



ISSN: 2394-7519

IJSR 2022; 8(1): 29-30

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Received: 25-11-2021

Accepted: 27-12-2021

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## The ‘Extra sensory perceptions’ in Indian epic Mahabharata

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### Abstract

The ‘Extra Sensory Perceptions’, ESPs are the extraordinary powers or qualities present in each and every being in latent form. People with good self-awareness or higher Consciousness levels, are aware of these powers and they experience it in day-to-day life. These powers are prominent in man as human body is well developed and human mind has an urge to acquire knowledge beyond the material world. That is the knowledge of ‘Para-vidya’ as mentioned in Upanishads. Though word ‘ESP’ was coined by J.B.Rhine in 1934 for the psychic powers people have without using physical senses. But such powers were already mentioned in most of the ancient scriptures of Indian philosophy such as Vedas, Upanishads, Puranas, Great Epics like Mahabharata & Ramayana, and many others. In fact these ESP powers are the qualities of ‘Atman’ and when one diverts attention from physical /material world away from all five sense perceptions, one is diverted to self-awareness or self-consciousness. And there is nothing higher than the knowledge of Self-Consciousness. In this paper, I want to highlight some cases of ESPs mentioned in Great Indian Epic ‘Mahabharata’.

**Keyword:** extra sensory perception, ESP, mahabharata, self-consciousness

### Introduction

The fifth revered Guru of Radhasoami Faith Dayalbagh, Sir Anand Sarup (1927), said, “The human body is a most wonderful apparatus but the pity is that people are not generally aware of its secrets and thus it is not put to its proper use. Besides the five jnanendriyas, the human body contains several other subtle senses by using which man can have knowledge of subtle and spiritual regions. It is only when one controls his mind and senses and turns his spirit or attention inwards and then performs the spiritual practices persistently and assiduously for some time, that success can be achieved.”

An American Botanist, J.B. Rhine introduced the scientific research in parapsychology as a branch of psychology. He coined the word’ ESP for the special powers to acquire knowledge without using five senses present in human body. If qualities of Ultimate reality are present in individual 'atman' than why man and other entities of creation goes through sufferings and why they are unable to use their ESP powers to gain benefits in their lives. In Indian philosophy, the creation has grand divisions originating from pure spiritual region to material region where we live. The ESP is hidden in the material region if the awareness of the surrounding plane and consciousness of highest abode is not realized by the entity, say human.

There are so many instances of ESP powers in Indian philosophy, which has further enhanced the beliefs of people in this faith. When people see miracles in their religion, they develop more faith in its philosophy. The Mahabharata, is one of the two major Indian Epics in Sanskrit that has enhanced and empowered the belief of Vedic knowledge in India. This great Epic contains both philosophy and devotion principles. Mahabharata is the Epic of struggle in between the Kauravas and Pandavas for throne. But this epic also highlights, the ESP powers present in many characters indicating the higher Consciousness present in them during those times. The Epic explains the Goals of Life or Purushartha in practical way. The most beauty of ‘Mahabharata’ is the devotional part of the Epic known as ‘Bhagavad Gita’. Here, Lord Krishna, himself teaches the knowledge of Vedas, Sankhya, Karma theory, knowledge of Brahman, Creation etc. to Arjuna, one of the Pandavas. There was nobody in dialogue of Lord Krishna and Arjuna on the ground of ‘Kurukshetra’, but still the song of lord, Bhagavad Gita was spread to all.

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How? There was a character called ‘Sanjaya’ in Mahabharata. He was the son of Charioteer Gavalgana. Sanjaya, himself was also charioteer of the bling king, Dhritarashtra. He was devotee of sage Krishna Dwaipayana Veda Vyasa. As per Epic, Sanjaya had gift of seeing events at a distance, in front of him, just like live telecast. He was gifted by this power by sage Vyasa. Sanjaya was in Palace with the King, Dhritarashtra but he could see and hear the war at Kurukshetra and narrates it to the King. Along with the narration of war, he also narrated the Bhagavad Gita, the dialogue in between Lord Krishna and Arjuna on war ground, to the king. Sanjaya had this divine power to see distant events as seeing them in person. These were the extra sensory perceptions present in Sanjaya due to his higher Consciousness level.

Another instance is of Draupadi, common wife of Pandavas. When Draupadi was dragged by Dushasana in the court, who tries to disrobe her saree, her prayers were heard by Lord Krishna, and HE provides endless length to the saree and protects Draupadi. Here the divine powers of Lord Krishna were depicted and prayers of Draupadi were heard giving the significance of the presence of extra sensory perceptions. Krishna was not present in the court, still he heard and provided help to Draupadi. Such ESP powers do exist when there is deep faith and true devotion. All five pandava brothers also possessed magical divine powers. Lord Krishna showed his Universal form to Arjuna to prove his true nature of supreme being and his whole unified universe form. Because Lord Krishna has the supreme powers, he could do so. There are so many other characters in Mahabharata that proves the presence of divine powers or extra sensory perceptions in people with higher consciousness levels.

**Conclusions:** The psychic powers like extra sensory perceptions do exists and with careful approach can be demonstrated. They are mentioned as divine powers in Indian epic Mahabharata. People with higher consciousness levels can have such perceptions and can express them. The divine powers are decreased in Kalyuga times as people are engrossed more and more with the web of Maya and kaal. If one finds a true spiritual leader like Lord Krishna and develops deep faith and devotion in him and gets aware about self-consciousness, he can enhance the hidden ESP powers in himself. These powers are the qualities of ‘atman’ and if one knows knowledge of ‘atman’ which is the essence of ‘Brahman’, he will definitely find the divine perceptions existing in self. Such powers can be used for better worldliness.

**Acknowledgement:** I am most thankful to revered Guru, Prof. P.S. Satsangi Sahab, spiritual leader of Radhasoami Faith Dayalbagh, for motivating me to pursue the higher studies in Theology. His Grace and mercy have always been with me. Next, I am thankful to my parents for supporting me in my educational interests.

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