

# The Truer Vision : Swami Kripakarananda

The world around us, its spectacular happenings, its all-powerful play of different natural laws, its mysterious sprouting lives and ending into an unavoidable extinction called death has always put us to endless awe to find out the truth behind these ceaseless varieties, to find out any way out from these unshakable laws. The wonder and the queries never ends because it involves every one of us individually too. This searching sojourn has given birth to various methods to unfold the mystery we are surrounded by. None of these methods though are found complete and perfect. Strangely enough, these methods; if followed properly, lead us to an altogether different world of perception where we are to redefine our whole existence. And that internal metamorphosis is the only way out of this paradox called life, the world, the mortality.

We perceive the universe by the help of our sense organs. But the senses carry ultimately is never the objects we perceive; rather we are provided with a bunch of micro-electrical impulses to process them to form what we call the world. We are so much bound by our sensorium that we dwell with them even in our states of sleep etc, and believe in the reality of them alone. We never question them, rather take them axiomatically granted, and call them truth.

We live a neuro-psycho- intellectual existence. It is predominantly a neurological existence while awake, filled with impulses impinging into us relentlessly, and we reacting to them in our long-exercised fashion. We live a more psychological existence in sleep. We all do it, which is universal. We cannot even live without existing in these three states; it is not a choice, but a fundamental necessity.

We have always been busy in the objects we perceive taking axiomatically it to be the only vivid experience of truth. In all cases for objects to be perceived there must be a subject, the perceiver. We are hardly practised to examine this perceiver ever. We start onward to propagate our explanations etc without ever analysing the perceiver, the subject. But truly speaking it is exactly the sensorium of the subject which make things appear as objects, as the world, the universe at large. Is our knowing of everything, including our own selves is correct, or complete? If knower is the subject then a known or knowable can never be a subject again, it must be an object. And a subject is something which can never be objectified. So, how can the subject be known became the real question in the higher pursuit of truth.

The deeper probing into this very fundamental sector gives birth to amazing facts which in turn point us to think, feel and experience a paradigm shift in our conventional understanding about the entire existence including our own selves and help make us perfected beings. That's what our ancient systems of Yogas always have claimed and by getting similar perfected live-demonstrations through many such lives of perfected beings on earth its validity too is being getting repeatedly testified. Simply because of fact that the pillars of these enquiries have always being truths of unexceptional and universal nature, it never failed humanity. These results are seen to be the real corner-stones of all goodness, all strength, all moralities and all values of smaller or greater importance.

We shall be discussing few salient points which help us to rethink upon our taken-for-granted ideas about our experiences, both objective and subjective; not to explain as we choose to see, but to redesign as what we ought to see, to pave our intellect for begetting a truer, clearer and much powerful vision.