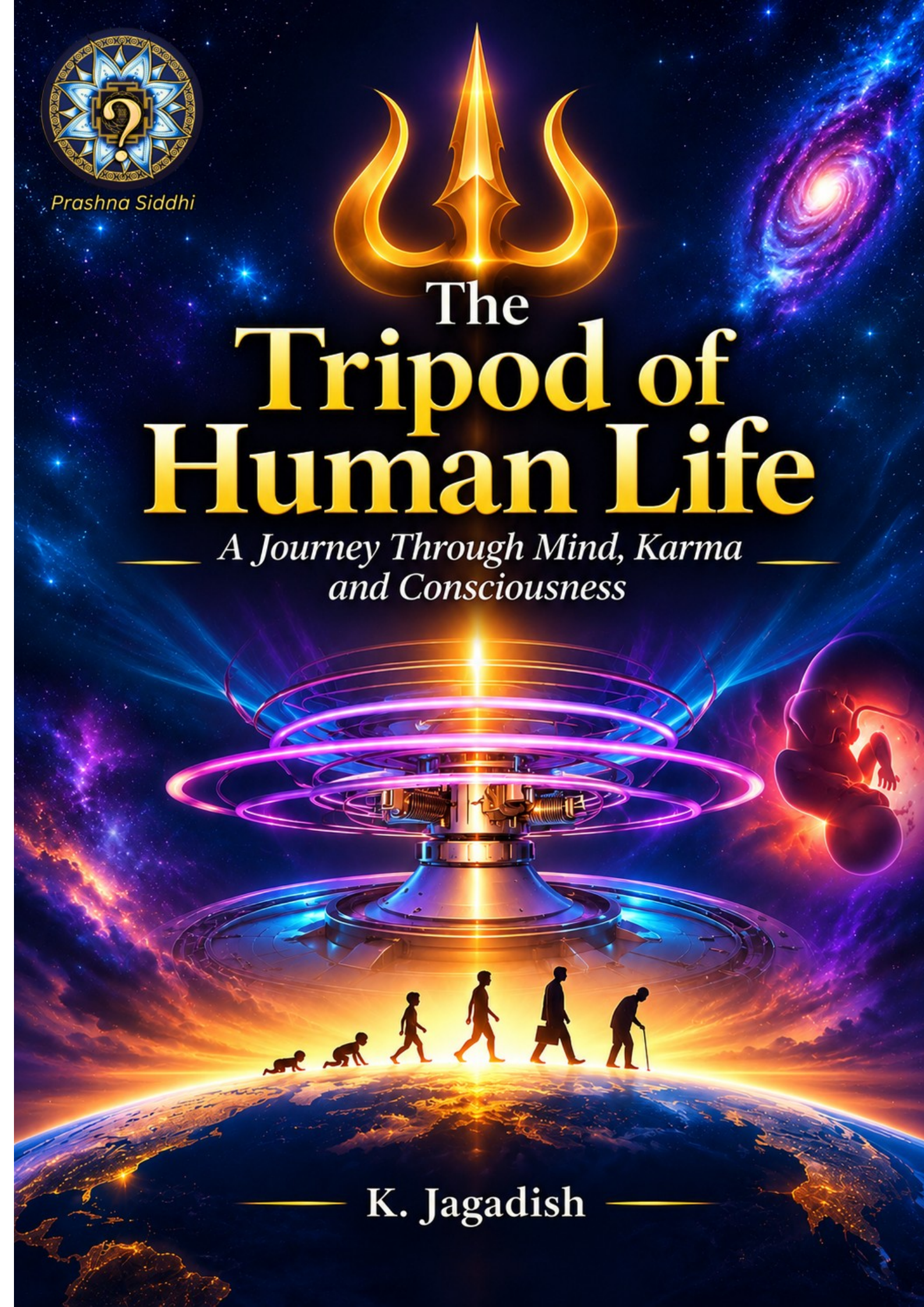
Prashna Siddhi

The Tripod of Human Life

A Journey Through Mind, Karma and Consciousness



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A Journey Through Mind, Karma and Consciousness

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Authorship & Editorial Note

Original philosophical concept: K. Jagadish, Prashna Siddhi.

The original philosophical concepts, research direction, spiritual interpretations, and underlying ideas presented in this chapter are those of K. Jagadish, Founder of Prashna Siddhi.

Artificial Intelligence (AI) has been used as a collaborative tool to assist with narrative development, organization, language refinement, and editorial presentation. AI does not originate or independently validate the author's philosophical conclusions.

Fictional characters and illustrative situations, wherever used, are intended to help readers understand complex philosophical ideas through relatable human experiences.

The interpretations presented reflect the author's independent exploration of Vedic astrology, spirituality, and human existence. They are offered to encourage inquiry, reflection, and thoughtful examination—not as scientifically established conclusions.

The intellectual direction, philosophical responsibility, and final editorial authority remain entirely with the author.

Introduction

The title The Tripod of Human Life arose from the need to express a simple but profound truth: human life does not stand on one leg. It is sustained through a threefold support. In universal language, this may be called a tripod — a structure that stands steady only when its three supports are in balance. In the Indian spiritual imagination, one may also glimpse in it the symbolism of a Trishul — three distinct projections arising from one source and pointing toward higher understanding. This book is not a work of prediction, nor merely an exploration of astrology. It is an inquiry into life itself: its identity, its roots, its journey, its baggage, and its uncertainties. The purpose is not to frighten the reader about tomorrow, but to help the Mind understand how to live today.

Contents

Introduction

CHAPTER 1 God's Visiting Card 6

CHAPTER 2 The Fruit and the Root 16

CHAPTER 3 The Cosmic Constitution — Have We Forgotten Our Homeland? 22

CHAPTER 4 The Prohibited Baggage 31

CHAPTER 5 Living in the Light of Darkness 44

CHAPTER 1

God's Visiting Card

Arthur Vance and the events portrayed are fictional narrative illustrations.

The glass doors of the tower at 200 Park Avenue did not open for people; they opened for authority.

For forty-one years, Arthur Vance had walked through those doors with the unhurried stride of a man whose presence in a room commanded immediate attention. As Senior Managing Director of Global Capital Strategies, he was an institution within the firm. He was sixty-two, tall, with silvering hair trimmed with mathematical precision, wearing a charcoal wool suit that carried the quiet weight of four decades of high-stakes corporate decisions.

Today was Friday. More importantly, today was Arthur’s final day before retirement.

His leather briefcase felt lighter than usual. It contained no active files, no confidential briefing decks— only his personal fountain pen and a leather-bound notebook.

He walked into the grand marble lobby, a soaring cathedral of modern commerce framed by three-story glass walls and polished white calcite floors. Hundreds of employees flowed briskly toward the elevator banks. Arthur reached into his breast pocket, pulled out his leather cardholder, and tapped his blue security badge against the chrome sensor of Turnstile 4.

Nothing happened.

No green light. No reassuring, low-frequency chime. Just a flat, silent red dot.

Arthur tapped the card again, firmer this time.

Red light. Double beep.

He stepped back, a crease forming between his brows, and tried a third time. The stainless-steel barrier arm remained rigid and indifferent.

"Problem, Arthur?"

A young analyst in a sharply tailored navy suit stepped past him, swiped her card, and glided through Turnstile 3 with a cheerful green flash.

"Just a glitch," Arthur said smoothly, maintaining his calm boardroom smile.

He walked over to the black granite security desk anchored in the center of the lobby. Behind it sat a young security officer in a dark uniform. His nameplate read M. TORRES.

Arthur had passed him every morning for two years, though their interactions had never extended beyond a polite nod.

"Morning, Marcus," Arthur said, resting his hand casually on the granite counter. "My badge seems to have demagnetized. Give me a manual override for Turnstile 4, will you?"

Marcus looked up from his dual monitors. His expression was courteous, professional, and entirely devoid of personal recognition. He typed into his keyboard.

"Name, please, sir?" Marcus asked.

Arthur paused. The silence lasted a fraction of a second longer than expected.

"Arthur Vance," he said, keeping his tone light. "Managing Director. Forty-second floor."

Marcus tapped a few more keys, his eyes scanning the screen. "Vance, Arthur... Ah, yes. Mr. Vance. It looks like Human Resources processed your official off-boarding system lock as of midnight last night. Your clearance was automatically archived."

"I am aware of my retirement date, Marcus," Arthur said, his voice dropping into his measured executive register. "My farewell reception is at four o'clock this afternoon. I still have an office on forty- two, and I still have personal belongings to collect."

"I understand, sir," Marcus replied calmly. "But the system has deactivated your keycard. Without an active security credential in the network, I can't open the turnstile."

"Marcus," Arthur said, leaning in slightly, his voice firm but quiet. "I have worked in this building since before you were born. I sat on the committee that approved the installation of these very turnstiles. You know who I am."

We know the past because we have already lived it. Yet when past success convinces us that tomorrow is assured, are we not mistaking memory for a guarantee?

An office, a privilege, even a lifetime of authority can end overnight. But can the consequences of our Karma be switched off with a badge? Why carry yesterday’s glory into tomorrow without reflecting on the responsibility it leaves behind?

Marcus did not flinch. He was not being obstructive; he was simply following an automated protocol.

"I know who you are, Mr. Vance," Marcus replied evenly. "But the system doesn't ask me who you are. It checks whether your badge carries active authorization. Right now, according to the network, your profile is inactive."

Arthur stood on the polished marble floor. Around him, junior analysts, IT technicians, and maintenance staff swiped their cards and passed through without friction. People whose names Arthur had never learned moved freely because an electronic sensor verified their

presence. Meanwhile, Arthur—who had directed corporate strategy across three continents—stood halted at the boundary.

Marcus pulled an orange paper logbook from a drawer, along with a clip-on plastic badge that

read: VISITOR / ESCORT REQUIRED.

"If you'll sign line forty-two, Mr. Vance—print your full name, vehicle license plate, and reason for visit—I can issue a temporary day pass," Marcus said, holding out a basic plastic pen. "Then I'll call down an associate from your floor to walk you up."

Arthur looked at the cheap orange badge. He looked at the plastic pen. A faint, cold prickle ran down the back of his neck. It was not anger; it was a sudden, quiet disquiet.

He signed the logbook.

The human Mind is a tireless collector of credentials. From our earliest years, it gathers labels, titles, and verification marks to establish where we fit within an uncertain world.

We enter life without paperwork or professional designations. But within hours of our arrival, the machinery of record-keeping begins. A birth record is filed. A legal name is registered. An identification number is assigned.

As we grow, the Mind discovers that raw existence alone rarely satisfies the structures of human society. Society demands credentials.

We collect diplomas, professional licenses, membership cards, and corporate titles. We print rectangles of heavy stock adorned with fine typography: Chief Executive Officer, Senior Fellow, Managing Director, Doctor of Medicine. We carry plastic cards embedded with microchips and magnetic tracks.

The Mind, navigating an intricate and competitive world, naturally seeks stability. It fixates on visible markers of accomplishment, building its sense of security around recognized positions—the size of an office, public standing, authority, and income.

The Mind takes comfort in what has happened before and expects familiar success to repeat. Yet how often does it ask what our actions meant to others—and whether they remember that same past differently?

Gradually, without conscious intent, the Mind blends the individual’s identity with the badge it carries. It begins to treat the external label as the essence of the person.

When attachment rests on the illusion that a temporary title is our permanent identity, how can the life built upon that assumption offer lasting security?

Yet beneath every title, a simple reality remains. The credentials we carry are external tags attached to a living human being. They describe a function, an office, or an achievement. They do not—and cannot— explain the fundamental nature of the conscious entity wearing the suit.

When a person spends decades known by a specific title, the Mind adapts to that definition. It anchors its daily confidence to those words. But when the card reader suddenly flashes red, a silent question opens beneath the surface:

If the title is removed, who remains?

Arthur sat at his mahogany desk on the forty-second floor. Morning sunlight streamed through the tall windows, casting geometric shadows across the room.

On the floor beside him sat a heavy cardboard box. He was packing.

He reached for a silver-framed photograph of himself standing alongside an international finance minister at a conference in Zurich fifteen years ago. He set it inside the box. Next went a crystal globe presented to him after a major cross-border acquisition, followed by framed certificates: his university degrees and a lifetime achievement award from the industry association.

Finally, Arthur opened the top drawer of his desk. Resting in a leather tray was a fresh box of business cards that had been delivered only two months earlier. He picked one up. The paper was heavy, cream- colored, with crisp engraved lettering:

ARTHUR T. VANCE

Senior Managing Director Global Capital Strategies Group 200 Park Avenue, New York, NY

He ran his thumb over the raised text. For forty years, handing someone a card like this had been his standard way of establishing his presence. The card signaled authority, competence, and standing.

Looking at the stack now, he realized that by five o'clock this afternoon, the words on the card would no longer describe his daily reality.

He would no longer be the Senior Managing Director. By Monday morning, another executive would sit in this chair. Facilities staff would unclip "ARTHUR VANCE" from the brass plaque beside the door and slide a new name into the slot.

Arthur set the card back down, leaned back in his leather chair, and folded his hands.

His Mind instinctively searched for familiar consolations: I built a distinguished career. I accumulated wealth. My peers hold me in high regard.

Yet behind those reassuring thoughts lay a quiet observation. He had spent forty years evaluating global markets, managing risk, and navigating complex corporate structures. But sitting alone in his office, wearing a temporary visitor's badge pinned to his suit lapel, he realized he had spent almost no time examining the core identity beneath his professional role.

He knew how to act as a Director, a negotiator, and a strategist. But stripped of the building access, the corner office, and the title, who was the observer sitting in the chair?

The quiet tension Arthur experienced in his office reflects a broader feature of human culture.

Human society relies on systems of verification. We check passports at international borders, examine legal deeds, verify academic records, and inspect credit histories. These procedures serve practical, necessary functions in a complex world. Without them, institutional trust and social organization would fracture.

Yet an interesting contradiction emerges in how we handle identity. While we demand rigorous credentials from one another in daily life, we often apply a very different standard when we turn our attention toward the broader cosmos.

Humanity looks out at the immense universe—at billions of galaxies stretching across vast reaches of space—and asks whether there is an underlying intelligence or purpose. In the philosophical metaphor of this book, we sometimes demand that the Creator present credentials before we consider our own inner questions.

These demands take different forms across human thought.

In scientific inquiry, the search for truth relies on empirical observation, mathematical modeling, and repeatable experimentation. This disciplined method has unlocked extraordinary insights into the physical world. Yet when empirical methods encounter questions of ultimate origin or the fundamental nature of subjective consciousness, the human Mind often becomes impatient, demanding that the universe yield all its secrets on human terms.

We apply reason, logic, and mathematical models to the world after entering it. Yet how often do we stop to ask not only how we came to be born, but why we are here in the first place?

In religious and spiritual traditions, sincere seekers look for meaning through faith, sacred texts, or personal experience. Yet here too, human impatience often demands immediate signs, visible miracles, or external guarantees to confirm belief.

In everyday life, skeptics and believers alike ask why an underlying intelligence does not step forward with undeniable clarity: "If there is a higher principle behind existence, why is it not explicitly demonstrated? Why does nature not present a clear visiting card?"

Consider the scale of what we observe.

Modern astronomy confirms that our Sun contains approximately 99.86 percent of the total mass of the solar system, anchoring eight planets in precise gravitational balances while traveling at roughly 220 kilometers per second around the center of our galaxy. Biological sciences reveal that trillions of human cells execute complex, coordinated processes every second without requiring conscious effort from our deliberate thoughts.

Nature operates with extraordinary structural order. Yet the human Mind, operating from its small desk of daily logic, sometimes looks out at this vast, self-sustaining architecture and asks why it has not been provided with a simple, convenient proof framed in human language.

Even while legitimately seeking evidence about the universe, we may neglect the quiet work of understanding the nature of our own awareness. We ask for credentials from the Infinite, yet remain uncertain of who we are when our daily titles are set aside.

Within the philosophical framework of the Tripod of Human Life, this contradiction becomes clearer when we examine the relationship between the Soul and the Mind.

The governing principle is precise: Soul Teaches. Mind Learns. The Mind is an agent of the Soul.

It is the living, perceiving instrument that navigates the physical world. The Mind experiences emotion, applies logic, struggles with desire, encounters setbacks, and attempts to organize its world.

Because the Mind is an active agent learning through experience, it naturally seeks safety. It fears confusion and vulnerability. To protect itself against uncertainty, the Mind collects external structures— titles, status, possessions, and social standing. It attempts to build a secure fortress out of visible achievements.

Over time, the Mind easily mistakes these external structures for its ultimate reality. It assumes that accumulating titles and recognition will resolve its underlying existential quietness.

The Soul, within the Prashna Siddhi philosophical framework, performs the teaching role. It does not compete for social recognition or collect external badges. Through the natural unfolding of life—through unexpected changes, shifting roles, and the inevitable passage of time—the Soul provides the experiences through which the Mind learns.

The Mind is essential for recognising the Soul. Yet when it mistakes acquired identities, desires, and achievements for the purpose of life, does it not become an obstacle to that very recognition?

Within the Prashna Siddhi philosophy, the Soul teaches and the Mind learns through experience. Worldly ambitions, achievements, and disappointments provide occasions for the Mind to recognise the limitations of external identity.

The Mind seeks to possess an identity through external markers; the Soul, within this philosophical interpretation, represents a deeper principle beyond those markers.

When the human Mind demands "God’s visiting card," it projects its own reliance on credentials onto the cosmos. Because the Mind uses physical documentation and external proof to feel secure, it expects the ultimate cause of existence to offer proof in the same manner. It looks for an external object to verify what can only be recognized through internal self-inquiry.

In the chapter’s metaphor, ultimate reality cannot be reduced to a paper visiting card or a security-desk validation. Nature does not carry an ID badge; it is the very field in which identity, consciousness, and inquiry take place.

By three o'clock, Arthur’s office was mostly bare.

The bookshelves, once filled with financial journals and regulatory volumes, stood empty. The desk surface was clear, save for his cardboard box and a forgotten cup of tea.

A light knock sounded at the door. Sarah, his executive assistant of fifteen years, stood in the doorway.

"The department is waiting in the main conference room, Arthur," she said gently. "Everyone has gathered."

Arthur stood up, buttoned his jacket, and walked down the carpeted corridor.

The conference room was filled. Over sixty colleagues—junior analysts, senior partners, administrative staff, and board members—stood around a long table set with drinks, hors d'oeuvres, and a cake decorated with the firm's crest.

Richard, the managing partner and a long-time colleague, tapped his glass with a pen to quiet the room.

"Friends," Richard began, his voice carrying easily across the room. "We are here today to celebrate an extraordinary career. For over four decades, Arthur Vance has exemplified precision, strategic clarity, and leadership in our firm..."

Arthur stood near the front of the room, listening quietly.

Richard spoke warmly, highlighting key milestones: major corporate restructurings Arthur had directed, volatile markets he had navigated, and young executives he had guided over the years.

It was a gracious and accurate summary of a professional life. Yet as Arthur listened to the catalog of achievements, he felt a subtle, unexpected distance.

He looked at the faces around him. He saw young associates looking at him with respect, perhaps imagining their own future retirements. He saw older colleagues who were already considering how Arthur's departure would redistribute committee assignments and executive responsibilities.

He realized, without bitterness, that the gathering was honoring a role. They were celebrating the position of Senior Managing Director, the work accomplished, and the standards maintained.

If he had vacated the position ten years earlier, or ten years later, the ceremony would have looked much the same. The role would be filled by Monday morning. The firm's work would continue. The elevator doors would open and close, and global markets would resume trading without interruption.

When Richard finished, the room applauded, and Arthur stepped to the podium. He pulled his prepared remarks from his pocket—two carefully drafted pages thanking the board, praising his team, and expressing confidence in the firm's future.

He looked down at the text. Then he looked back at his colleagues.

"Thank you, Richard," Arthur said, his tone conversational and calm. "And thank you, everyone. It has been a long and meaningful journey."

He paused, holding the paper loosely in his hands.

"When I started here decades ago," Arthur said thoughtfully, "I believed that building a career was primarily about establishing a clear place in the world. I assumed that if I managed enough projects, reached enough milestones, and earned enough recognition, I would answer the fundamental questions of my life."

He offered a brief, quiet smile.

"This morning, my security pass was deactivated at the front entrance. The turnstile wouldn't open. And for a few minutes, standing in the lobby, I realized how easily we confuse the badge we wear with the person carrying it."

He looked toward the back row, where several new analysts were standing.

"Work hard," Arthur said simply. "Build things of value. But don't wait until your last day in the building to discover who you are when the badge is put away."

He did not offer further advice or elaborate on philosophy. He folded his notes, placed them back in his pocket, raised his glass of water, and said, "Thank you all."

An hour later, the farewells were complete. Handshakes were finished, personal wishes offered, and the conference room had cleared.

Arthur walked out of the building carrying his cardboard box under one arm.

Instead of taking his usual car home, he walked two blocks east to a small public park, sat down on a dark wooden bench beneath a mature oak tree, and placed his box beside him.

The late afternoon sun cast long, soft shadows across the lawn. Nearby, children were running near a stone fountain; an elderly woman was reading a book; office workers walked briskly toward the subway, focused on their evening commutes.

Arthur reached into his pocket, pulled out the clip-on visitor's badge he had worn all day, and detached it from his lapel.

He held the small piece of plastic in his hand, looking at the word: VISITOR.

It struck him as a simple thought. Human beings spend lifetimes building homes, acquiring property, pursuing rank, and establishing identities. Yet in a broader physical sense, every person is a temporary resident on earth.

We arrive without titles, inhabit a physical form for a handful of decades, adopt social roles, and eventually depart.

At the conclusion of a human life, worldly credentials remain behind. The certificates, the identification cards, the titles, and the recorded honors stay in drawers or on shelves.

The driver's license, the credit cards, the corporate passes, and the neat stacks of business cards bearing printed titles remain in the desk drawer.

The executive, the laborer, the scholar, and the stranger leave behind every external label they accumulated, while their place in the larger mystery of life remains a philosophical question.

Arthur sat quietly on the park bench. He did not experience a dramatic epiphany, nor did he claim to have solved the deep existential questions of life. He remained Arthur Vance—a sixty-two-year-old retired corporate officer adjusting to a major transition, feeling the cool evening breeze, mindful of the quiet weekend ahead.

He had not found all the answers. But he had recognized the limitation of a question he had relied on for forty years.

He saw how easily humanity gets caught up in demanding external credentials—demanding that nature, or God, produce a visiting card—while failing to explore the quiet nature of human consciousness itself.

We ask for external signs because looking inward requires patience and honesty. We ask the universe to prove its identity so we can avoid confronting the unfamiliar terrain of our own inner life.

Arthur looked down at the plastic badge in his hand and placed it inside the cardboard box, next to his framed degrees and silver-framed photograph.

He looked up through the leaves of the oak tree at the early evening sky. The first stars were becoming visible—distant suns, dozens to thousands of light-years away, shining quietly in the deep expanse of space, operating according to natural laws without requiring validation or public approval.

Arthur took a quiet breath.

He had spent forty years focusing on the visible outcomes of his career—the promotions, the financial figures, the public standing, the corporate results. He had lived almost entirely in the world of external outcomes.

Yet as he sat on the bench watching the evening settle over the city, a quiet realization began to take shape in his Mind:

Every external result he had pursued was merely a fruit hanging from a tree. And if he wished to understand the deeper course of his life, he would need to look past the visible fruit—and begin examining the unseen root beneath the soil.

If we spend our entire lives managing the external outcomes of our existence, why are we surprised when the results fail to satisfy us—while the roots beneath remain completely unexamined?

And if every title, possession, and distinction must one day be left behind, what, then, have we been given this life to accomplish?

CHAPTER 2

The Fruit and the Root

If Chapter 1 revealed how human beings cling to worldly badges—our paper identity cards and temporary titles—this chapter takes us a step deeper. What happens when we look past the titles and begin to look at the results of our lives?

We admire a flourishing tree.

We rest under its generous shade, admire the brilliance of its blossoms, and eagerly harvest its fruit. When the fruit is sweet, we praise the tree and bless the soil. When it is bitter or withered, we complain of bad luck, poor weather, or unfair design.

Yet how often do we spare a thought for the roots?

Concealed beneath the dark earth, quiet, uncelebrated, and invisible to the passing eye, the roots sustain everything above ground. Without them, there would be no shade, no flowers, and no sweetness to taste.

Human life presents a striking paradox: We comprehend the fruit with effortless ease, but we seldom give serious thought to the root.

We can see the fruit. We can touch it, weigh it, price it, and measure it against our neighbour's yield. The root, however, remains hidden.

In the spiritual philosophy of Prashna Siddhi, the root represents Karma—the continuous,

interconnected choices, intentions, attachments, and formative processes of the Mind—while the fruit represents its visible consequences.

We observe wealth, public recognition, sudden windfalls, unexpected tragedy, health, and heartbreak. And immediately, the human Mind begins to compare. Why is that person's harvest so much richer than mine? Why did their modest effort yield abundance while my relentless labour ended in disappointment?

We compare fruits without knowing the complete roots.

While immediate physical causes of success or failure can often be observed, the deeper karmic foundations proposed in spiritual philosophy cannot be calculated merely by looking at another person's outer circumstances.

Yet we continue comparing.

Comparison breeds expectation. Expectation feeds dissatisfaction. Dissatisfaction ignites further desire. And thus begins a whirlwind of self-manufactured confusion.

The human Mind frequently creates watertight compartments, separating its life into isolated boxes. A person might recognize a lesson about patience while navigating heavy traffic, only to forget the exact same principle minutes later during a conversation at the dinner table. But Nature operates without artificial boundaries. A single underlying principle expresses itself across every arena of

life: One Truth, A Thousand Expressions.

Instead of examining our own intentions and choices today, we spend our lives agonizing over the fruit sitting on someone else's plate, missing the recurring lessons right in front of us.

The Sweetness of the Apple

Consider an ordinary apple.

The apple is sweet and nourishing, yet its seeds contain compounds that can release harmful substances when crushed and consumed.

Does this mean we should fear the apple, throw it away, or denounce it? Of course not. It simply means we exercise discernment while enjoying its flesh.

Human experiences operate under a similar law. Wealth provides genuine comfort and security, but an intense attachment to wealth breeds constant anxiety. Public recognition brings legitimate satisfaction, but the desperate need to maintain your importance becomes an exhausting burden. Possessions offer convenience, yet the constant fear of losing them robs us of peace.

The sweetness of an experience does not reveal everything that accompanies it.

This does not mean happiness is suspect or that worldly joy should be shunned. On the contrary,

happiness is a virtue.

Enjoy legitimate pleasures. Celebrate your accomplishments. Cherish your family. Build a comfortable home. Marvel at the beauty of the world. But understand the natural boundaries of worldly joy: finite experiences can be genuine and valuable without being permanent.

The difficulty begins when we demand that a finite experience deliver infinite fulfilment.

Worldly pleasures are like waves—they rise, crest, and recede. In the spiritual framework of this book, infinite bliss is not achieved by frantically gathering temporary pleasures, but by recognizing the enduring foundation beneath them.

The Fuel and the Distance

The human Mind is remarkably persistent in one habit: it is always wanting something more.

A student longs for a degree. Once the degree is conferred, employment becomes the burning ambition. Employment leads to the desire for a promotion, then a higher salary, a larger home, a better car, and broader influence.

There is nothing inherently wrong with ambition. But when does the Mind finally pause and say, "I have enough"?

Imagine you are driving a car. The fuel gauge indicates exactly one litre of petrol remains in the tank. On average, your car covers ten kilometres per litre. Your destination is twelve kilometres away, and there are no service stations along the route.

What do you do?

Do you press down on the accelerator, hoping that wishing will somehow stretch the laws of physics to cover those extra two kilometres? You could walk the remaining distance, but would you willingly leave your vehicle stranded on a deserted highway?

Life frequently presents us with this exact dilemma.

Our desires demand twelve kilometres of travel, while our energy, emotional preparation, and current resources are sufficient for only ten. Instead of pulling over to reassess the journey, we expand our expectations and blame the Universe when we run out of fuel midway.

And even when we reach a destination, the Mind immediately spots a new horizon. The demand for fuel never stops.

Our time, health, and physical resources are strictly finite. But our desires, left unchecked, appear virtually unlimited. The lesson here is not to extinguish enterprise or abandon hope, but to align effort with wisdom.

Do not allow your desires to travel farther than your wisdom.

The Amusement Park and the Father's Hand

Picture a young child walking into a vast amusement park while holding its father's hand.

The park is a wonderland of lights, music, merry-go-rounds, and colourful attractions. The child's eyes light up with wonder. The father does not tell the child to close its eyes, nor does he demand that they leave immediately. He simply walks beside the child, enjoying its delight.

Gradually, however, the child becomes captivated by a bright attraction. One shining toy catches its eye, then another. Distracted and enchanted, the child lets go of the father's hand and wanders down a crowded pathway.

A few minutes later, the child turns around.

Where is Father?

The music is still playing. The merry-go-round is still spinning. The lights are just as bright. Yet suddenly, the child bursts into tears. The very surroundings that brought joy moments ago have instantly become terrifying.

What changed?

The amusement park did not change. The child simply lost its connection to the father's hand.

Human existence in this world—what traditional philosophy calls Kali Yuga—resembles that park. We are surrounded by duties, relationships, ambitions, and attractions. The spiritual path does not require you to run away from the park, abandon your family, or retreat to a cave in the Himalayas.

Discharge your worldly responsibilities with total sincerity. Be a loving parent, a devoted partner, a reliable friend, and a conscientious professional.

Enjoy the world, but never lose the Father's hand.

Be in the world, but not of the world.

In contemplative traditions, this quiet connection is nurtured through inward remembrance and meditation. Practices that attune the Mind to Anahad Shabd—the inner, unstruck Divine Sound— serve as a gentle reminder of our true foundation. By returning to this internal stillness, we keep hold of the Father's hand while fully engaging in the play of life.

The Map, Not the Vacation

This is precisely where Astrology, as interpreted through the framework of Prashna Siddhi, finds its true and noble purpose.

Astrology is not a travel brochure promising a guaranteed, luxurious holiday in Switzerland.

Astrology is a spiritual road map.

A road map tells you about the terrain, the turns, the steep climbs, and the weather conditions ahead. It does not drive the car for you, nor does it guarantee smooth roads or eliminate unexpected obstacles.

In the model of Prashna Siddhi, the Karmic Reactor alone computes, evaluates, and decides Karma. Planetary indicators—including Rahu and Ketu, which function symbolically as future- facing and past-facing cameras—do not judge, compute, or evaluate Karma. They simply mirror direction, past momentum, and potential paths ahead.

When reduced to fatalistic predictions or daily fortune-telling, astrology becomes a crutch for lazy daydreaming about tomorrow. But when understood correctly, its higher purpose is to illuminate our present conduct.

Are your current choices aligned with your higher good? Are your desires clouding your judgment? Are you taking responsibility for your actions today, or merely waiting for a favourable planetary period to solve your problems tomorrow?

As Lord Krishna observes in the Bhagavad Gita, our duty belongs entirely to the present action, never to the entitlement of its fruits. A farmer must till the soil and sow the seed today; he cannot command the exact rainfall of tomorrow.

Tomorrow's fruit must never become an excuse for neglecting today's roots.

Do not mistake the luxury of a journey for the glory of its destination. A smooth ride to a meaningless destination remains a wasted trip, while a rough, challenging road can lead to profound transformation.

Expect the unexpected. Circumstances in this physical world shift constantly. That is why the present moment deserves your most disciplined, conscious attention.

Soul Teaches, Mind Learns

Within the philosophical framework of Prashna Siddhi, the relationship between the inner self and the outer world rests upon a single governing principle:

SOUL TEACHES. MIND LEARNS.

The Mind is the agent of the Soul. Within this framework, the Mind enters the arena of human existence to experience, perceive, interpret, choose, struggle, and learn.

The Soul performs the teaching role, not the learning role. The Soul does not learn, nor does it undergo correction.

It is the Mind that must attend the school of life. Through repeated experiences, trial, error, discernment, and reflection, the Mind undergoes gradual correction. It learns to recognize

that excessive attachments generate suffering and that temporary fruits cannot offer permanent peace.

The ultimate spiritual purpose of the Mind is not to wander endlessly among worldly attractions or collect achievements for self-aggrandizement. Its highest trajectory is to transcend attachment, refine its understanding, and ultimately merge into the Universal Mind—Brahma.

Life or Longevity?

Every passing day adds another twenty-four hours to the record of our existence.

But does every passing day add something meaningful to our lives?

We count birthdays, anniversaries and milestones. We celebrate the number of years completed. Yet the calendar cannot tell us whether those years were spent in awareness, responsibility, compassion or merely in the endless pursuit of another desire.

Yesterday has passed. Tomorrow remains uncertain.

Today is the opportunity before us.

And so, before closing this chapter, consider one question:

DO YOU WANT TO LIVE LIFE, OR MERELY ACCUMULATE LONGEVITY?

Longevity is elapsed time.

Life is what we make of the time available to us.

The clock measures your longevity.

What measures your life?

CHAPTER 3

The Cosmic Constitution — Have We Forgotten Our Homeland?

Have you ever stood in the quiet chaos of an international arrivals terminal, holding a small leather- bound booklet stamped with gold lettering?

That passport is a curious object. It weighs only a few ounces, yet it represents the authority of an entire nation. It does not necessarily establish your character, your wealth or your intelligence. But it identifies something of fundamental importance: the country to which you belong.

With that passport in your pocket, you can step off a night flight into a sprawling foreign metropolis. You can immerse yourself in neon lights, unfamiliar music, exotic spices and crowded night markets. You can rent a high-rise apartment overlooking an unfamiliar skyline, learn the local language and gradually adopt the habits of your new surroundings.

For a week, a year or even a decade, the experience may become all-consuming.

But if you have entered as a temporary visitor, a quiet truth remains written into the conditions of your stay:

You are a guest in a foreign land.

Human life, within the philosophical framework developed in this book, resembles precisely this kind of journey.

We are, in a sense, cosmic tourists.

We arrive in this world, enter the vibrant architecture of physical existence and immediately fall in love with the scenery.

Yet somewhere between the arrivals hall and the city lights, we begin to forget where we came from.

We misplace our passport at the bottom of a drawer.

We begin to believe that the hotel room is our permanent home.

The Attractive Illusion

In Indian spiritual philosophy, the term Maya carries profound and varied meanings.

Within the interpretation developed here, Maya may be understood as the Mind's tendency to mistake temporary experiences for permanent reality.

This does not mean that the physical world is imaginary.

The street beneath your feet is real. The pain of a bruised knee is real. The sweetness of morning coffee is real.

The affection of a mother, the satisfaction of honest work and the companionship of loved ones are genuinely experienced.

The illusion does not necessarily lie in the experience itself.

It lies in mistaking the temporary for the permanent.

It is the subtle transformation through which a visit becomes an obsession and an experience becomes an identity.

The foreign country may be breathtakingly beautiful. Its pleasures may be entirely legitimate.

But the visitor begins deceiving himself when he assumes that the attractions of his temporary surroundings have somehow cancelled the conditions of his journey.

A person may enjoy extraordinary wealth and still desire more.

Another may achieve immense recognition yet remain terrified of losing it.

A third may finally obtain something desperately wanted, only to discover another desire waiting immediately behind it.

There seems to be no shortage of attractions in this foreign country.

The question is whether we remember why we came.

Who Is Actually Travelling?

To understand why the Mind becomes so easily absorbed in worldly existence, we must examine who is undertaking the journey.

In ordinary conversation, we often blur the distinction between our spiritual identity and our changing thoughts, desires and emotions.

But within the philosophy of The Tripod of Human Life, their roles are distinct.

Soul teaches. Mind learns.

The Soul represents the enduring spiritual principle guiding the journey.

The Mind is its active agent, encountering worldly experiences, exercising judgment, developing attachments, making mistakes and discovering opportunities for correction.

The Soul is not a confused tourist struggling to find its luggage at the airport.

Nor should we confuse the individual Soul with the ultimate Divine Source.

The spiritual Homeland represents that Source—the higher reality towards which the journey is directed.

The Mind is the traveller.

It observes, tastes, chooses, struggles, celebrates and occasionally stumbles.

When we encounter difficulties at work, misunderstandings within the family or disappointments in our ambitions, the Mind must examine its responses.

It must recognize its attachments.

It must learn to distinguish necessity from endless desire.

And it must discover that worldly enjoyment, however attractive, cannot by itself provide permanent spiritual fulfilment.

Within this philosophical framework, the Mind's ultimate spiritual direction is towards union with the Universal Mind—Brahma.

The journey is therefore not merely about accumulating experiences.

It is about discovering what those experiences are teaching us.

The Constitution Behind the Passport

Every sovereign nation functions through an established constitutional and administrative order.

A passport derives its authority from that system.

The traveller may never have personally met the head of state.

He may not know the officials responsible for issuing his passport.

He may not even understand every provision governing citizenship and international travel.

Yet the document represents his relationship with an established authority.

He does not need a personal introduction to the head of his country every time he crosses a border.

Now consider the spiritual parallel.

Human beings frequently ask whether anyone has personally seen God.

We demand evidence of the Creator's existence.

We ask for a visiting card, so to speak.

But while demanding proof of the highest authority, have we examined the governing principles under which our own lives unfold?

Nature does not suspend its processes merely because we dislike the consequences.

Our bodies require rest.

Our resources have limitations.

Our actions influence circumstances, relationships and future possibilities.

We encounter an interconnected world in which desires alone cannot override every condition of existence.

The order observable in Nature does not, by itself, scientifically prove the existence of God or establish a predetermined cosmic plan.

Nevertheless, it invites a philosophical question:

Could there be a deeper spiritual Constitution through which we may understand the purpose and direction of human existence?

Within the original Prashna Siddhi interpretation, this question leads us to the zodiac and its governing principle—the Dharma Trikona, 1–5–9.

The Cosmic Constitution — 1–5–9

Consider the Dharma Trikona not merely as three astrological houses, but as an interconnected framework for investigating the spiritual journey.

1 — The Point of Origin

The First Bhava represents the individual point of reference, the beginning of the journey and the fundamental question of identity.

Who is undertaking this journey?

Where does the individual's experience begin?

5 — The Continuity of Karma

The Fifth Bhava directs attention towards accumulated tendencies, earlier influences and the patterns that accompany the Mind through experience.

Like a traveller carrying familiar habits into an unfamiliar country, we do not encounter every new circumstance without existing tendencies.

The past remains relevant to the present.

9 — Dharma and Higher Purpose

The Ninth Bhava points towards spiritual direction, governing principles and the higher purpose of the journey.

Where should our experiences lead us?

What direction ought the Mind to pursue?

Together, these form the 1–5–9 Dharma Trikona.

Within this philosophical model, they are not three isolated departments.

They represent an interconnected relationship between origin, karmic continuity and spiritual direction.

The traveller has a homeland, a history and a destination.

A journey cannot be properly understood by examining only one of them.

But the Constitution should not be mistaken for a rigid script in which every human action has already been decided.

An international traveller cannot change every regulation governing a journey. Yet within those conditions, choices still matter.

The traveller must exercise judgment, fulfil responsibilities and correct mistakes.

Similarly, the Mind must remain attentive to present conduct.

The Constitution does not eliminate responsibility. It gives responsibility its meaning.

This understanding is central to the spiritual purpose of astrology.

The question is not merely what tomorrow may bring.

The question is what we should learn and how we ought to live today.

The Planetary Cabinet

A country may have ministers responsible for finance, education, transport, public welfare and numerous other functions.

Their responsibilities differ, yet they operate within a common governing framework.

They do not each possess an independent Constitution.

The universe, however, does not resemble a collection of unrelated administrative offices.

The Universe Has No Departments — One Truth, A Thousand Expressions.

Within the symbolic architecture of Prashna Siddhi, the zodiac and its planetary cabinet are understood through this principle of interconnected functions.

The Sun symbolizes the Source—the higher spiritual reality towards which the journey is directed.

The Moon symbolizes the Mind, with its changing perceptions, attractions and attachments.

The remaining planets express distinctive but interconnected functions within the larger governing order.

They are not independent authorities competing to determine human destiny.

Nor does one planet cease functioning merely because another becomes prominent during an astrological period.

The planetary cabinet operates continuously within the proposed framework of 1–5–9.

Rahu and Ketu may be compared to two cameras accompanying the journey.

One faces forward, towards future possibilities.

The other faces backwards, towards past influences.

But a camera does not judge what it records.

Rahu and Ketu do not compute or evaluate Karma.

Within the original Karmic Reactor model, the Karmic Reactor alone performs the continuous computation and evaluation of Karma. It is not merely another name for the general principle of cause and effect.

The planetary cabinet fulfils its interconnected functions within that governing order.

No individual planet possesses independent authority to judge Karma.

This is a philosophical and symbolic model of the spiritual journey, not a claim that astronomical objects physically administer human conduct.

Its governing principle is clear:

Understand the Constitution before attempting to interpret the cabinet.

And understand the purpose of the journey before becoming absorbed in predicting its temporary attractions.

The Forgotten Passport

Imagine our traveller in a foreign city.

Years have passed.

He has acquired possessions, established relationships and become accustomed to the comforts of his surroundings.

The country that once seemed unfamiliar now feels completely natural.

His attention is occupied by appointments, financial commitments, social engagements and the endless demands of daily life.

Then something unexpected happens.

Perhaps a financial setback.

Perhaps the loss of someone dear.

Perhaps an ordinary morning when, despite possessing everything he once wanted, he experiences an unexplained emptiness.

For the first time in years, he begins questioning the purpose of his stay.

He opens an old drawer.

There, beneath a collection of forgotten papers, lies his passport.

He lifts it.

The name of his homeland is still printed on the cover.

Nothing about that name has changed.

But something within the traveller has.

He remembers that the foreign country, however attractive, was never the whole meaning of his journey.

Human life may offer similar moments of awakening.

We encounter difficulties, disappointments and unexpected changes.

Such experiences need not be regarded as arbitrary punishments.

Nor can we confidently claim that every hardship has been specially designed for an individual.

Whatever their immediate causes, difficult experiences may offer opportunities for the Mind to examine its conduct, recognize attachments and seek correction.

The significance lies in what the Mind learns.

Soul teaches. Mind learns.

The forgotten passport becomes a reminder that the traveller belongs to something beyond the attractions of the foreign city.

And spiritual understanding becomes a reminder that worldly existence, with all its pleasures and responsibilities, is not necessarily our final destination.

Enjoy the Journey — But Remember the Homeland

Does this mean that we should abandon ordinary life?

Should we reject possessions, family relationships, useful work and the legitimate pleasures of existence?

Certainly not.

The traveller need not despise the foreign country merely because the visit is temporary.

He may admire its beauty.

He may appreciate its people.

He may fulfil his responsibilities and learn from its experiences.

But he should understand the conditions of his journey.

Likewise, the Mind need not reject worldly existence to maintain its spiritual direction.

Family responsibilities, professional duties, honest work and human affection can all form meaningful parts of life.

The difficulty begins when attachment to these experiences overwhelms the understanding that they are impermanent.

The foreign country is not necessarily the illusion. The illusion is believing that our temporary stay is our permanent home.

The zodiac, its planetary cabinet and the governing Dharma Trikona are therefore not introduced here merely as instruments for forecasting another promotion, financial gain or comfortable experience.

Within this spiritual interpretation, they constitute a proposed road map for examining the direction of the Mind.

A road map does not undertake the journey.

A Constitution does not make our decisions.

And a passport does not choose our destination.

The traveller must still exercise judgment.

The Mind must still learn.

The responsibility of the present moment cannot be transferred to a planetary prediction.

The Departure Gate

One day, every traveller must confront the limits of a temporary journey.

However magnificent the hotel, however attractive the surroundings, and however extensive the collection of souvenirs, none of these can guarantee that the visit will continue indefinitely.

So it is with embodied human life.

We arrive, experience, desire, achieve, struggle and learn.

We become attached to people, possessions, identities and accomplishments.

We may spend decades building a comfortable existence.

But no amount of comfort makes physical life permanent.

The spiritual question is not whether the world contains beauty.

It certainly does.

Nor is it whether we should participate in life.

We must.

The deeper question is whether we understand the difference between enjoying the journey and forgetting its purpose.

Perhaps the greatest tragedy is not that the visit eventually ends.

It is that we may spend the entire visit forgetting where we truly belong.

And so, when the temporary visa of worldly existence finally expires, and the attractions of this foreign country fade from view, one question remains:

WILL YOUR MIND REMEMBER THE ADDRESS OF ITS ORIGINAL HOME—OR WILL IT ARRIVE AT THE DEPARTURE GATE AS A STRANGER TO ITSELF?

CHAPTER 4

The Prohibited Baggage

Can We Deceive God's Scanner?

The traveller was preparing to return to his Homeland.

His holiday had lasted much longer than planned.

During his stay in the foreign country, he had accumulated beautiful clothes, expensive ornaments, souvenirs, gifts and countless objects that had seemed irresistible when he purchased them. Now came the difficult part.

Packing.

He opened his suitcase and carefully arranged everything he wished to take home.

The clothes went in first.

Then the gifts.

Then the souvenirs.

Soon, the suitcase was full.

But our traveller was not finished.

He opened another cupboard and discovered several possessions he had forgotten.

Surely he could not leave those behind!

He rearranged everything.

Still there was insufficient space.

Finally, he sat on the suitcase, pressed down with all his weight and struggled to close the zip. The suitcase refused to cooperate.

He was furious.

"Why do manufacturers make such small suitcases?"

What an interesting complaint!

He had purchased far more than he needed, yet the suitcase was being blamed for its inability to accommodate his desires.

Does this sound familiar?

The Art of Packaging

Human beings have become remarkably skilled at packaging.

We package products to make them attractive.

We package our achievements to impress others.

We package our opinions to make them acceptable.

And sometimes, we package our weaknesses so carefully that even we no longer recognize what is inside.

Pride becomes self-respect.

Greed becomes ambition.

Jealousy becomes concern.

Anger becomes righteous indignation.

Possessiveness becomes affection.

The labels change.

But has the content changed?

A bottle containing poison does not become harmless merely because someone pastes an attractive label reading Health Tonic.

Similarly, changing the name of an attachment does not necessarily change its nature. The Mind is exceptionally clever at this exercise.

It manufactures convincing explanations for conduct that it would immediately condemn in somebody else.

We are often excellent judges of another person's baggage.

Our own suitcase, however, is declared beyond suspicion.

Perhaps the most difficult baggage to inspect is the baggage we have packed ourselves.
Perverse Intelligence

Human intelligence is an extraordinary gift.

We have employed it to develop medicine, explore space, build remarkable structures and investigate the mysteries of Nature.

Yet intelligence can also be employed in the wrong direction.

Consider the ingenuity involved in attempts to smuggle gold through international airports. One traveller attempts to conceal it beneath the skin.

Another hides it in an intimate part of the body.

A third conceals it inside the mouth, pretending to chew something innocent.

Still another imagines that gold hidden within specially prepared clothing will escape inspection. Different methods.

Different disguises.

One common objective.

How can I carry something prohibited without being discovered?

What extraordinary intelligence!

Unfortunately, the intelligence has been directed towards deception.

The traveller knows the regulations.

He understands the consequences of being discovered.

He knows that concealment is dishonest.

Yet instead of using his intelligence to avoid wrongdoing, he employs it to invent more sophisticated methods of escaping detection.

He plans carefully.

He calculates the risks.

He congratulates himself on his ingenuity.

And when the concealment is discovered, he is astonished.

After all that planning!

After all those precautions!

How could he possibly have been caught?

But perhaps the more important question is:

Why was so much intelligence employed in the wrong direction?

The same Mind capable of remarkable reasoning can become extraordinarily inventive when defending its desires.

It may devote years to acquiring possessions and very little time to examining why those possessions have become so important.

It may spend enormous effort protecting its reputation while neglecting the conduct that ought to justify that reputation.

It may discover a hundred ways of winning an argument without considering whether the argument is worth winning.

Intelligence can calculate how to obtain something.

Wisdom asks whether obtaining it serves a worthwhile purpose.

The tragedy is not a lack of intelligence. It is intelligence employed in the service of bondage.

The Customs Declaration

Our traveller eventually arrives at the airport.

His passport is valid.

His ticket is confirmed.

His luggage has been weighed.

Everything appears to be in order.

But there are further formalities.

Immigration authorities examine travel documents. Customs authorities enforce rules concerning goods crossing borders. Security personnel perform their own inspections.

Our traveller understands this.

Unfortunately, he has concealed several prohibited articles among his belongings.

He hopes that nobody will notice.

Perhaps his respectable appearance will discourage inspection.

Perhaps the officers will overlook the concealed items.

Perhaps he will simply be lucky.

He approaches the relevant counter with a confident smile.

"Anything to declare, sir?"

"Nothing!"

The answer is immediate.

But his baggage is selected for inspection.

The suitcase is opened.

An article is discovered.

Then another.

The officer asks for an explanation.

The traveller becomes indignant.

"Why are you harassing me? I am a respectable person!"

The examination continues.

"Do you know who I am?" he demands.

An unfortunate question.

We have already encountered something similar in God's Visiting Card.

Apparently, the Mind has not entirely abandoned that habit.

The officer is concerned with the contents of the baggage, not the traveller's opinion of his own importance.

A valid passport does not authorize prohibited baggage.

The Articles We Conceal

Now imagine an inspection of a different kind.

Suppose the Mind is asked to declare everything it has accumulated during its worldly journey. What would appear on the list?

Affection, compassion, gratitude, knowledge and the satisfaction of duties honestly performed? Perhaps.

But what about the other articles?

Resentment preserved for twenty years.

Jealousy that we never admitted.

Pride that made an apology impossible.

The desire to control another person's life.

The appetite for recognition.

The pleasure secretly derived from somebody else's failure.

The endless craving for more possessions, even when existing possessions are more than sufficient. Some of these tendencies are openly acknowledged.

Others are carefully concealed.

A few are buried so deeply that we have almost convinced ourselves they are no longer present. Yet circumstances have a remarkable way of exposing them.

A small insult awakens enormous anger.

A rival's success produces resentment.

An unexpected loss reveals the strength of our attachment.

A disagreement exposes our desire to dominate.

The hidden contents of the suitcase suddenly become visible.

And what does the Mind do?

Frequently, it blames the circumstances that exposed them.

We complain about the inspection instead of examining the baggage.

God's Scanner

Now imagine something far beyond the capabilities of any airport inspection.

Human scanners operate through technology.

Their effectiveness depends upon equipment, procedures, conditions and the skill of those conducting the examination.

They are not infallible.

But what if we imagine a spiritual scanner whose examination reaches beyond every form of outward concealment?

Suppose its resolution extends to millions of decimal places.

Even that would be an inadequate comparison.

For God's Scanner, as conceived in this spiritual analogy, does not merely examine the article.

It examines the intention behind the article.

A charitable donation cannot automatically conceal the desire for public recognition. A declaration of humility cannot disguise pride.

A pleasant smile cannot transform deliberate malice into goodwill.

An outwardly impressive act cannot, merely through its appearance, establish the purity of the Mind behind it.

Human intelligence may develop increasingly sophisticated methods of concealment. But no ingenious packaging can change the underlying intention.

Within the Prashna Siddhi framework, this extraordinary subtlety of examination is represented through the Karmic Reactor.

The Karmic Reactor alone performs the continuous computation and evaluation of Karma. Rahu and Ketu do not judge Karma.

Saturn does not maintain a separate department for punishment.

No individual planet independently decides the traveller's fate.

The planetary cabinet performs its interconnected functions within the governing order of the Dharma Trikona—1–5–9.

The comparison with God's Scanner expresses a spiritual principle, not a claim about an actual technological instrument operating somewhere in the universe.

And its reference to millions of decimal places is an analogy for extraordinary precision, not a literal measurement.

Yet the question it raises is profound.

If the intention itself belongs to the examination, what purpose can concealment serve?

The Purity of Thought

There is another dimension to God's Scanner.

Our actions do not always begin with physical movement.

They may begin with thoughts.

A desire arises.

The Mind examines it.

An intention develops.

A decision follows.

And eventually, an action may take place.

But an important distinction must be maintained.

A passing thought is not necessarily a deliberate intention.

An involuntary impulse is not identical to a carefully planned action.

Nor should every unwanted thought be treated as evidence of wrongdoing.

The spiritual question concerns what the Mind chooses to encourage, cultivate and eventually undertake.

Consider a person who becomes angry.

The initial feeling may arise before deliberate reflection.

But the person may choose to examine the anger, restrain harmful conduct and seek a reasonable solution.

Alternatively, the Mind may nurture the resentment, elaborate a plan for revenge and deliberately carry it out.

These are not identical responses.

Purity of thought is not the impossible demand that no disturbing thought should ever arise. It is the continuing discipline of examining what the Mind chooses to nourish.

This is why spiritual correction must begin before wrongdoing becomes an established habit. The Mind should not devote its intelligence to inventing methods of concealment.

It should use that intelligence to recognize the direction in which its intentions are developing. For the problem is not merely what the Mind has already done.

It is also what the Mind continues preparing itself to do.

The Long Hands of the Law

Let us return to our traveller.

His concealed articles have been discovered.

He is angry.

He blames the officers.

He argues that he deserves special consideration.

He insists that the inspection is harassment.

Yet the difficulty arose from what he chose to carry and conceal.

Depending on the applicable law and circumstances, a traveller may face confiscation, financial penalties, detention or prosecution.

Our traveller had expected a comfortable return.

Instead, his own conduct has interrupted the journey.

Now consider the spiritual parallel.

The Mind seeks freedom.

It speaks of liberation.

It wishes to return to the Source.

Yet it repeatedly nurtures the same attachments that obstruct spiritual progress.

A resentment is recognized but not relinquished.

A harmful habit is acknowledged but repeatedly defended.

A desire is satisfied, only to be replaced by another.

Sometimes the Mind abandons an attachment in one form while preserving it in another. A person may renounce an expensive possession but develop pride in having renounced it. The packaging changes.

The attachment survives.

Within the spiritual interpretation of recurring embodiment, unresolved karmic tendencies may be understood as contributing to the continuing cycle of worldly experience.

This is a philosophical interpretation, not an empirically established account of what occurs after death.

But the experience of psychological bondage is immediately recognizable during life itself. People may remain imprisoned by resentment long after the original incident has passed. They may sacrifice peace to defend a status that is temporary.

They may pursue desires whose fulfilment repeatedly fails to satisfy them.

Repeated deception. Repeated discovery. Repeated bondage.

The Mind complains about the long hands of the law.

But does it examine why it keeps packing the same prohibited articles?

Perhaps the prison is not always built around us.

Sometimes the Mind keeps rebuilding it from within.

Not Every Desire Is Prohibited Baggage

At this point, a reader may reasonably object.

"Are you suggesting that we must abandon every desire, possession and worldly responsibility?" Certainly not.

That would misunderstand the spiritual purpose of the journey.

A traveller does not have to discard every useful possession because some articles are prohibited. Likewise, the Mind need not reject family responsibilities, honest work, affection or legitimate happiness.

A parent may aspire to provide a good education for a child.

A doctor may wish to relieve suffering.

A student may strive for excellence.

A householder may work diligently to provide for the family.

These aspirations are not automatically spiritual obstacles.

The deeper question concerns attachment and intention.

Can we pursue a worthy objective without allowing it to consume our identity?

Can we enjoy possessions without becoming possessed by them?

Can we perform our duties without believing that we control every outcome?

Can we accept disappointment without surrendering our integrity?

The distinction is between responsible participation in life and bondage to its temporary attractions.

Spiritual freedom does not necessarily require abandoning what we use. It requires recognizing what has begun to control us.

The Most Dangerous Concealment

Among all the articles in our baggage, one may be particularly difficult to discover.

Self-deception.

The traveller who knowingly conceals prohibited goods is at least aware of his wrongdoing. But what of the traveller who has persuaded himself that his conduct is entirely acceptable? He no longer believes he is concealing anything.

He considers the examining authority unreasonable.

The Mind can behave in much the same way.

We recognize greed in others but call our own greed prudent planning.

We condemn arrogance in others but describe our own arrogance as confidence.

We criticize another person's anger but defend our own as courage.

We accuse others of attachment while overlooking our own.

The most convincing false declaration may be the one we have made to ourselves.

This is where perverse intelligence becomes particularly dangerous.

It does not merely deceive other people.

It persuades the Mind to accept its own deception as truth.

And once the Mind becomes convinced of its innocence, correction becomes increasingly difficult. Why should someone abandon what he believes to be perfectly justified?

Why should the traveller remove an article he insists is not prohibited?

Why should the Mind examine an attachment it has already labelled a virtue?

The purpose of spiritual inquiry is not to humiliate the individual.

It is to restore the willingness to examine oneself.

Soul teaches. Mind learns.

The Mind cannot learn what it refuses to recognize.

The Final Inspection

Imagine our traveller standing before the open suitcase.

The concealed articles have been identified.

The explanations have failed.

The arguments have become meaningless.

For the first time, he is silent.

He can continue protesting.

He can blame the authorities.

He can insist that the rules are unfair.

Or he can finally acknowledge what he chose to carry.

The decisive moment is not merely the discovery of the concealed articles.

It is the moment when the traveller stops pretending they are not there.

This is where the distinction between intelligence and wisdom becomes clear.

Intelligence helped him devise the concealment.

Wisdom would have helped him recognize why concealment was wrong.

Intelligence attempted to defeat the scanner.

Wisdom would have examined the baggage before the journey began.

Intelligence sought an exception to the law.

Wisdom would have understood the purpose of complying with it.

The governing principles of 1–5–9 provide, within the author's spiritual framework, the Constitution for examining origin, karmic continuity and higher purpose.

The planetary cabinet operates within that order.

The Karmic Reactor continuously computes and evaluates Karma.

But none of this removes the Mind's responsibility to recognize its attachments and undertake correction.

The Constitution provides the governing order. It does not pack our suitcase for us.

The Journey Home

Our traveller once believed that reaching the airport would be sufficient.

His passport was valid.

His ticket was confirmed.

He knew his destination.

What could possibly prevent his return?

He had overlooked his baggage.

Perhaps we make a similar mistake in our spiritual journey.

We speak of the Divine Source.

We discuss liberation.

We study sacred texts.

We examine planetary positions, the zodiac and the governing principles of Dharma. But do we examine the contents of our own Mind?

Do we question the intentions that accompany our actions?

Do we recognize the attachments hidden beneath our respectable explanations?

Do we use our intelligence to justify our conduct—or our wisdom to correct it?

The most important inspection may not be the one we imagine at the end of life.

It may be the examination we undertake today.

Every day offers opportunities to recognize a harmful intention, question an unnecessary desire, correct a mistaken judgment or loosen an attachment.

We need not wait until the suitcase is closed.

We can begin examining its contents now.

The foreign country may be beautiful.

We may enjoy its attractions and fulfil our responsibilities.

But we should not forget the Homeland.

Nor should we imagine that the possession of a spiritual passport makes the baggage irrelevant. For the Mind's journey is not completed by merely knowing the destination.

It must also learn what cannot accompany it.

And perhaps the greatest irony of human existence is this:

We devote extraordinary intelligence to discovering how to conceal our baggage, when the same intelligence could help us understand why we should not carry it.

So before congratulating ourselves on our cleverness, one final question deserves consideration:

ARE WE USING OUR INTELLIGENCE TO FIND THE WAY HOME—OR TO DEVISE MORE INGENIOUS WAYS OF DECEIVING GOD'S SCANNER?

CHAPTER 5

Living in the Light of Darkness

The Mystery of Arrival, Life and Departure

Before a child is born, an extraordinary drama has already begun.

Two prospective parents sit in a softly lit nursery, surrounded by paint samples and baby furniture. They dream aloud about a future decades away. Perhaps they imagine a brilliant scholar, a groundbreaking scientist, a gifted artist, or simply someone who will accomplish everything they themselves could not.

They pick out names. They arrange tiny outfits in neat drawers. They discuss schools, college funds, and career paths long before the child has taken a single breath.

How natural! How deeply human!

And how astonishingly uncertain.

The parents know almost nothing about the individual who is coming into their lives. They do not know the child's character, inclinations, quiet fears, or ultimate destiny. Yet an entire life script has already been written for someone who has not yet arrived on stage.

The first dream of human life begins long before the dreamer is born.

The Mystery of Conception

At the biological level, human reproduction is a marvel of cellular coordination.

Ordinarily, a human egg carries 23 chromosomes, and a sperm contributes another 23. At fertilization, these combine to establish the usual complement of 46 chromosomes.

Twenty-three plus twenty-three. Forty-six.

Consider an interesting numerical observation:

23 + 23 = 46

4 + 6 = 10

1 + 0 = 1

From two biological contributions, a new individual begins developing.

This numerical reduction to unity may offer a poetic reflection on the emergence of an individual life. It does not, however, establish a spiritual doctrine through genetics.

What follows fertilization is extraordinary.

Cells multiply and specialize. The developing heart begins functioning. Neural structures gradually form increasingly complex networks. Over the course of pregnancy, a microscopic beginning develops into a human body capable of sustaining life outside the womb.

Medical science can explain many stages and mechanisms of this remarkable process, although important questions remain.

Yet understanding the biological development of a human being is not the same as knowing the complete future of the individual who will be born.

What temperament will this child develop?

What talents may emerge?

What difficulties may arise?

Will the child enjoy good health, or encounter physical, developmental, or congenital conditions requiring additional care?

Some conditions can be identified before birth. Others remain uncertain.

No prenatal examination can reveal the entire course of an individual's life.

It is particularly important not to describe disability or congenital conditions as evidence of karmic punishment. Such judgments cannot responsibly be established from a child's physical or developmental circumstances.

A person's worth is never determined by how closely that person fulfils somebody else's expectations.

A human life is not a failed dream simply because its reality differs from the script imagined by others.

Science investigates how the body develops.

Philosophy and spirituality examine questions concerning identity, consciousness, purpose, and meaning.

We can prepare the room for a child's arrival.

We cannot write the script for that child's journey.

Who Has Arrived?

Eventually, a cry fills the delivery room.

The traveller has arrived.

Family members celebrate. Announcements are made. Photographs are taken.

A name is registered, and a birth certificate records the new individual's entry into society.

As we encountered in God's Visiting Card, the world begins establishing the newcomer's official identity.

But who has actually arrived?

We know the biological parents.

We can record the child's weight, birth date, and place of birth.

We may construct an astrological birth chart.

Yet deeper questions remain.

Who is this individual beyond the identity assigned by society?

What experiences await the Mind?

What tendencies may influence its decisions?

What lessons will it encounter?

And where will its journey eventually lead?

Within the spiritual framework developed in this book, the Dharma Trikona—1–5–9—offers a symbolic structure for examining origin, karmic continuity, and higher purpose.

But this spiritual interpretation must not be confused with scientific evidence establishing the origin or destiny of an individual consciousness.

Biology explains many aspects of the human organism.

The spiritual inquiry asks what meaning we may discover in the journey.

The child has entered the world. The mystery of the individual's life has only begun.

Humanity inhabits an age of extraordinary physical illumination.

We illuminate cities so brightly that many stars disappear from view.

High-definition screens bring distant events into our homes.

Satellites help us navigate across continents.

Powerful telescopes investigate galaxies unimaginably far away.

We have mapped the human genome and developed technologies that earlier generations could scarcely have imagined.

Our knowledge of the external world has expanded enormously.

Yet, amidst this extraordinary light, many people remain uncertain about the deeper purpose of their lives.

We can navigate across continents with remarkable precision.

But we may struggle to determine the direction of our own existence.

We can communicate instantly with people thousands of kilometres away.

Yet we may find it difficult to understand our own thoughts and attachments.

We can plan decades into the future.

Yet we cannot guarantee what tomorrow will bring.

Are we not living in the light of darkness?

The expression may sound contradictory.

Imagine standing in Times Square at midnight.

Glowing billboards tower above you. Neon lights illuminate the streets. Traffic moves continuously. Thousands of people walk through a brilliant landscape of sound, movement, and colour.

Everything around you is illuminated.

But suppose you do not know where you are going.

The brilliance of the surroundings cannot resolve your uncertainty.

The world outside is ablaze with light.

Yet the direction of your journey remains unclear.

External light reveals the objects around us. Inner awareness helps us examine ourselves.

Perhaps our difficulty is not simply a shortage of knowledge.

Perhaps it is the mistaken belief that knowing more about the world necessarily means understanding the purpose of our existence.

The Only Absolute Certainty

In a world filled with unpredictable events, one certainty accompanies every human being.

Physical life will eventually end.

Whether a person lives twenty years, fifty years, ninety years, or a century, the physical body is not permanent.

The precise departure date remains uncertain.

But the fact of mortality does not.

How does the human Mind respond to this knowledge?

Frequently, by behaving as though the matter can be postponed indefinitely.

We prepare long-term financial plans.

We purchase homes.

We arrange family responsibilities.

We plan holidays, careers, and retirement.

All these activities can be sensible and necessary.

Yet how much attention do we give to the deeper purpose of the life for which we are making these arrangements?

We insure possessions against unexpected losses.

We make provisions for events that may never occur.

But the one event that is certain—our eventual physical departure—is often treated as an unwelcome subject.

We would rather discuss almost anything else.

Perhaps contemplating mortality is uncomfortable.

Perhaps worldly life is too absorbing.

Or perhaps the Mind quietly assumes that another tomorrow will always be available.

We know the journey must end, yet we often live as though our permission to remain has no expiry date.

The Attractions of the Foreign Country

In an earlier chapter, we encountered a traveller who arrived in a beautiful foreign country.

He admired its magnificent surroundings.

He enjoyed its comforts.

He became absorbed in its opportunities.

Gradually, he began mistaking the temporary foreign country for his permanent Homeland.

Human life presents an equally astonishing variety of attractions.

Beautiful landscapes.

Music and literature.

Friendship and family affection.

Professional achievement.

Financial security.

Recognition, influence, and material comfort.

There is much to appreciate.

The physical world is not necessarily a prison to be hated.

It is a place where human beings experience, participate, fulfil responsibilities, and learn.

The difficulty arises when the Mind becomes so fascinated by temporary experiences that it loses sight of its spiritual direction.

One achievement encourages another ambition.

One possession creates the desire for something more impressive.

One moment of recognition awakens the fear of being forgotten.

The Mind spends enormous energy maintaining, protecting, and expanding what it has accumulated.

And so the years pass.

The foreign country remains beautiful.

But the thought of returning Home receives little attention.

The problem is not that the world is beautiful. It is that we may forget everything beyond its beauty.

Why Does Goodness Seem Boring?

Here we encounter another curious feature of human behaviour.

Invite someone to an evening of entertainment, and the response may be immediate enthusiasm.

Suggest a discussion of spiritual responsibility, self-examination, or the deeper purpose of life, and the reaction may be very different.

"Why spend time thinking about such serious matters?"

"Life is short. Let us enjoy it!"

"What is the use of discussing questions nobody can answer?"

The Mind may find countless attractions in worldly entertainment.

Yet quiet reflection and the company of wise, thoughtful people—often described in Indian spiritual traditions as Satsang—may initially seem unattractive.

Why?

Perhaps immediate stimulation is easier to appreciate than patient understanding.

Entertainment offers excitement.

Wisdom often requires attention.

Entertainment may help us forget our difficulties temporarily.

Self-examination may require us to confront them.

The Mind accustomed to constant stimulation can find stillness uncomfortable.

But does that mean goodness itself is boring?

Certainly not.

There is joy in generosity.

There is happiness in friendship.

There is fulfilment in honest work.

There is beauty in compassion, learning, and service.

Spiritual life need not demand the rejection of ordinary happiness.

The real question concerns our relationship with enjoyment.

Are we participating in life consciously?

Or are we continuously searching for distractions that prevent us from examining it?

What appears unattractive to a restless Mind may contain precisely the understanding that Mind needs.

Responsible Enjoyment, Not Bondage

Does spiritual awareness require abandoning worldly life?

Must we renounce our families, possessions, professions, and responsibilities?

Not at all.

That would misunderstand the direction of this book.

A parent working to provide a good education for a child is fulfilling an important responsibility.

A doctor seeking to relieve suffering is performing valuable service.

A student pursuing knowledge need not regard every ambition as spiritually harmful.

A householder may enjoy family life, legitimate comforts, and meaningful relationships.

The difficulty is not necessarily in what we possess.

It lies in what begins to possess us.

There is a great difference between travelling safely in a boat and allowing water to flood the boat.

The boat belongs on the water.

But the water must not be allowed to overwhelm it.

Similarly, worldly experiences belong to human life.

Yet attachment can become destructive when it overwhelms discernment.

Spiritual maturity does not require withdrawing from life. It requires participating in life without becoming imprisoned by its attractions.

The Cosmic Compass

How should the Mind maintain this balance?

We return to the foundational teaching developed throughout this book:

SOUL TEACHES. MIND LEARNS.

The Soul represents the enduring spiritual principle guiding the journey.

The Mind is its active agent.

The Mind perceives, desires, experiences, makes mistakes, encounters disappointment, and discovers opportunities for correction.

The individual Soul should not be confused with the ultimate Divine Source.

Within this spiritual framework, the Mind's higher direction is towards union with the Universal Mind—Brahma.

The Soul is not portrayed as a novice being educated by worldly circumstances.

It is the Mind that must learn.

And what governs the karmic dimension of the journey?

Not arbitrary planetary anger.

Saturn does not independently decide to punish an individual.

Rahu and Ketu do not calculate or judge Karma.

Within the original Prashna Siddhi framework, the Karmic Reactor alone continuously computes

and evaluates Karma.

The planetary cabinet performs its distinctive, interconnected functions within the governing Dharma Trikona—1–5–9.

The zodiac provides a proposed symbolic framework for investigating the journey, its influences, and its spiritual direction.

It is not presented here as a scientifically established mechanism of physical causation or as proof that every future event is predetermined.

Its proposed value is to help us reflect upon origin, karmic continuity, responsibility, and higher purpose.

A road map may help us understand the direction. It cannot undertake the journey on our behalf.

The Mind must still make its decisions.

It must still recognize its attachments.

It must still learn.

The Decisive Question — What Next?

During much of life, the Mind repeatedly asks:

"What can I acquire?"

"How can I succeed?"

"How can I protect my reputation?"

"How can I obtain what others possess?"

We spend years building identities, collecting possessions, and pursuing the next attractive experience.

Then, perhaps unexpectedly, a different question arises.

What next?

You achieved the promotion.

What next?

You accumulated considerable wealth.

What next?

You purchased the beautiful house.

What next?

You gained recognition and acquired prestigious titles.

What next?

Perhaps the question emerges after a disappointment.

Perhaps it follows a serious illness.

Perhaps it appears in a quiet moment after a long-cherished ambition has finally been fulfilled.

Or perhaps it arises for no dramatic reason at all.

The Mind simply begins to recognize that another achievement will not necessarily answer every question about existence.

The question What next? need not be an expression of dissatisfaction.

It may mark the beginning of discernment.

We can continue performing our duties.

We can continue enjoying life.

But we can also begin examining whether our efforts are leading towards greater understanding.

What next? becomes more than a demand for another worldly experience.

It becomes an inquiry into the spiritual direction of life itself.

The Fortune of Awakening

Suppose a person begins recognizing these realities.

He understands that worldly life is temporary.

He appreciates its beauty without assuming that beauty provides permanent fulfilment.

He recognizes that possessions, status, and achievements cannot define his ultimate identity.

He becomes aware that physical life must eventually end.

He begins examining the baggage of desires and attachments accumulated during the journey.

And perhaps for the first time, he seriously asks:

Where am I going?

Has he solved every mystery?

Certainly not.

Does he know exactly what happens after death?

No such knowledge follows automatically from this realization.

Has he become spiritually superior to other people?

There is no reason to assume so.

But something important has changed.

He has begun to recognize the distinction between living consciously and merely being carried along by life's attractions.

Such awareness need not arrive through an extraordinary spiritual experience.

It may begin during an ordinary conversation.

It may emerge from personal difficulty.

It may arise in a moment of stillness.

Or it may simply occur when the Mind begins asking questions it has avoided for years.

If you have become aware of these realities and begun examining your spiritual direction, consider yourself fortunate.

Not because every mystery has been solved.

Not because the world has suddenly lost its attractions.

But because you have begun recognizing that its attractions are not the whole purpose of your existence.

You do not need to solve every mystery today.

You do not need to abandon your responsibilities.

You do not need to become an extraordinary spiritual personality.

You can begin where you are.

Examine your intentions.

Recognize attachments that cause unnecessary suffering.

Use intelligence in the service of wisdom rather than deception.

Perform your duties with dedication, affection, and responsibility.

And remain aware that the present is where the Mind has its opportunity for learning and correction.

The Journey Home

Our book began with a visiting card.

A human being demanded proof of identity from everyone while remaining unfamiliar with his own deeper identity.

We then examined the fruits of life and the roots from which our experiences emerge.

We travelled to a beautiful foreign country and nearly forgot our Homeland.

We packed our baggage with possessions and concealed attachments, employing extraordinary intelligence in attempts to defeat God's Scanner.

And now we stand before the larger mystery of human existence.

We know much about how the biological body develops.

But we cannot know the complete future of the child who is born.

We know that physical life is finite.

But we cannot ordinarily know the circumstances of our eventual departure.

We possess remarkable knowledge of the external world.

Yet the deeper meaning and ultimate purpose of existence remain subjects of philosophical and spiritual inquiry.

Life unfolds amid the known, the unknown, and the little-known.

Perhaps this is why humility is indispensable to wisdom.

The Mind need not pretend to understand everything.

It need not reject the world's beauty.

It need not become afraid of every uncertainty.

It needs to recognize that the time available for thoughtful living is finite.

For the purpose of spiritual understanding is not merely to predict what may happen tomorrow.

It is to become more conscious of how we ought to live today.

And so we arrive at the final question of The Tripod of Human Life.

AS THE SUN SETS ON ANOTHER DAY AND THE NEON LIGHTS OF THE WORLD FLASH AROUND YOU—WILL YOU CONTINUE LIVING IN THE LIGHT OF DARKNESS, OR WILL YOU TURN WITHIN AND FINALLY BEGIN YOUR JOURNEY HOME?