

# Psychological Basis for Faith

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THE CONCEPT OF BELIEF IS ancient, even prehistoric. Its discovery is the basis of all civilisation, it is a conscious effort towards improvement. Source of all motive, power and direction of action in man or community is pattern of beliefs that one has faith on. Man performs what is dictated by resultant of all that he believes. What one believes in is his fate, his determination. This is his free-will if his belief is dynamic. All regeneration in man depends upon how pattern of his beliefs can be re-oriented and moved about. Correct beliefs would bring about correct way of living. Where logic fails, faith can work but there cannot be any faith unless one believes in it.

This is the birth of a great thought in man as he realized a conscious way of regenerating himself. The concept of Guru is direct corollary of this discovery because who believeth in Guru, His teachings could be at his disposal and fabricate a man to conform to desired result. Jesus said, "who believeth in me shall never walk in darkness." Guru Nanak said, "ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ, ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥" "ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ, ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥" meaning that who conform to the teachings of the Guru, his conscious attains high spirituality and his mind becomes aware of whole universe, goes not astray and is honored every where. Belief is like a Sang-paras that transmutes any base metal into precious gold. Prophets of religions, even leaders of nations work towards changing existing ideology of masses and creating force against existing power that be.

Essentially belief is bringing faith on Truth of the proposition, one has to have belief in a statement or a proposition. In non-technical language, proposition is a sentence in which some quality, some property or some information is asserted about some thing else. God is great, Allah is great, Ram is great. They might sound different, logic asserts that Allah Ram or God refer to One and same. Those who do not believe continue to assert Ram Allah as different Gods.

Science of logic was invented by Aristotle that could be used for checking truth of a statement and inference drawn from it. According to him priori is the inherent store of knowledge and is beyond proof. Man by inheritance believes in it. Posteriori knowledge is based on personal experience and can be falsified due to number of errors. Logic is an instrument of thought by which truth can be differentiated from false but eventually source of untruth and limitations were found in logic also. Logic could not discover new knowledge. It gyrates within original proposition from which it inferred certain conclusions. Man needed something more than logic to discover new knowledge otherwise man would be whirling round and round of his own making. He has to perceive it from nature or his previous store of knowledge. By this act of intuition man could not carry out extended reasoning but only jump away and beyond his previous store of knowledge. Belief on intuited knowledge is characterized by suddenness, completeness and conviction without necessity of proof. Intuition is its own proof.

Intellect used priori and posteriori knowledge and created a third one – abstract knowledge. Man was very pleased with this and held on to it immediately. Man built

Geometry and speculated on metaphysics. The structure thus built is magnificent, in fact magical. Human mind not trained in this way of thinking may not believe in the final result but taken step by step, it satisfied the rules of logic and analytic mind. Intellect is limited within the process of abstracting generalized knowledge and then building, by speculative reasoning, a system of thought or a science. Reason is limited to be able to check the cogency of inference from a group of knowledge but could not check the reality of group itself. Logic laid down the path reasoning must follow to reach the inference but not the cogency of inferences. Man just did not have means to find fundamental new knowledge except to gyrate within a certain set ideology.

Intuition is an act of grasping essence of whole awareness which is not realized but permeates the spirit, the whole spirit. Awareness will form a larger whole or a smaller depending upon the narrowness or broadness of mind of a person. By intuition man discovers basic idea, truth, of living. Every man is a specialized instrument capable of intuiting new knowledge in the sphere of life with which his total personality has become one. Intuition is unique, it stands alone in the sphere of its own knowledge and points to uniqueness of the mind that envisaged it. Intuition is true jigsaw of knowledge and exists by itself. Man thus discovered that new knowledge can be found by intuition. It is a way in which knowledge and belief in the Truth of knowledge are simultaneous. Nanak was a singular mystic of mystics to perceive this core – sat naam of whole knowledge which is Japji.

Revelationary knowledge is a progressive knowledge, there is no finality to newer revelations. Knowledge of Spirit is derived through intuition which is a different faculty than intellect. Checking on matters of Spirit is always subjective and personal? Doubter himself has to go through regular discipline before he may or may not have any spiritual experience to prove or disprove his contentions. Conviction of Truth comes to a person himself and it is his word that is proof of phenomenon having taken place. The supernatural objective demonstrations performed by prophets and sidhis are of occult nature and not a proof of spiritual attainment. Objectors may not be able to see beyond their own view point and may not accept that is beyond human senses. Some view pointers depend upon logical, mathematical or scientific methods to be convinced of spiritual authenticity. Scientists whose intent is to check on intuitions of spirituality and revelationary knowledge first must check and make sure if their own truism is to their applicability in the realm of spirit. In his own evolutionary progress a scientist is convinced that view point is to be changed as he moves into newer fields and finding newer knowledge.

Intuition may pertain to any realm, realm of matter, life, mind or spirit. First intuitions are the truism of commonsense view point of life that whole is greater than any part of it. The intuitions of commonsense are not always reliable or dependable. Intuitions of philosophers in the realm of intellect act more fundamentally as true. It is a secret which every wise man learns quickly that beyond the energy he possesses conscious intellect, he is capable of new energy by simply abandoning to nature, by unlocking his human door and letting ethereal tide role and circulate through him. He gets caught into life of Universe and his words become law and universally intelligible.

As Bergson puts it, change and mobility are fundamental in the world and you cannot build motion by adding multiples of rests and non-motions. In human beings change and mobility are fundamental and natural. Only in animal kingdom there is no change visible over many centuries of period, they continue to live as they were living many millennium years before. Man shows change, what he did ten years ago is not good enough for him

now. He wants and strives to improve his needs. Guru Nanak said that man is recognized by change in him. “ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ, ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥” (ਸ੍ਰੀ ਰਾਗ ਮ:੧ ਪੰ: ੮੪) Change is the only constant and fundamental concept of life. Who is stubborn enough to ignore change or refuses to change with time is closer to his animal ancestors rather than to his human brothers. It is an intellectual fallacy in attitude to look for negative of every positive and vice versa. Intellectual egoism gives high place and importance to individual. It reaches the highest in Hindus when he demands God himself to come down as Avtar to destroy his enemies and to rectify his problems.

If we wish to check for spirituality in any ideology, our truism must be based on realities of life for spirituality which is there to bring into existence an extended movement of life cannot be any thing outside existence itself. Spirituality must be an extension of every day living, building a bridge between life on earth and heaven beyond.

Mystic has limited means to express himself, he never talks to his reader, only to his listener for then mystic can overcome obstructions caused by language by intonation, melody of enunciation, expression of his eyes and even by Aura that surrounds him. Guru Nanak used all of these. Word Nanak received as Sat Naam is transferred to Guru Angad Dev but within limits He repeated Sat Naam in all its modes in Jap ji so that it is hidden there like scent is hidden in the flowers. Consciousness of Nanak moves in ever-rising and ever-expanding spiral from earthly precepts to spiritual visions. Consciousness of reader can cling to some concept in the spiral and one gets carried into higher realms. Study of Japji can carry the student, sikh, to higher realms like a baby sparrow learns to fly by same technique. Nanak describes in detail process of success in worldly affairs and compares it with process employed to attain spirituality. Student of Jap ji thus moves from known to unknown and finds success through spiritual principles laid down by Nanak with ease and little effort. Nanak introduced new concept of expansive thinking, (Wadyi vichar, ਵਡਿਆਈ ਵਿਚਾਰ) that reaches out to Truth without erudition and logic. Spirituality is true living by being truthful and becoming Sachiar.

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