



## **Kali Yuga**

The last age is one of fast decay. As if alloy got mixed into one's soul, it gets difficult to discern real from fake. Lack of inner direction leaves one at the mercy of fate, burdening the subconscious with frustrations and fears. There is hardly any respite.

Some say we live on the edge of history, for all systems, creeds and ideologies seem to have had their acts on this world stage.

Kali Yuga - the Age of Death - warns us that there is a single celestial degree left in the soul, and that the light of the moon is no more to be seen.

There was a time when history was determined by cosmovisions and human principles, and the spirit compelled matter; when spiritual experiences and a sense of responsibility were values one wanted to live by. The wisdom we once possessed was however gradually replaced by a naïve, materialistic drive. It has been said that humankind is lost when the religious has no more access to his inner nature; the poet, to his intuition; the intellectual to his love for truth and the leader to his honesty and decision power. Still the eternal 'drama' has to go on.

Many subplots are now visible within one unique play, and despite the variety of circumstances, the core of things is essentially similar. Our spiritual condition continues to be the driving power of the wheel of history. Even in the depths of darkness all scenes are but part of an unlimited plot. Life is a play with an order, where those who have been participating since long, coexist with those who came after the Fall. Joining them are the 'new actors' – souls who have recently descended from the subtle realm.

### **The Night of Brahma**

Few regions have witnessed more aggressions, disputes and plunders; to so many entrances of people, changes of governments and political tendencies; to different religions, creeds and customs than the Indian subcontinent. It was here that empires and kingdoms have ascended and decayed, languages were born and mixed into dialects and nations flourished and disappeared.

Deprived of her ancient treasures, obscured in her own history, Mother India looks as if weakened by endless harvests. A land exhausted from her many incarnations. It is like the old mother who still gives birth to great children, whose impact is however too small in face of her many burdens. There is little left from the splendors of ancient Bharat.

*Swaraj* - the system of government based on self-mastery - has become nothing but a legend. Illegality, corruption and violent means easily gained sway in a world already shattered by the movements of time.

The liberation from the British rule and the emergence of Mahatma Gandhi in the political scenery brought waves of hopes in a century of extremes. Gandhi himself revived the ideal of establishing *Ram Raj*, a society structured on human values and spiritual principles, based in the memories of a long lost Golden Age. But the ideal that nurtured Gandhi's dreams for so long could not become a reality.

Gandhi realized, through his own experience, that true liberation would not happen by mere conquest of power. He knew that inner transformation had to be achieved first. Thanks to his leadership and the practice of non-violence India ultimately gained its independence. Gandhi, however, would soon witness the division of his own people due to political manipulation and religious discord.

## The Decline of Bhakti

Amidst all sorts of difficulties, the soul of India has survived. It was however rapidly changing and her known enthusiasm for spiritual exploration increasingly turning into unquestioned acceptance, when not blind faith. But then, how could one remember, after so long, the story of one's ancestors – the deities whom the people adored?

Her downfall seemed to be rather connected with the adulteration of the spiritual knowledge it had once possessed – the very thing that used to make her great. Her many scriptures, initially written in short verses, were mainly based on experiences of *yogis* in deep contemplation. The addition of surrealist plots had made them vast and deprived of clarity. The use of the energies of the mind for selfish gains and the involvement with disembodied souls had also brought about the degradation of the path of *bhakti*.

*"You, nescient, wandering throughout the world and searching for a myriad of imaginary gods. Have you not heard the many scriptures announcing that only God is knowledge?"*

*Subramania Bharati - Tamil Poet*

Many *gurus* have contributed to this situation, stimulating blind devotion. For a long time, the spiritual guides of India were intellectual exponents who lived a life of simplicity and dedicated themselves to meditation and teaching. Their relationship with the deities was rather based on the ideal of *dharma* - the practice of kindness and spiritual qualities. The ancestors were but personified aims when *bhakti* was not mere adoration of images. Sometime later, this lack of discernment allowed a number of things to become objects of worship. Everything seemed valid in the hope of getting release from suffering.

Even if a new breath was given to *bhakti* at the time Shankaracharya began his path of renunciation, Kali Yuga marks the end of the real spirit of search. The quest for truth could be discouraging as quite a few *gurus* were not only claiming the title of *Bhagwan*, but were also letting people revere them as incarnations of God.

When *rishis* and *munis*, the sages and saints of ancient times, questioned reality or the nature of the Supreme, their most frequent answer was '*neti, neti*' - 'neither this, nor that'. In the many discussions recorded in the scriptures, one could perceive the silence there was between the questions and the answers. The truth that those men searched for was certainly beyond talk, and even beyond their wisdom. These were debates between those 'whose hair were white and who, by having seen the children of their children and the duties of life accomplished, had gone into the quietness and freedom of the forest.' There, 'in sessions of sweet and silent thoughts, all their sadness would disappear.'

After some time, those same questionings changed into affirmations like that of *Shivoham* - 'I am God'.

Now, beggars and *tantrics* would frequently pass by renunciates and unashamedly accept people's charity; and old misconceptions and beliefs continued to stand in the way of real spiritual achievement.

Impoverishment of spirit was followed by material decline. Lives were now burdened, under the fear of natural calamities, the prevalent corruption in politics and growing religious intolerance. And the *bhagats* no longer adored; they cried out for support.

*"We moderns are faced with the need of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which to break the spell that binds us to the cycle of biological events. The wheel of history must not be turned back, and man's advance toward a spiritual life must not be denied..."*

*He must even be able to admit that the ego is sick for the very reason that it is cut off from the whole, and has lost its connection not only with mankind but with the spirit..."*

*Freud and Psychoanalysis - C.G. Jung*

## **Science**

The winds of material development transformed life in the course of the last century. In a few decades the world has undergone a complete change. Science, triumphant, has entered the stage. Facilities became increasingly necessary for the comfort and relief of mind and body. Electricity, electronics and atomic physics had given a boost into a spectrum of inventions which placed scientists in the vanguard of history. Science became indispensable to the government - it sustains the production system, it expresses the ideology of power and defines the capacity of conquering or eliminating. The intellect of science rules.

The population has increased geometrically, concentrating itself in big cities. Yet even when living so close, man has never felt so alone. Science has become the foundation for the operation and sustenance of an overcrowded world and it has succeeded in reducing the labor for many. It has however not been able to reduce the problems. Together with technological advance, a number of serious difficulties began to emerge: the pollution of the atmosphere, the growing number of illnesses, the scarcity of non-renewable resources, the need to provide work, water and food for billions of people, the constant threat of a nuclear disaster. The organism of both man and earth has become increasingly ill.

## **The Science of the Psyche**

*"And then comes the knowing that in me there is space for a second, large, and timeless life."*

*Rainer Maria Rilke - "Ich liebe meines Wesens Dunkelstunden"*

The turning of the twentieth century has given birth, in the West, to new attempts of rescuing the soul. The movements of the deepest layers of the self were beginning to be observed.

Those who ventured into an inner journey came to realize how far they've moved from their true nature and how fragile our life system had become.

The relation between mental disorders and a separation from more subtle levels of being began to be established. The need to heal the soul was the basis for psychological investigations on the functioning of the mind and the subconscious.

However it would soon be found that the approach to the inner self would not be an easy task. It is as if one carries, in one's subconscious, a variety of 'existences'; a multiplicity of facets that compose one's unique and personal history. These hidden traits have their own way of influencing and subtly dictating one's conscious choices. Fortunately, some of these memories are quite positive; others are impregnated with values and can surface as a new found strength and self-respect.

The many schools that developed an analytical approach of the psyche have demonstrated, in some or another level, the incredible dynamics of the mental universe. Nevertheless, they have also realized their limits. Not only were their methods mostly deterministic, but their investigations were usually based upon states of duality and conflict.

The transforming power of psychoanalysis has also been limited due to its view on the nature of consciousness. Even when considering to be advancing into transcendental territory, the soul continued to be an unfathomable mystery to scientific means that could only create a theoretical basis to describe its most visible manifestations. The birth of a new psychology seems however to have cleared the limits of scientific logic and point out an unlimited potential when referring to the matters of the spirit.

*"The contents of our consciousness manifest themselves in a highly complex form; the constellation of our thought, from the material contained in the memory, is almost totally unconscious. Therefore, we have to accept, whether it pleases us or not, something psychic, non-sentient, that up to the present moment, is a mere approximate concept."*

*Freud and Psychoanalysis - C.G. Jung*

*"The most beautiful and profound emotion one can experience is the sensation of the mystical. This is the seed of all true science. Those to whom this emotion is strange, who can no longer wonder or stand rapt in awe, is as well as dead..."*

*To know that what is impenetrable to us really exists, manifesting itself to us as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms - this knowledge, this feeling, is at the center of all true religiousness."*

*Albert Einstein - "Strange is Our Situation Here on Earth"*

## **In Search of an Origin**

Science still faces controversy when it comes to the origin of man. The theory of the evolution of species has survived alongside the old paradigm of creation by a Supreme Being. This is a rather complex subject, one that repeatedly surfaces in academic and religious discussions with renewed passion and zeal.

It is well known that the version of divine creation has never been able to clarify a number of issues as, for example, the nature of events previous to the will of the Creator. Nor has it ever explained why a state of perfection had been subjected to decline.

Evolutionism, on the other hand, has left huge gaps when it comes to issues related to the mind and to the anomalies of the date techniques it uses. It has neither been able to find the missing link which supposedly connects humans to simians, nor to explain the fossil records that have shaken its theories. Even the model of a cosmos originating in a Big-Bang has completely ignored consciousness as the basis of life.

The ancient perspective of a cyclic universe brings out concepts that may fill some of the gaps in the understanding of the processes of the formation of life on the planet.

In essence, this vision of history understands the geology, the flora and the fauna to which they belong, as dispersed results of great cataclysms that occur in every cycle. It considers the interconnectedness of life forms across time and space as well as changes and mutations happening in relatively short periods. The cyclic view is therefore not related with any theory of creation, for the universe is seen as a complex structure of energies that can neither be created nor destroyed.

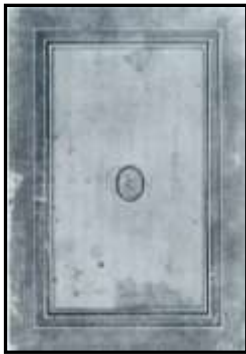
The cycle is thus understood as an arrangement of repetition, a continuous of time and space where eternity is implicit. It also includes the participation of a highest form of energy, whose role is to restore the spiritual or metaphysical energy from its lowest levels to its higher potential. Creation is then understood as the transformation of a world of chaos and disorder into the state of original order.

*"It will probably be necessary for an understanding of life to go beyond quantum theory and to construct a new coherent set of concepts, to which physics and chemistry may belong to 'limiting cases'. History may be an essential part of it, and concepts like perception, adaptation and affection also will belong to it."*

*Physics and Philosophy - Werner Heisenberg*

As it reached atomic dimension, scientific reasoning had to reorganize its paradigms more radically than ever. In a way it also came close to concepts postulated in the ancient East, where *yogis* handed over the first conceptions of a world in constant interaction and movement.

As some parallels between old postulates and modern observations converge, rational science and the intuitive means may complement each other in the quest for a deeper understanding of nature. We now hear about the possibility of a metaphysical energy and its influence on physical energies. It has already been considered that the mental state of an observer has a direct effect on the observed object, that conscience may exert an invisible influence on matter.



*"The transmutability of the elements has been shown in many ways. For example, it is possible, by bombarding certain elements with extremely rapidly-moving electrical particles, to change them into others, and to even produce elements which do not occur in nature because they are unstable (radioactive). We go even further. It is possible to produce matter, such as electrons, from radiation (light). Thus the ultimate constituent of the universe of the physicist is energy of radiation - that is, light."*

*Thus the (ancient Hindu) Samkhya theory is in absolute agreement with the results of physics. The atomic theory is the product of the Western mind. In his naïve way the Western scientist generalizes the experience that one can subdivide matter until one meets an ultimate particle into an atomic theory assuming many elements. The Hindu philosopher goes much further and reduces everything to one element."*

*Joseph Kaplan (physicist)*

*Quoted by Swami Prabhavananda - The Spiritual Heritage of India*

*"The man who is captive in the structure of respectability, of repression, of imitation and adjustment - this man is not living. Everything he does is a mere adjustment to some pattern."  
Inner Transformation - Krishnamurti*

## **The System**

The last century has seen the world population grow and multiply into billions. In order to sustain it, a new production pace had to be engendered. While on the economical front electronics replaced manufacturing, cultural patterns were easily spread through globalization.

This package came not as the freedom of choice advertisers and lecturers wanted us to buy, but as highly-priced commodities. Underneath most new trends there is nothing but conformity to social dictates, devoid of deeper meaning. On behalf of respectability, we have increasingly become more 'individuals', protected by 'rights' and guided by 'duties'. The capacity of consumption demarcates our social movements and influences our attitudes. Even our 'idols' became a trademarked product.

Still, life goes on, even if with less room for compassion and real cooperation. The age of information has certainly managed to bring the world closer though it has not been able to create the so-called global village. Thanks to the media, one's mind is busy and entertained, though in the long run the excess of stimuli does have an effect on one's attention span, speeding up our minds and causing our intellects to operate rather passively. We may start reacting impulsively to circumstances rather than actually acting on them.

Judging can also become difficult when ethical boundaries are so blurred. Contemplation, once the means for reflection and discerning, has been exchanged by a constant need to relate. We came to fear rejection; we lack mature references as well as real support.

Altruistic love, the support of a family and loyal friendships are getting as rare as are basic principles and manners. Still, it is suggested, there has never been a time of such respect to freedom and conquest of rights, even if nearly all systems have been replaced by a single ideology. A way of living whose foundation lies exclusively on the material knowledge of existence.

Yet, the soul survives, with less control over its destiny, often as a prisoner of its own self. The mind, burdened by worries and desires; the intellect, passive to the imperativeness of will.

Despite material achievements, the spirit suffers.

*"Man is now incredibly close to the greatest changes ever witnessed. To witness these changes with the safety of understanding means that we must question many of our accepted theories and be prepared to accept that which seems to provide greater clarity. The metaphysical - the consciousness of man - is about to be separated from its physical surrounds for a brief period of change and renewal. The man who identifies with and understands only the physical energies will experience ignorance and agony. Those who can step away will be the observers and understanders of change, and will experience the heights of the civilization to follow."*

*Earth in Bondage - Roger Dahlberg*

## **The Mahabharat**

All cosmogonies refer to a period of darkness in history, to a time when humanity will face great challenges amidst terrible calamities. They are said to be consequences of man's ignorance, the results of his own deeds. At the same time, there seems to be a connection between these tribulations and the redemption of man, as if the period of darkness was the condition for the resurgence of light.

In a cycle that had witnessed moments of prosperity and fall, of searching and defeat, we may call it the end of Kali Yuga. This period is quoted in most scriptures and it is also foreseen in the great Indian epic of the Mahabharat:

*"Politics will be without principles, the laws without love and businesses without ethics; physical pleasures will be in its extreme; there won't be respect for seniors, no love for children; science will be used for the destruction of humanity; irreligion will go under the name of religion; bhakti will be filled with blind faith and devotion; edible items will be sold in small packets and milk in bottles; the clans will have lost their responsibilities and there won't be purity between the members of the same family; man will eat man (cannibalism); untimely death will result in wandering spirits; the weather and the seasons will be unpredictable."*

Prophets and seers from different places and times have commented on what the world would have to face before its transformation. The Bible, the Koran and the Talmud contain detailed descriptions of signs and omens related to this time.

The book of the Apocalypse advises: *"the one who has led to captivity, will be led captive; the one who has killed by the sword will be killed by the sword"* (13:10), defining the final period as a *karmic* settlement. The medieval seer Michel de Nostradamus dedicated a number of his centuries to the description of what he called *'a revolution that will change all notions of time'*, when *'divine word will be given to matter and heaven and earth will comprehend occult and mystical events.'* Pests, famine, wars and earthquakes are quoted in all prophecies.

In our own time, as political utopias come to an end and a new order is not yet established, new kinds of prophecies are arising:

*"It is already obvious that the annihilation of conflict in the post-war age systems, despite all the Nobel peace prizes given to a variety of different chiefs of the losers and the good will of the political intermediaries, won't bring the "eternal Kantian peace" but, most probably, exactly the opposite. The unique world, finally realized and recognized as such, but condemned to the fetishist form, attacked by crisis of the production system of commodities, reveals itself as a vision of terror, of a coming world civil war, a war in which there won't be firm fronts, but just outbursts of blind violence coming from all levels.*

*The game of the world market, which has absorbed and assimilated all other forms, does not allow the losers to go home quietly anymore, but it is successively destroying all the possibilities of a dignified existence. When these men, people, regions and states realize that they will never have a chance to win and that inevitable future defeats will deprive them of any possibility of living, they will throw the chessboard on the floor and discard all the rules of the so called world civilization. These democratic rules of the bourgeois and enlightened "worldly reason" are, in essence, abstract and insensitive, generating a movement that gives birth to its destructive laws and executes them mechanically until the terrible end...'*

*The Collapse of Modernisation - Robert Kurz*

The 'End of Times' has been predicted for centuries; more so when wars and transitions inspired proximity to the prophecies. Still, humanity has never had so many reasons to feel close to the end of an era. One doesn't need to be a prophet to see a movement of destruction in course, a process moved by our lack of awareness and respect. Famine, terrorism, social injustice, civil wars, environmental destruction and the nuclear threat have become the specters of fear.

*"We face a season of cataclysmic changes. An agonizing death of the old world will take place. From the ashes will emerge a new world - the golden age of mankind. We are dawning into a new age where a spiritual law will apply. To incarnate into the new world you have to make the soul ready, sublimate the ego, gain knowledge, love and wisdom. You must vibrate high, spiritual energy for all, only then will you be able to go into that age. All this involves effort."*  
*Metaphysical Science - Dr Hansa Raval*

*"I see that the age we live in now is an age in which the whole evolution and impulse of consciousness has been deeper and deeper into matter and therefore all the values that go with matter: wealth, power, ownership. I believe the clue to history is to realize that consciousness and the evolution of things are interdependent. And the clue to the actual evolving of consciousness is this: that through the years, the immortal spiritual being has gradually been stepping down into an ever closer identification with the body."*  
*The Spirit of the New Age - Sir George Trevelyan*

For some, the decline in wisdom and values triggered a need for inner work and self-transformation. Only a state of deeper awareness may come to reveal how far we've gone into infringing the laws that rule the universe and governs our own existence.

To experience this as a reality, and to understand how we moved away from it, is however the realization of but a few. But then, at any given time, it has always been a handful who dared to live up to the challenges that determined a turn in history. They were often misjudged and seldom seen as heroes in their own time.

The world is again looking forward to that lost integrity and benevolence. For more than a little change or reform, now it's the very foundation of life which needs to be recreated. And creating values is like creating religion; it must come from within, from the depths of the being. Only inner truth has the power to transform.

*"By death, the soul does not lose that which it has previously acquired. The experiences that man has done in past lives become instincts and push him towards progress, even if unconsciously. Even he who only wanted to know yoga will recover this desire. A yogi is the one who searches for truth and who, by trusting in absolute justice, always does the best he can. He is superior to ascetics or to men of knowledge, and greater even than those who perform action with some motive. Therefore, be a yogi, O Arjuna!"...*  
*Bhagavad Gita VI - 44,46*

## **Arjuna**

The great epic of the Mahabharat is about a period of transition, a time when opponent clans find no way to solve their dispute and decide going into war. The battle devastates the world and leaves but a few survivors.

Another Indian story - full of fantastic parables - tells of a man who lived in deep slumber. *Kumbhakarna* was the giant who would awaken with rumors of the coming battle but always went back to sleep, believing there was still time. The day he finally awoke, was already too late.

Both stories speak about the same thing: the further one moves from one's inner essence, the less one is able to recognize the significance of external events, or 'the sleep of unconsciousness'.

On the other hand, the Mahabharat also mentions the battle of the 'awakened ones' as it tells the adventures of the great heroes who are meant to appear before the end of a cosmic cycle. The Gita describes the despair of the mythic hero Arjuna and his brothers, when confronting their adversaries. Standing on the battlefield Arjuna suddenly realizes that his enemies are his own relatives, far greater in number. The vision of his uncles, cousins and masters on the opposite side made him consider giving up the fight. Yet, he was advised to let go of fear and move ahead.

Arjuna's dilemma gradually disappears as he understands the intricacies of spiritual reality and the reasons why his actions could make a difference. His anguish and search for clarity are expressed in a beautiful dialogue that could well take place between God and the human soul. It also exposes the challenges and trials of those who are willing to face their own weaknesses.

The story of Arjuna left deep roots in the ancient Indian psyche. *Ajna Chakra* - the centre of energy located between the eyebrows - has remained as a memorial of those who awakened to a higher state of consciousness.

*One whose happiness is within,  
who is active within,  
who rejoices within  
and is illumined within  
is actually the perfect mystic.  
Bhagavad Gita, IV-7*

## **The Need for Silence**

It is well known that a peaceful mind only develops from deep inner silence. A silence that is not empty but absent of conflicts and fears. It is in a state of introspection that the soul finds space to be and may become an observer of its own self. This love for solitude allows the mechanism of thinking to slow down and the needs of the mind to be recognized and nurtured. Our true potential can gradually be realized.

The pace of our minds shows we lack this silence. As we keep busy trying to fulfill the demands of the senses; consumerism, in no time, turns the new into discarded old. This is the situation for some, while the vast majority strives to ensure mere survival.

The lack of altruistic love we now experience has led us to a loss of self-esteem and a growing necessity of inner fulfillment. Relationships may be unconsciously used to meet these needs, reducing the possibility of true and longstanding links. Amidst the impossibility of change we've equipped ourselves with references and trends that have been masking our lack of inner strength.

The increasing identification with physical appearance and trends has deprived us of a more subtle level of communication - of being comfortable in silence, of looking in the eyes and appreciating the qualities of one another. Even our myths have lost their role of support. In an imperceptible movement, wisdom was drawn in the artifices of the ego, decreasing the value of the intellect of the wise.

But there is still silence. The sweet silence that is part of our innermost nature; which can regenerate the mind and take it back to its original stage. Only a state of inner fulfillment can really quench our deepest desires. This still remains to be experienced. From such experiences there arises an internal stability that can truly make a difference, for there is strength in this love; a power that is able to influence even the elements of the atmosphere.

This silence lies in the deepest layers of our memory but it is an external frequency that awakens it, as a signal invoking one's attention. A soundless chant, a subtle wave reaching us from far beyond this world. As it touches our inner core, the soul begins experiencing a love that is unlimited, the bliss that is our eternal birthright. It is the beginning of a journey through an ocean of inner experiences towards the destiny of completion. To listen to this signal is like merging into the silent, loving frequency of the mind of God.



*Where do you stand behind them all,  
my lover, hiding yourself in the shadows?  
They push you and pass you by  
on the dusty road, taking you for nothing.  
I wait here weary hours spreading  
my offerings for you, while passers-by  
come and take my flowers, one by one,  
and my basket is nearly empty.  
The morning time is past, and the noon.  
In the shade of evening my eyes are  
drowsy with sleep. Men going home  
glance at me and smile and fill me  
with shame. I sit like a beggar maid,  
drawing my skirt over my face, and  
when they ask me, what it is I want,  
I drop my eyes and answer them not.  
Oh, how, indeed, could I tell them  
that for you I wait, and that you  
has promised to come....*

*Gitanjali - XLI Rabindranath Tagore*