Mystical Mathematics



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Mystical Mathematics

IT GIVES me great pleasure to be with you once again after a lapse of four months. In the meanwhile some of you may have read, some of you may have studied and some of you may have digested the previous lecture. It is practice, that pays rich dividends. Upon whatever you concentrate your thoughts that you become. Our actions are the result of our thoughts. Thoughts mould and fashion our actions and our actions give direction to life.

We hear, we read, and we talk of so much tension, turmoil and trouble that we become pessimistic. Life of man thus has become miserable. He has no rest or respite. He has to face the enemies, who rob him of joy, happiness and inner-satisfaction. It is an endless struggle against odds

How can a man live happily that is the problem. In the Industrial Age, values are different. The so-called values land man in abject misery.

It is, as if, a person has chosen the path of confrontation and has accepted spiritual liquidation. The reason is not far to seek. It is obvious. People are

moving and drifting without an aim and object in life. They are engaged in the pursuit of material objects, throwing aside in the back-ground the moral and spiritual values.

The desire for spiritual perfection seems to be out stripped by the show of power, pelf and pride.

It is of utmost importance, that, a person should be definite, precise and clear in his mind as to what he wants, and what he wants to become. The life of the mystics should serve as a beacon light and as a shining example to those, who really are eager, and desirous to have a new outlook and a new frame of life.

The life of a mystic has the exactness, accuracy and precision of mathematics. It has clarity of vision, and the purity of thoughts.

In Mathematics the slightest mistake makes the calculation wrong. And, so too, in life. According to the mystics any step in the wrong direction is deviation from the path, which adversely affects the present and the future life.

The mystics have an ideal They have chosen the ideal and they stick to it come what may. Nothing can deter them and nothing can discourage them. They move towards their ideal hopefully, persistently, patiently and constantly.

A mathematician is engaged in solving the mathematical problems. A mystic is, likewise, engaged in solving the problems. But, his problems are different from those of Arithmetic, Algebra, Geometry and Mensuration. His problems are the problems of life and he is engaged in their solution.

To solve the mystery of life and to identify the riddles of life require wisdom.To the mystics, the purpose of life is the acquisition of wisdom which can alone lead to God realisation, self-knowledge, and self-awareness which is conducive to happiness and hope.

Man is a unique combination of body and soul, which differ from each other. Their qualities are different. Their attributes are different. Their essence is different. Such being the case their functions must be different.

The central problem in mysticism is how best to acquire happiness and how to maintain it.

No life is free from tempests. Whereas tempests rob an individual of serenity, happiness and peace, but, to the mystics tempests are an outer phase of life. They do not stay for long They come and go. It is not wise to be affected by them.

Their formula of happiness is this :—

Sub tract desires, too many ambitions and negative thoughts from the sum of life and the result is happiness which has the quality of finality, self-desirability and self-sufficiency.

Making others happy is the multiplication of one's own happiness. As two multiplied to two make four, like-wise, happiness, multiplied gives stability, serenity, depth and permanence to happiness.

The bride of happiness does not, can not and will not like to live with a selfish, egoistic, self-centred, proud, and vain bride-groom.

In fact,perfect wisdom is another name of happiness.

Happiness is the hand-maid of wisdom.

Without adding to the sum of life the positive thoughts, calm breathing. sublime ideals, hope, belief and faith, peace of mind, regulated life, controlled desires, noble actions, and contentment, real and genuine happiness is a distant goal.

In fact, happiness is not mere pleasure, which is fleeting and momentary.

Pleasure is physical, as, it relates to body, whereas happiness is spiritual as it relates to soul,

Happiness comes from within.

Heart is the seat of happiness.

Enjoyment of happiness in isolation is a crime

against humanity.

The mystics lead inner life. The outward life is the reflection of inner life. The inner life of a mystic keeps him ever engaged in adding virtues to life, subtracting some vices from life, multiplying some of their accomplishments, so that, others may be benefitted and dividing some acquisitions, so that, others may share them.

To a mystic, pursuit of happiness is not mere pastime. It is a duty. To make others happy is an obligation. Without being happy himself, one is apt to be peevish, wailing, weeping, grudging and dissatisfied. He will not feel grateful to his Creator and he will not be thankful to human beings.

And if he does not make others happy, it will be selfish on his part to safeguard his own happiness to the exclusion of others.

In fact, the life of a mystic is an inward journey. He has to pass from one station to another. In the arduous journey, he undergoes various states and these states determine his future life.

In order to reach his destination he has to forego and give up those things, which are an impediment in his onward march to bliss and peace, and which serve as an obstacle to reach the desired destination.

He has to accept and add things, which are an aid to his reaching the destination.

Not only content with this, he multiplies things, which are an additional help to him. He takes to division also, so that, people may be benefitted.

Thus, in his inward journey. he is engaged in a mathematical process, which calls for accuracy, and precision.

Now, let us see what are those things, which a mystic wants to add, and what are those things, which he wants to subtract. What are the things, which he wants to multiply, and what are those things, which he wants to divide.

The mystics have a constructive approach to life. They calculate all the pros and cons, and then, delve deep into the ocean of mystic life, which has not only fascination, but a unique experience for them. Once they have decided, they join some mystic order and promise and declare, that, they will abide by it and follow its tenets and teachings scrupulously,faithfully and sincerely.

As soon as they join an order, their spiritual guide does his best to take them out from the dismal life, which they had been leading before.

A bridge is now built. Upon one side of the bridge is the Past, and on the other side of the bridge is the Future. The Future has in its bosom for the entrant a new pattern of life, which has its own colours and concepts. The colours are so powerful, that even after being washed they do not become dim, and do not disappear. They do not lose their identity. They have their impact, and they have their influence.

The concepts may not be bewitching or bewildering, but, they are surely inspiring, uplifting and encouraging.

If the calculation is wrong, then, the answer to the sum of life will not be correct.

But how to reach the other side of the bridge where the future is in deep repose ?

It is the spiritual guide, who teaches the mystical mathematics. He gives directions and gives to each disciple a sum. He closely examines the calculations submitted by his disciples He finds some calculations wrong, and, he insists on their correction. Some calculations are correct and this secures promotion for the disciple who has submitted them.

In these classes of mystical mathematics emphasis is placed on the formation of a noble and high moral character.

Man is endowed with the power of discrimination. Moreover, he is, also, gifted with reason. The two

together set him apart from animals. Man is an animal, it is true, but, he is a rational animal. When man does not exercise self-control and the power of discrimination and reason given to him, he becomes a beast.

Anger, revenge, greed, lust for power, and physical pleasure deprive a man of self-control and self-mastery, thus making him what he is not expected to be - an animal, eating, drinking, marrying and merry-making.

Mystical mathematics is calculated to make an individual sober under all circumstances.

Character is an important equipment in the journey of life, and, more so, the moral character. How a man behaves usually, that, determines his character. It is not disposition. But it is akin to disposition. When disposition becomes a little permanent then it becomes a part of his character. Character is to be distinguished from emotion. Emotion is a state, which does not last long. But, character is a disposition, which has a permanent base. Character should not be confused with faculty. Faculty is innate whereas character is an achievement.

Character derives its source from will, determination and environment. Character is built up brick by brick by education, society, books, avocation and profession.

Planetary influences are not so powerful as the home atmosphere in building up character. School influence can not be overlooked in the formation of character.

It has been said that, "Character is destiny." Good character produces good acts, and bad actions are the outcome of bad character.

Character is internal. The real man lies hidden under the skin, Action is external and is the imprint of character.

A mystic lives in the impregnable fortress of faith. He occupies therein the chamber of self-satisfaction. To him, profit and loss have meaning and concepts different from those as ordinarily understood. In mystical mathematics, profit and loss do not mean more or less. To a mystics, profit means and implies that what is good for others is also good for him. Social good should be prefered to individual good. He holds and believes that "man does not live by bread alone."

Loss also has a different connotation for him. To fall from the ideal is a loss to him, which can not be compensated in any way. To him, not only the end, but the means should be good. Immoral means to attain a moral end constitute loss to him.

He adds to his life beauty, truth, love, harmony, trust in God, contentment and gratitude. They serve as the corner-stone of his life.

Subtraction to him implies driving out impurities.

When hatred is subtracted from the sum of life what remains is love.

When pride is subtracted what remains is humility.

When greed and avarice are driven out their place is taken by contentment.

When love of money is subtracted, what remains is generosity.

When vain glory is asked to quit, then simplicity takes hold of a person.

When revenge is expelled, then, forgiveness enters in to make a person of forgiving nature.

When cruelty is shunned then what remains is mercy.

When love of the world, which is said to be the root cause of all evils and the mother of all vices is abhoved, deprecated and driven out, then a man is totally changed. He is endowed with purity, which serves as a light within and without.

As regards multiplication, mystical mathematics envisages a different way. Courage is an important virtue. A mystic fears God alone. He has the courage of convictions. He is not afraid of pulpit, the press or the platform.

Courage implies to rise above cowardice and rash-ness. Courage when multiplied, gives high ideals, noble aims and objects, which may appear difficult to attain. It gives self-reliance, optimism, and hope. It enables a person to be firm like a rock. Courage is an inducement to hard work in order to achieve moral and ethical ideals. It endows a person with the spirit of chivalry, and saves him from fits of despondency. Courage secures forbearance for a person.

Temperance is another virtue, which, if multiplied, makes a person calm, collected and self-composed. It rescues a person from ignoble, mean and baser desires, and ignoble pursuits. Manifestation of temperance results in contentment, and in reliance on God. Its imperceptible influence leads one to love and like what is good, true, beautiful and noble. It creates in a person the desire for self-purification, self-illumination and self-introspection. The virtue of temperance insists on establishing cordial and friendly relations with other people irrespective of caste, creed, colour, region or religion. It safeguards dignity, decorum and decency in various pursuits of life. It awakens the spirit of self-sacrifice and moulds a person in such a way, that, he begins to realise the needs and requirements of others, and gives them preference over his own needs and requirements. The person, thus, moulded by temperance

comes to be dictated by benevolence, justice, toleration, and a generous disposition.

To the mystics, love is a candle under whose light they live. Love rules the world. Love is not friendship. It is not a mere fellow-feeling. It is something more. It is a gift of God. It is divine mystery. It is the spirit of altruism widened, enlarged and multiplied. It is the physician at times curing spiritual diseases and a director at another time giving coherence and fundamental unity to life. At times, it is a guide, pointing out the path of peace and progress. At another time, it is a teacher giving lessons in orderly march to the desired destination. Love has no caste or creed. It has no religion of its own. It is free from border and birth. When love of God, which is of paramount importance, finds a heart empty and free from jealousy, malice, ill-will, greed, lust, and hatred, it, silently, and secretly, enters therein. Love begets love.

Wisdom is a comprehensive virtue. It implies exercise of discretion. It insists on giving up vice and taking up virtue. The fruits of wisdom are patience, intelligence, judgment, perseverance, decision, foresight, clarity of thought, understanding, and perception.

Patience is the mother of virtues. Patience implies self-surrender and the spirit not to be troubled by anything and to be disconcerted by nothing.

Generosity is the mirror of a generous disposition. Forgiveness constitutes a part of generosity.

In mystical mathematics, division has a different connotation from what is, ordinarily, understood. Here, it is not a question how a person divides his assets but how he voluntarily gives a share of his achievements, acquisitions, gifts and good things bestowed upon him to others.

A mystic divides his time in such a way that, he himself is benefitted as well as others are benefitted. He gives some time to remembrance, a little time to study, a little time to family and a little time to those who are disowned by others. A portion of leisure and comfort is meant for those, who are helpless. He gives a word of encouragement to some and a smile to others. He tries to hinder hindrances from the path of those who are striving and struggling to get a place under the sun.

To a mystic, the good things of life given to one, should be shared by everyone. To him to save is to loose and to give is to get.

Cultivation of virtue is not an easy thing. It is a life-long process. Moral culture pre-supposes self-discipline and self-training We need a guide. Who can be a better guide than the spiritual guide himself ?

The one seeking cultivation of virtue, and avoidance

of vice, should be engaged in higher and nobler pursuits. He should repose his trust in God, and expect nothing from the people. As a matter of fact he should be a little indifferent to people. He should love what is true, beautiful, and noble. Silence should be his companion and seclusion should be his citadel, wherein he can live happily.

He should be unmindful of what the mischief-mongers, and the jealous persons say and talk about him Without being impressed by them, he should continue to follow the even tenor of his life.

He should see things in proper perspective. He should remain unmoved by prosperity and poverty, honour and dishonour, and applause and abuse. He should be thankful to God for all the insight and wisdom given to him, enabling him to rise above vice and to embrace virtue.

He should walk with hope wherever he may be, and, in whatever situation, he may find himself to be placed in.

In belief right should be preferred to wrong.

In speech, what is true should get precedence over what is false.

In action, good should be preferred to evil.

Spiritual happiness is the most sought after coveted prize.

Calculation of desired life, which a mys ic seeks to acquire and achieve, is a quest, which is rewarding. The process is not very difficult. It is best to select some virtue and concentrate and meditate upon it for sometime daily. In due course of ti re, the life of the aspirant will be a manifestation of the virtue meditated upon. From one virtue one can proceed to another virtue, if, he so likes.

A pledge may be made to relinquish and renounce vices at periodical intervals and one should stick to it.

Detachment is the cure for attachment, Duty, decency, decorum, prayer, worship, piety, respect shown to elderly people, reverence and honour shown to saintly people and to the learned and the pious are the marks of a person exhibiting different forms of justice. It is our solemn duty to love each other.

Fasten the security belt.

Do not allow negative thoughts to enter in.

Let the vision of beauty and love guide and inspire everyone of us.

Let us not live merely for prosperity. but, let us live wholeheartedly for posterity.

Remove the weeds, plough the land and sow the seeds.



INVOCATION

Make it a point of coming in my heart;
Let Beauty and Love be together in life short.

Thou alone art the protector of my heart;
Remove then marks ill-becoming of any sort.

Let there be something the heart to appease,
Do come in dream to console and to please.

This world to me now has ceased to appeal;
Create, another world free from woe and weal.

Thou hast Thy Abode in my heart, true to say,
But let me have Thy glimpse in night or day.

Dr. Z. H. Sharib

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