

## Who Is a Śuddha

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The word **Śuddha** indicates not merely purity of the nature we understand relatively, but of that **intrinsic purity**, the becoming of which ensures an effect. So it is not just a term of abstract expression conveying no definiteness whatever. Being a positive state of attainment, in the unfolding of human consciousness and not an imagination, by the mind in the sphere of idea alone, intrinsic purity can be felt as an inevitable necessity for revealing the **God-Head** shielded in our own nature. And so, those who had the good fortune to reach the **God-Head** known as **Ātman**, in their own hearts, have told in unequivocal terms. So also says **Bhagavān Śrī Nārāyaṇa**, the **Head** of the **Maṇḍalam**. And a **Śuddha** is he, who follows up in practice to attain this purity.

Knowledge has to be, at the commencement, an intellectual assimilation of facts relating to this truth, to get at an impression in the mind. It is not an end in itself. It is just a means. For, **Ātman** is not merely an idea. It is that and even more. It is a **living reality**. Permeating as **It** does every bit of creation and supporting all, all its associations consequently are real. And no unreality or falsity can therefore be ascribed to anything created by **It**. **Life** is a display where, this **psychic Entity** in **Man** manifests its existence through matter. For, by itself, **It** has no powers, no capacity, only a silent witnessing. Its inherent association with matter for the purpose of manifestation and **World Process** is an inevitable necessity, which it has been created for itself for its own purposes. To generate such an idea into the **Mind** is the purpose of knowledge. And a **Śuddha** values the scope of knowledge only so, as a means to the end, not as an end in itself.

There is no necessity to have a faith, blind or otherwise regarding a self-evident and self-existing truth. It does not matter a moment to **God Itself** whether one believes in its existence or otherwise. In either case its relative existence in the **World Process** as **Puruṣha** and **Prakṛiti** (**Spirit** and **Matter**) being an inalienable fact for an expression in life, it pays us to recognise them, though they are not affected by our non-recognition. A **Śuddha** is not bothered about the fact whether **God** exists or not. Even though one may not believe or have faith in **God**, it does not mean he is not a **Śuddha**. Nothing is demanded out of him, or to persuade him to a particular faith. If on the other hand he desires, irrespective of the motive thereof, to understand the truth of the fundamental existence of **God** or otherwise, he is taught to practise certain very elementary **things**, which are most easy, generating a very great pleasure through knowledge.

**God** is not merely an abstract idea, but a **concrete reality**. Knowing it consists in investigating the truth of it scientifically. And a **Śuddha** who proceeds to investigate so, scientifically, is not bothered about speculating about its existence or otherwise intellectually. He is not bothered about personalities. He does not care even to doubt or assert a statement about it. He simply proceeds to experiment on a scientific basis to test the validity or otherwise about its existence,

since a mere faith, without an exact knowledge about its nature had been to him, so long a source of pain, conflict, fear and emasculation. He is even justified in renouncing his faith without a positive proof. It does not mean thereby that he has renounced the experiment, for; his life itself is an experiment to reveal it. But a **Śuddha** is he, who, recognising this truth, proceeds to conduct the experiment consciously; and to him data furnished by means of knowledge, are but helps, to test and nothing more. His aim is to achieve the object of his desires.

For, **God**, as **All**, is a fulfiller of the desires of all. The manifestations of the **World Process** are due to **His** desire. And a **Śuddha**, who desires, being but a partial manifestation of **God**, is certainly not wrong in so desiring. But if his desires are to be in consonance with the desires of **All**, which means **God**, he proceeds to experiment and find out this **God**, in the process of which he achieves the object of his own desires and also achieves capacity to enable others to realise their objects.

Consequently a **Śuddha** knows that he is working out consciously and scientifically the **Science of the Spirit**. The science pertaining to **Matter** has revealed wonderful phenomena. It has demonstrated the indestructibility of **Matter** as an unalterable truism. It has stressed its inalienable utility in the even expression and flow of life. The reality of **Matter** is indubitable (certain). But while the utility of matter is there, it has in the process of its revealing its own potentialities, through the aid of applied **Science**, has created dissensions and conflicts, due to the multiplicity of the diversified forms of matter, in the play of life. A **Śuddha**, who is sick of this conflict, and with a view to get over it, proceeds to adopt a method, which directs the experiment on himself. The experiment in the region of matter outside, conducted so far, has not revealed any unity, a common basis for all men and matter. Though unconsciously, science is trying to tread towards it in its investigations. Though its idea is to get at this **Unit of Synthesis**, its actions are creating diversities and conflicts in the process of analysis of **Matter**.

The **Scientist**, who desires to get at this common substance which in the idiom of **Religion** is called **God**, must proceed to direct his investigations on the matter which he possesses himself as a body instead of a foreign body. The investigation conducted so far on a foreign body having been a failure, to get at this substance, and the knowledge of which ensures all and every possibilities, the direction has to be necessarily changed if we want to call ourselves wise. And it will continue to be secret, because that substance is **smallest of the small** and **biggest of the big**. And consequently any amount of investigation outside will have no result. On the other hand, troubles will increase, and with it war, desolation, erosion and calamities that overtake life. But when the investigation is directed on one's own self, this **smallest of the small substance** is caught in a shot, because there only one can get at it. The result of it necessarily is **All-consciousness, All-knowledge, All-power** and so on. For, this substance, which is the one common data for everything in the universe, is capable to expand, contract, react and undergo every process in proportion to the capacity of the manipulator, who has achieved success in knowing it, scientifically in him and others.

A **Śuddha** knows it so, and hence knowledge of **God**, to him is not for parading it, since the **Omnipresence, Omniscience and Omnipotence of God** falls short of its exactness as expression. He simply acts up, to proceed in his investigations in a disciplined manner, does not inflict his faith or otherwise on others, nor enters in useless controversies, which unsettle the mind. This being the basis of investigation is kept unruffled (unmoved) by ideas.

The impurity consists in these ideas, though all ideas are the result of the working of **Ātman** through mental matter. The idea of the **Śuddha** being to get at the **spirit**, he rejects, all ideas, not as inimical (opposed) to the spirit, but as those that shield the true nature, called **substance of the spirit**. He wades (pushes his way) through the matter to the source viz. **spirit**, whose identity, with purity, he achieves by resolving all the impure ideas into the **Ātman itself**.

And having attained this purity, which due to its intrinsic nature reveals the common substance in all, the **Śuddha** attains peace, and ever so many other things. It is the proper experimenting that reveals the truth of it and its value.

Such is the **Śuddha Dharma**, which the **Śuddha** practises unbothered about race, caste, colour and other predilections. Since every existing thing is a necessity be it right or wrong, a **Śuddha** is not troubled thereby, and he carries on his silent work of experimenting within himself, of himself, by himself, knowing full well, that in the fullness of time, he will achieve his heart's desires and play his part successfully too, for the protection of **Dharma** all around on a common basis, without any distinction whatsoever since his **God** is every one's **God**.