

God-realization with
own eyes

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Preface

Years ago, I thought how nice it is that people are able to believe, without even having seen but a single so-called miracle of close. They surrender to the omnipotence of someone they see as their origin and their salvation, without any basis of evidence in the ordinary sense of the word. Their source of love, their protector and support for all eternity.

Once you have experienced a higher power and energy, it is not so hard to form an image. This is no longer called believing. Because believing has to do with the acceptance of something you have not seen. When you are past that stage, your acceptance gets more ground, becomes more solid and even earns a different name. It feels nice when others have experienced something similar, and are able to confirm your experience, share this and perhaps strengthen it.

How different is the situation if you don't find anyone who has had similar experiences and can support your acceptance. To proclaim your truth all alone, demands courage. And a firm conviction, because so often you will be looked at with questioning eyes, as if you are losing your mind. Miracles? Who believes in those these days? Human life concentrates more and more around small pleasures and the obligations that one can not escape.

After my experiences with faith two questions came up: "What is this?" And "Why does this happen (to me)?"

Two texts have inspired me to finally describe what I have experienced in the field of so-called God-Realization. The existence of this term, I incidentally discovered afterwards. My first inspiration is a verse from the Bhagavad Gita (literally "Song of the Lord") and the second a verse from the Bible.

In advance I would like to clarify that I do not speak on behalf of some religious denomination nor as a spokesperson or representative thereof. I just undergo and describe. Theologians and other inspired people are free to draw their conclusions, from their points of view. Some descriptions in the Bhagavad Gita I mark as clear points of recognition or learning moments that give an explanation on the basis of the centuries-old tradition.

The problem with religious groups and denominations is often, that those who proclaim their faith, mostly work to convert others to their own faith. This not only scares one as a consumer, but also limits the feeling and thinking space. Why should there be only one exclusive way through which we may come to the Truth?

Unfortunately, these people refuse to think beyond their own religious system and vision. The question is why they scrupulously only point at their own way. Does this perhaps find its origin in the power that they built during the centuries? Power and wealth are nowadays still being gathered by religious organizations, for maintaining their own institution and order. An institution that sometimes appears flawed, hides abuses and was able to avert criticism for a long time. And this, while the core of the faith is extremely beautiful and brings peace into the hearts of people.

Other people that I asked my questions were from the so-called spiritual corner. They did not try to convert me, but somehow had an approach of wanting to sell or foist their workshops or courses to me. They had a small response, followed by advertising of their own product. The strange activities, such as calling up the spirits of the dead, also kept me away from these sellers.

The third group consisted of sincere people who seriously tried, but could not give the answer. Firstly, because they had not had the experiences themselves and did not know what to imagine. Secondly, because they said not to have the knowledge. Though they sometimes were very advanced devotees, swamis and priests.

Ultimately, I had to look into the available sources by myself. I certainly derived answers therefrom, as will be shown below. In my search I was able to gain knowledge of a few religious denominations. I found plain explanations for the phenomenon of God-Realization through specific texts of the Bhagavad Gita. And also in the Bible and the Koran I found enlightening clues. Because studying a scripture requires more than just reading various texts therein, I gradually had to delve into the backgrounds and the explanations given by proclaimers thereof. Like almost every quest this has brought more than the answers to the own questions themselves. As a result I have experienced a deepening of faith, with a strengthened confidence in the love and omnipotence of our Lord. This is why I gently hope that others will feel inspired to rediscover their trust in God

For explanations, I also looked at the various, generally accessible, places for the supply of information. I did not choose to get around information that indirectly related to the extraordinary experiences. It was inevitable to collect "dry theory", descriptions by scientists and devotees, in order to place events and experiences within a context.

The internet encyclopedia Wikipedia –for instance - describes clairvoyance as the ability to gain information about an object, person, location or physical event through means other than the known senses¹. Oddly enough, I only found the translation of the dutch word “paragnost” as “psychic”. The dutch word paragnost is derived from the Greek preposition “para”, which means "beside" or "beyond". Gnosis is the Greek word for knowledge. The so-called extrasensory perception (ESP) is defined as an observation, which is independent of the known sensory processes.

I have to mention that the existence of clairvoyance is contested, even within the science of parapsychology. My own experiences seem to parallel with the concepts of "empathy" and "clairvoyance", yet do not fit in there completely.

Empathy refers to the ability to sense feelings, emotions, moods and pains, but also joy and sorrow of another person or an animal. And in the case of claircognizance a person has knowledge which was apparently not acquired along a natural path. For further explanations on this I refer to the general descriptions.²

I also read that amongst neurologists there is no general agreement on the definition of a sense. The result is, that the number of recognized senses depends on which definition one uses.

My search began after some very profound spiritual experiences in recent years. These observations I have experienced outside of the familiar perceptions of sight, hearing, taste, smell and touch, as identified by Aristotle. In the course of my descriptions I will explicate my most obvious manifestations of religious perception.

In the Bhagavad Gita, Chapter 4, verse 11³, Krishna, God, says,

“All of them--as they surrender unto Me--I reward accordingly.”

The founder of the International Society for Krishna Consciousness,

¹ <http://en.wikipedia.org/wiki/Clairvoyance>.

² See the references at <http://en.wikipedia.org/wiki/Clairvoyance>. In the field of parapsychology, claircognizance, from French *clair* (clear) and *cognizance* (knowledge)] is a form of extra-sensory perception wherein a person acquires psychic knowledge primarily by means of intrinsic knowledge. It is the ability to know something without a physical explanation why you know it.

³ <http://www.asitis.com/4/11.html>.

A.C. Bhaktivedanta Swami Prabhupada, whom I will refer to as Srila Prabhupada, translated the Sanskrit text even more strikingly: "In responsive cooperation, the Lord reveals himself in proportion to one's surrender." The word "reveals" to my understanding refers to a disclosure or presentation. So the message is, that God reveals Himself to the extent that one surrenders unto Him. The revelation thus becomes more perceptible in response to the degree of one's surrender.

In the Bible, John 2:29, I read what I had figured out a few years ago and saw as the important message of the churches during the past Easter celebrations. Beautiful, such a confirmation by the Holy Scriptures:

"Jesus said to him (Doubting Thomas): "Because you have seen me, you believe. Blessed are those who have not seen and yet have believed."

So it has always been there! In both the Bible and the Bhagavad Gita we may find the answers. It is all about surrender, nothing more or less than that. You need to open your mind to a greater power than yourself and accept that power for guidance in your life.

My search has led to the study of the scriptures and writings that came on my way, and attending worship services and other religious gatherings. Preferences were thereby determined by the ways which were already known to me. Moreover, if we assume that God is one, basically every denomination can provide the answers. And why should we firstly not follow the known direction?⁴

The "Hindu tradition" has therefore been my starting point, although this term essentially means more than faith alone. Hinduism owes its name to the Persian pronunciation of the name of the people who lived near the river Sindu of the Indus Valley, some 3,000 to 4,000 years ago. The name is derived from the Persian word Hindu, that means "river".

Sindu became Hindu because the S sound of the Persian alphabet of that time was pronounced as H. In Sanskrit literature, there are no references that explain the word Hindu. From the 19th century Hinduism is the collective name given to all religions of Indian origin.⁵

⁴ This approach was also inspired by the contribution of Prof.S.Paas in "De Crux, Christenen over de kern van hun geloof"; Cees Dekker & Reinier Sonneveld (redactie); pages 40-58; <http://www.reiniersonneveld.nl/Downloads/De%20crux%20Pagina%201-61.pdf>.

⁵ <http://nl.wikipedia.org/wiki/Hindoe>.

In terms of practices and philosophies, Hinduism includes a wide range of rules and regulations of everyday morality, based on the concepts of karma and dharma, and societal norms such as Hindu marriage customs.

Hinduism is formed of diverse traditions and has no single founder. One of the roots is the historical Vedic religion of India in the Iron Age. Therefore Hinduism is often called "the world's oldest living religion."

The large collection of Hindu texts are divided into Shruti ("revealed") and Smriti ("remembered") texts. These texts discuss theology, philosophy and mythology, and provide information on the practice of dharma (religious life). Of these texts, the Vedas are the most authoritative. Other important scriptures are the Upanishads, Puranas and the epics Mahabharata and Ramayana. The Bhagavad Gita, a treatise from the Mahabharata, is of particular importance⁶.

The Bhagavad Gita (literally "Song of the Lord") forms part (Bhishma Parva 23-40) of the very extensive epic poem called the Mahabharata (literally, "Great India"), a book written by the sage Vyāsadeva (Vyāsa, Bādarāyana), which plays a major role in Hinduism. Because the book presupposes God as a person (the ubiquitous Vishnu), the main impact of the book is seen in the Bhakti movement as we find with the Vaishnavas back in India and in the West.

Krishna thereby is emerged as the main manifestation of God on earth, as Bhagavan, the Supreme Personality of God, the Lord of Yoga (Yogīśvara). The book pertains - because it is part of the Itihasa the Mahabharata - the so-called smriti, the stories by which one remembers God (īśvara, paramātmā or brahma). Nevertheless, the book is also described as the Gītōpanisad or Yogupanisad. The designation of Upanishad, or "essential Vedic philosophy," indicates that the book has a status comparable to that of the Vedas (the śruti). Along with the "Krishna-bible", the Srimad Bhagavatam, it is sometimes reckoned as the fifth Veda⁷.

The fact that I mainly have done research on the basis of my own questions has the effect that I did not follow distinctions held by theologians in general. This had the advantage that I was not bound by lines of thought that have been devised by those scientists. A further advantage is that I'm not necessarily tied to the limits

⁶ <http://nl.wikipedia.org/wiki/Hindoeïsme>.

⁷ http://nl.wikipedia.org/wiki/Bhagavad_gita.

set by those scientists who often propagate their own faith from their specific perspectives.

I am increasingly convinced that God is one. By our environment we are sometimes introduced into one or another direction. Without that control or guidance, our development is left to our own aspirations, questions and imagination. And when the time is right, we decide to whether or not look into the higher questions of life. Due to a potential developed emotional preference we maintain this or that direction. But our choice of our own direction can not ever exclude others from God's love, through their denomination or faith.

Religious fanaticism I therefore find incomprehensible. With this phenomenon, one denies the omnipotence of the God that one adores himself.

Recognition and tolerance can only exist when understanding is duly developed. Learning foregoes understanding.

To the extent that I found relevant to my search, I will below discuss the different faiths that I encountered. I note again that I have looked upon few information outside of the so-called Hindu tradition. I am somewhat familiar with Christian religion since my school years. This certainly has my interest and I have had some significant spiritual experiences in Christian churches, besides other realizations.

Did it not also happen to you in difficult times, at opening the Bible, your eye fell on a verse that specifically seemed to apply to you? I encountered this a few times years ago, but only in the most recent years I also felt the presence of a higher form of energy in Christian churches.

I have unfortunately limited insight in the teachings of Islam. However, I have deep respect for the prescribed habits or rituals for purification therein, such as the repeated commitment to prayer throughout the day and the annual fasting for a whole month, Ramadan. Few people of other faiths will be able to comply with these obligations, to strengthen self-control and piety.

At the risk of sounding superficial, I want to state now that I see similarities at key points between these three faiths. Islam, Hinduism and Christianity do not differ essentially, is my conclusion. In paragraph 17, I give a brief summary of some notable points of agreement.

The starting point of my descriptions is what I have seen on my way to obtain answers to my own questions. I have finally been inspired to pass on what I learned on my search.

BG 7:19 "*Bahunam janmanam ante jnanavan mam prapadyate*". Freely translated⁸, this means that full utilization of knowledge means to understand God.⁹

For a good understanding, it is often necessary that knowledge is acquired or put forward. What is already available, needs to reach us. The vital questions that people grow up with, relate primarily to our place in the world. There will not be one person who has not asked for which purpose he or she is on earth, and what happens at the end of life. With death we are confronted soon enough in our environment and it is especially in difficult times - but sometimes also in pleasant – that we look for answers and explanations.

I eventually found my explanations for life events. It was all there in the scriptures, but without the guidance of knowledgeable devotees my search would probably have ended in a disappointing way, as for so many people.

Once confirmed in my life, I can not deny or evade God's existence. And the world must know! It is my desire to share these very special experiences with anyone who is interested. And perhaps people may even draw hope from these.

What I wrote is what I understood from the scriptures and by the explanation of devotees, related to my own experience. In the descriptions I used citations from the original scriptures¹⁰ as often as possible. It would be a waste if I would keep all of this only for myself.

I must emphasize, that I have raised several issues, but as a beginner duly considered that other important issues have not been sufficiently discussed.

⁸ By Srila Prabhupada at his lecture re. Caitanya Caritamrta Madhya 20.334-341; New York; 24 December 1966.

⁹ The official translation is: "After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

¹⁰ In particular, the Bhagavad Gita as It is, in the original version from the year 1972 of the translation from Sanskrit into English by ACBhaktivedanta Swami Prabhupada (the Macmillan edition); see asitis.com.

Furthermore, I have to mention again that I do not speak on behalf of some religious group.

Moreover, my preference for religion is not limited to one or a few directions. If we assume that God is one, the Father of all people, why should we choose? As a start, we tie in with what is nearest. Thus, to exclude any further horizon only limits our development.

The texts from the scriptures and their interpretation by famous teachers, including Srila Prabhupada, are interwoven with our own experience. The intention is that the own experience is not presented as what is in the scriptures. For this reason, in the different sections a separate title "own experience" is included. It is up to the reader to distinguish between the experience and the description in the scriptures and possibly even see a confirmation, link or differences. I placed citations between quotation marks.

I decided to reveal my very strong experiences of a higher energy, inside or near temples, other buildings for worship and around believers in different faith lines. With this publication I hope I will be able to enthuse people, that higher energy is perceivable and accessible for everyone. This may cause a strengthening effect on the acceptance of God in everyday life. Without trust in Him, life seems to have no real purpose, use or sense. Everyone undergoes birth, old age, sickness and death. Because of what I have experienced, personally, I am convinced that there is more than we can perceive with the naked eye. Indeed, there is someone whom we can always call. And what we receive, exceeds all expectations!

In case I unintentionally offended believers or groups of believers through my descriptions or conclusions, I offer my humble apologies.

Finally, I have to state emphatically, that it is not my intention to reach hindus alone. Faith, trust and love make no distinctions. The message for the soul passes through all outer features.

All comments are welcome at the email address devie.dasi@yahoo.com.

Amsterdam, 15 November 2014

Hari Kishori.

Section 1 Energy

Sensing people's feelings, which is expressed by the term empathy, is a quality which several people develop in the course of their lives. In advertisements for staff recruitment this quality is often cited as necessary in the workplace, especially in leadership positions. To me this sensing means to be on the same frequency or wavelength with others, have an ability to imagine what is thought or experienced. In the basis I see this as a form of understanding by identifying common "worldly" experiences. For instance, we know how it feels when your foot hurts, or when you have to sneeze. We connect to others and feel what is needed to achieve certain common objectives. All this, to the success of the company or organization, or in smaller groups, the family or relatives.

Following on from what I have already described in the preface I want to say, that since about seven years ago, I experience a form of high energy in prayer rooms and around these, when God is called upon. I noticed that other people sometimes also experience this themselves. The feeling has to do with energy, in the form of love, as a gentle warmth, which is present or which appears. I hope that I will be able to present these experiences in an understandable way. The other persons that I recognized with this experience, could apparently only tell their story in a small circle. I would like to advocate that such spiritual experiences are passed on to others. Familiarity with these symptoms will also help others to develop an open mind for the phenomenon.

Consideration of the role of the individual person in the world leads inevitably to the conclusion, that people do not primarily focus on themselves, but seriously take into account the importance of the bigger picture and also the consequences of their own actions in this larger whole.

The slogan "All is Unity" which is notably adhered through the teachings of Advaita, I can only now understand, after my experiences where I felt to be a part of the universe. But to conclude and accept an attitude that everything will automatically end up as it ought to go, goes too far. The human mind and all the talents we have, give us the choice to decide about directions for ourselves. Our level of awareness/ consciousness has a major role in this all.

After my most extraordinary experience I asked several priests and other religious persons what this meant. I decided to visit all temples that I could find. This was also to find solace, for my most profound experience had to do with the death of my father in the year 2009.

Section 2 Religion, belief and superstition; philosophy; mysticism

In addition to the scriptures, I also met some useful information through the "normal" scientific approach, that has the psyche of man as its research object. This was useful and provided a guide to the understanding of human experience. Below is a brief overview of what has been expressed by behavioral scientists.

a. Philosophy

Aristotle described philosophy as the most exalted and most divine activity for man: "... for intelligence is the god within us ...". Generally described, philosophy holds the study of the meaning and validity of our thinking and our beliefs about the most general and universal aspects of existence (universe, entities or subjects, objects or things and their relationship forms).

Philosophy is not an empirical but a normative science. It relies on reasoning and thought experiments, by carefully formulating the philosophical problems and finding solutions and arguments that support these, instead of experimentally searching for empirical evidence for a particular philosophical vision or theory. Such evidence will thus never be formulated. For further research into this, I will refer to those who have studied this field of science.

b. Belief

The first meaning of belief (epistemology) is the assumption that something is true or not true. Belief in this context is an estimate that someone makes that a statement with a certain probability could be true or false. This probability is in the case of 'believe' bigger than when one has 'no idea', and smaller than when one is 'certain'. These probabilities are assigned by individuals personally. In this sense, believing means that there is no certainty about the issue.

A second meaning of belief is having confidence or conviction in an expectation of something or someone, for example, what is reflected in the statement "she