

# Lead this Human society from

- (1) Darkness to light
- (2) Ignorance to knowledge
- (3) Untruth to truth,
- (4) Death to immortality
- (5) World War to World Peace

## Based on the foundation of



**World Peace from Spritual Revolution  
By Reincarnation Research Centre**



**Research  
on  
Mental diseases  
and  
Secret of Mind**

**The greatest  
scientific discovery  
of all time**



# Research on Mental Diseases and Secret of Mind

| Creation<br>Macrocosm | <b>UNITS OF CREATION</b> |   |  |   |         | Man<br>Microcosm |
|-----------------------|--------------------------|---|--|---|---------|------------------|
| Satyaloka             | Finer Three worlds       |   | ATMA<br>(Spirit)                                   | Anandamaya<br>kosha   | Spirit  | Head             |
| Tapoloka              |                          |   | BUDDHIC<br>PLANE<br>(Spiritual<br>Soul)            | Buddhimaya<br>kosha   | Saints  | Forehead         |
| Janoloka              |                          |   |  |   | Siddha  | Eye              |
| Maharloka             | Dense Three worlds       | 1 | MENTAL<br>PLANE<br>(Human Soul)                    | (Pure mental<br>body)<br>Manomaya<br>kosha<br>(Impure<br>mental body) | Mahatma | Throat           |
|                       |                          | 2 |  |   |         |                  |
|                       |                          | 3 |  |   |         |                  |
|                       |                          | 4 |  |   | GODS    | Heart            |
|                       |                          | 5 |  |   |         |                  |
|                       |                          | 6 |  |   |         |                  |
|                       |                          | 7 |  |   |         |                  |
| Swargaloka            | Dense Three worlds       | 1 | ASTRAL<br>PLANE<br>(Animal Soul)<br>Hell, Yamaloka | Pranamaya<br>kosha  | DEVIL   | Navel            |
|                       |                          | 2 |  |   |         |                  |
|                       |                          | 3 |  |   |         |                  |
|                       |                          | 4 |  |   |         |                  |
|                       |                          | 5 |  |   |         |                  |
|                       |                          | 6 |  |   |         |                  |
|                       |                          | 7 |  |   |         |                  |
| Bhuvarloka            | Dense Three worlds       | 1 | PHYSICAL<br>PLANE                                  | Annamaya<br>kosha   | HUMAN   | Groin            |
|                       |                          | 2 |  |   |         |                  |
|                       |                          | 3 |  |   |         |                  |
|                       |                          | 4 |  |   |         |                  |
|                       |                          | 5 |  |   |         |                  |
|                       |                          | 6 |  |   |         |                  |
|                       |                          | 7 |  |   |         |                  |
| Bhuloka               | Dense Three worlds       | 1 | PHYSICAL<br>PLANE                                  | Annamaya<br>kosha   | HUMAN   | Groin            |
|                       |                          | 2 |  |   |         |                  |
|                       |                          | 3 |  |   |         |                  |
|                       |                          | 4 |  |   |         |                  |
|                       |                          | 5 |  |   |         |                  |
|                       |                          | 6 |  |   |         |                  |
|                       |                          | 7 |  |   |         |                  |
| ATALA                 |                          |   |  |   |         | Sex-region       |
| VITALA                |                          |   |  |   |         | Thigh            |
| SUTALA                |                          |   |  |   |         | Knee region      |
| TALATALA              |                          |   |  |   |         | Legs             |
| MAHATALA              |                          |   |  |   |         | Ankle region     |
| RASATALA              |                          |   |  |   |         | Foot             |
| PATALA                |                          |   |  |   |         | Bare-Foot        |

# Research on Mental Diseases and Secret of Mind

| ಜಗತ್ತು<br>ಅಂದಾಜ | ಒಂದು ಬ್ರಹ್ಮಾಂಡದ ವಿವರ |                         |                         |                  |                                       |               | ಮನುಷ್ಯ<br>ವಿಂಡಾಂಡ |
|-----------------|----------------------|-------------------------|-------------------------|------------------|---------------------------------------|---------------|-------------------|
| ಸೃಷ್ಟಿಲೋಕ       | ಸೂಕ್ಷ್ಮಲೋಕ           | 1.                      | ವೇದಾತ್ಮಕರೀತಿ            | ಆನಂದಮಯ<br>ಲೋಕ    | ATMA<br>(spirit)                      | ಶಾಶ್ವತ<br>ರೂಪ | ಶಿವರು             |
|                 |                      | 2.                      |                         |                  |                                       |               |                   |
|                 |                      | 3.                      |                         |                  |                                       |               |                   |
|                 |                      | 4.                      |                         |                  |                                       |               |                   |
|                 |                      | 5.                      |                         |                  |                                       |               |                   |
|                 |                      | 6.                      |                         |                  |                                       |               |                   |
|                 |                      | 7.                      |                         |                  |                                       |               |                   |
| ಕರ್ತವ್ಯಲೋಕ      | ಸೂಕ್ಷ್ಮಲೋಕ           | 1.                      | ಮೌನಾತ್ಮಕರೀತಿ            | ವಿಜ್ಞಾನಮಯ<br>ಲೋಕ | BUDDHIC<br>'PLACE<br>(Spiritual Soul) | ಕರ್ಮಕೃತರು     | ಜಗತ್              |
|                 |                      | 2.                      |                         |                  |                                       |               |                   |
|                 |                      | 3.                      |                         |                  |                                       |               |                   |
|                 |                      | 4.                      |                         |                  |                                       |               |                   |
|                 |                      | 5.                      |                         |                  |                                       |               |                   |
|                 |                      | 6.                      |                         |                  |                                       |               |                   |
|                 |                      | 7.                      |                         |                  |                                       |               |                   |
| ಜನೋಲೋಕ          | ಸೂಕ್ಷ್ಮಲೋಕ           | 1.                      | ಸಿದ್ಧಾಂತರೀತಿ            | ಮನೋಮಯ<br>ಲೋಕ     | MENTAL<br>PLANE<br>(Human Soul)       | ಮನುಷ್ಯರು      | ಕಂಠ               |
|                 |                      | 2.                      |                         |                  |                                       |               |                   |
|                 |                      | 3.                      |                         |                  |                                       |               |                   |
|                 |                      | 4.                      |                         |                  |                                       |               |                   |
|                 |                      | 5.                      |                         |                  |                                       |               |                   |
|                 |                      | 6.                      |                         |                  |                                       |               |                   |
|                 |                      | 7.                      |                         |                  |                                       |               |                   |
| ಮಹಾಲೋಕ          | ಸೂಕ್ಷ್ಮಲೋಕ           | 1.                      | ಮನೋಮಯ ಲೋಕ -<br>ಸ್ವರ್ಗ   | ಮನೋಮಯ<br>ಲೋಕ     | MENTAL<br>PLANE<br>(Human Soul)       | ಮನುಷ್ಯರು      | ಕಂಠ               |
|                 |                      | 2.                      |                         |                  |                                       |               |                   |
|                 |                      | 3.                      |                         |                  |                                       |               |                   |
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|                 |                      | 7.                      |                         |                  |                                       |               |                   |
| ಸ್ವರ್ಗಲೋಕ       | ಸೂಕ್ಷ್ಮಲೋಕ           | 1.                      | ಮನೋಮಯ ಲೋಕ -<br>ಸ್ವರ್ಗ   | ಮನೋಮಯ<br>ಲೋಕ     | MENTAL<br>PLANE<br>(Human Soul)       | ಮನುಷ್ಯರು      | ಕಂಠ               |
|                 |                      | 2.                      |                         |                  |                                       |               |                   |
|                 |                      | 3.                      |                         |                  |                                       |               |                   |
|                 |                      | 4.                      |                         |                  |                                       |               |                   |
|                 |                      | 5.                      |                         |                  |                                       |               |                   |
|                 |                      | 6.                      |                         |                  |                                       |               |                   |
|                 |                      | 7.                      |                         |                  |                                       |               |                   |
| ಭೂಲೋಕ           | ಸೂಕ್ಷ್ಮಲೋಕ           | 1.                      | ಕಾಮಮಯ ಲೋಕ               | ಪ್ರಾಣಮಯ<br>ಲೋಕ   | ASTRAL<br>PLANE<br>(Animal Soul)      | ಪ್ರಾಣಿಗಳು     | ಪ್ರಾಣಿಗಳು         |
|                 |                      | 2.                      |                         |                  |                                       |               |                   |
|                 |                      | 3.                      |                         |                  |                                       |               |                   |
|                 |                      | 4.                      |                         |                  |                                       |               |                   |
|                 |                      | 5.                      |                         |                  |                                       |               |                   |
|                 |                      | 6.                      |                         |                  |                                       |               |                   |
|                 |                      | 7.                      |                         |                  |                                       |               |                   |
| ಫಲೋಕ            | ಸೂಕ್ಷ್ಮಲೋಕ           | 1. ಒದ್ದಿ (Finer Atomic) | ಫಲೋಕರೀತಿ<br>(ಲಿಂಗ ರೀತಿ) | ಅಸ್ಥಿಮಯ<br>ಲೋಕ   | PHYSICAL<br>PLANE                     | ಮನುಷ್ಯರು      | ನಮ                |
|                 |                      | 2. ಅಪಾಕ (Subatomic)     |                         |                  |                                       |               |                   |
|                 |                      | 3. ಅಣಕ (Superatomic)    |                         |                  |                                       |               |                   |
|                 |                      | 4. ವಾಯು (Ethereic)      |                         |                  |                                       |               |                   |
|                 |                      | 5. ಅನಿಲ (Gas)           |                         |                  |                                       |               |                   |
|                 |                      | 6. ಕ್ಷುಧ್ರ (Liquid)     |                         |                  |                                       |               |                   |
|                 |                      | 7. ಘನ (Solid)           |                         |                  |                                       |               |                   |
| ಅಪರ             |                      |                         |                         |                  |                                       |               | ಅಪರ               |
| ವಿಷಯ            |                      |                         |                         |                  |                                       |               | ವಿಷಯ              |
| ನಿರ್ಮಲ          |                      |                         |                         |                  |                                       |               | ನಿರ್ಮಲ            |
| ಪ್ರಾಣಿ          |                      |                         |                         |                  |                                       |               | ಪ್ರಾಣಿ            |
| ಮನುಷ್ಯ          |                      |                         |                         |                  |                                       |               | ಮನುಷ್ಯ            |
| ಪ್ರಾಣಿ          |                      |                         |                         |                  |                                       |               | ಪ್ರಾಣಿ            |
| ಪ್ರಾಣಿ          |                      |                         |                         |                  |                                       |               | ಪ್ರಾಣಿ            |
| ಪ್ರಾಣಿ          |                      |                         |                         |                  |                                       |               | ಪ್ರಾಣಿ            |

## **Reincarnation Research Centre**

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## **Whether Mental Diseases Are**

**True Scientific truth  
of 20<sup>th</sup> of Century ?**

**Or**

**The greatest Superstition of 20<sup>th</sup> of  
Century !**

**Please read this book. Judge yourself.  
Let me know your impartial opinion.**



**Dr. C. Rama Swamy's  
New Doctrine on Mental Diseases**

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**Research on  
MENTAL DISEASES  
and  
SECRET OF MIND**

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**Based on  
Evidence on Reincarnation  
and  
Survival of Soul**

## GREAT THOUGHTS By Great Men

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1. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on greatest problems of life, and has found solutions of some of them which well deserve the attention of those who have studied Plato and Kant, -I should point to India.

And if I were to ask myself from what literature we, here in Europe, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one semitic race, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again - I should point to India.

F. Max Muller  
India, What Can It Teach US  
Cambridge University Lectures, 1882

\* \* \* \* \*

2. With a free and open mind I listen attentively to the Indian doctrine of rebirth and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing towards Reincarnation.

C. G. Jung

\* \* \* \* \*

3. Most of the human unhappiness in this world of Dark uncertainties is due to the profound ignorance of the fact about the mind and its power.

\* \* \* \* \*

4. If the blind leads the blind both shall fall into the ditch.

\* \* \* \* \*

5. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes the world will see more advancement in one generation than it has seen in the last four.

\* \* \* \* \*

6. Spiritual power can change the world and the greatest discovery will be along spiritual lines.

‘If there is not a drastic change in our thoughts and practices our race may die not of natural catastrophe or dread disease, but of so called civilisation which is a compound of human cupidity and scientific genius’

\* \* \* \* \*

## Research on Mental Diseases and Secret of Mind

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7. The greatest and noblest pleasure which man can have in this world is to discover new truths and the next is to shake off old prejudices.  
\* \* \* \* \*
8. Even though our heart does not bleed and our eyes do not cry, yet our deeds are for those whose heart bleeds and whose eyes cry.  
\* \* \* \* \*
9. When you see wrong try to right it; when you see suffering try to heal it; when you see war try to stop it.  
\* \* \* \* \*
10. As long as men are free to think what they are, free to say what they think and free to think what they will, freedom can never be lost; science can never regress.  
\* \* \* \* \*
11. He who knows not and knows not he knows not he is a fool - shun him.  
He who knows not and knows he knows not he is simple—teach him.  
He who knows and knows not he knows he is asleep—wake him.  
He who knows and knows he knows he is wise—follow him.  
\* \* \* \* \*
12. **Happiness is the only good, reason the only torch, justice the only worship, love the only priest and humanity the only religion.**  
\* \* \* \* \*

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Now the torch of learning is burning brightest  
in the night of human darkness.

*The knowledge of rebirth  
is the turning point  
in the history of mankind .*

**By Friedrich Nietzsche**

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**Research on Mental Diseases and Secret of Mind**  
Based on  
**Reincarnation and Survival of Soul**

**Dr. C. Rama Swamy.** M.B.B.S Ph.D. (U.S.A) Medical Stage Hypnotist  
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Reincarnation Research Centre.

**Reincarnation Research Centre**  
Shree apartments  
Krishna Road Cross  
Basavanagudi  
Bangalore - 560 004  
Karnataka, India

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# Research on Mental Diseases and Secret of Mind

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## Research on Mental Diseases and Secret of Mind

- By Dr. C. Rama Swamy

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" SARTHAKATHE "

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# Research on Mental Diseases and Secret of Mind

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Karnataka, India

## CONTENTS

|                                 | Pages |
|---------------------------------|-------|
| Outlook                         | 1     |
| Reincarnation Research Centre   | 5     |
| New Doctrine on Mental Diseases | 6     |
| Great Thoughts By Great Men.    | 7     |
| Details of Publications.        | 9     |
| Contents                        | 11    |
| Author's Note                   | 14    |
| Dedication                      | 17    |

### CHAPTER I

|                 |    |
|-----------------|----|
| (1)Abstract     | 18 |
| (2)Introduction | 20 |

### CHAPTER II

#### New Doctrine on Mental Diseases

|                                   |    |
|-----------------------------------|----|
| (1)Schizophrenia                  | 22 |
| (2)Paranoid Reactions or Paranoia | 27 |
| (3)Mania                          | 29 |
| (4)Depression                     | 30 |
| (5)Involutional Psychosis         | 30 |
| (6)Anxiety                        | 31 |
| (7)Phobia                         | 31 |
| (8)Obsession and compulsion       | 32 |
| (9)Hysteria                       | 33 |
| (10)Sexual Perversion             | 34 |
| (11)Anti - Social Elements        | 35 |
| (12)Mental Deficiency             | 35 |
| (13)Epilepsy                      | 35 |

### CHAPTER III

#### The causes of Deviant Behaviour or Mental Diseases Manner of Development

|  |    |
|--|----|
| (1)Mind and its Mechanism                                  | 36 |
| (2)Worry and its ways.                                     | 42 |
| (3)Gross Misconceptions, Stigmas and Social Apprehensions. | 50 |



# **Research on Mental Diseases and Secret of Mind**

---

|   |    |
|---|----|
| (4) Suggestions and their effects.            | 61 |
| (5) Futile treatment and foolish suggestions. | 66 |
| (6) Creation and Existence.                   | 73 |

## **CHAPTER IV**

### **Evidence on Reincarnation and Survival of Soul**

|  |    |
|--|----|
| (1) Introduction                       | 87 |
| (2) Review of Historical knowledge     | 91 |
| (3) Rebirth of civilisations           | 92 |
| (4) Scientific Survey on Reincarnation | 93 |

## **CHAPTER V**

### **Review of Mental diseases and their treatment**

|                              |     |
|------------------------------|-----|
| 1. Review of Antipsychiatry. | 102 |
| 2. Review of Psychiatry.     | 109 |
| 3. Review of Treatment.      | 125 |

## **CHAPTER VI**

### **Revaluation of Mental Diseases**

|  |     |
|--|-----|
| 1. The beginning of Revolutionary revaluation.   | 131 |
| 2. Revaluation of the concept of mental diseases in the light of scientific and spiritual outlook through 'A discourse in dilemma' | 134 |
| 3. Revaluation of the concept of normality and abnormality about human behaviour.  | 139 |
| 4. Revaluation of classification of mental diseases.   | 146 |
| 5. Revaluation of mental diseases in the light of available experiments, investigations  | 149 |
| Evidence on Reincarnation and Survival of Soul.  | 149 |
| 6. Revaluation of mechanism and manner development of mental diseases.   | 156 |
| 7. Presentation of list of revaluation.  | 167 |
| 8. Conclusions on Revaluation.   | 169 |

## **CHAPTER VII**

### **Revaluation of treatment of Mental Diseases**

|                              |     |
|------------------------------|-----|
| 1. Revaluation of Treatment. | 173 |
|------------------------------|-----|

## CHAPTER VIII

### Suggestions for further Research

1. A movement to establish scientific evidence on reincarnation by past lives  
Thoughtography 191
2. A search for new methods to dissolve Karma causing Mental diseases . 205
3. A plea for promotion of world peace and prosperity  
based  
on reincarnation principle to establish Humanity. .... 205 to 210.

## Research on Mental Diseases and Secret of Mind

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### AUTHOR'S NOTE

Read the “New Doctrine on Mental Diseases” not to contradict and confute, not to believe and take certain things for granted but to weigh and consider what is attempted.

I have undertaken this new field of research with the fond hope of helping those that require understanding rather than imposing my views on them for the sake of a fancy or a whimsicality, Today man needs solace from different sources. Our life in the modern world has given us little sustenance. Perhaps all our tensions and worries are traceable to the conflicting situations that arise in our consciousness. Human progress should be aimed at by all means. There are different spheres of investigation. On my part I have investigated an area of the human mind to find out why a few men and women behave abnormally. So far no satisfactory solution has been found as far as mental disorders are concerned.

Mental Diseases as I intuitively realise, arise out of the net-work of cause-effect relationship which could be dug into the past existence. This is an indigenous approach have attempted in unravelling many hidden truths. It is precisely these traits and tendencies of the previous existence that govern and dictate the present action and future destiny. As such treatment of mental disorders at the Institutes of Mental Health, I understand, is discovered to be of little help, except drugging the patients heavily.

The purpose of this publication is not so much to impress upon people the theory of reincarnation - although there is enough proof to substantiate it - as to dispel the dogmas that fill the minds of psychologists and psychiatrists. And besides it has been my endeavour to show how seriously limited is our understanding of the human mind and its functions.

At the very outset I should say that whatever I have tried is, in some measure or part, autobiographical in character. It is likely that some people may say that my claims in the book sound incredible. There may be a few people who dismiss my work outright. I do not intend offering long explanations for either category of readers. The contents presented here speak for themselves. All that I ask for is nothing but patient and careful reading, keeping an open mind. If that is accomplished; half the battle is won.

I have published a Kannada novel called “ SARTHAKATHE ” ( Fulfilment ) which embraces the mystery surrounding the cycle of life and death through extra-sensory perceptions of mental patients, besides narrating the story



## Research on Mental Diseases and Secret of Mind

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as expected of creative fiction. Yes, I have woven into the texture of my plot, the Principle of Reincarnation.

Many readers have written to me commending my work in glowing terms. In particular I take great pride in mentioning a few psychologists and psychiatrists who have the following remarks to make about my novel.

- a) A healthy and plausible challenge to dogmatic assertions of scientific methodology;
- b) An altogether 'humane' but all-inclusive vision to human predicament offering heart-warming solutions;
- c) Perhaps the first of its kind in expounding a philosophy, through art, to build up the theory of Reincarnation;
- d) A bold stand which can remain unshaken in the face of any reputation, if any;

I also started a Kannada monthly journal "SARTHAKATHE", in May 1981. Greatly encouraged by the response of the readers, I thought it was quite appropriate and befitting to bring out Reincarnation Research Journal "PUNARJANMA" too in English with the sole aim of reconstructing the life-cycle based upon authentic records and thorough investigations.

Often I questioned the very foundations of psychology and psychiatry but alas never did I get any satisfying and convincing answers. In particular I raised the fundamental issue whether the mental hospitals are the curative centres or creative agencies of mental disorders. My chief objection has been whether the people admitted there as patients are insane after all?

Mental illness, during the 19<sup>th</sup> century might have been considered as a useful concept. But today we discover that it is not only scientifically worthless but socially injurious. It is universally believed that mental illness is a type of disease and psychiatry a branch of medicine. But neither of them seems to be true. The reasons are not far to seek. Medical diagnoses are the names of genuine diseases, whereas psychiatric diseases are nothing better than stigmatised labels. It is my deep conviction that "mental illness is just a myth, and psychiatric interventions serve no other purpose than injecting dejection to despairing souls." Or they may at best be directed to moral, and not medical problems. Psychiatric therapy nowadays, in the guise of treatment, has only aggravated torture to the patients. This book deals with such a fallacious approach adopted by practitioners of psychology and psychiatry.

It is high time that we possessed a courage of a new order to break away from the beaten track. That alone could open doors to vistas of progress and

## **Research on Mental Diseases and Secret of Mind**

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prosperity. At the moment mere scientific tools alone won't answer most of the problems that surround human existence. Then what is the question?

I have grown up with a religion not as a set of dogmas and a package of rituals but as a living force that concerns itself with the spiritual uplift and religious healing - of course, uncovering through doctrines, teachings and questions.

Before I close it is my bounden duty to make my stand perfectly clear. My first task here is to present an essentially 'destructive' analysis of the concept of mental illness, and expose the so-called the discipline of psychiatry as a pseudo - medical enterprise. Let it be borne in mind that unless demolition takes place there is no question of a new creation or construction. What I have tried here is the latter upon a strong foundation as the pages of the book that follow will bear out.

Now please read further on....



**HUMBLY DEDICATED  
TO  
MY PARENTS**





## CHAPTER I

### 1. ABSTRACT

The primary aim of the present investigation has been an all-inclusive understanding of the many-faceted nature of mental diseases.

It is common knowledge how we have been still groping in the dark as to the real causes, mechanisms and cures of the 'psychic abnormalities'; and in this regard modern psychology and psychiatry, as academic disciplines, have shed little light...

(i) Here is delineated the New Doctrine on Mental Diseases correlated to the hypothesis of Reincarnation, in order to study 'the deviant behaviour' about which there has been hitherto neither adequate nor satisfying explanation. Strangely though, whatever explanation offered so far seems not to be 'normal', and that is how the history of psychiatric treatment betrays this antithetical character.

(ii) Next in importance is the attempt made to probe the mind in all its mechanisms; to examine and analyse the effect of concentration, the principle of Yoga and the theory of karma governing the life besides the primordial law that is steeped in the perennial creation and existence.

(iii) Further how environmental factors and maladjustments affect the individuals adversely into persons of deviant behaviour gain our attention in relation to gross misconceptions, stigmas and social attitudes, in addition to the futile treatment and unwise labelling by psychologists and psychiatrists as mental diseases. While bringing up all this for ruthless scrutiny several other relevant sources too shall be examined.

(iv) Reincarnation Research undertaken in this thesis encompasses in its realms the intimate but imperceptible relationship between the past life and the present life in their causal-effect-cycle. For comparison and contrast a good deal of available evidence on reincarnation has been examined besides evidence on survival of soul.

(v) A review of historical knowledge on mental diseases has been outlined here, right from the pre-historic and Classical Period to the Modern scientific world.

Finally, a revaluation of mental diseases will be taken up for establishing valid evidence as regards their 'inner content'.

## **Research on Mental Diseases and Secret of Mind**

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After a through ‘critique’ of the merits and demerits, elucidations and interpretations is taken into account, the postulates of Reincarnation emerge as the most possible phenomena in order to explain the salient features of the so-called mental disorders or diseases.

On the whole it is a new approach and methodology presented here to prevent and treat mental diseases :

- a) the right knowledge that could prevent worries
- b) A new orientation to mental therapy by offering ‘sane’ and soul-building suggestions that ensure successful treatment
- c) removal of social stigmas attached to mental patients by educating the public on healthy and humane lines. Otherwise there is no whatever with regard to mental ailments.

Further, how the various modes or operative, Karmic forces work towards the ‘emancipation’ of the spirit is discussed systematically.

In this direction the ones that need to be especially instructed are the doctors, psychologists and psychiatrists so that the gross misconceptions and mean social attitudes may be completely eradicated through their therapy and humane treatment.

This particular point has been strongly stressed since professional treatment so far has gone on without the considerations and insights into the problems, as delineated above, without labelling the deviant behaviour as the symptoms of mental diseases.

Finally suggestions are offered to further research to establish scientific evidence on reincarnation by employing “ Thoughtography and set the process on the theory of Karma ”

## 2. INTRODUCTION

Philosophy is believed to be the fountain head of all sciences. Reasoning, accompanied by the logical development of thought, is the indispensable instrument of philosophy where as observation and inference are the necessary methods of scientific inquiry.

Man's progress through the ages has been mainly because of philosophical speculation and outlook on life, and in the frontiers of knowledge this has ever increased his awareness of the surrounding universe.

Man's relation to nature, and the 'Immanent Will' that guides the destiny of all living phenomenon occupies a pivotal position in the evolution of society.

Speculation in this regard has helped him acquire the understanding of many perplexing problems, which cannot be achieved by the exercise of the mere physical senses.

The story of philosophy is very fascinating since it includes logic and reasoning as the very 'props' in the construction of the edifice of knowledge.

In that sense, all sciences owe a great deal to philosophy in their emergence as independent and separate disciplines.

For the concepts of reasoning and logical deductions are derived out of philosophical inquiry while constructing scientific propositions and hypotheses.

Hence philosophy towers above all human achievement and rightly evokes awe and reverence in the realms of knowledge.

It is curious to note how psychology was part and parcel of philosophy till the second half of the 19th Century.

Perhaps it was only after the pioneering work done by a few scholars that it began as a separate branch.

Psychology as an entity studies the behaviour of living organisms in relation to the activities generated in the cerebrum. As a subject of study it aims at the codification of the laws of behaviour which should have universal application and character.

To start with, it looked as though psychology occupied an unrivalled status in the field of knowledge.

## **Research on Mental Diseases and Secret of Mind**

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The history of psychological development is quite revealing: Firstly, psychology was defined as a science of Soul as it was believed that all activities of an organism were directed by the soul. Then it came to be defined as a science of the Mind.

Soon after, the activities of the body and mind were known to be related to each other as an inextricable phenomenon. Against this background “Indian Psychology” as obtainable from divergent sources of scriptures has been a fertile soil in describing the intricate inter-relationships between the body and mind.

No doubt William James defined psychology as a science of consciousness. Since consciousness changes by its mysterious association, from time to time, and equally imperceptible as the soul and mind, psychologists later, who believed that the activities of the mind were seen through different types of Behaviour, defined psychology as a science of behaviour.

Yoking these two concepts together, a few professional psychologists consider psychology as a science of consciousness and behaviour.

Whenever psychologists and psychiatrists encounter situations which baffle their ability to interpret and analyse items of behaviour, including ‘deviant behaviour’, they lull themselves into complacency expressing the fact that the functional and operative mechanism of the mind is mysterious in its implications.

## CHAPTER II

### New Doctrine on Mental Diseases

#### Mysteries behind Mechanism of Mental diseases

Institutes of Mental Health have exerted in vain to find out the causes of mental disorders. Belief in Reincarnation can possibly shed light on the mysteries surrounding patients suffering from the so-called streaks of mental aberrations. Intensive research undertaken in this regard will be rewarding.

‘Deviant behaviour’, exhibited by persons, has been considered as disorders of the mind manifesting themselves as mental diseases. This approach is not only highly fallacious but replete with dreadful consequences, judged in the light of facts.

In reality, the so called disorders of the mind are the resultant products of the previous life cycles expressing themselves as the residual traits and talents, habits and propensities, tendencies of character related to one's fear and anxiety, worry and gaiety, hardships and misery, carried on to one's present existence.

Whatever behavioural patterns that we notice could be traced back in time to the previous births.

Spiritual and mystic experiences, visions of extra-sensory perception and yogic trances, gleams of unique divinations, prophetic insights and intuitive realisation, and several other supramunciane and metaphysical excursions that take place upon one's consciousness have been always related to previous births and in turn, following the cycle of cause and effect proportionately influenced by the state of present life in its ‘amalgam’ of social, economic, cultural, and environmental aspects, spiritual and moral and religious conditions, mythical, ethical and metaphysical situations and circumstances.

Unless strongly armed by a profound understanding of human nature, any routine grasp of psychological and psychiatric treatment is bound to prove pernicious, let alone check the ‘maladies of the mind’.

In particular, there is a need for genuine plea that the cases cited above be looked upon and analysed with abundant knowledge of the human mind, and wisdom.



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## **Research on Mental Diseases and Secret of Mind**

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Deviant Behaviour is another expressive term for mental disorders. These essentially spring from a variety of causes whose origin seems to be a great challenge even to a master mind. And the veil or the screen that cuts off the past is, to the bulk of mankind, indeed a blessing.

But unless we probe into those depths of the past, there is no meaningful knowing about the currents of the present existence. Hence a deep insight into them is of paramount significance; it is only when we delve deep by proper understanding that we realise the origin of such deviant behaviour, its pristine nature and the background against which the mental diseases that we have branded so far clearly manifest.

We would do well by analysing and defining each one of them for clarity and basic understanding.

### **The causes of Different Deviant Behaviour expounded are as follows:**

#### **(1) Schizophrenia**

##### **1. Simple Schizophrenia:**

Patients who suffer from this do not get perturbed by any emotional disturbances: trials and tribulations, success and failure, good and bad, and so on never register anything upon their consciousness. The company of fellow human beings interests them but little. For hours together they love lying down in the bed, and carry on a sort of interior monologue sometimes. And they often indulge in performing certain tasks absolutely mechanically. Nodding of head is their usual wont. Rarely do they resort to speech with the people around them. Some of them take delight in going about naked. Such people with these traits are considered to be cases of simple schizophrenia.

These people have had a curious but interesting previous existence. Given to single-minded absorption, leading a life of austerity and purity, they were the ones absorbed in yoga or 'tapasya', renouncing all worldly bonds and connections, thereby they were given to more seclusion and silence. Since the residual abilities and tendencies are still left in them, they take on a new birth to seek redemption of the past Karma. At some stage of the present career, they suddenly grow aware of their avowed past mission, and get determined to continue it uninterrupted which virtue we are apt to mistake for a 'streak of lunacy' As a matter of fact, these people are highly benign and benevolent in their disposition and temperament. Never do they indulge in bouts

## **Research on Mental Diseases and Secret of Mind**

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of frenzy, or verbal conflicts with others, and are least harmful in their surroundings. It can be discerned how easily their passions and interests can be enkindled only by holy and religious scriptures, treatises on yoga and texts on meditation. Surely these are not patients since their energies are channelled in one particular direction with such concentration.

### **2. Hebephrenic Schizophrenia**

Those who suffer from this are given to grins and gestures and comical contortions in their facial features, very much akin to clownish behaviour and buffoonery. Circumstantially they must have been clowns at court or lovers of mirth and jokers in their previous births. Some of them must have been comedians, and comic actors on the stage, or those who eked out their livelihood as jugglers and magicians and snake charmers. Because of their profession it was inevitable for these people to have lived with snakes, monkeys, dogs and such other animals that were required for their performance. That is why they experience in their imagination now birds, animals and pet creatures creeping in on their person, and nestling there! Evidently these are acts of reminiscences revitalised to graphic realities.

Some of them also declare that they have ceased to exist, and point out that they are buried deep under the earth, but with the skull dangling in mid-air. Besides, the dead body buried comes vividly alive to the fantasy of this category. This is because of the fact, that they must have hanged themselves, or those unfortunate ones sent to the gallows. That is precisely the reason why they become vehement about their head dangling in mid-air now !

In quite a few instances, it is an act of recapitulation, involuntarily attempted, of all the accumulated sins and damned punishment they underwent in the regions of hell,-vividly visualised in all its terrifying colours and combinations and sharpness of details. The talk too, as can be noticed, takes on that pitch and tone in all its intensity. Every word uttered becomes an expression of revived memory of past deeds, an act of sufferance and penance at the hands of several instruments human and animal and devil. Although all this has been a thing of the past, and the body descended to dust after that span of existence, these people live that pitiful life over and over again now in their “ inmost being”, the subtle spirit being subject to repeated rehearsals. Viewed from outside, they seem to subject themselves to all those experiences of a life gone-by. For us these may appear to be the chimerical fancies of a disillusioned and diseased mind, but when we try to understand their experiences we realise that they have had a very clear and definite background for such expressions....

### 3. Paranoid Schizophrenia.

These people are ever haunted by certain hallucinations, and sometimes hunted down terribly on the mental plane as a result of an insurmountable anguish of the soul. In their past lives they were the ones who led themselves as spies or detectives or agents of a strange mission. Surrounded by intense fear and insecurity, they had to perform their tasks, as assigned by royalty or commissioned by the patrons. Many cases of spying treachery and treason, loot and disgrace had taken place under their very nose. It was by reporting all such incidents that the evil forces were counter-attacked. At times there were such intriguing situations too, of breach of trust and betrayal of friendship! In all such cases, as we all know, the role played by a spy or a detective or a secret agent is a crucial one. However, wherever things went out of their reach or control, inevitably it was a matter of self-surrender or self-death, depriving upon the trying circumstances in which the persons concerned were placed. That is how past scenes of loyalty or disloyalty, honesty or dishonesty get reconstructed in the subconscious mind, in the case of all those suffering from paranoid schizophrenia.

Some of these persons were men of bravery and daring adventure, of great intellectual acumen and of prosperity. Add to this, nothing short of absolute control over others swayed their destiny. They ever maintained that kind of ego, and anything that clashed with it was met with stiff resistance. Such lordliness of temperament, and autocratic authority must have swayed them throughout their Past existence. In a network like this, they get back to the previous links of the chain and thus memories flash across their minds quite unawares. Actually they start enacting the varied moods of such heroism and terrorism, escapism and defeatism. In the face of all these memories revived afresh, we find these patients 'reliving' their past, to the minutes of details.

A few of these were gifted souls with extraordinary powers of vision and audition. Nothing seemed beyond their comprehension or capacity. By some misdeeds of their own, or as accursed by their Guru, their lot must have been rendered pathetic. It is this maze of muddle that grips those cases of paranoid.

Further it is interesting to observe how these paranoids express themselves. They report things that do not come under the realm of realities that we are familiar with such things that transcend space and time of exhilarating excursions taken into ethereal worlds, of sounds that fill the cosmos, as adumbrated in yoga. Besides, they say that different notes fill their ears with such resonance that makes the music of the celestial spheres. One plausible

## **Research on Mental Diseases and Secret of Mind**

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understanding is that they must have been musicians 'par excellence' in their previous life cycle.

Quite a few report the frightful experience of the vision that they encounter, as the different layers of creation present themselves. Since their present equipment is insufficient to withstand this challenge of a vision, they dread to have even a glimpse of it, which results from the state of present ignorance.

### **4. Catatonic Schizophrenia**

This case is unique in so far as the sitting posture is concerned wherein the person adopts the various meditative poses of a yogi. Such people sit for hours without any symptoms of fatigue, and they are labelled as suffering from catatonic Schizophrenia. We find how these patients get absorbed in some posture, (mudra) or other, without food, without the slightest bodily exhaustion. Further we notice these persons sitting dumb, poised in some asana. If need be, they change the position, assuming another asana. It is our ignorance to dub these things as senile or senseless.

When there is a switch over to another asana, the muscles and tissues relax, the system attains some suppleness. Abruptly though, some who are absorbed in this kind of statue-like posture, may rise up and prove malignant in their activities. They may indulge in murder or self-killing. There is a definite background to this. During the period of attainment of powers (siddhis) in their previous lives, these persons used to offer an animal or a living being as sacrifice. Sometimes they gave themselves as 'sacrificial offering' if nothing else was in sight at the time of performance. It is this recalling of the this past yogic previous birth that governs persons who suffer from catatonic schizophrenia.

In this context we need to be knowledgeable about the great mystic sciences of the Orient. Modern scientific knowledge and its marvels have been of recent origin. It has a very long way to go to evolve itself into mature adulthood. Whereas the Indian cultural heritage dates back to rich hoary past; its rare pearls and gems deserve to be unearthed, for the greater benefit of mankind, from the mists of antiquity.

Sages and seers of yore have bequeathed to us the sacred scriptures, yoga and tantric, meditation and supramundane realities. Only we, the inheritors of the dismal present have lost not only the vision but also its track. However, there are 84 'asana' in yoga of which 'sathvikasana' 'padmasana' 'siddhasana',

## **Research on Mental Diseases and Secret of Mind**

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‘veer asana’, ‘shoorasana’s have been considered as asanas of lofty ideals and higher objectives. The other 79 asanas were familiar to our ancestors, and add to that they would be immersed in such exercises of body and mind blissfully oblivious of food and drink and sleep for days together. Lack of knowledge of this by psychologist and psychiatrist result in dubbing those people as catatonic schizophrenia.

### **(2) Paranoid Reactions or Paranoia**

Those who exhibit paranoid reactions were, in their previous life the ones defeated in some battle, venture and enterprise. When they failed or surrender seemed inevitable, they were able to escape somehow in disguise. Like Damocles' sword hanging over their head, they dreaded being discovered during the rest of their life. This feeling of defeat and the fear of being caught at the hands of the opposite party chased them wherever they went. Out of self-defence they also carried some lethal weapon on their person. We take them as cases of paranoid reactions.

Turning to prosaic instances, such as brothers creating barriers between themselves: Don't we come across brothers who fight for ‘an inch of land’ sometimes, and erect walls between them? Of course, this trait does not attract the attention of many; but basically it is traceable to schizophrenic tendency. Those who were innovators or researchers in their previous existence carry those talents during this life too; and if their ‘work’ had been stolen or plagiarised in their previous birth, now take great care to the point of nervous breakdown to preserve like ‘a closely-guarded secret.’ In simple language, they are invariably haunted by such feelings as theft of material, or plagiarism of their works.

If any, under ordinary circumstances, should declare that he is Lord Vishnu, or the Almighty or the Omniscient Power, you start laughing and fear that this is a typical case of paranoid. In fact, it is not so; because those who practised Advaita, the highest cosmic philosophy believed in this doctrine “Aahm Brahamasmi” or “Sohaaham mantra” in past lives now say “I am Brahman”, “I am God”, “I am Eternal,” and so on. Since the seeds of such thoughts are carried on to the present life, they can't help expressing like that. What is perplexing here is the way that certain ‘Gurus’ ‘Babas’ are adored as the very reincarnation of God: People never bother to question the veracity of such self-styled proclamation!, As if this is not enough, great propaganda is carried on to build up a ‘cult’ for further perpetuation! Instead of labelling them as fine examples of paranoid we accept them as living gods ! How is it you treat the cases cited above, on two separate footings? If the former class be dubbed as



## **Research on Mental Diseases and Secret of Mind**

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persons fit for mental asylums, why do you take a noble and godly attitude towards the latter? The contradiction contained in this approach is truly unscientific and prejudicial. Here, there is a great need on our part to look at the matter very seriously but compassionately lest our behaviour mar the lives of those that lack support for their statements of Godhood.

Those unfortunate people, shut up within the confines of the cells for making statements of their divine genealogy, were in their previous lives, men of God. They lived the life they believed, as unflinching men of faith. Their philosophy, religion and humanism were all pivotal convictions of their being. In all that they thought, spoke and practised they saw nothing but the presence of God. As devotees, 'sadhakas' theirs was a quest after truth in terms of the Omnipotent Divinity. In some cases, they achieved the union on a higher plane with Godhead. (After their mortal existence, these traits have again manifest, as in the present life, for example.) Since the mind has the power to create things, so are, the bodies in relation to the Universal Mind. Mystics and seers of yore used to attain several stages of realisation in their quest of truth. Broadly speaking, they may be categorised under three major divisions :

- 1) Sublime Siddhis or powers
- 2) Intermediary Siddhis or powers
- 3) Lower Siddhis or powers

### 1) Sublime Siddhis or powers

These are attainable through 'Siddhis' or powers of an individual, depending upon his 'samsara's' or virtues that lead him to acquire them. When we think of the uttama or sublime powers, there are eight Siddhis thus 'anima', 'mahima', 'garima', 'lagima', 'prapti', 'prakamya', 'eshatwa', 'vashitwa'. Those who attained them during the previous birth, for some curse of their teacher or guru, have been thrown into mental asylums during this life, and experience 'the law of divinity', calling themselves "Brahma, Vishnu and Eswara" the super lords of the universe.

### 2) Intermediary Siddhis or powers

The siddhi of an Intermediary nature—'anurmi', 'doora darshana siddhi', 'doora shravana siddhi', 'manovega siddhi', 'kamarupa siddhi', 'parakaya pravesha', 'swetcha marana', 'kreedha siddhi', 'kala siddhi', 'agna siddhi', are thus the ten siddhis under this category. When some persons declare with vehemence that they have earned these powers, and start narrating their experiences we call them mad.

### 3) Lower Siddhis or powers

The last one is the lowest in order: 'kale jnana siddhi', 'abadita siddhi', 'chittabhignathe siddhi', 'sthabhana siddhi', 'vijaya siddhi', 'marana', 'charna', 'mohana', 'sthabhana', 'ucchattana siddhi' and 'akarshana siddhi'.

Those who have attained 'vijaya siddhi' remain ever triumphant in argument and tact and moral philosophy. Unfortunately we call these persons argumentative, talkative and vain glorious. Further these are branded as pseudo-scientific, pseudo-religious and pseudo-philosophical, watching them. 'Chittabhignathe' is the capacity to divine the thoughts of other individuals. Those endowed with the continuum of time can make bare past, present and future. On listening to these things we tend to think that these persons have been over burdened with 'lunatic' ideas.

### (3) Mania

These are the ones who enjoyed high positions of power and prestige; their word was law; none ever dared to contradict them; few people attempted to undermine their importance. If any did so, they rarely survived. Such domineering personality, with a lot of terrorism about it kept the people around them always at bay. Unbridled behaviour was their breath of life. These were in their previous life, kings and princes, local leaders and administrators, ministers and ambassadors, plunderers and looters, aristocrats and gangsters of a high order, officers at court and compatriots in politics. Never were they swayed by human appeal or qualms of conscience.

As a rule, they looted the wealth of others, enjoyed themselves fully at the expense of the helpless and miserable ones. They ever indulged in sexual extravagance and rape and revelry. Drinking bouts were their daily routine. Being a class unto themselves, they defied everything that came in the way. Violence and atrocity of conduct were writ largely on their brow. Add to this, they had several henchmen at their beck and call. These henchmen thought that it was their primary duty to cater to their baser needs and inhuman passions of their masters. Bereft of such unholy privileges during this life time, these persons get high strung as in their rant and behaviour, and give expression to those hidden passions carried on to the present existence.

### (4) Depression

Here it is interesting to note two kinds of persons -

The first kind is the one that might suffer from a guilt laden conscience. Having betrayed the matrimonial bonds, subjecting their life-partners to mental torture, these ones unscrupulously plunged into the heinous acts of incest, vile debauchery.

Further in their vile ambition, they never wanted any sense of justice to prevail. Throwing all such considerations to the winds, they harmed their own kith and kin, shattered all hopes of good behaviour; and in short, they were never bothered by human considerations. After a while, these treacherous acts rendered them greatly repentant; and to redeem their sins they sought refuge either in self-mortification, fast unto death or in suicide. During this existence, whenever these accumulated impressions come up to the surface, as an act of 'unusual reminiscence' they behave hopelessly abnormal manifesting these symptoms cited above.

There is still another kind given to a sombre outlook and placid temperament. They belong to a noble class, and are benign in their dealings, though mostly given to deep introspection. They were in their previous lives men of renunciation, sages and saints that grew mellow at the sight of human misery and suffering and mortality. Such souls during the present existence look into themselves so deeply that they seem to be lost to this world. One strange phenomenon about those given to depression is that they exhibit several contradictions of thought. This is symptomatic of the 'paradoxical existence' that they led while facing situations of extreme conflicting nature in their previous birth.

### (5) Involutional Psychosis

Persons past 40 or 50 years, subject to the projection of experiences of their previous existence, show up a remarkable tendency of grasping matters related to the ultra-mundane and spiritual life. This 'sudden revival' makes them reflect how they have been reborn to undergo all ordeal during this life. The accumulation of the past on their back is so burdensome that they sometimes feel terribly depressed as though all their inner reserves of emotion have been drained. To expiate their sins, they declare that they should be sent to prison or to the gallows.

## **Research on Mental Diseases and Secret of Mind**

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This voluntary enactment of punishment is truly pathetic. It is a case of crushing guilt that drives them to such desperate decisions of complete extinction. Their only appeal will be directed to this effect of death and nothing else....

There is still another possibility of gigantic despair that injects into them the deadly feeling of futility in all that they have attempted. This becomes all the more conspicuous when their dear children brought up with all love and tenderness and care, turn astray to evil ways, shattering all great expectations under such circumstances. These persons invite death instead of leading a meaningless existence.

### **(6) Anxiety**

In fact, anxiety as such is not something that need raise any alarm. It is so natural that all of us will experience this kind of anxiety sometime or the other. Of course, there are moments of great anxiety; and then the person's behaviour may seem to verge on abnormality. All this has been a sort of 'built-in-fear complex' in the face of trying situations and incidents. And then, the fear of the past life too adds to its intensity. But all said and done, 'anxiety', as a result of the 'past life' does not haunt anyone deeply, much less upset the mind for long. When things turn normal, the person forgets all about what happened earlier and may even laugh at it for his undue alarm and anxiety. In brief, anxiety does not cause much concern as a 'residual' of the past.

### **(7) Phobia**

Either during the present existence or in the previous birth, those who have had extreme states of fear, because of complicated circumstances or trying experiences, get this phobia. Whenever they encounter such things they are bound to undergo a deep emotional strain. Many a time the objects of fear are absent. But they somehow come up to the surface consciousness. This, somehow, is an important fact to reckon with. All the time it is a question of 'compulsive escape', voluntarily worked up. On cooler moments, one could easily analyse that there is no cause for fear at all. Granting that those gruesome situations arise, what should be done? - is what must be carefully and logically thought over. Here is the grit demanded, a certain amount of courage indispensable. The ability to face anything that comes to one's lot at any cost alone can save the person from falling into the state of phobia.

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## Research on Mental Diseases and Secret of Mind

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For example, “people fear ”, traceable to something buried in the deep past. However, the objects that cause fear are open spaces, great mountain cliffs, sense of loneliness in the midst of a crowd, tight corners, deep wells and tanks, blasts and explosions, burial grounds and fire accidents, cases of unexpected clashes of violence and bloodshed, uncanny pictures and grim surroundings and so on.

The visual effects in relation to the mental processes may undergo such changes that the person concerned correlate any one of them or all of them to his own individual life as the sure symbol of tragedy. Ordinarily ‘phobia’ as such is not something to be dreaded. It is so common that none is exempted from it. But when it goes headlong there is a dire need for analysis. And then, when we look at this phenomenon from the point of the cycle of life and death, many interesting things reveal themselves.

Take for instance, the lives of those that get killed in a warfare or a fire explosion, or those that get wrecked in a ship on a voyage, or those that meet with ghastly accidents, - all carry all those fears into their next lives. That is how smoke, fire, water and other things associated with disasters that occurred earlier ‘reshape themselves’ in future encounters.

### **(8) Obsession and compulsion**

Obsession and compulsion are the two faces of the same coin, though, of course, obsession precedes compulsion. Whenever certain thoughts trouble a person much against his willingness, and whenever he finds himself unable to free himself from them, we can say that he suffers from obsession.

Some of these thoughts make no sense, and the person himself may very well be aware of his foolish track, And yet, he struggles hard to seek ‘release’ from that kind of torment. Many a time, we notice how some people are sad victims of obsession without any compulsion. However, that is the saving grace. Compulsion as such takes on an unexpected turn, usually detrimental to one's own happiness.

Look at those women who wash their hands quite often, as though some ‘abominable foul’ has stuck there! These were the Brahmins in their previous birth, and so attach so much of importance to cleanliness and. ‘touch me not’.

A person who counts currency notes a dozen times and yet is not satisfied about the right counting! Evidently those given to this nerve-racking habit must



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## Research on Mental Diseases and Secret of Mind

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have been born as accountants or cashiers or custodians of treasure in their previous birth.

There are some who get into unnecessary and incoherent dialogue within themselves, about things that do not concern them at all ! And a few others move about as though some sinister act might be committed by them. without their being aware of it. This trait is reminiscent of a heinous crime committed in their earlier existence without their willingness but instigated and terrorised to commit it. Hence this haunting dread! In brief, these persons run their course of life with a tremendous feeling of guilt. Possibly these are the ones who, during their previous existence, were instruments of sorrow and tragedy in relation to their fellow human beings - mostly in the acts of rape and plunder and murder, or being victims of suicide. During the present birth they are haunted by such fears wherever they go, and they try their utmost, though in a pathetic manner, to save themselves from such 'impending disasters' !

### (9) Hysteria

Those who were priests engaged in ringing 'holy bells' inside the temple suffer from 'tremors' during this life.

People who get an attack of torticollis are the ones who were irascible and 'touch-me-not' in their earlier existence.

Curiously though, those who had 'glands' or 'tumours' or 'severe cuts' on the organs in their previous life experience 'hyper anaesthesia'.

Marks of anaesthesia can sometimes be seen on the spots where there were injuries or amputations.

Deaf and dumb and blind, disabled and crippled and maimed ones may be placed, more or less, in similar plights during the course of their present journey. Sadly enough, in some form or the other, the earlier symptoms get manifest themselves, as can be verified by those given to intuitive knowledge.

Take the case of somnambulists and somniloquents - action done, fair or foul, during the state of sleep renders a person later a somnambulist; a somniloquent is the one who perpetrated all sorts of things even during deep slumber in his previous life.

Thinking about amnesia, it is interesting to see how a person must have had a titanic mental set - back while solving 'a bewildering muddle'.

Force of habit becomes so clear in the case of those who run away from their homes to far off unknown regions. Evidently these persons had renounced their worldly bonds and connections, and sought sanctuary in Mother Nature or Divinity. Tied to the family they grew miserable, and the tendency to accept asceticism was so strong that they could not be restrained at all. During the present birth they are subject to what is called 'fugue'.

Those who experienced trance of a spiritual nature are now seen to suffer from Petit Mal Epilepsy.

Those persons who enacted the roles of buffoons, of circus artists, of fools and of dramatic characters are now during this period of life given to such gestures and demeanour, actions and verbal expressions that we look upon them as men of eccentric nature.

### **(10) Sexual Perversion**

Homosexuality could be cited as a case of sexual perversion.

If there be change of sex that is - men in the past life, now women in the present life - we notice the traits of the past carried on to the present. That is how we find homosexuals, and there is nothing dearer to them than imitate those tendencies, true of either sex. What is strange here is the masculine or the feminine qualities that can be watched in certain preferences and aptitudes and views.

"Voyeurism" is again a trait of the previous birth. Those who indulge in it must have worked as the keepers of brothels, or served as pimps. Hence the desire to overhear such things or take interest in such transaction or feel glad to discuss things associated with the sex life of other people.

"Exhibitionism" is another trait which offers the clue that these were the people that shed all clothes in their previous existence, accepting 'Digambarahood'.

Frigid women are those who, because of long widowhood in their previous life, have forgotten all about the romance of life and the joy of sex.

Now let us look to impotent men - because of having led the life of widowers during the previous birth, they find it difficult to take any interest in

sex at all now. In some cases, sex is repulsive to them. Surely, there is little 'potency' left in them.

### **(11) Anti - Social Elements**

Those who were cut-throats, gangsters, looters and ravages are now born as anti-social creatures in human form and shape, ever luxuriating in acts of destruction and suffering.

### **(12) Mental Deficiency**

All those who betrayed their friends, played treacherous roles, poisoned healthy relationships, burnt others property and houses, sacrificed animals and human beings to achieve their debased ends are now born, during the present birth, as persons of mental deficiency.

### **(13) Epilepsy**

Those persons who were extremely licentious by nature, thought of nothing but sex, sought delight in sexual extravagance in the previous cycle now get epileptic fits. There is yet another possibility-that is, those who aspired for spiritual sublimation but retreated, and those that seduced women causing great disaster are now the ones that suffer from different kinds of epilepsy found in the medical dictionary.

## **CHAPTER III**

### **The causes of Deviant Behaviour or Mental Diseases : Manner of Development**

The knowledge that is necessary to understand deviant behaviour may be classified as under, so that the factors that contribute to the causes, and the possible course of development of such a behaviour could be studied in depth, in all their ramifications.

- (1) MIND AND ITS MECHANISM
- (2) WORRY AND ITS WAYS
- (3) GROSS MISCONCEPTIONS, STIGMAS AND SOCIAL APPREHENSIONS
- (4) SUGGESTIONS AND THEIR EFFECTS
- (5) FUTILE TREATMENT AND FOOLISH LABELS
- (6) CREATION AND EXISTENCE

In the pages that follow, each one of these aspects shall be dealt with, in order to assess the situation as objectively as possible. Anyone can easily notice the inter-relatedness of these items in their influence as regards causes and the attendant development of deviant behaviour. It is pertinent to analyse the background against which deviant behaviour takes its origin. It is actually an attempt at spotting out the area as such for purposes of understanding, how exactly and where specifically some of these things manifest.

Just as we go back, we realise the reasons that bring about the fact of deviant behaviour. This causes no alarm but throws light on the problem. And an awareness of this problem is surely a positive step to tackle it on healthy lines without any fear. Often it is this fear that has hindered the possible understanding. Half the battle is won if those that suffer from deviant behaviour are made aware of what has come in their normal day-to-day living.

It is in this right direction that steps are taken to establish evidence, as well as dispel dread, of any deviant behaviour.

**Now let us go into the details one by one**

## (1) Mind and its Mechanism

All of us recognise that there is such a thing called Mind, although we do not have the least idea of what it is made of. For all practical purposes it is taken for granted as if we have known it, a very obvious thing! But a moment's reflection will convince anybody what an elusive thing it is. No one so far has put this mind to scientific tests to understand its constituents. It defies all verification if subject to objective scrutiny.

Practitioners of psychology and psychiatry cannot offer any tangible definition of mind either. And yet, their claim is that their analysis is scientific in nature. How exactly is scientific is the question? The so called objective tests conducted in respect of mind and its functions are invariably tinged by the observer's personality. This codification of the subjective element has been hitherto regarded as factual truth, which cannot be, as comprehended from the angle cited above.

In short, what is proclaimed in the name of mental sciences is not even half-truth. Perhaps what we call mind, by its very nature, might remain a mysterious phenomenon ad infinitum.

### **This point could be elaborated thus:**

Mind is a subtle power, hidden in the human organism, which acts and regulates the life of an individual in relation to the world around. It can never be said with dead certainty how it shapes and reacts to the milieu, well in advance. There is so much of unpredictability about its course of journey during one's life-time. This is true of all humanbeings irrespective of their class and race, sect and language, nationality and religion.

However, it is a customary practice to classify the three layers of the human mind under three categories:

- 1. Conscious mind**
- 2. Unconscious mind**
- 3. Subconscious mind**

All those ideas, thoughts and feelings that come under the knowledge and awareness of one's consciousness mind have been considered to constitute the conscious state, and paradoxically though, this is estimated to be only ten percent. What about the rest of it, 9/10ths of the mind? Baffling all man's encounter with it, it is buried deep under and submerged in the collective unconscious and subconscious states of mind. The latter two are as important

## **Research on Mental Diseases and Secret of Mind**

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and significant as the first whose analysis has ever eluded the grasp of psychic scientists. Hence the measurement, if any, has dwindled down to a paltry one-tenths, which is not only partial but highly incomplete and imperfect insofar as the true picture of the mind is concerned. This parameter is just one sufficient indication to reveal man's ignorance of the mind.

**Yoga is really a method by which we can understand the character of unconscious mind and its functions.**

The human mind is capable of performing a variety of tasks. It possesses memory and intelligence, imagination and comprehension, and such other virtues that distinguish man from animals, on top of creation, though no doubt this claim may appear to be self-styled and anthropocentric against the cosmic mysterious design. Keeping this view a little apart, we can notice how man's response to the stimuli is as varied as the diversity of experiences. He can act and react, travel back and forth in time, take decisions, adjust himself to the environment, assimilate knowledge, and can 'sense' and interact in an infinite variety of ways.

Now just look at the strategies that the mind resorts to, vis-a-vis response and challenge while regulating the life of an individual. It is easy to see that there are so many of them: restraint and repression, self-mortification and self-pity. Self-control and suppression, opposition and aggrandisement, aggressiveness and terrorism, retreat and self-abnegation, compensatory mechanism and inferiority complex, polarity and self-punishment; guilt conscience and Oedipus complex, just to mention a few of them.

We have now accepted the fact that the man's mind is most mysterious. It has a power that can act on the matter of our body. All our actions, physical, mental and spiritual stem from that impregnable source: It is this power that is the sole agent of our individual existence.

Food that we eat supplies the energy which, in turn, is transformed in the brain and channelled through the nervous system. Thus the entire body is fed in the form of 'nerve impulse'. And the nerve impulse traverses the anatomy in the form of 'waves'. That is how mental energy directs all activities.

Desires bubble up in the form of feelings and these arise as waves. The mind is under the control of suggestions. It acts as suggested. Now the suggestion manifests clearly on the mental plane as though it were a living reality. That is how, whether it is auto-suggestion or hetero-suggestion many things get deeply imprinted or embedded in the consciousness. Mind has its



## **Research on Mental Diseases and Secret of Mind**

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own instincts and behavioural patterns attitudes and virtues. By its very nature it is reckoned to be 'fickle', being subject to the buffets of Nature and the hard blows of life. Now, sensory organs become the 'battle for the mind.' Hopes and fears, pains and pleasures, joys and griefs set the mind adrift on the rough voyage of the life sea. Thus the mind gets caught up within a welter of conflicts, exposed to harassing doubts and agonising uncertainties. According to the needs of circumstances, the mind of man reacts differently from time to time, as though it were in a constant flux.

Good deeds promote individual happiness to those who are devoted to them, bad ones misery to all concerned. Logically each person is responsible for his own fate and in the words of William Shakespeare: "The fault lies not with our stars....but with ourselves" or as John Milton says, "Mind is its own place, it can make a heaven of hell or a hell of heaven". But strangely enough, sometimes the cogitations of the mind are very perplexing. For instance, if you wish to take the mind away from such things, you discover to your distress that the mind would be clinging to it all the more. It is only by great exercise of the soul that you can bring it to the right track lest it should go astray.

Human beings are born with certain distinct traits and tendencies. Based upon them is individual character formed, either for good or bad. No extraneous influence can alter it since its course is mostly so clearly set. Whatever changes, if any, should manifest themselves from within. We grow according to our accumulated 'burden' or Karma—the past deeds and thoughts on our back. It can be visualised in our mind's eye how this journey is interminable. Only when there is complete annihilation of desire or Karma, can there be no further chain of life and death. That person, when he achieves that state of realisation, is verily a 'jivanmukta.' But the bulk of mankind, according to the Divine Will, is made of a different mould.

They were born before, are born now and will be born again to fulfil their 'samskaras.' Hence past experiences carry on themselves in a subtle way into the present. Each person has lot of past experiences is the law. There is absolutely no similarity between one and the other. No question of 'statistical average' will be of any avail because of the uniqueness of the individual life.

All living creatures possess a mind. Evolution has taken place only in that manner. We cannot see all this through the 'gross' eyes. Those who are endowed with super-sensory perception can find the principle operative variously, which means there is a world within us. This external world that we see is nothing but a projection of the inner realm of infinite dimensions.

## Research on Mental Diseases and Secret of Mind

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Religions of the world, in every sense of the word, are only aids for human salvation. Human beings, despite their divergences of race and religion, language and region, come under 'Homosapiens'. There is endless variety in all of them. They take different births. No two persons are alike in their individual traits and virtues. Each person has his journey to make.

The mind of man is monkeyish. Even so, it can be brought under control. Here 'sadhana' is necessary. Those who have the power of concentration can pursue their ideal and attain it. And the pursuit of the ideal is realisation of one's own life or 'self-knowledge'. This is what is preached in yoga. And yoga means yoking of the mind to one's own self or the inner soul. No doubt there are different kinds of yoga but the ultimate goal is the same in all the cases. Some may achieve it by devotion, some by knowledge, some by work, some by psychic control, by any one of these, or all of these. This is the quintessence of all religions. The great religions of the world point to 'concentration' which helps the sadhaks in the 'realisation'. The path of realisation is not easy. It is not a simple matter to concentrate on any single idea devoutly. Several things interfere in the process simultaneously. Many a time we feel as though we are lost. In reality it is not so. Initially there are obstacles, no doubt. By constant practice and perseverance and patience they can be overcome. If we are capable of firm determination, there is no question of retreat.

Nothing can excel concentration, self-absorption brings up many wonders. It is a trance-like experience inexplicably sweet. Extraordinary visions appear on the horizons of the inner consciousness. They are incomparable, and multi-splendored glory. Each vision is primarily dependent upon the kind of yoga practised; and in that very light is clothed the fabric of the vision. In that direction, Hinduism offers different systems of yoga. Here is the way to individual redemption.

For example, what is contained in the outer universe is contained within the individual soul. It lies there in the form of a seed. This is precisely the principle of 'microcosm and macrocosm'. The practice of yoga gives us an awareness of this truth. Then all-time unto eternity, past, present and future are rolled into 'one continuum' without any barrier of our 'acquired knowledge'.

A person who Plumbsthese depths will get the power of intuition; charged with tremendous energy, enables the person to experience in a flash the mystery surrounding this infinite variety of life. He gets the vision of different

## **Research on Mental Diseases and Secret of Mind**

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worlds, planes of existence, layers of realities. It is possible to reach out to them, for the individual to the secrets hitherto unknown to us. Things become as clear as daylight as to our essential 'inner nature'. All experiences that we have undergone appear in the light of Omniscient Glory. Here there is least scope for suspicion since you get them personally yourself, witnessing as a spectator or 'sakshi'.

Our individual mind is just an infinitesimal speck of the cosmic or the universal mind. Since it partakes of the same essence, nothing remains a riddle. Planes of existence, mentioned earlier derive their base from this source. Naturally there is communication between one mind and the other because of this affinity.

Knowledge of this gives birth to all higher thought. We recognise ourselves, after the realisation of this truth, as the inheritors of an 'eternal spirit'. The concept of 'immortality' comes out of this understanding. There is neither the beginning nor the end.....

### (2) Worry and its ways

How pregnant with meaning is the succinct epigram about worry:

**“Worry drives men to Funeral pyre,  
Whereas by wisdom worry is set on fire”.**

Generally speaking man encounters all kinds of problems, difficulties and conflicts during the course of his journey in this world; and in his struggle to overcome, he often gets into doubts and tensions and frustrations. There are occasions when man gets disappointed and dejected as a result of unfulfilled desires, ambitions and expectations. And, in brief, he tends to brood over his lot through a period of time and grows cheerless and unhappy. This condition of man which offers no comfortable solution to the situation in which he is placed is what is called worry.

In fact, there is hardly any individual in this world who does not encounter worry sometime or the other during his life-span. If there be one, he is no better than dead !

Having been born into this world, there is no choice but live. And the desire to live is strongest in man. For life is the dearest possession of all. Then starts a series of problems to face, by way of adjustment and social acceptance. In this context we should bear in mind how hunger and sex are the major passions of mankind. In search of satisfaction he goes round. The desire to find happiness, peace and contentment haunts him. Sometimes he gets them, most of the time not. That causes worry.

Hence the bitter truth is that man is surrounded by all sorts of worries: No one is free from them. The ironic struggle is that he can't just escape. Let us examine how worry sets in:

A starving man gets worried about a square meal. The one who has eaten his fill falls into some other trap of worry. After begetting children, their upbringing turns out to be a consuming worry to discerning parents. Childless couple think of nothing but their barren and empty existence. While the grandma aspires for redemption and heaven through Harikatha or religious sermon, her stripling of a granddaughter seeks preoccupation with titillating romantic love. Some wear all their energies out in making money and property, others care a lot for their status, power and position in society. Many people suffer from indigestion, while others die of starvation. Friends and relations, well-wishers and dear ones fill some people's minds. And we come

## Research on Mental Diseases and Secret of Mind

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across some people who get unduly worried about their jewellery, possessions and hoardings. Millions of people, young and old, rich and poor, constantly think about their economic insecurity; the dread of future unnerves a big chunk of population. All this, as a chain reaction, causes enough anxiety and tension, misery and worry.

Many a time domestic squabbles and strifes and misunderstandings take the 'sap' out of the individuals in question. For instance, the conflicts between mothers-in-law and daughters-in-law, between sons and parents, between life partners are enough to ruin all happiness and harmony. In fact, worry is always at the door, round the corner. Advocates and administrators politicians and students, boys and girls, husbands and wives, employers and employees, proprietors and tenants and for that matter every category of people that we could possibly decipher have distinct, though different, varieties of worries, absolutely unique in their origin and ways of suffering.

“ No greater foe than worry ” is a pithy statement, wisely said. “ Worry drives men to the funeral pyre....” is a proverb which applies to one and all irrespective of their station in life. “ Everything is preordained. Nothing can avert one’s destiny. Why suffer endlessly? is the philosophical approach of some.” “Why think of the past, when today be sweet,” so luxuriate some people. There are some individuals, not perturbed in the least - and these are the ones who go to profound sleep even in the midst of any commotion or calamity though their number may be small. They consume no less food nor do they get agitated, forgoing their quota of sleep, whatever the circumstances. But the story of the bulk of mankind runs differently. Men, being what they are, are involuntarily drawn into the world of worries. How difficult to step out of that formidable frontier! And the saying goes well: “Worry makes men prematurely old, gay spirit is the very fountain of youthful exuberance”. And besides, those who are given to worry grow a wrinkled mind.

Hence it is absolutely necessary that we should probe into the actual causes of worry. Unless we spot them out, analyse and go to the roots of the matter, any idea of happiness in this conflicting world would ever remain the will-o-wisp.

What exactly is the effect of worry on the human mind? Are there internal changes consequent upon this manifestation? Do we, in turn, notice any symptoms of abnormal behaviour? How far do these internal aspects bring about 'psychic' problems, that go under the label of mental diseases? Unless we delve deep into all these mechanisms of worry, our handling of patients, that suffer on account of them, not only turns out to be superficial and

## **Research on Mental Diseases and Secret of Mind**

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pseudoscientific but disastrous to the patients in the long run. How many patients treated so far in that direction have returned to their normal ways of living? This crucial question must be answered before we set forth.

Incessant activity is what characterises our mind. It is its nature to be thus, irrespective of what it contemplates. Every other second any thought, whatever generated in the mind, gets its strength to go on undimmed. We can realise the meaning of this statement, especially so, when we concentrate on some idea or object of pursuit.

Happiness or misery, worry or delight, love or hatred will register a distinct state in the process of contemplation, In turn, its effect becomes clear enough on the body in some form or the other.

For example, in moments of ecstatic elation, the muscles get supple, elastic and fully relaxed. There is added lustre and lightness of feeling on account of this. Now watch how the system gets disturbed, on the other hand, when a person is subject to heavy strain, violent anger or outbursts of temper. In this case, it can be clearly seen, how there is a drastic constriction of the muscles and the tissues, and the entire body grows rigid, taut and stiff as a rock. Above all, because of this temper of the nervous system, blood rushes to all the corners of the body rendering the normal rhythm and balance to a distorted and unnatural condition. So is the case with worry.

When worries and difficulties grip the mind constantly, the normal circulation of the blood gets so much affected as to cause disharmony. Sooner or later the person given to this gnawing worry becomes pale in his physical appearance, more or less, unfit for any activity worth the name in the normal transactions of the world. If this continues for a period of time, the person loses appetite for food, and assimilation if any, gets slowly but surely retarded. This is in the form of a chain reaction. For want of proper digestion, blood supply as such gets diminished. In the wake of this weak condition, the person experiences irritability, disgust and boredom. Even sexual longing starts waning steadily to the point of nausea. Thus we can see the harmful effects that a greatly disturbed and worried mind might bring about in the physiological processes of the human system. Add to this, the excretory organs get maladjusted in their rhythmic functions. For instance, urination every now and then grows into a habit, similarly diarrhoea.

Many times one could notice definite symptoms of fear that unsettle the mind. In the case of pregnant women, such a situation may destroy the foetus causing abortion. And besides, speech organs suffer greatly, for the person



## **Research on Mental Diseases and Secret of Mind**

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experiences misery in his attempt to speak; and the suppleness of the body being destroyed, it becomes no better than a dead log. Even normal limb movement gets so terribly affected that the person finds it very difficult to move about. In sexual intercourse, the excitement may generate bouts of frenzy and fever and enfeeblement.

From this it is abundantly clear how an exaggerated mental condition causes abnormal changes, judged purely from the bodily point of view. Take the case of a person who has deeply fallen in love with a woman, whose love remains unrequited because of the untimely death of the intended partner. No other woman in the entire world could be a substitute for the dead one. His behaviour takes a desperate course of disappointed love for the rest of his life, sometimes his passions, lying dormant for some period because of the rude shock, may ultimately cool down to nothing of a sexual urge. In this regard it is interesting to note how some cases are reported to have been converted into effeminacy. At every step we can easily discern the corresponding changes in the bodily reactions too.

Similarly when we indulge in fighting men and causes-all this is sure to bring a rain of sorrows and hardships. This should be clearly distinguished from those cases of concentration on nobler objectives that come under a separate category since there is conscious sublimation of passions, and a visible control of baser instincts. However, when the mind is in possession of a passion, edifying or injurious, the body frame undergoes certain concomitant changes, imperceptible though by the naked eye. All said and done, the cerebral system gets over-taut and strained to the extreme, and invariably in all such situations the most common complaint is nerve-splitting headache. Such heaviness in head renders the person unfit for any kind of intelligent activity. In a word, the person seems to be out of the world.

### **WORRIES ARE- THE SEEDS OF SORROW**

Worry usually penetrates the different layers of the mind. One single feeling or idea soaks deep inside, not allowing any other thing to be responded to or reacted upon. Under these circumstances, the joy of existence gets lost. Of course, the person may appear to be engaged in some kind of work. But what is the use when it lacks lustre for happiness?

That is how any work without pleasure turns out to be a worry sooner or later! And this worry with all its intensity gets embedded in the nervous system, and grows to be a person's essential ingredient in his living. After sometime, it becomes the person's second nature, and the first habit.

## Research on Mental Diseases and Secret of Mind

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Involuntarily he will be drawn into the vortex of that agonised state of mind, called worry. How can a person in such situations be normal? Even the balm of sleep is denied to him. Absolute disgust with one's surroundings will soon develop; and, if at all the man works, it is primarily because of certain compulsion. All this goes to show how a person turns a square peg in a round hole, without ever registering the healthy normal responses expected of an individual enjoying a certain equanimity in life.

There is yet another aspect to this and that's the mind's absorption in that single object of worry. This sheer intensity, in the long run, induces the ability to concentrate. In other words, worry too is another form of concentration, like the one attainable by 'tapasya' or 'yoga' or 'pranayama'.

This single-minded absorption, to the exclusion of several other conflicting situations, in an object or idea or symbol - generates a kind of action which in common parlance called mental disorder or disease.

It is true there is a distinct difference between yogic concentration and concentration acquired through the tangle of worry. It is like this, namely, what is attained through yoga is sweet fragrance of a full-blown rose, whereas worry by its very nature carries the contagion of the dungeon foul.

Yoga imparts into the life of an individual poise, delight and heart-warming activity. Its nature is to radiate health and happiness, mellowness and wisdom. On the contrary, worry is soul-destroying, has neither purpose nor goal to be achieved.

However, there is one common fact to be reckoned with, and that is the way mental energy gets consumed in deep concentration. As it accumulates thus in the mind itself, there is bound to be stiffness in the muscles and tissues, joints and nerves. When worry reaches a state of intensity, the resultant effect is high tension. This is a case of unusual and unnatural condition that the body could be subject to. Consequently, the person falls into fatigue. When this condition is spread over a period of time, there will be grinding aches all over the body, violent spasms and chronic cramps set in. This creates an imbalance in the circulation of the blood. Arteries tend to contract with a big jolt. Since enough blood is not channelled in the muscles now, (ischaemic) muscles in general get deprived of the essential salts and oxygen so necessary for the maintenance of the bodily rhythm. Small wonder that the entire body turns a big burden to bear.

## **Research on Mental Diseases and Secret of Mind**

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And all those who suffer from occipital headache are the ones who are heavily tortured by a guilt-laden conscience; and this headache is no better than the skull itself breaking up. It also turns out to be anxiety pain, since it shifts its position severally in the cortical region. After some time, by some inner mechanism, the accumulated mental energy gets transmitted to the other regions of the human body. Which means to say, that the other organs in the system share all this pain in the form of palpitation of the heart affected limb movement, and so on. A case in point is the high blood pressure. At this stage, the person starts experiencing many fantasies and visions that lie beyond the realm of the known world. This sets in a series of extra-sensory perceptions. Such a thing comes into being because of the stored mental energy channelled through that segment of the mind which causes consciousness to undergo the hitherto unknown activities of the mind.

When the consciousness opens itself thus, several layers of the mind become clearly manifest. Activities related to different planes of existence grow as evident as daylight. It is only during this phase of experience that the person gets the impressions of his previous by-gone period, As we witness some. Of these things and utterances of the person, we rush to the hasty conclusion that he is gone mad, or out of the world....

A spiritual mentor or a Guru will be able to test to the veracity of these experiences, to understand their meaning and nature. He can also envision quite a few of them at will. During the practice, he guides his pupils aright and stands by in the resolution of conflict on the mental plane. By his precept and practice, pupils will emulate the ideal to progress further in the path of realisation.

Whereas the problem with worried men is of a different order and dimension. To start with they are usually scared of their own turmoil and predicament. In that state of mind they feel as though their life would go dreary and sapless henceforth. Not finding anyone to understand their agony, they drive themselves to desperation in a state of mental isolation. Moreover, how many people around them possess the right patience to go to the depths of worries of these individual lives. Under these circumstances, these unfortunate brethren feel as though their feet sink deeper and deeper in the quagmire of disillusionment. And then they start suspecting whether they are sane after all, whether their experiences are not the same ones as of those locked up in a mental asylum. The moment this thought strikes and overtakes them, they get all the more frightened about their mental health. In this anxiety-wrought condition the mind runs distraught; imagination allows itself to run riot in all directions. Subject to this visualisation, as projected on the mental screen these suffering

## **Research on Mental Diseases and Secret of Mind**

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souls become terribly concerned with their future and suspect whether they could carry on day-to-day activities after these symptoms of abnormal behaviour. Not being able to think over the matter coolly, they enter into a mood of horrifying fear and crushing anguish at the cruel prospect of the possible mental illness, and finally insanity without a hope of recovery. All this takes place so gradually but grippingly enough as to cause real alarm for the person concerned. It is very much akin to one placed in tight corners without any loophole to escape. Needless to say in this context that such anxiety and uncertain dread are born out of one's own ignorance. But the fact remains how the individual in question gets shaken up during the period of these chilling experiences.

Under these conditions, as can be rightly expected, a person undergoing such experiences grows weaker and weaker day by day in his bodily strength and activity and reflexes since his assimilation of food goes greatly impaired. For days together he may not find the appetite for food, and if at all he eats anything it remains undigested. Because of this distorted system, he spends sleepless nights. In course of time, the digestive tract falls into disuse and the person suffers from constipation. All these put together will create an imbalance as far as the experience of the work-a-day world is concerned. Constant unquenchable thirst, parched tongue, burning sensation in the stomach, heavy perspiration, tremor in limbs and hands, uneven raucous breathing, and a feeling of dead heaviness and several other unnameable symptoms strike themselves so visibly enough as a result of maladjusted activities of the mind and delusions that have affected over a span of time. The cumulative effect of this can be seen in the corresponding bodily changes and the behavioural responses that the person has acquired because of this entangled maze of chain reaction. There is little warmth or joy of existence in a situation like this. And the person thinks that he is out of joint as regards his surroundings. And the one thing that sticks to his mind is the terrible agony of uncertainty of his actions.

When worry takes on this pitch of obsession, the person starts experiencing things of diverse nature, of colour and shape depending upon the accumulated karma, the big burden on his consciousness. Projection of certain undreamt of events and deeds goes on uninterruptedly as on a celluloid. They may be good or bad, elating or collapsing, tender or terrible—all these scenes flash through the consciousness of the person in question. These are frightful scenes revisited. And the reason for this is obvious since the mind that revolves round worry is the same as the one that picks up waves of consciousness surging upward. It is these phenomenal incidents that flash across the mental plane that we term as phobia, delusion obsession, hysteria and so on. While some exhibit maniac depressive psychosis, schizophrenia, involuntal

## **Research on Mental Diseases and Secret of Mind**

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psychosis, hypochondriacally delusions and these, undeniably, for us who are ignorant of different planes of existence of past and present, appear to be very shocking experiences,

Whatever we are, let us not forget this fact, has been the result of what we were in our past lives. The deeds preformed in that chain of previous existence cannot be obliterated. This means to say that we don't come to this world with a clean state for our impressions, and so on to our future lives. Although this is a very simple law, many a time, we are apt to ignore it. And even the most sensible and intelligent ones are not an exception to this. How strange it is that doctors of mental science, do not pay any heed to this vital aspect in their attempt to cure patients of mental illness, that is, the possibility of exploration of individual behaviour dug into the past !

Many of our fears and phobias, obsessions and delusions, mania and hysteria are all the reflections of our past lives, personalities carried on logically to our present existence. It is not easy to escape the influence of all such experiences. Many of our inexplicable dreams and intuitive encounters have their roots firmly implanted in that cycle of births and deaths. These reminiscences cannot be submerged for ever. They are, by their nature, sure to revive sometime or the other, of courses with this difference, which means, it is a matter of degree and dimension. A lot of such things lie buried in the depths of the un-conscious mind, - in the form of virtues and vices, cruelty and magnanimity. When some of these components take visible form we hasten to attribute the phrase to such deviant behaviour 'split-mind' or split consciousness. (For that matter, we have a plethora of psychological terminology for branding diseases of the mind and calling people given to that behaviour 'mad'.)

### **(3) Gross Misconceptions, Stigmas and Social Apprehensions**

Normally those who experience or express the deviant behaviour share them with others or attract the attention around them. The deviant behaviour which ranges from mild anxiety and tension to severe disorganising psychosis, arouse a multitude of conditions in onlookers and pose threats to the harmony of social groups. Since these things sound unusual, friends and relations and well-wishers suggest that such people be treated at the Mental Hospital. Doctors too fail to appreciate the problem, and they invariably refer such cases to psychiatrists for cure. The customs and manners and beliefs of a group, their

## **Research on Mental Diseases and Secret of Mind**

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practices and behavioural patterns, contribute not only to personality formation and psychic conflict but to the development, perpetuation and management of mental illness also.

Unfortunately the mention of Mental Hospital or an Asylum for mentally deranged persons brings up many horrible pictures to people, almost without an exception. For, there is a very strong reason for that kind of alarming fear, since those that get admitted there rarely come back completely cured of the ailment. If for any reason a suggestion is made, generally speaking, that a psychiatrist needs to be consulted, not infrequently do people get into a state of nervousness. The first thing that strikes any under these circumstances could only be guessed : “ Not one in the genealogy has had any sort of mental disorder. Such lunacy has never been heard of in our ancestry.” What calamity is this that there is a need to visit that ‘forbidden place’ called Mental Hospital. Many people first resort to the usual household medicines. Villagers generally approach traditional healers first for psychiatric problems. It is important to recognise that such magic religious and supernatural attitudes to mental disorder are common not only in the general population, but also among the educated specially politicians, administrators, planners and even health personals. Patients and their families tend to lack confidence in modern medicine and Mental Hospitals are seen as custodian institutions in which troublesome and frightening individuals are segregated rather than as curative in function. Most people are extremely suggestible and are prone to believe in magic and mysticism and here they prefer to take recourse to pre-scientific methods before coming to the psychiatrists. In some cases, this leads to rejection of the mentally ill person and in others a fatalistic attitude. There is a belief, which is baseless in nature, that sexual aberration or masturbation - especially so in regard to adolescents-would lead to lunatic character.

The belief that mental disorder is a disgrace still exists. Illness can be physical or mental, yet people feel hesitant to go to psychiatrists. Thus the environment of the patient plays a significant role in shaping the character of mental illness. Let us now consider the agony of those who can't help meeting psychiatrists. Any negligence, or indifference to the advice, they fear, will make them insane sooner or later. Against this background, be it remembered, that the unholy trip to the psychiatrist is made. The way these people go there is all the more pathetic since they get a feeling that they are sent to the gallows, accompanied, of course, by their dear ones. Their predicament is no better than prisoners crushed down by the dead weight of a great guilt. Add to this, every attempt is made to keep the whole thing a well-guarded secret.



## **Research on Mental Diseases and Secret of Mind**

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A close look at the out-patient unit is revealing enough - just the sight of patients waiting there is depressing enough to those who go there for the first time. They sincerely pray to God to avert any catastrophe when it is their turn!, Psychiatrists at the centre are seen seated like grim judges trying out 'ordeals', and the role of the mentally-ill can be likened to that of prisoners awaiting death sentence! One could hear a volley of questions shot at patients. The very approach sends cold shivers down one's spine. Actually the entire atmosphere seems to be charged with something uncanny and terrifying. After this question-answer experimentation, the case chart is ready for further probing into the details of the history of the patient. Now certain psychological tests are going to be administered. By this time the patients will have worked themselves up to an inexplicable tension. No wonder the mind gets unduly perturbed so as to entertain many imaginary situations and possibilities. Simultaneously starts another equally unnerving anguish Should I fail in these tests, my fate is sealed forever, confined to the cell like an imprisoned animal I In that state of hypertension do many patients undergo the so-called psycho-logical tests conducted for confirmation of mental illness. It is not uncommon to see how these patients perspire heavily anticipating the verdict at the hands of these psychiatrists. Gripped by fear and uncertainty sometimes, the patients turn speechless. If they muster - some courage to respond properly, there may not be reliable communication- between the psychiatrist and the patient. Under such circumstances, what is the basis for arriving at the condition of the mental patient ? Here technical jargons related to psychiatry will offer little help.

The next step is to ask the patient to take certain tablets regularly and come again after some time for a check-up or the alternative too is readily offered - and that is, to get admitted to the ward as an in-patient for treatment under the doctor's care. Just at the same time psychotherapy or behavioural therapy would not remain unsuggested. Of course, shock treatment also comes in handy, at periodic intervals.

Surely all these things that happen at the centre are enough to convince the patients that there is something drastically wrong with their mental balance. Little wonder they feel that the ground is giving way under their feet. This label of 'mental patient', the most dreaded thing, lashes them like hell. Frankly it takes some time for the patients to recover from the shock of all this paraphernalia of 'psychiatric treatment'. Several heart-breaking thoughts invade the mind. In turn they loosewhatever mental equilibrium is left. The patients start thinking that the world they live in is melting into sheer emptiness. Here is an instance of an individual given to suicidal compulsion coming out with facts about his experiences at the psychiatry centre:

## **Research on Mental Diseases and Secret of Mind**

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“ Mine was a typical agony. Every now and then I entertained the idea of committing suicide. But I did not possess enough strength to execute it in action. I realised that anyone should die once, and not like this, subject to this kind of horrible feeling. Whenever I climbed the staircase and reached the top of a building, suddenly I felt like falling headlong from there. Or when I happened to travel by train, some force would drive me to the door to slip out of moving train, and thus end my life! There several vagrant emotional vacillations had unnerved me a great deal. God is kind to me. There is nothing wanting for leading a happy life - wife, children and wealth. And yet, in this one respect, I am the most cursed creature. Finding it crucial to combat this unbroken battle, I decided to go to the Mental Hospital for consultation. My wife too accompanied me for the purpose as she was greatly perturbed about my mental health. This delusion was too much for me to bear. Not a single moment was I free from this obsessive fear of death that haunted me wherever I went, and in whatever I attempted. Before paying this visit to the mental Asylum I had made bare my problem before doctors; and their potions and tablets and other drugs had little improved my condition. I confess all this since consultation at the Mental Hospital alone, fondly hoping so, would get me the cure. Hence with grim determination I went to the psychiatry centre along with my wife. A slip of a junior doctor asked me a few questions by rote, without ever showing any eagerness to go into the details, or the possible mystery connected with the suicidal idea. On my part, I gave out my answers as I did earlier with other doctors elsewhere, of course dreading every moment that the verdict could never be to my delight. Suppressing no longer my curiosity, I gently asked the doctor what might be the reason for my mental imbalance, The doctor just waved his hand away and told me that there was nothing serious the matter with me. Then what should be my state of mind ? I felt as though I was reborn. Bidding the doctor Good Bye I left that room and came Out to join my wife who was uneasily waiting for me in the corridor. Since my face was wreathed in smiles, she guessed instantaneously that all was well with me. I shared my joy with her saying how foolish I was in getting such ideas as committing suicide. Both of us thanked God for his mercy, and were about to leave. Just at that psychological moment, I was again summoned to the consultation room where now a senior physician had been seated. In his turn, he asked me a few questions for confirmation, more or less; in the same strain which I answered as before. Believe me, now I had nearly cleared all ghastly fears, and had answered not only boldly but with great cheer. Much to my chagrin the senior physician uttered something which made me almost collapse.

He pronounced, “ you would do well to get admitted to the ward for at least 20 days ”. This sentence was worse than death sentence for my part. I felt as though lightning had struck me in a split second. All fine feelings of joy

## **Research on Mental Diseases and Secret of Mind**

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which I experienced a little while ago had now been smothered in the bottomless pit of mire. Implications of being an in-patient at the Mental Hospital alone made me shudder. People in my town would no longer look at me in the same normal way. My two daughters, who had come of age, would get the stigma of a mad ancestry, I thought. And besides, my aged parents would feel crushed after their son's history of lunacy. Then how would my wife take this bitter fact ? Is it possible for her to get reconciled to this at all ? Because, people, without an exception, conclude that those who get admitted here never come out sane again.

How many patients have regained their lost mental balance ? Undoubtedly death is a far greater relief than being branded as a mad man at the hospital. Perhaps, my people at home might feel the loss for some time, true. But the redeeming part is that they would not be tagged on to the streak of madness in the family. Therefore I decided to hide the truth from my wife and give her an altogether different impression about my mental condition. Before leaving the doctor I assured him that I would meet him the next day, and came away. To my expectant wife I answered a series of questions and finally told her that there was nothing serious the matter except some medicines to be taken regularly for a fortnight. What I hid from her did a lot of good. For she felt supremely happy that I was like other normal human beings. As I looked at her I was moved to much compassion. And, to a great extent, I too got a feeling that my inner turmoil of suicidal idea had somewhat abated, of course, this occurred to me as a sort of auto-suggestion. This experience of mine convinces me greatly that people get terribly upset the moment they are told they are men-tally ill, and all the more shaken when a visit to a psychiatrist is made. Psychiatrists often meet with baffling situations when those that come for consultation say emphatically that there has not been a streak of abnormality for generations in their family tree. Some of these occasions are very hard to tackle. For at every step of eliciting answers to certain questions nothing but strong resistance to admission is registered. Usually the doctors concerned offer their professional advice, to pay heed to treatment. They also stress the need for patience, tranquillity of mind and evenness of temper.

How easily are these trite expressions tittered by psychiatrists ! Put it simply, the entire human drama revolves round in search of these ever retreating qualities. Would the psychiatrists invest themselves in the position. of the patients? Do they practise such things, is the question ? How can a person suffering from some mental malady, say, console himself that everything is well with him when what he experiences is excruciatingly painful to him ? Though torn asunder with conflicting circumstances, it is not uncommon to see how these patients respond, nodding their head as if in acquiescence to the

## Research on Mental Diseases and Secret of Mind

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suggestions made by psychiatrists. But when it is a question of taking medicines internally, they do so with a sense of dis-gust and disappointment. People at home feel quite sad when the patient starts taking the drugs recommended by the doctors. They curse their fate, for there is a person in the family who is considered insane. Further they brood over the matter so seriously for days on end. The fear is such that lunacy in a family means a legacy to be bequeathed to all posterity in the line. It is this that causes concern so as to spoil whatever little happiness they have in their lifetime. Strangely enough, there is little scope for compassion either. For example, should one say, "What a pity such a fine person is mentally deranged!" it becomes all the more a matter of serious mental agony. Death certainly seems to be a blessing instead of being pitied on account of madness. This has a lot to do with our social attitude and disposition to mental illness. When a man becomes an object of sardonic pity, it means an abject situation ever to be shunned, out of self-respect. Indeed strange are the ways of human behaviour and predicament!

Add to all this, those who carry this label of mental ailment, as awarded by psychiatrists, find themselves isolated since even the very kith and kin, friends and well-wishers keep a respectable distance. Mostly they keep themselves mum in the presence of patients; and the moment they are away they talk to themselves about the patients, how accursed is their lot to run the rest of life! Besides, gestures, censures, contemptuous looks,-all done behind their back, add to the already accumulated turmoil of the mental patients:

What is most pathetic is the way that mental patients are singled out for comment. They are treated worse than abominable creatures who have no right to exist. Not many are prepared to take kindly to them, and try to understand them. Instead of extending humane treatment because of their abnormal condition, they are looked down upon with utmost inhumanity. Teasing,, ridiculing and abusing these patients means to quite a few food for - enjoyment. Against this oppressive background do mental patients manage to survive. Whatever crisis in the condition is reached, it is mainly due to those hard-hearted men and women around. Above all, the badge of 'mad', 'mad' and 'mad fellow' is like the sting of the scorpion every time. Here we can notice the barbarian and most primitive trait gaining upper hand to the utter misery of the mentally deranged. In families having one or more mentally ill persons, the kith and kin and the relatives often live in fear of becoming mentally ill themselves or are reluctant to marry because of the 'tainted heredity'.

The stigma associated with mental illness is one inhibiting factor which tends to direct the person away from, rather than towards others. The family hesitates to introduce him to its friends and society at large. The feeling of

## **Research on Mental Diseases and Secret of Mind**

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stigma or sensitivity among members is formed to be associated with the degree of inappropriate behaviour of the patient. This feeling of stigma is also associated with personal maladjustment on the part of the members of the family. A stigmatised person is one with a deeply discrediting identity. He cannot help feeling “insecure” about how normal will identify and receive him. Nor can the stigmatised person avoid the unpleasant sense of not knowing how other persons “really” feel about him. Each social contact is a potential source of discomfort as stigma is something unusual, and bad suggestion about the moral status of the person. In such conditions many persons seclude themselves in rooms and live alone, afraid and sometime ashamed. They do not know how to go about making friends, nor where to look, for them. Agencies and clubs in the community exist, but they cannot bring themselves to join.

In all walks of life, these unfortunate ones are treated as untouchables. No responsible work is entrusted to them for fear of danger. They are shunned as a nuisance in social gatherings. Their word never carries any weight. Whatever evidence they can offer will be considered invalid in courts of law. Matrimony is almost an impossibility since these people, for whatever minor imbalances, get the title of lunacy. In brief, these ill-starred people are ever suspected in their dealings. All this to this key, how our social behaviour and attitude are greatly responsible for producing mental patients, and the taboo that is attached to the ailment very decisive factors in aggravating the situations. More than the patient, it is the parents and the nearest kith and kin that undergo all torture and misery. They further feel crushed to mention that they have under their roof a person who suffers from mental disequilibrium. It is like an experience standing on live coals. One person's insane disposition brings a blast to the self-respect and prestige of the entire family.

Patients by themselves do not volunteer to get admitted to mental asylum. Often we persuade such people that an admission would be for better health. Sometimes the patients stubbornly refuse to enter the portals of the hospital. Under such circumstances, force is used to take them in for treatment. Admission of the patient to the ward is a dreadful and funeral-like experience to the dearest ones....

Many times doctors and psychiatrists ask the kith and kin and friends not to visit the patient until he recovers normal mental health. The suggestion behind this is to allow the patient to be himself without getting perturbed at the sight of relations. Further the patient may get into a mood of violent hatred against them since they have been responsible for his being there. Such stiff attitude and resistance is often attributed to the further rise of the malady, by mistake.

## **Research on Mental Diseases and Secret of Mind**

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Food after sometime tastes bitter. Appetite grows slack. One's touch with the surroundings becomes thinner and thinner. Sleeplessness grips the mind. People around seem to be alien. Obsession with grave thoughts takes away all the will power. The faculty of reasoning tends to be negative. The desire to live turns out to be secondary. Whatever idea of personality that the patient has starts getting depersonalised. To the patient, existence itself seems to be one complete meaningless void. Ill cared for, as far as physical comforts are concerned, the patients grow further depressed. Lack of love and personal warmth greatly affect their condition too. Sexual urge when powerful may bring about epileptic fits, fever and continuous delirium. Or in some cases the patients may become impotent or sterile.

The scene at home takes on a dismal position. All concerned with the patient get agitated and worried. Peace, happiness and routine life will be subject to great unhappy change. The head of the family loses his natural interest in the day-to-day affairs. Because of this situation, the other members of the family too start feeling depressed. They feel as though the very prop of their existence is crumbling down. Without an exception everyone at home will be subject to physical fatigue and mental dullness. It looks as though a great eclipse of the mind has taken place. Existence seems to be devoid of meaning. Nothing but deep sorrow, pain and tension could be seen on the face of every member. All this causes grave concern. A family where normal contentment ruled is now turned the despicable gloom of the graveyard.

Treatment can't be effected as assured. Sometimes it takes three years instead of three months as hoped earlier. When the patient gets discharged from the hospital, it means a true 'release'. But when he comes out, things won't be just the same. Discharge is presumed that the patient has become free from the symptoms for which he was hospitalised at the time of his admission. For many patients the day of discharge from a Mental Hospital is not a joyous home-coming but the beginning of an isolation more complete than that of hospital they have left. Although, a few may find jobs at the end of the day they have no social life. Though the patient is cured, people around are not yet prepared to accept it as truth. The ex.. patients are still viewed as patients in status. People look rather suspiciously at the patient, Whatever little things that the patient attempts are now going to be watched with 'alarming' curiosity. This vigil in turn injects rather a depressive thought into the mind of the patient.

As the ill-luck would have it, people look at mental patients with a certain amount of alarm or bewilderment. Even when these unfortunate ones laugh quite naturally they take it amiss or misconstrue that there



## **Research on Mental Diseases and Secret of Mind**

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is some devilry behind the 'sinister laughter'. Some-times they look at the patients so steadily that they appear to be engaged in examining the eyes like an ophthalmologist, or give one the impression that it is the 'evil eyes' that they are looking at. It is very difficult to come across people with a kindly and benevolent expression. All this makes the patients hunger for love and gentleness which they miss wherever they turn to. The grace and charm and other endearing qualities of the individual too go unnoticed. And it is quite strange how people forget some of these things after an attack of mental illness for the person concerned.

Generally speaking, mental patients feel very uncomfortable in the presence of people who offer them decisive pity. As a matter of fact, they resent it. What they really want is love and respect on an equal footing. Perhaps they rightly think they should be accorded the status of individuals who can partake of all that human flesh is heir to. "What a pity Such misfortune should not have befallen ! God is cruel ! What future this person could have shaped ! All that has come to nothing because of this thought-disorder I What a handsome face but the mind infirm !"—are some of the terms which most patients suffering from mental illness despise, and try to run away from such company. For, all this is a negative approach. Instead suggestions that make the patients feel pleasant alone must be used. But how many fellow human beings can understand this simple truth? Moreover, these people do not care so much for the patients. Like spectators, witnessing an open air casual comedy, they throw some of these remarks and get away. They do not realise the possible harm that their statements might adversely impinge upon the consciousness of the patients, towards a further lack of self-confidence and go-ahead spirit.

Besides, the so-called sane one's ever shun the association of the mentally ill. Whenever they come across the unlucky ones, they pass certain comments in hushed whispers, rebuke them behind their back. This indifference, inhumanity and callousness stand as sign-posts in terms of aggravating the malady. Those who suffer from inner imbalance are, many a time, extremely sensitive to their surroundings. It is a gross mistake that we take many things for granted. In fact, these patients understand everything about them in an uncanny manner which ordinarily escapes the attention of those around. At a certain point of time we notice how the patients become palpable victims of all abusive language, of down-right contempt and negligence. Stage by stage, as can be seen, the condition is bound to deteriorate. In spite of every possible chance of recovery and a smooth convalescence the kind of atmosphere that encircles them, makes the patients firmly believe that there is no escape from the social torture and tyranny. Especially so, when the patients are repeatedly addressed as, "Hey, mad chap ! you crazy fool Dirty congenital

## **Research on Mental Diseases and Secret of Mind**

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idiot ! Abnormal rascal ! ” - the patients helplessly feel that they are doomed to a sort of unnatural imprisonment, and slowly lose all confidence in gaining the goodwill of the people; to be normal- once again.

Just look at their economic dependence. Denied the opportunity to work, they turn out to be useless. ‘An idle mind is the devil’s workshop’, small wonder they conjure up visions of fantasies, of hell, and of eternal damnation! How secluded they grow bereft of love and consideration! That is why most of them eat very little. Living in a world of their own, they cling to certain objects and animals, how-ever imaginary they might be. Even children, start making fun of them and treat them with utter callousness. Actually it becomes a cowardly condition-like run-away vanquished soldiers in a battle field they experience a feeling of being chased all the time or closely watched with suspicion as though they were congenital prisoners awaiting doomsday....

We do come across another category. They are benign by nature, and avoid all company because of their over-sensitiveness. For them the prestige of the family matters a great deal. They desire no infamy to be attached to the family into which they have been born. It is a case of self-negation. Without so much as a forewarning, they abscond themselves one fine morning, never to be traced at all later. Either they commit suicide or go away to a far off region never to return. Mistaken notions about these persons pervade all round. We Often think that all this has happened because Of mental derangement or organic disintegration of the system, and so on. In reality, things have run quite contrary. Primarily because of tremendous self-sacrifice such things happen. Nobody ever realises this truth: Lack of analysis of the problem is the cause for all this disaster. In short, there are so many gross misconceptions about mental diseases. Our social attitudes mainly contribute to the further decadence of patients. In uncongenial surroundings, recovery ever remains a myth. In fact, it is we who drive these patients to go in search of desperate remedies! And the remedies are, of course, invariably disappearance from the scene and consequently death.

Look at the amount of incalculable harm done to the patients ! They become the talk of the town soon. Friends, relatives and others try to avoid them. And many times they get discarded by their own kith and kin, as a kind of, situation which is gone out of their control. What was well within the reach, now turns out to be a physical impossibility – that is, the normal chances of recovery of sanity as far as these patients are concerned.

What is of importance to note here is the way how these experiences of the patients must have been born—do we have the key to get a glimpse into

## **Research on Mental Diseases and Secret of Mind**

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them through psychiatry Perhaps, the answer to this question is partly yes. But so far none have shown us the genesis of these things, just as the origin of physical diseases has been discovered. As far as the diseases of the body go, enviable research and success have been recorded. It would be folly to hold a different stand, though modern medicine has yet to go, a long way to find complete cures to such diseases like cancer and leprosy. But in the case of mental sciences, what has been achieved is just a pittance, as has been outlined earlier. Unless psychologists and psychiatrists grow aware of these very obvious serious limitations What they try to do in the name of 'healing' may prove undeniably pernicious, in their far reaching personal and social and economic consequences,

### (4) Suggestions and their effects

There is a sleeping giant of mental power in every human being. This mental power works within us without consulting us. Suggestion is one of the things that comes under this domain as a psycho-physical function operating in every one of us with incalculable power. And this always works either for good or bad depending upon how it is directed. For example, If we fear failure and expect misfortune it works to bring about the same event to us. If, on the other hand, the suggestion is positively channelled to a successful occurrence, it brings success after success because of the faith. That is why there is a saying : “Faith saves, fear wrecks.”

Human mind is undeniably filled with an infinite ocean of ideas and images, symbols and sensations, thoughts and memories, habits and sentiments, visions and imaginations, sayings and doings, passions and actions, gestures and articulations, desires and opinions, beliefs and expectations, traits and tendencies, and so on—as individuals experience during their course of journey in this life. This is an extra-ordinary phenomenon when we realise how these experiences have treasured themselves in the layers of the mind, in diverse ways as acquired through various types of suggestions, traceable to a continuum of time without a beginning or an end. Now let us understand the definition as well as the mechanism of suggestion in general.

A suggestion may be defined as an idea proposed or imposed on the mind of the subject either by an outside agency (hetero-suggestion) or by himself (auto-suggestion). When accepted, the idea as such denotes the image as well as the concept and undergoes transformation into action so that the object of the idea is realised. Here we can observe how the suggestion exhibits three phases. a) the idea of modification b) the work of realisation as performed unconsciously c) the appearance of the modification as thought over.

—The effect of the suggestion primarily depends upon a number of causes either known or unknown, and is extremely complex in its operational mechanism. The realisation of an idea is brought about by a sub-conscious activity only when it becomes sufficiently powerful either at the close or short period or long period. In medical history we often come across instances of patients who suffer a great deal because of self-imposed suggestions. The suffering so caused could be overcome by practising counter-suggestions. Blenheim, a well-known person in the field, is of the opinion that the suggestion would be solely efficacious especially in functional disorders. Similarly Bon jour's work reveals the fact how a constructive suggestion is greatly helpful in matters of organic diseases also.

## **Research on Mental Diseases and Secret of Mind**

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Broadly speaking, suggestions may be classified under two categories : a) auto-suggestion b) hetero-suggestion.

When we think of auto-suggestion, it is nothing but the planting of an idea in oneself by oneself, where the repetition of the same word or words will force the person to think them, they become true to him and transform them-selves into realities. Indeed an auto-suggestion is an agent which we all employ whether we desire or not from cradle to grave.

Under auto-suggestions, we have two types (i) spontaneous suggestions (ii) reflective suggestions - spontaneous suggestions are those that depend proportionately upon the keenness of spontaneous attention, fascination and obsession - this is essentially a sort of emotion by images, memories and ideas from which we cannot free the mind simply because we think we cannot free it. For example, neurasthenia is a typical case of spontaneous suggestion. Here representative suggestion of a varied nature, too, comes under spontaneous suggestions : (i) joys and sorrows, grief's and pleasures, sentiments and tendencies belong to the effective domain (ii) visions and images, memories and sensations, in addition to all intellectual phenomenon, come under representative domain (iii) actions and violations, desires and gestures, movements either the periphery or in the bodily functional or organic malfunction belong to the active motor domain.

There is yet another kind of suggestion called reflective suggestion which causes havoc to the mind in creating conflicting situations of thought and non-thought at the same time through the ego, which is invariably negative in character. This should be counter-acted by the voluntary exercise of the consciousness to naturalise any such idea—and that is the best way of nullifying the agonised state of mind. If, on the other hand, the reflective idea is life-promoting, health-inducing, and highly favourable from the point of view of one's balance of mind and happiness, that should be reinforced repeatedly so that the idea may get stabilised. In a word, this is diametrically opposite to any self-destructive or harmful idea.

Sometimes a person may encounter a situation wherein the will and the imagination are at war. In such cases, it is always the imagination that gains the upper hand. But by means of auto-suggestion, negative thoughts could be conquered. In other words, the strengthening of auto-suggestion is nothing but directing the imagination through right channels seeking the aid of the will at its back, without any break in the process.

## **Research on Mental Diseases and Secret of Mind**

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Hetero-suggestion is the temporary implanting of a person's idea on the mind of another through a spoken word, action or any other communicating medium, induced either during sleep or the waking stage. Hypnotic suggestion, for example, is a typical case of hetero-suggestion. It is an order obeyed by an individual for a few seconds, or when intense for a few minutes during the state of induced sleep. This should be distinguished from the order or command given by the chief of the army or the leader of a big political party or a psychologist or a psychiatrist. This also works like a hypnotic suggestion in the waking stage of the mind. Such people that enforce suggestions as mentioned above are called social hypnotisers. and those that accept and act on these suggestions do so during their conscious state of mind carrying the same kind of effect as that of a hypnotic suggestion during an induced state.

At this stage, we should bear in mind that hetero-suggestion has just two phases, namely, 'acceptation' and 'ideo-reflex process'. Acceptation is a type of mental passivity which works without any conscious control or intellectual judgement or volitional view point but carried out rather mechanically by the subconscious mind of the subject at the instance of a person who wields authority or power or deliberate control. Hetero-suggestions are universally the means by which we influence our fellow beings. None in the world is free from suggestions. People of diverse categories have, been influenced by various kinds of suggestions that make bulk of mankind. Good or bad, mean or lofty great or small—all derive their sustenance from the 'world of suggestions'. This is true of all ages, and no one is exempted from this effect.

Legends, myths, religious scriptures and similar literature will also make an impact on the individual consciousness. Many a time these will accumulate in the form of indelible impressions. It is not very easy to escape these influences. This is true of all those that come under religions. No wonder people in general develop a 'mythological consciousness', and try to see sometimes their lot in life, in the light of what they have read or heard. In short, whatever is cited in the foregone lines will influence people in their morals, ethical considerations, political aware-ness and educational insights. This means to say that the bulk of mankind is subject to some sort of 'conditioning' or the other; and this becomes a matter of second nature in their daily living.

Suggestions act, normally speaking, upon the behaviour of individuals. What is true of the individual life is true of the collective life too. These suggestions fill our world. They can be either positive or negative. As long as they are positive, they can make human beings happy and content in whatever station of life they are placed. When these become the negative ones, they can endanger not only the lives of the individuals, but of the entire community.



## Research on Mental Diseases and Secret of Mind

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Let us look at compulsion, obsession, schizophrenia, depression, anxiety, mania, hysteria and other experiences that come under mental disorders at the effect of suggestions on those who suffer from them. They get all the more frightened when they are told that their behaviour has turned abnormal. It is futile to label these persons with deviant behaviour as 'mad', and the implications of such a term have drastic consequences on all those that come under their care and treatment. The wrong labelling of mad to these people, by psychologists and psychiatrists would make them permanently so, as they believe and think that psychologists and psychiatrists are the authority on the mind and their suggestion is final and a valid one. The suggestion that is extended to them 'as being abnormal' will work powerfully well. When people believe that they are abnormal or mad as labelled rarely reconsider their plight for adjustment and never try in their own way to regain their normal behaviour as they in turn believe " mad people never get cured ". Every time a person thinks, worries or fears that he is ill, he is actually spending more of his imagination upon it and such botheration intensifies the disease. Repetition tends not only to increase the strength of the suggestion but also makes the suggestion spontaneous and powerful. When fear combines with these spontaneous auto-suggestions, it gets its maximum, power and actually damages his mental health.

'Split - Consciousness', should be discarded. Sometime or the other, all people experience this - but it is only a question of degree. The persons with deviant behaviour who suffer this agony for a longer time are evidently chased by the 'Samaras' or the 'vasanas' of their previous existence. These experiences should not be misunderstood as the maladies of the mind. They are just a passing phase in the lives of those persons.

In World Religions, we have many examples of great souls who had experiences far different from ordinary ones—saints and seers, mystics and transcendentalists and similar people. Of course, they had a positive and constructive approach to their dreams and trance-like experiences. Whereas, when ordinary people experience similar things, they get disturbed because of their ignorance, and they are treated as insane. Surely this should be shunned. In brief, Institutes of Mental Health should be renamed as Jnana Mandirs, or Centres of Health. Such a change in the terminology will greatly help the patient acquire a healthy and sound mind. Hence the effects of suggestions on the persons have great significance as suggestions can cure or curse anybody, specially, the persons with deviant behaviour.

### **(5) Futile Treatment and foolish suggestions by Psychologists and Psychiatrists**

This is not an arrogant stand, much less is there any vengeful dismissal of the profession itself. Our knowledge of the human mind is pitifully small and confined to a fragment of experience which is infinitesimally insignificant while treating matters of grave concern. Drawing conclusions from slender premises or limited awareness brings about disastrous consequences. This is all the more blatantly clear in psychological cases.

There are innumerable causes that mould a person's behaviour. Our understanding is rather short-sighted. Any prescription or diagnosis is bound to be erroneous. For example, do we ever care to probe into the details of eccentric behaviour or try to analyse what lies in the background? Partly we do all right and that is surely not in the way of going to the roots of the problem.

When an individual experiences extra-sensory perceptions, and talks a language different from ours in its connotations, what is it that we deduce? Let it not be forgotten that there have been many micro-impressions on the individual mind carried to its present state, as a result of several accumulated previous lives. Just because we do not know the mechanism of delving into the past, at least, let us refrain from committing the fatal mistake of calling mental patients abnormal, dangerous and a tribe of people to be kept at a distance.

Psychiatry as a science is like an infant 'crying in the wilderness'. It has not succeeded in tracking the cause of the ailment, much less the suffering. Our knowledge of the mind is very limited. Let us admit this fundamental fact first and foremost and make humble attempts to unravel the mystery underlying the origin of the mental malady.

All of us desire health and happiness. In fact our existence has been in quest of happiness, primarily. This becomes meaningful when we acquire 'total' knowledge. Of course this may appear to be an impracticable ideal. Pragmatists boast of going about things with dead certainty - it is here the blemish lies. Elsewhere it may not endanger individual existence into a calamity; but in matters of the mind we should be wary and all the more so when we diagnose the diseases of the mind.

## **Research on Mental Diseases and Secret of Mind**

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As long as we are bound with limited awareness of the universe, bound by partial grasp of the mind and its mechanism we should exercise great restraint in passing deadly conclusions. In the foregone pages sufficient attention has been paid to the likely damage that faulty diagnosis may lead to, and ruin the lives of our fellow human beings by branding them as insane, irrevocably lost and outcast. With what authority have we arrived at such conclusions? Have we exhausted all possibilities of getting at truth? Till such time that we possess complete knowledge about the inner world of the individual, isn't it necessary that we practise humility in the treatment of the mentally ill? Do we ever care to realise this simple fact? Spiritual giants and seers have realised certain truths; and they are manifest in their verbal expression. These experiences become our own if only we too ascend such heights. Unless attempted in that manner they remain just words without any power behind them. Tested in the light of science, they defy proofs. All that is not based upon scientific knowledge is considered either superstitious or baseless. This is cited as a parallel to show the fallacy of our approach. Having conducted a few cases you draw certain generalisations forgetting the basic fact that you are dealing with an infinite variety of human material. Psychological tests administered to the patients reveal little. Each individual psyche is unique; and the common denomination you arrive at is arithmetical, not humane. True a few drugs might compose the system for a shorter duration, acting as temporary tranquillisers. Relief, whatever, is only for a period of time. Here, so far no scientific attempt has yet been made to find out the root cause of any mental disorder. Then why furnish hypotheses to a phenomenon where you cannot fathom even a grain of its practicality. Far from creating beneficial effects, your approaches to treatment bring about consequences of a dire nature, Don't you ponder over this aspect? Isn't it short of foolishness to suggest things about which you know next to nothing? Perhaps the tragedies that have occurred because of ignorant treatment have never bothered your conscience....

Individuals, every one of them without an exception, are unique in their traits and tendencies, and disposition, temperament and ability. The greatest triumph of Nature is the creation of perennial variety without the least duplication or repetition. Every individual is born with a certain amount of 'basic' experience. This base is related to the past lives and has been stored in the individual 'unconscious'. Some of the experiences accumulated earlier in the unconscious come up either by constant worry or conscious control of the mind to seek union with the universal mind through yoga. When these experiences manifest themselves clearly, there are two ways of looking at them, one as a yogic experience when the individual knows all about his previous deeds and the attendant effect, and two, as a jumble of experiences projected outward where the individual turns out to be a medium without ever being

## **Research on Mental Diseases and Secret of Mind**

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aware of such an outer manifestation. The latter calls for a knowledge which modern psychiatry has yet to acquire. To put it differently, we can boldly say that no such thought of looking at the problem ever strikes a psychologist or a psychiatrist. Or isn't it more appropriate to say that these people are totally ignorant of such a possibility at all?

Just as organic diseases are treated, these cannot be treated. Because these relate wholly to the mental sphere about which doctors of medicine, or theoreticians of psychology and psychiatry are least qualified. Here any surmise or sweeping generalisation sheds little light on the problem. And what exactly do we know about the 'Mind' as such? -only 1/10th part of it, and the remaining 9/10ths have submerged in the sub-conscious and unconscious like ice-bergs. Then is it wise to speak with authority on 'Mental Suffering' with such scanty knowledge? The kind of 'suggestion' employed in treatment is more effective than that of a hypnotist. And this therapy, instead of effecting a cure, turns out to be a curse.

Now let us look at what hypnotism is. The subject behaves as suggested. While under spell, ask him to believe that he is a drunkard. Though never a drunkard he acts as though he has been a confirmed one, and may behave like a typical one, may speak a language as though coming out of an intoxicated person. Every gesture, word and behaviour will be exactly like that of a habituated hard drinker. All this is possible, understandable and convincing for he has seen, heard all about drunkards earlier. The impression will have been imprinted on his consciousness. And this embedded visual and auditory experience gets reproduced in identical fashion, in tune with the hypnotist's suggestibility. Examples could be multiplied when suggestions are thrown to take on the role of a dancer, a tyrant or a king. In each situation the characteristic traits that go with each calling will get enacted at the hands of the subject. Consider an extreme case of a madman being absorbed by the subject. At the very instant of this idea the subject will execute it in action. How inscrutable is life! How mysterious is the human mind. It takes things as formed inside. It is like water that assumes different shapes in different containers. Though water, its appearance depends solely on the one that is used to hold it. Hence suggestion plays a great part in our life. Whether it is auto-suggestion or the one offered by a professional hypnotist it takes root in the mind. It is this suggestion again that is linked with faith. A man of faith achieves many things. In our daily existence its usefulness cannot be overstressed.

An understanding of the problems and appreciation of divergent situations would not alone help solve them. But nothing can be done without the requisite background and this is an important fact. Psychiatry cannot make tall

## Research on Mental Diseases and Secret of Mind

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claims in this regard. Healing if any, is contained within the constitution of all living beings. By the same token we have sound reason to believe that mind too possesses that faculty of healing through psychic processes. There is a great need for all human beings to put abundant faith in the powers of the mind. The cure as such in these instances does not come from outside but must inevitably spring from within. This is a fact that all of us should bear in mind.

What is cited above should serve as an eye-opener. Terms in psychiatry are too many, and the lexicon is largely growing related to it. But what is of concern should alarm anyone. Those who have been practising psychiatry forget all too soon that what they prescribe to patients is not a cure. Besides, the authority with which they emphasise certain mental cases is certainly heart-breaking. Very easily they brand the cases that come under their jurisdiction into different categories although the medicinal part of treatment remains more or less basically the same. Is it a sort of panacea for the different ills of the mind? Either they should admit clearly the limited framework of reference in which they discern and study things, or confess ignorance of the cause that brings about varieties of mental disorder.

For any maladjustment that is referred to a psychiatric centre, the label obtained is that of the one 'not mentally sound'. And what does this phrase invariably mean? The implications are too obvious to escape the notice of even a less-intelligent person. All the horrors and havocs of the approach lie buried here. Those patients who pay a visit to the Mental Hospital start thinking that their fate is more or less sealed. And this is all the more confirmed after the treatment. The title given to them is 'mad',—no doubt different degrees of madness! In common parlance nobody gets seriously offended at this word when used as a jocular term. But here the prescription is so obvious that the person concerned slowly gets conditioned into the 'abnormality' detected by the team of psychologists and psychiatrists. Semantically this term does an irreparable damage to the patients.

Which person on the surface of the globe loves to be labelled a madman? That is precisely what is happening at these 'healing centres'! Both the nomenclature of the disease and the sort of treatment extended to the patient confirm the truly 'tragic' condition of the patient. It is needless to belabour the obvious how this atmosphere of the 'clinic' too does more harm than any good. As though compelled by an unknown agency the patients in general start believing that they are being mad, and in the days to come 'stark mad' since those who were once admitted earlier could never get back their normalcy even after a long time, spread over several years. Then what exactly is the efficacy of the treatment? Against the background in which the patient is clinically

## Research on Mental Diseases and Secret of Mind

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placed, he suggests to himself repeatedly that there is something severely wrong with him. That he is a mental-patient becomes a confirmed fact. Add to this; there is the inescapable auto-suggestion originated in himself that he is one. This is more disastrous than the Electro-shock-therapy that he sometimes undergoes, as administered by the experts in the profession.

The kind of tranquillisers and stimulants employed in psychiatric treatment are rather strictly limited in number. Their relief is only of a shorter duration. For there is the fear of recurrence of mental illness, as it happens in innumerable instances. Practitioners of psychiatry do not pay sufficient thought to this aspect. By rote they examine and prescribe. When it comes to the efficacy of their treatment, their conscience must really be troubled. Paradoxically enough, they seem to be bliss-fully unaware of the other side of the picture. Look at the precarious condition of the patients. There is an implicit faith. Without any knowledge of what the doctors prescribe, they consume, - large quantities of drugs, fondly hoping, that they would be cured.

However, the use of tranquillisers and stimulants causes, half an hour after consumption; a sort of inner equilibrium. All over-excitement, hypertension and restlessness get toned down to form a balance in the cerebral system. Its effect is as varied as are the patients. In the case of those who are subject to tremendous strain and anxiety, the tranquillisers bring about tranquillity. Some go into profound and soothing sleep. But unfortunately this state of mind is purely temporary. Again if the drugs are taken after 8 hours, they may work in the same way, but to a lesser degree compared to the first. Sometimes if the periodicity is disturbed, similar disturbances can also be noticed in the effect between periods of balance and disturbance of the nervous system. At different stages of this kind of oscillation, the person may, at times, lose his sense of control over himself. Sooner or later the patient comes to understand this variation of his mental condition, and start suspecting that there must be something wrong with him, as the doctors also say. And what is said or unsaid, let that be, - now he thinks that he is not mentally sound. This idea alone is enough to drive him to depths of despair. After repeated diagnoses and treatment, meanwhile finding no complete cure, he suggests to himself that his condition is not an ordinary one to be cured. This is definitely auto-suggestion working within the patient, more or less uninterrupted. In that situation, finding no opening much less any hope of full recovery, he styles himself to be a mentally deranged person, and gets convinced that he is mad without a doubt. All this goes to show that tranquillisers and stimulants produce, in course of time, such effects that are rarely beneficial. Every time the condition of the mentally disturbed patient depends entirely on the drugs he is used to. Even



## **Research on Mental Diseases and Secret of Mind**

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ordinary day-to-day activities will get governed by the use of them. All this affects the self-confidence of the patient.

In the long term the nervous system too gets shattered., Certain changes affecting the normal processes of the cerebrum occur. Whatever inner control functioned earlier loses its power over the mental activities. Consequently the muscles and the nerves grow rigid and stiff. If for any reason medicines are suddenly stopped, many adverse changes take place. To put it, in technical terms the 'extra pyramidal system' goes out of its function.

Coming of the next stage to treatment, in 'electric shock therapy', we understand its implications in a different light. The moment the patient is subject to ECT, we notice a sudden convulsion in his bodily condition. He becomes unconscious. It takes some time to regain consciousness. He knows nothing about what has happened during the interval. In that disturbed state of mind he is not even aware of the sense of place, where he is treat-ed. Evidently there is loss of memory. Having lost it, he finds himself a stranger in relation to those around him all the while. Further he blurts out all sorts of things, quite bewildered.

It is really pathetic to see how the patient is put to different kinds of pressures and biting inner conflicts. Firstly, it is likely he is undergoing certain extra sensory perceptions; secondly, the effect of drugs has had its impact on the nervous system; thirdly, the 'other imbalance' created by the shock therapy; fourthly the social attitude towards the patient; and finally, the other unforeseen forces that interfere with his thoughts from time to time-all put cumulatively will naturally endanger the person to further eccentric behaviour and perverse thoughts. At times he starts watching his own actions and movements like a police detective keeping a strict vigil over the thief. Just imagine the predicament of the patient loaded with all this preoccupation and 'split-ting' consciousness !

How inconceivable to hope for any kind of 'poise' now ! The kind of mechanism employed as therapy, as has been adumbrated, will only help aggravate the situation. To use a simile, it is like a Cyclop's cave with the opening blocked, swung to this net of treatment, the patient writhes in mental agony without a way to escape from it. Such is the despicable plight of the patient. It looks as though several hands have worked to put him into the cauldron of burning turmoil.

This needs to be examined from a compassionate point of view. It is inglorious to speak of the achievement of psychiatry. All along it has helped

## **Research on Mental Diseases and Secret of Mind**

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people to get the label of 'mad'. At every fresh entry, one more is added to the 'tribe'. Is it not high time psychiatrists thought about the possibilities of the profession very seriously ?

Basic truths about the so-called Mental Maladies: The very notion of a mental malady is false. What we call 'symptoms of the disease' should never be considered 'symptoms' as diagnosed by psychologists and psychiatrists. These are the outer manifestations treasured deep down the 'unconscious', as accumulated through previous existence in an infinite variety through space and time, To find their roots dug into the present state of affairs is like digging for water on top of a rocky mountain without a patch of ground anywhere around. The solid rock finds its base upon the earth. So are the micro-prints deeply embedded upon the 'consciousness'. There are several layers of experiences heaped one upon the other interminably. This 'pile' is not easy to 'probe', unless attempted by concentration and introspection. However, what are the peculiar things-or 'out of the normal tracks.—that we notice in persons who are given to 'morbid fear' 'depressive neurosis' 'phobia' 'obsession', 'schizophrenia' and so on They behave strangely because of the effect of earlier experiences during their previous lives. Whether we like them or not some of these planes of existence come up to the conscious state sometime or the other; but when they assume an extraordinary appearance because of inner overwhelming pressure, none can miss them since they are so striking to the eye. Then we call such people that exhibit these things 'mad'.

### **(6) Creation and Existence**

The cycle of birth and death is one certainty in Nature's design. Nothing else is as mysterious as this phenomenon. Introspection is a great asset to man which helps him in the understanding of the universe of which he is a part.

“All that is born is doomed to die. Nothing can avoid death's tread that crushes everything,.” says Buddha. And the process of creation renews itself. There is no respite nor remiss in this endless activity. The individual bubble-like identity is engulfed in this ocean of existence. We should try to understand 'creation' against this background of macrocosm and microcosm. Where do we come from ? Why did we come here ? What is beyond death ? In what states or planes of existence do we pass through ? Is the physical body alone our 'distinctness' ? What subtle force of ours takes us into the world of dreams ? Why do we experience grief's and joys, pains and pleasures ? What are the reasons for such situations ? How are our relationships established with others in this world ? In turn do they relate themselves to us ? Which cosmic force

## **Research on Mental Diseases and Secret of Mind**

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binds us either for good or for bad ? Is it benevolent or malevolent ? Hosts of such questions arise in our mind as we contemplate the serious problems of life. We gain no meaning unless we seek answers to these vital questions. In this regard, knowledge and learning and wisdom will enable us to lead a happy and harmonious life.

Our present birth is likened to a straw that has been afloat amid the stream of our previous existence. Our nature, behaviour and vision are all coloured by the sequence of antecedents, - So declares the Holy scriptures of Hinduism. This is Verily the doctrine of Karma, as a chain.

Many religions of the world propound the theory of Karma. The seers and sages of yore have intuitively realised its principles. Contrary to this, we have modern scientific truths demonstrable everywhere. But belief in rebirth is not yet tested in the light of such scientific proof. Those who have held the theory of reincarnation are not men given to wishful thinking. These were great souls who led a life of purity and perfection, to whatever clime or age they belonged. Just because we cannot understand it, let us not run the risk of crying them down. To dismiss them overboard is not a sign of healthy disposition. Let's keep an open mind.

There is an 'eternal' principle governing the universe, which none of us can misinterpret, much less cheat. One blunder cannot set another right. This fallacious approach does not bring about any progress: Spurious conclusions ever keep truths, a distant dream !

All transactions of the mundane world have the divine sanction. Only those who have developed a super-consciousness can grasp this underlying law. Every living being is preceded by a chain of events, not discernible by ordinary perception. An infinite variety of mathematical calculations will have gone into the making of 'Being'; and the reasons are as varied as they are manifest in the creative and destructive cycle. " Our present lot in this world is the accumulated result of our past life, and so is determined our future course by our present activity" - these ideas should be thoroughly examined lest we should leap to hasty generalisations.

Man's life is governed by his sensory organs - his consciousness promotes all thoughts and ideas and feelings. The world seems to be a reality because of this understanding. It exists because 'Man is'. The beginning and end of his existence mean so much to him on account of what he grasps. What is man ? This question sounds funny when he questions himself about this. But, in fact, there is only one all-pervading truth--and that is Existence-

## Research on Mental Diseases and Secret of Mind

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Consciousness-Bliss. This is called Sat-Chit-Ananda or 'Satchidananda' in Sanskrit. Out of this emerges the law of Divinity or the principle of Trinity: Brahma, Vishnu and Maheswara. It is not easy to comprehend the Absolute Truth or Brahman. The concept of Brahman is verily all-inclusive: it is Resplendent Glory and Self - Luminous. Only those great souls who have merged their individual consciousness with cosmic consciousness alone have attained Brahman hood.

Now let us turn to the history of creation, and understand its evolutionary processes. The law of beginning and end relates itself to the world of human beings, and to the limited awareness of mankind. There is something that transcends all human limitations. It is called the Universal Spirit or Chaitanya as it is known in Sanskrit. We call this 'Chaitanya', both Brahma and Para Brahma. This spirit is formless, without sex, without the attributes of human virtues. This is known as Nirakara Nirguna Para Brahma. It is both sound and silence, motion and stillness. By a law of Divine, this cosmic force entertained the idea of 'world play'. Then started variety in Nature, diversity in Creation. But there is the underlying unity in all this, - since all things spring from the same source of Divine Light. It is a 'vibrations' that bind all the objects and living beings together. In short, Nirguna Brahma turned Saguna Brahma. The law of motion stimulates all action. These actions are manifold in character since they generate different kinds of vibrations.

In a 'bonfire' we notice a variety of flames, streaks of cinders, a display of sparks. Similarly out of vibrations manifest different species of creation. It is these species that constitute the infinite variety of all visible phenomenon. In fine, the fountain-head or the main source of vibrations is just one Absolute Reality. But its manifestations are various. In the interplay of such divergence has sprung the world of illusion, which, in turn, has brought about duality, multiple-relationships, and so on. Actually this is all 'Maya' - there is no difference between one and the other in their individual essences. But they appear to be so strongly different, thus constituting three major distinctions, as evolved out of Satvik, Rajasik and Tamasik qualities. And it is these traits and virtues that determine the course of actions as manifests in the world of man, bird and beast.

There are five principles that govern all this interplay or 'Leela' - that is how organs of action, sensory perceptions, the Soul Force, intellect and emotion, consciousness, and mind five elemental spirits and seven vital forces have come into being. Pre-cognition and omniscient knowledge too have their bearing on this principle. Knowledge means awareness of the Liberated Spirit; the Soul in bondage is the result of ignorance. Against this back-ground of

## Research on Mental Diseases and Secret of Mind

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divergent aspirations and ambitions has come out the law of creation. The world that we see is but an infinitesimal fragment of the Absolute Reality. What we call 'Brahmanda' or Universe is just one speck in the midst of countless millions of 'Brahmandas'. This Brahmanda has got 1000 Divya yugas and the arithmetical calculation of each Divya yuga runs as follows:

Man's 4,32,000 calendar years make one Kaliyuga. Twice this number, 8,64,000 years make one Dwaparayuga. Treble Kaliyuga, that is 12,96,000 years make a Tretayuga. Four times Kaliyuga, 17,28,000 make a Krutayuga. All these four yugas, in the unit of 43,20,000 years make one Divya yuga. A thousand Divya Yugas is just a day for Brahma. Similarly another thousand will make a night. Brahma's day is called 'Manvantara', his night 'Pralaya'. During the Brahma's day fourteen major deities rule the universe. These are known as Manus. In turn, they are assisted by gods and goddesses, seers and saints in the governance of the Glory of the Absolute Brahman. Just as day is followed by night, Manvantara is followed by Pralaya,-the cycle of creation and destruction goes on eternally. This is what we call the Design of Nature.

Each 'Brahmanda' or macrocosm has fourteen different worlds. They are Atala, Vitala, Sutala Talatala, Mahatala, Rasatala and Patala, constituting seven Netherworlds, Bhuloka, Bhuvanloka, Swatgaloka, Maharloka, Janoloka, Tapoloka, and Satyaloka, constituting the other seven upper regions of existence.

Satyaloka and other Lokas including Bhuvan-loka have been interwoven at different layers of Lokas, there are upalokas or sub-planes of existence. Elemental spirits fill all of them. Ether is the primary spirit in Satyaloka. The principle of air is important in Tapoloka as well as Janoloka. Fire pervades Maharloka as well as Swargaloka. Water fills Bhuvanloka whereas in 'Bhuloka' the Principle of Earth is important.

Jeevatmas traverse across different worlds, from Satyaloka to Bhuloka. As they move in these different regions, they embody themselves in such media of existence as befitting the requirements of those particular regions.

Jeevatma in Bhuloka lives primarily in his Annamayakosha. And that's why he is called Man. He is called 'chayatma' when he transacts through Pranamayakosha. While Jeevatma is involved in Kamamayakosha, he turns evil and is called as variously as devil, ghost, demon, satan and so on - of course, this Kamamayakosha is governed by the principle of water. When the principle of fire acts predominantly through Manomayakosha, Jeevatma moves about freely in Swargaloka and Maharloka,

## **Research on Mental Diseases and Secret of Mind**

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and is addressed as an angel. When Jeevatma acts through Buddhimayakosha as governed by the principle of air, he finds himself at home in both Janoloka and Tapoloka - it's only then he is addressed as a Buddha or a Mahatma, a Siddha or a Rishi. When is prompted by the principle of Ether through Anandamayakosha, he is called Atman.

The principle of 'Tat Tvam Asi' means 'thou art that' - which means, Brahman. The moment man realises the truth of this statement, he is on the path of salvation. Truly, he is a yogi yearning after the union with the Absolute Brahma, By Providence Divine, he gets the right Mentor or a Guru. This Guru is conversant with different kinds of yoga such as Raja yoga, Jnanayoga, Bhakti yoga, Hat yoga, Vibhuti yoga and so on. By any one of these or all of these the individual soul finally seeks union, merges with the Universal Soul. Thus is laid down the principle of yoga in finding the salvation through existence.

The Bhuloka that we live in consists of seven upalokas or planes of existence. In order, they are solid, liquid, gas, ether, super-atom, sub-atom and finer atom.

The particles of solid, liquid and gas create the mortal body whereas ether, super-atom, sub-atom and finer atom produce 'the shadow of the substance' or Chayashareera'

Similar is the principle that decides the composition of body and spirit in the otherworlds, depending upon the nature of the world in question. We are destined to go to that world where our karma chases us, or the components that we are made of drive us. However, in all the worlds that human beings move about, their physical bodies are made of the essential particles that make them go to a particular Loka. Karma means activity or works and there are two kinds of Karma: (i) Good Karma or performance of good deeds (ii) Bad Karma or performance of bad deeds. It is the law of Karma that brings about rebirth. This life's Karma may be a link to the next and so it continues. All that is related to the cause-effect cycle is Karma. If we go about our work with purity of mind and execute good deeds for the benefit of mankind, the atoms of the sub-planes of the higher regions get absorbed into our system plentifully. On the other hand, if we entertain bad thoughts and perform bad deeds, the atoms of the sub-planes of the Netherworlds enter our system to torture us.

To attain Brahman, the Jeevatma has to undergo many experiences of diverse nature, and only by yoga can he reach the goal. Millions and millions of human beings in the form of jeevatmas traverse in the three worlds. They are



## Research on Mental Diseases and Secret of Mind

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Bhuloka, Kamaloka and Swargaloka. We call this Trinity of the worlds—‘Triloka’. Ordinarily human beings take their birth and die in these three worlds innumerable times.

What happens to a human being after his death? The relationship between Jeevatma and mortal body gets completely severed. Then Jeevatma assumes the form of a shadow. This shadow keeps a vigil over the dead body in which he had so long lived. We cannot see this shadow or ‘Chayashareera’. But the Jeevatma in that shadow can watch all actions. People bewail over death, and those around comfort the bereaved ones not to weep. All this is noticed by the ‘Chayashareera’, The Jeevatma feels very sad that he has left the mortal frame, and can no longer live in our world.

When a person is dead, the body is taken to the burial ground. As this dead body is either buried or cremated the Jeevatma grows terribly wild with anger. Further he gets dejected and bewildered that his own kith and kin burn up the body to ashes. Of course some bury the dead body. In either case, the ‘Chayashareera’ appears in the sky, as emerging out of the ashes or dust. Those who are alive get frightened when they, by chance, see the Chayashareera. And they also get unduly worried and upset that the ghosts or evil spirits of the dead ones have been hunting them.

As the dead body descends to dust or burnt up into ashes, the atoms of the Chayashareera go either to Hell or Heaven, depending upon the Karma that accompanies it. This is what we say that some people go to Heaven and some to Hell - those who go to Hell or Bhuvan-lokapass through ‘Kamamaya Shareera’: and those that enter Heaven or Swargaloka pass through Manomayaloka.

The abode of Hell or Bhuvanloka is the place where evil-doers or men of unfulfilled ambition enter to ponder over their previous desires and longings. They also undergo punishment for their wicked acts, done during their previous life in the world. This Plane is called Kamaloka or in English ‘Astral Plane’. This loka has seven upalokas or sub-planes.

Out of them, the planes 7,6,5 and 4 are very close to this world. These four planes put together make the real Hell. And this is what is called Yamaloka or ‘Pitruloka’. The other three planes above these four are reserved for those who have performed a few noble good deeds and these regions constitute Swargaloka or Heaven.

## **Research on Mental Diseases and Secret of Mind**

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As decided by Karma of the individuals, after their earthly existence, appear in any one of these 7 sub-planes. The jeevatma can take on that form as befitting a particular loka. In Hell or Bhuvanloka, the Jeevatma has the capacity to change his form in any manner he likes. These forms that the Jeevatmas take are what are called Rakshasas. Those who did many evil things, committed crimes, appear here as Kamarupies for repentance. Similarly those souls wedded themselves to noble acts and performed many good things in this world without any selfishness enter Heaven, and they are the choice children of God. They also appear in godlyway to enjoy the fruits of their actions in Heaven.

**Now let us turn to the 7th sub - plane of Astral plane and understand what kind of individuals live :**

Those who have indulged in violence to others, such cruel men torturing their fellow human beings, drunkards and debauchees, murderers and cases of suicide dwell in this region. Those who committed suicide are ever awake here repenting their acts. Even those who took away their own lives for the sake of others will have to seek shelter here though for a short time.

The first category mentioned above continue to live in their old style here again in Hell drinking, revelling and torturing one another because of their earlier karmic forces thus adding a lot more to their bundle of evil.

It is interesting to note here how some individuals take birth in thisworld showing powers of miracle. There are some capable of this displacement of objects, materialising things out of empty space attracting large crowds proclaiming “ I am the Avatar of Sri Narayana” and so on. Further they are given to divination, mind reading, and prophecy, Sometimes they cast a spell over a select group and make them agents for the spread of a cult. These are the Siddhas of a lower order, the very demoniac forces on the ways to further degeneration.

Let us consider how some individuals cheat the good ones, make others gullible by the power of intelligence, and mislead the innocent ones. Because of the hurt they inflict on others, transgression of moral laws, committal of treacherous acts, they suffer untold misery in losing their sense of individuality and identity and grow victims of hallucinations and illusions. As a result of this sets in a kind of conflict between reality and illusion, and they are torn so muchthat they suffer epileptic fits.

**In the 6th sub–plane of the Astral world** live those that hunt birds and animals for wild pleasure, corrupt judges and officers that cause ruination of

## Research on Mental Diseases and Secret of Mind

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several families because of their verdict: robbers and looters, those that burn the dwelling houses of others by stealthy means; those who hate others being happy, those that entertain wicked ideas to destroy the good people, those that grow jealous of others, property and possession and happiness; those given to extreme greed at the expense of hundreds of other people, and all such evil-mongers are bound to suffer endless agony in this region of the Netherworld.

Again those who betray love and loyalty, deceive the honest and trustworthy, those who harbour nothing but destruction of other families, those that grab everything they can at any cost, without any scruples, any fear or sense of shame; those who rape and create misery and agony to helpless women, those who are pleasure-loving inflicting pain to others in the process enter this world to expiate their sins and grow repentant.

Some others that live in this region form yet another group. These are the ones who quit this world before they could fulfil their wants and desires. All their expectations of happiness get muffled up because of their death. But these longings are so deep-rooted that they carry them over to the Netherworld, namely, the 6th plane of Bhuvanloka. In subtle form they move around and come to those living places of their previous existence, watch their dear ones unseen, and guard their accumulation of wealth. Sometimes their desire is so strong that they make themselves manifest in some form or the other much to the fright of their kith and kin. Often they appear in dreams as people living in uncanny surroundings; taking their nearest kith and kin over there, of course, once again to the greater misery of the dreamers. They also tell their dear ones about their longings and aspirations through the dreams thereby trying to get those things fulfilled. And besides, their appearance in subtle form is most strange - sometimes one could 'hear sounds' that might unnerve one's balance; or 'sprinkling of water' where no one around is present. These spirits might try to engage their blood relations in a conversation but this none could understand....

**The sub-planes of 6, 7, as belonging to Bhuvanloka, that is, 6, 7 of the 'Astral plane' are another name for Yamapura, the city of Lord Death.** No light enters these regions; terrifying darkness fills them. They are a dark world eternally. There are different layers of Naraka or Hell, such as : Rouravanaraka, Patiyararaka, Bhishanaraka, Papanaraka, Dagdhanaraka, Chakranaraka, Dumstranaraka, Ugranaraka, Jwalanaraka, Dantanaraka, Shoshonaraka, Ugranaraka, Pretanaraka, Kriminaraka, Deerghanaraka, Kuntanaraka, Tambranarake besides Yamanaraka, Durgenaraka, Bhedi-naraka, Bhyravanaraka, Krupananaraka, Raksha-sanaraka, Bhootanaraka, Nay inaraka, Vadhan-rake. Thus the Hell of divergent character is surrounded by urine,

## **Research on Mental Diseases and Secret of Mind**

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blood, marrow, fowl, fat, semen, phlegm, stench, and the rot of insects and creatures, and diamond-hard crows and weird eagles, numbering around 800 billions.

Sinners of this world would be thrust here after their death. The Gate-keepers of the Netherworld are frightful giants, always keeping a close guard over the regions. The kind of punishment meted out to all those who have committed atrocious deeds during their previous existence, is something horrifying to the core, and blood-chilling. Abnormal-sized eagles and crows bite every portion of the flesh with sharp teeth that causes excruciating pain. On the other hand, an infinite number of insects and creatures nibble all over the body leaving behind deep-cut sores and injuries. Sinful people raise alarming cries, unable to bear all this torture and agony. Much as they wish to raise themselves out of this dungeon pit; they try in vain even to move an inch. All of them are drowned in these darkest regions crying and weeping aloud helplessly. Each one of the sinners gets his quota of punishment, as decided by the magnitude of his sins. The mode and manner of punishment is decided and ordered by the Lord of the Netherworld, that is, Yama.

As many as thirty three lethal instruments are used for flaying the skin of the sinners, and cutting their bodies to shreds; saws and hammers, tongs and scissors, pickaxes and shears, iron loops and chains, cutting pliers and boring drills, and so on. Red-hot desert sand, steel balls and iron rods, sharp needles and pins, daggers and pointed knives are some of the things that go along with punishment. Burning cauldron of oil, melting cinders, heated copper wires and chains, red-hot wind-mill and flaming grindstone, chasms of live coal and burning sulphur are a few other items that are associated with measures of punishment in this 'Inferno'.

Taking out the tongue bit by bit by Sharp blades, crushing the sensitive organs by mill stones, burying the body in the bottomless pits, blasting the skull, pouring out melting lead into the ear drums, piercing the eyes with pointed pins, are a few other ways of punishing evil doers and adulterers, cut-throats and betrayers and corrupt people.

Consigning the body to cinders, cutting the sensory organs crosswise, scalding the skin, stabbing severally all over the body, brushing with thorny plants, hunting dogs chasing and masticating the hunted bones, cutting nose and eyes and ears; making scorpions and snakes to creep all over the body in the depths of the Netherworld, living in the midst of wild boars, venomous serpents, wolves and pigs, wild cats and tigers are a few other ways of punishing those that have done maximum harm to humanity.

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## **Research on Mental Diseases and Secret of Mind**

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In the foregone pages devoted to the delineation of the various scenes of Hell, we notice some of the personal experiences of such patients that suffer from mental disorders. Together they are put here to show how they experience all this, as varied as their past lives, and karmic forces thereon that accompany them.

Birth and pleasure, death and suffering, good and bad, forces of strength and desire, and such other things create the eternal cycle of Rebirth and Death until the evil in the individual is reduced to nothing, when he becomes a 'Jeevanamukta'.

### **Bhuvārloka Planes 4&5**

These people are given to selfishness in a minor way, and strongly resemble such men that live in the mundane world without being wicked. They are solely guided by the idea of a higher destiny. Never do they wish to get submerged in purely worldly desires, nor do they turn to the direction of the world. Those who live in this region aspire to go to the higher plane, and they do so in fact, in course of time.

### **Bhuvārloka : Plane 3**

Peculiar is this category: All those who desired to be honoured for their good deeds, loved to be raised in the esteem of their select company, longed to have the heavenly bliss in the romantic allurements and enticement of the celestial damsels, such as Rambha, Urvashi and Menaka enter this plane of existence. Of course, these are the ones that get entitled to this happiness after tapasya and austere life. During their mortal career they will have done many useful things to their fellow human beings, by providing rest houses, constructing canals and wells, planting trees and groves, building tanks and temples and tenements for the benefit of mankind.

### **Bhuvārloka : Plane 2**

Only those that aimed at the welfare of humanity at large alone live in perfect contentment in the ethereal region.

### **Bhuvārloka : Plane 1**

Here live logicians and atheists, mathematicians and physicists, rationalists and intellectuals.

To inhabit in the world of 'Karma' is not so nasty as we ordinarily think of. For the simple reason, deeds performed at the dictates of 'Karma' receive their dividends in the form of penance and punishment. All this burden of evil gets steadily diminished because of expiation of sinful acts. This leads the individual to the path of 'Jnana', and in turn, he develops an attitude of detachment strong enough to practise absolute renunciation finally. As a matter of fact, this is a very positive and gainful acquisition since at the end there is the liberation of 'Jeevatma' from impure mind that descends into the 4th region of the lower mental plane.

### **Heavenly Abode :**

#### **Mental sub-plane 7:**

Devotion to God is not a matter of barter economy - here is no question of commission to God and expectations of returns ! Such people prompted by commercial considerations would never hope to be called devotees or 'Bhaktas'. Only disinterested devotion to the Almighty enables one to reach this abode of bliss. Those who cherish lofty ideals, reminisce the virtues of their children, and those children who practise love and loyalty and filial gratitude, and those pupils that remember their teachers with thankfulness and piety become entitled to ascend this plane. And again all those who practised compassion even to the lowly creatures during their span of life in the mundane world, and all those that showered kindness and gentleness on their fellow human beings get into this plane. In their previous birth, those that rendered selfless love and timely help, extended mercy and practised benevolence, adored deities of a lofty conception, now embark on an austere service of forming such holy images and offer worship, and experience the very happiness of Heaven forgetting all ideas of their 'bodily-conditioned being'. In short, they abandon every kind of selfishness that binds the human flesh, and become absorbed in ecstasy.

#### **Mental Sub-Plane 6 :**

God has all the attributes of Man. He has virtues and character like man. Of course he is omnipotent and omniscient. All those who worship Him, repose all their confidence in the Divine will, consider that there is no other God except the one whom they believe in; and those women who look upon their husbands as the very reincarnation of God, dwell here in this region. And besides, they keep their very choice deity next to them also go to live here, offering pooja.



## **Research on Mental Diseases and Secret of Mind**

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These people live upon nectar and ambrosia. There is nothing that they want. Happiness and contentment are writ large on their countenance. Sweet fragrance and beautiful 'aura' surround them wherever they go. Enchanting music, pleasant dance fill their souls. Pure thoughts pervade their existence, and they radiate those vibrations in all places that they happen to tread upon. In brief, theirs is the abode of sweetness and beauty.

### **Mental Sub-Plane 5 :**

Those who emulate the example of Sri Rama or Lord Krishna in their daily conduct or those that offer unstinted worship to these deities and expect the Divine Hand to guide their destiny, dwell in this region. Of course, they also enjoy the blissful experience of the Heavenly Sanctuary.

### **Mental Sub-Plane 4 :**

Those who try to transcend the physical phenomenon through the study of metaphysics and mysticism; those who cultivate and promote classical dance and classical music as offerings to the celestial spirits; and those who compose works of immortal nature preaching the philosophy of an Immanent will reach this region to pursue their studies and get higher enlightenment in the pursuit. Here their quest continues under the guidance of the 'Masters of the Divine World', in their respective fields of interest.

In conclusion, all benefits that accrue out of disinterested action and detachment find their full expression in the lower mental plane of this Heavenly abode. There are three more Sub-Planes in the order of excellence, as belonging to the Heaven, and it is here the second order of Gurus, Babas, Moulvis dwell happily. During their sojourn in the world of human beings they will help men and women according to their competence and vision. Often they alleviate the miseries and hardships of those that approach them. Sometimes those that take up as part of their mission the starting of educational institutions, and religious centre as ameliorative measures. Without making any discrimination they serve mankind, and rise above all caste and creed, region and race in tackling problems. They advocate the philosophy of Advaita, the concept of non-duality of existence inspiring their disciples, they ever turn to the godly ways. Undeniably these personalities as serve lofty ideals for the bulk of mankind. These Gurus take their human form once again for the greater benefit of their fellow human beings. And whoever come in close proximity with these saintly souls in the observance of spirituality also seek redemption in their noble acts. Interestingly though the genealogy of all these 'magnanimous' souls could be traced to the Suryavamsha dynasty of Sri Ramachandra.

## **Research on Mental Diseases and Secret of Mind**

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Those who get absorbed in doing many evil things in this world for a span of 40-50 years will reap the suffering and misery to the same tune during that period. People who perform good deeds in this world, as an offering to God, live in Heaven for a thousand years enriching themselves in knowledge.

Thus depending upon the nature of karma, those souls live in Bhuvanloka and Heaven in their physical frame, and impure mind slowly attaining a state of purity spread over a span of time, the 'pure being' scatters away the impurities into the elemental forces and shines serenely for ever. It is this 'pure being' that is the permanent abode of 'Jeevatma' in Maharloka.

Thus we observe how 'Jeevatma' has had three bodies in the three worlds under Mahar-loka, subjecting himself to the vicissitudes of fortune, good and bad, pleasant and unpleasant. The transit from one to the other is decided by the karma of the individual. The ascent or the descent of the soul can be seen by its movement through karma and the forces that attend on it. No one can escape this influence. And the cycle thus goes on without a break. It is only when there is realisation on the part of the individual, in terms of salvation of the spirit that there is 'emancipation', from the bondage of flesh.

The unconscious mind which is the store house of all deeds has been wrapped up in several layers within. Only by going into these layers could one understand the seeds of action, and the fruits thereof. All these are heaped up as 'samsaras', 'vedana', and they accompany the person even after his death and get themselves expressed severally through the cycle of births and deaths. Coming to the point of mental disorders, they are seen as reflections of earlier lives, chasing the individuals for full expression. I have got these experiences of different planes of existence through extra-sensory perception. In my opinion they are convincing, logical and meaningful. And thus I have codified the truths that I happened to realise in my excursions into the invisible worlds.

It is only when we become aware of these principles of creation and existence can doubts and uncertainties about the causes of deviant behaviour dangling in mid-air and similar ordeals and tribulations be resolved to some extent. Besides, by such knowledge there is every chance of our realising the purpose of life, the use of science and philosophy, the meaning of psychology and ethics, medicine and mysticism, religion and metaphysics, traditions and customs towards the goal of human happiness and prosperity.

### CHAPTER IV

# Evidence on Reincarnation and Survival of Soul

## INTRODUCTION

When our understanding of cause and effect relationship fumbles, we start attributing it to fate, destiny and the cycle of births. And the human mind is so constituted that it tries to seek a clear defense of such a belief. Thus everything in this visible world is pre-ordained; and it is as much a certainty as the events that flash to our mercurial mind and behavioural pattern. There is no respite nor remission for this eternal activity. And this is an ageless phenomenon, carrying within itself the necessary embryo for all the incidents that are bound to occur. Simply this is what is called 'determinism'.

But how can we put our faith in this philosophy when we witness how this world is subject to continuous flux? In this cosmic design our puny mind fails to comprehend the mystery connected with the course of events such as the reason and place of birth, the kind of parents that one gets and the environmental factors that go along with it. This is plainly because of the obvious but serious limitations of the human mind. That there is a knowledge beyond the realm of reason is something which is indisputable. But even then how can we possibly believe that there is a 'palpable influence' of the planets; the Sun and Moon and the galaxies on the human mind? How can we penetrate this mystery? If there is a chain of relationships between individuals between 'events, how are we to verify as to their authentic bond? Do we get convincing proof for this impenetrable conundrum? What is the reason for this cycle of creation? In what manner are diverse phenomena inter-related? Do they spring from the same source? Creation is a ceaseless activity. Despite its cyclical nature, there is something eternally fresh and new. Nothing is repeated in the same old manner. It is ideal to accept things as they come to us. None can combat the wheel of time. Human mind is unfathomably deep and mysterious. It can conceive of many puzzling things. Past and future, in their essence, will open out to a person capable of strong intuition. How extraordinary that the mind could divine unexplored possibilities of this perpetual creative activity! And this ability is given to man alone, and to no other God's creation.

Who could avert what is destined to happen? Even then man does not stop trying to prevent what is bad or unfavourable. That is man's nature. In case there is success how is the preparation made towards that end? Though

## **Research on Mental Diseases and Secret of Mind**

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mortality is an absolute certainty, longevity as such varies between individuals. Some live to a ripe old age, while some live for some weeks or months, not to speak of still births. The span of life in this infinite multitude presents a dazzling diversity of existence. Is this all a mere a chance coincidence or accident? Do human beings come to this world without any purpose at all? Hasn't there been some tangible design behind ill's ceaseless motion of birth and death? In the face of these facts how can we be indifferent to the cause and effect relationship?

—As a child enters this world, it does not come here with a vacant mind. It is not a clean slate, several indelible imprints have already been recorded there. Certain traits and tendencies are clearly manifest. Surely there is a definite background for all this. Nothing comes out of a vacuum. Could it come merely from the genetic ingredient alone much less from the genealogy of ancestry? A little reflection ought to convince us that this must have been the result of accumulated impressions of our previous births, which cannot be erased at all. All this goes to substantiate just one vital point : It is not wise to pooh-pooh the theory of reincarnation.

Human beings are born and die some day. This is the law of life. Such a process is not only inevitable but interminable. During the course of the human journey, several impressions accumulate in the individual existence. After the body perishes, where do these subtle micro-impressions embedded in the consciousness go? Such an inquiry gives birth to the survival of the human personality or of some part of it after the body's death, and about doctrine of reincarnation.

If reincarnation is a fact, then it supports the eternal law of Karma explaining the inequalities between a born idiot and a genius' born rich and poor, born diseased and healthy, born ugly and handsome.

### **A Look at Reincarnation**

The cycle of birth and death is one certainty in Nature's design. Nothing else is as mysterious as this phenomenon. "All that is born is doomed to die. Nothing can avoid death's tread that crushes everything," says Buddha. And the process of creation renews itself. There is no respite nor remiss in this endless activity. The individual bubble-like identity is engulfed in this ocean of existence. We should try to understand creation against this background of 'macrocosm and microcosm'.

## **Research on Mental Diseases and Secret of Mind**

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Where do we come from? Why did we come here? What is beyond death? In what states or planes of existence do we pass through? Is the physical body alone our 'distinctness'? What subtle 'force' of ours takes us into the world of dreams? Why do we experience griefs and joys, pains and pleasures? What are the reasons for such situations? How are our relationships established with others in the world? In turn how do they relate themselves to us? Which cosmic force binds us all either for good or bad? Is it benevolent or malevolent? Hosts of such questions arise in our mind as we contemplate the serious problems of life. We gain no meaning unless we seek answers to these vital questions.

In this regard knowledge, learning and wisdom will enable us to lead a happy and harmonious life. Our present birth is likened to a straw that has been afloat amid the stream of our previous existence. Our nature, behaviour and vision are all coloured by the sequence of antecedents, so declares the holy scriptures of Hinduism. This is verily the doctrine of Karma, as a chain. Many religions of the world propound the theory of Karma. The seers and sages of yore have intuitively realised its principles. Contrary to this we have modern scientific truths demonstrable everywhere. But belief in rebirth is not yet tested in the light of such scientific proof.

Those who have held the theory of reincarnation are not men given to wishful thinking. These were great souls who led a life of purity and perfection, to whatever clime or age they belonged. Just because we cannot understand, let us not run the risk of crying them down. To dismiss them overboard is not a sign of mental health. Let's keep an open mind.

There is an 'eternal principle' governing the universe, which none of us can misinterpret, much less cheat. One blunder cannot set another right. This fallacious approach does not bring about any progress. Spurious conclusions ever keep truths, a distant dream ! All transactions of the mundane world have the divine sanction. Only those who have developed a super-consciousness can grasp this underlying law.

Every living being preceded by a chain of events, not discernible by ordinary perception. An infinite variety of mathematical calculations will have gone into the making of 'being'; and the reasons are as varied as they are manifest in the creative and destructive cycle. " Our present lot in this world is the accumulated result of our past life, and so is determined our future course by our present activity "—these ideas should be thoroughly examined lest we should leap to hasty generalisations.

## Research on Mental Diseases and Secret of Mind

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Punarjanma is a Sanskrit word. Its English equivalent is Reincarnation. Such a vital subject as Reincarnation, because of its elusive nature and mystifying elements, has eluded even great thinkers. From time immemorial 'man's search in this regard is not much. If at all, any, it is mostly shrouded in superstition and mistaken notions. Curiously though, it is through myths, legends and fables a great deal of material about Reincarnation is manifest. It is the gross effects that we notice, not subtle causes. It is an infinite chain; to unravel the beginning and end of this cycle is beyond the comprehension of man, for obvious limitations.

Innumerable instances are available in sacred texts, religious scriptures, theological doctrines and sacerdotal interpretations. But what is wanting is, is the inquiry into these, as applicable to human situations. Symbolism apart, as revealed in epics, stories and poems, there is a need for formulating a theory of reincarnation. Further such a theory, as can be put to test, should be taken up by a close examination of facts that speak for themselves.

In this direction, case histories available today form the basis for such an investigation. Which means a thorough tallying of details for confirmation. It is important to bear in mind, there is neither witchcraft nor black magic.

While speaking about the previous births of human beings we take care to avoid false reports, Only those that confirm our research undertaking alone shall be published in the editions that follow. And this shall be just one dimension of the endeavour.

Secondly, there is another equally important study that concerns all human beings, and that is, the traits and tendencies of men and women, their peculiarities of character and idiosyncrasies of behaviour. Judged against a wider perspective there is nothing like good and bad, mutually exclusive; the notions of 'normal' and 'abnormal' are again the reflections of our conditioned knowledge. Unless we cross these barriers there is no access to real knowledge, and this is especially true of the human existence which engulfs mirth and misery, pain and pleasure, agony and ecstasy, hell and heaven. No doubt psychology and psychiatry, parapsychology and philosophy have come into being as disciplines. There is something deficient in all these. For, any close inquiry into the human mind can bring up only one-tenth of its mystery. The rest is locked up within. By what tangible mechanism can we unlock the rest? What reasons cause happiness or unhappiness? Where should we trace the symptoms for all the conflicts that the human flesh is heir to? Do we have hope for the puzzling problems that surround us? What is madness, or what is sanity? Can we find out why such maladjustments have taken roots?



## **Research on Mental Diseases and Secret of Mind**

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Diverse questions of this category shall be included, as the main objective of the Punarjanma or Reincarnation research. This demands on the part of the investigator or researcher tremendous intellectual courage, moral strength and above all scientific spirit to probe into the problems without bias or false assumptions, superstition or set of doctrines.

All this may sound rather abstract at this stage. Because we are used to such tools that always demand verifiable truths. It is earnestly hoped that a good number of readers will come forward, appreciating this task, to make it going thereby establish a live-dialogue for the betterment of man. So far there is no Magazine in India devoted to this mysterious phenomenon. It is proposed to bring out a Monthly commencing from this issue.

It is not enough if a series of questions are raised. The real 'therapy' lies in offering solutions, in setting the imbalance right, Mere surface diagnosis cannot take us far. Besides, the kind of quest involved is not just 'providing a tentative cure'. On the contrary it is by 'revelation of self - examination' that enjoyable health can be restored.

Explicitly stated, it is open-minded examination of all the facts of physical and mental illness; and there we can see in its crystalline reality the actual cause for all the anguish. Otherwise a superficial test or inquiry so conducted, instead of improving matters, may worsen the condition.

Surely, that is exactly the purpose of this publication too. Perhaps, as readers care more for things of this nature, two-fold purpose of Punarjanma will be clear as day light.

### **Review of Historical knowledge**

There is enough anthropological evidence on survival of human personality and the theory of reincarnation. During the primitive period it must have gripped the minds of the people in some form or the other, as obtainable through excavations. Since the dawn of civilisation, the idea of survival and reincarnation has taken root, as clearly manifested in religious and theological doctrines. Today there is ample material about the subject-offering rich material for further investigation and research. World Religions mostly provide the base for belief in survival and in reincarnation; curiously though, it is through myths, legends and fables that we get certain fascinating things related to the subject, innumerable instances are available in sacerdotal interpretations, sufficient enough for evolving the framework.

## **Research on Mental Diseases and Secret of Mind**

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References to survival and reincarnation occur in the Vedas and Upanishads of Hinduism. In Oriental countries, it is Ancient India that occupies a relevant position in this respect. Especially survival and reincarnation form the core of Hindu, Jain and Buddhist religions.

Survival of the human personality after mortality has been one of the important questions that psychical research too, of late, concerns itself with. If it should survive, would it disincarnate itself for some time, and then reincarnate or what becomes after that is an absorbing inquiry? This aspect has attracted the attention of all great thinkers through the ages. For that matter we could include all philosophers of every clime and country through the historical period. Certain postulates and assumptions were attempted by Pythagoras, Plato, Empedocles, Julian, Leonardo da Vinci, Paracelsus, Giordano Bruno, Wilhelm Von Leibniz, Benjamin Franklin, Wolfgang Von Goethe, Shelley, Victor Hugo, Ralph Waldo Emerson, Giuseppe Mazzini, Richard Wagner, Henry David Thoreau, Louisa May Alcott, Walt Whitman, Friedrich Nietzsche, Thomas Edison, Paul Gauguin, August Strindberg, Luther Burbank, Sri Arthur Conan Doyle, Henry Ford, Hume, Kant, Schopenhauer, Lessing, Fichte; Piet Mondrian, Carl Jung, Charles Lindbergh who could either endorse the idea of reincarnation or speculate such a possibility. Trans-migration of souls has been accepted as a plausible theory in order to support the rank inequality and chaos that surround human existence in matters of morality and gross injustice besides the multi-faceted evil that combats with the good, thus giving a seeming explanation to the diversity of the creative processes in the life cycle, as applicable, especially to the human existence.

Turning to the contemporary philosophers Mc Taggart, Broad and Ducasse discern in the theory of reincarnation, the necessary formulation for substantiating the idea of survival. That is to say, the character and virtues of the individuals, their innate traits and tendencies of behaviour, and all those things that make them would pass on to the next lives after death.

### **Rebirth of Civilisations**

Irving Cooper's "Reincarnation" has been considered as a classic of the Modern era in its unfoldment of the mysteries related to the eternal principle of reincarnation. The most significant contribution made by the author lies in his ability to interpret and substantiate the civilisations through the historical ages by the application of the concept of reincarnation. He endeavours to see the upheavals in the tidal waves of civilisations, the flourish and the decay, the new growth and form as an eternal cycle. According to the author, the British Empire is a synonym of Ancient Rome in its colonial expansion, in its tendency

## **Research on Mental Diseases and Secret of Mind**

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to make its power felt everywhere in the realm of politics, socialisation and governance of the affairs including legal administration and massive architectural designs. France, for that matter, is a variation of Ancient Greece in its imaginative glow, love of beauty and Nature, intellectual alertness and alacrity. Isn't the Romantic poet John Keats a possible reincarnation in England ever trying to appreciate the glory and grandeur of Ancient Greece. English statesmen like Macaulay, David Hume and Gibbon could be looked upon as the Great Senators of Ancient Rome. Isn't it likely that the spirit of Vedantic philosophy gets its lease of life on the Continent of Europe through the works of Hegel, Fichte and Kant, with all the essential gems intact. In the same breath we could cite the example of Schopenhauer as a case of recalling of Buddhism.

### **Scientific Survey on Reincarnation**

There have been quite a few theoretical assumptions about the concept of reincarnation. Sometimes logical thinking too goes to add to strengthen the belief. A few people look upon reincarnation as primitive magical thinking, or as an expression of man's faith in the permanence through the cycle of births and deaths. Perhaps this could be seen as a genuine attempt to overcome man's fears of death and the unknown.

Not till recently the memories of previous life were considered seriously. At such times the strong tendency was to attribute some blind beliefs, mental abnormalities and above all culture-bound-conditioned values to such situations. Those who had been brought up in an environment of such ideas and beliefs took strong interest in digging out many hidden things related to previous life. Thus opinions and views have been sharply divided, and it is very difficult to get people accept this like a scientific statement, demonstrably verifiable in a laboratory.

However, reports of cases of rebirth started attracting the attention of the people sometime in the late 19th century. Invariably it was children less than 5 years of age that spontaneously remembered details of previous life. Sometimes two or three lives were also recalled, though rather rare. A few of these reports made their appearance sporadically and it was only after 1890 that these were considered fit enough to be included in books for general consumption. Curiously though, they were also interpreted purely from the point of view of spiritualists.

Research in reincarnation through hypnotic regression was quite an accidental development. De Rochas hit upon the clue of regression about earlier life in 1893. Again in 1904 he was quite successful in regressing a young lady

## **Research on Mental Diseases and Secret of Mind**

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of 18 years of age to her birth. Feeling confident about this, he suddenly decided to take her back to a possible previous life. This enabled the hypnotist to try out this technique on other subjects to establish the fact of reincarnation. (De Rochas 1911, mentioned by Ducasse 1961)

Many hypnotists have succeeded in matters of regression. The kind of investigation made by them offers illuminating information. For that matter we do find an excellent variety. But it required the genius of Professor Ian Stevenson of the University of Virginia to give the concept of reincarnation a major turn. His objective analysis of spontaneous recalling makes the study of reincarnation enjoy the reputation that there is truth in all the findings. It is not mere episodes and anecdotes that matter here but things that deserve scrutiny and the faithfulness of the reports.

### **Evidence on Reincarnation and Survival of Soul**

Even though no scientific proofs that meet laboratory standards of repeatable exactitude in favour of Reincarnation are offered at present, Reincarnation Research Centre at Bangalore is conducting a research to give scientific validity to Reincarnation by trying to photo-graph one's previous existence in detail such as friends and relatives, building and places, events and experiences from person claiming remembrance and also from others through Thoughtography.

The only type of evidence available at present to show that we were living some days, months or years or decades before is that of our remembrance (memories) having lived at that earlier time. This recalling is coherent, and related to the facts that stand the test of verification. Further the remembered gets all these details in a mood for having lived at that earlier time, in such and such a place. Add to this there is the reproduction of circumstances in such a regression for having done certain things then as also for undergoing some experience rather unique in nature, quality and sequence.

Similarly, there are hundreds of persons that now claim to remember having lived on earth a life earlier than the present one. Fascinatingly though, on verification of such instance many persons were able to remember events and identify their kith and kin and others from their previous lives and tendencies, physical features or scars similar to those of the claimed previous personality. Such instances are not only convincing as evidence but offer us,

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# Research on Mental Diseases and Secret of Mind

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broadly speaking, diverse varieties of manifestation wherein we may identify the primary ones elucidating the doctrine of previous existence.

## For all Evidence on Reincarnation and Survival of Soul

Please refer our reincarnation research Book  
titled  
“ Research on Reincarnation and Survival of Soul ”

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### CONTENTS

|  | Pages |
|--|-------|
| Lead this Human society  | 1     |
| Research on Reincarnation and Survival of Soul   | 2     |
| Great Thoughts By Great Men  | .3    |
| Details of Publications.   | 5     |
| Contents.  | 6     |
| Dedication.  | 13    |
| <b>CHAPTER I :</b>   |       |
| 1. Introduction to Research on Reincarnation and Survival of Soul  | 14    |
| <b>CHAPTER II :</b>  |       |
| 1. The Dawn to Research on Reincarnation and Survival of Soul  | 19    |
| 2. Medical hypnotic cure clinic.   | 25    |
| 3. Reincarnation Research Centre.  | 28    |
| 4. World's first reincarnation English monthly journal Punarjanma  | 29    |
| 5. New Doctrine on Mental Diseases and Review  | 37    |
| 6. World's first reincarnation Kannada monthly journal Sarthakatha   | 39    |
| 7. Sarthakatha Novel and Review  | 41    |
| 8. Books Published to Resuscitation of human moral values and<br>For Spiritual Revolution to establish a better world order. | 42    |
| <b>CHAPTER III :</b>   |       |
| 1. What is Reincarnation & Introduction to Reincarnation   | 43    |
| 2. World leaders opinions on Reincarnation   | 48    |
| 3. Review of Historical knowledge on Reincarnation   | 51    |
| 4. Rebirth of Civilisations  | 59    |
| 5. Scientific Survey on Reincarnation  | 60    |

# Research on Mental Diseases and Secret of Mind

---

## CHAPTER IV :

Compilation & Review on Reincarnation

By the Former Editor of Sarthakathe & Punarjanma Monthly Journals

on the investigation done by Reincarnation Researchers throughout the World

|  |    |
|--|----|
| Different Varieties of Rational, Compelling Evidences Confirming Reincarnation that are available to world Reincarnation researchers by their investigations | 62 |
| [A] NATURAL WAYS   | 62 |
| [B] INDUCED METHEDS  | 62 |

## CHAPTER V :

Different Varieties of Rational, Compelling Evidences Confirming Reincarnation that are available to world Reincarnation researchers by their investigations

[A] NATURAL WAYS

{ 1 } Spontaneous recalling of rebirth memories in children

|  |    |
|--|----|
| 1. Introduction  | 63 |
| 2. Methods of Investigation  | 65 |
| 3. General Behavioural characteristics of cases of apparent recalling of rebirth | 66 |
| 4. Review of investigation   | 67 |

Investigation and Publication done on Reincarnation by researchers in India & outside India on Spontaneous recalling of rebirth memories in children through Natural Ways

By

- (1) Dr. C. Rama Swamy (2) Dr. Satwant Pasricha (3) Sri H. N. Banerjee  
(4) Dr. Ian Stevenson (5) Dr. Erlendur Haraldsson (6) Dr. Jim B. Tucker  
(7) Antonia Mills (8) Dr. Jurgen Keil (9) Godwin Samararatne  
(10) Dr. Walter Semkiw

|  |    |
|--|----|
| (1) Investigation and Publication of Dr. C. Rama Swamy :                             | 71 |
| (1) CASE OF SHANTI DEVI  | 71 |
| (2) CASE OF PRAKASH  | 75 |
| (3) CASE OF SANTHOSH   | 75 |
| (4) CASE OF PRAMOD   | 77 |
| (5) CASE OF SHOBHA RAM   | 83 |
| (6) CASE OF MRIDULA  | 86 |
| (7) CASE OF H. FIELDING  | 88 |
| (8) CASE OF GENERAL GEORGE PATTERN   | 89 |
| (2) Investigation and Publication of Dr. Satwant Pasricha :90                        |    |
| (A) Essential Details of the thesis on 45 cases of reincarnation by Satwant Pasricha | 90 |
| (B) Summary of Reincarnation Type Cases investigated in South India                  | 93 |
| (1) Anuradha from Karnataka  |    |
| (2) Hemant from Karnataka  |    |
| (3) Radhika from Karnataka   |    |
| (4) Sunil from Karnataka   |    |
| (5) Padmavathi from Andhra Pradesh   |    |
| (6) Santosh from Tamil Nadu  |    |
| (7) Suresh from Kerala   |    |
| (C) Summary of Reincarnation Type Cases investigated in North India                  | 97 |
| (1) Case of Manju Sharma – tally with past Krishna's Life and Death                  | 98 |



## **Research on Mental Diseases and Secret of Mind**

---

|  |      |
|--|------|
| (2) Case of Rajani Singh – tally with past Mithilesh’s Life and Death            | 99   |
| (3) Case of Naripender Singh - tally with past Ram Dayal’s Life and Death        | 102  |
| (4) Case of Deepak Babu Misra - tally with past Chhote Lal’s Life and Death      | 105  |
| (5) Case of Krishan Chaudhri - tally with past Vinod’s Life and Death            | 107  |
| (6) Case of Yashbir Yadav - tally with past Durga Lal’s Life and Death           | 110  |
| (7) Case of Kuldeep Singh - tally with past Ashok Kumar’s Life and Death         | 112  |
| (8) Case of Ramniri Jatav - tally with past Radha’s Life and Death               | 115  |
| (9) Case of Rambir Singh - tally with past Siriya’s Life and Death               | 117  |
| (10) Case of Giriraj Soni - tally with past Subhan Khan’s Life and Death         | 121  |
| (11) Case of Ranbir - tally with past Idrish’s Life and Death                    | 125  |
| <br>   |      |
| (3)Investigation and Publication of Sri H. N. Banerjee :                         | 130  |
| (1) The boy who cried out for his daughter in his sleep                          | 130  |
| (4)Investigation and Publication of Dr. Ian Stevenson :                          | 133  |
| (1)The sweet case of Swarnlata’s Story   | 138  |
| (2) A Boy discovers the name of his murderer from the past                       | 142  |
| (3)The Case of Kumkum Verma  | 143  |
| (4)The Case of Jagdish Chandra   | 144  |
| (5)Rehma Comes Back as Kamaljit  | 145  |
| (6)Taranjit Singh of Alluna Miana village  | 145  |
| (7)The Case of Sujith Jayaratne  | 148  |
| (8)The Case of Gnanatilaka   | 149  |
| (9)I will return as your next son  | 150  |
| (10)The Case of Imdad Elawar   | 153  |
| (11) The case of Marta Lorenz  | 154  |
| (12)The story of Marta who was Sinha   | 154  |
| (13) James Leininger - 8 Year Old Boy Remembers His Past Life As A Fighter Pilot | 156  |
| (14)Shot accidentally by his neighbor  | 168  |
| (15)The case of A Lebanese toddler   | 172  |
| (16) Dr. Ian Stevenson's Life Work and Publications                              | 175  |
| <br>   |      |
| (5)Investigation and Publication of Dr. Erlendur Haraldsson                      | :178 |
| (6)Investigation and Publication of Dr. Jim B. Tucker :                          | 180  |
| (7)Investigation and Publication of Dr. Antonia Mills :                          | 181  |
| (8)Investigation and Publication of Dr. Jurgen Keil :                            | 185  |
| (9)Investigation and Publication of Mr. Godwin Samararatne :                     | 186  |
| (10)Investigation and Publication of Dr. Walter Semkiw :                         | 188  |
| (11)Investigation and Publication of Dr. K.S. Rawat :                            | 190  |

### **CHAPTER VI :**

{ 2 } Information given by a person about himself or another person’s previous existence through clairvoyance and trance readings

|  |     |
|--|-----|
| 1. Edgar Cayce narrated by way of past lives | 199 |
|--|-----|

### **CHAPTER VII :**

{ 3 } Information given by dead persons through dreams and visions

|                     |     |
|---------------------|-----|
| 1. Subbaraya Sharma | 206 |
| 2. Mr. Hill         | 208 |
| 3. Felix. F         | 208 |

# Research on Mental Diseases and Secret of Mind

---

## CHAPTER VIII:

- { 4 } Astonishing innate talents and abilities - child prodigy cases  
1. Mozart and 21 child prodigy cases 209

## CHAPTER IX :

- { 5 } Phobias and Special preferences possibly related to previous births  
1. Stevenson Reincarnation Cases Phobias 213

## CHAPTER X :

- { 6 } Momentary revival of previous existence or Déjà vu  
1. Momentary revival of places or events or persons 220

## CHAPTER XI :

- { 7 } Revelation of previous existence through meditation  
and Astrological methods and also yogic ways
1. Revelation of Previous Existence through meditation 225  
2. Life reading by astrological and yogic methods 226

## CHAPTER XII :

Different Varieties of Rational, Compelling Evidences Confirming Reincarnation  
that are available to world Reincarnation researchers by their investigations

### [B] INDUCED METHEDS

- { 8 } Investigation and Publication done on Reincarnation by drugs

#### (1) Drugs

- (1) Details of previous existence induced by the use of certain drugs 227

- { 9 } Investigation and Publication done on Reincarnation by hypnosis

- (1) What is Hypnosis ? 228  
(2) Different types of Hypnosis 229  
(3) What is Positive Suggestion ? 230  
(4) What is Subconscious and unconscious Mind ? 231  
(5) What is Hypnotherapy ? 231  
(6) How is a Hypnotic Trance Induced ? 231  
(7) Practicing Hypnotherapists 234  
(8) The Chart of the Human susceptibility to Hypnosis and Indian visual media 234  
(9) A Sample of Hypnotherapy associations & Past Life Regression Convention 236

- (2) Introduction to Hypnotic regression & Past Life Regression

1. Introduction 237  
2. Investigations on Reincarnation By Hypnotic regression 238  
3. What is Past Life Regression ? 240  
4. How Does Past Life Regression Work ? 240

## Research on Mental Diseases and Secret of Mind

---

|                                      |     |
|--------------------------------------|-----|
| 5. How the Healing Works             | 241 |
| 6. Past Life Regression is Spiritual | 241 |
| 7. Life Between Life                 | 242 |
| 8. Womb Regression                   | 242 |

### (3) Proof of Reincarnation Using the method of hypnotic regression

|   |     |
|---|-----|
| 1. Introduction   | 245 |
| 2. There exist other supporting facts for the reincarnation theory. | 246 |
| 3. If Reincarnation is real - it can eventually be proven           | 246 |
| 4. Typical potential cases analyzed by the experiment               | 247 |
| 5. The Art and Science of Reincarnation                             | 247 |
| 6. When does a baby receive it's soul ?                             | 249 |
| 7. How the soul transmit or migrate from one body to another ?      | 250 |

### (4) Investigation and Publication done on past life regression By

|                                   |     |
|-----------------------------------|-----|
| (1) Joe Keeton                    | 251 |
| (2) Varvara Ivanva                | 252 |
| (3) Professor : Theodore Flourney | 252 |
| (4) J. V. Rao                     | 253 |
| (5) Arnall Bloxham                | 253 |
| (6) Ian Stevenson                 | 255 |
| (7) Trutz Hardo                   | 256 |
| (8) Carol Bowman                  | 258 |
| (9) Dr. Brian Weiss               | 259 |
| (10) Dr. Michael Newton           | 260 |
| (11) Dr. Bruce Goldberg           | 260 |
| (12) Roger J. Woolger             | 260 |
| (13) Morris Netherton             | 260 |
| (14) Dr. Yuvraj Kapadi            | 260 |
| (15) Dr. C. Rama Swamy            | 261 |

### (5) Past Life hypnotic Regression Cases Suggesting Reincarnation

|  |     |
|--|-----|
| (1) The True Story of a Detective's Search for His Past Life | 264 |
| (2) The Reincarnation of James, the Submarine Man            | 267 |
| (3) A Mother's Search for Her Past Life Children             | 268 |
| (4) Under the Inquisition, An Experience Relived             | 270 |

### (6) Importance of Past-Life-Regression Therapy

|  |     |
|--|-----|
| (1) Past-life-regression-therapy                                     | 274 |
| (2) Cause and Effect   | 274 |
| (3) Benefits of Past-Life-Regression                                 | 274 |
| (4) Past-Life-Regression helps overcome Fears and Phobias            | 275 |
| (5) Past-Life-Regression improves one's inter-personal relationships | 275 |
| (6) Addendum   | 275 |

# Research on Mental Diseases and Secret of Mind

---

## CHAPTER XIII :

These are the different Varieties of evidences available  
to Establish World Peace and Resuscitate Humanity.

|   |     |
|---|-----|
| (1) Change of religion from one life time to another.                             | 277 |
| (2) Change of nationality from one life time to another.                          | 285 |
| (3) Change of language from one life time to another.                             | 287 |
| (4) Change of gender or sex from one life time to another.                        | 296 |
| (5) Physical resemblance from one life time to another..                          | 297 |
| (6) Birthmarks and birth defects corresponding to wounds of persons of past lives | 304 |
| (7) Rebirth according to desires of previous births                               | 313 |
| (8) Timing of rebirth   | 316 |
| (9) Renewal of relationships through Reincarnation                                | 317 |
| (10) Rebirth according to merits of previous births                               | 319 |

## CHAPTER XIV :

Existence of Soul and Survival of Soul

|   |     |
|---|-----|
| (1) Introduction  | 328 |
| (2) A Variety of Evidence in favour of Survival of Soul   | 329 |
| 1. Haunting situations and apparitions of the dead  | 330 |
| 2. Information emanating directly or indirectly from some person whose physical existence came to an end long ago but the mind or personality still roaming about | 332 |
| 3. out-of-the body experience   | 333 |
| 4. Communications as received through mediums and sensitives  | 335 |
| 5. Electronic Communication through the dead.   | 338 |

## CHAPTER XV :

Near-Death Experiences

|   |     |
|---|-----|
| (A) (1) Near - death experiences  | 340 |
| (2) Deathbed Visions  | 340 |
| (3) To Hell and Back  | 341 |
| (4) International Association for Near-Death Studies  | 347 |
| (B) (1) Scientific Evidence for Survival of Consciousness after Death<br>by 51 researchers on evidence for survival after death | 348 |

## CHAPTER XVI :

Dr.Ian Stevenson interviews

|  |     |
|--|-----|
| 1. To different medias and                     |     |
| 2. Some researchers Questions on reincarnation | 387 |

---

# Research on Mental Diseases and Secret of Mind

---

## CHAPTER XVII :

Assailment of all doubts on Reincarnation : Dispelled

- (1) How is it we are unable to recall our past lives if reincarnation is true ?407
- (2) how is it that the world's population has been on the increasing ? 411
- (3) Is it only a concoction for purposes of propaganda ? 412
- (4) Why can't it is hereditary transmission or racial memory?415
- (5) Is there any other possible explanatory hypothesis than reincarnation? 416
- (6) How about change of sex through the process of reincarnation ?418
- (7) How about being born in another religion, caste and race?419
- (8) Can a person take birth in a foreign land as a case of reincarnation?419 (9) Is there any person who has predicted his future birth ? 420
- (10) Is there any palpable influence of the past on the behavioral pattern ?420
- (11) Isn't reincarnation unjust? 421
- (12) Has reincarnation something to do with the problem of good and evil ? 421
- (13) Why reincarnation was rejected by the few main religions ? 423
- (14) Why do we reincarnate ? 425
- (15) Who gives credence to the idea of reincarnation ?426(16) Is the present life is relevant and past lives are not relevant? 427
- (17) Well, have there ever been any scientists who believe in rebirth ? 427
- (18) If love is the greatest law - how do we forgive our enemies and love them?431
- (19) What is vibratory frequency? 432
- (20) Why is it that some children are born with a good nature while others seem mean, perverse and dishonest?433

## CHAPTER XVIII :

Real 100% Scientific evidence on Reincarnation  
through past lives thought photography

1. A movement to establish scientific evidence on Reincarnation through past lives thought photography by Reincarnation Centre. 435

## CHAPTER XIX :

Contribution from Reincarnation Research Centre  
Bangalore, Karnataka, India  
to Resuscitate Humanity and Establish World Peace

1. True Education
2. Right way of Living
3. Self - Realization
4. Research on : (a) The Secret of Mind (b) The Secret of Mental diseases  
(c) The Secret of Universe and (d) The future of Mankind
5. Research on Reincarnation and Survival of the Soul 450

## CHAPTER XX:

## CHAPTER V

### Review of Mental Diseases and their treatment:

( Anti-Psychiatry and Psychiatry )

#### (1) Review of Anti-Psychiatry

##### (1) Bannister

No one has conducted such an intense and exclusive survey on Schizophrenia as Bannister. His logical findings as published in the British Journal of psychiatry reveal that the mental disorder called Schizophrenia is so diffused as to render itself into rational analysis, And besides the concept underlying it is so confusing as to mislead the practitioners. Sohe comes to the conclusion that scientifically it is useless and research undertaken naturally just a waste of time and energy.

##### (2) R. D. Laing

Is Schizophrenia a medical fact? No, it is at best an assumption ora hypothesis. The theory describing the 'disorder' is so widely varied that psychiatrists find themselves in great dispute. They are not prepared toaccept even the basic arguments that support Schizophrenia. Especially in matters of diagnosis they no court of appeal can possibly settle the issue - the moral of this statement is Schizophrenia as a mental disorder has been counted at a great premium. All this is because of want of verifiable, reliableand quantifiable criteria of assessment. Behavioural or neurophysiological or biochemical aspects of Schizophrenia are so baffling for any kindof understanding, according to R.D.Laing. The differences amongstthepsychiatriststhemselves is so vast that nothing definite could be said about it.

Recently the person who was charged with an attempt at the assassination of President Regan was referred to the panal of top-most psychiatrists of America for their valuable opinion; but the panel was so sharply divided as to the sanity or otherwise of the person that the Jury acquitted him.

Dr. Laing brings in the relevant merits of environmental psychologyin a greater emphasis when he takes up eleven cases in his



## Research on Mental Diseases and Secret of Mind

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book “Sanity, madness and the family”. His studies in that book reveal how these cases make no sense when their family background and interactions are withdrawn or discounted. It is only when they are observed as a sequence emerging out of family situations and interactions that the meaning of their experiences, and the behavioural patterns as set against the original family background and context that they be could be inferred to make some sense.

Results related to cases of Schizophrenia seem to be not only divergent in character but hopelessly inconclusive. Psychiatrists have struggled in vain to form any sort of consensus in his field. It looks as though the attempt so far made is nothing but an exercise in futility. Cynically there is nearly a total absence of a universally acceptable diagnosis either. Under these circumstances chances of concurrence or consistent procedure appears to be a willow-o-wisp. Authoritative sources have failed to say in plain language whether Schizophrenia is a mental order or whether it is a nomenclature covering a wide gamut of mental disorders, identifiable organically as pathogenic in character or traceable to the subtle aspects of the mental constitution of the subject.

All the foregone material has been purely speculative in character. Forno post-mortem examination has safer revealedanypathological, anatomicalor physiological symptoms that are characteristic of any kind of illness at all; and besides, there does not appear to be any correlation between the illnessand the disease!

Treatment of proven value is as yet a thing beyond the reach of psychiatrists. Their emphasis seems to revolve round the circle of careful inter-personal relationships and the need to strengthen them to resolve mental health to the patient. Tranquillisation of any sort is a very poor approach to the treatment of the ailment.

It is said that Schizophrenia runs in families, and does not bear any clear genetic law by way of inheritance as such. Any one suffering from Schizophrenia does not undergo any bodily impairment. In other words it does not produce any adverse effect on the physical condition of the patient. Given proper care and nourishment,. it foreshadows neither premature death nor short longevity. It is strange in that it, occurs in. every constitutional type: and is not associated with any other physical malfunctions.

How disastrous to label one as a mental patient whose aetiology remains unknown! Much more erroneous is the fact when he is made to suffer from a mental disease when doctors themselves are at a lossto diagnose clearly what it is: Further calamity could easily be imagined when other people around the

## **Research on Mental Diseases and Secret of Mind**

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patient seriously think there is something wrong with the patients it is a sort of chain reaction in its perilous consequences.

No doubt symptoms of queer behaviour become so apparent in patients certain. Eccentric experiences too go to make the person off the track. Are these associated with the bio-chemical changes or physio-psychic phenomenon, is a matter that has remained a mystery, However, it may be said -that it is most probable that, relatively speaking, quite a few bio-chemical changes may take place in view of the comparative but enduring interpersonal situations of particular varieties.

### **(3) Dr. Thomas - S. Szas**

Dr. Thomas S. Szas has been hailed as a bulldozer of an anti-psychiatrist in academic circles. The author of “Myth of Mental illness” created a great stir in the academic world by the publication of this book which cost him his job at the University Department of Mental Hygiene, New York State. As a scientist of mental sciences he, turns a great tirade against the pseudo-science of psychiatry and therapy. Shocked deeply by an American Psychiatric Society, he challenges the tools the professionals employ while handling mental patients. His stand about psychiatry is unequivocal: Yes, according to him, the traditional definition of psychiatry has been no better than what is extended to such pseudo-sciences like alchemy and astrology, in his scale of evaluation.

Dr. Szas digs into the roots of psychiatry by asking simple questions but difficult to answer. If anyone should offer a traditionally acceptable definition of psychiatry as a medical speciality concerned with the study, diagnosis and treatment of mental illnesses, he dismisses it as paltry, useless and disastrous. For he is totally convinced that this is not only a worthless definition but much more that mental science itself is a myth.

Dr. Szas, is of the view that the practitioners of psychiatry are concerned, in actual practice, not with mental illnesses and their treatment but with personal, social problems. Dr. Szas raises fundamental questions about mind, and demand answers not in a stereotyped way but in an absorbing manner engulfing several aspects of complex human conditions and consequences, arising out of a number of causes. Let us list out a few of the questions that are of absolute importance in the study of psychiatry

- (1) Disease or illness affects the organic body.
- (2) Mental illness is a metaphorical phrase.
- 3) Psychiatric diagnoses masquerade as genuine labels; but in reality they are stigmatising labels.

## **Research on Mental Diseases and Secret of Mind**

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- (4) Mental illness includes the other components such as ‘hospitalism’, ‘treatment’, ‘cure’ and so on....And the truth is that if there be any improvement in the behaviour or personality of the patient, be it noted here, it is either with or without psychiatric intervention.
- (5) ‘Neurotic’ ones complain of their mental suffering, while ‘psychotics’ draw the attention of others about their behaviour.
- (6) Mental illness is what ‘a person actually is’ or does if it comes to that.
- (7) Insanity leading to criminality, diagnoses of mental incompetence to face trial corrupt the law as well as victimise the subject on whose behalf they are ostensibly employed.
- (8) behavioural patterns related to interpersonal and social relationships may be governed and judged by trait or explicit game rules.
- (9) In voluntary psychology, the therapist could help the patient seek out certain clear-cut objectives and goals-and let it not be forgotten here that all this could take place because of voluntary participation on the part of the patient if any.
- (10) Finally Dr. Thomas.S. Szas concludes that it is a pity that there is neither medical justification nor legal sanction for involuntary interventions in the form of diagnosis, hospitalisation or treatment. He says clearly that they are crimes against humanity.

Dr. Szas analytical treatment of the subject of psychiatry deserves high commendation. For he does not want to accept anything for granted unless it is subject to ruthless scientific scrutiny and verifiability. In his opinion it is wrong to perpetrate things related to the so-called ‘mental disorders’ without at the same time finding out the root causes. What are cures for attempted independent of symptoms of diagnostic tests? Isn’t such a step a suicidal leap in the dark? That is why he uses a strong terminology as quoted above as ‘crimes against humanity’. While endorsing Dr. Szas, we can say without any reservation that human behaviour is essentially moral behaviour. Unless we come to grips with ethical values arising out of such behaviour, our attempt to find out truth will end up in failure. So, how can scientific worth be attached to it when psychic theories and therapies get ruled by ‘morality’?

### **(4) Dr. Isenck**

How revealing, according to the studies made by Dr. Isenck about mental patients at several psychiatric centres at the U S A, that 72% of the patients recovered themselves in 2 year’s time. Without anyone’s intervention 90% have regained their original mental health in 5 years. Look at the disparagingly contrasting figure of 44% of the mental patients cured during the period under

## **Research on Mental Diseases and Secret of Mind**

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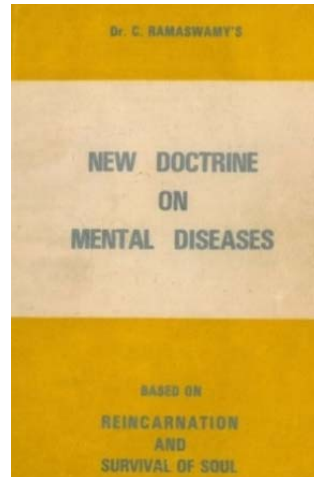
psychotherapy! Isenck was startled to find out this sort of an eye-opener ! Does psychotherapy treatment interfere in the otherwise normal recovery of a patient? is a very pertinent question indeed. These really made people raise eye-brows! From this it is quite clear that there is no basis whatever to say scientifically that psycho-therapy is a beneficial branch of knowledge. A set of critics posed another intriguing question whether psychotherapy as a mode of treatment will interfere in the restoration of mental health. In the wake of all this a committee of expert psychotherapists was constituted to go into all these details with an open mind under President Dr. Wynestankna. Funny though, this committee did not dare to publish the findings of the report for the simple reason things had gone contrary to the expectations of professional psychotherapists. However, President Dr. Wynestankna was modest enough to disclose the basic truth while admitting it, that patients got themselves cured without the help of psychotherapists.

All said and done, two things come up here for a proper perspective and correction. 1. Patients get cured in course of time without the help of psychotherapy. 2. Sometimes mental disorders get cured not by treating the disease but by treating just the symptoms.

**(5) Dr. C. Rama Swamy  
New Doctrine on Mental Diseases**

**&**

**Review on New Doctrine on Mental Diseases**



**Review on New Doctrine on Mental Diseases**

C. RAMASWAMY.

**New Doctrine on Mental Diseases**

Bangalore: Sowmya Publications, 1982, pp 155.

Rs. 20.00; for US, Dollars 10.00

*Reviewed by Dr. George Mathew*

The author introduces himself on the title page as a Medical Hypnotist and Director of Reincarnation Research Centre. He has to his credit a Kannada novel *Sarthakathe*; he edits a Kannada Journal of the same name and an English journal *Punarjanma*. The research centre and all these publications share the same address - 62, Nagarathpet, Bangalore-2.

The reviewer, Dr. George Mathew is Reader in Psychology, University of Kerala, Trivandrum. He is the author of several psychological tests and of many popular articles in both English and Malayalam. He has special interest in para psychology and has publications to his credit in this area also.

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The author of this brief monograph takes off from the anti-psychiatry of Laing and Szaz: mental illness is not a disease; psychiatry is a pseudo-medical enterprise; as a science psychiatry is an infant crying in the wilderness; the



present-day psychoanalytic literature is a big junk of anomalies and fantastic vagaries. The author shows familiarity with modern concepts of psychology and psychiatry and also with the traditional Indian approaches. He seems to be well acquainted with some aspects of parapsychology and psychical research. He outlines some of the oft-cited evidence suggestive of reincarnation and existence of soul and takes a bold stand and succeeds in effectively presenting his point of views

The main doctrine presented is that behaviour which appears to be abnormal is the result of *karma* carried over from previous lives and can be seen as normal and relevant in relation to past existence.

Using his intuition, the author asserts that schizophrenia is synthesis of an individual who was absorbed in *Yoga* or *tapasya* in the previous life, becomes aware of his past mission. The catatonic schizophrenic was a *yogi* or *siddha* in his previous life and now is practising *asanas*, oblivious of food, drink or sleep. The paranoid has been a man of God in his past life. Depression is looking deeply into oneself so that one seems lost to this world. Involutional psychosis cases have a sudden revival of the capacity to grasp matters related to the ultramundane spiritual life. They are depressed because they are aware of the accumulation of past *Karma* on their back. A person showing compulsive washing was a *brahmin* who practised untouchability his past life. The hebephrenic schizophrenic had been a clown or joker in previous birth. Fugue is the result of an urge for renunciation and asceticism carried over from last life. The epileptic aspired for spiritual life but retreated. Homosexuals were members of the opposite sex in the previ-

ous life. Voyeurism is the reincarnation of a pimp or a brothel keeper. One who practised *digambarhood* shows exhibitionism in the next life. Impotency and frigidity result from being a widow or widower for a long time in the previous incarnation. The author does not reveal what *he* was during his previous life

Dr. Ramaswami points out the dangers of labelling a person as 'mad'. Instead, people in need of help should be given confidence and reassurance. All mental hospitals should be closed down; psychiatrists and psychologists should give *jnana* therapy in *jnana mandirs*. Therapeutic measures include meditation which dissolves and eliminates *Karma* forces. Suggestion and hypnotic regression from other therapeutic tools. *Karma sanjeevini* are *Ayurvedic* herbs having a vibration capable of nullifying *karmic* forces.

It is not clear why the author calls *karma* as a new doctrines. Also, the *karma* theory does not negate the effect of heredity, early experiences or later environmental factors or the operation of any causative factors linked to abnormality. It only speaks of *karma* as the ultimate cause. It is not necessary to disown established etiologiical findings to accept the *karma* theory. Research of Ian Stevenson seems to point to experiences of past births as one of the many factors affecting personality adjustment. If certain *Ayurvedic* drugs can nullify *karmic* effects, why should we not attribute such effects to drugs of modern medicine also which have been empirically found to be useful?

The publication can be best characterized as a pamphlet written with the usual vigour and partisan vivacity one often sees in productions of this genre.

### (2) Review of Psychiatry

There is a genuine need on our part to be honest and objective when we examine the problems of mental illnesses and their treatment. Historically speaking, anything associated with mental disorder has ever been looked upon with a great deal of dread and those who suffer from it could never be but abnormal. In that respect, the history of mental diseases from the prehistoric period down to the modern era has indeed been punctuated with many unpleasant and horrifying incidents and episodes.

How charred with cruel burnings! The amount of cruelty and violence, dark cells and persecutory measures, sickening atmosphere and torture that accompany mental patients, many a time, is something which words fail to describe in adequate expression! How many souls struggle within solitary unlit cells! What stocks and bars, chains and brands surround these mental patients! By and large, this is the picture that we get about the so called 'mad people'. Except those that enjoy rare privileges because of status and means, the rest that come under medical care could never cherish anything better than what has been said earlier. Look at the mode of medical attention, and the kind of treatment extended to this class of patients would all go to make them permanently mentally ill without a ray of sunshine as far as their future is concerned.

Suggestions offered at centres of treatment rarely help the patients; and it is far worse when we visualise the foolish treatment meted out to the patients at hospitals.

Myths and legends, fables and folk tales provide a wealth of detail about human beings who lived during the prehistoric period. Occasionally too references are made about human mind, the agony of the soul, the distress it could undergo because of the wrath of gods and goddesses and so on. Primitive man ever believed in the existence of the supernatural, and he attributed any kind of abnormal or disturbed behaviour to evil forces acting outside the body through devils and demons, spirits and witches, gods and magicians. Besides, many personal experiences also drove the primitive stock to conclusions which came to be accepted as universally true. Especially the worship of the dead, the dreams of the return of those that lay buried in the graveyard, acts of remembrances at random related to existence beyond, threats and demands, affections and fears expressed by those that suffered from 'depression of spirits' 'the evil curse' of 'the angered gods' fostered the belief that there have been influences upon human being's from far beyond life.

## **Research on Mental Diseases and Secret of Mind**

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Persons with disturbed mental conditions often exhibited eccentric relationships with others that startled those around them. Symptoms showed themselves up in a state of frenzy, or in the form of an outburst of a cry or a sudden shake up of the normal disposition into a mood of stupor or dark despair. Under these circumstances those that deviated from the normal track were looked upon rather suspiciously; and many times confined to dingy cells for reasons of safety.

Above all, such behaviour was ever considered to be the evil design of a ghost or a spirit. This notion, though preposterous, was the one that gripped their minds. Hence started torture, cruelty of every denomination to exorcise the evil agency that 'lay hidden within the human frame', and thus was the idea of 'possession' sown in the minds of men about those who behaved abnormally at times.

In societies where people believed in demoniacal rather divine possession, those inhabited by devils would be attacked and crushed, squeezed and twisted in order to drive out friends that sought shelter inside their soul. In the case of children whose intelligence was defective or undeveloped the treatment was less severe; and usually they were counted out or ignored or allowed to die ignoble on account of sheer indifference and lovelessness. Naturally, since they were children there was no question by persecution. But in societies where people believed in divine rather than demoniacal possession, anyone influenced by a divine frenzy turned a prophet or a messenger of some god for propagating the sacred truth or making the revelation apparent.

People of this category were invariably treated with all respect and love and were carefully protected in honour of god. In ancient Greece, epilepsy for that matter was considered as 'the sacred disease'. Thus was the faith underlying the response of the primitive stocks to mental afflictions and agonies. While in Ancient India, as can be noticed in the literary heritage, we come across instances of demoniacal possessions and it becomes clear that such a belief formed the very basis for all interpretations of mental disorders and disturbances.

Against this background a kind of rudimentary psychotherapy was devised through the performance of magical and religious rites and rituals for driving out evil forces and agencies. Actually it was a case of induced trance on the part of the healer before indicating treatment to mental patient. These trances amongst the primitive people were quite common. And they were



## **Research on Mental Diseases and Secret of Mind**

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usually induced by fixation of objects, while on the part of the patient it was a question of identification with the healer as also an act of entrance into death and re-birth. The medical healer had to occupy his mind with the lost or the afflicted soul so that the demon could be driven out.

**And thus the soul might return to the body by different means such as:**

- (1) Exorcism
- (2) The ritual of self-mortification or punishment
- (3) Induction of the person through suggestion to speak without any inhibition
- (4) Confession of actions and misdeeds which have guilty associations
- (5) The ritual of silence
- (6) Treatment by herbs and other medicinal items both internally and externally
- (7) The initiation of trance as induced by fixation on objects for reasons of therapy
- (8) The casting of spells and the chanting of incantations accompanied by offerings to pacify the unknown sources.
- (9) Trephining the heads to drive out the devils. (Skulls. that belong to Peru and Egypt reveal this fact.)
- (10) Periodical bleeding

Thus primitive approaches and methods and operational measures were primarily based upon crude cause and effect explanation as well as empirical observation without ever according due recognition of the operational nature either of a biological basis or of a psychological complexity. Further therapy as such was also directed to a malevolent force trying to invade the body of the individual patient.

This was how people in primitive societies conceived of concepts in relation to matters of mental therapy and healing, far different from what has been attempted today by the scientific communities in the world.

However, there is every encouraging fact at every stage in the history of human development when men of vision and great sensitivity could always see many things ahead of their time - the contribution made by the Greco-Roman era up to the present day and the progress made in the sphere of psychiatry is both interesting and significant.

References to mental diseases are available in the early writings of Egypt, India, China, Greece and Rome just to mention a few major sources. All of them disclose the beginnings of major streams of thought and action traversing across the ages towards the growth of psychiatry as a science today.

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## **Research on Mental Diseases and Secret of Mind**

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### **Greek Priests (860 B.C.)**

Greek priests during the Classical Age prescribed incantations and exorcisms for the mentally disturbed patients, ever alerting those around them to extend all kindness and gentleness. They also made such suggestions that enabled the patients to take interest in physical and recreational activities. Quite naturally, this approach to the problem of the mentally deranged ones was wholesome from the point of view of the minimising the agony of a distraught soul.

### **Susrutha (500 B. C.)**

How significant was the diagnosis of Susrutha when he said as early as 500 B.C. that any imbalance between the body and mind would cause distress and disturbance to the entire health of the individual.

In particular, he pointed out that overwhelmingly uncontrollable passions and very powerful emotions might cause not only mental illness but even bodily ailments, for which surgery would be required to ward off the malady, perhaps it is here that we could notice how psycho-somatic diagnostic approach to human ailment first took its birth.

Further his associates and he collaborated together in their understanding of a metaphysical situation too when they declared that the soul dwelt within the body in the cavity of the heart which they called the 'essential faculty of the being' or the essence of one's existence.

The Greek word that explains this phenomenon is 'manas', and this is inextricably bound up with the act of 'breathing' ('Prana' in Sanskrit).

This is a significant factor to reckon with in the history of human mind, in view of the spiritual and mental connotations that go with it.

Another important belief held during the period was that the 'manas' would leave the abode of the human body at the time of the breath leaving the individual only to enter another new living being. Here we can see the belief of Ancient Greeks in the theory of reincarnation.

### **Alemaeon**

Due credit should be given to Alemaeon for his intense interest in observation and experimentation as far as the relationship between the human

## **Research on Mental Diseases and Secret of Mind**

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body and mind are concerned. His research was to find out how the sense organs control all activities, and how the brain is the seat of sensory experiences from which he was able to infer that the seat of reason and the soul was located in this organ.

### **Hippocrates (460-375 B. C.)**

Hippocrates has been hailed as the founder of medical science. References are often made as regards the study of medicine and surgery which branch first originated in Ancient Greece at the hands of Hippocrates.

According to this physical breath as such was considered to be the source of all intelligence and feeling but distributed equally to the rest of the body by the brain. He very flatly denied the belief that the influence of gods and goddesses was the cause of mental disorders.

For the first time he recognised the supreme importance of the brain as an organ of the mind. He started finding out a physiological explanation for the various temperaments and moods, emotional disturbances and disorders that he had encountered in the examination of mental patients. It was he who first made a sort of classification of mental patients as mania and melancholia and phoenixes.

Descriptions of diseases that he indicated provided the theory underlying epilepsy and hysteria and post-partum psychosis. In his experimentation he also succeeded to some extent how chronic infectious diseases and haemorrhages bring about acute brain syndromes. With regard to one's temperament and constitution, he observed that phlegm and bile, as the fluids in the human system, determined emotional attitudes.

### **Empedocles**

The important contribution made by Empedocles lies in the area of emotions how love and hate are most fundamental in determining changes in human behaviour and character.

### **Plato**

Plato's emphasis on the mind as the fundamental reality treats matter as secondary. His conception of the soul is unique. (i) rational soul is immortal and



## **Research on Mental Diseases and Secret of Mind**

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divine, with its seat in the brain. (ii) animal soul as mortal and the source of all impulses scattered all over the body for its existence.

Plato said that anger and courage dwelt within the heart, hunger in the navel, lusts and passions raging in the belly.

### **Melampus**

Melampus enjoyed his reputation as a healer in administering Hellebore to his patients which caused purging; and often employed cold bath while treating certain physical and mental diseases.

### **Aristotle**

Aristotle is another name indispensably associated with different branches of knowledge as first originated and founded. Along with other earlier and contemporary theoreticians, Aristotle emphatically maintained that “heart is the seat from where thoughts and feelings and ideas spring and actions are generated.”

It was Aristotle who first laid the foundation for logic and the application of pure reason to all problems related to mental diseases. He considered the fluids that flow through the different organs of the human system as essential production centres or conductors of heat and cold. For he believed that the soul would not live without warmth. What a strange approach to the theory of soul !

### **Asclepiades (100 B.C.)**

“All mental illness precedes intolerably a large bulk of emotional disturbances” said Asclepiades, and further he held the opinion that such a state of one’s disposition be called “a passion of sensations.”

He very clearly differentiated deliria, one arising out of fever and the other manifesting in a chronic and subtle way traceable not to the physical alone but mental condition of the patient, grounded against a clear-cut psychological background. He described the difference between – delusions and deceptions and hallucinations.

In his opinion the use of the term ‘insanity’ was a vulgar one, for it never gave an accurate description of the patient, except creating an unpleasant atmosphere around the patient about his state of mental health. Really admirable that he took an intelligent interest in patients suffering from mental disturbances, and ever struggled hard to bring about a ray of hope and comfort in their bleak existence.

## **Research on Mental Diseases and Secret of Mind**

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What we notice in Asclepiades is his very human approach to mental patients. For he firmly believed in providing very positive environment for purposes of mental wellbeing: Different kinds of bath, swinging hammocks, music and dance, pleasant company and harmony, consoling talk and encouragement were strongly recommended while treating mental patients.

Perhaps this noble soul of the medical profession is the first to go on record in diagnosing the ills of the mind as mostly arising out of an imbalance in environmental factors. Another noteworthy feature about this physician is that he vehemently condemned the confinement of mental patients to solitary cells and dungeons and dark corners.

On the other hand he argued and advocated that those who suffer from mental maladies should be kept in well ventilated places and pleasant settings. He ever pointed out that darkness ever led the patients to terror and eternal damnation, aggravating their hellish misery and 'madness'. He did not subscribe to the prevalent practice of bleeding the patients.

### **Celsus (About the time of Christ)**

Celsus, remarking about 'mania' says "When he has said or done anything wrong, he must be chastised by hunger, chains and fetters; he must be made to attend and to learn something that he will remember, for it will happen that, by degrees, he will be led to consider what he is doing". Further he says that a sudden fright might cause a change in its effect by withdrawing the mind from that state in which it has been.

### **Aretaeus**

Depression, according to Aretaeus, carries within itself potential seeds of recovery in helping develop a favourable outlook as far as the mental patient is concerned. In course of time one could expect an improvement in one's condition and the restoration of original mental health. How sound this suggestion is could be realised by many practitioners of psychology and psychiatry!

### **Galen (130-200 A, D.)**

Studies undertaken by Galen throw a lot of light on the nervous system. His findings reveal that "the symptoms of mental maladies do not necessarily

## **Research on Mental Diseases and Secret of Mind**

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indicate that the organ or part of the body be affected,” because of that kind of condition. Post-mortem examination in this regard makes it abundantly clear today that in many instances no damage being done either to the anatomy or the physiology of the nervous system.

Galen propounded a theory of the soul, as consisting of external and internal parts: external is that which consists of five senses, and the internal such functions as imagination and judgement, perception and movement.

Galen in his approach and method falls in line with Plato and Aristotle. To quote, “Galen concluded as Plato thought and Aristotle denied” and stressed like them that it was not the heart but the brain which was the seat of soul.

### **Early Mediaeval Period (Dark Ages)**

The first seven centuries of the Christian era are considered as the early mediaeval period or the dark ages. This period goes by the name Dark ages. Primarily because there was a “total eclipse of reasoning or thought.”

That was why those who suffered from mental disorders were looked down upon as witches and most of the time feared as agencies of Evil Spirits. That was how highly mentally deranged ones were burnt alive sometimes. The people of the period thought that devils and ghosts dwelt within the souls of such patients.

### **Paracelsus**

Paracelsus practised a lot of humanity with regard to those who happened to be mentally ill.

His approach was rational, method diagnostic as to its origin. He declared that mental diseases or disorders had nothing to do with evil spirits or forces. He said with all conviction that one should not study how to exorcise the devil but rather understand how to treat mental patients and get them cured of their illness. An extremely scientific way of looking at the condition of the patients instead of condemning them as ‘insane for life’!

His philosophy could be summed up in a line when he said: “The sick and the insane are our very brothers.”

# **Research on Mental Diseases and Secret of Mind**

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## **Modern Period (17th century)**

Francis Bacon: For all practical purposes modern scientific inquiry makes its first appearance through Francis Bacon. That is why he is considered to be the founder of Modern Science.

Along with the other associates, this profound thinker and writer recognised that the functions of ‘mind’ were of real concern to the natural order of the universe.

## **Anton Mesmer (1734-1815)**

Anton Mesmer is credited to have discovered “animal magnetism” in human beings. His theories include astrological calculation too. According to Mesmer, “the universe is filled with a magnetic fluid”- which permeates everything and conveys the influence of the celestial bodies.

One version says that “he was able to manipulate the balance and effects of this fluid by personal power called personal magnetism”.

In 1784 the Academy of Sciences in France investigated Mesmer’s activities and arrived at certain generalisations that “imagination with magnetism produces vibrations and magnetism without imagination produces nothing.” For the first time perhaps the scientific world took note of the influence of the purely psychological processes with regard to the symptoms of illness.

## **James Braid (1795-1860)**

James Braid gave a descriptive formulation of Mesmerism and, brought in a term for popular usage ‘Hypnotism’.

After making a very careful and honest study, he realised that the entire conception of magnetic field, personal magnetism and magic was baseless much less scientific. Of course, he admitted that sleep, anaesthesia, automatic obedience, sub-massiveness and so on could be induced consistently by psychological suggestions.

## **Charcot (1825-1893)**

Charcot discredited all about hypnotism. He considered manifestations of hypnotism as being instances of abnormal patients against the background

## **Research on Mental Diseases and Secret of Mind**

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of 'inducted surroundings'. To strengthen his point of view he started that hypnotic state would occur only in respect of patients suffering from hysteria.

### **Bernheim (1840-1919)**

Bernheim stoutly protested against the views offered by Charcot. His stand was simple when he pointed out that hypnotic condition would take place if only a set of suggestions was set up by the hypnotist to unearth all that was hidden in the patient's mind.

At the same time he argued that ideas of special hypnotic powers and magnetic influences did not hold water. For that matter he went to the extent of demonstrating how the patients could be susceptible to suggestion even during the waking state (of course this fact cannot be overlooked.) However, Bernheim was the very first one to apply the term psychoneurosis to hysteria and similar mental disorders.

Judged from this point of view, the mechanism of suggestion could include an infinite variety of both normal and abnormal behaviour.

### **Pierre Janet (1859-1947)**

Pierre noticed how certain mental processes involved in hysterical patients lay outside the consciousness rather permanently. As such hysterical symptoms came to be regarded as the product of isolated but unconscious mental activity.

According to this pioneer "neurosis represents a lack of psychiatric tensions on the part of the patient." In his estimate "psychic tension is an integrating force"; and when it becomes extravagant or abundant the stream of conscious activity gets checked, resulting in the disintegration of 'the stream of consciousness'.

As a consequence it gets expressed in the form of psycho-neurosis. It is from this basic idea that the principle of dissociation was formulated.

## **Research on Mental Diseases and Secret of Mind**

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### **Josef Breuer**

Here is another explorer in the realm of the 'psyche' who recognised, perhaps for the first time, that neurotic symptoms had meaning in relation to the patient's previous life.

Breuer was eminently successful in observing many important details related to the patient's career through the years. Under hypnosis patients recalled many of their earlier experiences, and talked of them without any inhibition or repression.

These were exactly the ideas and acts that the patients had hitherto put aside or repressed for various environmental reasons. However, this technique of 'talking out' offered the patients, after hypnosis, tremendous healing effect and relief.

On account of the hypnotic state that the patient was subject to all emotional upheavals, swung to the extremes, subsided. Although there seemed to be many beneficial effects arising out of this technique of treatment, Breuer abandoned it because of his attachment to the patients and their unconditional confidence reposed in him as a therapist.

### **Sigmund Freud (1856-1939)**

Sigmund Freud, on the same lines as Breuer, studied that patients under hypnosis recalled several old ideas, impulses and experiences by way of 'free association'. All such irrepressible things were observed to be stalked out. Such a process enabled the subject to release himself from the point of view of emotional upheavals. As a result of such a release the symptoms too got subsided.

Greatly inspired by this technique, Freud wanted to try out something different to test its efficacy. That was absolutely simple. That is, he persuaded his patients to speak out freely (come what may !), even granting that the talk might turn incoherent and absurd !

To put it differently, he thought it was unnecessary to hypnotise the patients. Instead he found the technique of 'free-association' an excellent instrument for exploring the earlier experiences upon which the symptoms of mental illness and processes rested as on a footing. Further he could go a long way in analysing the meaning of dreams, slip of the tongue, reasons for



## **Research on Mental Diseases and Secret of Mind**

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stammering, mistakes and errors committed in everyday life such as forgetfulness, absent-mindedness, etc.

From out of these postulates he was able to construct a system of psychology which he described as Psycho-analysis.

Looking at Freudian psychology we find how it aims at discovering motivational conflicts that determine behavioural patterns whether healthy or otherwise. One positive advancement in this is the way how the concept of personality and its development is provided for, not expounded hitherto by any school of thought.

The relationship that exists between the patient and physician with 'overdetermined attitudes' in terms of love and hate, likes and dislikes, affection and agony is what is called 'transference' by Freud. Here he could penetrate far deeper into the 'layers of consciousness' and witness as it were many recapitulations of 'earlier infantile and childish relations' to a parental figure. In this particular respect Sigmund Freud exhibits a monumental insight.

When we take into account Freudian psychotherapy what matters most is the analysis of 'the transference relationship' and 'the patient's resistance.' These two things form the essential components in his psychoanalytic therapy.

Freud said repeatedly that much of what goes on inside the mind lies far beyond the realm of awareness, and, in fact, it belongs to the unconscious. It is only by probing deep into the unconscious state that explanation for such things as impulses and desires, emotional responses and revulsions could be sought. Some of these things are not easily accessible even to our introspective observation.

Freud demonstrated the vital importance of inner conflict with the powerful opposed impulses - and this constitutes the first theoretical system offering the much-needed clue and meaning as to the origin of many neurotic and psychotic reactions, in addition to other complex psychological phenomena.

Significantly his theory revolves round the problem of the development of infantile drives into adult personality. It may look rather strange when he says that psycho-pathology is traceable to a failure because of a smooth steady progress through the successive stages of psycho-sexual developing step by step, offers us a thorough understanding of the manifestations of personality along with its structural elements, namely, through the inter-related relationship, as expressed by, namely, the ID, the ego and super ego.

## **Research on Mental Diseases and Secret of Mind**

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### **Alfred Adler (1870-1937)**

Adler's approach differs from Freud's. He essentially believed in the child's resistance to any kind of domination, and his constant drive to self-assertion, a feeling of superiority and structuring of the personality.

The major contribution by Adler may be expressed as a mechanism of compensatory activities in the guise of masculine protest.

His formula can be stated as follows: To overcome a feeling of inferiority arising out of organic, intellectual and social environmental certain compensatory mechanism gets into focus towards a reconciliation, or a will to power is stimulated against the background of past experiences directing mental activities to goals of superiority.

Adler's psychological movement is a synonym for individual psychology. It takes into consideration that each individual is intrinsically valuable - it means that each individual is unique and distinctly different from the rest of the species, thus enabling him to attempt towards the achievement of certain objectives and goals. Hence it follows quite naturally that the individual is an entity, as distinguishable from others. And it is this vital element that greatly determines the structure of his personality.

### **Carl. G. Jung (1875-1961)**

Jung's assumption about the existence of an unconscious state is very much akin to Sigmund Freud's. Jung believed that the 'unconscious' is a product of 'personal unconscious' and 'collective or racial unconscious'. These phrases are self-contained in their explanation. Personal unconscious, according to Jung is more superficial than the collective unconscious, and so is easily accessible to consciousness.

His contention that the personal unconscious is nothing but the individual's personal longings and urges, desires and thoughts that have developed in one's career, though submerged as forgotten impressions and reactions to environmental experiences, is wholly convincing. Whereas the rich content of the deeply-hidden racial or collective unconscious is not at all related to personal experiences.

As a matter of fact, it has stemmed out of a racial memory expressed severally through instinctive impulses and primordial emotions - and these are primitive feelings and fears, trends and tendencies, thoughts and traits, certainly

## **Research on Mental Diseases and Secret of Mind**

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not connected with one's own personal experience but with racial memory and thought, as expression of cumulative experiences.

'Collective unconscious' has had a long genealogy of racial memories, in fact the human race has passed through innumerable cultural epochs. All such feelings and desires that are related to modes of thinking and acting have undergone racial repression through the pre-historic and historical periods. To explain this psychological phenomenon and movement Jung coins the name, analytic psychology.

'Word association test', as conducted by Jung, for investigating the hidden regions of one's personality is one of his major contributions. Similarly is the application of psychoanalytic concepts to psychoses. It was Jung, who, for the first time, suggested a psychological approach to the study of Dementia Praecox (1907). Further he presented an incisive analytic description of personality types, developed the extrovert-introvert concept, themes and religions and their relation to dreams, fantasies and neuroses.

Above all Jung has been the very first psycho-analyst to emphasise the nature of the child's inter-personal relationships as originating from the difficulties of neurotic parents; and he pointedly says that these shape themselves as decisive influences in difficulties of children's adjustment to environmental conditions.

### **Adolf Meyer**

Meyer's approach may be defined as a multiple-structure including biological and psychological, social and environmental forces that contribute to the development and determination of one's personality.

He says that the early parental influence while moulding and shaping the child's personality has a profound significance. All mental disturbances that get steadily conceived of are nothing but progressive habit formations. Maladaptive behaviour presupposes a thorough understanding of the individual life, as traceable to the growth of personality in its unfoldment, stage by stage, reaching out to the individual life situation.

Meyer stressed the fact that each personality has its own positive and negative counts. Habits, for example, that prove injurious to one's career, must be given up; and the existence of such habits carries the implication the need for instructing the individual healthy socialisation.

## **Research on Mental Diseases and Secret of Mind**

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In this sense, the study of psychology may be said to be the understanding of the biology of the whole personality towards an organic, complete and rich living in terms of fulfilment. The concept that needs attention and special mention is this: “the whole personality in the whole situation.” This alone must be taken into account for assessing the personality in terms of actions and reactions.

### **Kraepelin**

According to Kraepelin it is the conglomeration of human behaviour into so many identifiable syndromes that represent one of the major beginnings of the study of behavioural patterns.

He holds the view that mental illness should be considered separately in order to go into the details of what may be called “pre-determined secrets”; and he also adds that the outcome of such a mental ailment as essentially fixed.

Kraepelin categorises mental disorders under two broad groups :

(1) Progressive deterioration and disintegration of the personality which he calls ‘dementia Praecox’, in the form of progressive madness starting at the time of puberty

(2) A state of mental perturbation as alternating between elation and dejection, primarily characterised by delusions of grandeur or deception or ideas of persecution against a favourable setting.

In short, his system depends upon an unchangeable nature of the diseases that he described; but the redeeming feature is that he could maintain the stand that their course could be favourably modified or altered.

### **Bleuler**

It was Bleuler who coined the term Schizophrenia to cover a broad group of mental disorders whose symptoms and outcome vary considerably. As Bleuler employed, the word Schizophrenia does not describe the situation of a definite mental disease as an entity; on the other hand, it stands for a group of reactions rather than for one single mental disorder. Further in his analysis he includes the several forms of manifestations such as disordered thought and feeling.

### Conclusion

Thus the entire system of psychoanalytic teaching and knowledge as originated and elucidated by Freud and developed by his followers, together with what Jung and Adler accomplished, took a turn to something different when the latter team broke away from the Freudian School to found their own on rational lines accompanied by analytical principles.

Adolf Meyer would never accept psycho-analysis much less endorse it for purely personal reasons. These reservations on his part make the study of psychiatry acquire the status of 'subjectivity'.

Human understanding is always time-bound. Though great minds have worked on the mechanism of mind and its operations, a lot has yet remained unearthed. Assessment as such is bound to become fragmentary because of the rich complexity of the material that teases all thought out.

But the infinite curiosity of man must ever continue with its undimmed lustre and magnificence. That is how man's conquest over the unknown phenomenon has been possible. The more we try to understand the truth underlying this philosophy, the lesser becomes the area of our ignorance. For there is no 'finale' in man's quest of truth. Hence it is very important that we should ever be aware of the obvious human limitations.

The present-day psycho-analytic literature is one big junk of anomalies and fantastic vagaries. Future historians of psychology would never miss this fact. Both theory and practice have shown their futility. (Now it is our sacred duty to set them right, if it is possible for us.) Indeed what an excellent lesson and eye-opener to the present day practitioners of psychology and psychiatry!

### **(3) Review of Psychiatric Treatment**

Basically we do not yet know how the mental disorders manifest themselves. As such it becomes a challenging question what therapy is the one which should be taken up for a specific mental ailment. Many a time they cannot be distinctly diagnosed for proper care and treatment.

Sometimes colloquial sayings or proverbs also mislead even intelligent folks in addition to conditioning their notions. For instance people say, 'there is no cure for mental diseases; a man given to worry has his death dated' and so on-these are statements quite typical of the amount of ignorance accumulated through the generations, their fears and apprehensions, their doubts and uncertainties their helplessness and disappointments.

Mental disease is generally considered as a dreadful thing, something that is abnormal, or the sin of the accumulated past. Sometimes the fear that some evil or ghost is the root of it grips the minds of many men. The moment we say, that so and so is affected mentally most people think that some outside agency has entered the mind and thus has jeopardised the man's balance!

When the patient exhibits certain super sensory traits and tendencies, his case becomes all the more pathetic, especially so, when we consider all those who live against a rural background. There is least scope for any reasoned way of looking at the patient.

They leap to the sudden conclusion that it is all the 'havoc' of the evil spirit, and thus plan to exercise it, or pacify so that the person may live untroubled. This belief is so deep-rooted that it is very difficult to speak sense to these people who are drowned in such darkness and blind convictions.

'That's a gone-case', 'No remedy at all' 'This is the evil fruit of the past existence' -are some of the current beliefs of the rustic folks even now, about the aberrations of the mind as noticed in the patients. This leads them sometimes to total resignation, or reconciliation to fatalism or absolute indifference as to what should be done. As such no honest attempts are yet made to understand these mental diseases, much less adopt complete curative methods. All this shows the amount of hazardous approach undertaken in respect of such ailments.

However, psychiatrists have categorised the modes of treatment, broadly speaking, thus: 1. Organic Treatment 2. Mental Therapy.



Under organic treatment we have two ways:(a) Shock Therapy(b) Drug Therapy. Again under mental Therapy we have,1. Psycho-Therapy2. Behaviour Therapy

## **1. Organic Treatment**

### **(a) SHOCK THERAPY**

Shock therapy shall be administered only in the case of chronic patients of serious ailment. Ordinarily this treatment won't be thought of. This therapy causes a great shock to the entire nervous system as well as to one's personality while shaking it up. Its effect is quite drastic as could be outlined below, when pursued for further treatment:

- (i) The shock of the drug
- (ii) The shock of electric circuit in the nervous system
- (iii) Operation on the brain or cerebrum

#### **(I) Shock of the drug :**

Usually insulin as well as matrizole is used. The application of insulin reduces the content of sugar in the blood thereby rendering the patient unconscious. Injecting insulin suitably further makes the patient reach a state of coma. Other things follow later when the patient starts shaking up rather violently. Muscles, nerves and the tissues begin their 'spasms'; the entire body gets excited. The facial features get contorted. In a word, it is an unnatural condition. Now the patient is in a state of convulsion. Byinjecting glucose the convulsive condition is brought under control since the sugar content is raised. Slowly the patient gains a state of consciousness. Formerly it was used for treating maniac-depression. Now this is being used while treating cases of Schizophrenia.

Similarly matrizole is also injected in certain selected cases, Soon after the patient loses his consciousness and experiences violent convulsions, as in epilepsy.

## (II) Electric Convulsive Therapy

This is abbreviated as E C T. The patient is subject to this treatment along the temple adjacent to the forehead. Electric current flows into the brains. Suddenly the patient loses his consciousness and undergoes a state of convulsions. The convulsive force looks as though all bones and muscles break up into bits. After sometime the patient regains consciousness. But he would not be able to recall what transpired during the treatment. Now he seems to be in a dazed condition being unable to locate where exactly he is. It is said that this kind of E C T has done some patients some temporary good; and how exactly it is therapeutic in value is yet a matter shrouded in mystery, though some consoling factors are put forward for argument.

## (III) Cerebral operation

When all therapeutic measures fail, the operation of the brain shall be taken up as the last resort. In this treatment two holes are bored on either side of the temples abetting the forehead. Through the hole a small knife is pushed forward so as to cut the frontal region up to the point of thalamus. The idea behind this incision is to quieten the patient into a state of normalcy. But the consequences of this operation are dreadful indeed.

## (b) Drug Therapy

### Tranquillisers and Stimulants:

**(I) Tranquillisers:** These are used to neutralise conflicting situations or thought processes in the nervous system so that the person might attain a state of calm. But gradually the patient starts feeling a sort of inertia or falls into a drowsy mood. Sometimes similar drugs, in the long run, would help the patient get some tranquil state removing 'sleepiness'.

**(II) Stimulants:** These are so called since they stimulate the nervous system. The effect of these drugs can easily be seen both on the body and mind. The person gets energised into activity. Normally those who suffer from depression are treated with stimulants. It is common knowledge how in recent years there has been an increasing sale of some of these drugs. They are employed nowadays not only in the treatment of mental disorders but also in the case of relieving bodily pain of patients under treatment. However, it is true that patients of Schizophrenia as well as maniac depression get some temporary

## **Research on Mental Diseases and Secret of Mind**

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beneficial effect out of this treatment. In spite of all this the progress made in mental therapy is inconsequential. And besides, there are some experts who express genuine doubt as to the efficacy of these drugs. After all these drugs carry with them purely temporary relief, as long as the patients use them, there is some sort of balance.

The moment the use of drugs is discontinued, the problem might arise again afresh with its original intensity. Therefore these drugs as a rule havenot been found to be beneficial as fondly expected.

### **2. Mental Therapy**

#### **Psychotherapy and Behavioural Therapy**

In matters of mental therapy we may consider, broadly speaking, the following classification: (I) Psychotherapy(II) Behavioural Therapy

**(I) Psychotherapy:**Sigmund Freud has been hailed as the great founder of psychoanalysis. It was he who first propounded the theory of sex and the dreams as having a strong bearing on one's personality. His doctrine on personality and the allied theories about human behaviour and conduct are of profound significance. Deep instincts, desires, ambitionsand a host of other things associate themselves in the development of a man's life. Happiness or frustration is always traceable to the inner life of the individual.

Mental disorders do not manifest themselves without an adequate background. Man's activities as directed by the mind, and also the mental processes as such largely decide the sanity or otherwise of the individual life. Man's development of a personality finds its origin in sex or what is technically termed the 'libido'; and this libido is subject to a continuous confrontation with circumstances, and by the time an individual comes of age it will have passed through several phases of existence. If for any reason this libido comes into clash or conflict, it gets repressed into the subconscious, (and manifests on the physical plane in the form of being 'stunted' sometimes). According to Freud, 'Sex' is the determining factor either for happiness or misery that one could find in one's existence.

All suppressed desires and unfulfilled ambitions sink deep into the subconscious. Sometime, quite unawares, they rise to the surface of the conscious mind. If the individual is incapable of taking control of those emotions, he may well go under since these repressed things manifest

## **Research on Mental Diseases and Secret of Mind**

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themselves as symptoms of mental disorder or ailment. They appear in several guises. In what nature do they make themselves known is a matter of deep psycho-analysis, as tried out by Sigmund Freud.

Psycho-analysis is a mode of treatment of making the patient 'talk out'; and this release, greatly helps him acquire a semblance of balance, and when 'completely talked out' the patient starts finding the need for the much-required adjustment towards a happy living.

By employing the technique of 'Free Association' as practised by Sigmund Freud, it is possible to unearth many hidden memories in the life of the individual, as submerged in the subconscious mind. This is invariably done in the presence of a psychiatrist. Not to beat about the bush, this is something of a confession done voluntarily in a set of circumstances with all the awareness.

Usually during the period of psychotherapy or psychoanalytical treatment, the patient shall be made to sit in a very comfortable, relaxed position. Just close by the side, the psychotherapist resumes his seat rather unseen by the patient. Now begins the unravelling or unearthing of all experiences independent of their moral and ethical implications. It is an absolutely free atmosphere for the patient to talk as he pleases without even the slightest inhibition. Many things kept as a guarded secret over the years now come up as if in a flood. The patient is ever encouraged to go on without any interruption. This is done twice or three times a week, of about an hour duration every sitting. Sometimes this will be carried on over a long period of time too, for a year or more until the patient finds himself cleared of all that lay deep down the sub-conscious mind.

The main idea behind psycho-therapy has been to enable the patient to unburden his mind from suppressed thoughts and feelings, irrespective of their moral nature. The moment the patient goes back to the source of these emotions or their origin, he gets cured of the ailment. Actually it is nothing but retreating steps to 'Infantile sexuality', to cite just one instance. (Let it- be remembered there are many other things that cause distress and dis-appointment, and create imbalance in one's living), When the patient recognises or spots out the origin, there is tremendous release and he is surely on his way to health.

The way this takes place is really interesting. It is a case of the past revisited on the part of the patient. Once again it becomes a question of undergoing that primary agony on the conscious plane, which the patient does now. This affords him the ability to endure all that suffering which he suppressed at the time of actual experience. Now this enactment takes place in the presence of the psycho-analyst when he himself becomes a sort of screen for

## **Research on Mental Diseases and Secret of Mind**

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the patient's projection of suppressed sub-conscious experiences. During the process, the patient realises the truth in all that, and the experience now gets itself 'assimilated'. Moreover, he becomes used to that situation now. Thus his mental malady is cured.

### **Behavioural Therapy**

It is a mode of treatment by eliminating certain behavioural patterns that have interfered in one's normal living. In fact, mental disorders arise out of mental maladjustments in relation to one's environmental conditions, or they stem on account of vices or bad habits acquired through one's career.

Let it be clearly understood that these are not 'mental diseases'.

Under certain circumstances the patient would acquire phobias or reactions because of excitement. These are invariably injurious to one's mental health. After some time he notices how these behavioural patterns turn indispensable in his everyday existence, to the point of abnormality. Unless these patterns are changed the individual cannot feel happy. Hence it becomes a question of changing these behavioural patterns and installing in their place beneficial ones. Since the entire therapy revolves round changing or altering the behavioural pattern, it is called behavioural therapy.

Now let us differentiate between behavioural therapy and psychotherapy. Here neither of them seems to offer a very strong scientific basis. Unfortunately no doctrine or theory or hypothesis related to mental disorders gives an all-inclusive approach. What is fundamentally lacking is the actual 'base'. Our 'structure' and 'super-structure' often crumble for want of strong foundation. Therefore, we should take care to understand all these terms in psychology not as universal principles but as certain postulates to be accepted with a pinch of salt.

## CHAPTER VI

# Revaluation of Mental Diseases and their treatment

“The new takes the trail of the old and follows it till the new horizon where history makes a claim of it. Philosophy, thought and science are dynamic on par with the thinking of man at the turn of the century.”

This dictum is also true in the domains of psychology and psychiatry both in practice and theory.

### **The Revaluation of mental diseases is interestingly discussed as follows:**

- (1) The beginning of Revolutionary revaluation
- (2) Revaluation of the concept of mental diseases in the light of scientific and spiritual outlook through ‘A discourse in dilemmas’
- (3) Revaluation of the concept of normality and abnormality about human behaviour
- (4) Revaluation of classification of mental diseases
- (5) Revaluation of mechanism and manner of development of Mental Diseases
- (6) Revaluation of mental diseases in the light of available experiments, investigations Evidence on Reincarnation and Survival of Soul
- (7) Presentation of list of revaluation
- (8) Conclusions on Revaluation
- (9) Revaluation of Treatment



### (1) The beginning of Revolutionary revaluation

I got myself bewildered for a few days as I progressed in the examination of mental patients. My mind had been torn asunder in a violent conflict of emotions; several thoughts crossed and unsettled in my mind. As I listened to the varied experiences of mental patients, I felt as though I belonged to this very world after all. Of course, in my yogic contemplation some of these things had flashed across my consciousness. But experts in psychiatry were identifying these symptoms as related to insanity.

What inner-vision I experienced has been labelled as a case of 'visual hallucination' while treating mental patients. Similarly 'inner voice' in respect of these people was branded as 'auditory hallucination', and so on, 'split-personality' when these people experienced anything within themselves of the 'inner-mind knowledge'.

I met the Resident Medical Officer to find out the number of patients who suffered from these things. Well, he said 70% of the in-patients exhibited these tendencies. They were held in check, the officer made it clear, by administering tranquillisers and electric shock therapy.

I felt dizzy as I listened to these details. And at the same time I caught hold of another truth: Whatever experiences of this nature obtainable through Yoga are held in high regard whereas the very ones in normal course would be dubbed lunatic in character; so greatly was I convinced of this bitter truth and difference and I swore myself to devote my time and energy to disentangle this 'maze of a problem'. My mind started ruminating over all the possibilities.

How sad that these persons capable of extra-sensory-perception are shut within solitary confinement of a lunatic asylum? When I look into my own soul, I discover things of a multiple-dimension that I deserve to be called mad. All experiences that have fallen within the range of my consciousness are the ones sanctified by Yoga Sutras. Judged by the verdict of the psychiatrists, such experiences should be termed mad. I entered into the domain of doubt and despair.

In which event yogis of yore, saints and sages of hoary past and all those who have said and undergone these yogic experiences must be a team of insane people. By the same token the sacred texts, religious scriptures and everything that is holy to mankind, great religious literature like Vedas and Upanishads, Ramayana and Mahabharata, Bible and Koran are the works of persons of

## **Research on Mental Diseases and Secret of Mind**

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divine intuition and extra sensory perception. Then how is it that these people are not addressed as 'mad'? With such reverence mankind adores these works as the revelation of God. Shrines and Mosques have been erected glorifying all that is contained in the religious -texts. All categories of people in the world have accepted these things as stepping stones to Divinity and to the realisation of the Soul.

Then are the people in the world a lunatic race, including the scientists? Are scientists ignoramus? Then which class of persons are mad? All these questions in a series set me into deep thought and introspection. At any cost I should seek the truth, and such was my resolve.

### (2) Revaluation of the concept of mental diseases in the light of scientific and spiritual outlook through 'A discourse in dilemma'

Let us understand the area of awareness of Human mind through a Discourse in Dilemmas between a psychiatrist and psychologist on one hand and the Spiritual man mistaken as Mental patient on the other hand.

(At the Mental Hospital)

**Psychiatrist:** How are you Gentle man?

**Patient:** Excellent. I experience visions of my 'Guru'.

**Psychiatrist:** Quite a few love expressing such things - Guru Dashing, Divine vision and what not! A case of typical paranoid schizophrenia! what hallucination is all this !

**Patient:** At the dawn of knowledge there is dispelling of ignorance. I am now cured of hallucination.

**Psychologist:** True! Those who are mentally ill speak like the wise! This is hyper-excitement. In your opinion, the insane are most sane, right!

**Patient:** Yes! they succeed where experts in psychology and psychiatry fail to see! And yet, experts delude themselves as men of wisdom....

**Psychologist:** Look at the argument. It is the experts of mental health that suffer from hallucination! Logically we are patients, and our patients are our healers (They burst out laughing.)

**Patient:** Tell me, have you plumbed the human mind? Do you reach out to the centre of consciousness? Mind has its bearings upon the past....It has its cycle....Really speaking It is an endless chain....

**Psychiatrist:** Interesting! you talk of this cycle, the accumulation of past existence. Who can vouch for it ? Is it demonstrably verifiable?

**Patient:** Listen! All of you trumpet the glory of your profession. What diagnosis can you possibly attempt, being totally ignorant of the 'origin' of the mental disease? Don't you think what you practise is nothing short of quackery? You forget the vital fact of cause and effect relationship: the cycle of life in its essential link between past and present.

**Psychiatrist:** You profess to know a lot about it - Show us the way out by substantial proof. First suggest the cure for our hallucination and delusion, as you put it. That may do us some good.

**Patient:** Understand, your basic assumption that you are the chosen healers of mental diseases is false as well as fallacious. That stand is born out of

## Research on Mental Diseases and Secret of Mind

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ignorance. Frankly you know but little. Perhaps you do not seem to realise the incalculable harm you do by your soul - destroying prescription. Surely the posterity will never take kindly to you.

**Psychologist:** Superb! Then tell us how these links are carried on time? Would you explain in concrete terms?

**Patient:** Oh yes! Why not! I am guided by my intuition, and report things as dictated by my 'inner voice', as propelled by 'inner vision'. At the back of it, there is the blessing of my Guru.

**Psychiatrist:** Indeed! Many patients happily come out with similar narration of 'Guru vision and Guru voice'. They also impress their listeners by their 'amusing stories'. Poor creatures! Do you know what this disease is - in psychological terminology we call that 'schizophrenia-split personality'. This ailment springs from a 'split consciousness'-

**Patient:** Gentleman! It is not 'split'! On the contrary it examples 'synthesis'-When the individual puny ego-centric consciousness wearsto merge with the universal mind, things take on that hue and shape and form.

**Psychologist:** What fancy ! It is running riot !

**Patient:** No fancy ! Truth requires no such cover !

**Psychologist:** Granted, then how is it we are deprived of that knowledge? Don't we have sense organs? Can't we see and hear and touch?

**Patient:** Pitifully, they are all bound! Unless you rise higher in your consciousness and attain sacramental state, you miss all that.

**Psychiatrist:** Thank God! We are saved bereft of it! Otherwise we too should end up in a lunatic asylum!

**Patient:** How unfortunate you toe that line of thought !

**Psychiatrist:** All right ! Can you, scientifically speaking, bring this up by means of verification?

**Patient:** By the benediction of my Guru.

**Psychologist:** Where is your Guru hidden? We shall seek him out if he is in flesh and blood! Bring him here for establishing evidence! Then you deserve to be called 'great'.

**Patient:** He is in the Himalayas. I can see him in my trance.

### Next Day

**Psychiatrist:** Are your 'experiences' brought under control? Do you find any improvement?

**Patient:** My experiences tell a different story. it is because of their intensity I find myself improved.

**Psychiatrist:** What you call 'experiences' are your delusions. They are not true, as they are not based upon scientific verification.

## Research on Mental Diseases and Secret of Mind

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**Patient:** Truth does not need a certificate from science.

**Psychiatrist:** Unless verified by scientific method, we are not prepared to believe them as truth.

**Patient:** What is your scientific method ? When do you accept my experiences as valid?

**Psychiatrist:** Your experiences should fall within the realm of our verification too - then only can we give any credence to your stand.

**Patient:** (He closes his eyes for a while and grows silent. After delving into the unconscious mind, he is awake once again) Can you possibly take a picture of what is being registered in my mind? Perhaps then will you believe.

**Psychiatrist:** None has been able to photograph the thought processes. How can anyone waste time thinking about such hallucinations?

**Patient:** It's not so. If you care to listen to me, it is possible to get a photograph of one's thoughts. My intuition suggests it.

**Psychiatrist:** What nonsense! Impossible!

**Patient:** Nothing is Impossible for a man who is solely determined to get at the truth. By means of thoughtography we can dig into the previous births and realise what has been accumulated in the individual consciousness through the cycle of life and death. That substantiates the necessary base to build up the theory of karma on sound lines. Such a method is well within realisable limits, if only we devote our time to it.

**Psychiatrist:** That can never be .

**Patient:** Where the scientist fails, yogi succeeds.

**Psychiatrist:** Now I am at a loss to know whether you are a patient or a yogi....

**Patient:** You doubt whatever I say.

**Psychiatrist:** Because it sounds incredible.

**Patient:** (Closing the eyes for a while as if in meditation before Speaking further). Do you deny that your seven-year old daughter died of electric shock in the boiler, while bathing, about three months ago? Isn't it a fact that your mother is a diabetic?

**Psychiatrist:** How do you know all this?

**Patient:** Extra-sensory perception. But you say it is false.

**Psychiatrist:** Personally, I have no faith in such things. But what you tell me makes me wonder. All right - Now tell me what is my car number and how many children I have in the family.

**Patient:** AYB 969. You have two daughters and a son. Tomorrow is your wife's birthday. You intend going out for shopping.

**Psychiatrist:** Absolutely correct

**Patient:** Now tell me whether what I see and hear is true or not.

## Research on Mental Diseases and Secret of Mind

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**Psychiatrist:** How do you get these scenes and situations? May I know how you manage it?

**Patient:** By the benediction of my Guru.... By the faculty of intuition.

**Psychiatrist:** What do you say? All this seems to me like a miracle....

**Patient:** These are miracles to the ignorant. For men of intuitive gifts, it is nothing but the simple application of 'Self-knowledge'.

**Psychiatrist:** Would you explain what is meant by a miracle ?

**Patient:** There is no such thing as 'miracle' in this universe. The law of balance is maintained by 'subtle' principles. A perceptive mind capable of transcending space and time can realise its mechanism. Man's lot in this world is dependent upon his own deeds. Nature appears clothed in that perspective, accordingly. But the creative activity goes on ceaselessly. If any man should arrogate to himself that he is behind this activity, what a foolish claim!

**Psychologist:** Some 'religious' men dole out rings, watches and 'holy ash' to their devotees. They declare that they are 'men of God', possessing miraculous gifts. When challenged by men of science, they complacently evade that such things are beyond the reach of ordinary souls. They also compare themselves to the boundless ocean, and others to tiny bubbles. The analogy is that puny men can never understand the 'glory and greatness' of the 'gurus'. What do you say about their assertions?

**Patient:** There is no creation out of vacuum. Such assumptions are not only false but baseless. The so-called 'gurus' indulge in the 'sleight of hand' or 'strategic transport of objects by magic'. They show off certain things, as suggested, by their worship of evil forces. Ordinary folks treat these acts of magic, as feats of divine origin. Invariably these 'gurus' are ignorant of their own acquisition of skills. And the gullible people accept them as 'men of god' on earth. What a pity!

**Psychiatrist:** Then who is a Guru?

**Patient:** A Guru is one who dispels the darkness of ignorance, and brings in the light of knowledge. There is no hide and seek about his life. Gurus worth the name scoff at 'stunts', - of the kind of miracles mentioned above. They never crave for popularity or a following by performing 'jugglery'!

**Psychologist:** How do these 'gurus' perform tricks?

**Patient:** These men are possessed by evil forces, and exhibition of divinity is a shame. God's men never blow their own trumpets.

**Psychiatrist:** Is 'materialising' of objects out of vacuum possible ?

**Patient:** Basically, the question itself is wrong. The mistake lies in the word 'vacuum'. This universe is a huge laboratory of matter and energy. Absolute creation of vacuum is never possible. As such the talk of 'materialising' objects out of vacuum is unthinkable. All of us know that the quantum of energy is not subject to variation. Hence what a futile exercise if scientists raise controversies about 'materialisation'!



## **Research on Mental Diseases and Secret of Mind**

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**Psychiatrist:** Can mental energy create objects?

**Patient:** Yes, it is possible, since matter and energy are interconvertible. This is the dictum of science too.

### (3) Revaluation of the concept of normality and Revaluation of the concept of abnormality about human behavior

What exactly do we mean by mental diseases? This question is easier asked than answered. No definition as such can offer a satisfying and an all-inclusive approach to this phenomenon. How strange it sounds when we say that persons suffer from mental diseases without either bodily impairment or the disorders of this organic system. And yet, a thing of this nature finds ample basis for 'factual position' and wrong approach.

The concept of normality emerges in fact out of the study of the abnormal. In any field of scientific investigation, this concept becomes most fundamental as a yardstick. But in day-to-day human living every person forms, in his own individual way, his concept of normality.

Naturally there is no scientific attempt or rational approach to the formulation of the concept. At best it is simply a 'notion' which cannot be put to test objectively. On account of this purely personal evaluation, the kind of normality that we often speak of is bound to become not a result of the statistical average or a truly representative picture of the object of study but an individualistic opinion.

Normally people tend to evaluate themselves as perfect cases of normality, and the value judgements so drawn are highly individualistic. Psychology ordinarily deals with the theory and the application of the science of human behaviour in its vital role while evaluating of what the 'normalcy' is. Academic studies related to normal psychology include quite a few devices for measuring the various aspects of the human personality, behaviour and experience in order to establish scientific norms in the field of investigations undertaken.

Broadly there are three important divisions under which studies are carried out:

**(i) Intelligence** - One's innate capacity to modify one's behaviour successfully to changing circumstances and situations, and the ability to acquire 'learning' by experiences.

## **Research on Mental Diseases and Secret of Mind**

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**(ii) Emotional Adjustments** -These are essentially concerned with our capacity for acceptance, recognition of events and further the involuntary ability to get reconciled to our feelings about our experiences.

**(iii) Decision making faculty** -This is primarily a matter concerned with action as such in its response and challenge carried on through the channels of intelligence or emotion or a combination of both.

A comparative study of these salient aspects of the human personality is imperative for arriving at proper assessment. Against this background we should consider the criterion of normality or normalcy. Care should be taken here to specify our area of investigation as to whether it is a matter of measurement or simply a matter of subjective evaluation coloured by certain impressions and opinions. All this depends upon either patterns of group behaviour as codified and followed in a society or individual capabilities and tendencies in matters of behaviour in certain distinct ways. Here the subject of study is so highly complex since it includes several factors related to the social, political, religious life of the individual, not to speak of the other purely individual peculiar circumstances and the concomitant environmental pulls and pressures and influences.

While we study group behaviour, we observe how what is normal for one group is often damned as abnormal in the case of another - such a thing is quite true of all communal patterns whereas the study of individual undertaken as such shows how 'man' is representative of the species called Homo Sapiens in his aspirations and anxieties, hopes and fears, delights and dejections - essentially portraying him as a bundle of several conflicting desires and choices, irrespective of the religion and region, caste and creed, nationality and language and race.

In this direction the views put forward by Behaviourists (Psychologists) is very interesting in that they advocate vehemently that the so-called human personality is no better than an illusion. According to them, all behaviour is, in the final analysis, a complicated pattern of inevitable responses to the stimuli that precede them. And by controlling the stimuli, it is asserted, the whole nature of man can be controlled. The footing that some behaviourists find while making this statement is rather shaky. Because they say clearly that they do not take into consideration such things as consciousness, sensation, imagery, perception or will. And then are they in a position to answer such a simple question as: What is the observation on the part of the behaviourist if it does not depend upon the perceptions of observed phenomena occurring in a conscious mind?

## Research on Mental Diseases and Secret of Mind

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Sigmund Freud's contribution, in this regard, is significant. He traces the normal development and growth of human personality to the earlier period of upbringing and further on to the environment in which the adult individual happens to live. And the thesis of his argument is that this is a variable factor and differs from one community to another. From this it is absolutely easy to infer how the concept of normalcy for all children cannot be a static phenomenon but one viable through varied forces of the environment and the conditions that surround them.

Of course; there are some general characteristics universally applicable in the case of all children up to a certain limit, say, 4 years of age. During this period the children's emotional needs do not vary from region to region; and as a rule all children's expression and spontaneous satisfaction are invariably centred in and around mother or any other individual that takes the place of the mother. From the age of 4 to 7 years there is a change in the relationship as regards the child's identity as distinguishable from the other people around - and this is nothing but the most natural desire on the part of the child to grow rather separately. The next phase between 7 and 11 is no less interesting when the child has become an independent being in matters of learning about situations and circumstances, and a certain amount of ability to make his own terms with life.

However, it is curious to note that human beings are born with a variety of powerful instincts which develop steadily but surely through the periods of childhood and adolescence. Of all these, the most important as well as primordial ones are sex and hunger - to put it differently the first one is the desire for self-preservation and the other equally irrepressible one is the sexual instinct. (And of course there are other instincts next in priority herd or communal instinct and so on.)

The next phase is between 11 and 16, the period of adolescence, and it gains momentum, force and intensity as far as conflicts, tensions and pressures are concerned. It is a period of great excitement; as belonging to the realm of surprises and shocks, of ecstasies and agonies gliding over sooner than they are either accumulated as experiences or realised as such with all their full import. A period of pleasant transition injecting invariably exhilarating experiences and the raising of hopes of future in all their varied colours. Simply speaking, it is the time leading one to maturity ahead.

At the age of 16 or thereabout, we could say that the starting point of maturity has begun. By now the definite but the most explosive adjustments to

## **Research on Mental Diseases and Secret of Mind**

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one's individual existence will have been completed. As varied as success and failure, love and hate, acceptance and rejection and similarly - other traits and tendencies will have shaped themselves in such a manner that the process seems to have been a well-laid out chart for the years to come, as a sort of blue print on which the possible structure depends. Of course, one could notice ample scope for modification but it is not simply a matter of reason and intelligence. It depends essentially upon the new but uncertain emotional responses. Who knows how many painful adjustments will have to be tolerated? This bracing of the framework in relation to future seems to be mutually reciprocal in terms of action and reaction. Sigmund Freud has made this significant contribution to the understanding of human personality, its growth and development and all upheavals through the process of time.

Further Freud identifies clearly the 'me' and 'not me' in the mind of the developing child. He postulates that Freud points thus signify a clear-cut division in the 'me' element; and this is precisely a subjective awareness of 'self' which he calls the 'ego'--and there is at the same time deep down an unconscious reserve of primitive instincts striving to influence this ego which goes by the name of Id. It is by the constant interaction between the ego and the Id that produces the behaviour of the individual, whose emotional energy of force stems from a definite source in the Id which Freud calls the Libido.

In Freudian psychology it is extremely important to note how this libido ever seeks gratification through sex or put it differently the sexual urge seems to give the life of an individual--as the saying goes 'man born of woman doomed to ever-lasting sexual damnation'. This seems to be the quintessence of Freudian psychology. If we analyse the behavioural patterns of people that we come across in society, we are convinced, that though variegated their lives might have been, there is something in common binding all of them to a bond thus:

80 % of them constitute what we call 'normal persons'

10 % of them have led, the extraordinary life and they may be called 'extraordinary persons'

10 % of them are 'uncommon' in their way of living and thinking, and these come under 'abnormal or mad persons'.

The bulk of mankind is made of common clay. They grow up in the midst of good and bad people. As children they mix freely, fight sometimes, make friends, get their education in schools and colleges participate in social gatherings, rejoice at and regret the situations and opportunities, go into professional and technical line, accept the facts of life and face the problems

## **Research on Mental Diseases and Secret of Mind**

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according to their capacities. These persons, when they get married, attach themselves to the family and children, love friendship and co-operation, fallout and patch up differences among their opponents, swear and struggle, earn and spend, educate their children and aspire that their children should be greater than themselves, save for security and in brief they do everything that human life demands. They respect and regard culture civilisation as the vanguard of human progress and through social intercourse and mutual inter-dependence build up institutions and work for the prosperity of people, keeping in view the welfare of the world, promoting human happiness.

The second category of people as outlined above are men of brains, of high imagination and intuition. They exercise restraint and plan things methodically, though not outwardly demonstrated, and have purpose, desire and aim in life. Such people show their worth in more spheres of human activity and prove themselves to be different from the rest in terms of achievement. Besides, their contribution to science and philosophy, religion and ethics and humanities will be of a note-worthy order and value. By their research service and altruism, they make themselves memorable through the corridors of time - Bacon, Lincoln, Edison Einstein, Gandhi and Mao.

The third category is the unfortunate one from the worldly or practical point of view. These people are definitely different from the other two in so far as their emotions and thought processes are concerned. How precarious the conditions of these people are compared to their fellow human beings! Not being able to brace the problems successfully they, more or less, succumb to them pitilessly and suffer all agony and anguish. As a consequence of all this, they get maladjusted to their surroundings. What is really pathetic about these people is their lack of awareness of the strife - they do not have any understanding of what they have been striving for much less the meaning of their endless gnawing agony. What is strange here is how they are out of tune in relation to their surroundings. Even in the total absence of any agonising or conflicting situations, they are bound to behave so restlessly as to cause sufficient anxiety for those who are around them.

Their lot is all the more pitiable since they depend upon others for their living, in not being able to take up anything seriously or reaching a point of successful completion. No wonder such persons lead a miserable existence and pose a problem to others. In a word, these individuals are no better than a dead burden to society. And these are the ones that go under the label 'abnormal' or 'mad people'.



### **What are Mental Diseases ?**

The concept underlying psychiatric illness is not anything new. Certain kinds of behaviour, experiences and feelings have been regarded as syndromes of disorder. And psychiatry as a discipline is concerned with the recognition of the symptoms of the maladies management of abnormal states of mind. Here the notion of treatment is 'the implication of illness' itself, that is, a state of change whether of personality or behaviour or feeling !

By the statistical 'mean', we understand the concept of the normal, And this is supposed to represent the commonly accepted ranges of behaviour, feeling, perception and intellectual function. It goes without saying that the 'abnormal' lies outside the mean of common acceptance and expectation. Hence any psychiatric abnormality compels us to accept only such things that are pronounced in the light of the expectations and the 'mean' of common acceptance.

Here the point at stake is the range of disagreement about the notion of psychiatric illness. Are we really justified in labelling certain forms of aberrant behaviour as illness? Can we say that the psychiatric illness, as a term, is convenient enough to explain certain things away?

A dispassionate look at the phenomenon should convince us that it is not fair to label those people who behave rather oddly as mad, look upon them as suffering from illness and need treatment and leave the matter at that as if shelved in a cold storage.

The new doctrine on mental diseases profound that the human behaviour is fundamentally governed by the traits and talents, habits and propensities, tendencies of character related to one's fear and anxiety, worry and gaiety, hardships and misery, expression and experiences of several births carried on to one's present existence and proportionately influenced by the state of present life in its 'amalgam' of social, economic, cultural and environmental aspects.

Therefore it would be unwise to draw a line between normal and abnormal behaviour. A particular behaviour that appears to be abnormal may be normal and relevant when dug into his previous existence. When every individual is governed by his own cumulative nature (Karmic force) it is difficult to have a measuring scale to find out what is normal and abnormal behaviour.

## (4) Revaluation of Classification of Mental Diseases

Emil Kraepelin and Jaspers were the firstones to classify mental diseases in the late19th Century: Broadly speaking, they havemade the classification thus:

1. Schizophrenia
2. Affective Disorders
3. Organic Syndromes
4. Mental Sub normality (Retardation)
5. Neuroses
6. Personality Disorders

The dispute that first originated in Aristotle has been still going on in discarding the whole idea of psychiatric diagnosis - in essence, it means that someone's mental disorder can never be the same as someone else's. Each is peculiar to himself. Any comparison is bound to figure out as somethingunscientific. However, the issue is purely philosophical.

According to Dr.Szasz, medical concern ought to restrict itself to organic cerebral disorders. When it goes away from the ailing patient, it ceases to be psychiatry. Models of Madness (Siegler and Osmond 1966) yield themselves to possible explanation in terms of models based upon specific philosophical, scientific or social system or ideas.

### **Let us consider the three models of madness :**

#### **1. The Medical / Psycho-analytical Model**

This includes those who have got the disease because of the organic basis like genetics, brain damage and bio-chemical disturbances and the treatment suggested is medical as well as physicalmethod.

#### **2. Family / Social Model**

Illness here is ' family behaviour '. Treatment recommended are :  
a) Family therapy - usually undertaken in terms of the effects of social forces.  
b) Rehabilitation - by providing therapeutic environment.

#### **3. Political / Conspirational Model**

Those who come under this category are those that happen to be victims of the existing political or social system.

## **Research on Mental Diseases and Secret of Mind**

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Any person labelled as mad loses his rights and responsibilities, liberty and security, either as a patient at the hospital or in prison. Confinement within solitary cells at lunatic asylums dehumanises the patients.

This 'treatment' rightly conforms to the expectations and speculations of the people in general. Under these circumstances the patient grows from bad to worse, and his 'dependence' becomes a dead certainty. The writings of Goffman (1954), Szasz (1959) and R. D. Laing (1970) provide substantial proof of the inhuman approach adopted in psychiatric treatment. They are clearly of the opinion how these processes of treatment have caused doubt and dismay, anger and resentment amongst many practitioners of psychiatry. Then criticism arises out of a total disbelief in the methodology itself.

The diagnosis of psychiatric illness does not often find a strong footing for treatment. Many a time it seems to be a complete failure since it is based upon an ill-comprehended philosophical theory, with slender logical reasoning or faulty understanding.

Today there is a widely-accepted notion in Western society that any abnormal behaviour can signify illness. As a contrast let us turn to physical disease as a concept based on the idea of altered function whether by cell decay or destruction, metabolic disorder, new growth and development and so on.

The problem with psychiatry is simply this whether we are justified in equating any aberration in behaviour, feeling and perception, thinking and imagination with the label of illness. There is hardly any divided opinion when the disease is traceable to something organic - for example, when there is aberration in function on account of the damage in the brain, that is, organic cerebral syndrome. But in a majority of psychiatric disorders, one could hardly meet with any of these organic symptoms by way of malfunction or disintegration.

Then the wonder of wonders is how did the theory of psychiatry start for treating this kind of illness? It costs nothing to say that psychiatric illnesses are not ill-grounded but are biological occurrences sprung from definite symptoms and causes. But what is the actual basis for grasping the cause, nobody knows as yet! At best, these are called syndromes recognisable all right, but cannot be explained.

Then let us have a close look at the psychiatric classification - today. it is caught up within a welter of as many as 50 different types of

## **Research on Mental Diseases and Secret of Mind**

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classification, all in vogue, throughout the world (Zubin 1967). What does this indicate, Judged purely from the medical and scientific point of view? **one**, dissatisfaction about the classification; **two**, lack of reliability in diagnosis; **three**, 'absence of validity'. In most cases for proper medical treatment and care.

Briefly, the chaotic state of affairs can be explained by stating that it is the non-empirical foundation which has brought so much of confusion in the nomenclature of mental disorders and apprehensions as far as diagnostic methodology is concerned.

### **The reasons for a situation like this are not far to seek:**

1. Lack of agreement amongst diagnosticians
2. Absence of consistency over a period of time and the attendant lack of predictive utility.
3. Difficulty as regards 'concurrence' of psychiatric diagnosis.
4. Little relationship between diagnosis and treatment, as judged over a period of time for purposes of curative results.
5. Significant differences are samples drawn from the same population as regards the distribution of diagnosis.
6. Comparative rarity of typical cases for depth studies - the resultant overlapping of symptoms, as codified by practitioners, renders the classification not only confusing but un-scientific.
7. Psychiatric syndromes are, as a general rule, not clearly defined for exact understanding.
8. Psychiatry as a 'discipline of heterogeneous medley' of aetiology, prognosis, physical therapy, etc, is not sure of its goal.
9. Failure of experimental testing of hypothesis, in the light of diagnostic problems and incidents.
10. Quite a few cross-national studies reveal, or better still, betray ignorance and superstition instead of establishing psychiatry on a strong scientific foundation - for it seems to depend upon the nationality or the psychiatrist in question rather than on the symptomology manifestly clear by the patients under treatment.

At the present state of confusion, it is essential to probe into the phenomena of reincarnation which can reasonably, logically and satisfactorily explain the cause for all mental diseases and this alone can reveal that the classification of mental diseases is futile since every one's Karma varies widely, hence the classification is not possible.

### **(5) Revaluation of Mental Diseases in the light of available experiments, investigations, by Evidence on Reincarnation and Survival of Soul**

There are instances of persons in recorded history who have put implicit faith in an unknown force and made claim to have perceived or influenced events at a distance without the usual physical means of communication.

However, it was only during the 19th Century that systematic research studies were undertaken to examine this phenomenon, and especially the Society for Psychical Research in London deserves special mention. In particular, paranormal phenomena have posed serious challenges to science.

Every time the issues have been so variedly elusive, and scientists too realise the limitations of the frontiers of their findings. An unthinkable phenomenon of parapsychology seems today less ludicrous than what it was to an earlier generation.

(Koestler 1972/73, Hardy, Harrie and Koestler 1973).

By and large, human beings acquire knowledge mainly in two major ways.

- 1) Through their own experiences
- 2) From those who have got it.

But there is yet another category which is not often in the forefront - and they are persons endowed with extraordinary gifts or powers of self-penetration so as to acquire lofty ideals and realisation of truths which lie greatly beyond the ordinary levels of consciousness.

#### **Indian traditional philosophy admits of two kinds of knowledge:**

- (i) Direct or primary knowledge (Shruti)  
and
- (ii) Indirect knowledge (Smriti).

Metaphysicians and parapsychologists provide the necessary base in support of the infinite possibilities, as mentioned above. Various experiments conducted to develop this kind of understanding need to be noted. All of us realise that such concepts like Heaven and Hell represent suggestive realities.

## **Research on Mental Diseases and Secret of Mind**

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But their existence becomes a convincing reality through the induction of certain techniques or the administering of some drugs –

1. Aldous Huxley has made a valuable contribution in this regard, to the development of psychic knowledge. Through L S D (Lysergic acid diethylamide) memories of past lives have been revived in certain individuals in a state of intoxication.

2. Further there are reports of experiences of individuals who have survived clinical death, much to the bewilderment of eminent physicians and surgeons. Add to this the ‘interval’ between clinical pronouncement and ‘revival to life’ is a world of its own where many hidden things have come to light.

Thus the phenomenon of after-death experiences is very interesting, as has been propounded by Carl G. Jung through his extensive studies in myths and legends and tables, and what with his unusual gift for extraordinary intuitive faculty! Especially his own personal near-death experience enabled him to recognise the immense value of the Tibetan Book of the Dead, and similar texts that depict such situations after death.

**From Jung’s research work we can understand how** the human mind has caught on aspects of the soul hitherto left out unexplored merely by scientific investigations? The nature of research is wholly different from what is pursued in visible physical experiences, and the tools that are required in this respect have been discovered to be altogether distinct from the ones that the great majority of mankind are acquainted with. The fact is that Jung was able to analyse these experiences as the manifestation of ‘arche-types’, transindividual matrices in the unconscious. In essence, it is these that form an integral structure of the human personality-of course, its expression becomes evident only under certain conditions.

Psychodelic drugs have revealed another facet of data, through research, of a phenomenological and neurological significance, highlighting experiences, that engulf complicated mythological, religious and mystical sequences before, during and after death, reflecting an aspect of reality.

Detailed findings related to the phenomenological analysis of the LSD, as experienced by different individuals, are rather interesting. Curiously enough, they are found to tally with those found in eschatological mythologies, frequently in terms of specific symbolisms of culture areas basically alien to the experience. And again systemic clinical research with L S D has



## **Research on Mental Diseases and Secret of Mind**

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produced ample evidence favouring the ideas of Jung and Huxley. Through psychedelic drugs it has been possible to study in depth certain parallels and unusual turns, out of the way inter-relations and affinities among the actual but near death experiences. Out of this one could chart the routes of the post-mortem journey undertaken by the subjects. Of course, one could also gather abundant proof how there is variety as far as cultural complexity is concerned while examining the other salient features of death and the vital aspects of rebirth. In addition reports are also available to substantiate the phenomenon how psychedelic drugs influence subjects in their description of sequences similar to those of the mythologies related to Hinduism, Buddhism, Jainism, etc.

We may also note here how sometimes there are experiences of subjects very much akin to those complex scenes as described in the Tibetan Book of the Dead to whose culture the subjects in question are wholly alien to, though sometimes it is possible that they might have some knowledge of the complexity of the culture involved in the experiences.

In the case of experiences studied by parapsychologists, we can notice the nice distinction that exists between the two types of knowledge, namely direct and indirect, that is acquired. And this is true of the claims made by the subjects in remembering their previous life.. Let us not entertain any doubt when a person declares emphatically that he has remembered a previous life. In fact, we should give credence to it, and he has remembered one. The memories that he seems to claim are simply matters that arise out of direct, reliable knowledge, and we could see this happen in the case of other individuals too for comparison and contrast.

Sometimes many people misremember their own childhood days. But it is rather unusual for a person to doubt the accuracy of his own childhood memories. Normally people do not throw away as useless when one reports one's memories, as a sequential recalling. Actually it is an act which none can dismiss as baseless. Any challenge of the other person's memory means an absolute threat to his memories of childhood days.

We come across some individuals who lay certain claims to the act of going back in time during the different stages such as early infancy, say. When such a declaration is made, generally people do not take the statement seriously. To put it differently, they develop scepticism about the person's narration of events, and their possibility in the manner as described. And further still, when a person says that he can delve deep into his previous existence - that is, people by and large, look upon, the individual, who comes out with such memories, with a good deal of scepticism.

## Research on Mental Diseases and Secret of Mind

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But we should remember the indispensable fact that claims of remembering previous lives have been reported only under a set of conditions, though varied in nature since individuals that report such experiences are different. However, these memories occur during the state of wakefulness as also in altered states of consciousness. While we consider the conditions in the latter case, as arising out of different bases with radical differences, we notice that they normally resemble one another closely in outward aspects.

Persons given to parapsychological experiences behave in such a manner that causes alarm in the minds of those around them. For their behaviour becomes unusual and difficult to comprehend. Under these circumstances these persons are called mentally ill, although they are not.

Herein we should draw a line of demarcation: between the genuine ones and the sham ones. Because those who are mentally ill also shout sometimes that they see some visions of paranormal world but we consider they do not. Or there is another possibility of their paranormal abilities being masked by mental derangement, or there is yet another way of dismissing the entire chunk of experiences as bornout of a series of delusions and hallucinations. Thus we notice how confusion arises between paranormal and the abnormal (or psychopathological). However this difference should never be lost sight of, and it needs careful analysis and interpretation.

Apparent vivid ‘recalls’ of rebirth that occur in several individuals are very interesting. Some people who report all about their former reincarnation sometimes undergo physical experiences in the wake of such a recall in the direction as narrated or in its dramatic or theatrical improvement.

A. R. Martin, a great researcher in the field, has reported a variety of instances of physical changes taking place in different subjects during apparent vivid recall of previous lives. What is interesting here is the apparent relief that the subjects enjoy on account of previous experiences. Dr. Blanche cites the case of a person getting a patch of erythema on his back the day after his recall, as being stabbed in the back in his previous existence.

Another recall of a person is reported “ to have extreme sensitivity and phobia to feathers ” vanished suddenly following the recall of a very painful and trying experience with eagles and vultures which had apparently taken place in a previous existence. Generally speaking, past life experiences recalled or otherwise as memories may affect one’s structure and functional

## **Research on Mental Diseases and Secret of Mind**

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abilities. All this happens since the origin of a person's qualities lies traceable to past life experiences.

Now it is time for us to realise that hypnotic regression as a phenomenon does exist about which none need have any doubt. Most people talk and behave with a personality which is not apparently not their own. This is not an abnormal symptom since it occurs as a state of experience on the mental plane. Somehow there seems to be access to that material that people do not have knowledge of during their normal conscious plane; and when this phenomenon occurs conversely these persons find it difficult to offer facts as such which everyone knows they possess as themselves. When these persons were subject to the same experience at different sessions, the answers they offered did not deviate in their basic identity with the 'original', although there seemed to be negligible verbal modifications or variations.

Man's encounter with the past is not anything abnormal. Whether one knows about it or not, it is an involuntary act of union with the present. Sometime it can be rolled out as a series of incidents, experiences and situations, totally detached from the present, or the other possibility is, of course, true of all of us, that the re-enactment of the past takes place, during the present in terms of images, symbols and so on. How real all that could be, depends upon the individual life. Really the gateways of sensory organs recapitulate the past so colourfully as to portray the experiences in such vividness - sight, sound, taste, smell and touch blend so well that the human mind becomes the very stage for reconstructing the plot in the present as has already been played out in the past. Long forgotten memories sometimes throng for unchecked enactment or they get revisited in one's imagination. How all this mechanism of recall takes place nobody could possibly conjecture or speculate about! But the basic fact remains unmistakably the same, and that is, such things do take place.

The validity of all visual experience becomes so intense in individuals who are pushed to deep hypnosis. In that state the encounter is complete. For instance, it could be the meeting with the individual, and suddenly the subject undergoes that kind of meeting, though it is a thing of the past, as realistically as the living present. After all this is a very small incident. The canvas grows all the larger as the experience of the past has made a profound impact on the mind. That is exactly how those who recall previous births get into clear identity as to place and people, language and religion, and so on, much to that amazement of the people around. What a wonderful but credible world it turns out to be, could be examined successfully on verification of details as given out by the subjects. Of course, one should have patience and interest and objectivity to pursue the

## **Research on Mental Diseases and Secret of Mind**

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matter to its logical inferences. Another interesting thing that emerges out of this is that these subjects do not, in the least, have any knowledge of what they have revealed on their conscious mind, nor have they read about or heard such things earlier during their existence in this life. Never, is the answer. It occurs like 'a flash' of lightning - so sudden its reappearance in the present and when carried on will shed a lot of light on the theory of reincarnation.

However, it is a matter of common observation how the new character takes over, though temporarily, the subject's mind, his faculties - physical as well as mental. Further this stranger's control is so perfect that the subject now speaks with 'his voice', hears with 'his ears' eats with 'his mouth' though in the process one could notice certain minor variations. That is not all, Even gestures and gesticulations, skills and abilities, speaking patterns, writing and sketching. Competence too becomes so very striking. For all outward appearance the body seems to respond, rather mechanically, to the stimuli generated from within for the sake of an unknown agency. Or in other words, the body behaves like a passive instrument carrying out the instructions as issued from the 'unknown individual or agency or force'. In a state like this it is hazardous to say from what combination of past and present, interior and exterior the new personality comes into being.

The clue to this lies in the theory of reincarnation. When once we accept the principle of reincarnation, we are well on the way to solve the enigma of life and death because it offers the most natural but obvious explanation for the manner in which a subject takes on a new personality in regression. And then any altered state during the phase of deep hypnosis releases memories of previous life or an earlier infantile encounter buried deep in the subconscious mind, or may hit tangentially out of the realm of the metaphysical experience as accrued in the past life, buried inaccessibly under the present one.

However, we should take cognisance of one essential difference between an ordinary regression to childhood and Bloxham's version wherein the methodology varies slightly. While the first hypnotist asks his subject to go back to the age of seven, the second he asks him to back to a period before his birth. Basically the techniques employed here do not diverge at all. The only difference, if any, lies in the scale of time under which the subconscious mind is operated upon to delve into the past, irrespective of its duration. As far as results go, there seems to be no departure from the basic source of experiences. Here we should just witness how the hypnotised individual expresses a very personal but genuine experiences of the past to which he has been directed. It is, further, a time-honoured belief and conviction that those who get hypnotised

## **Research on Mental Diseases and Secret of Mind**

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thus are incapable of fabricating falsehood or concoct something else for amusement, under proper sessions.

If so, why not believe what they say? And, why not, again when they say in a trance that - they lived several centuries ago?

From these available experiments and investigations we can safely draw the conclusions that the hell, heaven and after death experiences, mythological, religious and mystical sequences, survival of Soul and reincarnation have greater realities in them which one experiences in an altered state of consciousness. As seen in hypnotic regression where altogether a new personalities with different traits, tendency, character and experiences than the present emerges out from the subconscious and unconscious levels of mind of the subject, A similar phenomenon occurs in the case of many mental patients who experiences spontaneous regression of mind due to various factors especially constant worry, wherein these new personalities of different lives sprang up in them do not tally or suit with the present personality conditions environment and circumstances therefore it is easily misunderstood for deviant behaviour or mental diseases.

**Hence it is evident that the mental disease definitely have their origin in the previous existence and as such they are not diseases but only an expression / experiences of one's own previous existence.**

### 6. The Revaluation of mechanism and manner of development of Mental Diseases

This aspect has already been dealt with earlier (Page 33 to 87) under “The causes of Deviant behaviour or Mental Diseases”. Now what follows here has been a further revaluation in the light of Indian psychology - yoga and meditation, as regards the mechanism and manner of development of mental diseases.

#### Meditation vis-a-vis Mental Worry

The process of meditation and its corresponding effect on the body and mind, resulting in spiritual experiences is very much akin to the worry and its effect on the body and mind resulting in psychic experiences. This offers a definite clue as to the mechanism and manner of development of mental diseases.

#### Meditation

Meditation means intense thinking on a thought or an idea for a period of time, which is almost continuous and constant. All attention of the mind is concentrated on an object or any idea, dear to the person in question. This is done to the exclusion of other thoughts or ideas.

In the case of those who are spiritually oriented, the mind is focused on any beloved deity or god or a sacred mantra.

A mantra is the one held as holy, a verbal sequence felt within, so as to visualise what it is on the mental and spiritual planes.

What is called japa is the repetitive process adopted while pronouncing the mantra audibly or silently within one's consciousness.

It is a state of single-minded absorption, with such concentration that the person who undergoes that state can alone understand its power and intensity.

Now we notice how, Manasika Japa and Meditation are inter-changeable as linguistic terms. They mean just one and the same thing referred to here.

## **Research on Mental Diseases and Secret of Mind**

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The sacred scriptures adopt several names of gods, goddesses and Bijaksharas for meditation, and the idea behind this ritual is both attainment of concentration of mind, and the accompanying religious experience sought after.

However, these names as well as Bhijaksharas contain within them, the 'nucleus of divine revelation', expressing itself differently depending upon the degree of a person's achievement in the realm of spirituality, as 'force' and 'power' and 'essence' - as varied as cosmic vibratory frequency- wherein the karma surrounding the 'soul' get purged or purified. In fact, one's fate can be subject to 'alteration' provided one is prepared to follow a certain path, as suggested by yogic principles.

Manasik Japa is so called since the activity is carried on silently inwardly. It is a clear and clean mental process without any attendant physical movement. Thus we could see how some great souls turn their attention to the world of spirit interminably, in spite, of the fact they are engaged in day-to-day mundane activity. It is this state that Lord Krishna glorifies most in the Holy Bhagavad Gita. In Manasika Japa the entire energy or power of the 'Mantra' is not let out but turned completely inward.

What happens during the period of meditation is quite revealing. Repetition of mantra in a single-minded devotion takes the sensory organs away from all and sundry things and objects of the world in which they have been set more or less permanently.

This means all attention distributed to thinking process and five senses is now withdrawn, directed to the object or idea within. On account of this withdrawal or recession of the senses, an altogether different activity on the mental plane is produced. The physiological activities of the body are subdued the body gets into a state of sleep, while the mind grows intently alert and bright. Thus we notice here a high alertness of the mind on the one hand, and the induction of deep sleep in the body on the other, during the process of meditation, whose attainment at this point is what is called 'Yoganidra' - Meditative Sleep.

Let us look at the beneficial effects that occur out of 'yoganidra'. Primarily we see how all the physiological activities become subdued, which in turn create a state of complete rest for the body. Such rest for the physical organs helps in rejuvenating the bodily system as well as refreshing the mental activities. Nature provides this kind of balance - rest and relaxation for all living beings in some measure or the other. It is quite necessary to set right the wear



## **Research on Mental Diseases and Secret of Mind**

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and tear, to remove fatigue and weariness and thus keep the system in proper condition by rejuvenation.

One remarkable feature about yoganidra lies in its induction of deep rest to the entire nervous system, due to the release of all the tensions and pressures on it, thus enabling it to function stably from the point of view of health. In that condition of relaxation, the mind does not get either agitated or excited. Irritability, strong temper and dominant passions get lulled, producing a peaceful state of mind. Meditation thus enhances the power of concentration. It is through meditation that the various nervous and mental disorders could be cured. It is by going to the roots of the cause that the effects are removed. In addition, the cosmic force is contained within concentration. So it is possible to cure various nervous and mental disorders through meditation.

Here the cosmic force contained within the mantra percolates the body affecting the subtle body. By a process of this kind the knots of karma are cut asunder. That's how the karmic forces too move out. Thus when the cause (Karma) of the disease is gone its effect is also gone. The greater the purification, the lesser the Karma - is the law operative here. The holy scripture has a pointed saying to emphasise this aspect : “ Buddhi Karmanusarini ” - this means one's thinking is always governed by one's karma. Conversely, the behaviour of an individual is solely decided by the influence of his thinking. Thus we notice how the law of karma and a person's behaviour are inter-dependent, naturally operative in life. This is an inseparable bond, either for good or bad. Expressed in a simple language, the truth of this could be reduced to a simple truth. Bad thoughts produce bad acts, and in turn bad consequences. To avert this what should be done? That too is simple, provided people pay enough attention: Good thoughts produce good deeds, in turn good results. That is why meditation is a great boon, if only men and women care to follow the path as dictated by seers and sages towards a life of fulfilment.

### **EXPERIENCES DURING AND AFTER MEDITATION**

By constant practice of meditation, a person could come across several experiences of a lofty nature during and after meditation according to his Karma.

## **Research on Mental Diseases and Secret of Mind**

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### **DISTURBED SLEEP AND STRANGE DREAMS**

Some people experience very strange dreams. While some enjoy sound sleep, some others get greatly perturbed in sleep disturbances. All that depends upon one's Karma, on one's back. The greater the 'burden of Karma' the more the variety of released or dissolved Karmic forces.

### **PAIN AND PRESSURE IN THE HEAD**

In the earlier stages of practice, one would definitely experience some pressure in the head, headache and in addition to lots of undreamt of things. Sometimes the thoughts that surge up are so fierce that they seem to lash out through every portion of the head. Such a phenomenon takes place most naturally since the forces of Karma either get dissolved or realised, in the process. After sometime the men engaged in meditation could witness how the pain or the pressure would disappear automatically.

**VISION - FEROCIOUS INCIDENTS, EPISODES EVIL SPIRITS, ETC  
VOICE - SUGGESTIONS TO COMMIT EVIL ACTS OR SUICIDE, ETC**

Now let us consider the different stages of meditation when visions of unusual dimensions and meaning start appearing. These visions bear special value and significance. They flash like lightning, quite unawares. Undeniably these are the ones sunk deep under the sub-conscious levels of the human mind. Though latent, they now grow potent only to get themselves released from that state. Since when did they accumulate? Could one traverse back in time? Do they relate themselves to the present life at all or what? A host of such questions melt away, for the truth is simple, namely, that these micro-impressions embedded in the consciousness now come up with such force and rapidity that none could stop them. Evidently these are experiences moulded as impressions carried on through several previous planes of existence of earlier lives. Further these multiple patterns of the individual life get themselves related, so very meaningfully, to people, places and periods which, on verification, yield astonishing but credible proofs of identity. While the mind is traversing across time and space, as in the state of meditation, the sub-conscious levels bare themselves up as 'an act of regression'.

Cases of people experiencing transvision of ferocious incidents and episodes, of evil spirits and trying encounters, are not at all infrequent. Sometimes they may not appear at all but, induce the persons just through 'voice' to commit certain evil acts; and surely these are evil forces haunting across time and space to chase the individual out at the appropriate

## **Research on Mental Diseases and Secret of Mind**

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time. Most certainly these are evil spirits or agencies acting negatively to the greater agony and misery of the individuals in question. What a foul play! How obvious that these evil forces or 'asuric spirits' revisit to sway the lives of individuals just to catch them raw, making them victims of their wicked game. Against this background lies the great mystery; In earlier existence or sometime in their previous birth those who had done some 'Tamasic Sadhana' had invoked the evil forces or to execute their vicious commands. And now it is these forces that chase the individuals as long as the past Karma remains unreleased.

### **DROWSINESS OR STUPOR**

Especially, in some very rare cases we notice the purification of karma taking place so powerfully as to cause aching all over the body, producing a state of stupor or drowsiness after meditation.

### **RESTLESSNESS, AGITATION JERKS AND TREMORS**

In the case of some people immersed in meditation, the release of karma from the subtle body might bring about bodily jerks and tremors, trembling and shaking. It is not unusual to come across instances of people experiencing irritation, uneasiness, restlessness and agitation. But let it be borne in mind that this phase is purely of a temporary nature.

### **VISIONS OF SERENITY**

Sometimes one may experience the resplendent brilliance of the Sun in spring. This is surely the transcendental light piercing through a rarefied field where all spiritual experiences meet and coming into the making of a Rainbow glory. The heralding of this vision of the transcendental sphere is an act of the opening of the doors to the chambers of glory of the Divine Mansion, the very Home of all knowledge, the very fountain of all life and its eternal cycle.

### **VISION OF TIME (INNER VISION)**

Certain experiences visualised during meditation come true in one's life. It looks as though the scenes 'constructed' in the daily life have their antecedents in dreams in some form or the other. This is in the nature of fore-knowledge of the events to take place. How does this happen, is the question? As the senses are withdrawn, and as the mind starts regressing from the sensory experiences towards the 'atma', it becomes extrasensory in perception and many things hidden in the cosmic time flash

## **Research on Mental Diseases and Secret of Mind**

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across, against a scale where the past, present and future are all contained as a continuum of time. Such understanding of the glimpses of cosmic time or knowledge obtainable therefrom is what is called vision of time, beautifully expressed in Sanskrit as Kaladarshana or Kalajnana (knowledge of time)

Some persons after opening the eyes after meditation would witness a vision, which he passed through while in meditation, for a period of time. This vision melts away as the senses are brought back to the activities of the mundane existence.

### **VOICE OF UNKNOWN (INNER VOICE)**

During the stages of meditation one could undergo an experience of being surrounded by the music of the celestial spheres in the form of divine harmony or hearing. So is the phenomenal experience of divine smell, wherein the Sadhaka feels encircled by the fragrance of a thousand-petals rose, to use a metaphor. Such is the sweetness of smell that the senses get drowned in it enjoying the bliss of experience.

### **SPIRITUAL, RELIGIOUS & SCIENTIFIC IDEAS, GODS AND GODDESSES**

Those who are initiated and have made enough progress in reaching higher states of consciousness get visions of gods and goddesses. It is a face-to-face convincing reality of the soul. Let it be remembered that these visions are not the concoctions of an over-worked mind, much less hallucinations and delusions either. Here the gods and goddesses represent the diverse cosmic impulses that govern the cosmic principles as related to several planes of creation. It so happens sometimes that the person deeply absorbed in meditation may experience visions of other gods and goddesses earlier than those of his own, namely, 'Ista devata'. In essence, there is no difference in all this since the earlier cosmic principle projects itself for which these gods and goddesses stand for. This shows that the mantra is neither a magnification of the thought nor the manifestation of imagination of over active mind. It is, on the other hand, an excursion into cosmic existence. The 'Ista devata' or personal deity appears face to face and guides the Sadhaka with his knowledge, (spiritual, religious and scientific) experiences and vision as Guru towards further spiritual attainment.

### **KUNDALINI EXPERIENCES**

During meditation some may experience a tremendous surging sensation, an upward movement or a lot of heat at the base of spine. This is due to the

## **Research on Mental Diseases and Secret of Mind**

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activation of Kundalini during meditation. Kundalini is a cosmic energy or power situated at the base of the spine just below the 'Mooladhara' chakra at the Anus. This power lies hidden dormant or in static condition. It is this cosmic energy that binds the jiva or the soul in the creation. This Kundalini Shakti becomes active and begins to move upwards due to the practice of yoga.

As the Kundalini passes through each chakra there is the vision and knowledge of the concerned chakra and its presiding deity. When the Kundalini merges with the parabramha in sahasrara the Soul or Jiva experiences Jivanmukti or Liberation state (Bliss).

### **WORRY**

It is a common experience of psychologist and psychiatrist that the people consult them for treatment after undergoing some form of worry due to various problems, difficulties and conflicts in daily life. Therefore we must understand what exactly is the effect of worry on the human mind? Are there internal changes consequent of this? Do we, in turn, notice any symptoms of abnormal behaviour? How far do these internal aspects bring about psychic problems that go under the label of mental diseases? Unless we delve deep into all these mechanisms of worry, our handling of patients, that suffer on account of them, not only turns out to be superficial and pseudo-scientific but disastrous to the patients in the long run.

Broadly speaking, any preoccupation with a problem assumes the dimension of meditation, though, of course, the consequence is not the one that stirs joy always. Anything which is constantly thought upon or remembered gets the tone and effect of a mantra. This idea is beautifully expressed thus in Sanskrit "Manana the ethi Mantraha".

In this sense constant worry on any problem turns out a sort of 'manasika japa' or meditation. The difference has already been pointed out that while the one which offers spiritual and mental development is positive, the other that brings the soul down to despair and gloom is negative. It is like the energy spent on when well or ill, for construction or destruction-for the development of the individual or his own degradation.

However, it is interesting to observe that whenever people were subject to deep stress and strain and worry developed imbalance in their rhythm of life in the form of mental and physical disorders. Since the mind is set on a problem which is not positive, as far as the purification of the soul is concerned, it becomes self-corroding. It is the nature of the negative thought to transmit

## **Research on Mental Diseases and Secret of Mind**

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negative vibrations into the sub-conscious levels of the mind, causing sometimes mental disturbances. These mental disturbances reflect themselves according to the force of the hidden negative thoughts as they explode, by giving expression to such traits and tendencies fears and phobias, obsession and compulsion and depression Etc., that are carried on to the present birth from the previous existence. Although these negative thoughts are there for the individual to tackle, he would not be pulled down by the pressure of such negative vibrations, because the maladjustment or imbalance is purely of a temporary nature. This is a proven fact when we see how people regain their mental poise after facing crucial problems that generate worries intensely.

Normally the negative vibrations because of worries and tensions, penetrate the subtle body called 'sukshma sharira' disturbing the harmony and the inter-relatedness that exists between the gross and the subtle body resulting in physiological disorders.

Worries are just negative thoughts without the background of a divine force and power. They do not emerge out of Bijaksharas or names of various gods and goddesses as mantras. There is no question of cosmic vibratory frequency in them, possessing the power to purify the Karma of the worried individual in question, Hence a person burdened by worries is crushed all the more since the mind is not focused on any one single object or idea, but violently tossed between worries of divergent nature, shape and character. A mind given to this kind of extreme swing of thoughts, starts getting slowly but steadily destabilised, resulting in mental disturbances.

Now it gets habituated to lose its balance every other minute. That is how a person suffering from mental disorder gives incoherent in his talk and action exhibiting such violent inconsistencies that impair any semblance of harmony, if any. That is how the person's mental indisposition will be greatly responsible for family conflicts, financial upheavals and other complications, not to speak of the dangers and stigmas that accompany the person. All these happen because of the instability of the person's mental life. The thoughts just run away out of control. Firm and strong decisions become impossible. In extreme cases of mental disorders, we notice how the concentration is totally crushed. Under these circumstances, it is impossible for the worried mind to be engaged in any useful or pleasant work. No wonder the worried man becomes absolutely lazy, incapable of turning out any work that demands steady attention and concentration. Further it is not easy to restore the balance soon which is destroyed by deep worrying. Thus, the damage done to the mental system causes anxiety and alarm to all those people concerned around.



### EXPERIENCES DUE TO WORRY

DISTURBED SLEEP, HEADACHE, STRANGE DREAMS,  
ANXIETY, FEAR AND HORRIBLE VISIONS AND VOICES ETC.

When worries and difficulties grip the mind constantly, the person becomes pale in his physical appearance, loses appetite for food, and assimilation if any, gets slowly but surely retarded. They experience irritability, disgust and boredom. Sexual longing starts waning, urination every now and then grows into a habit, similarly diarrhoea. Many times one could notice definite symptoms of fear that unsettle the mind. The person experiences difficulty in his attempt to speak. The mind gets over taut and strained to the extreme, and invariably in all such situations the most common complaint is nerve-splitting headache. Such heaviness in head renders the person unfit for any kind of intelligent activity. Under these circumstances, the joy of existence gets lost. After sometime, it becomes the person's second nature. He experiences disturbed sleep or sleeplessness. His mind gets concentrated on worry. The mental energy gets consumed in deep concentration. As it accumulates thus in the mind itself, there is bound to be stiffness in the muscles and tissues, joints and nerves. When worry reaches a state of intensity, the resultant effect is high tension consequently the person falls into fatigue. When this condition is spread over a period of time, there will be grinding aches all over the body, violent spasms and chronic cramps. Arteries tend to contract with a big jolt resulting in ischemia and pain. All those who are tortured by a guilt-laden conscience suffer from occipital headache. Soon palpitation of the heart, High blood pressure may result. At this stage, the person starts experiencing many fantasies and visions that lie beyond the realm of the known world. This sets in a series of extra-sensory perceptions. Such a thing comes into being because of the stored mental energy channelled through that segment of the mind which causes consciousness to undergo the hitherto unknown activities of the mind. When the consciousness opens itself the activities of several layers of mind become clearly manifest. Activities related to different planes of existence grow. As he witnesses some of these things, he rushes to the hasty suspicion that he is gone mad. When they start suspecting whether they are sane after all, whether their experiences are not the same ones as of those locked up in a mental Asylum strike and overtake them, they get all the more frightened about their mental health. In this anxiety-wrought condition the mind runs distraught, imagination allows itself to run riot in all directions. They enter into a mode of horrifying fear and crushing anguish at the cruel prospect of the possible mental illness and finally insanity without a hope of recovery.



## **Research on Mental Diseases and Secret of Mind**

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At this stage the person due to single minded absorption in worries is regressed temporally in time to his earlier period or previous existence as in Hypnotic regression. Then his body becomes a temporary shelter for personalities of his past existence through physical and mental faculties similar to Hypnotic regression. It is possible for the individual to encounter certain things that he did not in the least have knowledge of. The person starts experiencing things of diverse nature, of colour and shape depending upon the accumulated Karma. They may be good or bad, elating or collapsing, tender or terrible coherent or incoherent, meaningful or meaningless. The simultaneous experiences and expressions of past lives personalities on one hand, the experiences of different planes of existence (Lower planes of existence) on the other hand, in addition to present life situations and circumstances in the confused state of mind results in different type of behaviour. We are mistaking this deviant behaviour as mental diseases.

Thus the person experiences transcendental (beyond senses) experiences both during meditation and mental worry.

**In meditation**, the awareness of the person transcends and moves upwards experiencing the vision and knowledge of the higher and divine planes of creation and the beings therein. These experiences of a person in meditation is called as “*urdhava - Mukha Anubhava*” (Experience of upper planes of creation)

Here the person experiences the higher and divine beings and his relationship with them according to his past karma.

**In worry**, the awareness of the person transcends and moves downwards experiencing the vision and voice of the lower and devilish planes of creations and beings therein. These experiences of the person is called as “*Adho-mukha Anubhava*” (experiences of lower planes)

Here the person experiences the lower beings and his relationship with them according to his past karma.

Mental worries also has a tendency of regressing the mind in time (present or past life) as in hypnotic regression, and thus the person experiences and expresses the behaviour of that time. The same pattern of behaviour can also be demonstrable by regression under hypnotic sessions.

This confirms that the mental worry is capable of giving Transcendental experiences like Meditation as well, regress the mind in time similar to that of hypnotic regression.

# Research on Mental Diseases and Secret of Mind

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## 1. Presentation of list of Revaluation

### Contemporary psychiatry vis-a-vis

### New Doctrine on Mental Diseases

### A Study in contrast : A Revaluation

| CONTEMPORARY PSYCHIATRY<br>( including psychology )  | NEW DOCTRINE<br>ON MENTAL DISEASES  |
|--|---|
| 1. Psychiatry is based on certain assumptions  | New Doctrine on Mental diseases is based upon Karma and reincarnation   |
| 2. Mental diseases are considered like diseases  | Mental diseases are not considered like disease   |
| 3. Concept : Erroneous fundamentally   | Concept : The cycle of Reincarnation  |
| 4. Causes : Not known  | Causes : Accumulated 'past' - Karma   |
| 5. Signs and Symptoms:<br>Fail to explain the signs and symptoms   | Satisfactorily and convincingly explained   |
| 6. Classification: Diseases are classified   | Not classified  |
| 7. Behavioural Development<br>Strictly limited to present life   | Behavioural development emerges as a resultant amalgam out of 'the force of lives of the past'  |
| 8. Personality Development :<br>Neonatal periods, parental influences and environmental factors have a major role in shaping the behavioural pattern and personality development | 'Karma' alone is the decisive factor - karmic forces mould everything associated with the development of personality and its course during the present leads on to future |
| 9. Intelligence and behaviour are moulded according to various environmental factors. causes being unknown   | Intelligence and behaviour are forces that get transmitted to present life through the past karma, and carry them on towards future as influenced by environmental causes |
| 10. Factor related to environment and heredity are nothing but chance factors  | Karma choses the nature of the environment and the factors that go along with the law of heredity   |
| 11. Mechanism and Manner of development of mental diseases not clearly explained   | Mechanism and manner of development is explained  |
| 12. Deja Vu : not explained at all   | explained in the light of Reincarnation   |
| 13. Evidence on reincarnation and Survival of Soul has no bearing  | Evidence on reincarnation and Survival of Soul has bearing  |

## Research on Mental Diseases and Secret of Mind

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|---|---|
|   |   |
| 14. Libido: A constant source of energy stemming from within (Id) which is responsible for one's behaviour  | Karma: A constant energy from within influencing the behaviour  |
| 15. Libido is influenced by the factors of the environment.   | Karma creates the suitable environmental factors  |
| 16. Behaviour is invariably controlled by instincts in the sub-conscious and unconscious and are due to conflict between Id and Ego influenced by the factors of environment and heredity | Behaviour is controlled by the supreme law of karmic force's; and is decided by interaction of the stored karmic force and incidental role of favourable environment and heredity factors   |
| 17. Schizophrenia is due to Split personality   | Schizophrenia is due to synthesis of mind with universal mind   |
| 18. Father of psychology Sigmund Freud failed to appreciate the theory of rebirth or the principle governing reincarnation  | Joseph Breuer was the first (Freud's colleague and friend) to recognise that neurotic symptoms bear a meaning in relation to the patient's previous life. Along with Freud he closely observed how patients, subject to deep hypnosis, re-called several ideas, experiences and impulses not related to the present life at all but to the past- and when verified were found to be correct in most cases |
| 19. Modern psychology knows nothing substantially to discredit the theory of reincarnation, much less disapprove it positively  | New Doctrine on Mental Diseases substantiates every phase of existence through the theory of reincarnation by vindicating proofs  |
| 20. Treatment: Preventive methods are unsatisfactory  | Preventive methods are Satisfactory   |
| 21. Treatment is not based on the removal of cause  | Treatment is based on treating the cause  |
| 22. Psychiatry is concerned with 10% of mind i.e.. conscious mind mainly  | New Doctrine on Mental diseases Concerned with 100% of mind   |
|   |   |

### **8. Conclusions on Revaluation**

The new doctrine on Mental Diseases have clearly shown the causes of mental diseases are due to Karma and Reincarnation.

It seems to me to be an open possibility that our present inability to construct a “Scientific proof ” on reincarnation may not represent a limitation imposed by the nature. Perhaps it is instead a limitation of the currently accepted modes of scientific and logical thought. We also have to admit that our present day scientific tools are inadequate for many of these new investigations.

Enlightenment on these investigations on Reincarnation and Survival of Soul is needed by members of many professions, academic fields and persons from all walks of life.

If our scientists and psychiatrists are not in a position to establish a scientific evidence on reincarnation for ever, and unable to change their mode of treatment of mental diseases then how long our society have to suffer due to their ignorance is the fundamental question.

Now at this stage, let me say on grounds which I have explained in the last chapter “ Suggestions for further research” that the scientific proof of reincarnation is presently possible through thoughtography of past lives. When the reincarnation becomes scientific reality the causes for the mental diseases becomes crystal clear as per the new doctrine on Mental Diseases.

The storage capacity of the brain is estimated at ten billion units of information. “ If one wants to find out what he knows and start writing on a paper, everything he remembered from childhood for 24 hours a day, it takes an estimated 2000 years according to Michael Philips.

When such is the vast capacity of the mind, the validity of the conclusions drawn by few hours or few days of psychoanalysis is rightly questionable.

The psychological tests, assessments, Analysis and researches made about intelligence, personality and behaviour etc., based on the knowledge of about 50 or 100 years in the present life stands invalid in the light of reincarnation reality, when compared to experiences of many lives spread on thousands of years on time scale. Hence it is wise to resort to new oriented methods in definite-dimensions to develop the sane psychology in future.

## **Research on Mental Diseases and Secret of Mind**

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Since we understand the simple truth that mental diseases spring forth from a variety of causes against the background of karmic forces, It is absolutely necessary to adopt the suitable methods to relieve Karma attached to mental patients suffering from different kinds of mental diseases dealt elaborately in the next chapter under “ Revaluation of treatment of Mental Diseases ”.

The research done in public education clearly indicates the danger of letting outside forces limit one’s expectations for learning achievements. If somebody suggest something and if we believe it, we will perform accordingly. We will be victimised through our low expectations and if others are also convinced we will be in doubleJeopardy.

In the same way many mental patients are victims by being labelled so by professionals on the one hand and the same being substantiated by abundant Social Stigmas, Misconceptions and apprehensions on the other.

According to Jung “ people are groping for some system of Religious belief ” And as per Mayer-gross “ Freudian Analysis will do for some, what religious conversion will do for others ”.

These assertions of reputed eminent psychiatrists shows that there is a truth that certain mental diseases are cured by the belief in God, rituals and worship and the like.

Therefore our psychologists and psychiatrists must not resort to discourage these beliefs and create an unnecessary apprehensions in the innocent minds of the patients as our society profusely practice such rituals as inseparable part of their lives.

Hence our learned psychotherapists must take the best advantage of such religious beliefs which are proving to be conducive to the very line of therapy. It is wise on the part of psychologists and psychiatrists to descend downto the deeper depths of the religious beliefs as to how these religious beliefs present remedies.

It is fervently appealed to our Brother psychologists and psychiatrists, at least in future not to pronounce before the patients as “ the rituals, worship, pledge to god, sacrifices, visiting holy places, prayers, Austeritiesetc.,as baseless and meaningless and are due to ignorance and superstitions;”,there by pulling out the patient from the ocean of despair and despondency. Thus our therapists should prove themselves to be the solid

## **Research on Mental Diseases and Secret of Mind**

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source of sweet solace. The family doctors can also play a vital roles in this direction.

The psychologist and psychiatrist may feel for the time-being little difficulty in employing this new line of treatment as they may think it to be obstacle to what they have acquired in their profession. But purely in the interest of their own patients they should have magnanimous mind to consider and adopt new line of treatment based upon humanity.

Many mental diseases have their cure in the mother nature itself in the course of time. Therefore the psychiatrists must restrict themselves from the unnecessary intervention in natures relief. The line of therapy should be converging to the mental status of the patient and prove conducive in the line and act as a source of impetus depending upon the psychological status of the patient.

The multidimensional figure pathanjali has propounded the subtler truths fundamentally pertaining to mind of which bearing prime significance are given here.

The “Attribute trio” (Guna-thraya) as Thamo-Guna, Rajo-Guna and Sathvic-Guna.

To-day we are seeing the Great Father of psychology Sigmund Freud analysing the mind as Id, Ego and Superego hundred years back is convincingly analogous to our pathanjali’s “Attribute trio” of Thamo, Rajo and Sathvic Guans of ancient time. Freud’s identification of primitive instincts and Libido (Potential part of Id) finds a parallel place in our Indian psychology as karmic force and karmic source.

In view of this, we are not finding anything new in Freud’s contribution as a psychologist but for presenting either the same Indian psychological truth in different terminology or with unnecessary contribution lacking reality due to ignorance of Karma and rebirth. In the light of Reincarnation reality the Freudian School of thought fumbles and collapses. Under these circumstances, we are apt to doubt whether Sigmund Freud is the Father or an infant of psychology.

As per Edgar Cayce’s readings there was well developed civilisation 18,500 years ago in Atlantis or last continent. Investigations are on and certain proofs are available in favour of such existence. At that time the people were known to have developed and advanced in sciences with the knowledge of using

## **Research on Mental Diseases and Secret of Mind**

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similar rays like laser and maser rays. This loudly speaks the dimension of development of human mind. This is a living proof for the developed psychology of the day. The present psychology is developed and the expansion is seen, by the knowledge acquired for the past 3000 years only. These 3000 years when compared to time scale of our species is negligible. There are every possibility that the psychology in Ancient time was well developed on the background of Karma and reincarnation. They were also convinced that they were resorting to all kinds of worship, exorcism, Yoga, Herbal therapy, subduing the planetary effect by Astrological knowledge, Jhnanas, and psychic therapy, rituals, visiting holy places, sacrifices, Japa, non-violence, truth Etc., to ward off their Karmas (diseases or mental diseases). The passage of time gradually twisted their beliefs and started emaciating their very beliefs which has totally contributed to the present full-fledged chaos-confusion. Thus the people inherited these beliefs without endeavouring themselves to know the inner depths and prime significance of the core of our inherited belief.

Thus the sparks from the anvil of unprejudiced scientific thought in the true sense of the term makes the way crystal clear to all our brother psychologists and psychiatrists to visualise the subtlest thoughts to arrive at the brighter horizon's in the blessed human mind, These are our humble, polite, droplets of divine endowed " THINK TANK ".



## CHAPTER IX

### REVALUATION OF TREATMENT OF MENTAL DISEASES

While treating mental diseases we must be clear whether mind could exist apart from the body.

If it cannot, then the emphasis on psychological theory gets automatically shifted towards physical methods for treating the illness by such drugs as tranquillisers, meprobamate, ECT, brain surgery and the like.

If, on the contrary, the emphasis is put on something in its own right, then the therapy adopted for mental disorders ought to be finally something wholly different from the ones mentioned above.

Now there has been increasing evidence to establish the fact that the mind/soul could exist independently of the bodies, has been shown in the earlier chapters; and what emerges out of this research understanding is the compelling fact of reincarnation. So the life that anyone has during the present is just a link in the endless cycle of life and death. Since this is not going to be the last, there are numerous to come in the process. Of course, we can also try to change our future to a large extent by our present. Each one of us has got such power within us either for good or bad.

The moment we accept this perennial philosophy of endless existence, we are bound to recognise the fact that life has been an unending continuing force.

**In the total cosmic pattern what happens is just this:**

What we do to others would ultimately be done to us. There is no escaping this influence through variegated patterns of reincarnation.

Psychologists and psychiatrists should, after realising their serious limitations in the analysis of the human mind, stop labelling those that approach them for consultation as 'mad' or patients whose mind is 'gone out of order', or mental patients who remain so for ever. If those that experience extra-sensory perception get perturbed that their behaviour has taken a drastic turn towards a personal disaster, or those that witness these experiences should call them 'deranged', the matter needs to be understood that all this has arisen

## **Research on Mental Diseases and Secret of Mind**

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out of a realm over which we have no control and is traceable to regions where mental sciences as such could possibly unravel the mystery. However, suffice it to say it is our ignorance to call people that undergo these experiences 'lunatic' or 'mad' or people whose mind is 'split'.

Many a time those who happen to encounter certain mental experiences hitherto unknown to them get unduly worried and behave in a peculiar way; and further when other people around start suspecting that this kind of behaviour is the monopoly of the mentally deranged ones, the persons in question get affected in a serious manner feeling hell all the time. Suggestions too that pour into their consciousness from outside agencies and sources are so powerful as to make them exhibit factionary behaviour or deviant behaviour.

Many impressions have been embedded upon the human consciousness. There is no way of knowing how they rise to the surface. And that these impressions have accumulated through several births is another fact and also most people fail to understand that, hence all the misery and inferno that surround Institutes of Mental Health! How unsavoury, how soul killing are the words that doctors at these institutes employ with regard to patients! The very nomenclature needs to be changed.

"Jnana Mandir" could be thought of as an ideal term for the purpose of education and teaching of Jnana. Such a disposition might bring about a tangible improvement as far as the social attitude is concerned, and that is to say, the patients there could possibly hope to become sane and intelligent human beings thereafter. It is the 'humaneness' that needs to be practised. Yogis of yore, saints of hoary past, sages of all times have had all such experiences that come under what we call abnormal or eccentric or out of the way 'terminology'.

In their concentration and steadfast pursuit of an ideal, they were able to achieve all that they wanted during their life time. Put it differently, it was a case of fulfilment or redemption or attainment of a lofty goal through extra-sensory perceptions as well as realisation.

While we consider the ignorant ones undergoing this sort of extra-sensory perception, what is pitiable is their agony and the lack of support on the part of those that look after them. Since these unfortunate ones do not realise that these. Experiences should not be taken amiss, the cause for alarm gets all the more disproportionately enlarged to bring about a nearly sure disaster, or wreckage of life. Under such circumstances, it is absolutely necessary for psycho-analysts to assure and reassure the patients that things would take a smooth turn sooner or

## **Research on Mental Diseases and Secret of Mind**

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later, or the experiences as such would fade away after sometime. Primarily it is a question of inspiring confidence in the minds of people that seek consultation. Human life is variegated, there is nothing to fear. Only by being hopeful one could lead a happy life. Hope should spring eternally in the human breast. By adopting that approach to the problem of mental malady, remarkable success could be achieved in the name of Jnana-therapy, and not otherwise. To prevent stigma attached to mental patients, the teaching of Jnana should be given in General Hospitals, manageable cases should be treated as out-patients only and only acute cases must be referred for admission to concerned centres. Short-term hospitalization should increase as opposed to long-term hospitalisation in addition to counselling, guidance and family therapy by 'Jnana'-the redeemer of all worries.

Quite a few patients have derived comfort and solace in what suggestions I have given during the decades. It is not a matter of a tall claim; for, I essentially believe that this knowledge should spread far and wide. The kind of psychological cures and suggestions that I have offered, as I understand, will benefit all those that seek consultation. In brief, mental illness could be cured by Jnana, Yoga and other methods.

Suggestions to psychologists and psychiatrists to change their methodology of treatment, in the light of the newly oriented discipline, are indicated here

Since we understand the simple truth that mental diseases spring from a variety of causes against the background of Karmic forces (causes of this life as well as of the previous existence), it is absolutely necessary to adopt suitable methods for treatment of different kinds of mental illness.

As suggested by saints and sages, men of wisdom and eminent writers of sacred texts, I found the following methods have been found to be beneficial to relieve Karma attached to mental patients:

- (1) Jnana (Knowledge)
- (2) Yoga-Meditation
- (3) Suggestive and Regression therapy by Hypnosis
- (4) Herbal treatment
- (5) Subduing the planetary effects by astrological knowledge
- (6) Exorcism and ritual compliance
- (7) Use of psychic, Magnetic and cosmic-ray therapy

## 1. JNANA (KNOWLEDGE)

### THE REDEEMER OF ALL WORRIES & KARMA

Jnana is a Sanskrit word. The English equivalent is a poor substitute for it. Because in Indian sacred texts 'Jnana' has rich connotations by which man attains the 'Highest' in life, especially the one that raises man far above the;mundane realities. It is in that religious and spiritual sense that Jnana ( knowledge) is used in this context.

#### What fetters bind us to worries ?

In a simple word, it can be expressed thus :**Ignorance.**

If only should we understand what we really are by the exercise of intellect and imagination education and knowledge, we cease to worry any further. Those who are bogged down by the dead burden of worries should be told this fundamental truth that nothing in the world binds them. The world is a wide place to live in. Problems of varied nature are bound to occur. Our sojourn in this world is only for an infinitesimal fraction of time. Unless we realise this important truth, there can never be any happiness for man. We should try to understand the problems that we encounter in a larger perspective. In the life of any individual, problems alone won't eclipse his existence. There is hope for everyone. Right tackling of matters is what is essentially required. When things go out of control there is no need to get dejected. All this demands a dispassionate and objective outlook on life. By increasing our awareness of the knowledge of life can problems be effectively removed.

#### Means of Release from Worries

(1) We happen to live in this world for a short time. This span is absolutely nothing compared to cosmic time. And this is not the first time that we have been born. There have been innumerable lives against the background. All this is shut off because of our ignorance. Think for a while, that we did not possess the same kind of body in any previous life nor is it the present body to be reincarnated in future either. Worries that torment and torture human souls are not stamped to be true 'ad infinitum'. They pertain to a small speck of time, and are transient in nature. The kind of worries that squeeze our soul now won't continue in the same way in our next birth. For some days or months or years these worries depress us. No one need to throw up his hands in despair and get

## Research on Mental Diseases and Secret of Mind

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reconciled to his fate helplessly. By reason and imaginative faculty we should conquer them. And the same philosophy should be conveyed to our brethren in deep distress and anguish. Let us not delude ourselves that we have been born only to suffer through worries. For that matter even happiness that we hunt for is short-lived. In that sense, happiness and unhappiness are not permanent. They are as evanescent as the fleeting clouds. We should understand this fact first; then worries vanish if only we sincerely believe in the ever-shifting drama of human existence.

(2) Generally speaking, most of our worries arise out of our family background, action and interaction amongst our fellow human beings, and the social environment that surrounds us. Our kith and kin, friends and relations during the present life were born differently in the past elsewhere, placed in various environments and circumstances. This bond of relationship that we maintain relates only to the present existence. One's parents, wife and children during this birth will be wholly different in matters of consanguinity in the next cycle. The bonds of the past do not continue to be in the same manner during the present cycle. 'Each one has to carry his yoke' - and that is the law. None can decide or alter what is called destiny. One's actions alone determine the course of one's journey, and that is how fate too is formed. Sometimes we worry a lot about our children, our nearest and dearest, how their future will take place and so on. And those persons in question may not understand, much less care that we are so much concerned. Good or bad, as destined, is bound to happen depending upon one's 'fate', in turn traceable to one's past lives and the nature of actions. No power on earth or agency can meddle with it nor can it alter its course. How futile and foolish it all looks, when some children go astray, in spite of extreme parental love and concern for their well-being. It is not uncommon to come across how some orphans or unfortunate children devoid of love at home shape themselves. What does this all indicate? In the light of these hard facts of life, is it fair to brood over, to get agitated, to grow worried about persons and things that encompass our existence. This is not fatalism but predestination.

(3) The illuminating lines by Lord Buddha should serve as an eye-opener:

### AGE

“ Shame on thee, worthless age  
That maketh colour fade  
Thus the delightful form  
By age is trampled down,  
Who lives a hundred years  
Is nonetheless doomed to die

## Research on Mental Diseases and Secret of Mind

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Naught can avoid death's tread  
That crushes everything."

All that is born is subject to growth and development, decay and decline, and finally death and disintegration - is known to all of us. This is the Eternal Law, and there is no exception to this, nor any exempted at all. Then is it proper to worry about 'mortality'? because the one certainty in this world is death - the common leveller. But it is just a change from one state to another.

Wisdom lies in the acceptance of the fact of death. Since death is not the 'finale' in creation, getting dejected on that account means lack of knowledge of the Immortal soul. We are going to be born again and again. The Soul takes on new garments, discards the old ones or the improper ones. This means to say that birth and death are concomitant changes carried on ad infinitum. When that chain goes on intact why fret about problems, worry over them? These worries are after all temporal, they do not stay with us all the time. Our death, though an exit from this world, is an entry into birth again. Therefore when body is not permanent it is meaningless to worry on minor aspects of life. There is no question of interregnum about this, unless one seeks salvation through the extinction of Karma.

(4) We are ever haunted by the fear of future. Fruits of our labour and expectations of happiness therefrom rule us. Happiness and unhappiness are transient in nature. If at all, they belong to the temporal body. The Soul ever remains untouched by them. Any calamity, after its occurrence, becomes a thing of the past, with all its grimness gone. Wise living lies not in being perturbed by the mundane happenings, but by developing a healthy attitude of detachment. "To be in the world, and not touched by any" - is the highest realisation.

(5) There is no such thing as true or permanent happiness. Sooner or later, the fever and fret of the world, the turmoil and misery of the human strife fill the scene - and this is true of every individual. Even the so-called lucky person will have moments of depression and anguish. Who says his 'fortune' is secure for all time? What is this fortune? Is it material, mental or spiritual? In what sense do we call persons happy or lucky? Are they enjoying themselves in the manner we conjecture or imagine them to be. When a person meets with odd situations, encounters problems, contrary to all expectations of happiness how does he find himself? When his wants and purposes fail and fall flat to the ground, how does he recover from the shock? Should he succumb to his predicament and get destroyed? All this arises out of one's own ignorance of the 'self'.

## Research on Mental Diseases and Secret of Mind

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(6) We must do our work. Different strata of people are involved in different kinds of activity. Any work by itself is neither dignified nor degraded. "To work we have the right, and not to the fruits thereof," says Lord Krishna. The way we do it, and the means that we adopt are very important. Then let's do it as an act of worship, disinterestedly.

(7) A society is composed of several segments, each one complimentary to the other. Nothing can exist in a state of isolation, each following the law of mutual inter-dependence. This reciprocity is aimed at fulfilling certain aims and objectives. This also is subject to change from time to time. And it ought to change lest it should turn static. For, the changeability of the human scene is the principle of life, the ingrained design in the Divine Play. However great a society might be, after a hundred years or so, it starts declining. In fact, in the nucleus of any society, the seeds of destruction too are sown along with it. That is why, after its period is served, the social modes and customs need refashioning and reconstruction.

The process of renovation and revitalisation goes on eternally. Then is it worthwhile that man should be bogged down by the bubble-like conventions prescribed by society? Such is the evanescence of the panorama of our existence. Our adherence to it does not offer us the comfort that we need.

Man, by virtue of his past deeds and reflections, leads either a pleasant life or painful existence. So we see how this is all pre-ordained. If a man be rolling in the lap of luxury during his present life-time, it is primarily because of his good actions in his previous birth, and definitely not, account of the actions of his present birth. Similarly, his present misery is not because of his performances during this life, but because of the result of his deeds in the past life. In spite of all this should one cultivate consciousness on the right path, and by being good and noble and selfless, one can remain serene and peaceful in the midst of all muddle.

(8) Those matters that we resolve to shelve down are the sure ones that cling to us all the more. The kind of torment and tempest that the consciousness is subject to is our own making. How true is all this when we consider a worried mind!- It is its nature to seek shelter in pain. To use a simile, the plight is no better than a camel that bleeds its mouth while muzzling the thorny plant, although there is a fine pasture nearby. Such is the force of habit inviting suffering. By restraint and control over our thoughts, we can turn our mind settle itself man on nobler causes, ideals and pursuits. That is how anyone ought to conquer his worries. In the 'detached' fight against worries, we don't lose anything but grow mellow and calm.



## **Research on Mental Diseases and Secret of Mind**

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(9) Men are we, and we have to live at any cost. Emancipation of the spirit is the highest goal of life no doubt. But during our existence, what is important is freedom from being bound by the family ties and other shackles. And besides, our survival depends upon the work we perform. None of us can survive without work. To put it differently, it is better to work than being idle. Man gets his rights and privileges by virtues of his duties. Work we must at any cost, whether it is congenial or not. It is also true, many a time we will be compelled to work for others, without our mind in it. However, - “work diligently and seek salvation” - is the very quintessence of all human living.

(10) We have “eyes that see not, ears that hear not”, and that is how the so-called society has gone on blindly and mechanically. In spite of all our knowledge and educational attainment, it has not in any way progressed. Because of our lack of wisdom in the affairs of the world, man has suffered most. This bitter truth reveals itself in naked colours for all conscientious readers of history. If millions of men and women and children are in pain and distress, it is basically because of the follies and fatal mistakes committed by the ‘intelligentsia’, for they remain unmoved more or less by the glaring evils of society though there have been vehement declamations from house-tops. The framework of reforms and incidental improvement is mostly in the nature of an eye-wash. Herein is contained the vile selfishness of human nature. No wonder we witness social evils and atrocities ever mounting anew without being mitigated.

Carefully examine how a man leads his life - of course, it applies to the bulk of mankind too. In general, our life is a bundle of all sorts of desires, good and bad, wicked and noble, and so on. In our struggle for gratification we brook no means. That is to say, there are people who derive pleasure by doing good and constructive things; and there are also people who do nothing but bad and destructive ones. This is the law operative in all spheres of human activity - and this touchstone holds good from a tiny hamlet to a colossal city. If we think we are bad, let us not forget the fact, there are innumerable people who could outstrip us by their evil ends. By the same token, if we presume that we are good, there are thousands elsewhere who by their altruism and abundant humanity, far excel us in performances. It may be material and prosperity; and intellectual attainment, world acclaim and name, reward and recognition. Whether for good or bad, we notice this stupendous variety in human nature: Hence the feeling of joy and satisfaction because of good actions, or an air of despondency and despair, disgust and disillusionment because of unfulfilled aspirations and ambitions. However, this won't take us far. For riches or poverty can't give man the true picture of his role in life. When such being the

## Research on Mental Diseases and Secret of Mind

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case, is it becoming of man to waste his talent, energy and resolution over the worries encircled by the trivialities of the day-to-day living?

Fundamentally men must realise what their basic needs are. What are the essential requirements for leading a good life? Food and shelter and clothing, education and employment and earning, wisdom and character and love - there is no need to be mischievous here. One might argue that these are the very things that all people care to love under the sun. No doubt, the answer is yes. But what should be remembered here is the need for 'a sense of proportion' that we desire to acquire. Take for example, a class of rich people. How they get interested in the accumulation of wealth and property is amazing? They are interested not only in their own welfare but also include posterity in that they struggle hard to hoard everything they can, Means fair or foul won't matter as long as they satisfy their longings. Their sons, unborn grandchildren, and their entire genealogy should be provided for, so that they might not experience any pinch of want for a comfortable living. This insurance against indefinite future is nothing but a mad chase after wealth and property. At any cost, they resolve themselves, that this must be achieved during their life-time. In that process one could easily see what greed and lust, crookedness and inhumanity go alien with it. But in effect, this has led to the degradation of one's own generation. Many social evils have sprung out of these circumstances. Don't we often see how the worthy progeny will indulge in wicked ways till the point of liquidation of all ancestral glory and pomp? Small wonder this tribe produces traitors in society when all easy money is melted away ! How many of them do not fall into evil ways of living? Gambling and racing, drinking and debauchery and such other soul-corroding paths which spell nothing but doom and ruination. Good intentions of the parents in making provisions for their children come to naught. A little reflection will be enough to convince the sensible ones of the disastrous effects of accumulation of wealth and money beyond what is necessary.

Oliver Goldsmith, an English essayist writes cryptically, " Where wealth accumulates and men decay ". None but the foolish repudiate the fact that wealth is necessary as -a means to an end, How many rich parents could realise the import of this truth, and afford opportunities for their children to develop the right outlook on life to stand: on their own feet? Sometimes for want of parental coercion and extravagant affluence these inheritors of ancestral property reach a point of suicidal decadence from which there is no return. When all wealth is drained to the last dregs they turn a great menace to society. In a fit of desperation, they take to dubious ways of living, often criminal in nature. Lacking in moral courage, they resort to many cowardly acts. Instances are not wanting to support the argument how quite a few of them take to surreptitious transactions, or deeds of dacoit. When

## Research on Mental Diseases and Secret of Mind

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all these measures are exhausted, they commit suicide. So it is clear how these attempts to make the future progeny secure are no better than digging the ground under from one's own feet.

(11) It may sound horrifying how some parents suffer neglect and ill-treatment at the hands of their own children sometimes. Love and affection heaped on them is of no consequence. Heaps of concern shown to relations and friends too will melt into thin air. No 'prop' to lean on or sanctuary to look forward to. All this creates a slough of despondency, misery and unhappiness, especially so for the parents as they get aged and are no longer independent. Such things happen as a natural corollary to the injustice done, tyrannical treatment and exploitation meted out to one's fellow human beings during one's past life. If parents shed tears of sorrow that they have begotten unworthy progeny, there is reason for their tears. If parents are treated with indifference and callousness, there is a strong reason for that too. However, one redeeming feature is that their sins are now being purged through 'inner suffering'. Parents should at least feel glad on that score, since they are expiating their sins during this life.

(12) How do we attain happiness? By what approaches to life can we hope to eliminate worries? If we desire tranquil life, which path should we take? In what manner should we discharge our duties and responsibilities? Which morals and scruples of conscience lead us forward on the path of contentment? Should we care for success or get dejected because of failure or set back? Is there a way out so that we may live well? Yes, surely there is a way, and we may call this the Golden Path or the Royal Path and that is the -Path of Yoga.

The practice of Yoga gives us balance-happiness or hardship, success or set-back, fortune or ill-luck won't upset our serenity any more. The inner discipline intensified within ourselves will preserve our consciousness unperturbed. Then we start realising the eternal truth, in the innermost fibre of our soul - that in this boundless ocean of existence man's life is no better than a bubble that bursts the very next second and is ephemeral in nature. Nobody need get grief-stricken about its duration much less about its separate entity as such. It is in the nature of the bubble to burst. Nothing is lost when its form disappears. It is, in fact, one with the boundless ocean, comingled with it. Is it wise to lament for its individuality? So is all human entity. Why, get caught in the cogs of the wheel of 'Samsara'? Why indulge in worldliness? Sooner or later you get rebuffed by the buffets of fortune or grown wholly disgusted with it. Seek pleasure in doing the right things. Lose yourself totally in work. Earn well, eat well and sleep well with a clean conscience. In matters of food, don't forget to practise moderation.

## **Research on Mental Diseases and Secret of Mind**

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Nothing in excess, and that is the secret. Cultivation of these virtues will enable man to maintain his composure aloft amidst commotion and pain?

Man's intelligence directs all his activities, Wisdom gives him the balance. Problems should be tackled with calm of mind. Patience and foresight will help us seek the right solutions. There are many latent abilities or qualities within us. We should strive to manifest them in the path of happiness. This is not merely a case of individual happiness but the happiness of one's fellow human beings too....

What is this "I" in every one of us. This "I" in me is not the "organic body" nor is it the "mind". This "I" is beyond all statements. It is the Soul, ageless and eternal - the imperishable spirit without a beginning or an end. There is no attribute of sex to the Soul. It is immanent, serene, infinite and free. That is how men who have realised God or Divinity or cosmic force have expressed themselves. Look at the parody of our existence! How dearly do we cling to the perishable body and suffer endless agony. All this sorrow is our own making, the result of our own ignorance.

Here we should shift our plane of thinking: from the temporal to the eternal, from the perishable to the imperishable, from the bound to the boundless. Then alone could we attain the state of 'Jeevanmukta'. We should place our faith in that resplendent glory of God. After doing away with the transience of all human vanities, we should look up to the Almighty for the spiritual solace and succour.

Why get crest-fallen because of the fleeting scenes of the human drama? Accept the facts of life, bitter or sweet. Nothing can touch you. The Soul in you remains untouched by anything of the world. It is you who think that all these worldly things are permanent, and hence invite misery.

Be non-attached. This non-attachment of the Soul is the sovereign law. Again this alone is the panacea for all the ills and disappointments and failures. Non-attachment enables man to achieve real fulfilment in life.

Spirituality is the need of the hour. It drives away fear of mortality and the attendant ignorance. Doubt, anxiety and tension do not tear us apart anymore if we believe in the glory of the Eternal Power - just as the dew drops vanish in the presence of the Sun, they too melt away. This is the path, a sane and contented living - the path of fulfilment.

## **Research on Mental Diseases and Secret of Mind**

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Man finds his fulfilment in life only when he practises the noble virtues of love and sympathy, co-operation and service. The greatness or otherwise of any individual depends upon his ability to put these ideals into practical living. There are no people, who could be called 'wholly good' or 'wholly bad'. (The pull of circumstances and the traits ingrained in one's nature will determine the quality of one's living.) It's a very simple formula - good deeds reap nothing but good results.

Where love is, there is no barrier whatever: When man models his life on the basis of this fundamental principle, the entire world becomes a Holy Shrine to him. He offers himself, heart and soul, to the service of mankind. Of course, this is what is called selfless love. There is no idea of personal gain in the act. Naturally such people, by their sacrifice, ever try to elevate mankind to greater heights. While performing noble actions, they desire neither name nor fame. Actually this is nothing but renunciation. It is this virtue that rises great souls above all class and creed, region and religion, language and race.

'Service to man is service to God', is the very breath of existence. 'Work is worship', becomes the very mission of their existence. Ordinary people like us should carry at least an 'iota' of such a philosophy to make our life worthwhile in this world. Metaphysics begins where physics ends. Similarly religion begins where science ends. This means there is no divorce between one and the other. In fact, they are complimentary in character. The basic philosophy here is that they meet and mingle and merge with Cosmic Essence. All of us should realise this first. Especially, men of science, who have had not enough religion in their veins! This is the path of 'Salvation'. Every individual should work out this ideal diligently.

Human life is a valley of tears. All our sorrows and miseries arise out of our own desires and ignorance. That's is why Bhagavan Buddha preached 'a state of desirelessness'. This means 'detachment' in life. Thus one could practise the Eight-fold path, as prescribed by him 1) Right thought, 2) Right speech, 3) Right act, 4) Right food, 5) Right company, 6) Right meditation, 7) Right living, 8) Right fulfilment.

Besides this, Buddha taught the five cardinal principles called Pancha Sheela 1) Compassion to all animals and living creatures, 2) abstinence from falsehood 3) abstinence from lust, 4) abstinence from liquor 5) abstinence from theft.

The cultivation of these virtues is called 'Sheela' Any transgression of any one of these will land man in unhappiness and sorrow. Initiation to Buddhism means adherence to these five noble principles. Others in general,

## **Research on Mental Diseases and Secret of Mind**

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too, could follow this Noble Path and seek fulfilment. And it is possible to attain 'Nirvana' provided the person is 'disinterested' in his actions, and in this very life could find the bliss of 'Jeevenmukta'.

Of course, all this demands that our acts should be self-less, freed from greed and jealousy, and always directed towards the enlargement of the 'self'. By purity of conscience, and unstinted devotion to right conduct all his could be achieved.

Concentration is necessary to make our life meaningful in the path of virtue. It is not easy to concentrate on noble ideas in the beginning. The mind gets constantly distracted. By perseverance and steadfast practice, one could attain success. After sometime those who are given to meditation like this, shall understand what a blissful state it is.

The law of Karma pursues every one of us. None can escape this inevitable law. Sooner or later, we have to reap the fruits of our actions. Therefore, it is necessary that we should endeavour to live a pure life. In doing so, the impurities of the mind get purged, and the experience of 'Being' becomes a living reality. Learning, and knowledge of the Soul shall be the beacon-light in our path. Every one of us should understand the meaning of existence. By Jnana, we can adopt moral standards in life thereby get rid of worries and mental diseases.

The present existing apprehension that the mental disorders cannot be get rid of or cured at all, makes the treatment less fruitful. Any amount of understanding given to the patient cannot restore his confidence because of this deep rooted notion in the society. The best example being that in the case of a cancer patient, when he is dying due to cancer, all the best efforts to infuse confidence in him that he would survive will be in vein. Because his confidence is already shattered by the very knowledge that cancer means death. Thus an established stigma that shatters patients confidence comes in the way of his cure. Therefore through jnana it is essential to root out the above stigma attached to mental patients. The society shall be enlightened rightly regarding the true causes for mental disorders and also if doctors and psychiatrist do not diagnose them as mental diseases, then the present social stigma attached to mental patients will be eliminated and the confidence of the people, showing deviant behaviour will be high enough for easy treatment. This is seen in the rural population, when they experience / exhibit deviant behaviour they will not go to any doctor or psychiatrist for suggestions because they usually believe such things are due to play of evil spirits, Devils, Demon, god or due to bad time and start conducting various



## **Research on Mental Diseases and Secret of Mind**

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rituals by intense belief. Many such people were able to become alright and lead a normal life. Because of their assumption of a definite reason for deviant behaviour and also their strong belief in the rituals they neither consider themselves suffering from madness nor the society also points towards them as mad.

Unfortunately, the people living in the city and town especially educated class whenever they experience deviant behaviour they immediately take the suggestion of psychiatrists. They in turn label them as mad or suffering from mental disorder by their diagnosis and prescribe various therapies, by belief in these so called experts in the field, they auto suggest themselves as mad, in addition to damages made by drugs. Suggestion from society identifying them as mad make them suffer more. This is the reason why the percentage of cure is less when diagnosis and administration of therapies were made than the non-diagnostic, without any therapy (This is in accordance with Dr. Isenk investigations).

Therefore we must spread real knowledge among mental patients renaming the mental hospital as “ Jnana Mandir ” to preach jnana therapy. To prevent stigma, we have to close the mental hospitals and utilise them for teaching jnana therapy, Yoga/meditation therapy and to conduct further research. The present psychologist and psychiatrist are to be absorbed to general Hospitals as an alternative and they must be trained to administer jnana therapy, yoga therapy Etc., in General Hospitals. It benefits both the public and professionals on one hand and Humanity on the other.

Thus we see proper knowledge about the realities of mental diseases have therapeutic effect on the mind. Therefore JNANA plays vital role in treating mental diseases.

### **2. Yoga therapy - Meditation**

Indian scriptures have advocated the path of yoga for realisation through the dissolution of Karma accumulated in the course of innumerable births. As we have already understood in the earlier chapters, the Karma is the sole cause for all mental diseases, the yoga therapy especially meditation is of immense value in dissolving and eliminating those karmic forces which are responsible for mental diseases.

During meditation the mind traverses through different vibratory frequency, when the mind reaches consciously that cosmic frequency in which the karmic forces are recorded in subconscious and unconscious mind, the



## **Research on Mental Diseases and Secret of Mind**

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karmic force flows out through the conscious mind similar to the natural way of release of karmic force in daily life. The karmic force will be moving out in the normal course of life of an individual usually according to planetary position in Astrological birth chart and their movements during his life time resulting in good and bad effects. This is the reason why the yoga therapy (meditation) have shown promising results in treating certain mental diseases. Right approach to yoga therapy strictly in accordance with scriptures yield greater results.

### **3. Suggestion and Regression therapy**

Proper and positive suggestions with right understanding of the mental disorders given consciously or under hypnotic regression have beneficial effect in normalising the deviant behaviour of the patient. During hypnotic suggestion the person reveals the cause for his deviant behaviour which can be eliminated by further suggestions. Thus when the cause is known it is very easy to know the remedy either by the person himself under hypnosis or by proper suggestion as the case may be.

In some cases when the mind is regressed to that period of time at which the disease has manifested the subject re-experiences the causing situation (in the present life or past life) wherein the same vibratory frequency make that specific karmic force to flow out in this suitable arranged environment and the patient recovers after recall of the episode. There are many reports of such relief of symptoms after regression, by many Hypnotherapists as already reported.

Thus suggestion and regression have vital role to play specially in phobias, obsession, compulsion, Hysteria Etc.

### **4. Herbal treatment**

There are many Indian Herbs recognised in Ayurveda (Science of Health) which have potential to eliminate the karmic forces of an individual that are responsible for mental diseases by their administration. These are called “ Karma Sanjeevani ” widely available in Himalayas. Seers and Saints have cognised in their state of Yoga various Herbs having vibration same as that of karmic forces in them. This knowledge is carried over from generation to generation by these holy men with specific instruction regarding the mode of collecting the herbs (time, planetary position and rituals). Unfortunately the people lost faith in such thing due to pseudo-scientific outlook and ignorance.

### 5. Subduing the planetary effects through Astrological knowledge

According to Indian astrology the movement of the planet have influence on the life of individual and in executing his karma. This execution of karma is directly proportional to one's Karma whether good or bad in according with the movement of planets.

“Chandrama Manaso ajayatha” means that the moon controls the mind. The position of the moon in the Astrological chart has many things to reveal regarding the mental outlook of the person. When the moon is depilated or afflicted by bad position of other planets or gazed with unfavourable influence of the other planets in the Astrological chart the person is found to exhibit deviant behaviour. Even in the period or sub-period of other planets also people were found to exhibit deviant behaviour especially Rahu and Kethu.

When the planetary period or sub-period of planets in the astrological chart changes, the deviant behaviour mainly disappears. That is the reason why some people get cured mental diseases spontaneously without any psychiatric or any other type of intervention. Such Spontaneous cure was well observed by Dr. Isnek. In his studies he noticed 72% of the patients in 2 years and 90% of the patients in 5 years were become alright without any psychiatric treatment.

The Astrological chart gives a vital clue when properly recorded regarding the traits and tendency, character and behaviour and deviant behaviour of a person than any other present psychological methods. I have observed many Astrological charts of both normal persons and those that exhibit deviant behaviour over a decade. I have very much convinced of the above truth provided the person bring his correct Horoscope that is date, place and accurate time of birth. Astrology also strongly believed these psychological characters and behaviour or deviant behaviour of a person are according to their Karma's of their past lives. Astrology also provides certain remedies for neutralising the negative effect (Bad Karmas) of the concerned planets.

1. By wearing gem stone representing particular planet.
2. By performing recommended rituals to nullify the negative effect of a particular planet.
3. By performing Japa on a concerned deity representing the particular planet and the type of karma.
4. Pilgrimage to holy places to invoke divine grace to neutralise bad effects.

5. By charity and service to mankind.
6. By performing Bhajan, Kirithan and listening or reciting to Holy scriptures.

### **6. Exorcism and ritual compliance**

The spirit possession is also one of the causes for deviant behaviour as mentioned in earlier chapters. By performing exorcism as prescribed by the scriptures or performing the necessary requisites of the possessed spirit like death rituals which was not performed in the course. We can get rid of spirit possession.

### **7. Use of Psychic, Magnetic and Cosmic - ray therapies**

#### **(a) PSYCHIC THERAPY :**

Many psychic healer could set right person's deviant behaviour by influencing the mind of the patient through his positive mental magnetic vibrations. Such healing is quite common throughout the world especially in oriental countries by certain real gurus, yogi's and Mahatmas.

#### **(b) MAGNETIC HEALING :**

Man has magnetic field around him (Aura) which when disturbed, results in mental and physical changes. These disturbed magnetic field can be set right by Magnetic therapy. The healer of Magnetic therapy would use various types of magnets to eliminate the imbalance caused in the magnetic Aura. Thus magnetic healing finds a place in setting right the deviant behaviour. Dr. Mesmer is a well-known magnetic therapist after whom Mesmerism became popular. Mesmer speak about the existence of Magnetic field in the universe, which has influence on the individual. Any aberration caused between these two would result in mental and physical disturbances. So the Magnetic healing plays a vital role in harmonising the balance between the cosmic and individual magnetic fields.

#### **(c) COSMIC RAY THERAPY :**

In this method the very cosmos is used as a medium to transmit the energy towards an individual adjusting to a particular frequency whereby the deviant attitude of the individual mental frequency is altered. In this method the therapist draw the energy from cosmic media and canalises into frequency in which the mental vibration of the patient is moving. This cosmic force subdues

## **Research on Mental Diseases and Secret of Mind**

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the negative energy or vibration emitted by mind of an individual resulting in the restoration of his mental health.

### **CHAPTER VIII**

#### **Suggestion for Further Research :**

- 1. A movement to establish scientific evidence on Reincarnation through past lives Thoughtography.**
  - 2. A search for new methods to dissolve Karma causing Mental Diseases.**
  - 3. A Plea for promotion of world peace and Prosperity by the Reincarnation principle to establish Humanity.**
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#### **1. A movement to establish scientific evidence on Reincarnation through past lives Thoughtography. Real 100% Scientific evidence on Reincarnation**

Skeptics often raise their eyebrows saying whether Reincarnation is a reality at all.

The first challenge they put up is. “Then produce scientific proof to vindicate the phenomenon.”

Any assertion unaccompanied by scientific verification or laboratory testing is dismissed as rubbish or bunkum.

All of us experience different kinds of emotion, occasioned by certain situations and circumstances.

For example,  
Love and hate are the commonest of them all.

Say, if someone should demand demonstrable proof of how these feelings of hate and love spring how are you going to set up an experiment in the laboratory to prove it ?

## Research on Mental Diseases and Secret of Mind

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But aren't these things and several others that the human flesh inherit are living realities ?

Do we dismiss them as non-existent since they cannot be scientifically proved ! as in the case of material objects of the observed phenomenon ?

Certainly not.  
Similar is the realm of reincarnation.

There are certain inner realities that bear intimate relationships with one another, but all the time imperceptible. Memory, through one form or the other carries the 'Weaving thread' 'ad infinitum.'

This is a subtle truth and so defies observable demonstration.

Beyond all visible phenomenon is the 'soul' - 'a Metaphysical reality' could we dismiss this too because we fail to comprehend it, bound by obvious human limitations ?

**Recent efforts to prove reincarnation as a reality through investigations have been primarily based upon 'memories of the past'- and the reconstruction vouches for absolute authenticity as far as time and space are concerned - here historical and geographical facts have blended so well that there seems to be hardly any flaw in such a recalling of previous existence.**

From out of this has been built up the theory of reincarnation, the cycle of life and death. of course, this eludes the purely physical and demonstrable verification, as materialists and scientists demand right now.

What we should remember is the 'Subtlety 'of the perennial process of reincarnation.

We cannot easily hope to understand its truth applying the physical yardsticks as done in scientific laboratories.

Tools required in respect of the cycle of reincarnation, for purposes of faith and convincing proof, are wholly different from those employed in scientific pursuits.

It is unfortunate that scientists do not cross these frontiers in order to appreciate something different.

If at all proof is necessary to establish the fact of reincarnation, what the scientists ought to remember is that they do not possess those tools that enable them to understand such things.

But when those endowed with metaphysical imagination, exceptional intuitional faculty and extraordinarily unsullied memory come out with certain facts, they ought to practice humility that there are an infinite number of things they have the least knowledge of, and to dismiss the entire thing is 'useless' is sheer folly.

### **Memories as Evidence**

The Story of reincarnation is the study of evidence available in that regard as investigated in the earlier chapters.

Memory, be it remembered, is the very fountain of information through remembrances either by spontaneous or by the induced methods.

However, these memories in most of the cases mentioned earlier in this publication have proved to be genuine in their authenticity.

It is necessary to understand more about memories and their character to examine whether memories have any definite role in vindicating scientific proof on reincarnation.

Memory is the means by which the human brain preserves many impressions of an indelible nature - it records, stores and retrieves information based upon divergent experiences, as projected through time without break.

It has got three vital functions: the ability to retain impressions, their production when required in a series and 'recall'.

All such experiences that are associations with strong feelings carry their intensity as well as their longevity.

A person's memory is invariably taken to mean all such associations and relationships of the past as well as present.

Several influences impinge upon the human mind during the process of actual experiences, preservation or retention, and 'recall'.

## **Research on Mental Diseases and Secret of Mind**

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Actually the relationships between the past and present arise basically out of a profound transformation in the cycle, (of course, imperceptible) through what is called biographical change.

As links in a chain they run on undeterred. That is how past, present and future become one continuum of time.

Memory is one most fundamental function ever operative in Nature's design. In the vast cosmic laboratory everything is recorded and retained and transmitted. Nothing can obliterate this activity.

The cycle of time in its purely ephemeral aspects such as past, Present and future is just an arbitrary human arrangement for convenience.

At the level of cosmic consciousness, the question of time as we understand does not arise or exist.

For that matter to comprehend it completely, past, present and future are all merged into one ceaseless activity of the 'now' awareness carried on eternally.

As such memory of future is not a misnomer but a valid phenomenon, as real as the past that is gone by or the living present.

But then the very important question comes up: who are those souls that could prophesy future events ?

Yes, they are the emancipated souls or 'Jivanmuktas. Nothing is mysterious to them much less misty.

They have the powers to use the Divination as ordained by destiny, Surely they are the ones qualified to envision all such possibilities legitimately.

However, in general, we notice in all instinctive actions of living beings- man, bird and beast and so on - memory arising out of the past experiences and at the same time dominating the course of action at that moment.

The manner in which these activities take place is a knowledge that belongs to the subtler regions of universal or cosmic consciousness and the lawful evolutionary mechanism of all creatures.



## **Research on Mental Diseases and Secret of Mind**

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Man may be considered as the most mysterious phenomenon of all living beings.

A treasure house of infinite memory, ordinarily not within the reach of normal mentality one contained inside all human beings.

Far and remote things too do imprint upon the memory and the storage of memory may sometimes get shrunk.

Flashes of experiences of the by - gone periods or intuitional prophetic insights of future occurrences come from this inexhaustible source, as a compelling influence upon the conscious mind.

Actually they are the re-enactment of the earlier events, registered so vividly there. Sometimes the revisiting of this kind of flash - back memory may bring about a change in the life of an individual.

However, I have endured to reconstruct the past lives of the individuals that I have studied so far out of this treasure house of memory.

Normally speaking; People by and large hesitate to report some of these things as they flash across their consciousness.

It is also true that sometimes these experiences seem to be so very abnormal that many people keep them as a closely - guarded secret.

Where certain recalling becomes very greatly over-whelming and irrepressible, delving into the previous existence has been possible in all such cases.

That is how I have recorded the lives of those whom I have studied for purposes of reincarnation.

It is asserted by many that this kind of memory seems to be more dependable than sensate memory as far as proof, in respect of reincarnation, is concerned.

Needless to emphasise here that these are facts generally based upon reincarnation, if they are recent enough to be tested accurately historically as well as geographically, the matter becomes simpler still.

## **Research on Mental Diseases and Secret of Mind**

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**Here it is necessary to consider three kinds of memories :**

**1. Continuous memory** – it is an involuntary but ceaseless pouring out of experiences mostly arising out of the unconscious.

**2. Immortal memory** – this is a case arising out of the reincarnated immortal self of a person who happened to experience actually the past life of an individual whose imprint is so well recorded in the memory in the “ non-dying causal body ”.

**3. Cosmic memory** – not ordinary people can hope to possess this gift. Seers and sages, saints and prophets of extra-ordinary intuition and perception, and those who could look before and after through their rich range of imaginative faculty alone could preserve and recall such things of the past as well as future. These memories are what are called ‘Cosmic memories’.

It is very important to remember here that this should not be mistaken for wishful thinking much less confused for creative imagination’, or speculative philosophy, or merely delusive excursion into the realms of the unknown or aimless conflict between the true and the false.

What matters here is the validity or better still, The authenticity of a memory experience in the light of its impact on the life of individual in question.

A genuine memory has the subtle quality of re-experiencing the past instead of merely recollecting something without enough identity.

A significant one will ever endure rather than fade out its effect could be seen on the life of the individual and his outlook.

### **UNCONSCIOUS CONTINUOUS MEMORY**

Memory is one constant denominator in respect of all living creatures. In the case of man, no doubt it has reached the peak. Rather fascinating to know that plants too have the power of memory, though in an infinitesimal way.

The Unconscious continuous memory is investigated by the source of modern technology and science as the various scientists worth the name.

Research work undertaken by great horticulturists of the order of Luther Burbank, George Washington carver and many others reveal the fact that the faculty of memory is not the monopoly of man alone but plants and flowers too

## **Research on Mental Diseases and Secret of Mind**

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enjoy the gift of memory as endowed by nature in the same manner as sensory organs, though, of course, in a microscopic manner.

The concept of continuous memory can nowhere be better seen than in the instances of child –prodigies as discussed in the earlier chapter under the title “Astonishing talents and abilities - child –prodigies” .

Especially the cases of Mozart, Hamilton, Tom, Pascal are the ones that need to be remembered. They were able to see a continuous recovery of the past life or previous existence, all such faculties that shone in the illustrious career.

This kind of recovery is quite significantly a case of remembering the previous existence in terms of re-experiencing all the accumulation or a portion of it as an unbroken chunk of a live situation’.

Extraordinarily gifted individuals could be cited as cases of ‘continued-use’ of a faculty developed long ago in the earlier births or past existence.

All of us are aware of the fact how some pick up certain skills acquire learning of new things or possess the ability to execute some jobs with ease, grace and competence.

Whereas others might sweat hard, toil day and night and yet cannot come anywhere near category mentioned earlier.

Genetic content by itself won’t prove the point or the environment.

The only plausibility theory is the theory of reincarnation.

Let us think of people who share certain pleasures or discuss things in a like-minded fashion or consider how some people get so close as friends or turn bitter enemies.

The force of attraction or the pull of repulsion could be traced back to the previous existence of the individuals.

Better still, how do some people turn ‘addicts’ to alcohol or tobacco or drugs or some other vice.

These are definitely the traits and tendencies of the previous life carried on to the present existence.

## Research on Mental Diseases and Secret of Mind

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The force of the past is so strong that no power on earth could dissuade the person from the addiction.

It might ruin the life. And yet, the addiction continues unchecked in spite of warning that comes up from one's own 'conscience'.

Sometimes we notice how some individuals get perturbed by what is called 'compunctions of conscience'.

What exactly is this? It is nothing but the soul's memory of mistakes made in the past.

Often there may be a forewarning too to avert the catastrophe.

But what happens is ultimately the 'composition of the past'.

Could anyone possibly notice the phenomenon of unconscious continuous memory as such?

The answer to this is clearly 'NO' - because all of us have been busily engaged in employing it that we are hardly aware of its presence, generally speaking.

This is so since this aspect has been part and parcel of our daily existence.

Then how is it that people of diverse nature and temperament and capacity have been cast for different jobs, professions and careers such as teachers, priests, doctors, engineers, ministers, business executives and so on?

Again the answer to this is self-explanatory.

Deep inclination in a definite direction springs from the same source of the past in which the qualities that persisted in previous existence continue to manifest, though in an altered physical environment, in the same channels of achievement or failure.

Obviously this is nothing but the tremendous flow of the past memory reshaping itself towards a particular end as the soul deep inside has charted out.

This can be seen in our everyday existence, though, of course, without the realization of its impact or the reason for its continued existence in the same path.

## **Research on Mental Diseases and Secret of Mind**

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Thus this flow of memory, the reshaping of the soul against the background of the past, the ways and means of the soul's journey in the light of the earlier records of the treasure house of memory determine the course of one's existence through reincarnation which is in every sense a sort of revelation when properly understood.

### **IMMORTAL MEMORY**

At times every one of us will experience 'glimpses of vision' like a stroke of lighting in its 'flash' that helps us gain some meaning out of it.

Of course, not all are capable of comprehending either meaning or its significance.

Its adjustments are suitably made in the wake of 'message flashing out' of the memory much of the misery in the individual life could be mitigated.

However, it is ideal to pay heed to this vision, and its symbolic value may be related either for good or for bad depending upon the nature of the memory.

The fact is such a memory may be looked upon as an indicator in one's life.

Its influence has immense possibilities for corrections and adjustments.

The way it appears most naturally is from a feed-back.

One might often wonder whether it is not an obscure memory of visual imagination - yes it is imagination traceable to the recalling of the past episodes or trends !

At times such signals hoisted up would be able to guide the destiny of individuals.

What is required in this regard is the capacity for a little reflection for reconstruction of details.

Generally speaking, the effect of an immortal memory is often life - giving as well as life shaping.

## **Research on Mental Diseases and Secret of Mind**

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It is not only enduring but the dual aspects or facets of a single universal phenomenon ever in a state of flux, with the cause and consequence chasing along the roads of destiny.

Akasha is a Sanskrit word, highly pregnant with meaning.

It is fundamentally the very matrix of the universe out of which all that exists has been born.

In that respect, it is a super-conscious essence that pervades all space and time. Its response is spontaneous as well as eternal, to the vibration of all creation in the universe.

Surprisingly though, is both dense and subtle very much akin to the micro-material recorded on the tape.

This activity of recording the infinite vibrations unto eternity is God's supreme Grandeur, collected and compiled in the form of akashic records.

Highly gifted individuals with super-sensory perception would be able to read these records as occasions offer themselves for such a possibility.

In this sense, Edgar Cayce may be cited as an outstanding example who could read Akashic records.

A person's life is governed by what he does and by what is modified in the course of his life through his experiences.

All that which takes place naturally affect the individual either for affliction or for affection, as determined by the thoughts and acts and consequences.

### **Mechanism Recalling**

This is acquired by constant training of the mind to recall certain things at will live recitation of a poem, the enactment of a role, the reproduction of a scene from a text or any memorable passage are all possible for those that devote their time and energy to such an exercise.

There is another facet to this from the point of reincarnation. That is, when a person is asked for a name which he encountered in his past life, he supplies it.

## **Research on Mental Diseases and Secret of Mind**

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By this we see how the person “re-lives” - and when extended to experiences, they reveal a wealth of detail about lives of the by-gone ages - whether of the immediate past or very distant past this becomes as real as the present.

In all such cases, it is the ‘re-creating’ of the atmosphere in all its salient features and characteristic qualities, here and now.

In brief, successful recalling is found to be a common occurrence in our daily life and existence.

### **Recognition**

This is an act of remembering the incident place or person or any other thing experienced earlier during the present life.

### **Paradoxical Recognition (Déjà vu)**

Although a certain event seems to have been recognised by the person in question paradoxically though, on verification is discovered to have taken place earlier before the present birth or an occurrence revived after several centuries sometimes.

Such a ‘déjà vu’ is entirely on account of past life experience or positively because of post cognition.

### **Imagining**

Imagining is a faculty of the mind in projecting certain pictures in relation to an environment on the mental screen.

Sensory stimulation couples with the innate capacity “ to see ” provides the material for all imaginings. This faculty distinguishes man from the beast.

Memory Imagining, of all the other kinds, may be regarded as unique in that it provides a powerful recalling when we experience a kind a journey back in time.

In fact, this is essentially an illusion especially so when we happen to witness certain things in our mind’s eye as experiences taking place, here and now. Invariably this is a kind of “re-living” the past moments.



## **Research on Mental Diseases and Secret of Mind**

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**Finally the fact about memory may be stated thus:**

while we are able to visualise many things of the past through the help of our memory, it must be admitted here that there is no mechanism or marvel to make the other person remember or re-live the past by the help of our memory as a substitute in his position.

### **Method of getting scientific evidence on Reincarnation.**

**What is the demand of present scientific world to accept Reincarnation as Scientific fact?**

#### **What is Science ?**

If the subject has to get a status of science it must fulfill the basic conditions of science like objectivity, repeatability, consistency and universality in addition to experimentation, observation and inference.

The past lives if exhibited by photographic proof may rise the eyebrows of intellectuals. The following method can be tried out by utilizing the knowledge of photography, Clairvoyance, Electronics, Hypnotism, Mesmerism, Yoga, Psychology, Psychiatry, Ophthalmology, intuition and Astrology to produce photograph of the past lives.

**In this method the memories of the past lives thoughts can be photographed as thoughtography.**

**Thoughtography of the present life memories has already been photographed by Ted Serios in the form of buildings, places, persons etc. through the polaroid camera.**

Dr. Jule Eisenbud has photographed number of memories of Ted under laboratory conditions in 1966 and at the sametime it has been published as “The world of Ted serios” in Great Britain in 1968.

#### **Reference :**

{ The world of Ted serios by Jule Eisenbud 1968,  
“Thoughtographic studies of an extraordinary mind”.  
Jonathan Cape Ltd., 30 Bedford Square, London WC1.  
Bound by A.W. Bain and Co. Ltd., London. }

## **Research on Mental Diseases and Secret of Mind**

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The same principle can be implemented to get the past life thoughtography by regressing an individual to past lives through Hypnotism.

To confirm the validity of thoughtography three stages of thoughtography are suggested here on selected individuals by Astrological Knowledge.

### **I STAGE :**

Put the subject under trance through both hypnosis and mesmerism are suggested to remember a particular person or places and the photograph is taken and confirm the trueness of the photo against the suggested person or place.

This experiment is to be continued for a minimum of three times which confirms the thoughtography.

This stage proves that the thoughts of an individual can be pictured.

### **II STAGE :**

Regress the subject under hypnotic and mesmeric sleep to a particular time of life (say about 5 or 10 years) and photograph that particular memories as in stage one and repeat thrice to confirm the trueness of his memory with thoughtography.

This stage proves that memories of past can be photographed of an individual in his present life.

### **III STAGE :**

Regress the subject under hypnotism and mesmeric sleep to any particular time of his past life and photograph that memories as in stage I and stage II.

Repeat the process thrice and confirm the similarity and trueness.

Further confirmation can also be made by physical verification of such places and persons photographed. If these thoughtography is produced reincarnation theory becomes a scientific validity as it meets the demand of the scientific World.

This is not a challenge to the scientists, but an appeal to our Scientific World to develop interest in the super science of this era and help the humanity by proving scientifically in laboratory the theory of Reincarnation which alone can bring world peace and prosperity.

**Thoughtography of the present life memories has already been photographed by Ted Serios in the form of buildings, places, persons etc. through the polaroid camera as shown In Next Page**

# Research on Mental Diseases and Secret of Mind



(Fig. 1) Test at the Palmer House



(Fig. 2)



(Fig. 17) The Polaroid Land Model 99 Camera



(Fig. 39)



(Fig. 40)



(Fig. 117)



(Fig. 90)



(Fig. 67)



(Fig. 115)



(Fig. 91)



(Fig. 68)



(Fig. 116)

### **2. To search for methods to relieve karma to treat Mental Diseases**

This book is concluded authentically that the karma is the only factor for the mental diseases. If the Karma is removed or destroyed by any means and ways there shall not be any mental diseases. Of course, karma to our knowledge is not in the form of material but definitely in some form of energy. Being this is, the fact our advanced Science and technology which is capable of producing different forms of energy as well counter act energies, why not our scientist and technologists equipped with sophisticated instruments and devices start probing into this matter to counter act the karmic source—the energy, in a more scientific way ?

### **3. A plea for promotion of world peace and prosperity by the Reincarnation principle to establish Humanity.**

The Reincarnation reality to-day opens its doors of wisdom for the people who consider wisely the meaning behind any nationality, religion, language and also realities of existence itself in the light of karma and reincarnation.

Research on reincarnation for the past 40 years by our Reincarnation Research Centre in Bangalore and also by an American, Dr. Ian Stevenson the top most investigator on rebirth in the world and his assistants around the world in addition to other researchers around the globe has established beyond any body's doubt that same persons have born many times in different religions, nations, caste, creed, gender, learning different languages, customs and systems. It is apt to say that they will be born in future also in different religions, nations and learn different languages.

This strongly upholds that our fellow human being were our own fathers, mothers, brothers, sisters, sons, daughters, husbands, wives, friends, relatives etc. and even our dogs and other pet animals in many other lives according to our karma.

Then where is the meaning to fight in the name of religion, nations, languages, castes, creed and even gender of human beings ?

Independently Researched Reincarnation Cases which Demonstrate that from Lifetime to Lifetime We Can Change Religion, Nationality, Gender, Race, Political and Ethnic Affiliation

## **Research on Mental Diseases and Secret of Mind**

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Evidence of reincarnation can serve to create a more peaceful world, as reincarnation cases show that we can change religion, nationality, race and ethnic affiliation from one incarnation to another.

As most wars are based on differences in these cultural markers of identity, reincarnation research demonstrates that war based on these differences is groundless and that in the end, from a karmic point of view, war is self-defeating.

Evidence of reincarnation allows us to realize that we are universal souls, which allows us to better appreciate the brotherhood of all mankind.

The realities of today and yesterday must be well understood before an attempt to prepare the society of tomorrow. Hence let us first probe the realities of today.

The modern men have neglected fundamental human problems, attributing them only to problem of food, money, shelter, cloth, security, gender, popularity, health etc. These pre-occupied material values has made the modern society to suffer because of total negligence of human and spiritual values.

To-day the modern man has diverted all his energy and intelligence to make the best use of scientific advancements with the strong belief that science alone can give them all the material comforts and answers to life.

Once they get the scientific advancements to dance to the tune of modern man, alas ! the religious whim's strike their mind and as a result the Religions become the opium of the people.

Now all the Nations irrespective of their financial stability are going to fight against different religions and nations without even thinking about the outcome which is nothing but destruction of world resources, endangering human civilization and even destroying Humanity having misused the religious belief through Scientific advancement.

At present fear and suspicion rose like a stone wall and divided the world into many opposing nations. The atomic energy instead of being used for the furtherance of our civilization might be misused for the destruction of entire human race.

## **Research on Mental Diseases and Secret of Mind**

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Thus Man has progressed very far in science, technology, literature, arts there by increasing his material comforts. But one thing he did not learn properly is peaceful co-existence. As a result now we have just enough religions to make us hate but not enough to make us love.

The present day man is living in the midst of tensions, worries, pressures and problems created by dishonesty and dispute, hatred and quarrels, injustice and violence, terrorism and murder, wars and destruction etc., due to nationality, religious and linguistic fanaticism.

The crisis of humanity is the result of its absurd conduct with its uncertainty of the notion of good and evil on one hand and the disease of culture and civilization on the other hand.

whom we have to blame for this ?  
Now let us probe the realities of yesterdays.

If we go back just 5000 years back we find that the religious conflicts of today were not there. The very reason being that the founding fathers of Buddhism, Jainism, Islam, Christianity were not at all born.

This shows there was a society only 5000 years back in the history of the world without these present religious conflicts. These religious fathers implemented certain principles, customs and systems suited to those times which are branded as religions was to help the society to live in harmony with good conduct and morality among people in the path of righteousness and humanity such that the people live together by loving each other with peace and prosperity.

They never meant to create any suffering or conflict which harms the society and in turn humanity itself.

But what we see to-day is in actual practice of these religions is quite contradictory to what the founder fathers of these religions have ever dreamt !

If the founding fathers of these religions were alive to-day, no doubt they would have been the first one to abolish their own religions.

The reason being many of the followers of these religions, and their way of religious practices of to-day are quite contradictory to the original views and

## **Research on Mental Diseases and Secret of Mind**

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teachings. When such is the case how can they become parties to such irreligious practices ?

Religion is no doubt a very strong binding force; but there are even stronger ties that keep the people bound together on the principles of universal brotherhood.

The only way to overcome these problems is to teach the religion with the right knowledge and to live harmoniously with one another.

If there is no drastic change in our thought and practice our human race may die not of natural catastrophe or dreaded disease, but destroying itself foolishly for practicing religious teachings wrongly.

In this fast changing world the present generation at home and around the world has thrust upon itself a greater burden of responsibility than any other early generations.

For the first time in the history, the crumbling humanity is capable of discerning the causes of its decay. The enormous advancement of science is also at its disposal to prevent self-destruction if it is used rightly.

Earth has no sorrow that heaven cannot heal. But Earth will not feel sorrow if humanity destroys itself without fore-thought. God helps those who help themselves and others.

Let us begin by changing ourselves a little, which all of us are capable of doing by contributing to the common strength and joy.

The attempt to renovate the modern man is no doubt an admirable adventure.

The attempts made by all civilizations throughout the history of the world to teach and practice humanity were not successful as all those have taught only religions but not the humanity. In reality, Humanity cannot be taught or practiced through religions.

Our faith and intellect in science on one hand, our strong belief and practice in religion which promotes intelligence and intuition on the other, when utilized fruitfully we shall be able to do what science and religion have been incapable of doing separately to teach and practice humanity.



## **Research on Mental Diseases and Secret of Mind**

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We are capable of transforming the material world to our benefits through scientific progress. Have we ever attempted to utilise this power of scientific knowledge to transform ourselves.

In the light of our past and present knowledge it is not impossible to have a beautiful and harmonious society of tomorrow by utilizing the religious belief and Science in a constructive way, which leads to humanity.

The day has come to begin the work of Our renovation. Our future may lie beyond our vision, but it is not completely beyond our control.

To prepare the society of tomorrow, the poor and rich, weak and strong, believer and non-believer irrespective of religion, caste, creed, gender and nationality are to be invited to realize the nature of reality and success of life under a common direction to establish humanity.

If they accept this invitation they are sure of accomplishing their destiny of participating in the sublime work of evolution of hastening the coming of the kingdom of god on earth – The Golden Age

The Reincarnation theory through its bright search lights opens the curtains of ignorance and also install the wisdom, by the grace of all great founders of all religions of the world.

**Let god bless the humanity for World Peace.**

# Research on Mental Diseases and Secret of Mind

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**These are the Five books containing the knowledge of Jana, Vijana, Sujana and Divya Jana and also**

**These are the five VEDAS and UPANISADS of future Golden age that is SATHA YUGA.**

**If kumar Vasa sings a song there will be floating flood of lightening in the human body as though the sacred land of Bharth is dancing with joy in the people's eyes converting the present Kali Yuga to Dawapara Yuga.**

**- K.V. Puttappa**

**If Researcher on Reincarnation writes there will be lightening of the knowledge of self-realisation and salvation with the dawn of universal Brotherhood and World Peace converting the present Kali Yuga to Satya Yuga.**

**- Dr. C. Rama Swamy**

**Dear Readers,**



**Best Wishes  
From**

**Dr. C. Rama Swamy. M.B.B.S Ph.D. (U.S.A)Medical Stage Hypnotist  
FOUNDER & DIRECTOR :  
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