that religious faith is a matter of vision and commitment, not of speculative theories. The supreme test of our times therefore, is

to make that vision to be consistent with our understanding of the nature of universe as built up by the sciences.

Whereas it is true that, there are spiritual dimension to the universe, which is not as such accessible to the methodologies of science, it is still compatible with what the science tell us. For that reason, as humans who are in a state of perpetual evolution, we are 'existentially' called upon to test our visions against the scientific understanding, and to try to ensure that there are no insoluble conflicts.

The only way to keep religion alive and thriving is to adapt it to the secular values and to reposition its conservativeness which is in direct opposition to secular values. The message I am striving to put across here is cut and dry: in the event of possible conflict between science and religion, religion will have to revise itself and change some traditional way viewing things. This is what Divinity Professor Keith Ward of Oxford University teaches: "Religious views which take science seriously will have to place their beliefs in the context of an evolutionary world-view, for which human beings are one evolved species on a small planet in a tiny part of the universe. They will probably need an account of evolution which sees it, not as a purely random process, but as compatible with some sort of Cosmic purpose or goal – at the least, a propensity for evolving consciousness".

It would be worth noting here that, before we immerse ourselves upon a deeper analysis in regard to this topic, we ought to acknowledge that RELIGION is the only *Timeless Therapeutic Tool* which people finds solace in when in pain or when faced by the uncertainties in our works and our toils, with religious feelings having been expressed in many different ways as people have turned to God or their gods seeking blessings and solace in the face of many incomprehensible encounters of

this world. "Religion has taken the sting out of death, by lifting and beautifying the routine events of human existence, from birth through marriage to death, with ceremonies, drama and music. Having changed the sordid tragedy of life into a poetic pilgrimage to an ennobled end, without religion, life would be dull and mean, like a body without a soul.", thus noted Will Durant.

We cannot doubt the sincerity of German religious philosopher Martin Buber (1878-1965) when he asserted: "All men, somewhere, in some loneliness of their pain or of their thoughts come close to God; there is no invulnerable heathen". To the Swiss-born American psychologist Carl Gustav Jung (1875-1961): "Among all my patients in the second half of life, there has not been one whose problem in the last resort was not that of finding a religious outlook of life". Scottish writer, educator and religious scholar Ninian Smart (1927-2001) in *'The Religious Experience of Mankind'* (1971), vividly summarizes this volatile subject:

"Altogether, the story of man's religious experience is a rich, strange, sometimes bitter, often noble one. In his religious life, and in his rejections of religion, man has expressed his deepest attitudes to the universe about him. Through religion, man has worked out these attitudes in a pattern of daily living and dying. Whether he feels himself surrounded by spirits, or guided by God, or striving towards nirvana, the religious man has tried to see beyond his senses".

Throughout history and beyond the farthest and darkest reaches of mankind's earliest cultures, RELIGION has been a permanent feature of the human record; growing and evolving within itself as well as affecting other religions resulting in a hybrid form of religion as living organisms do. Being a doubly rich and complex phenomenon - as indicated by its need to build together its outer and inner aspects -

RELIGION has existed, exists and shall continue to exist in variety of forms and faiths.

As accurate as historical data discovered and compiled by archeologists and anthropologists can tell us, there has never existed any people anywhere, at any time, who were not in some sense RELIGIOUS. There is a discernible important feature oozing from the very core of human nature, in the manner of longing for value in life; a belief that life is not accidental and meaningless. The search for meaning leads to faith in an inhuman Mind which was the intention and will to maintain the highest values for life.

Even the rise of atheism and the widespread acceptance of the theory of evolution do not water down the fact that religion satisfies a basic human need much more as food satisfies our hunger. “How could things have been as they are, were there not an original, inherent principle or order somewhere?”, so asked Scottish historian and philosopher David Hume (1711-1776). American anthropologist and religious scholar Ivar Lissner (1909-1967) in *‘Man, God and Magic’* (1961) comments:

“One may only marvel at the perseverance with which man has striven, throughout history to reach outside himself. His energies were never directed solely toward the necessities of life. He was forever questing, grasping his way further, aspiring to the unattainable. This strange and inherent urge in the human being is his spirituality...No one who has carried out research among the oldest primitive people can fail to understand that they all conceive of God, that they possess a lively awareness of a Supreme being”.

“God has made different religions to suit different aspirations, times and countries. All doctrines are only so many paths, but a path is by no means God Himself.

Indeed, one can reach God if one follows any of the paths with wholehearted devotion. One may eat a cake with icing either straight or sidewise. It will taste sweet either way”, thus noted Paramhansa Ramakrishna (1836-1886). Besides discrediting the purported dogmatic superiority or inferiority of any religious orientation over any other, this enduring statement by a Hindu mystic has the implication that, the religious experience of mankind has led down many pathways resulting in the enormous diversity of religious expression found worldwide.

The great worldwide variety of religious devotion, which reflects the spiritual need and yearning of mankind, is discernible from the endless variety of Hinduism to the monotheism of Judaism, Islam and Christianity and to the Oriental philosophies of Shinto, Taoism and Confucianism. This diversity in the origin and form of various RELIGIONS can be accounted for by particular stages of intellectual growth and special types of mentality belonging to certain nations, owing to different geographical locations and other extraneous circumstances. It therefore not an overstatement to assert that all over the world, for most adherents belonging to a certain religion, denominations and sect, it is not a matter of choice but simply ‘Geographical Accidents’. However the craving for absoluteness has been concern of mankind since time immemorial.

There is no need to emphasize on the fact that, mankind is of the same stock (related not only biological but in other areas as well) as testified in the fact that all language can be grouped into familiar classes of speech, and all these families are seen to have started from one common source. Likewise RELIGIOUS ideas and concepts are traceable to some common origin or pool.

This narrows to a peculiar feature and aspect of RELIGION that, although those who believed in various myths and legends lived far from one another geographically, with their cultures and traditions being different and distinct, as their customs bore no relationship to one another, when it comes to their RELIGIONS, a sparkling similarity is evident; as if there was a common fount from which each RELIGION drew its basic beliefs, some more, some less. With the passage of time, these basic ideas were embellished and modified, and other teachings developed from them, but the basic outline is unmistakable; the human search for connectedness with the powers beyond him or her. American anthropologist and religious scholar John B. Noss points in his book *'Man's Religions'* (1949):

“All religions say in one way or another that man does not and cannot, stand alone. He is vitally related with and even dependent on powers in Nature and society external to himself. Dimly or clearly, he knows that he is not an independent center of force capable of standing apart from the world”.

“Where questions of religion are concerned, people are guilty of every possible kind of insecurity and intellectual misdemeanor”, so warned Sigmund Freud. It was Albert Einstein (1879-1955) who asserted: “God is subtle but he is not malicious...It seems hard to sneak a look at God's cards. But that he plays dice and uses 'telepathic' methods (as the present quantum theory requires of Him) is something that I cannot believe for a single moment”. “We should be careful not to pare down God's omnipotence to the level of our human opinions”, so cautioned Carl Gustav Jung (1875-1961).

Having exposed how religion has weaved itself in the fabric of people's individual and general social consciousness through out history and in all societies, we now

have acquired the intellectual muscle of forwarding our comprehensive definition of 'Religion' as:

A system of beliefs in supernatural forces, with symbols and rituals that melts away the monotony and dullness of life, thereby making 'existence' meaningful, and it is concerned with the expression of social values in a given setting, and attempts to safeguard them by endowing them with divine sanction. The gravity of these systems of symbols is the measure which they are able to establish powerful, pervasive, and long lasting impression in the moods and motivations of a people through the formulated conception of a general order of existence and colouring these perceptions with such a clear aura of factuality that the moods and motivations seems uniquely realistic. These symbols which act as a 'frame of reference' about the basic views of our world and ourselves, endows us with the view of the way things should be of right and of wrong, of how things could be, of their possibilities for change and their opportunities for growth and progress. These symbols which are shared by all humans in what Jung referred to as 'collective unconscious', represent the latent potentiality and predisposition of the psyche in its self-striving towards wholeness, in its attempts at becoming incorporated in the eternal Cosmic process.

APPEASABLE ABOMINATIONS

Indubitable as it is that, belief in a Deity or deities and the desire to serve Him or them has proved to be a nourishing psychic device for many individuals and societies around the world and throughout history, for others however, this belief has had deleterious effects on their psychological health as well as their economic well

being; as evidenced by negative demonstrable effect of a pseudo- belief in divine providence and the emergence of 'Terrific Theopreneurship'. These maladies, more than often affected and continues to affect various segments of our African society.

It is important before we kick off our analysis here, to focus on the negative aspects of religion, and here we shall zero on, on our African society. Like most pre-mechanized societies throughout the globe, some sections of ancient Africans (in their Animistic stage of development as we shall see later) were convinced that the frequent calamities of their highly uncertain existence - diseases, loss of crops or cattle - were all the manifestations of an unseen spirit world or magical forces and were either caused by their enemies or sent as punishment for their unconscious sins. Africans therefore, became the helpless victim of this uncontrollable and incomprehensible spirit world, which held them helpless prisoners in its grip. From all sides and at every moment their lives were threatened by unknown dangers. Fatalism and lack of initiative, superstition and fear were its inevitable consequences. There was lack of belief in the capacity of reason to create, achieve, shape or even destroy man. In relegating all acts of creation to God or gods, they were relieved of responsibility, as witchcraft and magic kept their minds imprisoned in superstition and fear.

Unfortunately it is disheartening to note that even in this era of heightened scientific consciousness the deleterious effects of pseudo-belief on divine providence on our psychological health continue to haunt and guide most of us. This manifests itself in religious organizations which have tried to imprison truth through institutionalized system of beliefs and dogmas. By encouraging ceremonies and practices that soon loose their original meaning and become mere routine, they have discouraged their adherents from trying to understand not only the unknown but also what might come

in the way of individual's social and intellectual effort. They have refused to allow their members to fall into that chaos of mind and theory which prevail in the camps of the advanced intellectuals of our time. Instead of encouraging curiosity and thought, they have preached a philosophy of submission to routine, to the established church, to the prevailing social, economic and political order. These organized religious groupings allaying themselves to shadowy theology culminate in sectarianism and cultism which produces narrowness and intolerance, credulity and superstition. They tend to close and limit the minds of people and to produce dependent, dislocated, unfree individuals.

Holding beliefs or feelings that blunts our curiosity, is the hallmark of 'psychic immaturity', and there is no justification on earth to continue clinging to them. At the heart of negative aspects of false beliefs is asceticism, as outlined by Anglican religious philosopher Canon John Samuel Mbiti(born 1939) in *African Religions and Philosophies*' (1969):

“One of the aspect of the major religions of the world which have sufficed from time to time is the ascetic tradition. This means the idea of withdrawing oneself from the struggle of life to live in seclusion, poverty and sometimes hunger in order to find true holiness. This tradition implies withdrawing from full participation in the challenges of life process with its risks and dangers, with its joys of success and brief sorrow of failure”.

This brings us to another devastating trait of 'RELIGION' which defies all theological fundamentals, in the manner of TERRIFIC THEOPRENEURSHIP, whereby religion is on sale, either through charlatanism or outright deceit. This is not new phenomenon as it can be traced back to the 16th Century Church under Pope Leo X (1465-1521), the last non-priest (only a deacon) to be elected Pope (1513-1521), in

whose era Papal Indulgences (a grant by the Pope of partial remission of time to be spent in purgatory or of some other consequences of a sin) were so popular that they were publicly sold not only for the living but also for the dead. To the ordinary folk an Indulgence became almost an insurance policy against punishment for any sin, and repentance fell by the wayside. “Everywhere”, wrote Dutch writer, scholar, and humanist, Desiderius Erasmus (1466-1536), “the remission of Purgatorial torment is not sold; nor is it sold only, but forced upon those who refuse it”. One of the most popular Theopreneur of these early days is John Tetzel (1465-1519) a Dominican friar, whose claims for the effect of Indulgences were exceptionally extreme and superstitious. “As soon as the gold in the casket rings; the rescued soul to heaven springs”, he said

In our modern times the game has taken a notch higher though in a different dimension, with mushrooming of religious outfits with fluid management structures and hideous characters at their helm, making these *deceitfullydesigned* churches to accrue profits that rival blue-chip companies. With sect or cult leaders - or call them pastors if you like – enjoying opulent lives at the expense of the flock, most of these modern day ‘Terrific Theopreneurs’ are so creative and smart and persuasive in their oratory that it seems even Tetzel is not fit to wipe off the dust in their jackboots, as they spend a fortune running expensive promotion campaigns in the media, buying cutting edge ICT equipment and engage top gospel singer and DJ’s.

‘Terrific Theopreneurship’ has fantastic longings as its breeding ground, which finds their tap roots upon the oppressiveness of reality, where they also bloom. It is a notable assertion that in times of anxiety, scarcity and decline, as we are witnessing in our time, fantasies takes root in most people so powerfully because facing reality becomes so tormenting. In this situation, most people therefore become simple

preys to all sorts of charlatans and cons, who by spinning a fantasy or a quick fix solution out of an oppressive reality, promising a great and total change from poor to rich, misery to ecstasy, sickness to health, gains a good following, further plunging their captives into untold miseries by turning them into objects of exploitation. It has become a norm to find gullible followers giving astronomical sums of money in the name of 'planting a seed', to these callow organizations calling themselves churches headed by these over-promisers and under-delivers.

At the bottom of 'Terrific Theopreneurship' is unemployment which pushes some devious good-for-nothing idlers to start churches as a way of earning a livelihood by sponging off the less discerning. "Who as it that invented the art of divination?" Voltaire asked; and answered, "The first rogue who met the first fool". "Those that know they are profound strive for clarity. Those who would like to seem profound to the crowd strive for obscurity", so noted Nietzsche. Capitalizing on the ineradicable hope and faith in the human beings which is the root of all religions, through words which are vague and deceptive, words of great resonance but cloudy in meaning, words full of heat and enthusiasm, they are able to stimulate all kinds of hazy dreams in their followers, who consequently make their own connections and see what they want to see.

With frustrations, illiteracy, ignorance and superficial knowledge of basic theological teaching taking a very high toll on our people, these religious quacks have a very wide leverage in twisting the gospel and use it to blackmail their flocks and rip them off. Clients who lead the pack are the frustrated who finds solace in expressing their sighs, the poor looking for clutches for their inflictions, youths seeking divine intervention in their search for jobs, the singles in search for life- partners finding good medium to project their fantastic longings, barren women and those unable to

bear sons or daughters doing anything for the pastors to get a miracle baby, even going to the extreme extent of enduring sexual abuse, whereas those with chronic diseases are reduced to paupers by selling their hard earned properties on the promise of miraculous healing. With an express and clear intent to exploit hopelessness in the society their 'Terrific Theopreneurial' designs has taken a modern dimension and dynamism through 'e-prayers', 'solve all your problems' SMS's via mobile phones, where they earn a lot from these messages.

"The real Antichrist is he who turns the wine of an original idea into the water of mediocrity", so noted U.S. philosopher and longshoreman Eric Hoffer (1902-1983). The greatest potential enemy to genuine 'RELIGIOUSNESS' has been and will always be the holier-than-thou '*IntellectualInfidels*' '*FancifulFraudsters*' who are obsessed in making the impression of knowing the way of heavens, but who are experts in putting forward half baked theories and ideas in bad faith, and are utterly incompetent to defend their own arguments. 'Terrific Theopreneurship', clothed under the gown of promise of economic progress or psychic liberation has surfaced up in our theological arena to be one of the shallowest delusion that has mocked our people's misery or lifted them up to a vain idealism and a colossal futility.

GALLANT GOSPEL

In our quest at illumining more on our stated definition of RELIGION, it's good that we focus on what we shall refer to as the five elements in the making of religion; Animism, Magic, Totemism, Taboo and Ancestor-worship.

In the midst of myriad dangers, violence or diseases, which condemned the primitive man to an early grave, and devoid of the ability to comprehend the cause-effect

relationships of these phenomenon, Sir Edward Burnett Tylor (1832-1917) informs us that, our ancestors concluded that a spirit dwelled in every natural object (mountains, rivers, rocks, trees, stars and the sky became the external forms of manifestation of spirits) and was responsible for all the actions of the object. In *Primitive Culture* (1871) Tylor defined 'Animism' as the general belief in spiritual beings and considered it "a minimum definition of religion." He asserted that all religions, from the simplest to the most complex, involve some form of animism. For instance the Greeks thought the sky to be the body of the god Uranos; the moon, of the goddess Silene; the earth of the goddess Gaea; the sea, of the god Poseidon. From early Germans and Scandinavians who construed woods to be densely populated with genii, elves, trolls, giants, dwarfs, harpies, faerie and gnomes, to the American Indians who sometimes attribute their decadence to the cutting of trees whose spirits had protected them, by the invading white man, to the simpler peasants of Ireland who still believes in faeries, and fear their influence, spirits inhabited everything in their midst. Like the present peasant of the Southern Sudan, in the Gaul there were sacred forests full of specially worshiped trees.

In the absence of science, and having filled their world with Spirits, and being unable to control them, the primitive man undertook to enlist them in his aid, through the strategy of *Magic*. British anthropologist Sir James George Frazer proposed a three-stage evolutionary scheme in *The Golden Bough* (3rd edition, 1912–1915). According to Frazer's scheme, human beings first attributed natural phenomena to arbitrary supernatural forces (magic), later explaining them as the will of the gods (religion), and finally subjecting them to rational investigation (science). Frazer taught that, man first tried to control his own life and his environment by initiating what he saw happening in nature, like invoking rain by sprinkling water on the ground to the accompaniment of thunderlike drumbeats or that he could cause his enemy harm by

sticking pins in an effigy. As this sympathetic magic basically relied upon suggestion, surprisingly enough, most prayers today are still of the nature of magic formulas mumbled over and over again, through talismans, maledictions and benedictions. Without the modern scientific means of renitrogenating the soil, magic in the form of vegetation rite sufficed as the most instructive way of suggesting to Mother Earth that she should deliver herself of a great litter of food. These phallic festivals which were arranged at sowing time, were characterized by sacrificing a human being, then, in more genial ages, an animal to the spirit of the earth, and as blood sunk into the ground, the god would be appeased and fertilize the soil.

The continual dependence of men on animals, beget the need to have a protective spirit for the tribe, such that *Totemism* (The term *totem* is derived from the language of the Ojibwa, a Native North American tribe, and the totemic relationship is widespread and has been observed in Malaysia, Africa, and Guinea) signified the worship and veneration of sacred animals or plants where these protective spirits dwelled. The sacred dove, fish and lamb passed down into Judaism and Christianity from this stage. We may also contend that we are all Totemists in one way or the other in as much as we use animal figures in our football clubs, political parties, school logos, etc.

The fourth element in the making of religion was *Taboo*, which is a Polynesian word, meaning prohibited. The forbidden item was believed to be unclean or sacred, and the taboo was imposed for protection against the item's power. Most taboos were moral customs considered so vital to the tribe that they needed a religious sanction, a divine origin, to buttress them with fear and reverence. The Ten Commandments delivered by mooses from Mt. Sinai are a set of taboos God directed mooses to be adhered by the Isrealites. In the like manner, the Persians have the legend of

Zoroaster who when praying in the high mountains, God showed up in thunder and lighting and delivered to him 'The Book of Law'. In Cretan legend King Minos received from God two tables of stone on which laws had been engraved, on Mt. Dicta.

Ancestor-Worship suffices out as the last element, which seems to have begun with the appearance of dead in dreams, apparently a slight step from the fright caused by such apparitions, to the worship of the dead. Those who were powerful in their lives especially the King were feared after death. With most kings being worshiped as a god even during their lifetimes, the ghost of such tremendous men elicited the need for propitiation, with the funeral rites given to them becoming the first form of religious ceremonies in their memory, honour and service. Modern religion is bound up with filial emotions, in which the fear of the dead is gradually transformed into love of the dead. No wonder then up to now all the catholic altars are filled with the remains of departed saints, those heroic martyrs and ancestors. As such Ancestor worship, instead of being confined to China and Japan, is spread throughout the world. From the conception of the god, or the dead chieftain, as father, to the more refined conception of a human god, Ancestor-worship brought a great change in religion by humanizing it through the conception of deity in terms first of the strongest, then of the finest men. This conception prepared the way for the great anthropomorphic faiths of Judea, Greece and Rome, wherein the seed of the present monotheistic religions of Christianity and Islam found their sprouting ground

Having discerned the vital elements in the making of religion, we will be enabled to comprehend various conducts in the Christian religion without disillusionment; having striped them off dogmatic trappings. We will be able to see how the Jews, Greek, Egyptians and Babylonians rites and feast were adopted to form the fabric that

informs the Christian churches today. One importance feature of modern religious settings is priests or pastors or church ministers and churches. Contrary to the common misconception that priest created religion, priesthood was a spontaneous outcome of the religious thirst of mankind which necessitated the need for a specialized class to oversee the ceremonies. However, after organizing themselves into a powerful hierarchy financed from bottom and ruled from the top, they conventionalized these religious gatherings into churches. If we focus on the two most important Christian holidays which are Easter and Christmas, we will find that *Easter* is a combination of the Jewish Passover, the Roman rites of Ishtar, and the Greek celebration of the resurrection of Adonis. *Christmas* was originally the Egyptian feast of the birth of Sun after the winter, whereby the Egyptians represented the new-born by the image of an infant which priest brought out and exhibited to the worshipers

Both *Baptism* as an indispensable rite and doctrine and vicarious *Atonement* as the central tenet in Christianity should not escape our mention. Baptism was a primitive rite that had marked the initiation of Jewish youth into adult life and privileges and took the form of total immersion and a pretended rescue from drowning, signifying new birth. The idea of son of God, a saviour, a Messiah, born of a virgin, dying in atonement for the sin of men and rising again from the grave, goes back to the scapegoat selected by the people to die for their sins and appease the deities of soils and sky, so that crops might grow again, and as anthropologists informs us, the belief was evident in every ancient people. Both the ceremony of Mass and its apex the transubstantiation of the bread and wine into the substance (not appearance) body and blood Christ are compelling aspect of Christianity, also need our mention. The first churches being synagogues, the *Mass* was taken over from the old synagogue rites, along with the vestments and chants of the Jews. The

Eucharist, developed out of the ancient custom of eating the God. In his researches Freud found that in primitive society the father dominated the clan, such that the sons who both hated and feared the father, rebelled and killed the , and to acquire the fathers power, 'these cannibalistic savages ate their 'victim'

Our 'Gallant Gospel' on this most complex topic of RELIGION will remain inexhaustive if we fail to take into consideration what we may refer here as the seven *discernible dimensions* of all religions, namely ritual, mythological, doctrinal, ethical, social, motivational and experiential.

On the *Ritual Dimension* of religion, it is notable that, religion in part tends to express itself through repetitive forms of everyday behaviour, in the manner of socially structured ways of doing things, such as rituals and ceremonies through worship, prayers, offerings and the like in specific temples and churches. Since rituals involves both an inner and an outer aspect. The former assists us in becoming productive members while when the latter dominates, it then degenerates into a mechanical or conventional process. If people go through the motions of religious observance without accompanying it with the intentions and sentiments which give it human meaning, ritual is merely an empty shell.

The *Mythological Dimension* involves the collection of myths, images, and stories through which the invisible world is symbolized. This dimension includes not merely stories about God (for instance the story of creation in Genesis), about the gods (for instance Homer's Iliad) but also the historical events of religious significance in a tradition. The use of the term myth in relation to religious phenomena is quite neutral as to the truth or falsity of the story enshrined in the myth.

The *Doctrinal Dimension* is manifested an attempt to give system, clarity, and intellectual power to what is revealed through the mythological and symbolic language of religious faith and ritual. In the instance where theology must make use of symbols and myths, the dividing lie between mythological and doctrinal becomes blurred. However all world religions owe some of the their living power to their success in presenting a total picture of reality, through a coherent system of doctrines.

The *Ethical Dimension* concern the behavior of the individual and to some extent, the code of ethics of the dominant religion controls the community. Quite obviously, men do not always live up to the standards which are inculcated by the dominant faith in a particular society may not be believed by all section of that society. It is indisputable that religion have been influential in moulding the ethical attitudes they are part of. It is important, however, to distinguish between the moral teachings incorporated in the doctrines and mythology of a religion, and the social facts concerning those who adhere to the faith in question.

The *Social Dimension* gives religion its social shape which is of course, to some extent determined by the religious and ethical ideals and practices that it harbours. The difference between the ethical dimension and the social dimension is that the latter is the mode in which the religion in question is institutionalized, whereby, through its institutions and teachings, it affects the community in which it finds itself. The doctrinal, mythological and ethical dimension, express a religious claim about the nature of the invisible world and its aims about how men's lives ought to be shaped; the social dimension indicates the way in which men's lives are in fact shaped by these claims and the way in which religious institutions operate.

In the *Motivational Dimension*, we see that, besides serving as informal guidance and counseling centers, most churches has surfaced out as the most persuasive if not convenient avenues for offering motivational talk to their adherents, on how to handle the crippling burdens of the life. Most priests, pastors and church ministers besides finding it as their duties to prepare their flock in the way of going to heaven, find it also as their assignment of arming them with strong convictions for handling the hurdles and obstacles immanent in this world. In most instances this dimension overrides the Doctrinal and Mythological Dimensions, and the scriptures are manipulated and tactfully quoted to serve the purpose of infusing vitality and zeal to the listener.

The *Experiential Dimension* is informed by the fact that although as humans we may hope to have contact with, and participate in the invisible world through ritual, personal religion normally involves the hope of, or realization of, experience of that world. This dimension concern with the inner side – what religious mean in personal experience and how they have been moulded by such experience. It is worth noting the dialectic interplay between experience and doctrine. For instance as young people most of us are taught certain doctrines and mythological symbols by our parents, which are simply ‘theoretical’ as far as the young minds are concerned. But supposing that one progresses to a deeper understanding of one’s faith through a particular personal experience, or through ones response to the ritual and ethical demands of ones religions, then one will come to see that in some mysterious way God is an entity with whom he can have contact. One will now believe something other than what one first believed making the interplay between doctrine and experience fundamental to personal religion.

It is this 'Experiential Dimension' which German Lutheran theologian and scholar of comparative religion Rudolf Otto (1869-1937), consecrated as the essential importance in religion. Otto understood the Holy as a nonhuman, pure 'other', which can be approached on a rational level as well as on a nonrational level as a *mysterium* (Latin, 'mystery'). The existence of the Holy can be rationally determined through the senses, by perceiving, for instance, the order apparent in nature. The nonrational apprehension of the Holy, or "numinous," has two aspects: fascination, or attraction, and awe.

Otto explained the numinous as 'non-rational, non-sensory experience or feeling' whose primary and immediate object is outside the self, thereby setting the paradigm for the study of religion that focuses on the need to realize the religion as non-reducible, original category in its own right. Following this line of thought German Jesuit and theologian Karl Rahner (1904-1984), conceived man as a being of transcendence, arguing that all human beings have a latent awareness of God in any experiences of limitation in knowledge or freedom as finite subjects. Because such experience is the 'condition of possibility' for knowledge and freedom, as such, this experience is categorical. This is knowledge of God through reason 'natural knowledge of God' prior to advent of 'special' revelation. God is only approached in the mode of what Rahner call 'absolute mystery', which underlies the fact that, while one may try to furnish proofs of God's existence, these explicit proofs ultimately refer to the inescapable orientation towards mystery which constitute by transcendental necessity, the very nature of the human being.

In '*The Varieties of Religious Experience*' (1902) William James, talks of 'mystical states of consciousness'. In order to 'save verbal disputation, and the recriminations that generally go therewith', James proposes 'four marks which, when experience

has them, may justify us in calling it mystical'; Ineffability, Noetic core, Transiency, and Passivity.

On the mark of 'Ineffability', James contends that, the subject of it immediately says that it defies expression, that no adequate report of its contents can be given in words. It follows from this that its quality must be directly experienced; it cannot be imparted or transferred to others. The peculiarity of mystical states lies in their being more like states of feeling than like states of intellect, such that no one can make clear to another who has never had a certain feeling, in what the quality or worth of it consists. This is why the mystic finds that most of us accord to his experiences an equally incompetent treatment.

On the mark of 'Noetic quality' James argues that, although so similar to states of feeling, mystical states seem to those who experience them to be also states of knowledge. He affirms that, besides being states of insight into depths of truth unplumbed by the discursive intellect, they are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority for after-time.

On the mark of 'Transiency', James affirms that mystical states cannot be sustained for long. He contends that, except in rare instances, half an hour, or at most an hour or two, which seems to be the limit beyond which they fade into the light of common day, often, when faded, their quality can but imperfectly be reproduced in memory; but when they recur it is recognized; and from one recurrence to another it is susceptible of continuous development in what is felt as inner richness and importance.

On the mark of 'Passivity', James teaches that, although the oncoming of mystical states may be facilitated by preliminary voluntary operations, as by fixing the attention, or going through certain bodily performances, or in other ways which manuals of mysticism prescribe; yet when the characteristic sort of consciousness once has set in, the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power. James illumines that, this latter peculiarity connects mystical states with certain definite phenomena of secondary or alternative personality, such as prophetic speech, automatic writing, or the mediumistic trance. When these latter conditions are well pronounced, however, there may be no recollection whatever of the phenomenon, and it may have no significance for the subject's usual inner life, to which, as it were, it makes a mere interruption. According to James, mystical states, strictly so-called, are never merely interruptive; some memory of their content always remains, and a profound sense of their importance; they modify the inner life of the subject between the times of their recurrence. But James concludes, 'sharp divisions in this region are, however, difficult to make, and we find all sorts of gradations and mixtures'.

Earlier in the Middle Ages in *Summa Theologica* (1225-1274), Italian philosopher and theologian, sometimes called Angelic Doctor and Prince of Scholastics, Saint Thomas Aquinas (1225-1274), coined the concept of the 'beatific vision' of God as humanities final goal: "Now there is but one supreme good namely God .. Along with natural happiness there is supernatural happiness of coming to see God as He is...Therefore all things are directed to the highest good, namely God as their end."

"The true purpose of a higher religion is to radiate the spiritual counsels and truths that are its essence into as many souls as it can reach, in order that each of these souls may be enabled thereby to fulfill the true end of man. Man's true end is to

glorify God and to enjoy Him forever”, thus noted British historian Arnold Toynbee (1889-1975). True as it is, most of us are not dead to God and religion, but in our spiritual ignorance, we have degenerated into the essential defect upon which we lack a conception of God and RELIGION that can be interwoven with the fabric of our daily life.

Victor Frankl referred to religious belief as the most personal decision a human being makes, and asserted that while religious forms are transmitted to future generations through culture, each individual must embrace these forms and fill them with ones own existential meaning.

Besides various stereotyped conceptions and beyond the veils of myriad bodies of beliefs, tenets and dogmas, we are all seekers after God, though we fail to make Him and RELIGION a concern for our moment-to-moment ‘existence’ as opposed to a one-day-in-a-week affair. In *‘The Science of Religion’* (1950), Indian yogi and Guru Paramhansa Yogananda (1893-1952) ascertain this basic weakness:

“God may be infinite, Omniscient, Personal and Merciful, but these conceptions are not sufficiently compelling to make us try to know Him. We fall back on these conceptions only when we seek to justify in philosophical and poetical writings, in art or in idealistic talks, the infinite craving for something beyond; when we, with all our vaunted knowledge, are at a loss to explain some of the most common phenomena of the universe, or when we get stranded in the vicissitudes of the world. We pray to the ever-Merciful when we get stuck. Otherwise we seem to get along all right in our workaday world without Him.”

Having clothed ourselves with religious sanctioned morals which we preach more than we practice, floating complacently on the surface of stereotyped conceptions which appears to be the safety valves of our pent-up human thought and comfortable pillows for our weary souls, we have theologically armed ourselves with explanations of God, but are utterly impotent in seeking Him. It is the epitome of self-deception to think that we are seeking God when we call Him, Infinite, Omnipresent, All-merciful, and Omniscient. Deficient as they are in motive power, these conceptions may superficially satisfy the intellect, but do not soothe the soul, with the express implication that, if respected and cherished in our hearts, they may broaden us to a certain shallow extent – may make us moral and resigned toward Him - but they do not make God our own as they are not intimate enough, and consequently they place Him aloof from our every concerns of the world.

One myth needs to be debunked and ferociously melted away; that the natural progression of science leads to atheism. To be more precise, besides Darwinian crushing of the most mechanical Adamyte myth on the finiteness of creation and ascertaining the infiniteness of the human origin (which is more consonant to a belief in an infinite Omnipresent being). The emergence of the 17th century atheism was a rational rebellion against the metaphysical speculation of the time which had led to the concept infallibility of the papacy, and the divine right of Kings which had led to the suffering of many people. In their attempt at looking for a solid solution to economic woes of their days, these thinkers were led to the to denial of the existence of a benevolent God and His influence in the affairs of the humans, and ascertained the human need to be pioneers of their destiny. However, this obsessive denial aside, our intellectual honesty informs us that, any step in the advance of science serves to illumine the human mind on the complexity of nature and therefore the presence of an Omniscient Being.

“Do we need to light lanterns in the morning? Do we hear nothing as yet of the noise of the grave-diggers who are burying God? Do we smell nothing as yet of the divine decomposition? God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives; who will wipe this blood off us? What water is there to clean ourselves? What festival of atonement, what sacred games shall we have to invent...Is not the greatness of this deed to great for us? Must we ourselves not become god simply to appear worthy of it? There has never been a greater deed; and whoever is born after us – for the sake of this deed he will belong to a higher history than all history hitherto...What after all are these churches now if they are not the tombs and sepulchers of God?” These are undoubtedly the most provocative and outrageous words made in the history of thought by no other than German philologist and philosopher Friedrich Nietzsche. He continues to advise that: “Not only belief in God but also all the consequences of belief in God must be overcome...To achieve God’s death completely in theory and practice, ‘new struggles’ are needed”.

Whereas I contend that, Nietzsche was not talking of the literal ‘Death of God’, but annihilation of all beliefs concerning God, one compulsive question arises: owing to the mental lethargy of majority of mankind how many can afford this onerous task of ‘disbelieving’ and ‘doubting’ and probably come out with a new belief, to effect what Nietzsche called the ‘transvaluation of values’, create a ‘new table of values’ be a ‘superman’ and probably go ‘beyond good and evil’?

The explanation for this impossibility however glaringly its possibility Nietzsche could have prophesied and which he proclaimed as ‘the greatest event’, in the manner that

‘the belief in the Christian God has become unbelievable...is already beginning to cast its first shadows over Europe’, can be taken care by one phrase; mass inability to doubt.

For the majority of mankind in their parasitic laziness, they cannot afford to indulge in the exhausting endeavour of ‘doubt’. That is why ‘belief’ becomes a close ally and bedfellow of our instincts for survival. ‘Doubt’ is work, which requires immense creative energy to sustain, and it is no wonder very few have succeeded in this enterprise of ‘doubting’; it is to these few ‘doubters’ whose ideas continue to dominate and run the world. The ultimate extension of this ‘doubt’ is to discern the shortcomings of a former overriding idea, that seem to have dominated mankind kill it and in its deathbed give birth to an idea more pervasive and persuasive than the former. Therefore Jesus ‘killed’ the ancient God of Wrath and replaced him with the God of Love, Muhammad ‘killed’ all polytheistic gods of his forefathers and replaced them with the one supreme God Allah, so was the case for Buddha who was able to take stock of ideas current in his day ‘kill them’, and with great subtlety and originality, gave them a new birth, through an new application and interpretation.

This intellectual inability to ‘doubt’ coupled by the psychological helplessness that inflicts human being as manifested in the inability to reconcile the reasons for his birth and purposes of his death, together with the general inability to comprehend the ‘ultimate design of universe’ makes ‘RELIGION’ an ‘existential necessity’. Even in the advance of science, humans gradually comes to appreciates the regularity of and laws of natural phenomena ‘Religious belief’ does not, cannot and will never lose its function, as Freud noted: “Man’s helplessness remains and along with it his longing for his father”. According to Freud, the gods retain their functions of banishing the

terrors of nature, to reconcile men to fate and death and to offer men a higher purpose in life, a divine sanction, for the moral precepts and a life after death.

Probably due to high tendency prevalent in the last century of labeling anybody who tended to discuss religion in an unorthodox way as an atheist, Freud was not spared this blunt. However, British mathematician and metaphysician Alfred North Whitehead (1861-1947) passionately defended Freud thus: "The ideas of Freud were popularized by people who only imperfectly understood them, who were incapable of the great effort required to grasp them in their relationship to larger truth and who therefore assigned to them a prominence out of all proportion to their true importance". We would therefore, like to grab upon ourselves the duty of correcting the misconception on Freud as an atheist in his ground breaking studies religion. Freud taught us that religion arose out of the oldest, strongest and most urgent wishes of mankind, that it is a wishful thinking, an illusion. 'Illusion' here means that religion is not a deliberate lie in the moral sense or error in the epistemological sense; nor is it necessarily 'illusory' in the sense of being unrealistic or contradicting reality, but a typical motivation; a product of 'sensual-instinctual life'; of wish fulfillment.

In his hierarchy of needs Abraham Maslow was able to distinguish between 'Deficiency' needs and 'Being' needs in as far as humans are concerned. However the uniqueness of our RELIGIOUS need is that it cries to be satisfied even before our 'deficiency' needs asserts their grievances and our RELIGIOUS thirst haunts us in its clamour to be quenched even after we have succumbed to the demands of 'Being' needs. Those who have tried to suppress this RELIGIOUS need like the atheists find this need continually seeking an alternative outlet, and it ultimately breaks these barriers and intrudes the person in very shocking ways. This explains

why during the era of communism, personality cults of the Joseph Stalin (1879 - 1953) and Nikita Khrushchev (1894-1971) replaced the worship of God, while Communism as a political doctrine was elevated into a theological dogma. It is upon the soil of this psychic bankruptcy, that, even writers rose to the eminence of idolation. It is for instance said that, at a poetry reading in Moscow, the whole audience spontaneously rose at the appearance of the poet Anna Akhmatova, an incident which prompted Stalin to react angrily: "Who organized this standing ovation?"

Unlike fire when covered by a blanket eventually extinguishes off, when the RELIGIOUS need is suppressed, it only grows in intensity and becomes more and more ferocious, it may express itself even in works of art, as Peruvian writer Mario Vargalla (1936-) noted: "Religious cultures produce poetry and theater but only rarely great novels. Fiction is an art of societies where faith is experiencing a certain crisis, where one needs to believe something".

"Suppress all religions for a century" Will Durant noted, "then take off the lid, and religion would grow again in a year". Erupting directly from our instinctive and emotional fount, out of hunger for self-preservation, for reward, for companionship, for security, even for submission, 'RELIGIOUSNESS' is the very essence of human being and becomes spiritually nourishing when it is danced out to a state of consummation as King David did; when listened as it is couched in polyphonic music; when expressed through the medium of poetry, and phrased in imagery; and when it showers in our minds haloed with the supernatural.

CATEGORICAL COMMANDMENTS

The ghost of this persuasive question of 'genuine RELIGIOUSNESS' will remain unexorcised if we fail to put the issue of morality in the right perspective, and how we can reconcile the presence of evil in the world, with the existence of a benevolent God.

Starting with the latter, we shall rely for our enlightenment from Christian Philosopher and one of the most eminent Doctors of Church, Saint Augustine of Tagaste (354-430) who in the support and defense of Christian doctrine construed himself as obliged to resolve some of the most troublesome metaphysical problems of ethic, one of them being our above stated question. The paradoxical nature of this problem is clearly evident from the formulation of it, attributed to the Greek philosopher, Epicurus (342-270 B.C):

“Either God would remove evil of this world, and cannot: or He can, and will not; or, He has not the power nor will; or, lastly, He has both the power and will. If He has the will, and not the power, this allows weakness, which is contrary to the nature of God. If He has the power, and not the will, it is malignity, and this is no less contrary to His nature. If he is neither able nor willing, He is both impotent and malignant, and consequently cannot be God. If he be both willing and able (which alone is consonant to the nature of God), whence comes evil, or why does He not prevent it?”

Augustine's insistence that God is perfectly good and all things come from Him, marks the starting point for his treatment of the problem of evil. He further argues that since God in His goodness cannot create anything evil, it follows that evil cannot be a positive characteristic of things. However, the things which God creates are less than wholly good, and they are evil insofar as they lack goodness: “Wherefore corruption can consume the good only by consuming the being. Every being,

therefore, is a good; a great good, if it cannot be corrupted; a little good, if it can: but in any case, only the foolish or ignorant will deny that it is good. And if it be wholly consumed by corruption, then the corruption itself must cease to exist, as there is no being left to consume”.

Augustine further argues that that since God is all-powerful, He can prevent evil if He so wills, so that His permitting evil must reflect His goodness in some way. He explains that God’s mercy and justice are served by presenting individuals with a choice between good and evil. Whichever we choose, god’s will ultimately is fulfilled, and even evil choices are turned to good account by Him. The will of God, which is always good, is sometimes fulfilled through the evil will of man: “For God accomplishes some of His purposes, which of course are all good, through the evil desires of wicked men”

In our present imperfect state, we cannot always perceive the wisdom of God’s ways, but Augustine was confident that in the fullness of faith, all will be clear. Following Augustine’s illumination, in our current human condition, we still have the God endowed freedom to choose our attitude in the face of evil or suffering. After theorizing that, the human being is an entity consisting of Body (soma), Psyche (mind) and Spirit (noetic core), German-born US psychologist Victor Frankl (1905-1997) asserted that although we can experience sickness in the body and mind, the human spirit, our noetic core, remains healthy, but access to that healthy core can be blocked. He therefore exhorted us to activate the ‘defiant power of our human spirit’ and bring it to bear on our current life situations to bring about the desired change that is nourishing or life-enriching.

Frankl construed the tension between what the human person is and what the human person may become as necessary to mental health. After asserting that, the role of the human spirit is not to maintain balance, but to strive toward meaning fulfillment, he defined two qualities of the human spirit as 'freedom of the will' that leads to the ability to *self-distance* and the 'will to meaning' that leads to the ability to *self-transcend*. Self-distancing is the ability to detach from oneself and allows the human person, through the exercise of the freedom of the spirit, to choose an attitude both towards the world and toward the mid-body self that is in the world, whereby the person is able to choose a response to unavoidable suffering of any kind. Self-transcendence allows the human person to discover meaning by reaching beyond oneself, a process which is a part of an open system, and thus spiritual, noetic, rather than as part of a closed instinctual, biological system that characterizes the existence of animals.

Frankl talks of unconscious part of human spirit and refers it as *spiritualunconscious*, which has a dynamic energy created by the difference between what a person is and what a person is capable of becoming. Just as Freud associates the instinctual unconscious with Libido, or unconscious sexual energy, so Frankl associates the spiritual unconscious with *religio*, or unconscious religiosity. Though Frankl further defines this unconscious religiosity as a 'latent relation to transcendence', he does not view it as a drive, however, like hunger or the sex drive, but rather as a 'pull' from a noetic dimension, from a place where a transpersonal awareness can perceive the potentials of the human person.

"The human heart is a meaning-making organ. Living meaningfully with intention is a fulcrum that can counter the gravity of any predicament", so maintains Jeffery K. Zeig of Milton H. Erick foundation. Armed with this awareness that we are Spirits –

which should be the nub and hub of our 'genuine RELIGIOUSNESS' - our psychological reactions even in the severe and pathetic of situations are not solely from the result of the conditions in our life, but precisely from our God endowed *will*, and *freedom of choice*. In '*Man Search for meaning*' (1946), Frankl who was 'stripped naked' having lost his parents, brother and wife during the Nazi purges, narrated his ordeal in the concentration camp:

"We, who lived in concentration camps, can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing; the last of the human freedoms – to choose one's attitude in any given set of circumstances, to choose one's own way...when we are no longer able to change a situation – just think of an incurable disease such as inoperable cancer – we are challenged to change ourselves...Fundamentally, therefore, any man can, even under such circumstances, decide what shall become of him – mentally and spiritually. He retains his human dignity even in a concentration camp".

Perhaps Dutch philosopher and religious thinker, Benedict de Spinoza (1632-1677) may be credited for attempting to settle, the above stated questions once and for all. This man whose uncommon devotion to intellectual independence and integrity, and his non-conformity to narrow formalism and orthodoxy to the Judaism of his parents, made him to withdraw from the synagogue and in 1656 was excommunicated by the rabbis, who secured his banishment from Amsterdam. In the provocative '*Ethics, Demonstrated in Geometrical Order*' which for the purposes of eliciting controversy and enmity, he kept it away from public view, and was only published after his death, he argues that freedom is action in accordance with the laws of reason, and enumerates the beneficial effects of this doctrine:

“Inasmuch as it teaches us act solely according to the decree of God, and to be partakers in the Divine nature, and so much the more, as we perform more perfect actions and more and more understand God. Such a doctrine not only completely tranquilized our spirit, but also shows us where our highest happiness and blessedness is, namely, solely in the knowledge of God, whereby we are led to act only as love and piety shall bid. We may thus clearly understand, how far to astray from a true estimate of virtue are those who expect to be decorated by God with high rewards for their virtue, and their best actions, as for having endured the direst slavery; as if virtue and the service of God were not in itself happiness and perfect freedom...For it show us, that we should await and endure fortune’s smiles or frowns with an equal mind, acting that all things follow from the eternal decree of God by the same necessity, as it follows from the essence of a triangle, that three angles are equal to two right angles. This doctrine raises social life, inasmuch as it teaches us to hate no man, neither to despise, to deride, to envy, or to be angry with any. Further, as it tells us that each should be content with his own, and helpful to his neighbour, not from any womanish pity, favour, or superstition, but solely by the guidance of reason, according as the time and occasion demand”

“What we call morals is simply blind obedience to words of command”, thus erroneously believed British psychologist and author Havelock Ellis (1859 - 1939). Calling further attention to the question of morality we find that for those who are lower in the spiritual ladder, and who are incapable of interiorizing the moral rules of governing interpersonal relationships - devoid of intrinsic motivations - the threat of divine penalties provide an additional arousal leverage; an extrinsic kind of motivation. However for those who are higher in the spiritual plane, who having perceived the secret behind all moral sanctions as directed toward the preservation

of the individual in particular and the society in general, our genuine RELIGIOSNESS should not simply be the maintenance of the sanctity of our bodies and our souls as 'the temples of God', but should appeal to the instinctual need for self-preservation and self-advancement in a nourishing social context.

Our morality should derive their precise impetus from our conscience. Frankl understood the existence of conscience to imply the existence of a transpersonal agent just as the existence of the navel implies the existence of mother: "Conscience is fully understandable only against the background of a transhuman dimension. To explain man's being free, the existential quality of human reality would do; however, to explain his being responsible, the transcendent quality of conscience becomes conscious." To the extent that a person chooses to respond to this pull of '*religio*', the conscience becomes conscious. Unlike Freud's superego the conscience, as a function of the human spirit, remains free to take a stand for or against any given cultural or moral norm. The purpose of the conscience is to inform the human person of the one, right thing required by any unique situation.

The intensity of our genuine RELIGIOUSNESS is therefore, the extent which we feel an inner sense of reward, an inner sense of replenishment when we obey a certain moral precept; we abscond from doing some acts deemed to be immoral neither to accrue for ourselves divine blessing nor to avoid divine retribution.

Genuine RELIGIOUSNESS as a total reaction upon 'existence' is manifested in pure spontaneity, in ultimate appreciating of the world through total employment of our sensations, ultimate synthesis of the data gathered by total employment of our intuitions resulting in clear perceptions, and acting our behaviour wholeheartedly. As

such, I seize upon myself the religious duty of laying the 10 COMMANDMENTS in regard to Genuine RELIGIOUSNESS:

1. Genuine RELIGIOUSNESS entails abhorring devotion to an idol or worshipping a hero or paying tribute to any dogma that demands unquestioned obedience.
2. Genuine RELIGIOUSNESS entails abhorring vain displays of righteousness or morality over others, by eschewing the hypocritical holier-than-thou attitude.
3. Genuine RELIGIOUSNESS entails abhorring empty ceremonialism or self-enslaving rituals, which have no impact on nourishing and lifting our spirits.
4. Genuine RELIGIOUSNESS entails abhorring focusing on and delegating our loyalty to an exclusive group (or even a church) that shuts out others.
5. Genuine RELIGIOUSNESS entails abhorring false assumptions of authority; seeking to dominate others with intent of exploiting them.
6. Genuine RELIGIOUSNESS entails abhorring pretense at possessing divine wisdom in matters of this world as well as the world we all are heading to.
7. Genuine RELIGIOUSNESS entails abhorring fanatic preoccupation with what seems right, in exclusion of any other view point.
8. Genuine RELIGIOUSNESS entails abhorring blaming our shortcomings to the dark forces of the world or even to that entity 'Devil'.
9. Genuine RELIGIOUSNESS entails abhorring conceiving moral precepts as absolute divorced from the present human circumstances.
10. Genuine RELIGIOUSNESS entails abhorring conceiving religion as a garment to be worn on Sundays or other stipulated times of worship.

CONCISE CREED

If we succumb to the pseudo-religious orientation, whereby in our inveterate prejudice we fall into the lazy tendency of dragging God in our petty worries, and shift to Him our negligent mistakes of omission and commission, in as much as religion serves as scapegoat for our diminished responsibility, then it degenerates to the extent of being retrogressive and becomes the sum of scruples that impede the free exercise of our faculties, and becomes in the words of Alfred Adler: "Religious insanity, fantasies and hallucinations of God, heaven, and of the Saints, as well as the feeling of being crushed are to be understood as infantile megalomaniac ideas".

If we succumb to the pseudo-religious orientation, which diverts attention from the present, immediate real world and its transformations and put us off with a promise of the hereafter, then our faith has in the end according to Karl Marx, 'the effect of a sedative or a narcotic, producing illusory instead of real happiness...it is the opium of the people', and religion degenerates into "the sigh of the oppressed creature, the heart of a heartless world...the utterance of the suffering humanity in its quest for consolation".

If we succumb to the pseudo-religious orientation of revering in the magical effects of our outmoded and outdated rituals, delighting in rites of filling gaps or blanks in the explanation of a fact or a situation, perceiving causal relation between events that happen together and making generalizations about experience on the basis of proximity then a childish way of thinking ensues and we become far much worse than the atheist as French philosopher and critic Pierre Bayle (1647-1706) asserted: "An atheist need not by any means be an immoral person; he may possibly be closer to a god than the superstitious Christian. It is precisely dogmatic superstition which is the devil in the human mind".

If we succumb to the pseudo-religious orientation of assigning such natural calamities such as storms, earthquakes or diseases to the anger of God, for wrongs done to Him, or at some fault committed in our worship, we degenerate into the reckless mistake of assigning final cause, not to impossible but to ignorance, in the words of Spinoza: "...till at last you take revenge in the will of God – in other words, the sanctuary of ignorance". In this instance we fall into the seductive lie of creating God in our own image, and the notion of God degenerates into the projection of our minds as German philosopher Ludwig Andreas Feuerbach (1804-72) asserted: "Man sets up his human nature out of himself, he sees it as something existing; he projects it, then, as autonomous figure – so to speak – in heaven, calls it God and worships it...the absolute to man is his own nature. The power of the object over him is therefore the power of his own nature"

"While to deny the existence of an unseen kingdom is bad, to pretend that we know more about it than its bare existence is no better", thus warned British writer, painter and musician Samuel Butler (1832-1902). Behold, upon honest appreciation that, God is not immediately apparent to our senses, and cannot be wholly grasped by our intelligence, which is not of the same order as God, but sense Him through reflection of our thought, upon the subject of His existence through the mystery which surrounds His creation, we hereby assert our 'concise creed' in regard to genuine RELIGIOUSNESS thus:

Realizing ourselves as part and parcel of Divinity

Endeavouring to uproot ourselves from self-betrayals

Loving everybody as ourselves with no strings attached

Intentionally committing ourselves to a clean life

Giving out without expecting to be rewarded back

Incisively testing and improving our potential quotient

Opening our 'beings' to the mysteries of the 'Cosmos'

Uniting our innermost 'beings' with the 'Supreme Being'

Shooting the arrow of our aspirations courageously

Nurturing human welfare and social co-operation

Enjoying our every moment and hour of mortality

Soaking ourselves to social and historical imperatives

Surrounding ourselves with the right companions

ABSOLUTE AFFIRMATION

Epictetus exhorted us to be sure that all that happens comes about by divine necessity and that whatever God does is for the best. This prominent Stoic alloyed this enduring spiritual insight to the fact that, since an individual, is a 'fragment torn from God', all people therefore, possess the ability to comprehend the divine nature, and the good life consists in living in conformity with it. He illumined: "Where the essence of God is, there too is the essence of good."

“I had rather believe all the fables in the legend, and the Talmund, and the Alcoran, than that this universal frame is without a mind...God never wrought miracles to convince atheism, because his ordinary works convince it...a little philosophy inclineth man’s to atheism, but depth in philosophy bringeth men’s minds about to religion... Nature is often hidden, sometimes overcome, seldom extinguished”, thus asserted Francis Bacon (1561-1626). I would like to take issue with British mathematician and philosopher Bertrand A.W Russell (1872-1970) who trapped in his logical analysis, after having arrived at a shallow conclusion that belief in gods is a comforting belief in hypothetical entities akin to the belief in elves or fairies, asserted that, religion and religious belief belongs to the infancy of human reason and to a stage of development which mankind is now outgrowing, and further prophesied that, religion will fade and die out as people begin to solve their social problems.

“An atheist is a man who has no invisible means of support”, thus preached American religious leader Henry Emerson Fosdick (1878-1969). Here then without much ado, seek the essence of good.” As such, I without **Pressure** take **Pleasure** in Propounding the ‘sixth’ article of our ‘**TIMELESSTESTAMENT**’ – ‘Genuine **RELIGIOUSNESS**’ thus:

- ✓ *Unless one is held down by dogmatic superstitions, leading to bastardization of ones natural instincts, RELIGION is inseparable from ones consciousness.*
- ✓ *Unless one is encumbered by apostate impressively thundered pronouncements, one cannot fail to experience the expansive power of RELIGION.*

- ✓ *Unless we succumb to theological superficialism, an honest appreciation of the profound role which RELIGION has since antiquity performed, like giving to a people a sense of belongingness, a sense of common purpose, a unity and a fervour that armed or arms them with a volcanic potential to overcome tremendous hardships, we make it 'categorically crystal clear' here that, without RELIGION, LIFE would be like semen without fertilizing power during times of population decline, much worse than a gun without bullets in times of war.*

Chapter (7)

BEAUTY& MEDITATION

"The heavens are telling the glory of God;
And the firmament proclaims his handiwork.
Day to day pours forth speech,
And night to night declares knowledge.
There is no speech, nor are there words;
Their voice is not heard;
Yet their voice goes out through all the earth,
And their words to the end of the world".
- Psalms 19:1-4

REVERENTIAL REVEALATION

“When one cannot conceive of the Personality of Godhead, he sees the impersonal feature everywhere. When one advances further, he sees God as the Paramatma within his heart”, so teaches A.C. Bhaktivedanta Swami Prabhupada in *‘Beyond Illusion & Doubt’* (1999). The ‘Mystical Mood’ which is the supreme end of genuine RELIGIOUSNESS may be awakened by some peculiar power inherent in certain aspects of nature through appreciation of its ‘BEAUTY’ and through deliberate immersal in MEDITATION.

A vital step in patterning a successful *personal prudent pilgrimage* entails a profoundly deeper appreciation of nature and its immense **BEAUTY**. This heightened sensitivity to nature implies completely opening ourselves to being moved by the charm and fragrance of the woods, the gay splendor of the stars and the fascinating divine dance of the waves in the rising sea and ocean. “I hate that aesthetic game of the eye and the mind, played by these connoisseurs, these mandarins who ‘appreciate’ beauty. What is beauty anyway? There is no such thing. I never ‘appreciate’ any more than ‘I like’. I love or hate”, thus noted Spanish painter Pablo Picasso (1881-1973).

Whereas it is good to cultivate ones physical and intellectual strengths, if the aesthetic side of ones being is not fostered, so that we may be able to enjoy all that is beautiful in nature and art, life will be like a country without flowers or birds, sweet scents or sounds; it may be strong, but it will lack the graces that would adorn its strength and make it attractive. But we should differentiate between this sincere *aesthetic* sense of beauty with *synthetic* sense of fashion, as Montaigne noted: “Fashion is the science of appearance and it inspires one with the desire to seem rather than to be”.

A sense of beauty is subjective rather than objective, implying that nothing is intrinsically beautiful, outside our conception of its beauty. This subjectivity is consolidated by the fact that, beauty consciousness is inseparable from the matrix of our desires, meaning that a thing is beautiful, first of all because it is desired, that we desire nothing because it is good, but perceive it as good because we desire it. The import of this can be summarized by one forceful phrase; *we desire nothing originally because it is beautiful, but we consider it beautiful because we desire it.*

It was English novelist and clergyman, Charles Kingsley (1819-1875) who quipped: "When I walk the fields, I am oppressed now and then with an innate feeling that everything I see has a meaning, if I could but understand it. And this feeling of being surrounded with truths which I cannot grasp amounts to indescribable awe sometimes.... Have you not felt that your real soul was imperceptible to your mental vision, except in a few hallowed moments?"

All our essential faculties have their ultimate natural value actualized only if they are directed towards the contemplation and appreciation of Nature's BEAUTY. Here therefore runs my definition of Nature's BEAUTY:

"But of what use is wisdom if it does not make us love the beautiful and create new beauty fairer than nature gives? Wisdom is a means; beauty of body and soul, is an end. Art without science is poverty, but science without art is barbarism. Even divine philosophy is a means, unless we broaden its flight to cover all the coordinated significance, instrumentalities and values of the fullest life", so illumined Will Durant. Nature's BEAUTY is different from the biological beauty which is subject to the fulfillment or denial to our object of desire (which becomes more precious, in its scarcity). Whereas symmetry

and proportion, order and unity, should delight the soul, as in regularity of sounds in music, and regularity of proportions in physical beauty, Nature's BEAUTY is that quality whereby an object pleases us regardless of our intentionality towards its use, stirring in us a disinterested contemplation and happiness, as the intellect is for a moment emancipated from desire, and realizes those eternal forms, which constitute the outward aspects of the universal will, which conversely excites our individual 'will' towards it destined direction of unity with the Cosmos

APPEASABLE ABOMINATION

When one is free of repressions and inhibitions, ones ambitions drinks at the fount of Eros for utmost sustenance as love mounts in the heart like light in the morning sky, and fills one with warmth and radiance. Consequently ones emotions rises up into the divine realms of life and grows to high heights of liveliness, gladness and loftiness as all the mountains, the seas, the rushing rivers with their falls, the plains of bending grass strikes the heart with fond affection, and drives one to pursue the race of life with hot desire.

However, when this swift river of erotic energy is blocked one suffers a riotous torment and in this state of psychic purge one becomes spiritually dead, as the flood of desire is dammed and channeled against oneself and ones conscience burns up in flames of social disgust. When the reservoirs of the nourishing passion dries up, its place is taken over by 'Corrosive Cynicism', and one finds pseudo-relief in slander, contempt and scorn or jaded negativity for commonly held values, virtues, as well as the professed motives and integrity of others.

'CorrosiveCynicism' entails being trapped in the web of constant criticism always seeing the negative aspects of others and failing to derive anything nourishing from nature. It is inability to express modest admiration, wonder and amazement for the perfection in God's Creation or the good work and achievements of others.

The word 'Cynicism' may etymologically be derived from 'Cynics', who were members of a school of Greek philosophers founded by Diogenes of Sinope (412?-323 B.C.), who according to Aristotle, Diogenes was a well-known figure, nicknamedKyon, the Greek word for "dog". The word Cynic may have been derived from Kyon and applied to the members of this school because of their unconventional mode of life. Diogenes who taught that social conventions should be disregarded and pleasure shunned, plunged into a life of austerity and self-mortification, wearing coarse clothing, eating plain food, and sleeping on the bare ground, in the open streets, or under porticoes. On another occasion Diogenes is said to have had an interview with king of Macedonia, conqueror of the Persian Empire, Alexander the Great (356-323 B.C.), who opened the conversation with "I am Alexander the Great." The philosopher answered, "And I am Diogenes the Cynic." Alexander then asked him in what way he could serve him. "You can step out of my sunlight," the philosopher replied. Diogenes is said to have remarked: "I had rather be mad than delighted".

A 'Cynic' according to U.S. Journalist, critic, and editor H.L Mencken (1880-1956), "is a man who, when he smells flowers, looks around for a coffin". A 'Cynic is according to Irish poet, playwright, and wit, Oscar Wilde (1854-1900): "A man who knows the price of everything and the value of nothing". 'Cynicism was well expressed by British write SomeeslMargham (1874-1965): "I've always been interested in people, but I've never liked then".

A 'Cynic' is one who finds feeling of superiority merely by seeing the world in an odious, hateful and disgustful light. He or she is a person who leans to the good only whenever his or her interests did not incline or draw him or her towards the evil. As ones Erotic fount is absolutely dry to the bottom and requires refilling, the sins, immoralities and vices of this world are those aspect that are deficient in him or her but are abundant in others as William Shakespeare (1564-1616) notes in '*King John*':

“Whiles I am a beggar, I will rail
And say there is no sin but to be rich;
And being rich, my virtue then shall be
To say there is no vice but beggary”

GALLANT GOSPEL

As the lens which we create in order to see the world through, affects what we see, we have to refine them by cultivating the aesthetic side of our being, which is a free gift from nature, in order to appreciate the immensity of BEAUTY in our surroundings. The utility, of this is nonnegotiable, because, those who contemplate the beauty of the earth find reserves of strength that will endure as life last. Upon this realization, we have the persuasive stepping stone, to initiate ourselves into the mildly strenuous way forward into a higher level of consciousness through what we shall refer her as Scenery MEDITATION.

Albert Einstein (1879-1955) was evidently gifted with a scientific as well as a didactic mind as it is evident in the many discoveries he made, which to a normal mortal are incredible achievements in a single individual's life span. But Einstein's sense of

beauty made these achievements seem effortless, as he well expressed: "A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

"For Beauty being the best of all we know sums up the unsearchable and secret aims of nature", thus noted British poet Robert Bridges (1844-1930). A thing of beauty is a joy for every human being, and the one who cannot enjoy a marvelous painting, a melodious song or a beautiful sunset, is not fully human. The most civilized man is the one whose aesthetic faculties are best developed, meaning that the highest expression of civilization is the aspiration and love for the beautiful. A love for the beautiful has a refreshing, softening and enriching influence upon character, which nothing else can supply. Therefore an infinite satisfaction comes from beginning early in life to cultivate our finer qualities, to develop higher sentiments, purer tastes and delicate feelings.

Nature being supremely rich in beauty, it therefore goes that a sense of wonder and appreciation of nature, is the Golden Gate to divinity, and the curious eye will see colour and charm in every mountain and meadow, in every tree and lane. The attentive ear will hear harmony, melody and music in every valley and wind, in every *babblingbrook*. One will find immense pleasure in nature's beauty and song, for a love for the beautiful refines our tastes, elevates and enriches our life and makes us beautiful too. We should cultivate an appreciation of the beauty that lies round us, not only in the harmony of material elements, and in the artistic creation, but also in

the world of spiritual relationships. The expression and appreciation of beauty are indeed an inner need of the human spirit.

“We need the immense variety of sources of joy opened through increased sensitivity toward the richness and diversity of life, through the profound cherishing of free natural landscapes”, thus noted Norwegian philosopher and author Arne Naes (1912-). The sky, being the daily bread of the eyes, the mind and the imagination, is the oldest symbol of freedom known to the human race, whose immensity is potentially able to offer the bright beckoning of hope, by turning happiness into exaltation and grief into comfort. Therefore when life appears to be at its worst we should take a look at the splendor overhead; look at lilies of the field, the grass in the meadow, the trees on the hill, the birds in the air, the clouds in the sky and enjoy them. We should try to look and see beauty in the early morning sunlight filtering through the lovely leaves on treetops, in the faint but visible moon among heavenly hues while the morning rays peep through fleecy clouds; see beauty in the sparkling dishes in the cup of coffee and the bowl of jam; see beauty in the dark eyes of the little child; feel beauty in the warm embrace of a little child, in the kiss of a loved one leaving for the day’s daily duties; feel beauty in the soft earth as we plant seeds to brighten the spring.

We should train our ears to hear beauty in the strains of lovely music, in the singing of the birds, in the laughter of children; to hear beauty in the numberless tree branches and twigs, in the oceanic music of the waves, cataracts, brooklets and wind blowing through trees; the spirit lifting song of birds in woodlands, orchards, meadows and gardens. All this offers a most glorious spectacle man will ever behold on earth. Beauty is eternity gazing itself in the mirror. “Beauty is unbearable, drives us to despair, offering us for a minute the glimpse of an eternity that we should like to

stretch out over the whole time”, wrote the Algerian writer Albert Camus (1913-60). So, as Chinese Proverb goes: “When you have only two pennies left in the world, buy a loaf of bread with one, and a lily with the other”

As an extension of the honest appreciation of the immensity of BEAUTY in nature, the second step in the manner of a *personal prudent pilgrimage*, would entail embarking on the journey towards our ‘*spiritualspring*’ by a self-induced effort at breaking all the artificial barriers to that ever-healthy noetic core; the citadel of that incorporeal but ubiquitous, non-quantifiable substance or energy present individually in each one of us. Towards this end, a deeper understanding of the mystery behind MEDITATION is imperative, for it may be useful in improving the consciousness and purifying it, as far as may be at the outset, so that it may apprehend things without error, and in the best way possible, which is the ‘Kingly Key’ to self-salvation, self-cultivation, self-actualization and self-transcendence.

The trouble with us human beings is not in essence sin, so much as spiritual ignorance, such that the TRUTH is veiled from our sight because of our immersion in irrelevancies; and conversely, this spiritual condemnation keeps us bound to futility. The reason why most of us seems to be in an abysmal error is the failure to overcome the forces in the world and in our human nature that resist the impulse toward a higher life; towards our spiritual home; to the roots of our ‘Being’.

However, we can correct this error through ‘MEDITATION’.

“Through the study of books one seeks God; by meditation one finds Him”, thus noted Catholic Italian Capuchin Saint Padre pio of Pietrelcina (1887-1968). The timelessness of his assertion is that, the door to Absolute Awareness can be

glimpsed with the aid of our minds, but to pass beyond the door requires MEDITATION. This entails turning towards the potentially transformative power of God and consolidating the communion of ones 'being' with the transcendental divine supreme 'Being', in order that one may reinvigorate ones inherent spiritual forces and avail oneself of infinite powers.

Besides serving as ladder to spiritual growth, the distinct taste and flavour of reaching the lofty core of our spiritual essence is absolute peace and tranquility inside and outside the body. An important point of caution is that, whereas meditation is a permanent feature of all mainstream religions, breaking the barriers to the core of our spirituality does not require one to belong to a particular theological discipline.

MEDITATION as a THERAPY is a reminder of our unbounded nature, of the part of us that is infinite in space and time. Having an inherent capacity to catalyze change in people's lives, it is the universe's affirmation that we are not alone. It is one of the most effective methods of finding meaning because it is a way of contracting a dimension of experience that seems wiser, deeper and more than an individual sense of self.

After appreciating that within each one of us there is unlimited and infinite reservoir of energy intelligence and happiness, MEDITATION is an invocation that, one should identify oneself with nature provided that one is spontaneous and clears ones mind of the extraneous concepts and information which serve to clutter up ones 'existence' and cut oneself off, from the roots of ones 'being', to see things expansively and as they really are. As it is implicit that we should allow nature to

operate effortlessly on its own, the following technique is designed to remove those obstacles and barriers which stand in the way of this inner expansion of experiences.

Intended to draw on our 'Spiritual Springs', our unique kind of 'Scenery MEDITATION' is a realization that in silence it is discernible that we are the thinkers in every thought. Between our thoughts there is an area which is completely serene and silent, a zone which is the gateway through which our personal 'being' gets reflected and communicates with the universal or cosmic 'Being'.

So, against anything that tends to cloud the mind, our psychological exercise as here below outlined in the form of 'Scenery MEDITATION' is intended to set a great store by the practice of self-awareness, or rather knowledge of our motives. The meditation technique outlined here may simply be defined as the art and science of detaching ones own pure consciousness to enable one to discover oneself as the life of pure consciousness within which and through which the contents of self-awareness, the objects of ones world, in their entirety exists.

The single invariant ingredient here is the fact that, I cannot think, live, experience, value or act in any world other than the world which is in some sense in Me; and this world, is my perceptual world, which derives its meaning and TRUTH from Me. It is only through my pure conscious self, that any reality has any possible validity and makes any sense to me. It is the constantly present pure awareness, which is the consciousness and source of all its own objects and meanings. But a point of caution here is that our 'Scenery MEDITATION', is not at all intended at offering a quick trip into the land of dreamless unconsciousness.

Through focused attention, on a specific scenery, our MEDITATION is an attempt at going beyond the 'reflexive', 'discursive', 'logical' mind into a deeper, more devout relaxed state where the 'ontological cord' between our 'being' and the 'Supreme Being' melts down into a transcendental 'Ontological Field'.

An illuminating specter of wisdom to be extracted from most Eastern Philosophies goes in the manner that, we live in a bright, vital sea of energy. Yogis call this energy *Prana*, while Oriental acupuncture recognize this same energy and calls it *Chi*. In western thought this energy has gone under horde of names from '*Odic Force*', to '*X-force*', to '*Orgone Energy*' to '*Etheric Force*', to '*Plasma Energy*', to '*Life Fields*'. We are further informed that through regulated breathing we can extract a greater supply of *Prana* from the air and transform it to maintain and develop ourselves. With the body accumulating *Prana* as a battery does electricity, this internalized energy Yogis say gives the body vitality and nourishes consciousness. It has been proved in various circles that this Pranic stream is the key to genius, artistic talents, scientific and intellectual creativity as well as good health thus optimizing our potential quotient, or in its utmost actualization, awakening our true natures.

In these Tumultuous Times our scenery MEDITATION becomes a categorical imperative because it is a drug-free self-induced persuasive way of effecting changes in the neurological process by cultivating various favourable physiological health benefits which include: improved forgiveness and reduced anger, reduction in stress, anxiety, depression, headaches, pain, and elevated blood pressure. As an avenue for doing what one wants to do in a better way, a right way for maximum results, through effective mental functioning we can also attain to good academic performance, concentration, perceptual sensitivity, reaction to time, memory self-control, empathy and self-esteem. The ultimate delicious fruits are increased

creativity and flexibility, increased productivity and increased occupational satisfaction.

By heightening this energy exchange going on inside us and between us and the environment, through what we will call 'Breathing to a Beat', we can learn to breath in rhythm and through rhythmic breath control, to slow down body and mind rhythms, as well as resynchronize out of synch body and mind; we will be able to 'allow our Inner Light to shine and glow brighter and brighter' as well as 'spark off the genius in us thereby augmenting the attainment of superb performance'. The effect of breathing to beat was scientifically illustrated by Paramhansa Yogananda in *'The Autobiography of a yogi'*:

"Many illustrations could be given of the mathematical relationship between man's respiratory rate and the variations in his states of consciousness. A person whose attention is wholly engrossed as in following some closely knit intellectual argument, or in attempting some delicate or difficult physical feat, automatically breaths very slowly. Fixity of attention depend on slow breathing; quick or uneven breathing are an inevitable accompaniment of harmful emotional states; fear, lust, anger. The restless monkey breath at the rate of 32 times a minute, in contrast to man's average of 18 times. The elephant, tortoise, snake, and other creatures noted for their longevity have a respiratory rate that is less than man's. The giant tortoise, for instance, which may attain the age of three hundred years, breathes only 4 times a minute"

Using different focus sceneries to generate different brainwave patterns, through what we will refer to as 'Internal Movement' in 'External Stillness', let us immerse ourselves in the basics of our 'Scenery MEDITATION'.

To cleanse our minds in the preparation for this divine process of self-redemption, we should take ourselves to a quiet spot and seated or lying down, we should place before ourselves an object to concentrate upon. This device may be a blue flower, or some other simple object which may calm one's soul and soothes one or arouses one's reflective faculties. Suppose you are considering a blue flower, then concentrate upon it as simply blue and of certain shape, in isolation from anything else for two minutes. Further, try shifting your eyes and imagine it for two minutes. This effort at excluding all other perceptions and images awakens and sets the mind ready for the next stage of rhythmic breathing.

Close your eyes and visualize yourself as surrounded by a bright sea of life energy. Visualize further this energy to be entering your forehead circulating in all parts of your body cells and energizing everything in its trail. Open up every pore in your body and feel yourself slowly being energized and charged by this Pranic energy.

Sitting comfortably on a chair or laying down on a couch or bed, put yourself into a very relaxed state, making sure all parts of your body are absolutely relaxed. With your eyes still closed take a very slow, deep breath through your nose. Inhale as much air as you can hold comfortably. Try to take in just a little bit more air. Now exhale slowly. Feel the deep sense of relaxation as you exhale. When you think all air is out of your lungs, try to force out a little bit more. Practice taking three very deep breaths for a few moments. Inhale as much air as you possibly can. Distend your abdomen. Slowly exhale. Pull your abdomen in. Take another deep breath, inhaling as much air as possible. Hold it for a count of 3, and exhale very slowly. Relax and try to inhale the air in a very even continuous breath.

Visualize yourself lying down on a soft grassy area and watching the refreshing immense blue sky on cloudless atmosphere. Try to fill your mind with this BENEFICENT BLUENESS for about a minute. Making your breathing rhythmic, inhale to a count of 4 as you open up for this 'BENEFICENT BLUENESS' to infiltrate your whole 'being'. Hold to a count of 4; exhale to a count of 4 (pumping out all negative feelings of e.g. fear, guilt, anger *etcetera.*); pause to a count of 4.

Inhale – 2, 3, 4.

Hold – 2, 3, 4.

Exhale – 2, 3, 4.

Pause – 2, 3, 4.

Repeat four cadences of this rhythmic breathing pattern.

Relax as you feel your 'being' dissolving in the ocean of 'Supreme Being'.

After 2 minutes, say a nourishing Aa-Mm-Ee-Nn

Assume yourself to be sitting comfortably in the evening watching the twilight of a sunset. Try to fill your mind with this ORNAMENTAL ORANGE of the sun rays for about a minute. Making your breathing rhythmic, inhale to a count of 4 as you open up for this 'ORNAMENTAL ORANGE' to infiltrate your whole 'being'. Hold to a count of 4; exhale to a count of 4 (pumping out all negative feelings of e.g. fear, guilt, anger *etcetera.*); pause to a count of 4.

Inhale – 2, 3, 4.

Hold – 2, 3, 4.

Exhale – 2, 3, 4.

Pause – 2, 3, 4.

Repeat four cadences of this rhythmic breathing pattern.

Relax as you feel your 'being' dissolving in the ocean of 'Supreme Being'.

After 2 minutes, say a nourishing Aa-Mm-Ee-Nn

Imagine yourself lying on a beach sunbathing in the morning hours when the sun is rising. Try assimilating this BOOSTING BRIGHTNESS to your mind for about a minute. Making your breathing rhythmic, inhale to a count of 4 as you open up for this 'BOOSTING BRIGHTNESS' to infiltrate your whole 'being'. Hold to a count of 4; exhale to a count of 4 (pumping out all negative feelings of e.g. fear, guilt, anger *etcetera.*); pause to a count of 4.

Inhale – 2, 3, 4.

Hold – 2, 3, 4.

Exhale – 2, 3, 4.

Pause – 2, 3, 4.

Repeat four cadences of this rhythmic breathing pattern.

Relax as you feel your 'being' dissolving in the ocean of 'Supreme Being'.

After 2 minutes, say a nourishing Aa-Mm-Ee-Nn

Take yourself to be attentively standing in front of a forcefully dropping fall. Try to placidly fill your mind with this CHARMING COLOURLESNESS of water for about a minute. Making your breathing rhythmic, inhale to a count of 4 as you open up for this 'CHARMING COLOURLESNESS' to infiltrate your whole 'being'. Hold to a count of 4; exhale to a count of 4 (pumping out all negative feelings of e.g. fear, guilt, anger *etcetera.*); pause to a count of 4.

Inhale – 2, 3, 4.

Hold – 2, 3, 4.

Exhale – 2, 3, 4.

Pause – 2, 3, 4.

Repeat four cadences of this rhythmic breathing pattern.

Relax as you feel your 'being' dissolving in the ocean of 'Supreme Being'.

After 2 minutes, say a nourishing Aa-Mm-Ee-Nn

Assume you are safely in the thick of a forest at midnight hearing all kind of sounds there in. Let this MERITORIOUS MELODY flow in your every nerve for about a minute. Making your breathing rhythmic, inhale to a count of 4 as you open up for this 'MERITORIOUS MELODY' to infiltrate your whole 'being'. Hold to a count of 4; exhale to a count of 4 (pumping out all negative feelings of e.g. fear, guilt, anger *etcetera.*); pause to a count of 4.

Inhale – 2, 3, 4.

Hold – 2, 3, 4.

Exhale – 2, 3, 4.

Pause – 2, 3, 4.

Repeat four cadences of this rhythmic breathing pattern.

Relax as you feel your 'being' dissolving in the ocean of 'Supreme Being'.

After 2 minutes, say a nourishing Aa-Mm-Ee-Nn

Now you are on top of a hill whereby you are watching well leveled green vegetation below. Allow this GENTLE GREENNESS to pleasantly occupy your mind for about a minute. Making your breathing rhythmic, inhale to a count of 4 as you open up for this 'GENTLE GREENNESS' to infiltrate your whole 'being'. Hold to a count of 4; exhale to a count of 4 (pumping out all negative feelings of e.g. fear, guilt, anger *etcetera.*); pause to a count of 4.

Inhale – 2, 3, 4.

Hold – 2, 3, 4.

Exhale – 2, 3, 4.

Pause – 2, 3, 4.

Repeat four cadences of this rhythmic breathing pattern.

Relax as you feel your 'being' dissolving in the ocean of 'Supreme Being'.

After 2 minutes, say a nourishing Aa-Mm-Ee-Nn

Consider yourself walking with your best friend or a lover on plain land in the mid of night watched by a bright full moon. Open up yourself to this GIGANTIC GOLDNESS allowing it to infiltrate your every nerve for about a minute. Making your breathing rhythmic, inhale to a count of 4 as you open up for this 'GIGANTIC GOLDNESS' to infiltrate your whole 'being'. Hold to a count of 4; exhale to a count of 4 (pumping out all negative feelings of e.g. fear, guilt, anger *etcetera.*); pause to a count of 4.

Inhale – 2, 3, 4.

Hold – 2, 3, 4.

Exhale – 2, 3, 4.

Pause – 2, 3, 4.

Repeat four cadences of this rhythmic breathing pattern.

Relax as you feel your 'being' dissolving in the ocean of 'Supreme Being'.

After 2 minutes, say a nourishing Aa-Mm-Ee-Nn

It is important to remember that the above outlined scenarios are not mandatory, and that each one of us is at liberty to choose a scenery of ones choice, as long as the breathing technique is applied to the letter.

As scenery MEDITATION provides means of conforming imagination to the real essence of nature, directing the will to unhesitant service even in the face of gross discomfort and adversity, while you are relaxed, this is an ideal time to repeat some positive affirmations to yourself. Choose a couple of the following phrase. You can also create some to fit your own circumstances and your inclinations. Try to make

them short and rhythmic, use alliteration and rhyme if it appeals to you. Silently repeat your affirmation to yourself four or five times.

All fears, doubts and inhibitions are falling

My consciousness moves efficiently and effectively

I am supremely calm and superbly aware

Life is simple, sweet and enriching

I can start to hear the divine music in me

Upon the serene silence of this scenery MEDITATION, we should be guaranteed of entering into Cosmic Oneness, where all dualities of good and bad melt away as the rankest superficialities. As the Divine eloquence flows in soundless chant into our very 'beings' (our cells and nerves), with an antennae of irrefragable insight, we sense 'everything as it really is' as all obscuration of this LIFE disappears in a fragile dawn of prenatal memories.

CATEGORICAL COMMANDMENTS

Everything that exists is a product of matter and spirit. Spirit is the basic field of creation, and matter is created by spirit. The material world is manifested only on the basis of spiritual energy. All material things, plants, animals grows, develops because spirit is present in them.

The entire Cosmic manifestations of the gigantic universe is developed because of the existence and the presence of Supersoul. Therefore spirit and matter, which combine to manifest this gigantic universal form, are originally two energies of the LORD, and consequently the LORD is the original cause of everything. The living human entity, like all other entities animate and inanimate is a fragmental part and

parcel of the LORD. But the human being - though not the cause of universe - is endowed by the Primeval Supreme Being with the conscious ability to conceive everything as the cause of and the reason for his or her 'existence'.

The inanimate world, the sun, the stars and the whole of galaxy, the entire physical geography, the mountains, the rivers, the seas, and the fauna and flora even the wild animals and plants are all designed in favour of the human being. In appreciation of these outward manifestation of divine Omnipresence our scenery MEDITATION is simply saying HALELUYAH to these mysterious wonders of creation, *before* and *after* our intellect has designed means of enjoying these forces for propagation of our LIFE

Scenery MEDITATION is the consummation of the Transcendent Spirit that is immanent in the infinitely simplest protein (those structural materials and enzymes that are vital for our body's cell activity) and the Transcendental Spirit that is immanent in the infinitely expansive Cosmos.

By gaining self-understanding in order to make informed decisions, change disturbing behaviours, and increase our ability of making better adjustments in our psychosocial developmental process, our Scenery MEDITATION is precisely at the outset a self-induced psychotherapeutic process aimed at:

- ✓ Becoming more focused on what is happening in our life at present time rather than in the past or in the future
- ✓ Developing cognitive expansiveness and therefore more critical thinking.

Our Scenery MEDITATION is the abode of creativity. And an indispensable element of creativity is fantasizing, daydreaming and playing. It is very unfortunate

that, most of us have been taught that too many fantasies can be a symptom of maladjustment, that daydreaming is simply unproductive and playing may be probably childish. These three activities suffer poor reputations and most people have been discouraged in cultivating these habits.

On the contrary, it is upon these reverie, quiet, purportedly unproductive moods that are seemingly divorced from reality that our creativity can spring. “The dynamic principle of fantasy is play,” wrote Carl Jung, “Which belongs also to the child, and ...appears to be inconsistent with the principle of serious work. But without this playing with fantasy, no creative work has ever yet come to birth”.

The creative aspect of any human being is clearly manifest in ones dreams. From beginning to end, you dreams are imaginative pieces of pure fantasy. You create the cast of characters, you write the dialogue and direct the action; you even start in some of these late night productions. Whether you remember your dreams or not, you are imaginative, often profoundly so, for about an hour and a half every night. This is a clear testimony that every human being is endowed with creative potential.

To be creative, you also need an open, receptive and playful attitude to hold unresolved and sometimes conflicting information in your mind at the same time. This stage of the creative process can be uncomfortable. It is a state where every thing is a jumble and nothing is coming clear. But, the longer you can maintain this state of unequilibrium, the longer you can prolong your creative mode of thinking.

If you have an overriding need for orderly thinking, you may find this stage a bit difficult. Psychologists call this block an inability to ‘defer closure’. You may feel

compelled to resolve a problem quickly, to wrap things up neatly with no loose ends. But this emotional need for order and resolution can block your creativity.

To be creative, allow your mind to relax, defer closure, and incubate on a problem. You must be willing to be mentally messy for a time, knowing that from the chaos creative ideas will eventually emerge. To indulge yourself in the most natural, non-destructive 'Divine Drunkenness', try the following exercises:

- ✓ Create for yourself a do-nothing period that lasts five minutes or two hours. Do nothing and see what happens.
- ✓ The next time you jog or go for a walk alone in an open field, identify twelve different colours, smells and sounds.
- ✓ Imagine yourself to be in a canoe alone where there are no noises. Let it float downstream and note the feeling.

When well practiced, these exercises will elevate you to a state which is the divine abode of inspiration – revelation if you like - as depicted by German philologist and philosopher Friedrich Nietzsche (1844-1900) in *'Thus Spake Zarathustra'*:

"Has any one at the end of the nineteenth century any distinct notion of what poets of a stronger age understood by the word inspiration? If not, I will describe it. If one had the smallest vestige of superstition in one, it would hardly be possible to set aside completely the idea that one is the mere incarnation, mouthpiece or medium of an almighty power. The idea of revelation in the sense that something becomes suddenly visible and audible with indescribable certainty and accuracy, which profoundly convulses and upsets one—describes simply the matter of fact. One hears—one does not seek; one takes—one does not ask who gives: a thought suddenly flashes up like lightning, it comes with necessity, unhesitatingly—I have never had any

choice in the matter. There is an ecstasy such that the immense strain of it is sometimes relaxed by a flood of tears, along with which one's steps either rush or involuntarily lag, alternately. There is the feeling that one is completely out of hand, with the very distinct consciousness of an endless number of fine thrills and quiverings to the very toes;—there is a depth of happiness in which the painfulest and gloomiest do not operate as antitheses, but as conditioned, as demanded in the sense of necessary shades of colour in such an overflow of light. There is an instinct for rhythmic relations which embraces wide areas of forms (length, the need of a wide-embracing rhythm, is almost the measure of the force of an inspiration, a sort of counterpart to its pressure and tension). Everything happens quite involuntarily, as if in a tempestuous outburst of freedom, of absoluteness, of power and divinity. The involuntariness of the figures and similes is the most remarkable thing; one loses all perception of what constitutes the figure and what constitutes the simile; everything seems to present itself as the readiest, the correctest and the simplest means of expression. It actually seems, ... as if all things came unto one, and would fain be similes: 'Here do all things come caressingly to thy talk and flatter thee, for they want to ride upon thy back. On every simile dost thou here ride to every truth. Here fly open unto thee all being's words and word-cabinets; here all being wanteth to become words, here all becoming wanteth to learn of thee how to talk'"

Meditation is a spiritual journey towards what lies beyond our sensations, towards all-pervading, inconceivable, unchanging, fixed and unmovable, the Absolute Truth. As such, I usurp the religious duty of laying down the 10 CATEGORICAL COMMANDMENTS in regard to MEDITATION thus:

1. In MEDITATION, in realization of the identity and union with God, therein we find the secret of immortality.
2. In MEDITATION we are freed to reinherit our eternal Kingdom, by the enlargement of our consciousness to infinity.
3. In MEDITATION our cerebral tenement is sufficiently purified for the proper manifestation of Cosmic Consciousness.
4. In MEDITATION the life-force is mentally guided to the inner Cosmos and becomes united with subtle spinal energies
5. In MEDITATION we release our bodily identification and merge the life force with healing currents in our brain spinal centers
6. In MEDITATION we witness in us the soothing sensations of regenerative effect in the spine and the taste breath of Eternal.
7. In MEDITATION we are able to center inwardly all bodily force and in that felicitous state we are freed from sensory delusions.
8. In MEDITATION our individual self enters the cave and the abode of the most High, the source and dwelling place of all felicity.
9. In MEDITATION we will attain the unqualified Absolute and transcendent and we will be unto ourselves 'the way, the truth and life'.
10. In MEDITATION we will ultimately hear the wondrous sound AUM which is the actual cosmic sound; the witness of Divine presence.

CONCISE CREED

Behold, in our daily scratchings, when the feelings of contentment outlives their self-enriching melody, the cosmic music start burning off as well as receding away, and all ecstasy and passion threatens to go up in smoke. However, before the deluge of ruin strikes the heart of life cold dead, we should seek for the ravishing and

reinvigoration of our hearts and spirits from the immense inexhaustible therapeutic power of nature's BEAUTY whose stream flows thus:

Blending our adult intelligence with aesthetic awareness

Effecting on ourselves the erotic fountains immanent in us

Always looking forward to being creative in one's way

Unraveling our play instincts to act from inner necessity

Tuning our intuitions to be in synch with nature's motions

Yearning for superlative effects of the mysteries of nature

ABSOLUTE AFFIRMATION

The outer world (objective world) flows naturally in upon the inward world (subjective consciousness) and the illumination, a pure point of adjustment takes the form of merging of the individual in the processes around him or her. We need no further emphasis on the point that as an expression of genuine awakening, a well-adjusted life should be spontaneous in flavour. We also need no further mention on the fact that as nature flows upon the individual who has opened out into it, the two become one, and when the differentiation between the external world and the self is completely broken down, this oneness with the stream of experience is what constitutes reality. Consequently, if I without **P**ressure take **P**leasure in **P**ropounding the 'seventh' article of our '**TIMELESSTESTAMENT**' - '**BEAUTY& MEDITATION**', then my statement runs:

Besides watering the roots of religion and fueling the wings of social idealism, aesthetic sense of 'Beauty' is the very essence of our feeling of 'existential' worthiness. 'Beauty' is the quality of divinity and to live much with the beautiful is to live close to the divine, and at no time do our spirits come into such close touch with the divine as when we are lost in the contemplation of the sublimity, the grandeur and perfection of the universe. Objective 'Beauty', like subjective 'Happiness', lies in the easy fulfillment of natural purposes and functions. When ones heart is filled with love, this eroticism overflows to objects in nature and this ever-growing erotic strength beautifies the very soil one treads on, enriches the air one breathes and may spend its surplus in scenic admiration. At the core of aesthetic awareness is artistic consciousness. And to be precise, the life of art far from being an interruption, a distraction in the life of any society, is very close to the center of a society's purpose and soul; an embodiment and reflection of society's refinement, and the test of the quality of its civilization. "In art there is liberation. The essential in artistic creativity is victory over the burden of necessity", thus illumined Ukrainian philosopher Nicholai Berdyaev (1874-1948).

Chapter (8)

MUSIC & DANCE

REVERENTIAL REVELATION

Outside the realms of SCENERY MEDITATION - whereby we have to practice it in absolute solitude and in utter serenity - in our every minute and hour of our strivings, meanderings and wandering, to have a glimpse of this psychic state of divine illumination, we should open up to the enthrallment of MUSIC & DANCE.

The reason for this cannot be overemphasized, owing to the fact that, MUSIC & DANCE when appreciated in its right context can act as the bridge from conscious to the unconscious, opening body and mind to higher powers besides amplifying awareness. Like religion which unconditionally brings in its train a feeling of empowerment to our spirit and all the moral virtues to the heart it enters, however unworthy hardened that heart might be, it is a well established fact that through music, microcosm and macrocosm could be connected. "Music soothes us with its rhythm and lifts us on its lullaby to the world less brutal than the earth", so contended Will Durant "It may relieve pain, improve digestion and stimulate love".

Used in certain ways, one of the principal powers of music can be to induce altered states of consciousness (ASC's); ranging from a very relaxed state, to a much deeper state, where non-ordinary realities can be experienced. There are many ways to enter such states, like the meditation but music has always been one of the primary entrance points to these inner states. Not all music can do this, but some, are capable of inducing them. It is not that the music creates these realities or their contents, for they are all distinctly different for each person. Rather, the music opens a kind of inner space in which certain experiences can occur. Certain kinds of music have the power to pull an inner curtain aside, so to speak, so that we become temporarily aware of parts of ourselves which are usually inaccessible.

The reason why our ancestors enjoyed a harmonious existence and were guaranteed - besides the rigours of an inhospitable natural environment - to live for many years is that, they were able to integrate MUSIC & DANCE into the very fabric of their private as well as public life. In their daily chores as when the mother was performing her domestic duties, when in the garden, MUSIC & DANCE became an

indispensable aspect. No wonder then the life of our forefathers was interwoven with festivals, from planting, to weeding, to harvesting; from birth, to initiation, to paying dowry, to marriage, even to mourning their departed ones. There were songs well crafted to suit each and every event, the circumcision songs, the marriage songs, even the war songs. At the same time each kind of music was accompanied by its unique kind of replenishing and refreshing DANCE movement.

With improved technologies in entertainment and communication, it remains a disgust why we should not enjoy the infinite amount of music and dance moves immanent in our time. Hearing a favourite song on the radio or enjoying the music from a live band puts one in a better mood. This mood enhancing effect is one of the reasons for music therapy. Since every age group enjoys MUSIC & DANCE this enjoyment is not limited by any sort of physical or mental challenge, it is becoming more and more the perfect way to help people in a therapeutic manner.

German composer and pianist Wolfgang Amadeus Mozart (1756-1791) is popular for composing many varieties of music. Don Campbell, author of *The Mozart Effect*, has compiled and sequenced Mozart music into tapes and CDs that each have a specific purpose and benefit, from healing, rest and relaxation to enhancing intelligence and learning to unlocking the creative spirit. The classical Master Ludwig van Beethoven (1770-1827) who wrote his own early compositions in the shadow of Mozart, for example, was justly famous for being able to evoke specific emotions in his listeners, and wrote pieces that we still listen to today to evoke joy, sadness, loss and return.

Music as an effective nonverbal means of communication, is evidenced in the 'Movie Music', with its inherent potential to signal us when something scary, threatening or ominous is about to happen. This precisely explains why in a well crafted movie

music, if one closes ones eyes, in an action, horror or thriller movie, one can pretty much tell what's happening on the screen by the music alone.

Besides this boundless communicative ability, its therapeutic power is also limitless. British novelist George Eliot (1819-1880) could not conceal here amazement in regard to therapeutic effect of music: "There is no feeling, except the extremes of fear and grief that does not find relief in music. I think I should have no other mortal wants if I could always have plenty of music. It seems to infuse strength into my limbs and ideas into my brain. Life seems to go on without effort, when I am filled with music." And as German philologist and philosopher Friedrich Nietzsche (1844-1900) commented: "Life without music would be a mistake".

American writer and physician Oliver Wendell Holmes (1809-1894) also voiced the importance of music as a vital therapeutic tool: "Take a music bath once or twice a week for a few seasons, and you will find that it is to the soul what the water bath is to the body". "When I hear music, I fear no danger. I am invulnerable. I see no foe. I am related to the earliest times and the latest", thus confessed Henry David Thoreau. "Let me sum it for you. Information is not knowledge. Knowledge is not wisdom. Wisdom is not truth. Truth is not beauty. Beauty is not love. Love is not music. Music is the best", thus said US rock musician and composer Frank Zappa (1940-1993).

Banking on the idea that 'the body and mind are inseparable' to reap most from music, we should also be *deliberatedancers*, who by using the medium of dance, should strive to locate that 'unique unity' of our bodies, minds and spirits, which can provide a sense of wholesome to us. By learning movements that reflects our personalities and by improvising movements that can allow us to experiment with

new ways of being, body and mind interact in a way that when we reach the sphere where there is a consummation between the music and the dance, it is here where we may witness the fullest scope for our imagination and attain – however remotely - a glance of eternity. As such in this topic we shall talk of MUSIC as inseparable from DANCE

When all is said and done, it is a categorical assertion here that, anyone who cannot lift one's leg in response to a certain musical rhythm, who cannot twist his or her body to match a certain musical beat, who cannot revel in the synchronicity of one's spirit with a certain musical melody, is not a truly human being, but a crude assemblage of bones, flesh and blood. Therefore runs our definition:

The word 'Music' is translated from French word 'Musique' which is derived from Greek word 'Mousike' meaning 'the art of muses'. In Greek mythology the muses were goddesses who inspired and presided over the creative arts. Through MUSIC & DANCE we can eliminate various obstacles and hindrances in our lives and embark on our journey towards our essence. This idea of MUSIC & DANCE as a bridge to inner awareness goes way back to legends of Orpheus who was so skilled a lyre player that he used music as a means of charming everything in nature. American writer Thomas Bulfinch (1796-1867) in 'The Age of fables' (1855) gave his version of the legend thus: Orpheus was the son of Apollo [Greek god of prophesy, poetry, and music, also associated with the sun] and the Muse Calliope [the muse of epic poetry]. He was presented by his father with a lyre and taught to play upon it, which he did to such perfection that nothing could withstand the charm of his music. Not only his fellow-mortals, but wild beasts were softened by his strains, and gathering round him laid by their fierceness, and stood entranced

with his lay. Nay, the very trees and rocks were sensible to the charm. The former crowded round him and the latter relaxed somewhat of their hardness, softened by his notes". MUSIC can be a persuasive means of expressing the entire range of feelings and emotions and to figure out the features of a human character. As life produces MUSIC and the music affects life making it richer, music has sufficient means to alter a person's attitude to life; strengthen his (or her) will power; arouse a number of positive qualities, such as kindness, generosity, nobility and others. MUSIC can become a source of energy, as listening to favourite music, a person can feel a bigger moral strength and a stronger wish to commence or continue a desired activity. Beautiful MUSIC decorates life; makes people kinder; develops positive spiritual qualities. At the same time, through total devotion, and absolute surrender, DANCE becomes a sure means of connecting with the Divine, as immense joy, compassion and love permeates our every nerve, as the chief proponent of spiritual dance Iris J. Stewart illumined: "Dance is divinity, a natural state of grace in which we all reside. In its sacred form, dance is a language that reunites the body, soul, and mind. Working throughout the body, we integrate energetic information directly at the cellular level."

APEASABLE ABOMINATION

One of the greatest and regrettable misnomers of our times is the categorization of music into the sacred and the secular. Though in our modern times there are overt signs of merging together of these artificial divisions, there are in some dogmatic sectors of humanity where music which is sung by the so-called 'infidels' is outrightly shunned, if not legally banned from public ear. In the case of Christians who are supposed to be well endowed with the virtue of tolerance, unlike their founder who

was crucified by the Roman pagans, they are very swift to crucify other so-called pagans (metaphorically indeed) due to their so-called satanic music.

Traditionally, when asked to think about, 'Sacred' music many people associate it with its early works, and in particular the period of time after the Gregorian Chant which dates back to approximately 650 AD and which was written for the church services. As this type of music had no definite rhythm and was monographic, that is, a single melody sung in unison, the more mainstream 'non-church' music, which stylistically included longer drawn out phrases, and which used a lot of expression to provide a mood, was dubbed 'Secular'

While both 'sacred' and 'secular' music date back to the creation of man, our 'Crucifying Categorization' defines 'Sacred' music as music for prayer and worship, while 'Secular' music is for entertainment. While both of these twopathetically biased categorizations have undergone many changes throughout history to adapt to people's interests and tastes, the history of use of music as a form of worship (sacred) and celebration of life (secular) is as early as mankind itself.

Whereas it would be dishonest to fail to acknowledge that some music is outrightly pornographic and therefore dangerous to the underage, this 'Crucifying Categorization' of the sacred and the temporal need a fair if not sober hearing.

In the year 1648, after 30 grueling years of interstate wars within the continent of Europe, a treaty was signed in Westphalia which ended the wars by splitting the powers of the Church (sacred) from the political power (temporal). This marked the end of what historians refers to as the conflict of two swords the temporal swords and the sacred swords, and at last peace was found in Europe. However, to assume

that there can be any conflict in the human soul between what is temporal (secular) and what is sacred is to mechanize the human being and fail to see him as a holistic entity judging what it receives only on the ontological basis of what goes in, in the manner of self-preservation and self-advancement.

American radio and television evangelist, singer and guitarist Bob Larson (b.1944) once commented: "Rock and roll is more than just a form of music. It is a subtle, morally erosive force...By its very beat and sound it has always implicitly rejected restraints and celebrated freedom and sexuality...(it) numbs the sense and induces a state of moral oblivion...The message of rock and roll songs and performers is basically anti-Christian and opposed to Biblical standards of behaviour".

This dogmatism has went to the extent of comparing those musicians (the DJs in particular) who press buttons and turn knobs on the highly advanced music machines with an infinite range of possible sounds to "shamans, priests and sorcerers of ancient cults in their aspirations", and asserts that, "it is not to be regarded as something that has meaning, but rather as a type of mantra, a magic formula, which is the key to the subconscious"

Their chief argument is that Satan is the driving force behind this music and he is using it to claim countless numbers of young people as his prey, and that rock and beat are always linked up somehow with aggression, sexual stimulation and even sorcery, with the very powers of darkness; leading to the detrimental effect of separation from Jesus and the death of spiritual life. They are quick to offer the plausible warning of Revelation 18:23 that whoever becomes involved with this demonic music will share the terrible judgment that will descend upon the Harlot of Babylon, who deceives all the nations with her sorcery.

The psalms are full of encouragement to use all kinds of brass, woodwinds, strings, and percussion instruments to rhythmically to get the body to move and feel the joy of being alive as well as to offer praise, as exemplified is Psalm 150: 4: "Praise him with tambourine and dancing".

Music is the language of the heart; which is neither holy nor unholy. And the message of Mathew 15: 18,19 is categorical; if the heart is profane, then what comes out of the heart is profane, and if the heart is pure, then what comes out of the heart is pure.

Though there is no notable record of scriptural controversy of Sacred and Secular music in either Old or New Testaments, the history of the Christian church has been full of controversy over this issue. At one point only unison chant was considered 'sacred', as harmony was considered too sensual, with worship being perceived at that time as being only contemplative and sober; reflected in the music of the church.

This controversy which has no basis in Scripture whatsoever, but only in tradition and culture, run like a sticky thread through the entire history of the institutionalized church. For instance, while Martin Luther loved the pipe organ his predecessor in Protestantism Jean Calvin condemned it. When Handel composed his masterpiece 'Messiah', he was roundly condemned in conservative pulpits all over London, for profaning the Word of God by using the same musical motifs employed in Italian operettas. Though to many Christians of his time, his work was shocking and offensive, as he premiered it not in the church but in the theater (a house of secular entertainment), today this song is considered one of the greatest works of sacred music all over London. Whereas Luther's most famous lyric 'A Mighty Fortress' was

scandalous having been set to a beer-drinking tune out of the pub, today it is considered 'sacred' music of the finest order. Charles Wesley was therefore able to derive a persuasive lesson from Luther: make the music singable, hummable, simple and melodic, but with profound theological lyrics.

The list of gospel song writers who hijacked popular music is endless. Songs like 'In The Garden' were considered too romantic and sentimental to be sacred. John Peterson's gospel songs like 'It took A Miracle' even landed on the hit parade in the fifties. Stuart Hamblen combined Country Western and pop musical motifs during that period to write such standards as 'Until Then'. His best known song, 'This Ol' House', became a chart-bursting hit.

Ralph Carmichael who used the rich sensorial harmonies of jazz and pop music to interpret sacred themes, scandalized the evangelical church by using the same sensuous orchestration with gospel songs that he used when arranging for Nat King Cole, Peggy Lee, Roger Williams, and other pop artists. Ralph who had his feet in both worlds, while scoring the Billy Graham Movie, 'The Restless Ones', was pretty much the first Christian musician to push the envelope further into using rock motifs, where the song 'He's everything To Me' was beget.

The premier song 'He Touched Me' by Bill Gaither was roundly criticized in the late sixties as being too sentimental, too pop, too country, too simple. However, due to his legacy in gospel music, he was influential in changing the way the church sings. Amidst many controversies the seventies witnessed another shift as Contemporary Christian Music created a genre all of it's own that paralleled all the styles and sounds of the popular culture. This trend has reached an admirable stage and the

MUSIC & DANCE ability to transform irrespective of denominational leanings cannot be questioned

Kenyan Daddy Owen alias Papa Fololo is a great gospel singer and dancer who has raised the status of gospel music by infusing Lingala lyrics and dance styles, which enabled him to win many awards locally and internationally. The flood of awards was so immense that in March 2012, he declined the nomination to Groove and Chat Awards, ostensibly because he felt 'others' should also be given the chance.

It is an abuse and ungrateful to the whole essence of Creation and even blasphemous to insinuate that, all good music is the reserve of the devil. The feel of gospel thrill right down the bones which is excited by these songs is no different from the exuberance caused by some secular songs. The positive sign of our times is that the pseudo-boundaries of sacred versus secular is tumbling down irretrievably, with the refreshing realization in some progressive circles that there is no single style of music today that isn't capable of giving praise to God, that is something to celebrate, not condemn.

It is a revolutionary breakthrough that the Christian music today employs all the sounds and rhythm or virtually every cultural expression (which is an irreversible triumph for gospel), and anyone who can deny this is living in a fools paradise of blindfolding illusions. As a distinct element from other mainstream religions, this has given the gospel a universal appeal, by addressing itself to young and old people; conservative and progressive people; red and yellow; black or white.

Those who are uneasy or discount secular music on the basis of percussion and rhythm, should be informed that, the body was constructed by God to enjoy the

feeling of rhythm, the beats in rhythm, the universe pulsates and moves in rhythm, the seven day cycle of activity and rest is all about rhythm; the more rhythm one feels in ones body the more alive one becomes; failure to feel rhythm is the characteristic of the dead.

The only justifiable criterion to discard music as profane is only to the extent which it fails to glorify God and celebrate His creation and on the contrary celebrates self-indulgence, by inciting misogamy, bigotry, hatred, reckless sex or even masturbation. Whereas the only good that can be squeezed out of this kind of disturbing deplorable material is the wake-up call it signals to the rest of society, in essence a sick mind screaming for help, a good love song is sacred if it honors the kind of devotional and sacrificial love that harmonizes with the character of God.

Music being the human's most powerful tool of communication, it is the only persuasively powerful tool that crosses boundaries and melts walls. The test of any music 'sacred' or 'secular' is the extent which it addresses the human condition and infuses it with surprises, hope, grace, reconciliation, mutual respect and ultimately healing. God being the creator of variety and diversity, with His creation full of all surprises, there is nothing boring or monolithic as He brings order out of chaos. Conversely, the worst thing that can happen to any music 'sacred' or 'secular' is being boring (this is not the nature of God) and failure to expand the soul and fill it with grace and insight and delights of discovery.

As genuine RELIGIOUSNESS is to embrace humanity with all its various manifestation and emotional colours, the high water mark for appreciation of MUSIC is its sensitivity and aliveness to the dictum of human quest to reach beyond itself and becomes truly 'sacred' if it speaks to every human emotion and yearning. It is

the epitome of 'unholiness' and a mark of true 'infidelity' to demand that all sacred music serve our own tastes. While some things may make our ears to bleed, we are 'existentially' called upon to enlarge our minds and our worlds by making an effort to understand and appreciate the human emotion behind the artistic expression of others. In this way we tap into a 'holy' impulse that makes us more fully human in the image of God.

Our eagerness to expand and grow is the only trait that harmonizes us with the expansive, innovative Spirit of God. This contention when applied to encompass everything in our midst demolishes all boundaries of 'sacred' and 'secular'. To be fully human, is to live for the other and to discover our true self in the presence of others. A true artist gives his soul away to others; this is a sacred, holy impulse which is his or her gift to the world, and which should not be incarcerated, contained and restricted, but encouraged to flower and flourish.

Their talk of melodies that have something holy about them, which comes from the heavenly realm, and when we hear such tunes, we are filled with adoration for God, as all our earthly clamour within us is brought to silence since we can sense the presence of God conveyed by such songs, and we may even feel constrained to kneel down in Holy presence, is similar to evocation of other temporal music by the likes of Beethoven and Mozart.

The only justifiable criterion for judging music is to categorize it as either good or bad. And here its goodness or badness is precisely a matter of taste. And taste itself is determined by our cultural background, our age, our particular time in history, the ideas held by those within our social circle regard nourishing music, among others.

The worst consequence of the blatant categorization of MUSIC into sacred and temporal is that, one could shield oneself from the reinvigorating power of certain music simply because it belongs to the other side of the divide. However, when all said and done it is slowly dawning upon our present generation that there is no sacred or temporal DANCE.

GALLANT GOSPEL

After looking out at the universe, noting the ratios of the different planetary cycles, counting the rhythmic periodicities in nature, ancient mathematicians were able to calculate the ratios of the human body, and put together a 'sacred geometry' a set of mathematical ratios and proportions. They believed that these ratios, if used in the sound of music and the architecture of buildings, would resonate with the life force of universe and thus enhance life.

Like a note on one piano in a hall full of pianos, which when played the same note will resonate on the other instruments enhancing the power of the single note to fill the whole hall, in the same way, the ancients believed that playing certain harmonies and combinations of notes would resonate with other elements in the universe tuned to the same scale. They hypothesized that, through the resonance, we could at will have our 'single' notes increased in power, and consequently harmonize and 'tune in' to the energies of the planet to open our natural powers.

Modern science has illumined that everything in our universe is in a state of vibration. Matter is made up of atoms and each atom is composed of nucleus and protons each with certain types of waves on pulsing vibration. There is commonness between the vibration in a music note in a colour, in the bonds of a chemical, and

even the vibration of electrons in an atom, with each vibrating at its specific frequency in ratio. American chemistry expert Dr. Donald Hatch Andrews (1898-1973) put it: “We are finding that the universe is composed not of matter but of music”. He probably echoed the words of Scottish essayist and historian Thomas Carlyle (1795-1881) who said:

“See deep through and you
See musically; the heart of
Nature being everywhere music
If you can only reach it”.

Since everything in the universe is in a constant state of vibration, including the human body, even the smallest change in frequency can affect the internal organs. Modern sound therapists consider there is a natural resonance or “note” that is “right” for each part of the human body, and for each individual, so by directing specific sounds waves to specific areas they can affect the frequency at which that part is vibrating and thereby restore it to balance and therefore health. The point is well consolidated by Paramhansa Yogananda in *‘The Autobiography of a Yogi’*:

“Because man himself is an expression of the creative word, sound exercises on him a potent and immediate effect. Great music, sacred or temporal bestows joy on the human being because it causes a temporary vibrancy awakening of one of his or her occult spinal centers; in those blissful moments a dim memory comes to him of his or her divine essence or transcendental origin”.

MUSIC & DANCE are inherent qualities, not only to humans, but to all of nature and the cosmos. From the creation of the universe, to the first heartbeat of the fetus in the womb, rhythm and dance have always existed. For tens of thousands of years,

humans have used dance as an integral part of ritual, prayer, and reaching other states of consciousness, for the purpose of healing, and to facilitate contact with the Divine. It is believed that the soul of a people is woven into the steps of their dances.

The conductor and pianist Daniel Barenboim believes that our early connection and orientation to sound is another reason for its power. Having contended that, because we live in a very visual society whereby we're more aware of what we see than what we hear, he was quick to remind us that the latest scientific evidence reveals that the ear, which we now know is active in the womb, has an advantage over the eye: "The ear has a head start over the eye, which doesn't see anything until it comes out. The eye is also something that one can control more fully. If you don't like the way I look, and you don't want to see me, you close your eyes and I disappear. But if you don't like my voice and you're in the same room, then you cannot shut your ears in a natural way. Sound literally penetrates the human body."

The human relationship to sound can be traced back to between seventeen and nineteen weeks where the fetus begins to develop an auditory system. Since that time we get immersed in a world of sound, of breath and heartbeat, of rhythm and vibration. But how do we know what the fetus actually hears? Until recently, there were different theories. Some doctors thought that the fetus could hear only some frequencies, probably high ones. It certainly wasn't known whether we could hear and respond to music before birth until the groundbreaking research of Sheila Woodward, a South African, who wanted to know more about musical sound in the womb. She was a young scientist in the early 1990's and pregnant; she wondered what music her own child was being exposed to before birth. In her studies at the University of Capetown, she worked with the Institute of Maritime Technology to adapt an underwater microphone so it could be placed in the uterus.

Her team came up with a tiny waterproof hydrophone, about two inches long, that doctors found safe enough to put inside the womb. As part of Woodward's research, this miniature microphone was inserted through the cervix into the uterus of a mother in early labor and placed alongside the neck of the unborn child. The microphone recorded exactly what was audible inside the uterus as Woodward played music, sang herself, and had the mother sing. The big question, she said was; 'Does music really exist in the womb and is it very different from the way we hear it in the outside world?'

Those trusted witnesses who listened to the recordings that Woodward conducted with several mothers in early stages of labor, confessed hearing first the rhythmic sound of blood coursing through the uterine artery. Woodward's recordings revealed that a landscape of musical sound does indeed surround the fetus, prompting her to assert: "Nature allows us to evolve with rhythm all around us." The recordings showed that the very high frequencies, like the sharp attack of an instrument, are attenuated and sound a bit muffled. The witnesses said that the overall effect was like listening to music underwater.

To ascertain whether the fetal heard the music in the womb, the 'startle response' of the fetus was measured as well, and Woodward's team found that when music is played, the fetal heart rate became slightly elevated. Woodward said it was clear from the fetus reacted, as if to say, "Something's happened and now there's music!" Other studies show that the fetus echoes the mother's response to the quality of the music, in for instance her headphones such that if finds the music soothing, the baby's heart rate lowers and if she finds a certain piece of music stressful, the baby's heart rate goes up.

Woodward drew the conclusions that we begin learning about music even before birth, and pointed out that, even when music that can penetrate the womb is absent, the fetus is surrounded by those natural rhythms of the body — heartbeat and pulse and breath.

Banking on this idea of the stimulation of soothing MUSIC upon the human soul, and that our ability and tendency to keep tune with music is something we inherited from our earliest evolutionary ancestors, sport psychologist Costas Karageorghis of Brunel University in England, learned how to devise soundtracks that are just as powerful, if not more so, as some of the illegal substances that athletes commonly take to excel, as made clear by him: "Music is a great way to regulate mood both before and during physical activity. A lot of athletes use music as if it's a legal drug...They can use it as a stimulant or as a sedative. Generally speaking, loud upbeat music has a stimulating effect and slow music reduces arousal."

Karageorghis researches yielded the conclusions that when one engages in any sport, listening to music works out wonders first, by reducing ones perception of how hard one is working by about 10 percent during low-to-moderate intensity activity. (During high intensity activity, music doesn't work as well because your brain starts screaming at you to pay attention to physiological stress signals). Secondly, music can have a profound influence on mood, potentially elevating the positive aspects of mood, such as vigor, excitement and happiness, and reducing depression, tension, fatigue, anger and confusion. Thirdly, music can be used to set your pace. Finally, music can be used to overcome fatigue and control one's emotions around competition. It is believed that, the hurdler Edwin Moses, who competed for the United States in the 70s and 80s and had a 122-race winning streak between 1987

and 1997, used laid-back soul tunes as part of his pre-race routine. Research has indicated that, music is most effective when we are losing steam, not as a constant stimulus, such that for those who are at the gym or doing some jogs, two workouts with music are recommended to every one without, so the effect is not dulled.

Karageorghis and his post-doctoral researcher collected data during the “Run to the Beat” half-marathon, allowing them to test theories on thousands of live runners outside the lab. Despite driving winds and heavy rain during the event, post-race interviews suggested that the runners found the music inspiring and fun. Having been convinced that music could serve as uniting factor in celebrating sports events they argued that: “The music creates an esprit de corps, a cohesion you don’t normally have in a mass participation event. One of the key causes of motivation is this notion of satisfaction of a psychological need for relatedness. Having music creates a common bond, a social gel that allows you to almost satisfy this need automatically.”

This cohesive ability of MUSIC is what makes it an indispensable factor in all social events. If we first focus on the passive role played by many in regard to MUSIC & DANCING, we will not fail to notice that, it is not in doubt that a good proportion of relaxation may be brought about from the joy and pleasure of watching other sing and dance. That in itself is a healing for the people because they are able to set aside the turmoil and strife for that moment in time and come together in laughter and happiness. That creates for them an alternative state and creates a healing for them in that there is reason to rejoice, there is more than just hard work and toil. Even a basic DANCING together like the popular Kikuyu dance known as MUGITHI, is a kind of ceremony that connects people to joyous dancing is a form of comfort and acknowledgement that, they were a solid people and that what they

were doing is right and they take comfort in that. It provides them with a healing, not from an illness, but from the arduousness of their life.

Even the temporal BELLYDANCE has some very vital health benefits. Whereas the name itself is a misnomer as every part of the body is involved in the dance, with the most featured body part usually is the hips, and is characterized by a 'Hip Drop' or 'Belly Roll', it is precisely executing a 'Figure Eight' and its adherents revels in referring themselves as 'Crazy Eight'. It is sometimes also called 'Middle Eastern dance' or 'Arabic dance' in the West, and the term itself is a translation of the French "*danse du ventre*" which was applied to the dance in the Victorian era {named after Queen Victoria (1837-1901)}. Taking many different forms depending on country and region, both in costume and dance style, and new styles having evolved in the West as its popularity has spread globally, Belly dance is a non-impact, weight-bearing exercise and is thus suitable for all ages. Whereas it is a good exercise for the prevention of osteoporosis in older people, many of the moves involve isolations, which improves flexibility of the torso, moves that are beneficial to the spine, as the full-body undulation moves lengthens (decompress) and strengthens the entire column of spinal and abdominal muscles in a gentle way. Moreover as dancing with a veil can help build strength in the upper body, arm and shoulders, playing the zills trains fingers to work independently and builds strength, as the legs and long muscles of the back are strengthened by hip movements.

In the book *'The Religious Experience of Mankind'* Ninian Smart gives account of solemnity and holiness of Eastern Christianity, of the long and splendid ritual, the beauty of music – a blend of the singing of the Jewish synagogue and the classical chants of Greece – the richness of the vestments and the colour of the icons, all these blended together to make a glorious impression. He gives an example of

Russian Grand Duke Vladimir, who in the tenth century A.D. being uncertain about which faith to espouse, sent emissaries to visit both the Western Church and the Church at Constantinople, and when they attended the Liturgy at the great church of St. Sophia, their account was exhilarating:

“We did not know whether we were in heaven or on earth. It would be impossible to find on earth any splendor greater than this, and it is vain that we attempt to describe it...Never shall we be able to forget such beauty”.

A little digging into the hidden sources of music shows that the art of music was once tied to medicine and to bringing about so-called ‘Supernatural feats’. It is believed that Hermes Trismegistus of Ancient Egypt who is the supposed author of the *Hermetica* (this body of writings expounds the Hellenistic mystical philosophy of Hermetism, in which the sun is regarded as the visible manifestation of God), developed the philosophy which taught that there is a ‘harmony and correspondence’ among all the different kinds of manifestations in the universe – the circling of the planet, the tides of the earth, the growth of vegetation, the lives of animals and people – all are related. All-that-is in the universe emanates from the same source, according to Hermetic philosophy, and therefore the same laws, principles, and characteristics apply to each unit – ‘As above, so below’.

Besides having a profound effect on physiological processes, such as heart rate or breathing, and prompt the release of endorphins, the body’s own painkillers thereby assist the body with fighting pain naturally, the rhythm of music is also said to treat stress, anxiety, chronic pain, speed healing and recovery, and is purported to affect breathing, heart rate, and help release endorphins.

A research cardiologist, Dr. Mike Miller of the University of Maryland Medical Center in Baltimore, has been studying the effects of happiness -- or things that make people happy -- on our hearts, and focusing on laughter, he found watching funny movies and laughing at them could actually open up blood vessels, allowing blood to circulate more freely. This discovery prompted him to test the effects of music on the cardiovascular system. Using high-tech imaging, he measured blood vessel size as people listened to music, and found that: "Turns out music may be one of the best de-stressors -- either by playing or even listening to music...The inner lining of the blood vessel relaxed, opened up and produced chemicals that are protective to the heart". But when participants listened to music they didn't particularly enjoy, Miller said, "the vessels actually began to close up," which is exactly what tension or stress does.

Long-term stress can wreak havoc on the cardiovascular system, causing blood vessels to stiffen and become rigid, constricting blood flow. As people get older, arteriosclerosis, or hardening of the arteries, becomes a problem. Constricted vessels can cause blood pressure to rise and increase the risk of heart attack and stroke. Stress can also suppress the immune system, contribute to infertility and impotence, speed the aging process and even rewire the brain, leaving people more vulnerable to anxiety and depression. But music can counter the effects of stress. "It gives us an overall feeling of good, well-being -- a sense of euphoria in some cases," Miller said.

Investigating on the effect leisure activities had on the risk of dementia in the elderly, researchers have found that frequent dancing was the only physical activity that appeared to lower the participants' risk of dementia considerably. Both intellectual effort and social stimulation involved in DANCING have been attributed to the

reduction of the risk of getting dementia. Other studies have pointed on the ability of DANCE in helping Parkinson's patients. By focusing on helping them find new ways of moving and to improve the speed at which they move, through the introduction of slow, ballet-like movements, with time, these patients become more mobile, and more confident and are in some cases able to run. In *Light Emerging*, Barbara Ann Brennan (b.1939) explains some of the effects of music on the human energy field:

“Music plays a very important role in health and healing. Many healers use music to help calm the auric field or bring it to high vibrational heights to help the client go into a healing state. The wide variety of music offers us a wide variety of effects. Some music is very soothing; some charges the field. Some music directly enhances altered states, and other music awakens the rational mind. There is a lot of New Age music out now that charges and opens each chakra in sequence as it is played. Some is wonderful for meditation. In the trainings given by the Barbara Brennan School of Healing, we use music all the time to bring students to different states of consciousness for healing. For example, drum music is very good for grounding down to connect with earth energies and to open the first and second chakras.....we regularly use harp music to take us into the experience of the essence of the core. A regular diet of music helps us remain healthy. The types of music you choose will be directly related to the types of energies that compose your energy field and what type of personal learning you are doing at any particular moment.”

The so-called ‘music of the spheres’ was thought by Greek philosopher and mathematician Pythagoras in the 6th century B.C.—and by later classical and medieval philosophers of the Western world—to be a perfectly harmonious music, inaudible on Earth, produced by the movement of the stars and planets.

The ancient schools of music believed that music was the bridge linking all things. Following the ideas of Pythagoras, they built a 'sacred canon' of these specific harmonies, intervals, and proportions into their music, these would be linking sounds. When people heard sound made of specific ratios, the rhythms of their cells, bodies, and minds would be synchronized to the very rhythms as the planets and plants, earth and sea. Disharmony and out of sync patterns in mind or body would be dissolved. These particular sounds and rhythms, they thought would enhance life and make it healthier and more abundant; music would be a bridge to the Cosmos.

From the ecstatic Islamic mystics, the Sufis we have a sacred DANCE known as 'Whirling Dervish', which are devotional dances initiated by the founder of Sufism Persian poet Jalal al-Din Muhammad Rumi (1207-1273), whereby the turning of the dervishes help them reach spiritual unity with God. Dervishes are one of a class of Sufi Muslim devotees similar in some ways to Christian monks, whose members live a life devoted to God and ritual, which involves powerful verbal recitations proclaiming the devotees' belief in God, and vigorous dancing and breathing exercises, leading to personal hypnosis and transcendence expressing union with God. The turning of the Dervish is used to reach quiet, a state of prayer, of offering the self to God. By turning as a conduit, so the Light of God can descend upon the earth, they turn clockwise with the right hand turned upward, to receive the Light of God, and with the left hand turned downward to bring the light into the world. They do not turn to purposely reach a trance state, although sometimes they do reach an ecstatic state where they know and experience God. The Dervish use turning as the vehicle because everything moves in circles: the earth is round, the planets circle, the circle of life, the musical notes of the octave move in a circle, the circling of the seasons, movement is a circle.

The founder of Esoteric Christianity, Bulgarian, Peter Deunov (1864-1944), also called Master BeinsaDuno created a divine DANCE known as 'PAN-EU-RHYTHMY', which was a moving meditation intended to activate balance and spiritual awareness, and was meant to be done at the start of the day, as the sun comes up, as a daily prayer and exercise. From its etymological derivations PAN means "all over", nature, Universe, and the whole of creation, while EU means good or harmony and RHYTHMY means rhythm or movement, such that PAN-EU-RHYTHMY, is the music and movement of the Universe. Pan-Eu-Rhythmy is a danced-exercise-meditation intended to put one in tune with the rhythm and harmony of the universe and as a transmitter of Divine energy, healing, creativity, and joy, it softens and awakens the heart, and makes possible in ones lives whatever is the next step in ones evolution. Pan-Eu-Rhythmy combines special music, also developed by Deunov, with 28 different movement techniques that activate the chakras and expand consciousness. Each of the movements and their accompanying musical pieces, are associated with a different chakra or part of the body and each works on different levels. The music creates the movement. The music of Pan-Eu-Rhythmy is also purported to balance the two hemispheres of the brain. The music is a critical part of the effect and transmits Divine energy and connection with the angelic worlds and the world of nature. The movements are usually done in a group, outside in nature and create a strong bond among the participants. The movements are very symbolic and most are danced in a counter-clockwise circle to emulate spiritual evolution; matter expanding into Spirit. Pan-Eu-Rhythmy is also used to bring the Love and Light accessed through the music and dance out into the world. The archetypal qualities that the movements develop are similar to the qualities of the Ten Sefirot of the Kabbalah (the Ten Sefirot, Ten Emanations, Ten Divine Radiance, Ten Divine Elumininices, or Ten Divine Powers which includes understanding, knowledge, wisdom, might, beauty, loving-kindness, acknowledgement, foundation,

victory and kingdom, which are the basic term and concepts of the inner wisdom of Torah which is called Kabbalah). The first ten movements and accompanying music symbolize awakening. The next sets of 18 movements are broken up into three sets. The first of these sets represents awakening the energy centers, the second set helps one tune in to the five elements (Earth, Air, Water, Fire, and Ether) to raise consciousness, and the third set are dances of partnership, working with others to bring Heaven to earth. The first of the final two movements uses singing to express joy and enable the heart to sing, and the final movement centers the energies that have been activated with the other movements into the body, so they can be taken out into the world. This is completed with a prayer “May Love, Peace and Joy live in our hearts forever”.

Tapping on what dance have been used for the purposes of expression, ritual and healing for thousands of years, Dance Movement Therapy (DMT) is a specific form of psychotherapeutic use of movement and dance for emotional, cognitive, social, behavioral and physical conditions. Founded on the basis that, movement and emotion are directly related, it was developed in the 1940s in the United States as a way of expressing feelings and thoughts in movement. Its chief goal was to stimulate the healing process from within, and its ultimate purpose is to find a healthy balance and sense of wholeness. It is used to tell a story, gain insight that might be difficult to access verbally and to release rigid or repetitive behaviors. Using unchoreographed and spontaneous movement to bypass the conscious mind and increase body awareness, Dance Therapy can be performed alone with a facilitator or therapist to assist in the interpretation of the source of the movement, or the therapist can mirror the movements or discuss what ‘came up’ for the client during the process. It can be used to tell a story, act out a dream, or used for non-verbal expression of issues, emotions and feelings that can then be integrated by the conscious mind. Its

supreme advantage is that, it works equally well for highly articulate people and for those less able to express themselves in words, including people with learning disabilities, mental problems, or psychotic illnesses, as well as the severely physically disabled people can experience the liberating effects of dance.

Two differing forms of Dance Movement Therapy which have been developed around the world, and are most practiced include *Eurythmy* and *Eutony*. EURYTHMY is a movement therapy developed by Austrian philosopher, social reformer, architect, and esotericist, Rudolf Steiner (1861-1925) to enhance the relationship between the ego and the physical body. Unlike dance steps and mime, eurythmic movements are choreographed to symbolize sounds, making speech and music 'visible' in shapes, gestures and color. Eurythmy is thus sometimes called 'visible music' or 'visible speech'; expressions that originate with its founder, who described it as an 'art of the soul'. EUTONY was developed by Danish teacher Gerda Alexander (1908-1994) who emphasized intelligence, sensitivity, and awareness rather than simple physical exercise, to facilitate a patient discovering self-knowledge by exploring their own movements, and is sometimes incorporated into psychotherapy. Claiming to develop the ability to be aware and able to regulate muscular tone, the term was coined to express the idea of a harmoniously balanced 'tonicity in constant adaptation to the state or activity of the moment'. Some of the healing benefits of Eutony address musculo-skeletal disorders and conditions resulting from psychological issues.

Our 'Gallant Gospel' will be inexhaustive if we fail to mention the American Anna Halprin (b.1920) who is one of the modern-day pioneers of healing dance movement and who often uses her dance movement methods to help those with cancer or AIDS. Once a victim of cancer herself, she helped in pioneering the experimental art form known as Postmodern Dance. Being able to freely explore the capabilities of

her own body, she has since 1950's perfected a systematic way of moving using kinesthetic awareness: "I believe if more of us could contact the natural world in a directly experiential way, this would alter the way we treat our environment, ourselves, and one another". The uniqueness in her techniques is to help others discover their knowledge of their own personal rhythm and movement, and access their body wisdom, strength and desires. Through what she terms as Halprin Life/Art Process, her practice is not about teaching any particular dance steps, but helping people unlock their own healing dances, as she describes it: "This method of working with dance seeks to access the life story of each person, and then use this story for the ground for creating art. This is based on the principal that *as life experience deepens, personal art expression expands, and as personal art expression expands, life experience deepens....* movement can change your feelings. I always incorporate the body. Even if I start with an image, I move it through the body. If nothing changes in the body, your feelings will not change." Halprin further describes the Life/Art Process as "an integrative approach to the expressive and therapeutic arts for personal, interpersonal, and social change. The vision of this work is based on the belief that dance and the expressive arts, when connected with the life concerns and issues of the individual, the community, and the environment, have a creative and healing role to play in the lives of all people."

Halprin who likes to refer herself as the breaker of modern dance, has found that dance can help those with illness in a number of ways: to heighten their life force energy, improve self confidence, provide a general sense of well-being and strengthen the will to live. The dynamic of healing and strengthening the will to live is not exclusive to dance, but is associated with being an active participant in one's own healing, instead of sitting back and passively following doctor's advice, as she further explains: "As I continued teaching, it became apparent that the experience of

movement connected to feelings generates long buried and unknown emotions and images. When these emotions and images are expressed through movement, we dance. And when these dances are connected to our lives, they bring about dramatic release and change in our will to live.” Her method begins with helping people be present in their bodies, notice the feedback process between movement and feelings, and release stuck feelings to facilitate the healing process and her description is very persuasive: “Repressed or incongruent emotions shut down the immune system, causing pain and illness. We are working toward expression and congruency, and understanding movement and feelings in a constantly circulation feedback loop facilitates this process.” Her theory includes the belief that the body, and movement, can be used to express emotions and feelings that would be difficult or impossible to express with words. Unrestricted and unchoreographed movement can help bring to the surface and express feelings or emotions that were unknown or deeply buried. As Halprin believes “Words label what we already know; expressive movement reveals the unknown. Sensations, feelings, emotions, and images that have long been buried in our bodies are revealed through movement. This is also useful in shifting old patterns, habits, and destructive belief systems....dance and renew your life force”. Since, Halprin is well convinced that, ‘many people who are seriously ill view their bodies with shame and distrust and harbor a feeling of being betrayed by their bodies’, her goal is to help people access the inherent and accumulated wisdom in their bodies. In her most illuming book *‘Dance as Healing Art: Returning to Health with Movement and Imagery (2000)*, she categorically asserts:

“Movement has the capacity to take us to the home of the soul, the world within for which we have no names. Movement reaches our deepest nature, and dance creatively expresses it. Through dance, we can gain new insights into the mystery of our inner lives. When brought forth from inside and forged

by the desire to create personal change, dance has the profound power to heal the body, psyche and soul. Our journey through illness and health, and the power of the dance to illuminate the way, is a passionate aspect of my life's work."

CATEGORICAL COMMANDMENTS

Each of us is a moving center, a space of divine mystery. And though we spend most of our time on the surface in the daily details of ordinary existence, most of us hunger to connect to this space within, to break through to bliss, to be swept away into something bigger than us. This unconscious yearning of mankind was attributed by William James to the reason why alcohol taking, has held most people on its grips: "The sway of alcohol over mankind is unquestionably due to its power to stimulate the mystical faculties of human nature".

While the effect of alcohol or drug is delusive and destructive in the long run, as it keeps us away from our essential calling, in order to go into deep ecstatic places we have to be willing to transform absolutely everything that got in our way to let go everything: every form of physical inertia of tight and stressed muscles; the emotional baggage of depressed, repressed feelings; the mental baggage of dogmas, attitudes and philosophies. Between the head and feet of any given person is a billion miles of unexplored wilderness; MUSIC & DANCE like MEDITATION may help us in our yearning to know what is going on in that wilderness. As such, we usurp our religious duty of laying down the 10 CATEGORICAL COMMANDMENTS on MUSIC & DANCE.

1. In MUSIC & DANCE we may experience who we really are, feel whole, be pushed over the top of joy and appreciation of life in its totality.
2. In MUSIC & DANCE we may reclaim our brilliant ability to disappear in something bigger, something safe, a space without a critic or a judge or an analyst.
3. In MUSIC & DANCE we may fall in love with the spirit in all things, to wipe out memory or transform it into moves that nobody else can make because they didn't live it.
4. In MUSIC & DANCE we may hook up to the true genius lurking behind all the bullshit -- to seek refuge in our originality and our power to reinvent ourselves.
5. In MUSIC & DANCE we may shed the past, forget the future and fall into the NOW; in the possession of the beat, the thrill of music everything is drown out.
6. In MUSIC & DANCE we may find a lover that never disappoints and, like all lovers, it demands absolute surrender; being seduced to undreamable moves.
7. In MUSIC & DANCE we may rock our world, break down walls, letting go of everything that impedes our inner silence; towards ultimate freedom.
8. In MUSIC & DANCE we may anchor our survival, and be offered a yellow brick road to make it through the chaos that is the tempo of our times.
9. In MUSIC & DANCE we may locate the fastest, most direct route to the individual TRUTH; the get down and personal kind, the what-is-happening-in-me-right-now kind of TRUTH.
10. In MUSIC & DANCE we may shed skins, tear off masks, crack molds, and experience the breakdown -- the shattering of borders between body, heart and mind, between genders and generations, between nations and nomads.

CONCISE CREED

Whereas we cannot doubt that, some music expresses what the musician is working on within themselves, and that those that are drawn to their music are working on similar issues, the general power of music to enhance learning, creativity or relaxation, is inexhaustible. Whereas Music is an effective means of expressing and dealing with feelings and emotions that can be difficult to express through verbal communication, some kinds of MUSIC make the heart glow and facilitates consciousness travel to celestial higher-dimensional realms.

MUSIC & DANCE has been used throughout the ages to facilitate personal transformation and social evolution, as well as to represent and facilitate rites of passage; from birth rituals to the entry into manhood, to wedding ceremonies, to the ceremonies of death

It is indubitable that dance is acknowledgeable for its physical exercise aspect, where the healing comes from the healthy body experience of increasing the heart rate and enhancing cardiovascular endurance, body strength, and flexibility. However, MUSIC & DANCE have been used for thousands of centuries around the world specifically for their many other healing qualities. Whereas MUSIC & DANCE is a popular method of socializing and creating and enhancing relationships, it has been performed and used in most cultures and throughout history as a spiritual experience, and a method of accessing the Divine.

MUSIC & DANCE has been used throughout history to tell a story, recreate myths, as ritual or prayer and reaching other states of consciousness. The power of DANCE is manifested in its accessibility to nearly everyone, from underage to the overage.

Being a very holistic and integrative healing modality, the very nature of movement and dance demands that we be fully present. In other words, by aiming at attaining a state of emotional, mental, spiritual, and physical health, DANCE engages our whole being. This relationship is mutual; our level of consciousness or attitude can greatly affect the outcome of our dances, and conversely our dances can greatly affect our level of consciousness.

“Dancing is the loftiest, the most moving, the most beautiful of the arts, because it is no mere translation or abstraction from life; it is life itself, so asserted British psychologist and author Havelock Ellis (1859 - 1939). Like MEDITATION, DANCING encourages introspection, releasing toxins from the body, the elimination of the waste by-products of conditioning and support thereby getting in touch with the part of us which never takes life too seriously, and sees life as an exciting opportunity to learn, grow and develop.

Mediation, stimulation, evocation and expression of joy

Un unravel and release old patterns, habits and beliefs

Spiritual awakening and accessing the elemental powers

Integrating the body, mind and soul for utmost working

Communication conduit to access the Divine dimension

&

Direct, express and integrate feelings and emotions

Ascribing to it as a pervasive and refreshing ritual

Nourish body image, self-confidence, and self esteem

Channel our energies towards other states of consciousness

Enhance physical strength, and boost the immune system

ABSOLUTE AFFIRMATION

MUSIC & DANCE when used therapeutically can be very effective in curing even the worst psychological abuses like trauma. When styled in a mentally stimulating, physically challenging and socially integrating manner, MUSIC & DANCE can take many people from the pits of depression to a stronger self, make people more aware of their potential and enable them to face challenges with a more positive outlook and a renewed self esteem.

Owing to basic physiological fact that, when we engage in physical activity, our mental as well as our emotional facilities also benefit, a well caricatured movement of the DANCE is the one that provide the perfect mix of isometric and isotonic resistance to shape our bodies without forming bulk muscle. Belly dance for instance increases our endurance and strengthens our cardiovascular system with as much of a workout as any aerobics class. Our posture is improved which improves our overall health. Our joints and spine are nourished by the synovial fluid, thus resulting in less pain and stiffness from arthritis, and our bone density increases.

The healing power of DANCING upon our body, mind and soul, is premised on its ability to help us work out of our depression as we open our eyes and see just how beautiful we are, inside and out, thus dissolving hatred and self-loathing. Some situations and encounters in our life may make us feel ugly, worthless, good-for-nothing, but through DANCE we can twist, twirl and shimmy all the way to a stronger, relaxed and invigorated person. As such I without Pressure take Pleasure in Propounding the 'eighth' article of our '**TIMELESSTESTAMENT**' - '**MUSIC & DANCE**':

The healing power of music is well illustrated in the book of 1 Samuel 16: 23, where we are told how David played harp and soothed King Saul from his depressions: "And it comes to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him". Science has shown that MUSIC & DANCE really does kill pain, reduce stress, better our brains and basically change how we experience life. Through MUSIC that puts the patient in a special place of peace as far as the music's rhythm, melodies and tonal qualities are concerned, more and more health professionals are playing therapeutic music for patients in hospitals, hospices and other clinical settings to improve their healing. Many studies have led to the conclusion that, MUSIC 'significantly' lowers the heart rates, and calms and regulates the blood pressures and respiration rates of patients who had undergone surgery, besides helping improve motor skills in patients recovering from strokes, as well as boosting the immune system, improving mental focus, helping control pain, creating a feeling of well-being and greatly reduce anxiety of patients awaiting surgery. MUSIC & DANCE therapy has proved to be an effective tool in reducing psychological stress,

anxiety, depression and even other chronic illnesses. Scientists also have confirmed that MUSIC & DANCE definitely provokes memories as we all have experienced, to the point where we don't even have to hear a song - we just think of it and the memories flood in.

Chapter (9)

HAPPINESS

“He who finds his happiness within, his joy within and likewise his light only within, that yogin becomes divine and attains to the beatitude of God”.

- Bhagavad-Gita V: 24

“The hearts of men are at the disposal of God like one heart, and He turneth them about in any way that He pleaseth. O director of hearts, turn our hearts to obey thee”

- From sacred scripture of Islam, the Koran.

REVERENTIAL REVELATION

Whether we seek it in the fulfillment of our professions, in the contentment of our relationships, and passion in our hobbies, for us humans, the ultimate goal of life is HAPPINESS. This is what Aristotle himself concurred with: “Happiness is the meaning and the purpose of life, the whole aim and end of human existence”. The sentiments were echoed by U.S psychologist William James: “How to gain, how to keep, how to recover happiness is in fact for most men at all times the secret motive of all they do, and if of all they are willing to endure”. Listen to Henry Wadsworth Longfellow (1807-82) in *Tales of a Wayside Inn* (1863):

“Our ingress into the world
Was naked and bare;
Our progress through the world

Is trouble and care”

“The constitution only guarantees the American people the right to pursue happiness. You have to catch it yourself”, so said Benjamin Franklin. But what is HAPPINESS in the first place?

Does HAPPINESS mean in Hindu vocabulary *Moksha*, which is attainment of freedom from rule and duty, from action, from desire, ambitions and fears of secular life and the delusions of social interests, in a word releasing oneself from the binding of the material world?

Does a HAPPY life entail engaging in the life of the monasticism or asceticism, wherein members separate themselves to be consecrated to a more contemplative lifestyle or decide to live in voluntary poverty in order to better meet the needs of the world, or in the temporal world whereby individuals attempt to return to a simpler state of existence, ‘in order’, in the words of American writer, philosopher and naturalist Henry David Thoreau (1817-1872) ‘to front the essential facts of life’?

Does HAPPINESS imply academic prowess, voluptuous consumption, driving flashy cars, paying constant visits to casinos and brothels, going to shopping in Dubai, living in big mansions and bungalows, or in short hogging in the limelight of the moment – the publicity, the cash and the changed fortune, all in the conviction that ‘a name without fame is like fire without flame’?

Epicurus (342-270 B.C) construed experience as showing that the desire for a life filled with intense pleasure will be frustrated, because there are not enough of them in the ordinary course of events, that the pleasures derived from such objectives as

fame, wealth, and the like, are usually outweighed by the pains necessary to procure them, and the pains consequent upon such activities as feasting, drinking, and merry-making either cancel the pleasures or leave a balance of pain. According to Epicurus, a human being's ultimate goal is not a consistent succession of intense sensual pleasures, but rather, it is the state of security, *ataraxia*, which characterizes 'freedom from trouble in the mind and pain in the body', and that this calm and repose of the good life are within the reach of all. But in his characteristic pessimism, German philosopher Arthur Schopenhauer (1788-1860) disputed the attainment of this kind of mental state in this manner: "Our existence has no foundation on which to rest except the transient present. Thus its form is essentially unceasing motion, without any possibility of that repose which we continually strive after".

Schopenhauer construed 'work, worry and trouble' to be an inescapable if not indispensable condition of life, and challenged us to imagine an Utopian place 'where everything grows of its own accord and turkeys fly around ready-roasted, where lovers find one another without any delay and keep one another without difficulty'. He concluded that in such a place some men would die of boredom or hang themselves, some would find and kill one another, and thus they would create for themselves more suffering than nature inflicts on them as it is'. This man who popularly known as philosopher of pessimism was of the opinion that in the absence of the 'pressure of want, toil, calamity and frustration', the arrogance of men would expand 'if not to the point of bursting than to that of the most unbridled folly, indeed madness'. In '*Essays and Aphorisms* (1851), Arthur came out clearly:

"Just as we are conscious not of the healthiness of our whole body only of the little place where the shoe pinches, so we think not of the totality of our successful activities but of some insignificant trifle or other which continues to vex us. On this fact is founded what I have often drawn attention to, the

negativity of well-being and happiness, in antithesis to the positivity of pain...A quick test of the assertion that enjoyment outweighs pain in this world, or that they are at any rate balanced, would be to compare the feeling of an animal engaged in eating another with those of the animal being eaten”.

“A lifetime of happiness: no man alive could bear it: it would be a hell on earth”, thus pessimistically confessed Irish playwright George Bernard Shaw (1856-1950), probably echoing Schopenhauerian thinking pattern. So what is HAPPINESS in the first instance?

Focusing on the neurological basis of HAPPINESS, we find neuroscientists using brain imaging sensors to weed out the grumps from the happy people, and identifying an index for the brains set point for moods. The images sends out a clear message that when we are distressed, the most active part of the brain are the amygdala and the right pre-frontal cortex, whereas when we are in positive moods, those brain areas are quite and there is increased activity in the left pre-frontal cortex. Consequently a person's normal mood range can be ascertained by noting the baseline level of activity in right and left pre-frontal areas; the further the ration tilts to the left, the happier we are. No wonder then, when the brains of the Buddhist monks who were accustomed to meditation were imaged their baseline points were most to the left.

“Happiness is the only sanction of life; where happiness fails, existence remains a mad and lamentable experiment”, so noted American philosopher, poet and novelist George Santayana (1863-1952). Living a happy life is everyone's mortal heritage. Every sane mortal in the world is a seeker after this divine goal; and one seeks it

blindly or wisely, until one has fully reclaimed it or one definitely dies without having ever attained to it. So here goes our definition of HAPPINESS:

HAPPINESS is an inner state of well being, that enable us to profit from our highest thought, wisdom, intelligence, commonsense, emotions, health, and spiritual values. This deep, harmonious sense of peace and approval, is clearly expressed in our spontaneous dissolving ourselves into the immense completeness and inexhaustible greatness of life, immersing ourselves in the exhilaration of the moment; welcoming and trusting the joy of the moment, opening ones arms and embracing it, living with our whole being, filling our minds with light of cheerfulness and impregnating our hearts with a steady and perpetual serenity. This fundamentally implies perceiving and rejoicing that life is abundant, that beauty and goodness are amply available, that, the keys to unlock further avenues of joy are permanently in our possession.

APPEASABLE ABOMINATIONS

HAPPINESS is a complex cobweb of intertwined and inseparable determinants; with some constants and myriad variables. This boils down to the basic ethical problem and chief assignment of humanity; how to remove the ills, obstacles and impediments which destroy and stand in the way of happiness, a task which can be accomplished only by freeing the psyche from the bondage of anything which beclouds it. So before we make any further step in our discourse here, it is vital we look at two 'Prominent Pathological Purgers' of HAPPINESS namely: 'Negating Neurosis' and 'Decadent Depression'.

'Negating Neurosis' is essentially an emotional disturbance usually not so severe as to prevent an individual from functioning in normal society. Victor Frankl (1905-1997) used the term 'existential vacuum' to connote a state of meaninglessness and emptiness in life characterized by inertia, boredom, and apathy, which if it persists, progresses into existential frustration and eventually becomes what he referred to as 'Noogenic Neurosis'. In this psychic state, burdened by a conflict of values that result in conflict in conscience, one tries to fill the existential vacuum with drugs, violence, food, sports *etcetera*, yet remain unfulfilled. Frankl cited three neurotic pathogens; *Hyper-intention* which is a forced intention toward some end which makes that end unattainable; *Hyper-reflection* which is an excessive attention to oneself which stifles attempts to avoid the neurosis to which one thinks oneself predisposed; *Anticipatory anxiety* which is the fear of a given outcome which makes that outcome more likely.

'Negating Neurosis' was termed by John Dollard (1900 - 1980) and Neal Miller (1909 -) in their joint work, '*Personality and Psychotherapy: An Analysis in Terms of Learning, Thinking, and Culture*' (1950), as *stupidity-misery syndrome*; as the victim is gnawed by strong unconscious and unlabeled conflicts, and having not labeled the problem, he or she does not discriminate effectively, generalizing and applying old, ineffective solutions to current problems and situations. These individuals choose inappropriate lifestyles as a means of obtaining their goals, they perceive normal situational conflicts as a matter of life and death and though they may develop various defense mechanisms, the defenses are never adequate and considerable anxiety and fearfulness remains, leading to irrational fear of accident, illness, death or insanity. In their efforts to compensate for feeling of weakness, these people tend to overcompensate. *Compensation* entails making up for or overcoming weakness, while *overcompensation* refers to an exaggerated effort to cover up a weakness that entails a denial rather than an acceptance of the real situation, as Alfred Adler noted:

“It lies in the nature of a neurotic to wish to diminish the feeling of inferiority by constant proves of his superiority”.

Karen Horney (1885-1952) was able to outline ten different Neurotic trends: exaggerated need for affection and approval; need for a dominant partner; exaggerated need for power; need to exploit others; exaggerated need for social recognition or prestige; exaggerated need for personal admiration; exaggerated ambition for personal achievement; need to restrict one's life within narrow boundaries; exaggerated need for self-sufficiency and independence; need for perfection and unassailability. This thus prompted her to conclude: “Neurotic persons feel and behave as if their existence, happiness and security depended on being ‘liked’...all the pretense to which a neurotic resorts in order to bridge the gap between his real self and his idealized image serve in the end only to widen it.. The neurotic feels caught in a cellar with many doors and whichever door he opens leads only into new darkness. And all time he knows that others are walking in sunshine”.

Victims of ‘Negating Neurosis’ perceive themselves as basically inadequate, which manifests itself in a need to cling to others for support; a clinging which may also reveal itself in an exaggerated independence such that one refuses help from anyone, or seeks to compensate the inadequacy by striving to dominate others. Being victims of chronic emotional mobilization makes them overreact to minor reverses and annoyances which a normal person would take in easily. Being painfully aware of oneself; primarily concerned with ones feelings; ones hopes and ambitions, one typically approaches life with such a burden of helplessness and insecurity that one often feels as if fighting for ones very life. It is not surprising, therefore that in such a fight, one should be extremely self-centered. Always anxious, afraid and suspecting that someone will do something harmful against

them, neurotics start having the need for some protection against their invisible enemies and that's why they start over-protecting themselves. They live only in fear of other people's opinions, just because they are insecure and afraid of their bad intentions.

Feelings of victimization by other people arouse in them a desire to take revenge and they may end up doing terrible things against others. Because of their conflicts, suspicions and general negative orientations towards life, victims of 'Negating Neurosis' tend to be extremely tense, pessimistic and generally dissatisfied with their life situation. Jobs become unfulfilling, large incomes become sources of new problems, children become regrettable and life becomes nothing but useless toil. Like a driver who fears that he has lost the control of the vehicle and decides to shut his eyes so as not to see what might happen, one may resort to short-term behaviours which reduce the anxiety but creates greater danger with long-term negative implications. Their inability to live in the here and now makes them absolutely unhappy, as Adler noted: "The gaze of the neurotic, on account of this feeling of uncertainty, is directed far into the future. All present existence to him is only a preparation...the thoroughly polished, purposively strengthened dexterities of neurotics, and the neurotic traits of character that go with them, are impossible for the fact that every new situation brings about havoc".

'Decadent Depression' is one of the most common mental illness which affects all people regardless of age, sex, race, ethnicity, or socioeconomic standing and is characterized by a state of low mood and aversion to activity that can affect a persons thoughts, behaviour, feeling and physical well-being, which may culminate in losing or diminishing interest in nearly all activities that were once pleasurable, experience difficulty in concentrating and remembering details, or making stable

decisions, characterized mainly by insomnia, excessive sleeping, fatigue or loss of energy. At its extremity one experiences deep, unshakable sadness, desperation, worthlessness, helplessness, guilt, hopelessness and self-blame.

People with 'Depression' may interpret a minor failings as a sign of incompetence and minor criticisms as condemnation, with others complaining of being spiritually or morally dead, and at least 15 percent of seriously depressed people commit suicide while many more attempt it. In some cases people with depression may experience psychotic symptoms, such as delusions (false beliefs) and hallucinations (false sensory perceptions). Abraham Lincoln for instance, suffered from episodes of severe depression throughout his life. In 1841 he wrote: "I am now the most miserable man living. If what I feel was equally distributed to the whole human family, there would not be one cheerful face on earth. Whether I shall ever be able to be better, I cannot tell".

Genetic considerations aside, 'Decadent Depression' results from an interaction between stressful life events and a psychological vulnerability, borne of 'depressive personality traits'. These traits includes gloominess, pessimism, introversion, self-criticism, excess skepticism and criticism of others, deep feeling of inadequacy, excessive brooding, worrying and a predisposition to behaving in a dependent, hostile as well as in an impulsive way. Whether melancholia (major depression) is a response to loss – either real loss, such as death of a loved one, or symbolic loss, such as failure to achieve an important goal - person's unconscious anger over loss, weakens him or her resulting in self-hate and self-destructive behaviour. This may lead to irrational thought processes, which may further lead to self-defeating ways of looking at the world, an error which include focusing on the negative aspects of any situation, misinterpreting facts on negative ways, and blaming themselves for any

misfortune. We may also factor in 'learned helplessness', an acquired belief that one cannot control the outcome of events with its roots on prolonged exposure to uncontrollable and inescapable events which leads to apathy and loss of motivation.

'Decadent Depression' typically cannot be shaken or willed away, such that an episode must run its course until it weakens either on its own or with treatment. Unfortunately, in most developed countries, despite availability of effective treatment, most depressive disorders go undiagnosed and untreated. This is coupled by the fact that most general physicians fail to recognize 'Depression' in their patients in at least half of the time.

Owing to the fact that 'Decadent Depression' can be treated effectively with antidepressant drugs, psychotherapy, or combination of both, up to 70 percent of victims respond to antidepressant drugs, whereas short-term psychotherapy can relieve mild to moderate depression as effectively as antidepressant drugs. Now, considering the notable historical fact that most of those who have made it to the canon, men and women who are outstanding figures in the intellectual world are prone to Bipolar illnesses (or manic depression characterized by ecstatic, self-important and energetic feelings, but mood shifts to extreme sadness, negative thinking and apathy), a fundamental question needs to be posed here: With our African society having been very deficient in the mechanisms of diagnosing and treating depression, would we be draining our most creative minds to the sewage of alcoholism, drug abuse and suicide even before their creative potential is actualized?

GALLANT GOSPEL

Let now get focused on the core of our discourse, by trying to answer the age old question of relationship between material well-being, pegged on the amount of money at our disposal and the inner state of subjective well-being, which we call HAPPINESS.

In the year 2011, Mexican telecom mogul Carlos Slim Helu (b.1940) was the world's richest person with net worth of \$74 billion for second year in a row and was also the years biggest gainer, having added \$20.5 billion to his fortune and widened the gap between him and No.2, Microsoft cofounder Bill Gates, to \$18 billion. In the same year 2011, Mathieu Ricard (b.1946), a French Buddhist monk was dubbed the 'happiest person in the world'. Having worked for a Ph.D. degree in France, and after completing his doctoral thesis in 1972, Ricard decided to forsake his scientific career and concentrate on the practices of Tibetan Buddhism. This man who is the author of more than five books, dedicates his effort and the royalties of his various charitable projects in Asia. What the two men share in common is that, they are philanthropists. However, though Ricard cannot probably find a place in the list of 1 Million richest people in the world, why is he the happiest man in the world?

Still pondering on the answer to this question, let us reflect on these statistics derived from the world's only superpower, a country which has struggled and striven all the way to the top of World's economic pyramid.

37 percent of people on 2011 Forbes list of wealthiest Americans are less happy than the average American, whereas at any given time, one fourth of Americans are mildly depressed. All demographic variables combined, including age, sex, income, race, and education, are responsible for only 15 percent of the difference in happiness between individuals. While it might seem incredible that, American's

personal income has increased more than 2.5 times over the last 50 years, but their happiness level remained the same, more appalling is that, Americans earning more than \$10 million annually are only slightly happier than average Americans.

Before we could work out on the answer, a bit of hindsight may be necessary. In the years of 1950 to 1970, few years after the Japanese economy was on the brink of total collapse during the 2nd World War, the economy went through one of the greatest boons the world has ever known, with the economy's output per person growing more than sevenfold. Though in just a few decades, the country remade itself from a war torn country into one of the richest nations on earth, strangely enough, Japanese citizens didn't seem to become any more satisfied with their lives. The fact that Japanese were richer but apparently no happier, evokes our curiosity on the relationship between wealth and happiness.

Over the past 30 years, in a survey after survey, Denmark, a nation of five and a half million people, consistently beat the world in the happiness stakes, becoming home to the happiest people in the world, followed by Finland and Netherlands. New Zealand and Canada came looking good at position 6 and 8 respectively. In 2011 the Organization for Economic Co-operation and Development (OECD), used the data from a Gallup World poll coordinated in 140 countries around the world, with each country being represented by a sample of 1,000 people aged 15 or older, which asked respondents whether they had experienced six different forms of positive or negative feelings within the last day. These sample questions were like: Did you enjoy something you did yesterday? Were you proud of something you did yesterday? Were you treated with respect yesterday? OECD confirmed the parameters for measuring the levels of happiness as subjective well-being, defined as life satisfaction and whether people felt like their lives were dominated by positive

experiences and feelings or negative ones. Without ignoring wealth, and while family, social and community networks were factors that bring joy to life the OECD data shows that, another important factor is work-life balance.

We are taken back to a 1974 paper '*Does Economic Growth Improve the Human Lot? Some Empirical Evidence*' by Richard A. Easterlin (b. 1926), wherein is found what is popularly known as 'Easterlin Paradox'. The paradox states that, contrary to expectation, happiness at a national level does not increase with wealth once basic needs are fulfilled. Easterlin found that, although income per person rose steadily in the U.S. between 1946 and 1970, average reported happiness showed no long-term trend and declined between 1960 and 1970.

The fact that individual countries don't seem to get much happier as they get richer, that does not make poor countries happier than the richer countries! A people burdened by the yoke of poverty are basically unhappier than people in rich countries, for it is ridiculous to imagine that illiteracy, high child mortality, and the threat of starvation are any pleasant or bearable. However, beyond the satisfaction of basic subsistence, the picture becomes different. For example, the cost of living of Mexico compared to France is so vast that economists don't compare raw income rather they compare the purchasing power of citizens. While, most Mexicans live above level of subsistence, but still much poorer than residents of U.S and Europe, with the average purchasing power being about a third what it was in France in 2004, 63 % of adult inhabitants in this north American country contended that they were very happy or completely happy, while only 35% of Frenchmen gave one of these responses.

Let us assert our honesty by contending that some people are driven to succeed and derive their fulfillment from work accomplishments, but others only derive their joy from endeavors outside of their professional lives. In our ignorance, most of us associate money with success and happiness, and fail to realize that money and happiness are correlated, but only to a certain point. Like nations and communities, money may bail us out of poverty into a comfortable life where our basic needs (housing, food, healthcare) are met, but beyond this point, the returns in happiness for greater income quickly level off. To illustrate this point, owning an 'IDEOS touch' does not make one happier, because one will then want an APPLE II. According to Easterlin, relative income, as the measure of how much one makes compared with others around, matters for more than absolute income.

"Happiness is the deferred fulfillment of a prehistoric wish. That is why wealth brings so little happiness; money is not an infantile wish", thus warned Sigmund Freud. As such, however noble our quest for economic self-sufficiency and security ought to be, we should be forewarned of being precisely obsessed with material considerations, lest we become *moneymaniacs* which may derail us from the essential path of obtaining HAPPINESS in our lives. Listen to Adam Smith: "With the great part of rich people, the chief employment of riches consists in the parade of riches." In his characteristic style Karl Marx said: "Money is the external, universal means and power (not derived from man as man nor from human society as society) to change representation into reality and reality into mere representation".

The other reason why economic elevation or a lot of leisure time does not augment a direct proportional relation with the intensity of our HAPPINESS is explained by the concept of 'Aspiration Treadmill'. This theory which was propounded by Daniel Kahneman (1934 -) is based on the idea that we simply readjust our expectations

upward once we have reached a certain level of success. Moreover, owing to our inherent adaptive capacity as human beings – for good or for worse – instant or gradual economic gains may be accompanied with immense pleasure, but the effect wears off soon or later, which makes money unsatisfying per se because we get used to it quickly. Almost immediately, an increased income becomes the new ‘normal’. This is what economists term as ‘Hedonic Adaptation’, simply a psychological tendency for people to quickly become so accustomed to for instance higher incomes or improved technologies that further increases in their subjective level of satisfaction require ever greater increments of income and luxury. Benjamin Franklin warned about this state of affairs: “There are two ways of being happy: we must either diminish our wants or augment our means – either way may do – the result is the same and it is for each man to decide for himself and to do that which happens to be easier”.

Unlike sex, food and other basic needs, whereby we think of almost nothing else when we are deficient of them, and think of other things after the need has been satisfied, the quest for wealth and fame is to be precise bottomless, as Arthur Schopenhauer noted: “Wealth is like seawater; the more we drink, the thirstier we become; and the same is true of fame”. “Fame is like a river, that beareth up things light and swollen, and drowns things weighty and solid”, thus asserted Francis Bacon. Or far much worse, as American writer John Ernst Steinbeck (1902 - 1968) described fame as “pain in the ass”.

Our discourse now takes a somehow different dimension by asking another question: Why is it that we get unexplainable pleasure from having a bigger house, a smarter car, than the guy next door, even if we don’t ‘need’ the extra space in that house or ‘use’ extra features in that car? The key phrase here is simple: ‘Sense of

Success' (S of S) as opposed to the 'Feeling of Failure' (F of F). For instance if we take two people who are on the same level in income as well as in education, age, sex, race, religion, politics, and family status, the one who feels more successful than the other is about twice likely to be happy about his or her life than the one who does not feel successful. The upshot here is that, if one person feels equally successful as the other but one makes four times the amount of money as the other, both will be equally happy about their lives.

The point underscored here is that subjective sense of success and not money per se is what gives people happiness. Financial status is the way we demonstrate to others (and ourselves) that we are successful – hence the big houses, the fancy watches, the expensive cars. These outward things just show others not just that we are prosperous, but that we are prosperous because we create value. So the stream of HAPPINESS flows thus:

Our inherent sense of achievement after creating value is begotten by our sense of competence, whose manifestation is a sense of satisfaction alloyed to sense of success, with the resultant nourishment amounting to the cultivation of self-esteem. While the measure of our achievement is the degree to which we are able to get what we want in at least all the time, the measure of our HAPPINESS is the degree we are able to want what we get all the time, and more important our HAPPINESS will accrue to us for no other particular reason except we are the way we are, who we are; enjoying what we do have and not neurotically worrying about what we don't have, as Chinese writer and inventor Lin Yutang (1895-1976) taught: "The secret of contentment is knowing how to enjoy what you have, and be able to lose all desire for things beyond your reach".

Categorically stated, working for money *per se* leads to an unsatisfying cycle of materialism and unhappiness. After confusing money with what it is supposed to measure, we leave out of the equation all the kinds of success; our family lives, our spiritual lives, and our friendships. As such banishing the measurement error of 'materialism' and in its place infusing the element of 'value' is the only clear avenue to the attainment of happiness. The point need to be reiterated again and again that, those of us who actively aim at their HAPPINESS, through crude accumulation of money, find themselves frustrated simply because happiness accrues naturally upon the successful pursuit of other objectives – work, moral service, etc. In his book '*Man Search for meaning*' (1946), Viktor Frankl (1905-1997) puts across a very appealing conception of success and happiness:

“Don't aim at success – the more you aim at it and make it a target, the more you are going to miss it. For success, like happiness, cannot be pursued, it must ensue, and it only does so as the unintended side effect of one's personal dedication to a cause Greater than oneself or as the by-product of one's surrender. Happiness must happen and the same holds for success: you have to let it happen by not caring about it. I want you to listen to what your conscience commands you to do and go on to carry it out to the best of your knowledge. Then you will live to see that in the long run...in the long run, I say...success will follow you precisely because you had forgotten to think of it”.

This prompts on us the need to focus on the current trend of legalized gambling that has become as sort of misconceived investment, even an obsession. Driven by a ruthless, destructive, paradoxically pathological want of cheaply acquired wealth, people from all walks of life degrade themselves by lining at convenience stores or wherever, to buy their lottery or are busy in their phones sending those SMS

numbers, to win the promised amount of money. From the seemingly creative to the utterly gullible, men and women, old and young are lured by get-rich-instantly-schemes, and have blindly reduced themselves, thus becoming imperceptive gamblers, letting loose their hard earned coins in the hope of becoming instant millionaires. This why most people fall prey to Pyramid Schemes or SMS patterns of winning money which have become fashionable on almost all Radio and TV stations. January 2010, estimates indicated that a single competition can earn a single business KSH 5 million in revenue per day from subscribers paying premium prices for an SMS to enter these competitions.

However even if they happen to be the 'LUCKY(?)' winners, they should be forewarned that easy money cannot and will *not* shower them happiness—earned success will. In other words, money per se will and can never create success, the freedom to make it will This fact is consolidated by a classic 1978 study, conducted by two psychologists who interviewed 22 major lottery winners and found that the joy of sudden wealth wore off in a few months. Further, lottery winners have a harder time than the rest of us enjoying life's prosaic pleasures: watching television, shopping, talking with friends, and so forth. It's as if the overwhelming experience of winning the lottery dulls the enjoyable flavors of ordinary life. In truth, it doesn't necessarily destroy your life to win the lottery, but it won't make your life better either, as President Franklin Roosevelt noted: "Happiness is not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort."

CATEGORICAL COMMANDMENTS

American neuro-surgeon Maxwell Maltz (1899-1975) in *'Psycho-Cybernetics: A New Way to Get More Living out of Life'* (1960) makes a very persuasive exhortation in regard to the achievement of 'HAPPINESS':

“Engage yourself spiritedly in creative pursuits.

Never lose your sense of the wonder in life.

Try everyday to overcome your boredom

Through worthwhile goals.

Have faith in your powers.

Understand that life can be fun.

Select goals that are realistic for you, then

move out to reach them.

Investigate your real worth so that you can

feel good about yourself.

Accept your shortcomings so that you can

feel good even when you fall.

See yourself at your best every day.

Move out in the world with excitement

and curiosity so that each day is a big day for you

As **Happiness** connotes knowing that our life has meaning and purpose, it therefore becomes a by-product of doing what makes us feel fulfilled. It is not merely a life lived by accumulating moments of pleasure, but a long lasting, if not a permanent state of enduring enjoyment of life; being in love with living. It is synchronicity between ourselves and the life we lead; loving our work and finding our pleasure in it. It is a state, though not absolute, but near harmony between what we think, what we say and what we do. Or to be more precise, it arises when our mind is thinking through

our heart. We therefore seize upon ourselves the religious duties of giving forth the Ten Categorical Commandments of HAPPINESS

1. HAPPINESS emanates from mounting a strong 'firewall' in our psyches in order to keep off any 'malware' from entering our systems in the manner of all emotional plagues, crippling criticisms, all even outright insults that may knock the sail out of our life.
2. HAPPINESS emanates from cultivating the ability to churn out the value from what we have NOW rather than merely concentrating on accumulation, NEXT TIME. Whereas our strive for a 'positional' advantage over a rival, should be positive motivators in our pursuance for wealth, the greatest source of unhappiness is to construe the other person as happier than us and allow this mentality to continue spiraling in our minds arousing in us a gnawing stagnatory state of envy, other than a refreshing, elevating state of ambition.
3. HAPPINESS emanates from cultivating and solidifying social networks that emit joy, simply because this emotional virus will infect us and keep us reinvigorated. As human beings, we are basically social animals, such that, our enjoyment is predicated in our relation to our fellow humans, as one study indicates, on average, every happy person in our social network increases our own chance of cheer by 9% and the effects of catching someone else's happiness last up to one year.
4. HAPPINESS emanates from boosting our self-esteem keeping it reinvigorated through out, looking for an economically well-compensated work, but more importantly for the emotionally rewarding. A job that leaves us without a sense of satisfaction, however well-paying is retrogressive to us if not outrightly dangerous.

5. HAPPINESS emanates from escaping the whirlpool of the perpetual pursuit of material good, which reduces the available time for personal relationships and yields minimal on our emotional rewards; balancing our work and our leisure and making sure that nothing predominates at the expense of the other.
6. HAPPINESS emanates from consciously improving on our 'set point' or 'basic outlook'; always amplifying within us reasons to keep upbeat; always dealing with imperfections, always changing to reform the wheel of our life and make it well polished and deciding as well as discerning for ourselves what really makes us 'uniquely' joyful. We should always endeavor at raising our expectation about the pleasure of our achievement as well as lowering our expectation about pain we'll get from any failure.
7. HAPPINESS emanates from channeling ones behavioural attitudes towards ones esteemed goals, which may call forth for changing and refining ones modes of valuation, in the pursuance of the secret idol of ones soul, the person one would like to be; and when we are stuck, its less about insight than will power.
8. HAPPINESS emanates from learning to be grateful for what is in our lives, for the people who have enriched our lives, appreciating what we have and what we have received, and the people from whom shoulders we stand upon; former Titans who have bequeathed to us the presents academic and cultural materials from whence the fruits of modern civilization derives their nourishment.
9. HAPPINESS emanates from striving for 'mindfulness', living in the moment and appreciating the beauty of nature, trying to magnify the positive aspects of our lives and demagnifyng the seemingly negative aspects. We should strive to involve ourselves in hobbies or work that produce a frequent

experience of 'flow' or 'zoning, which implies total immersion and engagement; losing ourselves in it.

10. HAPPINESS emanates from an intensification of any experience to the degree that there is loss of transcendence, where an individual experiences not only an expansion of self but also a sense of unity and meaningfulness. The ultimate precise measure of our works, our hobbies, our friends, our families is only the extent which they can offer an opportunity to frequently experience 'peak moments of life'.

CONCISE CREED

"Even in the most exalted throne in the world we are only sitting on our own ass", thus noted French writer and philosopher Michel de Montaigne (1533-1592). The question of money confronts us unceasingly from morning till night, from childhood to old age. However it is only when wealth is used with kindness and generosity tempered by moderation and prudence, the actions of its possessor springing naturally from one's convictions can money be a source of genuine HAPPINESS. The point underscored here is that, HAPPINESS does not mean momentary subjective pleasurable well-being precipitated by the weight of the wallet or pleasures of the moment typically evoked by external stimulus. HAPPINESS besides colouring our interpersonal relationships, is simply living within our means; it is the subjective balance between our aspirations and our achievements. It is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure or joy. It is a broad measure of psychological well-being, which is an aggregate of self-esteem, sense of purpose, sense of meaning, social interest, sense of humour and aesthetic appreciation.

As such, enduring HAPPINESS comes from within ourselves and nobody has the power to deny or to confer happiness to us, as Publilius Syrus (lived 1st BC.), noted: “No man is happy who does not think himself so”. Perhaps Kenyan historian William Ochieng’, in an article on ‘*Daily Nation*’, October 29, 2009 had a glimpse of what happiness means”:

“Happiness brings to mind cheerfulness, pleasure and satisfaction, and the absence of sullenness, dolefulness and insecurity. What contributes to happiness? Perhaps good health, supportive family and friends, a promising future and lack of threats, ill-fortunes or enemies...happiness and sadness, thus, are really attitudes of the mind. It depends on what people feel, need, have, lack or know. During my travels internationally, I have seen some very poor but happy people, and some very rich but unhappy people....To be happy is more exciting than to be either rich or highly educated. A lot of my bright and wealthy friends have died prematurely due to unhappiness or alienation. Humans are fickle creatures. I have met some beautiful but sad girls, and some ugly but extremely jolly girls. In his wisdom God created us so”.

Behold, in our greatness, we may not be likened to a cedar in Lebanon with fair branches and forest shade, and of great height, its top among the clouds, but we take upon ourselves the anointment of distilling purposive indicators of HAPPINESS thus:

Heightening by our own efforts our self-awareness

Actualizing a wider range of daily possibilities

Patterning our minds and souls always for joyous mood

Preserving our inner calm in the midst of a rough world

Indulging in pursuits that gives give a sense of meaning

Nourishing ourselves always with positive ideals

Ever adjusting, modifying and correcting our percepts

Sense of self-sufficiency even in the midst of aridity

Spreading our sails in pursuit of all that is empowering

ABSOLUTE AFFIRMATION

In the soundness of our health, we should strive to surmount all those militating factors that stand in the way of realization of HAPPINESS. We have to accept that no one can be happy when ones psyche has not recognized and reconciled ones complexes (repressed feelings, ideas or impulses that continue to influence thoughts and behaviour), which would mean, bringing to the foreground of our consciousness the negative emotional attitudes felt as children, the blows dealt upon our young psyches and trying to smother them, trying to cure the bruises upon our egos; to bury the trenches dug in the field of our young personalities with an aim of becoming our best selves, what we would have been under the most favourable conditions. Probably a message from Sigmund Freud in this regard may be quite refreshing: "One feels inclined to say that the intention that man should be 'happy' is not included in the plan of creation...Happiness in the reduced sense in which we recognize it as possible, is a problem of the economic of the individuals 'libido'...A

man should not strive to eliminate his complexes, but to get into accord with them; they are legitimately that directs his conduct in the world”.

Moreover, we should embark on the process of identifying and honestly appreciating if not letting go all of the present baggage in the form of ‘Fallacies’ and ‘Clutters’ that weighs us down. ‘Unconscious Overclaiming’ is the common tendency to fancy ourselves to be over average, thereby overestimating our contributions or skills relative to other people. ‘Nostalgic Clutter’ is that which arises from hanging on to unnecessary keepsake, whereas ‘Conservative clutter’ is the keeping of unnecessary things in the assumption that they might come in handy some day.

‘Aspiration Clutter’ or ‘Arrival Fallacy’ is another worst impediment to HAPPINESS and it makes the noble search and quest an elusive goal. This goes in the manner of hanging on to the common belief that, reaching a certain goal or destination will make us happier thereby perceiving happiness as something that will come once we achieve certain goals, a nice home , a perfect spouse, the ultimate promotion, and in our attainment of these goals, instead of being happy, we use these goals to set further goals *ad infinitum*. HAPPINESS therefore become as elusive as a mirage.

“The human condition is such that pain and effort are not just symptoms which can be removed without changing life itself...For mortals, the ‘easy life of gods’ would be a lifeless one”, thus noted Hannah Arendt (1906-1975). Our lives may be a string of events; one piece of perceived misfortune following another. But we do not have to wait for everything to be perfectly straightforward out in our life for us to be happy.

“Pardon me, my friends, I have ventured to paint my happiness on the wall”, so exclaimed Nietzsche. HAPPINESS is not something that will happen in the future,

maybe someday after accomplishing some ends. True HAPPINESS lie within us and so we should waste no time and effort searching for peace and contentment and joy from others. The time to be happy is NOW, the place to be happy is here, through appreciation of what we have right NOW; even our tribulations for they help us build our character. HAPPINESS is here and NOW, doing the things we're doing NOW. And in the instance whereby we may perceive the people we are with cannot make us happy and the things we are doing becomes impediments to our HAPPINESS, then, the solution is cut and dry; either quarantine or quitting.

In this complex, incomprehensible, irrational, even enigmatic world, one law reigns supreme: THERE IS NO GENERAL FIX FOR HAPPINESS; NO STRAIGHT LINE PATH TO BLISS; BUT IT IS WITHIN THE REACH OF EVERYONE. As such, I without **Pressure** take **Pleasure** in **Propounding** the 'ninth' article of our **'TIMELESSTESTAMENT' - 'HAPPINESS'**:

- *HAPPINESS should not be awaited to accrue to us, it should be grabbed; if we aspire to be HAPPY, we ought to proceed NOW.*
- *HAPPINESS is not a destination but a journey to be travelled with utmost curiosity, taking a genuine interest in all the details of daily life and elevating them into an art.*
- *HAPPINESS is never to be found in the objective world, nowhere we can see it, nowhere we can feel it, nowhere we can hear it, for it is a subjective condition, an attitude, a quality and a state of mind to be cultivated within us, such that, when it anchored in us, no external circumstance can deprive it from us. Simply stated, the fact that, circumstances never create character but only reveal it, likewise happiness depends on our dispositions, not on our*

circumstances, meaning that a happy person is not a person in a certain set of circumstances, but rather a person with a certain set of attitudes.

- *HAPPINESS is relative. First, in the sense that one may be probably happier making KSHS 25,000 a month in Mombasa where neighbours are making KSHS 15,000 a month, than one will be making KSHS 50,000 a month in Nairobi where ones neighbours are making KSHS 80,000 a month. Second in regard to ones expectations, whereby, owing to our inherent weaknesses at predicting the strength of our emotional reactions to future events, we for instance fall into the trap of overestimating the misery we are expecting to experience after for instance the death of a sibling, a preeminent break up, failure to get a promotion, or even contracting an illness. Conversely, we also overestimate the pleasure we will get from buying a car, having a home, getting a promotion, or moving to a lovely mountain lounge.*
- *HAPPINESS is being thankful for all the little special natural things which happen around us every day, having a lighthearted perspective when things look dark, seeing the gifts which are always there though seemingly hidden from our sights, having fun and being cheerful enjoying the constant feast that is life.*
- *HAPPINESS, which is the deeper realization that we ought to be joyful, is distinct from the momentary pleasure in the life we lead. So we have to keep always rolling with punches, always entertaining ourselves with the laugh at the ridiculousness of our human situation, and taking the oath of Ella Wheeler Wilcox (1850-1919): “I am going to be happy today, though the skies be cloudy and gray, no matter what may come my way”*
- *HAPPINESS in the true sense of the word is not attained through self-gratification, but through fidelity to a worthy purpose. In other words, we don't find happiness we make happiness, we choose happiness. Towards this end,*

- we have to avoid burdening ourselves with too lengthy meditations on what we could have done but never did, having learned the mistakes of the past, being driven by the words in Talmud: “A person will be called to account on Judgment Day for every permissible thing he might have enjoyed but did not”.*
- *HAPPINESS entails always striving to strengthen our characters and changing our expectations; for we will never be happier than we expect. “Often people attempt to live backwards: they try to have more things, or more money, in order to do more of what they want, so they will be happier”, so noted American filmmaker and author Margaret Young (1891-1969).*

BIBLIOGRAPHY

1. Knowledge for what? - Ware Sinnott
2. Outline of Philosophy - Bertrand Russell
3. Love Labor's Lost - William Shakespeare
4. The Quest for Certainty - John Dewey
5. Discourse on the Origin and Foundation of Inequality Among Mankind - Jean Jacques Rousseau
6. Novum Organum - Francis Bacon
7. The Gay Science - Friedrich Nietzsche
8. Neurosis and Human Growth - Karen Horney
9. Essay Concerning Human Understanding - John Locke
10. Essays - Francis Bacon
11. The Will-to-Power - Friedrich Nietzsche
12. Life a Song, a Dance - Bhagwan Shree Rajneesh
13. Method in Theology - Bernard J. F. Lonergan
14. The Organism: A Holistic Approach to Biology - Kurt Goldstein
15. Motivation and Personality - Abraham Maslow
16. Psycho-Cybernetics: *A New Way to Get More Living out of Life* - Maxwell Maltz
17. The Science of Getting Rich – Wallace D. Wattles
18. The Vocation of Man – Johann Gottlieb Fichte
19. The Conduct of Life – Ralph Waldo Emerson
20. Novum Organum – Thomas Hobbes
21. Clochemerle - Gabriel Chevailler
22. Pleasures of Philosophy - Will Durant
23. Leaves of Grass - Walt Whitman

24. Psalm of Life - Wadsworth Longfellow
25. Facts and Comments - Herbert Spencer
26. Song of Lawino – Okot p' Bitek
27. Remembrance of Things Past - Marcel Proust
28. On Death and Dying - Elisabeth Kubler-Ross
29. Middlemarch - George Eliot
30. The Song of the Soul - Edwin Leibfreed
31. The Denial of Death - Ernest Becker
32. Man, God and Magic – Ivar Lissner
33. Man's Religions - John B. Noss
34. Idea of the Holy – Rudolf Otto
35. Summa Theologica - Saint Thomas Aquinas
36. The Science of Religion - Paramhansa Yogananda
37. Man Search For Meaning – Victor Frankl
38. Light Emerging - Barbara Ann Brennan
39. Dance as Healing Art: Returning to Health with Movement and Imagery - Anna Halprin