

# SPIRITUAL BLOSSOMING

Petal II



In Thy Light let me walk  
Oh my Lord of my Soul

SWAMI SHANTANAND

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Petal II



**SWAMI SHANTANAND**

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## INTRODUCTION

*For those in search of the sublime, for those in whom there is an urge to look beyond a life lived by bread alone, for those to whom God is just a myth, for those to whom Spiritual truths are just figments of the imagination, for those to whom Providential justice is just flight of fancy, for those to whom Divine miracles are mere hallucinations of the fevered brain, for those to whom fate and free-will present perplexing problems, for those youth who stand bewildered at the conflict between scientific 'facts' and Religious 'truths', for those frustrated by the distances dividing practices and precepts, for those racked by the agony of separation from loved ones and in need of comfort and consolation—in fact for all who are weighed down by the perplexities and contradictions, the trials and tribulations, the corroding cares and storms of life—Swami Shantanand's teachings hold the key to peace and understanding.*

*To people of different layers of understanding he speaks at their appropriate levels. The philosophers he addresses in metaphysical style; the intellectuals who create their own problems and make themselves miserable trying to solve them, he satisfies by ascending to their intellectual heights and pointing out their fallacies; to the modern rational-minded youth he provides answers supported by scientific explanations; to those critical of Religious rites and ceremonies he gives the esoteric meanings of rituals; while speaking to children he comes down to their innocent level and talks of God and Spiritual values through little stories and parables.*

*Swami Shantanand belongs to the band of Yogis and Seers—a Brahmin by birth—to whom, however, this term is an anachronism. He underwent his Spiritual discipleship both in the North and South of India, having come in his early years under the influence of Spiritual giants like Sri Gnanananda Giri, the 168 year old Sage of South India, Sri Ramana Maharshi of Tiruvannamalai and Swami Shivananda of Rishikesh. It is, however, the last named who had the greatest influence on young Shantanand in moulding his life.*

*Swami Shantanand has no fixed abode, the entire world being his domain. He responds to invitations from every part of the world, captivating the hearts of his listeners by his enchanting songs, and Kirtans, the brilliance of his thinking, the charm of his personality and his penetrating Spiritual insight.*

*His message is universal, transcending creeds and dogmatic Religions and barriers of geographical frontiers. The core of his teachings lies in these statements :—*

- (a) *“ God is one, though the paths leading to Him are many. Follow any path that appeals to you with steadfast faith and try to ‘experience’ Him ”.*
- (b) *“ Religion is Living : Religion is behaviour and not merely a belief ”.*

*In the pages of this book, which is the first of a series to follow, under the present title, are offered some of Swami's inspiring talks edited from tape-recordings. It may be mentioned here that several other books under different titles have already appeared—some of them containing Swami's own inspired Mantra out-pourings. They all point the path to the summit of man's achievement—love of God and one's neighbour as oneself—by developing “ a heart to give, a heart to love, and a heart to serve ” as well as by the process of “ Adjusting, Adapting and Accommodating ”. In a nutshell they may be said to have the potential to transform the hearts of men from ego-centred living to a God-centred one by a slow and silent transmutation through the dynamism of his wonderful talks and soul-stirring songs rendered in English, Tamil and Hindi—many of them being his own inspirational out-pourings on the spur of the moment.*

*Kind reader, proceed from here and relish the nectar within.*

*Guru Poornima  
1979  
Colombo.*

## **Editorial Note to Petal II :**

*This is the second of the series titled "Spiritual Blossoming" begun in 1979 with the release of Petal I on Guru Poornima day.*

*The main features of Petal I are retained with the inclusion of :*

- I. Two scripts—'Science of Mantra Shastra' and 'Darwins theory and beyond' sent by Swamiji's devotees from abroad.*
- II. Two articles—'Hindu Rituals—Why?' and 'God Is'—culled from talks delivered in Malaysia and Colombo.*

*A change has also been introduced in the colour of the cover for easy identification of the series.*

**Christmas 1980  
Colombo.**





*I ask from Thee Oh Lord,  
Grant Thou me a boon  
A heart to Love, a heart to Give,  
A heart to Serve Thee Oh Lord!*

A heart to serve Thee Oh Lord!  
A heart to love, a heart to give,  
Grant Thou me a boon  
I ask from Thee Oh Lord,



**Swami Shantanand**





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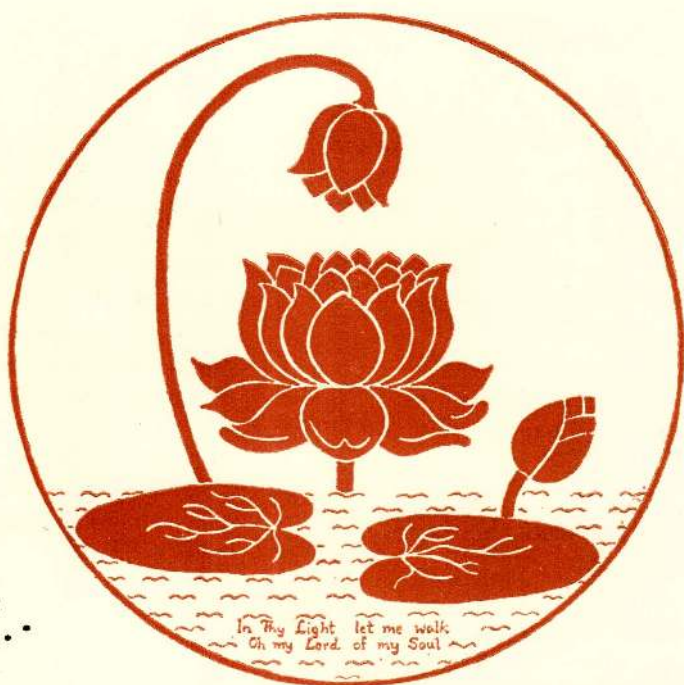
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### THE SEEKER AND THE SAGE

*Portray'd the design on the cover page  
The bond betwixt the Seeker and the Sage.*

*The little lotus bud was 'I' at first  
Which then for the Divine had little zest.*

*In course of time there stirred an 'wakening  
As seen in the bud gently opening.*

*The flower unfolding humbly bowing  
Depicts my mood receptive for learning.*

*Then seek I the Enlightened Guru dear  
Symbolised by the Blossomed Lotus here.*

*Bless me with thy Grace and Inspiration  
To reach thy stage of Illumination.*

**THE COVER DESIGN** of this book is symbolic of its title—‘*Spiritual Blossoming*’. It portrays the *Spiritual Evolution* of the Soul from the lowest stage to that of *Supreme Enlightenment*. The relationship between a *Guru* and a *disciple* in this path of *Spiritual Evolution* is symbolised in the form of a *Fully Blossomed Lotus* and a *Bud* bowing before it in obeisance. The *Fully Blossomed Lotus* signifies the *Enlightened Guru* or one who has received *Divine Illumination*, and the *Bud*—just beginning to blossom bending forward and seeking the *Grace* and *guidance* of the *Guru* to attain that same state of *Divine Perfection*—is the *disciple*.

The *Lotus* is an integral part of *Hindu Spiritual* lore. In the *Dhyana sloka* of the *Bhagavad Gita*, *Vyasa Maharishi* the foremost of *Sages* and compiler of the *Vedas* is addressed as :

“*Namosthutha Vyasa Visaala Buddhhe  
Pulaara Vindhaayade Patra Netra...*”

“*Visaala Buddhhe*” means one whose amplitude of intelligence is very great or a great intellectual. But *Vyasa* was not merely that, for as stated by *Swami Vivekananda* “*intellectual giants can be Spiritual kids.*” Therefore *Vyasa* is further described as “*Pulaara Vindhayade Patra Netra*”—one whose eyes resemble the petals of a *Blossomed Lotus*. Since the eye is the instrument of perception, *Vyasa* having beautiful lotus petal-like eyes meant that his perception was that of a *Fully Blossomed Lotus*.

Thus in *Hindu Symbolism* the *Lotus* stands for the *Blossoming* of the *Consciousness*. The *Lotus flower* always blossoms with the sunrise which marks the culmi-



nation of *Brahma Muhurta*—between 4.00 and 6.00 a.m. The *Illumination* received from the *Sun* is symbolic of the *Divine Illumination* by which alone one gets *Enlightenment*, just as a *Lotus* too does not blossom without receiving the beneficent rays of the *Sun*. From the time of the first streaks of dawn, the *Lotus* flower begins to unfold gently and gradually, petal after petal after petal, simultaneously with the rising of the *Sun*, and when the *Sun* is completely risen above the horizon the blossoming of the flower is also complete—it has become a *Fully Blossomed Lotus* and that is the *Supreme Enlightenment*—a stage in which one is in constant communion with the *Divine* or is one with the *Divine*.

The *Fully Blossomed Lotus* therefore symbolises the *Self-Realised Soul* or one who has reached that state of *Ultimate Fulfilment* or *Ultimate Perfection* and is established in an unbroken, spontaneous, effortless, awareness of the *Supreme Reality*, within and without.

The evolution of the *Soul* can be compared to the different stages in the blossoming of a flower, for the same process takes place in the human consciousness too.

In the first stage, we are only a bud as represented by the bud on the right in the cover design.... there is no *Spiritual* awakening or awareness as we have yet to evolve. In this stage we are so crude. Our power of reason is just dormant. This is a kind of biological existence—an instinctive existence. The bud lives only on the material nourishment supplied from below. It has not yet opened its petals, nor is it receptive to the *Illumination* from above. Its petals are closed and so too its perception is limited. Its *Consciousness* has not awakened to the existence of a *Higher Power* de-

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Thus in Hindu symbolism the Lotus stands for the Blossoming of the Consciousness. The Lotus flower always blossoms with the sunrise which marks the culmination of Brahma Muhurta—between 4.00 and 6.00 a.m. The Illumination received from the Sun is symbolic of the Divine Illumination by which alone one gets Enlightenment, just as a Lotus too does not blossom without receiving the beneficent rays of the Sun. From the time of the first streaks of dawn, the Lotus flower begins to unfold gently and gradually, petal after petal after petal, simultaneously with the rising of the Sun, and when the Sun is completely risen above the horizon the blossoming of



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*Gradually, a stage comes when there is a recognition of some Superior Power—a Superior Intelligence...a Superior Illumination from above. The bud (disciple) sees the beauty of the fully Blossomed Lotus (the Jnani or Saint or Guru) in the same pond, and seeks its guidance as to how it too may receive that Illumination and thereby open itself to the inflow of a higher Consciousness. It begins to loosen its petals from its original state of conditioning, and thereby its perception widens from that of the closed bud that it was before. This is represented by the bud on the left, bending forward and doing 'Namaskar' to the Guru with an open mind—an attitude of receptivity. This attitude of receptivity together with an open and submissive mind establishes a Spiritual rapport between Guru and disciple, which is said to be stronger than the bond between mother and child or lover and beloved, and which lasts not until death, but until they merge in the Infinite.*

*This bond between Guru and disciple is symbolically represented here in the form of a fully Blossomed Lotus and a bud, as symbols always represent in picture form a deep idea or concept that cannot be fully expressed in words, even as an idol is the expression of the ideal behind it. This proximity between Guru and disciple is "Upa-Vasam"—the essence of the Upanishads—which means sitting near a person who is Illumined.....a Perfect Master.....a Seer of Wisdom so that we may receive from him the knowledge which illumines him. This is how from time immemorial knowledge was transmitted through the Sages at whose feet the seekers sat with devotion, receptivity and humility and thereby drew upon themselves a constant flow of purity, inspiration and Divine Consciousness.*

*The pond in which the Lotus blossoms represents the physical world—Bhava Szagaram—which provides the material sustenance and nourishment needed for the growth of the plant. The leaves, though in the water, are never soaked by it, as it always slips off the surface of the leaf indicating that though in the world, one should not be of the world or be affected by it. Yet the leaves too, though symbolically denoting unattachment to the material world, do their duty by absorbing the Sunlight and carbon-dioxide and through the process of photosynthesis providing the plant with food.*

*In this picture, below the line of the horizon is the symbolic representation of the material world, and above is the Spiritual, both of which are necessary for the sustenance and evolution of an individual, as an individual is constituted of Matter, Life, Intelligence, Consciousness and Spirit.*

*Life is a perpetual process of evolution. So the fully Blossomed Lotus and the two buds in different stages of evolution also symbolically point out that we are all in various degrees of blossoming. But every individual, from whatever stage, can blossom forth, step by step, and then the bud becomes a complete Blossom and we call that person a Sage or Saint—one who has reached the state of Divine Perfection or Supreme Enlightenment.*





## CAN MATERIAL AFFLUENCE PRODUCE PEACE AND HAPPINESS ?

*Talk at Saraswathi Hall, Colombo 4.*

Science has achieved something which is a source of encouragement to the Religious and Spiritual-minded people, in that whatever the ancient Sages had uttered in the past regarding their view of life—any particular technique or discipline or way of life which had been ridiculed and mocked at—is now being confirmed as truths.

A recent best seller in the United States is a book captioned “Relaxation Response” authored by a Professor and Doctor of Medicine of a recognised University in the States. Therein he gives the results of his analysis of the degree of hypertension prevalent in the developed and under-developed countries....the poor nations of the East and the rich ones of the West. Among the rich nations of the East are Japan, Australia and to an extent Singapore, while India and Sri Lanka come under the category of poor nations.

### ANALYSIS

He carried out a scientific study of hundred thousand men and women of different occupations, of different social strata, of different environments, of the affluent West and the poor Eastern nations. By rich countries I mean those where the citizens enjoy all kinds of luxurious comforts and conveniences and where hunger, shelter and clothing are no problems at all—standing above ‘poverty line’. The reverse is the pathetic position where undeveloped and under-developed countries are concerned, where the inhabitants live below ‘poverty line’.

## PURPOSE AND POWER OF AFFLUENCE

This Doctor scientist then delved into the question of the purpose and effect of affluence...the aim of affluence, and its consequences. The aim was found to be due to the urge for the fulfilment of the fundamental human craving for contentment, happiness and peace. As for results, he found that the possession of several cars, T.V. sets, beautiful bungalows with wall to wall carpets, golden water taps or closets studded with precious stones, etc.—in fact the possession of every desired thing—was no guarantee of happiness. Money can purchase wonderful food, but money cannot purchase appetite. Money can purchase excellent Dunlop pillows and mattresses and an air-conditioned room to sleep in, but money cannot purchase sleep. Money can purchase comforts and conveniences, but money cannot purchase happiness and peace. Money can purchase any amount of tablets and drugs, and consultation with the best doctors, but money cannot purchase health.

## HYPERTENSION

The author's finding is that instead of enjoying peace and contentment, the affluent nations are stricken with that modern dreaded silent killer, the great murderer of humanity—hypertension. It kills a few thousand people every year in the U. S. A. alone. Modern science emphatically declares that this disease is the result of stresses and strains on the central nervous system caused by inner disharmony, emotional upsets, imbalance in the psyche, conflicts in our inner feelings, thereby sending the blood pressure up.

The consequence of all these is coronary thrombosis, cerebral haemorrhage, any minute: and little can be done about it. No amount of protein foods, no amount of balanced diet, no amount of comfortable living, no amount of tranquillizers, can eliminate this



situation. Whatever treatment given is of a temporary nature, curing the symptoms and not the cause.

The Doctor went into a further study, taking a complete list of the most successful men in the United States—materially of course. What were the diseases that afflicted them all? You will be surprised they were found to be suffering from every kind of disease from A—Z. These are scientific statistics and not a Swamiji's wild estimate. The fulfilment of happiness through affluence had eluded them and instead a situation had arisen where practically every second or third American was suffering from hypertension. There was hardly a lady's handbag which did not carry a few aspirin tablets, a few tranquillizers, and a few pep pills. These were a must—they serve as inner cosmetics !

This frightful condition is fast spreading among the Asian countries as well. . . . among the sophisticated neo-rich. . . . the fashionable disease of the so-called elite of the Asian cities. Their lives being an imitation of the West, the same hypertension hits them. And this is going to be the fate of this planet earth—the world—says the Doctor.

On the contrary, he says, a study of 10,000 people of different categories and varying strata in the under-developed countries, that is mostly people living below 'poverty line' who must be going through hell in eking out their daily existence, revealed that only 4—5% of them were subject to hypertension.

Cases of young people among affluent society suddenly collapsing and passing away on account of hypertension are not rare. What a tragedy, when a full-blooded youth in the prime of manhood is seized with this affliction, and suffers a paralytic stroke or meets with sudden death at a time when he is kicking about and facing life with all its complications with a smile !

I know the case of a well-to-do Doctor of 34 with a good practice who suddenly collapsed without any obvious reason. He had everything in life. But on closer examination it was found he had an unhappy home—no understanding in the family. He could not avoid this fate in spite of the number of cars he possessed, the nice bungalows he owned, the number of inter-continental tours he had undertaken, the number of holiday resorts he had visited, the number of posh parties he had thrown, the number of grand dinners he had attended, etc. . . . all these had no meaning for there was no happiness, there was no peace, there was no understanding. How long could one suppress one's feelings with tranquillizers and sedatives? One fine morning there must be a rupture and that is called coronary thrombosis or cerebral haemorrhage.

#### CAUSES

• So this Doctor carried out a more intensive study and came to the conclusion that it is the 'rat race' in which the present civilized world is caught up that is the root cause. What is the rat race? It is the search for illusory success. . . . success means possessions. . . . possessions mean wanting more and more possessions without end, regardless of their actual necessity or otherwise. "I must have all things, whether I am going to utilise them or not because they are status symbols—the latest electrical appliances, an electronic watch, a Parker fountain pen, a Sheaffer pen, Dunhill lighter, Dunhill cigarettes, Crooke's aftershave lotion, eau-de-cologne, and so on. If I do not have all these, society will look down on me." In this way, we get tensed up all the time, dreaming and planning to possess more. . . . to live like the Jones' . . . false views, false ideas, false values. . . . making our lives miserable.

The most striking point in this Doctor's book is where he answers the question he poses to himself. "What is the way out? We have tried all the medi-



cines, all the drugs and even entertainments and diversions : every blessed thing has been done, and yet it is on the increase." The average age at which death overtakes such victims has come down from 60 years to 30 years, and before long it might be just 25. It may come to a stage where a heart attack for a boy of 25 may not be so uncommon as to raise a single eyebrow. So where do we stand? Can't we help it? Can't we change our view and way of life? Can't something be done about it?

#### CONTRAVENTION OF CHRIST'S INJUNCTIONS

2000 years ago Jesus Christ gave the answer in two significant pronouncements :

*" Man shall not live by bread alone. "*

*" What does it profit a man if he gains the whole world and loses his own soul ? "*

What an indictive irony it is that those very countries whose people claim to be followers of this great Master, have 'let Him down'! Jesus must be lamenting : 'What a mess these guys have made....what a simple teaching I gave them, to make their lives happy ....what beautiful Churches they have built here, there and everywhere! But they have forgotten to build a shrine in their hearts....had they only built an altar in their hearts, they would not be in this predicament'! Were Christ to come down now and visit one of the Churches on a Sunday morning, He would be surprised and would exclaim 'What has happened to Me? Is it Me or somebody else they are invoking? Their professions and their precepts are so much apart from their practices. They flout the very injunctions I have given and are steeped in materialism.' I taught them :

*" Do not lay up for yourselves treasures on earth, where moth and rust doth corrupt, but lay it up in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also "*.

I am not meaning here the Christians in particular. This applies to people of other Religions also.

#### LACK OF NEURAL STAMINA

Going back to what this Professor says, his opinion is that we must do something by which our neural stamina is re-invigorated. Scientifically, stresses and strains are due to inability to cope with the pressures from outside in our day to day living. We therefore try a short-cut to escape from them by putting them in a corner. But further pressures come in, and the blood pressure mounts until we crack up. Why are we not able to stand up to the outside pressures? It is because of the lack of stamina. Now what type of stamina is it? Not muscular or bodily stamina but neural stamina.

#### LACK OF PROPER SLEEP

The central nervous system is prone to run down in power as it counters the pressures of life. It gets fatigued easily, and we should be able to re-charge it with power to stand the constant strain on it. It is so tensed from the time we wake up till we retire to bed; and even in our sleep we are disturbed by silly dreams. You will be surprised that during a prescribed normal 9 hours' sleep a man gets hardly half an hour's sound sleep—the remaining period is lost in the feverish workings of the sub-conscious mind. For practical purposes this is not proper sleep.

So early in the morning when he gets up, all that he has got is half an hour's sleep, but the requirement of the body is much more than that. Consequently he feels dull, but he has to go to office. So he takes a pep pill which upsets his stomach, to counteract which he takes a digestive enzyme. That in turn produces tension and he has to now take a tranquillizer. So he comes back from office exhausted. He is again unable to have sound sleep and is in a dream state. Finally he takes



recourse to sedatives—first one, then two, three, and so on. Nothing happens. . . . he takes different brands. . . . still no improvement as he has become immune. . . . this cycle goes on and hypertension comes to stay.

#### REMEDY

Nature has a wonderful way of re-couping lost energy and that is by deep sleep or relaxation. We have ruined even that process by wrongly adopting a way of life based on a wrong view. . . . we have lost the natural way whereby re-vitalisation takes place. So we have to explore the possibilities of finding another method for relaxation of the central nervous system. The feverish turbulence of the mind must cease. The most effective technique would be to 'go slow' or to 'take it easy'. All the heart specialists without exception recommend this method. But the snag is that this is a very difficult way ; and if the patient cannot comply with such instructions the alternative is paralytic stroke or death.

So the sword of Democles hangs over our heads. Last year alone a million people succumbed to hypertension. This year according to statistics there are 80,000 on the waiting list. Despite balanced dieting, vitamin tablets, various drugs and tonics, minerals and elements and what with Ayurveda, Allopathy, Homeopathy etc, this threat is imminent.

So then, what do we do ? This Professor recommends a simple cure which happens to be the well known common Religious practice of early morning prayer entailing enforced mental and physical relaxation. . . . a customary healthy routine which has been unfortunately neglected in today's hectic life-struggle. The Hindu in particular made a special technique of prayer called Japa Yoga—recitation of God's name non-stop or repetition of Mantras. So this scientist's verdict is a virtual slap on the face of the modern



educated youth who looks down on such practices as superstitious or silly.

A diagnostic analysis of this technique revealed four conditions as necessary for its successful working:

1. Sitting relaxed in an erect position.
2. Keeping the eyes closed.
3. Choosing any name of God or Mantra—may be even a word or a sentence.
4. Reciting this again and again non-stop in a monotonous way.

It is not necessary that the meanings of the Mantras should be known; if known, so much the better. But the important condition about it is the non-stop recitation, unbroken, without any gap—neither too fast, nor too slow, neither too loud, nor too soft. The recitation starts verbally, it becomes semi-verbal after some time, and automatically slips into purely mental recitation thereafter. You have to make a habit of this technique. Then it picks up, and therein lies the beauty.

In scientific terms what exactly happens in the central nervous system, when a Mantra is repeated over and over again, is that the neural impulses in the medulla oblongata of the spinal column are carried to the brain by the efferent and afferent channels producing a kind of continuous groove. The moment a Mantra, say "Om Namah Shivaaya" is uttered, there is a pulsation in the central nervous system and through the efferent and afferent nerves, the message is taken to the brain where it strikes and comes back in a cycle. Though the recitation may superficially appear monotonous, yet it is that very condition which causes the relaxation of the central nervous system, thereby leading to a relaxed awareness without any objective hearing of the repetition—a condition known in medical terminology as 'alpha wave electrical activity.'

When this technique is practised for a few days, it becomes a habit and mysterious happenings occur. As you keep on repeating “Om Namah Shivaaya Om Namah Shivaaya . . .” it becomes semi-verbal—the volume automatically reduces and then after some time you will find it slips into mental repetition only—the words becoming inaudible, though mentally you hear the sound of the Mantra which you uttered first verbally and then semi-verbally. This state prevails for some-time, when suddenly even the repetition of hearing stops . . . the hearing of the repetition stops. Then it is only an ‘awareness’ without any objective hearing of the repetition mentally—Pure Awareness.

If you remain in that state for 10 minutes—that is when the verbal repetition becomes semi-verbal, semi-verbal becomes mental hearing, and the mental hearing also stops—there is a suspense, only ‘awareness’ remains . . . If that ‘awareness’ is kept up even for 10 minutes it is equivalent to 6 hours of refreshing sleep—a relaxed consciousness, a relaxed wakefulness which Tayumanavar described in the following words :

“தூங்காமல் தூங்கி சுகம் பெறுவது எக்காலம் ?”

If a person repeats any particular chosen Mantra, or sacred word or statement either from the Bible, or from the Dhammapada, or from the Koran or from any Religious Scriptures regularly for 20 minutes a day, a sort of relaxed awareness is produced in the central nervous system referred to by the Doctor as ‘alpha wave electrical activity.’ This alpha wave electrical activity takes place as a natural process during deep sleep when a re-vitalisation of the entire central nervous system occurs and neural stamina is restored. You are then in a position to face the world—the battles in office, the upsets in the domestic sphere, the distractions on the road or disturbances anywhere. You have gained inner power, inner stamina, you are composed and at any given moment you are able to see things in the



proper perspective. Thereby you are able to cope with any situation better, because that which experiences the world outside is your own mind, which operates through the central nervous system. This system is nothing but a set of neural impulses which, if not rejuvenated and its fatigue overcome, will fail you.

All the Religions—whether Buddhism, Christianity, Hinduism or Islam—stipulate early morning prayer or Japa as a must, as man's first duty to God or the Reality in thankfulness for the past and in supplication for strength to face the future. Ancient people were able to practise this with ease, as their lives were comparatively relaxed and not so complicated, and benefited by it. But today, for the modern man, when life has become a rat-race with all its complexities and tensions, it is of even greater necessity to do so to restore neural stamina to be able to face the day. With increased population and modern civilization, getting to office in time, facing traffic jams and hold-ups have become part of the daily tensions of today. Even a short drive out of the house involves tension. But alas! even a single short prayer is neglected in the daily excitement of modern living—a mad rush. But now on the face of the confirmation by science that this Religious practice—Mantra Yoga—produces the same effect as deep sleep, it is imperative that we should resort to it with re-doubled vigour for our own physical survival as well as Spiritual promotion.

So if every individual takes up this simple Spiritual Oriental discipline, within a matter of 5 or 6 years he can reduce all hypertension. It would be of preventive value as well. When this is practised for 20 minutes daily, changes take place automatically—physiologically in the nervous system, in the tissue system, in the blood system, in the heart system and in the cerebral system. This is the only way open to the affluent society. The sooner we take to this discipline the better for humanity, as otherwise within a matter of 10 years we will not be

surprised if a youth of 20 years gets a heart attack and dies. Are we going to build a civilization, a culture, science and technology and produce all the marvellous wonderful things—cars, T. Vs, cabs, restaurants, fun and frolic and entertainment, drama and cinema—all for man's happiness—to lose our lives in the process? In this very process if we are going to become victims of heart attacks in the 20th year or 21st year, what will be the profit if we gain the whole world and lose our own lives? What a tragedy!

You will observe from what I have said that we can feel justly proud of the achievements of our forefathers. The ancient 'Seers' had intuitively 'seen' and prescribed a technique which rebuilds our neural stamina, though it was not of such importance then as under present conditions. 2,500 years ago Lord Buddha declared that whatever your condition outside is whatever you are inside....you are what you think.... you are what you are..... your thoughts control you.. you are controlled by your thoughts every minute, every second....the sum total of your thoughts is you. Modern science tells the same thing as if it is something new.

Talking of present-day civilization I am constrained to refer to a growing menace to modern society....that soul-killing, nerve-racking, horror-producing music known as 'pop.' It has an effect opposite to that which is produced by the method advocated as a means of relaxation for the nervous system. It has been found that those who are deeply involved in pop music lose 20% of their hearing power and what is worse is that they become insensitive to certain subtler sound vibrations. And the pity of it is that some of the parents and even grand-parents seem to be getting a kick out of it. They do not realise that they are ruining the youngsters by not restraining them from these activities.



All these show that in spite of the advancement in scientific knowledge and thinking we are really leading unscientific lives. That is the pathetic situation we are in. The path laid down for us by the Seers of old was a way of life where everybody could enjoy life to the full. All Religions uphold this system. We can enjoy our T.Vs, taped music, wall to wall carpet, furnishings, limousines, etc., etc. These will give us added joy and life will become more blessed if we understand Religion and abide by its injunctions.

Material acquisitions alone cannot bestow happiness, for the simple reason that man is not merely the body. Fulfilment lies not in the gratification of his bodily cravings, but in satisfying the longings of the Soul. Till then he will be struggling, no amount of material prosperity giving him satisfaction.



## HINDU RITUALS—WHY ?

*Culled from Talks in Malaysia and Colombo.*

Rishis were persons who experienced the Ultimate Truth—it was not mere intellectual speculation, but an undeniable, inexplicable and very real intuitive experience. They were qualified thereby to proclaim it to the world. In their supreme state of compassion and wisdom, they proved themselves to be superb psychologists as well. They realized that what they had to reveal could not be grasped by all who heard it. The truth therefore could not be expounded in a uniform manner. They had to take into account the varying intellectual and Spiritual maturity of different individuals.

### GRADED REVELATIONS

The Sages therefore revealed their findings and experiences in three gradations to suit three main categories of people. In the Upanishads and other great works of Aacharyas, the highest philosophical concepts are directly dealt with and convincingly discussed with perfect logic, as they are based on direct intuitive experience—*Aparoksha Anubhava*. In the Puranas and Ithihasas, these doctrines are expressed in a veiled form or allegorically and are presented as popular stories, myths or legends. In the third form of presentation, the truths are symbolized as strange forms of Gods and Goddesses, idolized and worshipped ritualistically. Spiritual truths are beyond the grasp of the lower mind because they are the result of direct intuitive experience from the deeper levels of consciousness.

The Sages, motivated by the desire that all should achieve what they themselves had achieved, developed techniques and methods of Spiritual discipline which

would ultimately lead the seeker to this great goal. In doing so, the Sages took into account the variegated temperaments of individuals as well as their state of Spiritual maturity. They devised methods to suit each individual's taste and capacity so that each and everyone could progress quickly in the path chosen. Hence, we find Hinduism abounding in metaphysical doctrines, cults and creeds, rituals, symbols, myths and legends. The Hindu marches not from error to truth, but from a lower truth to a higher truth, till he reaches the highest Truth which is only One and which is an inconceivable intuitive inexplicable experience.

### BELIEF AND LIVING

Religion is not mere intellectual or mental speculation or philosophical understanding but a living experience. "If you believe in God, do you experience Him? If you believe in the existence of an all-pervading Intelligence, a Universal Mind-stuff, is it merely a concept or is it an experience? Does this knowledge produce a metamorphosis in your personality? Does it affect your thought, word and action? Do you have universal love in your heart? Do you feel one with the world, or do you feel a segregated bodily existence?" So asks the Rishi. "If, like the modern-day scientist, you claim that the world is made from one uniform matter of which you are a part, but in your thoughts and actions you prove the opposite, then it is not knowledge but ignorance", claims the Sage.

Intellectual development without a corresponding development of the heart is not true development. The Hindu aspires not for intellectual expansion but for the expansion of Spiritual awareness or consciousness, when he can visualize the invisible Divine in every visible manifestation.

*"Yaastu Sarvam Bhutam"*

—Isa Upanishad.



He who sees himself in all beings and all beings in himself never gets disturbed in any situation. For him, God is not some extra-terrestrial entity sitting somewhere in space administering the world as the King of Kings. For him, the world itself is a manifestation of God. For the Hindu, the Divine is an all-pervading, all-permeating Consciousness manifesting as matter, life, mind and intelligence. The Divine seen through the sense-reason complex is the Universe and the Universe visualized with the eye of intuition is the Divine. The Sages have proved by their own experience that this is an attainable ambition available to all who seek it sincerely. In this state, Knowledge is Wisdom, Wisdom is Love, Love is Service, Service is Fellowship of all beings and paradise is regained on this earth. This paradise, this kingdom of heaven, can be found not only within oneself, but within everyone and everything here.

#### **SYMBOLS AND RITUALISTIC WORSHIP**

To a simple-minded seeker with a limited power to understand highly philosophical discussions and concepts, a simple ritualistic form of worship is advised. In the initial stages, the rituals are followed blindly, the only requirements being faith and sincerity. Often it is seen that a person who has sincere though blind faith, reaches the goal quicker than a person with an intellectual or scientific view but an unscientific way of life. The traditionalist who simply believes in a dogma and the intellectual who understands the philosophical doctrines and confuses this intellectual understanding with actual experience are both in the same boat. The latter must follow up his intellectual understanding with a Spiritual discipline in order to directly experience or realise the doctrine.

As one evolves, one understands the inner significance of these symbols and rituals. The symbolic representation does not impede the ultimate realization of Truth. A sincere and persistent pursuit of a simple

ritual will bring about clarity of the mind and purity of the heart. Metaphysical doctrines and concepts become meaningful and would make an impact on the mind, only when the mind is pure and free of dross. Until such a time, it is necessary to clothe them in myths and stories so that they will not be freely available to undeserving or unprepared persons. Once Spiritual maturity is reached and purity of thought and feeling manifested, these doctrines will be realised as intuitive flashes from within and not as just mental ideas and words.

Thoughts and ideas are communicated through spoken or written words. These words are symbols. We arbitrarily assign certain meanings to words and sounds and utilize them to communicate our thoughts. A noteworthy point here is that there is no natural correlation between words and their meanings.

Similarly in all Religions, symbols have been used to communicate Religious ideas, but in Hinduism this art of symbolism has been used on a wider scale. If we do not understand the forms, functions, rites and ceremonies associated with Hinduism we have only our ignorance to blame. The modern educated Hindu, academically foreign-trained is in no position to appreciate this rich art of symbolism. He considers these symbols and Religious ideals as the products of mere imagination and superstition on the part of his ancestors. He comes to such conclusions from books written by foreigners on the subject. He does not appreciate that idols and symbols are but representations of the 'abstract unknown' through the 'concrete known'. We see only through our minds, and the mind has an inherent defect in that it cannot conceive anything without a form or name. That which is not in Space and Time, the mind is unable to conceive. Behind these symbols and forms, there is a wealth of hidden truth and meaning. If only the educated Hindu attempts to study them with more interest and tries to understand their deep



meaning, especially so with his scientific background, he will feel justly proud of his heritage. He will feel overwhelmingly glad to acknowledge himself as a 'Rishiputra' or a child of Saints and Sages.

• The innumerable stories of different Gods and Goddesses and their forms seem absurd and an insult to our intelligence. For example, why does Devi have four arms? Why not two like normal human beings? Why does Shiva have snakes all over Him? And that tall tale about how Ganesha acquired His elephant face—how can any intelligent adult swallow a fantastic tale like that? It is all so ludicrous and absurd. But that exactly is the point that the critics have missed. The very absurdity of the stories suggests that they must not be taken literally. By implication it means that something else is being suggested or expressed in such a way that only a serious seeker will realise its significance. When the rituals and ceremonies found in the Hindu Scriptures are practised with faith and sincerity and an effort is made to understand their profundity, there would dawn a new insight which would make the Hindu faith rational, and inculcate deeper devotion. Hinduism is not merely Vedanta, Hinduism is not merely metaphysics either. The real Hinduism is hidden behind a facade of functions, festivals, rituals, ceremonies, forms and idols. These idols of Gods and Goddesses have been worshipped for so many centuries. They are but the outer expressions of the ideal behind, clothed in mystical and metaphorical truths. They have inspired millions of Hindus, among them great Saints and Sages.

#### PURPOSE

The purpose common to all these is the control of the mind. Let us try to understand how this is effected and exercised. Whatever our minds are, that is ourselves.... when our minds are full of anger, we are angry.... when our minds are jealous, we are



jealous.... when our minds are dull, we are dull....  
when our minds are full of joy, we feel exhilarated, and  
so on.

The mind does not retain the different moods for long and hence during a single day a person presents many facets of his personality. We are also aware that our minds are unable to conceive anything which is not conditioned by time and space, and which has no form or name. These two draw-backs of the mind are in the 'apparent' man only and not in the 'real' man who is within....in another dimension....a something other than the 'apparent' man. If this 'real' man, the central Consciousness, the Atman, the Spirit of man could be tapped, these shortcomings could be overcome.

If we succeed in reaching this state by some method, technique or device, we will instantly find a changed world, because our perception....our angle of vision...our ideas have changed. A radical transformation has taken place. From an atmosphere of conflicts and commotions, stresses and strains, depressions and dejections, etc., the outlook has changed to one of joy and cheer, calm and composure, peace and serenity. To change from a state where we are what our minds dictate to one where we consciously create the mood of the mind, it requires conscious living.

As an instance of how this change takes place, let us take the practice of performing Poojas. In doing these—the actions of early rising from bed, making the necessary preparations, beginning with the cleaning of the altar, the placing of the lamp, the oil, the flowers and fruits, milk, etc., in their places and the recitation of prayers in their proper sequence requiring co-ordination of eye, ear, mouth, hands and mind—all need conscious effort, regardless of the moods of the mind, concentrating on one single thought "I am going to sit in communion with God". When you carry on this

practice over a period of time, you develop automatic control over your mind. You will no more be carried away by the moods of the mind and you will gradually become an objective witness. You will continue to operate the moods and not be like a ping pong ball tossed from side to side.

#### TRUE SPIRIT OF WORSHIP

When you reach that stage, ritual has outlived its purpose and it will drop off automatically. Idols have been installed, not to make 'idol' worshippers or 'idle' worshippers of you, but as aids or scaffoldings to the Divine shrine to be built in your heart. Unfortunately all forget the building of the shrine and mistake the scaffolding for the shrine itself. Hence we find Spiritual and Religious people as much restless, chaotic and neurotic as the man without any Religion, if not more. Mere mechanical muttering of Mantras, recitation of prayers, careless breaking of coconuts, etc., do not constitute true worship. Jesus' injunctions

*"Ye shall worship God in Spirit and in Truth".*

*"Ye shall worship the Lord thy God with all thy heart, with all thy soul, and with all thy might".*

point to the correct spirit.

So rituals have become a matter for ridicule because of the lack of a correct spirit. One more reason is that its critics have not made an attempt to know what true ritualism implies and their potential for transforming the mind. A further reason is that those who perform them make a mess of the whole thing—so shabby, so stupid, so lifeless, so heartless, so soul-less. Worse still, certain underhand practices like re-cycling the offerings at the altar through a hand-in-glove adjustment between the Poosari and the boutique keeper are indulged in. It is this type that I refer to as idle worshippers.



## BATTLE OF GOOD VS. EVIL

—Dharmakshetre and Kurukshetre.

Ritualism practised in the proper way promotes—in psychological terms—self-organisation, self-harmony, and self-knowledge. You become alert, attentive and aware of everything going on within and without. It is a state of psycho-physical and emotional relaxation that you attain—a state described in the first sloka of the Bhagavad Gita as :

*Dharmakshetre Kurukshetre Samaveda  
Yuyudsavaha  
Mamaka Pandavaacshaiva himagurvada  
Sanjaya.*

Kurukshetre is the field where the two armies in the epic Mahabharata met in combat. Then what is Dharmakshetre? It is the inner battle-field—the heart of man—where good and evil are ever at war, where you are a conscious witness of the hostile forces facing each other....good thoughts vs. bad thoughts, emotions of love and compassion vs. hatred and cruelty, pride vs. humility, and so on. It is called Dharmakshetre because it is the field where the law of 'Being' is manifested. Dharma means law of one's essential Being. When the law is manifested outside in the field of activity called life, it is Kurukshetre. Thus you have two battle-fields—one inside and the other outside.

You have to be victorious in the inner battle-field if you want to be conqueror of the outer. Inside is all chaos because your mood is you. You are not merely a person just watching the two forces operating, but you are part and parcel of those forces....sometimes on this side, and at other times on the other....swaying and swinging between good and evil. Instead of being a passive witness, you switch on from one to the other like a pendulum which produces a terrible conflict with-

in. So Dharmakshetre turns into Adharmakshetre and Kurukshetre is in utter chaos....stress and strain and confusion.

• It is for this reason that Krishna says, unless and until you resolve the battle of Dharmakshetre you cannot solve the battle of Kurukshetre....unless and until you know and adjust what is going on within yourself you will not be able to tackle what is prevailing outside. . your responses and reactions in life will be chaotic so long as there is confusion within you.

Now, how do you get over this difficulty? . It is by consciously operating the moods of the mind. After some initial training, you will find you have moved away from one extreme or the other to the central position, when you become a passive witness of the two opposing forces. You just watch the ebb and flow of the moods of the mind and that state is called Liberation. . . . there is no mental activity in standing outside and watching the moods of the mind.

#### THE GOAL

When can you claim that you have mastered yourself? You are a slave as long as you are one with the moods of the mind, taking sides. You become a master when you are able to watch this side and that side indifferently, as they appear and disappear. By witnessing the inner play of Dharmakshetre impassively, you can make Kurukshetre not a bloody battle ground but a beautiful sports field and take on the role of the referee without being involved with either side. You enjoy the game and partake in the fun. This is the state of 'objective awareness' where you know all that is taking place in Dharmakshetre and in consequence be in a position to face the battle of Kurukshetre.

*It is towards the attainment of this objective that all the Rituals, all the Sadhanas, all the Meditation, all the Prayers, all the Yogas, all the Pranayamas, all the Vratas are designed.*



This advice is not to be taken by one ear and sent out by the other or just read and re-read. It has to become part and parcel of your personality so that there is a transformation...an experience to be lived.

“சாதனமின்றி சாதிப்பார் எவரும் இல்லை உலகிலே”

Without effort nothing can be achieved : and effort for what ? Effort is needed to reach the state where there is no effort at all—when all your actions become spontaneous and automatic. An effortless awareness of what is going on within and without, thereby converting the battle-field into a sports-field is what is called the Spiritual path.

Man is not a condemned slave, a helpless victim of the mind and its moods. He is the master and he can master the mind and transcend it. That Principle in man which masters the mind is the Inner Reality, the Soul, the Spirit, the Atman, since It is the witness of all that goes on within the mind. Nothing misses Its awareness. So it is possible for us to dissociate ourselves from mental activities, and direct them, change them and resolve them in the light of the All-seeing Infinite Consciousness. That technique of dissociating ourselves from the mind and its variations and thereby resolving them as the All-seeing Infinite Consciousness is what is known as Yoga. “Dukha Samyoga Viyogam is Yoga” says the Gita. Associating with the conditioned mind, its moods and movements is Dukha or pain. Dissociation from such a mind is Viyoga which leads to Yoga—union with Truth...the Centre within...the Central Consciousness.

## THE QUINTESSENCE OF JESUS' TEACHINGS

*Talk at Galle Face Church, Colombo 3.*

It is the infinite mercy, love and compassion of the Divine Father which has made it possible for me to be here amidst you all, my brothers and sisters, and to share my thoughts with you in this Holy atmosphere on this wonderful evening.

A few months ago I had been in a city in the USA where I met an American gentleman and no sooner he recognised me as a Swami than he said, "Swamiji, can you please give me a Mantra . . . a Holy name to chant?" This question led on to the following conversation :

*Swami :* Are you a Christian ?

*Gentleman :* Yes, of course, I am.

*Swami :* Are you a Catholic ?

*Gentleman :* Yes, I am.

*Swami :* Then why do you want a Mantra ? What happened to the Church, to Christ, the Parish Priest and the Bishop ? Do you have a Church in your area ? Don't you attend services there ?

*Gentleman :* Yes, a very beautiful Church. But I don't believe in Christianity any more because it is not convincing.

*Swami :* Do you mean to say that if you have no faith in Christ, you can ever develop faith in Krishna ? . . . Is it ever possible ? . . . Isn't it absurd ? . . . What's wrong with the Church ? . . . What is wrong with Christianity ? . . . Why should you turn

Hindu and ask for a Mantra from a Hindu Swami?.... What do you know about Mantra?.... Why should you want to recite it when you, as a Christian, have the Lord's prayer which itself is a Mantra pronounced by Jesus Himself, taught by your parents and propagated by your Church, in which circumstances Providence willed that you should be born? You were not born in India in a Hindu family? You were born in USA and it so happened that your parents were Christians who belong to a *Church which is a standing visible monument to the invisible Power which has operated, pervaded and permeated for the past 2000 years in one particular form. The fact is that this Power has been so from the time the world was created with God's command "Let there be light". From that time there was Light, there is Light and there will be Light, but in different forms, in different buildings, in different structures and different personalities.* But it so happened during this long period of the world's history, you chanced to be born to your American parents.

It seems to be the fashion nowadays to forsake the Religion into which one was born and to embrace another, as if what has eluded one in a particular Religion is available in another. Here is a typical case where a Hindu wishes to become a Christian, the reverse of the instance referred to already.

*Question :* Are you a Hindu?

*Answer :* Yes, I am.

*Question :* Then why don't you apply kumkum on your forehead?

*Answer :* I don't like it ; it is all superstitious nonsense.



*Question :*

Do you go to the Temple ?

*Answer :*

I don't: it is all stupid and messy there : some fellow who is supposed to be the Priest, mutters something we don't understand. Grannie and Grandpa go there but I can't stand those noises. On the contrary see how solemn and serene the services are in the beautifully built Churches : there is an air of orderliness, even the worshippers are smartly dressed with liberal application of perfumes, etc.

So it would be observed that it is a funny position. It is a case so aptly described in the Tamil saying :

“ தூரத்துப் பச்சை கண்ணாக்குக் குளிர்ச்சி ”

meaning that the distant land which is green is greener than your own garden. The Hindu admires Christianity and vice-versa. The craze for getting away from Christianity and seeking salvation in other Religions is so strong that in places like San Francisco, shops for producing ' instant Swamis '—somewhat like instant tea, instant coffee etc.—have sprung up, providing the necessary Swamis' outfit, with a long maxi, a wig as a beard, Kamandalam, vibbhati, kumkum, a deer skin and a Yoga seat to complete the picture.

All these stem from a lack of understanding. If Christ cannot liberate a person, neither can Krishna nor Mohamed, nor Buddha, nor even Moses. If one can obtain salvation through Christianity, one can get it through any other Religion too. One is a Christian, another a Hindu, another a Buddhist and so on, due to conditions connected with their births. I vehemently object to and protest against the Hare' Krishna movement where half a dozen Americans—close-shaved and having a small knot on top of the head and wearing garba cloth—sing Hare' Rama, Hare' Rama while ecstatically dancing, providing entertainment to the on-lookers.

I ask "why should they sing Krishna's name instead of Christ's?" It is quite a different matter—and a welcome one at that—if they sing Christ's name too, for that would be evidence of their understanding of God and His many manifestations.

Personally I can tell you that a few minutes ago when I sang a few songs about Christ here, I didn't have any thoughts of Krishna, Shiva or Rama or for that matter of any other manifestation of the Supreme but the One which so many brothers and sisters hold in reverence, revere and worship in this very hall. Culture, refinement and brotherhood demand that I should not at such a place recite the Hindu Mantras "Sri Ram Jai Ram" etc. In what way do I become inferior in praising the glory of the Divine in the particular form in which you worship—Christ? A sugar candy doll made in the likeness of a donkey or a monkey, a bear or a bull or a bonny baby will, if tasted, be just as sweet, being all sugar based. So what does it matter whether the Divine is wearing a maxi and you call Him Christ, or is holding a flute and you call Him Krishna, or is One with a Trident and is called Shiva, or One with a begging bowl known as Buddha, and so on? They are all like the sweet dolls, sweet to the taste wherever they may be touched.

The Rev. Father who introduced me to this gathering truly said that the world has shrunk to a village. Due to various forms of communication network the world has got smaller. We can go to the Moon, we can hear when spoken to from Mars, but we do not care to talk to the man next door. . . . we do not communicate with our brother or father or mother. . . . with our wives or husbands, children, friends, relatives, community, the nation or the world. . . . the real communication being not from mouth to ear, but from heart to heart. In this respect we are awfully, woefully, and lamentably lacking. In American jargon it is said that 'the intellect is swell but the heart is swollen'—a diseased heart. Our



emotional and moral natures are stunted but we have grown in intelligence. Aren't we sophisticated, pant-coat-tie wearing brutes hating our brothers, torturing them and killing them in the name of Religion, in the name of God, in the name of society, in the name of language, in the name of caste and what not? As far as statistics go, every three minutes there is a rape or a murder or a burglary in the most fashionable city of the world, the most civilised and cultured city of the world by today's standards—New York. Financially as well as Spiritually its people are bankrupt—that is why a person cannot walk on the streets after dark for fear of being chopped up. But there are any number of cars, any number of T.V. sets, any number of telephones. Every minute three flights take off or land at Kennedy Air Port. . . . just imagine every 20 seconds a flight. . . . while on the debit side every three minutes there is a rape or a murder or burglary. I call this a barbarian society and not a civilised country, no matter how many beautiful Churches have been built there, for Christ has been crucified in them long ago. If every three minutes there is a murder or crime, where is the good in spite of the marvellous marble Churches? The 'crucifixion' of Christ occurs here instead of the 'worship' of Christ. This is why it is said that the world has contracted in one way while it has vastly expanded in another way.

We claim to be Christians, Hindus, and so on. The Hindu goes to the Temple for worship, breaks coconuts, celebrates Deepavali, Saraswathy Pooja etc. The Christians go to the extent of erecting an altar, placing a beautiful cross on it and having candle stands etc. All these are done but yet the husband cannot understand the wife, the wife cannot understand the husband, and so on. They daily read "*the Kingdom of Heaven is within you*" but they do not also hesitate to tell each other "Go to hell", and again on Sunday repeat the Lord's prayer. This sort of pseudo worship goes on in every Religious tradition. There is no sincerity, there is no genuine feeling. The Temples or Churches which are



supposed to be Holy places become unholy by these hypocritical acts. The Church becomes the Sanctum Sanctorum—Holy of Holies—only when we live in Christ-consciousness.

Now, how do you attain that? By following Jesus' injunctions. Fortunately for the Christians, Jesus did not advocate Pranayama, Yoga, Transcendental meditation etc. He gave a few direct instructions such as :

*"Do unto others as ye would that others should do unto you."*

*"Love thy neighbour as thyself."*

*"The Kingdom of Heaven is within you."*

*"Seek ye first the Kingdom of Heaven and all else shall be added unto you."*

*"Man shall not live by bread alone."*

*"Blessed are the pure in heart for they shall see God,"*

and so on.

These are such lovely, simple, straight-forward messages that can be understood even by a school-going child. No commentaries or discussions are needed to understand them, unlike certain complicated Hindu practices and complex systems—Karma Yoga, Bhakti Yoga, Raja Yoga, different types of meditation, Vaishnavism, Saivism, Ganapathy Kovil, Mariamman Kovil, and so on. But yet the Christians ignore these simple injunctions and worship Christ—not in their hearts as enjoined—but by putting up grand structures with sky-high steeples and soaring spires and by installing large crosses and other externals. Jesus demands worship from the heart, for did he not declare :

*"Ye shall worship the Lord thy God in truth and in spirit".*

Unfortunately the only spirit most of us know is Scotch Whisky and we worship Jesus in a false way—not as TRUTH and in truth.

Providence has caused you to be born into various Religions ; so try to hold on to them with love and understanding. If the Rev. Father's interpretation is not clear to you, ask Christ direct. There are nevertheless a few confusing statements in the Bible like :

*" God created the world in seven days. "*

*" The Light shineth in the darkness and the darkness comprehendeth it not. "*

*" If thine eye be single, thy whole body shall be full of Light. "*

*" Be still and know that I am God. "*

These are very very mystical statements which on casual reading may make little sense. Sometimes, the Priest at Sunday services may shed some light on them, but later, on deeper contemplation, they may lend themselves to controversial interpretations. Consequently you come to a quick conclusion that it is all very unsatisfactory and that Yoga would be the answer. You never pause to make a direct appeal to Christ—  
" Revered Christ, Loving Father, St. John your beloved disciple who lived with You and loved You, made certain statements which are beyond my understanding. Loving Father, can You please—You who are within me and in heaven one with the Father seated on His right hand, thereby meaning that You are with me, in me and within me—extend a helping hand to understand these particular statements ? " Should anyone have dared to make such an appeal, Christ would have definitely responded. If He did not, then the fault is in you in that you did not ask in the proper way. For He has answered so many Saints and Holy men throughout history. Even today Mother Theresa of Calcutta stands out as such a shining example. Why does God not answer some ? It is because they do not ask in the manner meant by Jesus when he said :



*“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”*

We just ask formally and half-heartedly and not “with all our heart, with all our mind and with all our spirit.”

That means we have to undergo a change—a conversion or transformation. What does that mean? Does it mean a foolish Hindu becoming a foolish Christian or the other way about? . . . He who was wearing Vibhuti, now wearing a cross and vice versa? See the vanity; even while so doing he wants the cross to be in gold, studded with gems too! The cross cannot countenance such vanity. It connotes sacrifice and demands the crucifixion of our stupid vanity and ego, when Christ will automatically be born in our hearts. *It is resurrection when the ego, the self-centredness, the conceit, the vanity, the arrogance are sacrificed at the altar of the Divinity of Christ. It is then that Christ will be reborn and that is the resurrection. We will rise up ourselves from our own tombs which we have been building and walk out of the graves we have been digging for ourselves—the grave digger being the Ego. If we can crucify our Ego at the altar of Christ, then we will find substance in Jesus’ statement :*

*“Unless ye be born again ye shall not enter the Kingdom of Heaven.”*

The truth is that we live in a world that has become small, and with that, people’s hearts have also contracted. Our heads have grown in size, bloated with all information about Mars, the Moon, Ballistic missiles, what happened in that country, which country bombed which country, who hi-jacked whom, how many times Elizabeth Taylor married and divorced Richard Burton etc., etc. All such information is heaped in this garbage dump of our heads and they have swollen up. But our hearts have shrunk. We can’t smile with



the heart....we can't shake hands with sincerity, we can't say "come on" to our brother with love. But yet we call ourselves Religious people—Christians, Hindus etc.

The dominant problem affecting the world today is not so much economic poverty, social disabilities or air pollution, water pollution, nuclear pollution etc., but pollution of the whole atmosphere by dirty, crooked, self-centred and devilish thoughts of man. This brand of pollution is a most pernicious one, permeating and pervading the entire humanity, and from it arise many other pollutions.

All the varieties of pollutions that afflict this world are traceable to foul, self-centered thoughts—poisonous gases of negative thoughts. When we live in such a foul atmosphere, all kinds of emotional neurological diseases stem therefrom. So, it is no wonder that in New York every three minutes there is a rape, murder or burglary; all because they arrogantly heeded not Jesus' injunction :

*"Man shall not live by bread alone."*

and took to full materialistic living.

It is here that Religion can play a prominent part. From the Christian point of view, Jesus' teachings and way of life are to enlarge the heart, the brain and the head in a very symmetrical way—in a methodical manner....with an integral perception....with a developed thinking....a developed feeling....a developed acting....a cultured refined wisdom in thinking....wisdom in feeling and wisdom in acting. The hand, the head and the heart must be co-ordinated. When so integrated, the 'Kingdom of Heaven' will be found within us. So Jesus warned against material possessions :

*“What shall it profit a man if he gains the whole world, but loses his own soul.”*

During Easter, I happened to be in Washington, where I came across a lovely novel Easter card with a picture of Jesus carrying the following words :

He was not a President of any nation  
He did not have any Royal Power  
He never had an army  
He never went to school  
He had no academic qualifications  
He never wrote a book  
He had not travelled more than 70 miles  
He had not been round the globe  
He was condemned to death after a mock trial  
His own friends deserted Him  
and at the time of being crucified  
all He possessed was one garment—  
a three-piece garment—for which others fought,  
when that man was writhing in agony.  
But yet all the armies that ever were—  
in all the battle fields of the world  
since the beginning of this world  
all the ships that ever sailed  
all the Kings that ever ruled  
all the great men that ever lived  
all of them put together—  
have not affected the nature of human beings  
as this one solitary man... JESUS.

Now ponder over these lines deeply. Jesus was a solitary man who wielded no regal power or held any legal position, who never had a formal education, who never wrote a book, nor delivered lectures, nor hovered about in helicopters, nor was boosted by Radio or Television. He just talked to the simple, humble folks—some carpenters, fishermen, and their like—preached and healed the sick, He condemned the crafty priests and



berated the hypocritical society. So they crucified Him but He had no regrets. He did not abuse even his tormentors nor curse His enemies. On the other hand he forgave from the cross his malefactors with words of compassion that have become proverbial:

*“ Father forgive them for they know not what they do.”*

Because Jesus prayed in that compassionate way, Rome is at least what it is today ; otherwise it would have been completely wiped out. We can't condemn a Holy person and get away with it. There is an apt Tamil saying which describes how Royalty kills at once but Divinity will pause and kill :

அரசன் அன்று கொல்வான். தெய்வம் நின்று கொல்லும்

When I was asked to give this talk today for the benefit of the Christians, I pointed out that I may be only complicating matters—giving interpretations, offering comments—and be suspected of showing off my stupid brain, since Jesus' life is itself an explanation of His teachings, which do not require voluminous interpretations because He is Himself the interpretation. Nevertheless, let us take four or five statements which constitute the quintessence, the cream of all the Messengers, of all the Saints who lived anywhere at any time.

Let us first take the earlier quoted statement:

*“ Man shall not live by bread alone but by every word that proceedeth from the mouth of God.”*

Material acquisitions alone cannot bestow happiness, for the simple reason that man is not merely the body. Fulfilment lies not in the gratification of his bodily cravings, but in satisfying the longings of the Soul. Till then he will be struggling, no amount of material prosperity giving him satisfaction. That is why Jesus added some qualifying and significant statements:



*"What does it profit a man if he gains the whole world but loses his own soul."*

*"Lay not up for yourselves treasures on this earth, where moth and rust doth corrupt."*

*"It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven."*

*"Therefore seek ye first the Kingdom of God and all else shall be added unto you."*

Every blessed thing we possess in life, will have an added meaning, an added purpose and an added joy provided we have the Kingdom within. If we have acquired 'that,' harmony within, peace within, joy within, will be the result along with other blessings.

Then again, to the question where is the Kingdom of Heaven, the answer is that it is not above, but within us.

*"The Kingdom of Heaven is within you."*

Who is there? The living Divine Father is there. He is waiting to embrace His prodigal sons if they wish to come back. But at present, we the prodigal sons are interested in keeping the company of another master—Mr. Satan, the Demon, the Devil. But one day, like the prodigal son, we will decide to go back to the Father. So Jesus said :

*"Be ye perfect even as your Heavenly Father is perfect."*

And that Heaven is within you. How do we get there? Start with :

*"Our Father who art in Heaven hallowed be Thy name . . . ."*

and then

*"Be still and know that I am God."*

Be quiet, getting rid of all the noise and restlessness.... the turbulence of the mind....the chattering in the mind....all kinds of demoniacal forces frothing within. Put them off and you will hear the Divine melody from within.

The Divine Principle pulsates in each one of us as the immanent Consciousness, the innermost Spirit, the innermost Light and the innermost Essence. The Light shineth in the darkness of our hearts, but yet we are unable to understand it :

*“ The light shineth in the darkness, but the darkness comprehendeth it not. ”*

But if you act in this way, namely by being still, you will be able to comprehend the Light.

*“ Be still and know that I am God. ”*

Once this has been done, what next ?

*“ Love thy neighbour as thyself. ”*

You need not make an effort to do this as you will recognise that *he, she, or it, or anything for that matter, is one with the Universe....the whole Universe is one with us.... The Divinity of Christ is in us....Christ is in all and therefore everyone is my brother or sister....we all belong to the Divine Family....it is the Church of Christ—the whole Universe is the Church of Christ.*

“உள்ளமே பெரும் கோவில்  
ஊன் உடம்பே ஆலயமாம்  
தெள்ளத் தெளித்தார்க்கு ஜீவன் சிவலிங்கம்.”

If that Saint who wrote the above had been a Christian, he would have written :

“உள்ளமே பெரும் கோவில்  
ஊன் உடம்பே ஆலயமாம்  
தெள்ளத் தெளித்தார்க்கு ஜீவன் யேசு சிறிஸ்து. ”

It so happened he was a Hindu and, so he had referred to the Kingdom as Shivalingam. If we substitute Christ or Buddha or Allah, it would mean the same.

So, this is the sum and substance—the quintessence of not only Christianity but of all Religions—of all Saints, all Sages, all thinkers, all Yogis, all Messiahs, all Prophets, all Messengers of God, all Divine Souls—wherever they existed, wherever they exist, wherever they shall exist in the future too—they will finally come to the same conclusion. These few statements which flowed from the sacred mouth of Jesus, if acted upon, will make us embodiments of love leading to lives of service, lives of cheerfulness, lives of beauty, and so on.

I am reminded here of an incident which occurred in Italy in a small Church there. A stranger, a lady, had come and settled down in town. Nobody took much notice of this person as she came and sat with the congregation, Sunday after Sunday, listening intently to the sermons and lessons. Nobody spoke to her either, because of the formality of introduction—to even ask her “How do you do, madam?” What a mockery it is to pray, “Our father who art in Heaven” etc., when we are shy at even extending a greeting to a new-comer to the Church, arguing within ourselves, “Why can’t that person first talk to us etc.” Isn’t this attitude a mockery of Christ, the Church, and Prayer? This is what all of us do. So nobody spoke to her. But everybody was watching her as she was charming, even though she was past middle age. There was grace in her walking, sitting, talking, standing etc. . . . a beautiful personality radiating such joy . . . so calm and composed. Everybody was keen to know who she was but none would speak to her. So too was even the priest of the Church, though he was also curious. “Who is to break the ice” was the question? However, when one day he couldn’t control his curiosity any more he took courage to speak to her, “Excuse me madam, I am



going to ask you something very personal, but if you think there is anything objectionable, please forgive me. I only mean well." With this introduction he told her, how everybody had been struck by her special charm, grace and gait and inquired how she achieved it, the secret of it...the beauty treatment behind it.... whether it was Madam Rose cream or some other Max Factor or some French brand etc. The lady, feeling a bit embarrassed said, "Father, there is nothing....I only practise Joy." When asked to explain what this was, she continued "Joy contains three letters—J.O.Y. When I get up early in the morning, I stand before the dressing table mirror, I look at myself and say 'My dear, you have to practise Joy today....Joy is made up of the letters J.O.Y.—J for Jesus, O for others, Y for yourself. So, Jesus first, others next and yourself last. That is Joy.' I tell my figure in the mirror 'Jesus first, others next, yourself last.' Then I walk out. This is my secret and nothing else."

This is how we could make our lives joyful. But our ideas are in reverse order....myself first, others next and nothing more. Even in the Church, I must come and sit first, then the Priest must look at me and talk something pleasant to me first, and if he tells something complimentary to another, I get J....I mean a little blue. Then I start looking at others....I notice that lady is wearing a nice saree....I know her husband takes bribes. Then, when I come out, I see my car is old but hers is new....I know how she got it....some kind of nonsense like this goes on in my mind, assassinating the character of others. Then hypocritically I pray, "In the name of the Father, the Son", etc. What is all this bunkum? So our cars are going in reverse gear. We have to give up these bad practices—our motto should be *Jesus first, others next, myself last.*

It would be worthwhile trying out this method. You can keep the Bible closed, you need not necessarily

come to Church, but adopt the prescription of that lady—stand in front of your mirror and then say “Look, Jesus first, others next, myself last”. If you try this exercise for three months, then you will look a little more charming. When the heart is pure, when it is simple and humble, when positive thoughts enter your mind Joy pervades you. Love begins to flow. The eyes of a person in love sparkle because love is a positive force which acts on the facial nerves and on the central nervous system. Then you are cool, composed and cheerful, happy and joyful. When anger, hatred and jealousy are within, the face will reflect these emotions as a Tamil proverb runs :

“அகத்தின் அழகு முகத்தில் தெரியும்”

meaning

*“The face is the index to the mind”.*

The moment we give God the first place in all activities, we will be on the right road. “Will God approve of this? No....will God like it? He will like it....okay I will do it....I am a Christian....I love Christ....first Christ, everything else afterwards....then others and only after that myself”. If such an attitude is adopted and practised for three months, there is bound to be a great change in our personalities, in our lives, in our environments, everywhere. Life will become meaningful and would become more purposeful and beautiful. Everybody will be happy because we see through cheerful eyes. We are now ugly inside. We have to become beautiful inside....Our interior decoration must improve. At present our decoration is only like the drawing room, just to show off. It is exterior decoration mistaken as interior. It is the inner decoration that counts. Max Factor provides an exterior decoration which cannot cover up jealousy of the heart. The wonderful story of the lady is a lesson for us all. What she told the Rev. Father was—“I practise



Joy in my life, and whatever you see amiable in me may perhaps be because of that". Note how humble she was even in making that statement. This is the secret of Christ....that of Christianity, that of Hinduism, Buddhism or Islam or any other Religion.

So may the Almighty Christ bless us and may He enlighten our intelligence. A Biblical story goes how Solomon asked for a boon. What was it? It was for an understanding heart, which includes everything. All our miseries in life are due to lack of an understanding heart.

May the Divine Father bless us with that wonderful gift, the precious boon....may He bless us is my humble prayer. Thank you so much for the wonderful evening. My humble salutations.

Christ is not a person or personality, not merely Jesus the historical figure who lived somewhere in the Mid-East for so many years and was crucified, dead and buried, round whose name Christianity blossomed forth....Christ is that which is the Truth always.



## COSMIC ACTIVITY

*Talk at the Saraswathi Hall, Colombo 4.*

### I

If we attempt to analyse human life, we will find that *life is nothing but a series of activities*—various types of actions. It may be physical actions, sensual actions, mental actions, emotional actions, or intellectual actions—but still they are all actions.

When you sit, it is a physical action : standing, sitting, lying down, walking, talking—these are all physical actions—known as voluntary actions. There are also certain involuntary actions of the physical body. When your heart is throbbing, there is a pulse. When you take some food, the digestive functions take place without your knowledge. All such activities going on within spontaneously, without our awareness, are known as involuntary actions. Even though we don't have the knowledge or awareness, still these activities are taking place. All these activities—the voluntary and involuntary activities—put together are called the *physical activities*.

*Sensual activities* are those actions that you perform with the help of your senses, such as when you see a thing or hear a sound. When these activities take place, the senses are acting. I see the watch in front of me, you hear the song through your ear, you taste something, you smell something, you feel the touch of something. So *these five organs of perception are the five organs of knowledge*. They are the *sense of touch, taste, smell, sound and sight—colour*. The activities connected with these

five senses are those of the sensory nerves, while there are another five types of activities connected with the motor nerves, as the modern physiologists call them. They are the *action of serving, the action of walking, the action of talking, the action of excretion, and the action of generation*. All these ten types of activities are therefore performed by the sense active organs and the executive organs—the organs of perception, and the organs of execution. Now these two are the *Jnana Indriyas* and the *Karma Indriyas*, as they call them in Sanskrit. *The Jnana Indriyas are the five organs of perception or knowledge with the help of which we try to understand what is outside in the world. The Karma Indriyas are the organs of action—the organs of execution—which are the vocal cord, the legs, the hands, the organ of generation and the organ of excretion. All these ten actions performed by the ten organs of the Jnanendriyas and the Karmendriyas are known as sensual activities. So, we have the bodily activities and the sensual activities.*

But when you think something in your mind, then it is an activity of the mind. Say, I would like to drink some coffee, I would like to go to the movie, this person is like that, that person is like this. Whenever there is a thought in your mind—a thought—this activity is called mental activity. *Thinking is mental activity.*

And again the mind has another compartment. When you feel, there is a feeling. . . . a feeling of affection, love, compassion, kindness or mercy. You don't say "I think bad about it", but you say "I feel bad about it", or "I feel good about it." Now, you say "I feel the joy of it, the pleasure of it". These are all expressions of the feeling. They are known as *emotional activities*.

Again, when you try to understand a particular thing with the help of your intelligence—What is this mike? How does it work? What is a transistor? What is television? What is the moon? What is the star?



—these various types of inquiries which you make with the help of your intelligence are known as *intellectual activities*.

## II

Now, all these activities put together, we call life. So, life is nothing but a series of activities—physical, (voluntary and involuntary) sensual, mental, emotional, and intellectual. Now, what do you mean by an action? You have seen, it is an activity. *What exactly happens when an activity takes place*, or what exactly do we mean by the word action? Now in front of me there is a watch. All of a sudden something happens. An object in front disturbs my eyes and some kind of reflexes take place within, and something goes on, and within a fraction of a second I see the watch in front of me. I feel thirsty, I would like to have a drink, a coco-cola or something else to drink, and I would like to go to a restaurant. The moment this thought comes to my mind, such as, “I would like,” “I am feeling thirsty,” then at once something happens within me. Some restlessness, some agitation takes place—some small disturbance, some excitement—and this excitement is a stimulation either from outside or from within. In the case of the watch, it is a stimulation from outside, through the eye. When I am speaking, the sound vibrations stimulate your ear drum, and then it goes to the brain, and then to the mind.—I hope it is so! So it is a kind of a stimulation from outside which stimulates your internal organs of the brain and the mind and the intelligence, and then you say so and so is speaking on this particular subject.

A stimulation can also take place from within. Something happened a few days ago. As you are sitting and listening to my talk, your mind goes back to the incident when somebody spoke something bad about you, and somebody else told you about it three days ago. All of a sudden the thought comes to your mind.



You see the person sitting in the crowd. The moment you look at the person, immediately the recollection of what he had spoken three days ago stimulates and creates a restlessness, an agitation, or an excitement—a little disturbance. Then you do some other action. As in the case of the thirst in the previous instance, something happens within. Immediately you decide to satisfy the disturbance, to make the disturbance quiet, to make the restlessness calm and composed—you go and take a little money, and go to the restaurant, take a drink, and come back. Then the disturbance ceases. That means *action is nothing else but a response to a stimulation either from outside or from within—some stimulation.*

The mind is absolutely quiet, it is something which is quiet. . . . it is like a pond of water. You just go there, take a small pebble and throw it into the water. The moment the pebble falls and strikes the water, it starts creating in a circle a little disturbance—a little ripple—a little wave, and the pond is disturbed. The quiet, placid, calm, still water is now disturbed. Then the disturbance vibrates for sometime according to the intensity of force with which you threw the pebble. If the intensity is great, the disturbance or the vibration would last long. But if it is just light, then the vibration would also be light, and last for only a few seconds. According to the intensity of the stimulation, the vibration also is longer or shorter in duration, not only qualitatively but also quantitatively.

If the stimulation is a terrific one—such as when a man, who is a drunkard who has not taken a peg of drink for three or four days, as soon as he goes to a friend's house and sees the bar in front of him with all the brands of bottles his friend has kept—immediately it creates a disturbance. He may see nothing in the bottles, he may see only a glass in which they serve—a glass distributed by the Scotch Whisky Company—nevertheless, the moment he looks at just the empty glass and sees the Whisky brand on it, it creates a terrific restless-

ness. It stimulates him so badly, he just can't wait ; he says, " I don't want water, I don't want coco-cola, I want to have a peg of drink ". The stimulation is terrific and it creates a severe disturbance, both qualitatively and quantitatively, and unless and until he is satisfied, until that particular urge, that stimulation gets a response, he will not have any rest at all. Therefore action is nothing but a response to a stimulation. The stimulation may come from outside, from the world, or from within. So it can be from outside, it can be a neurological response to a psychological stimulation, or a neurological stimulation, or a combination of both.

Now when I say it is a watch, it is a *neurological sense-stimulation* which stimulates from within. When I feel thirsty, or when I feel something bad about somebody, something good about somebody, it is a *psychological stimulation*. But sometimes there will be an interaction of a stimulation from outside, which in turn stimulates from within. They both combine, and produce an altogether different type of response. For example, some lady who is wearing a red saree comes and sits here. Now, the moment your eyes fall on the red saree, immediately the redness, the red colour stimulates your eyes. You saw only the red saree worn by a lady in front of you. But that red colour in the saree can stimulate the thought of a blood transfusion which took place a few days ago for a dear friend of yours or a son of yours who had undergone an operation at which there was a blood transfusion. Now, that can bring to memory what happened to that person who was admitted to hospital, and you feel the pain. What has happened? The stimulation from outside is the red saree. Instead of thinking of the red saree, you cut out the saree and you take only the colour. The colour stimulates and produces a kind of psychological stimulation which belongs to the blood which you had seen a few days earlier. And then, instead of thinking of the person wearing the red saree in front of you, you



are thinking of an operation which had been performed on a person who is a near and dear one, and you suffer the same agony which you experienced in the operating theatre, when you saw the blood in front of you.

So that means, *an action can be a response to an outside sense-stimulation or an inside psychological-stimulation*, or it can be the interaction of both and then there would be an altogether different stimulation—a different type of stimulation. In this way, throughout from morning till night, we are being agitated by the outside world as well as by our inner feelings. Whenever we respond to such stimulation, emanating either from within or without, or from both within and without, we call the manifestation of such a response an action. Constantly these manifestations go on and on endlessly.

### III

Now, we go a little deeper. *Who is responsible for the action?* I say, “I do this action”. Suppose I say “I am speaking”—is there anything wrong? Nothing wrong. You are hearing....there is nothing wrong.... it appears so in this statement....it is absolutely correct. You are listening to my lecture....I am talking to you....in front of me there is a group of people....this is a hall....the light is burning....the fan is rotating.... some people are going out....some people are getting bored....some people are sitting....we are experiencing all these things. Now, do we doubt the validity of these experiences? We don't. Because, superficially speaking, it appears everything is right, everything is nice, everything is wonderful and everything is perfectly alright, and there is nothing wrong about it. But when you start thinking, then comes the trouble. We are going to be in a kind of a fools' paradise. Whatever we imagine we are doing, we are not doing. Whatever we imagine, or think is right, is not going to be right. Now, try to go a little deeper. An action is a response to a stimulation, and when the response manifests outside,



you call it an activity. If it is manifested outside in the body, in the world, you call it a physical activity, or a sensual activity. When the manifestation is within your mind on the conscious level, then you call it a mental activity, an emotional activity or intellectual activity. Now the question arises—*who is that who is stimulated? And who is that who responds?* That is the inquiry we are now making. Then, that will give us a clue as to who really acts....who is the one who acts. We take so many things for granted because we don't reflect over things. We don't ponder over things. We are being carried away, and we just float in the air without any questioning. But once we start questioning, we start an inquiry, then we come to an understanding of so many beautiful things.

Now, I say my eyes are seeing the watch. What is wrong with it? The eyes are seeing the watch alright. But if I examine a little more carefully, do the eyes really see the watch? You are going to make an inquiry. Suppose you are driving a car, and then a friend of yours just passes in front of you, and he says "Good morning" or "Good evening". He wishes you also. He salutes, he greets you. But you have not seen him at all. You are just driving on. Again in the evening when you meet him in the Satsang hall, he says :“ I saw you somewhere near Galle Face...I greeted you...You were looking at me, but you didn't even bother to greet me. Why? What has happened to you?” Now you say “I am sorry. *I really didn't see you at all*” Now, *how is it that when a person is standing right in front of you, your eyes are looking at him, he also sees that your eyes are looking at him, but still you have not seen him? The simple reason is that your mind was elsewhere.* You say “I don't know, I was thinking of something else at that time. My mind was somewhere else” or “I was talking to a friend by my side. She was saying something, and I was listening. While driving, though my eyes were looking in front, right in front, I was listening to a conversation of the friend seated beside me; so I didn't see you right in front of me. I didn't even know

that you came there and greeted me." This is an ordinary experience which we come across everyday. Now, if the eyes had really seen the person, if the eyes have the capacity to see and perceive, then how is it that it didn't perceive in spite of perceiving, in spite of seeing? It is because *the eye alone cannot see, the eye has to be connected with something else for it to see and perceive a thing*, and then alone can I say "I see." *So too with the ear, the touch, the smell and the taste.*

Suppose you are getting ready to go to office, and there an inspection is due to take place. You fear the Inspecting Officer may give you a good 'shelling'. You have not kept anything ready. So you are terribly restless, agitated and worried, while your wife is making onion sambar with all the love, and then she starts serving you. You just gulp the whole thing right in front of her, and rush to office. Just before you go if she asks, "How was the sambar? How did you like the sambar?" You would say "Sambar? when did you make it?" She feels hurt. What has happened? Your tongue has tasted the sambar, the sambar has passed through the mouth. But the *sense of taste* has not come in contact with the sambar—the *object of taste*. The experience of taste has not taken place, for the simple reason—the very simple reason—that *the tongue alone is not the real taster, but 'something else' is the real taster, and unless and until IT is also connected with the taster, he will not have the experience of the taste. So, whether it is the eye or ear, or the tongue or the sense of touch or smell, it is the same.*

You are very very absorbed in doing something. A friend of yours comes and just touches you. You are not aware of it, because though the sense of touch—your skin—is coming in contact with the other person, something in you is connected somewhere else, and you are not able to feel the touch. The point is—the *senses themselves exclusively don't perceive things. They have to be connected with 'something else.' That 'something else' which*



*connects the senses and the various sensations and co-ordinates them in a regulated way, is the thing that gives you the message. Then alone perception becomes possible, and that 'something' which is within is what we call the mind.* The mind has to connect itself with the eye, then alone can I see. At any given moment, if my mind is connected only with the ear, I can't see. If the mind is connected only with the eye, I cannot hear. Likewise with the other organs of perception. At any given moment, for any experience to take place the mind must act somewhat like a telephone operator in a telephone exchange who connects the speaker and the listener. If the connection is not made, then there will be no response. In spite of our saying "Hello, Hello" the other person will not hear at all because the connection or the link has not been established.

So first, there is the body, then there are the five senses. It appears the five senses have the capacity to see, hear, smell, taste and feel. But on further analysis we understand the real seer is not the eye, it is the mind. The real hearer is not the ear, but it is the mind. The real taster, smeller, feeler—all these are not really those senses but the mind which is behind them. *That means all sensual activities, bodily activities become activities or actions only when the mind is consciously connected with them. Otherwise, you don't have any experience.*

#### IV

Again, can you say the mind alone is the real seer, or hearer, or taster or smeller? When for example I see the watch, the eyes are perceiving that in front of me there is something. My mind tells me, it is a watch. But even then I don't understand. Then I make the statement, "This is a watch which is an object meant to see time. If I look at it and see the time, I can understand what the time now is. So the purpose of this object is this." This kind of analytical power doesn't



belong to the mind. It belongs to something else called the intelligence. *That means the real seer is neither the eye nor the mind, but the intelligence.*

## V

Now we come a little further in our analysis. If the intelligence alone can see, intelligence alone can understand, intelligence alone can hear, taste, smell, and do all the activities, what happens when you go to sleep? At that time also the intelligence is there, but still there is no experience at all. *In the state of deep sleep what happens?* You find all the activities at a stand-still—you don't see, hear, taste, smell, understand. *All voluntary activities of the body, the senses, the mind, the intelligence have come to a cessation.* But still as soon as you get up in the morning, you say "I had a wonderful sleep. I just did not know anything." This is a statement made by every person, young and old, educated and uneducated. Spontaneously you say "I had a wonderful sleep, I just did not know anything".

Now, try to understand the condition of sleep. *The bodily consciousness was not there*—I did not know I was lying in the cot, I did not know whether I was a man or a woman while I was sleeping, though while I am awake I know I am a Brahmin or a Kshatriya, I am a Christian, I am an Indian, I am an American, I am a Hindu, male or female, young or old, educated or uneducated. *All the qualifications about me I know now, but the moment I went to sleep, I just didn't even know* whether I was lying down in the cot or on the floor, or in an air-conditioned room or on a pavement—*I had absolutely no knowledge at all.* I didn't even know what kind of a dress I was wearing. *That means the consciousness of the body which I now have was withdrawn.* I didn't even know I had a body. But now again on waking, I can see, hear, taste, smell. But the moment I fall asleep, I don't have any of these experiences. Suppose at the Satsang somebody just gets bored, and he goes to sleep. Then after five min-

utes, when he wakes up, he just wouldn't know what had happened, who talked what, and so on. His knowledge would be absolutely blank. Do you mean to say that my sound vibrations did not go and affect his ear drum? Wasn't it being transferred to the brain? But still there was no experience. What had happened? He was not aware of the sense activity. The consciousness was withdrawn from the senses. Then again the consciousness was withdrawn from its own thought, the mind and intelligence. That is why when asleep I did not even know that I had any thought of myself. I was not aware of my body. I was not aware of the sense activities and the senses. I was not aware of the thought which was going on in my mind. *I was without any thought whatsoever. But still I WAS in the sleep.* I was blissfully asleep. There was an absence of the body, the senses, thought and the intelligence. *But I was there. That means that consciousness which was in the deep sleep is the real seer, the real taster, the real smeller, the real understander, the real thinker.*

## VI

Let us now consider this matter a little more. So far, I thought that all activities were performed by the various limbs and organs. But I now come to understand that *it is I who act with the help of all these instruments.* I walk, I sit, I stand with the instrument of my limbs, just as the mike is the instrument through which I speak for my words to be amplified. Now, do you mean to say the mike itself is speaking? The mike is not speaking, but I am speaking through the mike. So too, when I say I am walking, I am walking through my body, and it is not actually that the body is walking, but I am the one who is walking through the body. The body is only an instrument, a vehicle, a medium through which I speak, I work, I think, I see. I hear through my ears, I smell through my nose, I taste through my tongue, I feel the touch through my skin, I think through my mind, I understand through my intelligence. So *intelligence,*



*mind, senses, body—they are all my instruments and not ME.* That means the real act is performed by me who is other than all these things, whereas in the beginning I confused myself as all these things without inquiry. When I make an inquiry, I understand.

## VII

Proceeding from this point of understanding, *if I really act, then naturally whatever I want I must be able to perform.* Whatever desire I have, I must have the fulfilment—whatever longing and craving and aspiration and ambition I have, I must be able to attain that—because I am the real actor. *But I find many times, whatever I propose, something else disposes it off completely.* I can't say I have created the Sun. The Sun is shining. Can I say the activity which is in the Sun is because of me? A rose is blossoming into a flower in the morning. Can I say I created the flower.... I created the river.... the mountain.... the moon.... the Sun.... the stars? Though I think I am acting, there is a world, there are so many things, and so many activities are taking place apart from my own activity. There are hundreds and thousands and millions of human beings, and their activities are going on, apart from my own activity. Besides these, there are millions of animals, birds, insects and microbes. All these activities are taking place, and in addition there are so many forces operating in nature—such as the thunder, the lightning, the Sun, the rain, the moon, the stars, the stellar system and the galaxies—so many things are taking place. So many millions and millions of activities are going on. Who is the one who performs all these things?

Now slowly *I am shifting to the real actor. IT is not my body ; IT is not my senses ; IT is not my mind ; IT is not my intelligence ; IT is not myself. But SOMETHING ELSE of which I too am an instrument.*



Just as intelligence is my instrument, mind is the instrument of the intelligence, the senses are the instruments of the mind, the body is the instrument of the senses, and the objects outside are the instruments for the body, so too I am the instrument for **SOMETHING ELSE**, *because SOMETHING ELSE really works in and through me.*

That **SOMETHING** which is using me as an instrument must use you too as an instrument, everyone else also as an instrument, and everything else as an instrument—whether they be conscious entities like human beings, or animals or animate objects, or inanimate forces like natural forces. *Behind all these activities there must be SOME OTHER GREAT POWER, FORCE OR ENERGY which is working in and through, of which we are all instruments including me, you, or him, or her, or it, or them, or anything.* That means we come to a possibility, even an intellectual possibility, of **SOMETHING ELSE** other than me, making me an instrument in the same way as I use intelligence as an instrument.

## VIII

Now, when I come to this knowledge, then I understand that *every activity which I think I perform is not really my activity, but I am being activated.* The activity is not mine, it is **SOMEBODY** else's. When this knowledge dawns on me, and I am so much convinced about it—when it gets absorbed and assimilated—then I realise, that *every activity becomes a COSMIC ACTIVITY.* I become like a flute in the hands of the person who plays the flute. It is not the flute which plays the music, it is the person who plays through the flute. Similarly, it is not the harmonium that plays the music, but it is the person who plays the harmonium who creates the music in the harmonium, though the conditions for creating the music are potentially there in the harmonium... somebody else has to activate it in order to bring out the music. In the same way, *we are all instruments in the hands of*

*some other Higher Power by whom we are all activated, for what purpose, only He knows.... We don't know. That means at any given moment, if I have this knowledge and act, that act becomes a COSMIC ACTIVITY.*

It is not as I thought before—that the eye is seeing.... then I thought the mind is seeing.... then I thought the intelligence is seeing.... then I thought I am seeing.... I am acting. But now I come to the grand conclusion, the grand understanding, that it is not I who am acting either. SOMETHING ELSE is acting through me, is activating me and acting through me, and that SOMETHING is what I have not understood so far. I know one thing.... *it is not I who am acting.* If it were I who am really acting, then at any time and every time, whatever I decide must be a success in the way I want.... But many times I find many things flop.... and it is not a success. It becomes a failure, in spite of my craving it must happen in a particular way. That means there is SOMETHING ELSE working beyond me. It is not I who am working. *This true knowledge which I have now come to, must not remain as a mere 'Intellectual Concept' but must grow in my heart and settle there, and I must intensely feel it emotionally, and I must feel so in every bit of activity.*

*The moment I develop this awareness of Cosmic Activity in and through me, activating me and acting through me, that moment I transcend the narrow concept of good and evil, moral and immoral, right and wrong, sin and virtue—and the other pairs of opposites. Then I become a transmitter, a channel through which the Universal Activity flows. But however much I try, it is impossible. I may feel this way when we discuss it, when I hear about it, but the moment I leave this hall, I forget all this and I resume thinking that every activity I do is performed by me. Why? For the very simple reason that we have got used to thinking in this way. When did it start? How can one say when? Who can say that? Nobody knows when our knowledge started. Our knowledge is so limited. I just don't know what*



I was about 40 years ago. I just don't know what is going to happen after one second—just after one second. Can I guarantee, can I say with certainty that my breath which goes out will come in? I can't say that. It may come or it may not come. Otherwise how do you account for heart attacks? Nobody wants to die, but in spite of it, when the breath goes out and it doesn't come in, then you say Hari Om. Isn't it? How is it possible? It is possible because SOMETHING ELSE is acting. So I come to this grand understanding. But I just forget.... Why?.... Because I have got used to thinking in this wrong way.

## IX

It is here that Religion comes to our aid. Here come the Saints and Sages. I can't just jump to the conclusion that every activity which goes on everywhere in and through me, or in and through anybody is all Cosmic Activity. I can't come to this knowledge, though I can intellectually conceive and give a lecture about this. But I can't actually '*experience*' it because of the weakness of the mind, because of the habits of the mind—habits of wrong thinking, wrong conceptions, wrong notions, wrong ideas which I have gathered.... from when, I don't know.... I can't even trace that. But one thing is certain. It is this. Now I have to start refeeding my mind with this understanding, and feel the Cosmic Activity in whatever activity I do at any time. Then it becomes a spontaneous action. This is what the great Sages describe as skill in performing actions. This is called the real skill. The making of a beautiful watch, an accurate watch of very very fine precision, is called a skill. But the philosophers call it the skill in an action.... that is when an action is performed with this spontaneity and knowledge that it is the Cosmic principle which acts in and through me.... So, I have no choice this way or that. When I am established in this knowledge, and stop acting, or allow the activity to flow through me, then alone am I perform-



ing an action skilfully. Till then, whatever action I do, the philosophers dub it as sin. *It may be a most virtuous action—the action of going to the temple, the action of doing Pooja, the action of doing Meditation, the action of reciting the Scriptures—if it is done with the ego consciousness “I do,” it becomes a sin.*

*“Ahamkara vimoda atma kartha ahamidi manniyathe”.*

It is the conceited ignorant fool who thinks “I am the doer.” It is out of ignorance I say “I meditate.... I go to the temple.... I do Pooja.... I do charity.... I am a good person.... I did a good act.” With all these egoistic notions which I possess, with this limited conception, whenever I perform any action—it may be a crude murder, or it may be a most refined wonderful Spiritual activity—it is sin according to the philosophers, because *sin is an action performed in ignorance, not knowing the truth as it is.* So from that stand point, we are all sinners.

Still, we need not despair that there is no way out. There is a way. What is required is only a mind development. The very fact that you can analyse it this way, the very capacity to think this way, shows that there is a way out. That is why Lord Jesus asserted :

*“Be ye therefore perfect, even as your Father which is in heaven is perfect;”*

....because there is a way out....it is possible....ye shall be perfect as your Father in heaven is perfect. *That technique by which I come to establish myself in this wonderful knowledge and make my life a spontaneous expression of Cosmic Activity is what is called Religion.* I can't just jump to that highest ideal. I have to go by successive processes. Perhaps some may be in the last process. So within one second such a person can understand the whole thing and feel the spontaneity in all activities. But all cannot do that because various souls are in various stages of evolution.

## X

So the Great Sages have given three graded kinds of training and approach by which that particular attitude can be attained whereby every action becomes a Cosmic action in and through me. Those three stages as defined beautifully in the Gita are :—

(i) *Karma Phala thyagam.*

(ii) *Karma thyagam.*

(iii) *Kartritua thyagam.*

Thyaga means to renounce, to relinquish. To renounce what? To renounce the wrong notion that I am the doer, to relinquish the wrong notion that I am the one who does—the doer. I am the one who wants to do, who likes to do a thing this way or that way. All these notions—I am doing this, I am doing that, I will do it this way, I will do it that way—are wrong notions. Such wrong notions have to be given up. That is the real Thyaga.

I can't come to that stage—that highest conception of Thyaga—all at once. So I have to take into consideration, as I told you the other day, the ideal and the actual. The actual is when I am performing the action. . . . I like this action. . . . I don't like this action. . . . if it happens this way, I would love it. . . . if it happens the other way, I would hate it. . . . if this man performs an action in this way I won't like it. . . . if that man performs the other way, I would like it. In this way according to my own whims and fancies and complexes, ideas, conceptions, notions, opinions, understanding, I try to put a tag for my own activities as well as for the activities of others, and then I call them good, bad, sin, virtue, vice, evil—all these are tags that I fix. But from the Cosmic point of view none of these qualifications, these adjectives, have any meaning at all.



But still, since I feel it, let me start from that point. That is first when I perform an action, *I do feel, 'I' perform the action...* I do feel I have the desire to perform the action. That doesn't matter. But we have developed a little knowledge. For instance, I would like to go to the Satsang at the Saraswathi Hall. So I would like to go to the Satsang and listen to the Swami. There is nothing wrong about it. It is a desire in my mind, and I am in my house. So how could I go? How could I express this particular stimulation which has arisen within? I would like to be at the Satsang hall at 6.30. Then I think, "I have a car," or "I don't have a car" and "Can I go by bus? If I go by bus will I be in time?" So I chalk out the various plans how to reach that place before 6.30—"I can do this... I can take my car, start in time and get there." With all these wonderful plans, I come to the conclusion that I am going to be there on the dot at 6.30, and will take my seat—it is all beautiful. But it need not take place as I planned. Not that it won't take place, but it need not take place at all times—always. Some days I may get there in time as anticipated, and the action will be a success, but on other days it may flop. For example, as I am driving, some other incident may take place,—a fire accident causing a traffic jam... a traffic block—and I may get caught there. I can neither go backwards nor forwards, to my right nor to my left. So I get held up, and when I reach this place it is 7.15. Now, this possibility, I just didn't even dream in my mind... I didn't even want to dream... because I wanted to and I desired to come here in time. *So knowledge dawns on me on that day—I may plan... I may chalk out... I may do everything meticulously, but in spite of it, it is not an absolute guarantee for the success of my desire or action, for the very simple reason that in every activity mine alone is not the sole, whole and exclusive responsibility.* Others also are involved. The whole of Colombo is involved in this simple activity of my coming to the Satsang. The entire traffic which is moving along Galle Road is involved in my coming to the Satsang.

If everything goes on smoothly, then perhaps I may be here on time. If something goes wrong somewhere, I can get delayed. One taxi driver can cause my delay without his wishing it, or my wishing it. That means, I get the knowledge that in everything, I may not meet with success in my action always. An action need not take place in the way I want it.

## XI

So I come to the first understanding :

*“ Karma Phala Thyagam ”*

I develop the attitude to relinquish the desire for the fruit in a particular way. . . . Karma Phalam—Phalam means the fruit. I should be there by 6.30. This is an expectation for which I have a desire—a longing—I must be there. It need not necessarily take place, though all that I can do is to plan correctly and meticulously. But I may get there in time or I may not. So let me not come in the unnecessary expectation, and face unnecessary disappointment and frustration. So what I mean is, if I have to go to the Satsang, let me plan and go. There ends the matter. If I get there in time it is okay—if I get delayed, or am prevented from getting there, that is also okay. That is called *Karma Phala Thyagam*—that is relinquishing the expectation of the result in a particular action, which I desire in a particular way.

When I practise this particular knowledge in my life—doing my duty for duty's sake—anything at any time ought to be done in the way it ought to be done, and then there ends the matter. I am not bothered about the result. Just as in sports to play the game well is what matters. . . . whether I succeed or fail, whether I win or lose, is not the criterion. I must play the game well, and that is what the sportsman must always keep in mind. In the same way, let me play life's game well. It is immaterial what course it takes. If it takes place



in the way I want it, well and good. But there is a possibility it may not take place in the way I want. So I must accept that too, without getting disappointed. By getting disappointed and frustrated, I complicate matters—psychologically I complicate, physiologically I complicate—both for myself and society at large I cause complication, and the whole thing becomes a mess. So I develop this knowledge that sometimes I may succeed, sometimes I may fail, but I should accept both equally—that is I should not expect the fruit or the result of an action.

## XII

From here, I come to the next step and my knowledge now blossoms a little further. Now I try to learn to relinquish the very idea of action being performed by me. So far I thought the action is mine. The result perhaps may not be mine, but the action depends upon me. Now even this idea disappears. Even the very action of planning to take the car out of the garage, and driving it so as to be in time—all these actions, I thought were '*mine*'. Now even this idea vanishes. I relinquish the idea of thinking that the action is '*mine*'. At first the result also was '*mine*'. Next, the desire for the result is given up—I have relinquished that desire. *Now I relinquish the action also. Then it becomes Karma thyagam.*

## XIII

Then I come to the last stage—that is I give up the very notion that I can ever perform an action, that I am the doer, the Kartritua. *The Kartritua is the sense of doership*, the sense of acting, that I can perform, I am the actor, that I am doing. For example, I am talking. Now, can I be definite about it? Am I talking? I am talking. . . . the very fact I am talking proves I am talking. So, however much I try to think "I am not talking", I can only feel so in my mind at the start. But, it can't

be an experience ; yet it can be an experience when I come to the state of purification. The time comes when even the very notion that *I act* drops off. Then I feel something else. *SOMEBODY ELSE* activates me. *He is the actor and the result. So I am just a channel. This is Kartritua thyagam—relinquishing the sense of doership.* When I come to this stage, what happens? My individual consciousness of feeling myself as an isolated individual, cut out from the rest, also vanishes. *I become a channel for Universal Activity, and then for the first time in my life I really act.*

#### XIV

Till now whatever actions I performed were all wrong actions because they were based on wrong notions, wrong ideas, about myself and about the world, about the action, about the result, about everything. It was a total mess. It may be a Pooja, it may be a Satsang, it may be Meditation, it may be a Religious discourse, it may be any charitable act, even dressing the wound of the poor, but so long as I have the notion “I am acting”, from that point of view it is a wrong action. *The action becomes right only when I lose the idea that I act. But in doing this, I don't become inactive.... I don't become dull.... I don't become inert.... I act. In fact, for the first time I become dynamic.* For the first time, I have the revelation. When I have this knowledge, then I have reached the state of Kartritua thyagam, I become dynamic in my activity, positive in my activity, absolutely right in my activity, and for the first time, I perform a virtuous act. And what is a virtuous act? *Anything I do is a virtuous act.* That is what Krishna says—sitting, standing, seeing, hearing, smelling, tasting, enjoying, thinking, feeling, understanding, willing, sleeping, eating, dreaming—all these are the activities of the Cosmic Source, the Cosmic Awareness, and not mine. *And then comes the spontaneity in action.* Then, I don't wish I must do it this way.... I could not do it this way.... I like it this way.... I don't like it this way. All



such ideas drop off. And every second, I am established in the knowledge of my awareness in the Cosmic Reality which acts in and through me and in and through ultimately everything. And that means now *I am in tune with the Cosmic Tune, the Cosmic Harmony, or Cosmic Symphony and then alone I really become a perfect being.*

This is what Jesus meant when He said :

*“ Be ye therefore perfect, even as your Father which is in heaven is perfect .”*

because when God acts, He doesn't think “ I act ”. because He is God, there is no sense of egoism in Him. He is God, because He is all. He is the all in all, and He is the One in all. So He has attuned Himself in everything and becomes One with the all. So the most egoless person, the only egoless person is God, because *He is One in all, and all in One.*

That Perfection we also can attain when we wake up to that awareness. To reach that, there are the three stages : Karma Phala thyagam, Karma thyagam, and Kartritua thyagam. When you pass through these three stages, then life becomes for the first time a great sacrifice.

*“ Yagnarthath Karmanonyathra Logo  
Yam Karma Bandhana. ”*

*Gita : 3 : 9.*

A fantastically marvellous statement. Any action performed not as a Yagna is binding, is ignorance. What is Yagna ? That is to perform an action without actually feeling that you are performing. And that is called *the inaction in action, and action in inaction—the passive dynamism, or the dynamic passivism.* By whatever words you

call it, it is the motionless motion. In all actions, in every activity, just as the Kaivalya Navaneetham puts it beautifully :

“ *He is the great actor, and He is the great enjoyer* ”.

So, whatever I do becomes a Karma for the Universe. Even eating a morsel of food with this knowledge becomes a great offering, an oblation to the Almighty. When I act with this knowledge, every action, every activity is a Cosmic Activity. Eating becomes Yagna, sitting becomes Yagna, standing becomes Yagna. It is equivalent to going to the Temple and offering something to God with all the beautiful understanding. Then the whole life becomes a Cosmic expression. Then I become a walking Gita....a walking Bible....a walking Koran.... a walking Upanishad....a walking Scripture....rather a walking God....a walking Perfection....a walking Love....a walking Peace....a walking Wisdom. Here Knowledge is personified, Wisdom is personified, Life is personified, Perfection is personified. Everything is personified in me, because *the ‘I’ in me is dissolved, and I become everything*. And then, that is what is called Liberation by activity.... without this knowledge whatever I do, it is a bondage. And till I come to this knowledge, I shall come again and again, and again and again, unendingly again and again, till I reach this stage of Perfection. Then all activities become Yagna. That is why they said :

“ *Brahma’rpanam Brahmahavir  
Brahmagnau Brahmana hutam  
Brahmai’va tena gantavyam  
Brahma Karma samadhina.* ”

*Gita : 4 : 24.*

The action becomes Divinity. The actor becomes Divinity. The action which is performed by anything and everything becomes Divinity. And that is called



the Karma Yagnam. So Karma Yagnam leads to Brahma Yagnam and Brahma Yagnam leads to Jnana Yagnam. That is the Wisdom Sacrifice. This is the most wonderful sacrifice any person can perform in the world. All other sacrifices in comparison to this are just trash, because in all other sacrifices there is a sense of egoism "*I am doing*" . . . "*I have sacrificed*" . . . "*I have sacrificed for my wife*" . . . "*for my husband*" . . . "*for my relations*" . . . "*for this poor man*" . . . "*for society*" . . . "*for the community*." All along I think "*I am sacrificing*" . . . "*I am sacrificing*." But so long as the sense of '*I*' is there, the sacrifice is not sacrifice. It is actually possessiveness. *So in order to sacrifice, I have to sacrifice myself. That is called Ultimate Oblation.* I have to crucify myself on the altar of Wisdom. Then alone can I have resurrection. Jesus said :

*" Unless ye shall die unto yourself  
ye shall not enter the Kingdom of Heaven. "*

We must die in order to be born. The death of the ego is really the birth of the Spirit.

May the Almighty Bless us to perform every action in this way, thereby making every action—in whatever we do, in whatever capacity we do—to become a Spiritual Religious activity radiating Peace and Joy to one and all. This is my humble prayer.

## GOD IS

*Culled from Talks in Malaysia and Colombo.*

### THE WORLD AND OURSELVES

We believe without a trace of doubt that we are living on a planet called earth, which is the third planet in our solar system, and that this solar system is a part of a universe of similar systems. We consider ourselves to be separate entities or subjects who observe and experience an objective environment of things, persons and events. This objective environment influences our own inner and outer personalities as well as others like us. It also affects beings who are unlike us. Somehow, we do not doubt this experience. It all seems so real to us.

Now, how do we experience this objective environment around us? We do so through three channels of perception and knowledge—the senses, reason and intuition. The first two are known to most of us, but the third is only known to a few who are called Saints. The undeveloped individuals believe in and depend upon sense-knowledge (*Indriya Jnana*), the observant and analytical upon reason (*Vijnana*), while the truly wise and holy depend upon intuition (*Parajnana*).

Using the senses we perceive a world outside us. We feel, "I, the 'subject', am seeing a world outside, which is the 'object' of my perception." We also realise that in us there is the faculty of intelligence, an instrument for interpreting the world perceived by the senses. This same faculty of intelligence, we also find in other beings in the world, but operating in varying degrees. Human beings seem to have a higher degree of intelligence than the animals; and the vege-



table kingdom shows it in a much lesser degree, while the inorganic and inanimate substances do not exhibit it at all.

## A CHANGING WORLD

With this faculty of intelligence and ability to analyse and interpret we find an interesting feature. We find that *there is something common to all the objects in the world—the phenomenon of change*. Everything here is in a state of flux. There is constant motion from one stage to another. Nothing is, at any moment, what it was before or what it will be an instant later. Every object is subject to this great law of constant change. The remarkable characteristic about it is that this law not only affects the ‘observed’ objects, but the ‘observer’ or subject as well. *The perceiver of this change is also for ever changing*. Our bodies, senses and minds never remain the same, but are changing all the time. Thus the ‘object’ and ‘subject’ are both in the process of ‘Becoming’ and never remain in a state of ‘Being’.

So, how is it possible to know that there is ‘change’ when the observing subject is also changing? We have to question the fitness and capacity of our ever-changing intelligence. Can such an intelligence be depended on in respect of its analysis and observation? Can such equipment—very sensitive and sophisticated, which relies upon the imperfect sense data, transmitted by the sense organs which are structurally deficient—be reliable? “Who is to answer this query? Again it is the same intelligence,” observes the renowned scientist Alfred North Whitehead. He asks a further question, “Suppose in a criminal case the prosecutor, the accused, the defence counsel and the judge are one and the same person, can there be a true judgement?” “The reliability or otherwise”, continues Alfred North Whitehead, “of intelligence is now questioned by none other than the intelligence itself; again it is the same intelligence which has to judge its own reliability. Further-

more, man has no other medium, instrument or equipment to analyse this faculty of intelligence. ” “Therefore all knowledge in any field of science is only relative and not absolute”, he concludes in his book ‘Process and Reality’.

This truth was realised by our ancient Rishis 6000 years ago and it was given expression to in the famous dictum :

“*Indriya Jnana is Ajnana.*”

meaning that knowledge arrived at with the aid of *Indriyas* (sense organs) is *Ajnana* (ignorance). Knowledge gained through the senses and *Buddhi* (intelligence) is illusory and therefore all our experiences are only relatively real (*Vyavaharika Satyam*) and not absolutely real (*Paramartika Satyam*), they said.

Therefore, are we right in assessing the world through a set of inadequate sense organs? How can we know that a transformation is taking place when we are ourselves part of the transformation? The knowledge of change is impossible if the knowing subject changes with the change. Therefore, we must conclude that we are unfit by our ever-changing nature to claim that we observe change. But in spite of all the arguments against it, it is our undeniable experience that we do observe changes. *The very fact that we are able to recognise a thing as a process of changing phenomena, proves that within us there must be an unchanging Observer. This Observer cannot be observed. ‘Change’ cannot be its own unchanging Observer. . . . a changing observer cannot truly observe.* The point is illustrated in a well known example. We claim that a river flows because the bed of the river is static and does not flow, and what is more important we ourselves stand as observers on the bank and do not flow with the river.



Therefore, there is only one explanation for the fact of our experiencing a changing world outside us. *We have to presuppose the existence in us of a Consciousness which does not change—a Consciousness which observes the entire range of objective phenomena without itself being observed—a Consciousness which watches even this process of enquiry by the intelligence, a Consciousness which forms the background for the enquirer.* What is this Principle or Entity? It cannot be our body, mind or senses, because all these change. . . . it must be something other than all these. It must also be a link between the 'subject' and the 'object' as it observes both. It must be present within these and without these, pervading and yet transcending them. *This Consciousness is therefore the only Truth or only Reality, and everything else is dependent on It.* By this analysis we reach a point where we begin to doubt all our notions and ideas of 'ourselves'. What are we? Are we just body and mind, which after all are ever-changing? And what happens when these cease to be? Do 'we' too cease to be? Since we are not sure what we are, how then, therefore, can we be sure of the world, the nature of which is the object of our experience which too is changing? Both the 'subject' and 'object' are in constant flux and therefore impermanent. They have a beginning and an end. How can that be Truth? And if they are not Truth, what then is Truth?

Truth must be other than all these. Truth must be permanent, unchanging, without a beginning or an end and infinite. Truth must be something that transcends time and space, does not depend upon anything else, requires no other proof to establish itself and is its own proof. *Truth is that which 'Is' (Sat), everything else is that which 'Is not' (Asat), because it is in constant flux and is finite. Truth is real (Satyam), whereas everything else is unreal (Asatyam). Truth is the matrix,*

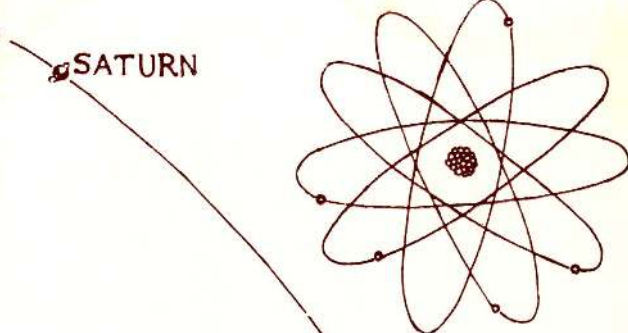
*the ground substance, basis, substratum of all that Is, within and without. Without Truth nothing can exist. That Truth is God.*

The most beautiful, comprehensive and remarkable definition by the Hindus regarding God is 'That which Is'. No philosopher has given a better definition—'Whatever Is', that is God. And what do you mean by 'Is'? That which is abiding, lasting, permanent, unchanging, ever the same, always the same, everywhere the same, eternally the same. All other things that do not fulfil this condition are impermanent, not abiding, temporal, transient, phenomenal, changing, in flux and subject to decay and death.

#### THE LINK BETWEEN THE CHANGING AND THE UNCHANGING

A puzzling position poses itself for the human intelligence. On one side we are vaguely able to infer the existence of an unchanging Divine Essence—Truth—and on the other hand our experience is that we see a world of variety—different objects with different names, forms and functions. In trying to trace the source of all these changing varieties, we come to that quintessence of the Substance—that Universal Substance—called by the name Brahman meaning that which fills everything and expands everywhere at all times. Now, what is the link between that invisible unmanifest Universal Substance God, and the visible, variegated, manifested universe of which we are all parts? On one side there is the invisible Substance and on the other there are the visible variations. And among the many variations I am also one. The observer is as much part of the observed. When I say "I observe the world", I thereby mean that I am also part of the observed world and so I observe myself and I observe you—all put together is this world. So the 'subject' and the 'object' both put together constitute the universe.





SATURN

JUPITER

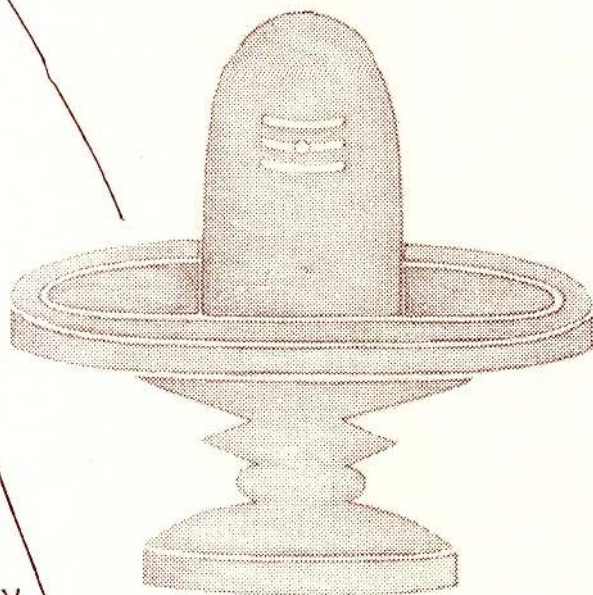
MARS

EARTH

VENUS

MERCURY

SUN



### THE SHIVALINGAM :

*the symbolic representation of the manifested world, from the microcosmic laws of the atom to the macrocosmic laws of the Universe and the unmanifest Brahman, which is Infinite, Eternal, All-pervading, occupying every point in Time and Space.*





So the philosopher asked the question—"What is the relation between This and That? *He called the manifested universe as This and the unmanifest God as That.* He used the terms *Idam* (This) and *Adah* (That).

*"Purnamadah Purnamidam  
Purnath Purnamudachyate  
Purnasya Purnamadaya  
Purnameva Vashishyate"*

Om Shantih Shantih Shantih

That (unmanifest Brahman) is always full. This (manifested universe) is also full. From fullness is fullness obtained. Even after taking the full from the full, whatever remains is also full. Om Peace, Peace, Peace.

The earliest symbolic representation of this concept of Idam (This) and Adah (That) is found in the Shi-valingam, in which the elliptically shaped upper part represents the Idam or manifested world in which, from the pulsating electrons to the whirling planets, all revolve in elliptical orbits—a later scientific discovery. The circular base out of which this elliptical Lingam (symbol) projects out represents the Adah or unmanifest Brahman which is Eternal, Infinite and has no beginning nor end, even as a circle has no point of beginning nor end.

*We experience this world as This and infer the existence of something else as That. Now, what is the link between This and That? How did all This....variety.... come out, manifest out of That One which is Unity. The very fact that it has come out shows that it should have been in a potential condition in That. What I call This....the world....should have been in a seed form in That before its actual manifestation. It should have been latent before it became patent. It could have been latent only in That. What is That? It is that which Is. What we know is This, and if we try to reduce it, it turns out to be a vague intellectual speculation that everything can be reduced into that primordial con-*

dition of Energy or Shakti which remains latent in the inert Brahman or Brahman in Nirguna state. That means Shakti is the potential latent condition of all that I see here.

Therefore there are three elements—

‘ That ’

‘ This ’ in its latent condition

‘ This ’ in its patent condition

This in its patent condition is the manifested world. This in its latent condition is the Shakti, and That is the One which possesses the Shakti. That means Shakti should have been latent in That and the world should have been latent in the Shakti.

Now, *how does the latent become patent* ? For anything which is latent in order to become patent, for anything which is potential or subtle in order to become gross or visible . . . manifest, for anything which is lying down in order to get up, for anything which is a seed in order to grow up, there must be an impetus, an activity, motion or force. There must be an impulsion before manifestation, or projection as varieties.

That is the substratum. From That has come all This. For the latent to become patent we infer an impulsion, or a throb, or a will or desire. The world latent in Shakti, under this impulsion, begins to move and brings about change and infinite variety. This is the ‘play’ or *Lila* of Brahman—the dance of creation of the variegated universe of beings and things subject thereafter to inevitable change and growth with the attendant consequences of age, sickness, death and decay till such time as the entire created world is once again re-absorbed in that One All-pervading Brahman which alone always Is. *The created world is preceded by a throb, when the Primordial Energy manifests as Light and Sound.* The throb as sound is known as *Nadam* and the throb as Light is called *Rupam*. That is how the Saint of Tamil Nad, Arunagirinathar sang :



“ *Nada Bindhu Kala Athitha Namō Namah.* ”

meaning prostrations to the One who manifests as *Nadam*—the primordial sound, *Bindhu*—the dot or atom that is the basis of all forms, *Kala*—the radiation of light, *Athitha*—the transcendental state of this ‘Becoming’ beyond *Nada*, *Bindhu* and *Kala*. *The Primordial Energy* that is inconceivable, inexpressible, and indefinable *manifests itself as Nada, Bindhu and Kala and also transcends all these*—and hence it is referred to as *Athitha*.

It is interesting to note that the Bible too refers to the origin of creation in a very similar way where St. John states :

“ *In the beginning was the Word,  
and the Word was with God,  
and the Word was God.* ”

The book of Genesis of the Bible referring to the origin of the universe points out that one of the first manifestations of creation was Light.

“ *God said let there be Light  
and there was Light.* ”

#### THE RISHIS AND MODERN SCIENCE

It is noteworthy that *this ancient song of Arunagiri-nathar, then itself, contained within it the concept of nuclear science long before any of the modern scientists even conceived anything about this subject.* More than this, the very first verse in the Scripture known as the Rig Veda—dating back 5000—7000 years ago—is a prayer to *Agni*. The word *Agni*, if de-coded, is nothing else but Power or Energy in modern scientific terminology. This prayer poetically outpours a description, an adoration, a contemplation of something which is the very basis of this universe. And the same Scripture ends with the exclamation :

“ *Vedahametam Purusham Mahantam  
Aditya Varnam Tamasa Paraṣṭa  
Tvamevam Vidwan  
Amirtha Iṣa Bavati.* ”

meaning that great Cosmic Person I know now is Universal Effulgence, Universal Radiance beyond all concepts of darkness. . . . by knowing this Substance which is Pure Effulgence and Splendour and Radiance, the mortal becomes immortal. . . . he becomes deathless and immortal here and now by knowing this Essence—the Substance behind and beyond this material universe of which you and I and everyone is a part. Having started the prayer with an adorational hymn to the Divine as *Agni* or Energy, the poet concludes “ I know this great Energy now. . . . *that which pulsates in me in the innermost core of my heart, and that which pulsates in the innermost core of everything in the universe is that same unifying Consciousness, Intelligence, Power, Energy, Person, Radiance and Effulgence.* So he outpoured the great expression:

“ *Prajnanam Brahma* ”

*Prajnanam* is Consciousness, Pure Intelligence. That Radiation, that Effulgence, that Shakti is not something that is *Jada*—inanimate. It is not insentient. *It is an Energy which is full of Consciousness, full of Intelligence, full of Life and full of the potentiality for the material universe.* It is a combination of matter—organic and inorganic—Life, Mind, Intelligence and Consciousness. When Energy manifests as matter, we call it as mineral; when it manifests as matter and life, as vegetable; when it manifests as matter, life, and mind, as animal; when it manifests as matter, life, mind and intelligence, as human being; and when it manifests as all these plus Consciousness we call it Celestial. So what we call matter, life, mind, intelligence and consciousness, what we call sentient beings and insentient beings are all nothing else but One Supreme Divine



Substance—Invisible, Unifying, Cosmic, Universal, Infinite, Eternal. It is greater than the greatest, smaller than the smallest and subtler than the subtlest.

Modern science confirms the proclamations of the ancient Sages regarding the universe and God. The earlier view held by science that the world is made up of matter which is ultimately reducible to a hundred and odd elements was superseded by the discovery of the atom as the smallest irreducible unit of matter. But even the atoms have been split further into positively and negatively charged particles called electrons and protons. *Scientists all over agree that we and everything here are actually a mysterious universe of energy, electro-magnetic charges, and powerful nuclear fields of which the atom is a miniature model.*

*This truth, the ancient Rishis knew, and incorporated such knowledge in the various names by which they addressed the Ultimate Reality — Truth or God. For example the name Vishnu stands for the aggregate of atoms, since*

*Vishnu = Vish + Anu — Vish meaning aggregate and Anu is the Sanskrit term for atom.*

*Adiparashakti is another name for the Supreme Universal Reality signifying almost the same meaning.*

*Adiparashakti = Adi + Para + Shakti — Adi meaning Primordial, Para meaning Supreme and Shakti is the Sanskrit term for Energy.*

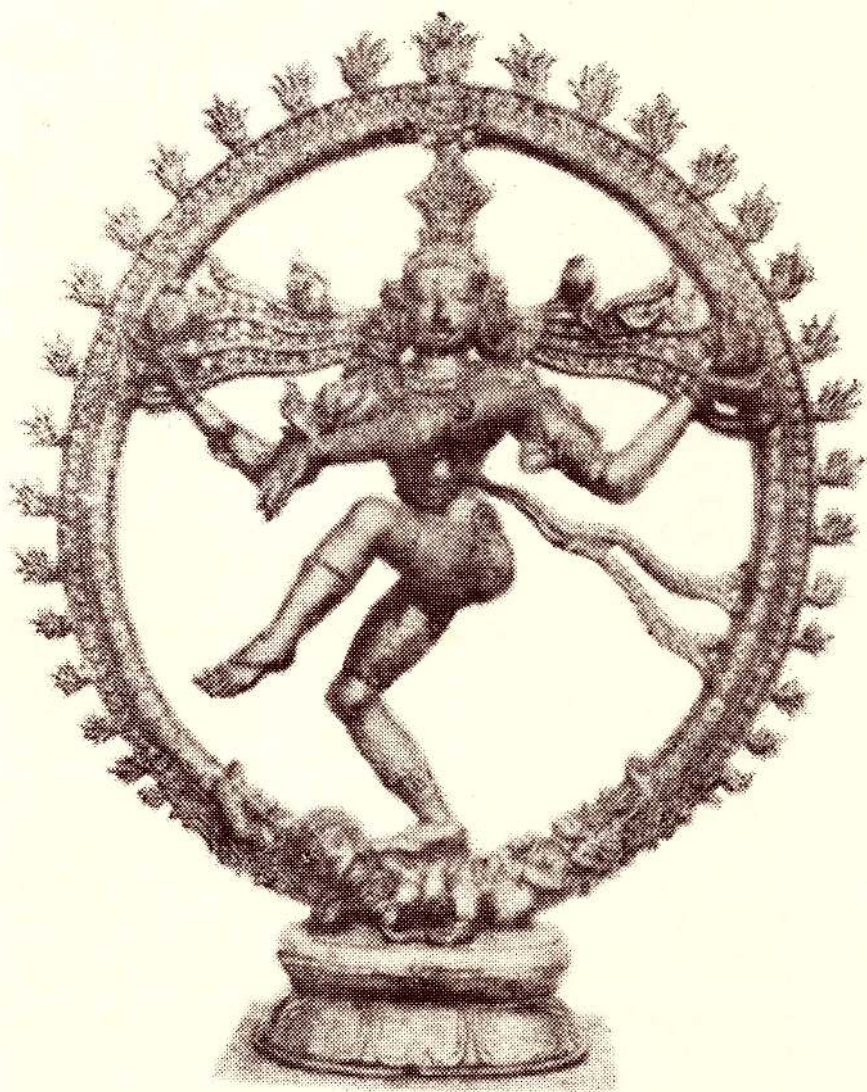
*Physicists recognise the uniformity of the matrix. They claim that we and the objective world around us are all composed of an undifferentiated energy substance which moves in cycles or wave motion. It is never at rest ; it is present everywhere appearing in countless gradational or hierarchical modes, each gradation being but a part of an organic flux but played on a different key. The differences*

*we observe in the things and beings we see, which include ourselves, are differences only in the wave motion of energy and nothing else.*

*This fact of the whole Cosmos, the entire material universe as consisting of one mass of Energy revolving in constant rhythmic harmonious vibration, from the minutest particles of electrons and protons (microcosm), to the mightiest stars and galaxies in the universe (macrocosm) was conceived by the ancient Rishis and Sages. Not in names of God alone do we find these attributes and characteristics of the Reality expressed by them. They were more effectively and positively portrayed through symbols and idols which depict the ideas behind and the ideals within—the esoteric meanings. Symbolism is a method evolved by the ancients to reach the mass-mind through art, song, poetry, sculpture, dance, etc. The famous dance of Natarajah is one such example—a symbolic representation of the philosophic concept of Cosmic activity of which God is the director and therefore called Natarajah—the Lord of the dance. When He dances, everything here dances. . . . He moves, everything here moves. . . . Such is His glory. . . . Such is His splendour. . . . Such is His divinely intoxicated love. So He manifested in the beauty of motion in everything of the universe—the whirling electrons, the throbbing protoplasm, the pulsating heart, the orbiting planets, the blazing sun, the shining stars, all these and everything else that make up this universe—are the visible manifestations of this One. It represents the constant rhythmic vibratory motion of the atom—the matrix of everything. The dancer holding fire in one hand and a drum (uddukku) in another signify the manifestation of Energy as heat, light and sound.*

Science having gone so far is now fumbling over deeper questions like : “ Is the world material or immaterial in its ultimate nature, or is it both ? If so, is matter or mind the more fundamental. . . . is mind a creation of matter or matter a creation of mind. . . . is the





**NATA-RAJA** or "*Lord of the Dance*"  
in *His Cosmic Dance of Creation.*





world we perceive in space and time, the world of Ultimate Reality or is it only a curtain veiling a deeper reality beyond?" These are some of the questions seriously posed and thought over by the well known scientist Sir James Jeans, who states in his famous book 'Physics and Philosophy':

"When we see ourselves in space and time, our consciousness is obviously the separate individuals of a particle picture, but when we pass beyond space and time they may perhaps form ingredients of a single continuous stream of life. As with light and electricity, so it may be with life. The phenomena may be individuals carrying separate existences in space and time, while in the deeper reality beyond these limitations, we may all be members of one body."

Other scientists like Hiesenberg, Pauli, Mach, Bohr, Einstein, Planck and Eddington share more or less the same view expressed above by Sir James Jeans who continues in his book:

"The universe looks less and less like a big machine, more and more like a great thought."

Albert Einstein speaks about a Super All-pervading Intelligence which dazzles human thinking and strikes human speech dumb. *In scientific perception and observation the universe is no more a thing, but a 'Becoming': it is no more a noun but a verb. They have all come to recognise the presence of a Universal Consciousness and Universal Mind-stuff, which manifests itself as this Universe.*

According to the scientists, we and the objective world around us are all basically composed of an undifferentiated Energy substance and our bodies are in essence parts of the Cosmos of forces. Scientifically, it all boils down to the position that this universe is a

whirling, flowing Energy, the matrix of all things, coming from, existing within one single unified force. *All things are inter-linked, every part of this universe is directly connected to every other part. . . . the knowledge of any part and its description is inseparable from the knowledge and description of the whole. . . . every movement of everything and everyone influences everything that is in the universe. . . . you cannot observe anything without simultaneously changing the object, which in turn changes you. You cannot pluck the petal of a rose without disturbing a distant star above. It is even possible that just thinking about an object can change it and yourself. This universe is alive, it is inorganic, organic, sentient and consciousness, all at once.*

This view is in perfect accord with what our ancient Seers declared—actually they were visionaries in the true sense of the term, in that they were able to see far ahead. While scientists are still in the process of synthesizing the microcosmic laws of the atom and the macrocosmic laws of the universe into one unified field theory, 5000—7000 years ago the ancient Seers emphatically declared :

“ There is only One—the Conscious, Intelligent Universal, Cosmic Energy which pulsates, pervades, permeates and inter-penetrates every atom in the universe. The world evolves out of It, revolves round It, and resolves unto It ”—the process of Creation, Preservation and Resolution. (*Srishti, Sthuthi and Laya* in Sanskrit).

That Supreme Cosmic Intelligent Conscious Reality is what Religious men call by the name of God, Truth, Reality, Father, Christ, Spirit, Buddha, Allah, Ishwara, Shiva, Vishnu, Devi, etc.—and the scientists refer to as Energy.



## GOD IS

*This Universal Substance, this All-pervading Power and Intelligence, this changeless Cosmic noumenon behind the changing phenomena, this common denominator for the kaleidoscopic numerator which is this world, this Infinite Eternal Centre with centre everywhere, beyond Space and Time and its Circumference nowhere, this then is That....the Truth....this is what is conceived and expounded by the Sages and Saints, and Prophets and Patriarchs of all Religions, everywhere at all times as God. The difference between the Rishis and the scientists is that what the latter intellectually deduce with the aid of sophisticated instruments, the Rishis intuitively experienced. But one point of great difference is that for the Rishis, God is a living experience, whereas for the scientists God is a mere intellectual comprehension.*

*“Isavasyam Idam Sarvam.”*

God alone pervades all This, whatever is here.

—Isa Upanishad.

*“Purusha eva Idam Sarvam  
Yad Bhutam Yad Cha Bhavyam.”*

The Supreme Entity alone is all this, whatever was, is and shall be.

—Purusha Suktam.

*“Ekameva Adwaitiyam Brahma,  
neha Nanasti kinchana.”*

God alone Is, no second God, nothing else whatsoever is here.

—Brihadaranyaka Upanishad.

Thus the Sages proclaim their inner intuitive experience about this Universal Consciousness—God. 'God Is' is the proclamation of the *Jnani* or Seer.

'Anyone who is sincerely and seriously involved in the pursuit of science, will not fail to recognise the existence of a Superior Intelligence in the Laws of the universe' is the proclamation of a *Vijnani* or scientist.

When Physics and Philosophy blend, then begins True Religion.

The visible manifestations give me the clue to the existence of the invisible Power. The visible effect gives me the clue to the invisible cause. The visible manifestation of something which is sheer effect gives me the clue that something which is somewhere—the Unseen Source—is the main cause.

\* \* \*

The great Seers of the past with uncompromising vigorous reasoning maintain the existence of a pre-existent Reality within and outside the process of the Universe which alone can explain the Universe with all its puzzles and riddles in its totality.

\* \* \*

A contemplative observation of Nature will compel in a thinking man the awareness of the invisible Presence of an ever-acting and ever-activating Intelligence behind the whole Universe.

\* \* \*



## SCIENCE OF MANTRA SHASTRA

*Script from Malaysia*

### MISCONCEPTIONS

“Do you want a promotion? Repeat this Mantra twenty one times daily for forty five days and you will get it.”

“You think you have enemies all around, creating trouble for you in your business career? You can deter them, disarm them and dispose them off! Repeat this Mantra daily one hundred and eight times for twenty one days. Tie the talisman on your forearm. At the end of twenty one days, go to the house of your enemy, cut a lime fruit and throw it in front of his house and repeat the Mantra thrice. Lo! he is taken care of and no more a threat to your peace and progress.”

“Your daughter is not getting married? Well, ask her to recite this Mantra. Having been educated in a Convent, she might refuse. Then you repeat it for her. Soon, she will get married. This is a powerful Mantra.”

“Your husband or wife does not care for you? Do you want him or her to be your slave? I will give you a powerful ‘Vasiya Mantra’. Repeat it one hundred and eight times for nine days. Conclude with an offering of Pooja for Devi. Offer payasam as naivedyam and give this prasada to your husband or wife. There he is, your slave. There she is, your slave!”

So it goes on and on; a Mantra for every problem. Go to any bookstore which sells Religious books in the regional languages of India, all brought out in shabby

editions of cheap print, full of mistakes and misinterpretations. There is a Mantra for everyone of your problems—imagined or real. So, no wonder literate Hindus all over the world ridicule, mock and refuse to believe in what goes on under the name 'Mantra Shastra'.

No other science in Hinduism is so misunderstood and misused as Mantra Shastra. It has gone into disrepute more because of such abuse by the ignorant believers—Astikas—than by the educated non-believers—Nastikas—as they are dubbed by the believers. In fact, the believers do more harm to that science and the good name of Hinduism, by their very ignorance than the educated non-believer who sincerely believes that the whole Mantra business is just some kind of abracadabra—meaningless superstitious nonsense.

#### A SCIENCE

Mantra is an exact science. It is a science of phonetics, science of sound, science of cymatics. It is ultra rational and not mere blind faith.

*“Mananath Trayate iti Mantra”*,

says the Rishi meaning “That which by recitation saves.”

For an understanding of Mantra, an understanding of sound is necessary. Sound is all around us—the whispering wind, the chirping of birds, the cackling of hens, the barking of dogs, the clatter of pans, the roar of the automobile, the rustle of papers, the ringing of the telephone transmitting the voices of friends, the hawking of the vegetable vendor on the street, a knock on the door, the beat of the heart, the rumbling of a flatulent stomach, the song from the radio, the cry of the child, the noisy exchange between husband and



wife in quarrel, the notes from a piano next door, the chattering that goes on within ourselves etc. Like these, a countless variety of sounds surrounds us, some very pleasant and some very very unpleasant to our ears and minds. All these sounds have one thing in common—each is caused when something moves back and forth in quivering motions called vibrations. These vibrations travel through air to our ears and we hear them as sounds. The air can carry many vibrations simultaneously and these can travel in many different directions. You may sit in a room and hear a radio, a bird singing, a friend talking and an aeroplane flying above, all at the same time.

## VIBRATION

The word 'vibration' is derived from the Latin root 'vibro', meaning to shake, to move. In many European languages, this term is used to denote 'life'. When an object vibrates, it makes the surrounding air also vibrate. The vibrating object moves outward and compresses the surrounding air. The air expands and rushes into the space formerly occupied by the vibrating object, when the object again moves inward. In this way, a vibration travels through the air until it weakens and dies away. These vibrations are known as sound waves.

The frequency is the number of times that an object vibrates in a second. Accordingly, we have different 'pitch' in sounds. Solid, liquid and gas are seen to be mere differences in the frequency of vibration. The normal human ear can hear sounds with frequencies between twenty to twenty thousand vibrations per second. Each vibration in a second is known as 'hertz'. There are sounds with higher frequencies which only animals can hear. Ultra-sound vibrates at frequencies too high to be heard by the human ear. Only with the help of highly sensitive instruments would we be able to detect its presence.

The unit used to measure sound intensity is known as 'decibel'. A sound beyond one hundred and twenty decibels hurts the ear.

## SOUND AND FORM

By a simple experiment of sprinkling sand on a steel disc and playing various notes on a violin, the eighteenth century German Physicist, Earnst Chaldri, demonstrated how sound waves bring forth various shapes and patterns and proved to the world the relation of sound to form and vice-versa. Every sound had a corresponding shape and every shape had a corresponding sound. Then, more sophisticated experiments were conducted in this field with sophisticated equipment known as Oscilloscope and Tonoscope. Earnst Chaldri's work inspired Dr. Hans Jenny of Zurich. It was he who had coined a near perfect modern name for Mantra Shastra. He called it Cymatics, i.e., the study of the inter-relationship of wave-forms with matter. By sophisticated experiments, he proved how sound waves of musical notes produced a harmonic pattern of shapes which are similar to organic forms like vanishing spirals of jelly fish, turrets, the concentric rings in plant growth, the patterns of tortoise shell or zebra stripes, the pentagonal stars of sea-urchins, hexagonal cells of the honeycombs, etc. In his experiments, he observed that inorganic matter vibrated simply with sound and produced organic shapes, both moving and static. With fascination, he observed the visible expression of energy as the inverse of actual vibratory pattern which is invisible. He observed that different frequencies of sound produced amazingly different types of patterns, shapes and forms, all harmonious, beautiful and symmetrical. He built an instrument called Tonoscope which transformed sounds into visual representations on a screen. When the Pranava, the Hindu concept of the primordial syllable "Om", was uttered correctly into the Tonoscope, he found that the sound wave produced a circle which was then filled



in—as the sound continued in hum—with concentric squares and triangles. Finally, he found on the screen, when the last traces of ‘m’ in the “Om” died away, the formation of a pattern which was nothing but the Sri Yantra, spoken of so gloriously in Hindu Shastra as the symbol of Divine Power, Para Shakti. When various alphabets and words of the Holy Scriptures, like Hebrew, Sanskrit etc., were uttered in the Tono-scope, the pattern formed on the screen was similar to the written script of those words in those languages, whereas when words belonging to profane languages were uttered, all types of chaotic patterns formed on the screen. From these experiments, it was concluded that Religious symbols are not merely superstitious concoctions of ignorant minds but actual ciphers or secret keys to the Cosmic Energy which, as vibrations, compose and link us all together.

Pursuant to these experiments, we come to know how *sound and shape are inter-related and mutually convertible*. Again, science tells us that all shapes and forms are ‘light’ in wave motion.

### SOUND AND LIGHT

Light manifests as colours and colours too, like sound, it has been found, has a measurable physical effect on living organism. Dr. Theo Gimbal of Hygeia Studios in the United Kingdom had demonstrated by experiments how a precise shade of red increases pulse, blood pressure and respiration rate, how blue reduces them, how yellow in high concentration relieves migraine and asthma and how green of a specific shade quietens the victims of shock. Modern science, which up to a few years ago accepted the belief that “matter is the Ultimate Reality”, is using sound to assert that *the Ultimate Truth of the Universe in which we live, of which we are a part, is not matter but a “Super Something”, a vibrating Energy and Consciousness of which both mind and matter are gradational manifestations.*

The process of this “Super Something”—the vibrating Energy Consciousness—operates invisibly everywhere. The process of life-formation, change, re-generation and re-formation operate invisibly in a star above, in the onions we eat, the pebble on the sea-shore and in our liver, brain and mind.

What we call solid, liquid and gas, which make up this Universe, are seen as mere differences in the frequency of vibration of energy as Light and Sound. All that is, therefore, is nothing but Light and Sound. Sound is shape, shape is sound, shape is colour, colour is light, light is sound and both light and sound are part of the same energy. This is the conclusion of science. *Everything is energy in different forms.*

#### THE UNIVERSE

The doctrine of Mantra Vidya, as propounded by the Sages long ago, is based on the view—the same view seemingly new and scientific to the educated Hindu today—that this Universe, this real hard tangible Universe we all experience, is ultimately nothing but one Supreme Shakti operating at different levels and is composed of different rates and kinds of vibrations. All that make up this Universe, all beings and all things, all forms and all shapes, are not what they seem to be : they are the interplay of Shakti in Its different rates of vibrations.

As we have seen earlier, the world is called by the Sanskrit word ‘Jagat’—that which moves—because everything here is in a state of perpetual motion. The manifested Universe is full of infinite number and variety of forms. We cognise this ‘Jagat’, the various forms in it, with our sense organs. Each of these forms is nothing but vibration. When these vibrations flow in and affect our retina, we feel and experience this flow of vibration as colour and shape. When the same affect our eardrums, we experience that flow as sound and



likewise, touch, smell and taste. They affect and impinge on our epidermal nerve centres in the skin, olfactory nerves in the nose and taste buds in the tongue. So we experience a world of sound, feeling and touch, colour and form, taste and smell. This five-fold experience is possible because the world of forms are vibrations and are, therefore, moving forces that impinge on our sense organs, brain and mind. Again, brain, sense organs and mind are part of us, and we are a part of this Universe which in turn is made up of different rates of vibrations.

Energy in motion as sense objects mingles with energy in motion as sense organs and mysteriously a phenomenal experience takes place which we term as a subject-object relationship.

Every living form is a particular pattern of vibration which keeps the different components of the form together as an organic whole. The form falls apart when the rate of vibration is changed, i.e., the form gets de-formed in order to re-form. The word 'form' in a living person or being, includes the psyche apart from the physical. Though interconnected, they nevertheless vibrate at different rates. Shakti, in Its Universal rate of vibration is the 'Soul' in man; a lesser rate of vibration is 'intelligence' and still lesser is 'mind'; even lesser are the sense organs, prana, brain and other physical limbs in descending order.

We know in science that unequal tension is the cause of all motion. Electricity flows between two points because there is a difference of potential between them. Fluids flow from one point to another because of difference in pressure. Heat travels because there is difference in temperature.

The primordial 'desire' or 'will' in the Supreme Energy, Para-Shakti, to evolve as this Universe, is the primary motion of energy. This primary motion, this

prime movement of energy, is the prime vibration—a vibration, the rate of which is infinite because it is the movement of the energy which is infinite from ‘statics’ to ‘dynamics’; from ‘Prakasha’ to ‘Vimarsha’. This primordial movement of the energy was revealed to the Sage as the Para-Shabdham, Para-Naadam or, to put it in the language of science, Trans or Super Ultrasonic.

## THE COSMIC VIBRATION

This one Cosmic prime movement, with an infinite rate of vibration, manifests at the same time as different coagulated power structures. These power structures are known as ‘Devatas’ or ‘Gods’ in Hinduism. Each power structure is but an individual rate of vibration of the Primal Energy or Para-Shakti. So, we have different rates of frequencies of vibrations, and therefore, different sound structures and thus, different Devatas, major and minor.

Rishis of yore could hear this primal vibration of the Cosmic Energy. Since energy is light as well as sound, particle as well as wave, the Rishi, the scripture says, by the very power of his penance, dives within to the innermost core of his being and there revelation occurs—he ‘sees’ and ‘hears’ as *it were, energy manifesting as Devata (Light Form) and Mantra (Sound Form)*. It is a kind of Divine inner audition or an audience with the Divine. Then the Rishi articulates it and communicates it through a verbal sound. This is what is known as ‘Mantra’.

## MOOLA MANTRAS

So, a Mantra is a revelation. The Rishi is a Mantra Drishta, the one who sees the Mantra, the kind of seeing where the dual distinctions of subject and object cease to be. Many of these blessed souls were women. A Rishi is not always a male. So, a Mantra-



Devata is but the personification of Cosmic Energy—motion in a particular frequency. Mantra as ‘Form’ is Devata and Devata as ‘Sound’ is Mantra. Devata is visual representation and Mantra is audio-representation. Each Mantra is a condensation of a particular form or manifestation of Shakti. The different forms and functions, the various names and Mantras are ultimately converged into that Supreme Power, Para-Shakti, the Primal Great Energy, the Mantra for which is revealed as “Om” and “Hreem”.

“Om” and “Hreem” are the two Moola Mantras which denote the Cosmic Power, Para-Shakti, in Her twin aspects—Prakasha and Vimarsha or Shiva and Shakti, i.e. ‘Energy-Statics’ and ‘Energy-Dynamics’.

“*Satchidananda Vibhavaat  
Sakalaat Parameshwaraat  
Aachitsakthis—Tatho—naado  
Naadaadho Bindu—Samudh bhavaha*”,

says Sharada Tantra. From the Supreme Substance, Parameshwara, who is Absolute Being—Bliss—Consciousness, issued forth Shakti or Force. From Force manifested Sound or Naada and from Naada issued forth Bindu, the Nuclear Structure.

Pranava or Om is the very prana or life of all that is. This is what is meant in the Biblical statement,

“*In the beginning was the Word,  
the Word was with God  
and the Word was God.*”

Shiva - Pranava and Shakti - Pranava : “Om” and “Hreem”, these two Mantras are the sound emanations of the primordial movement of the Primal Power towards the manifestation of the Universe. All other Mantras are particularised movements of this

primary movement of Kameshwara-Kameshwari, Parama Shiva-Para Shakti, the Cosmic Lover-the Cosmic Beloved : the Man and the Lady.

The whole Universe is the fusion and expression of these Primal vibrations, "*Om*" and "*Hreem*". The manifested Universe in its triple formation and function—Srishti, Stithi and Laya—is but "*Om*" and "*Hreem*". After the Srishti and before the Laya, *Hreem* or Shakti is predominant ; and before Srishti and after Laya, *Om* or Shiva is predominant.

The major scale on which and from which the Cosmic Symphony flows out perpetually in aeons of time is this "*Om*" and "*Hreem*". Brahma-Saraswati, Vishnu-Lakshmi, Rudra-Rudri, Aakaasha-Prithivi, Electron-Proton (of Atom), RNA-DNA (of Chromosomes), the Stellar and Solar systems with all their orbiting planets are but manifestations and expressions of "*Om*" and "*Hreem*".

"*Om Hreem*" describes in a nutshell the foundation and the edifice of this Universal Pyramid.

A Mantra is a set formula.....a mystical revelation made to Rishis and Sages to help those who cannot initially find suitable words to express their inner yearning and adoration to God.

\* \* \*



## DARWIN'S THEORY AND BEYOND

*Script from Malaysia.*

### TRADITION VS. MODERNITY

It is becoming a common feature among Hindu families, particularly among those living abroad, to feel as if they are living in two uncertain worlds—I refer to the situation within the same family where the youngsters attending High Schools and Universities, tutored in the cult of a rapidly advancing technology are at cross-roads with their parents, who had been brought up in their own home-lands in their own traditions, beliefs and customs.

The youngsters are perplexed at what appears to them as unscientific actions of their parents in the prayer room. The procedures of Poojas and other Religious rites—such as the lighting of camphor, breaking of coconuts, the application of kumkum, the recitation of Mantras without knowing their meaning and the worshipping of pictures and idols of many Gods etc.—seem irrational and an insult to their scientific minds. The parents, though full of Religious fervour are, however, unable to give the kind of answers their offspring need—and what these youngsters demand is not just any silly answer, but rational explanations consistent with their up-bringing.

The dilemma of the parents is that they had been faithfully but blindly following a way of life propounded by God-men from time unknown in their home-lands, without caring to understand why they did and said certain things, and are now faced with the problem of being unable to explain the significances underlying these Religious practices.

Well then, we must concede to the youngsters that if what their elders do and say in the prayer room is not something based on the pursuit of Truth which is a science, they have every reason for their grouse. But on the other hand, if what was said and done by the parents had underlying them a deep meaning.... a meaning based on the Truth, then they should abide by them.

Now let us examine this position a little deeper. Is it possible that a culture which has withstood the onslaught of criticism and change for fifty centuries, a culture which has brought forth some of the finest men and women, a culture which includes some of the greatest advances in the different fields of science and mathematics, art and literature, music and dance, spirituality and philosophy.... could such a culture be based on nothing more than sheer superstitious nonsense and baseless beliefs? Would it be possible for the educated youngsters who have been brought up in a background of science and technology, to understand and to interpret this culture and Religious belief in a rational and scientific way? In other words, is Religion scientific? Can we say that Religion is a science?

#### WHAT IS SCIENCE ?

But, before we come to the question of whether Religion is a science or not, we must make sure as to what we mean by science....science—to put it in a simple way—is the answer to the question “What is this all about?” And as the scientists themselves define it, it is a “sincere pursuit of truth”. Science is the outward expression of the unshakable inner urge to know.... it is the unquenchable thirst and unappeasable appetite for knowledge.... science is observation, attention, concentration, objectivity, penetration and above all detachment and relaxed awareness. To such a trained and disciplined mind, nature reveals herself spontaneously. The study of the ‘outer experience’—what we ex-



perience as this Universe around us—is what science is concerned with. And this Universe is so vast and varied that science has divided itself into so many fields of investigation and study such as Physics, Chemistry, Mathematics, Anthropology, Biology, or to put it alphabetically—from Astronomy to Zoology. Science—starting from the time of Copernicus through the days of Newton, Darwin, Einstein and other great scientific giants to the present-day scientists—has given us a vast amount of knowledge. With this knowledge we have been able to considerably control nature and natural forces. Technological advances of science have provided us with a variety of comforts and conveniences.

### DARWIN'S THEORY

Besides all these, quite a few scientific theories have also been formulated in the past couple of centuries. One among these is the theory of evolution. Many of you might have heard or read about such a theory—I mean Darwin's 'theory of evolution'. This can be considered as one of the profound findings science has bestowed on the modern world. To explain this theory in a simple way, Darwin conceived that life evolves perpetually from inorganic to organic forms, from organic to sentient forms, or—to put it in another way—from mineral to vegetable, vegetable to animal and animal to human. He said that in the course of millions of years, nature has brought forth so many changes in the environment. These changes in turn have brought about changes in the various living forms. He felt that the living forms change in order to adapt themselves to the changing environment as otherwise they would perish. Only the strongest and the best would thus survive. He called this process 'the struggle for existence', and the 'survival of the fittest'. What was to a superficial observer, a mere chance or random confusion is now found to be a set-pattern and an orderly, biological phenomenon, whereby creatures evolve due to a definite environmental stimulation for the purpose of survival.

We find that a coherent principle, a guiding force, is working behind these forces and this decides their nature and characteristics. There is, we find, a reason for the various types of existing living forms.

But, unfortunately, that was as far as it was analysed. Because of the materialistic bias in scientific thought, from the very beginning Darwin's theory remained a half truth. No search was made for a greater truth, or more significant meaning behind the theory. It was presumed by Darwin that physical strength or adaptability was the only prerequisite for the survival and modification of the various living forms. He left it all at that. He did recognise the existence of various intelligent living forms, but he did not think from where these living forms originated. He did not for one moment consider 'where did life come from?' or 'what is the origin of life itself?'.

## BIOLOGY

Biology attempts to throw light on this question. Biologists have gradually come to accept that there is really nothing unique about life on earth. According to them, life can appear anywhere in the universe, whether it is on our earth or on some other planet. They have looked for traces of life on the moon and mars. They are sending messages into space and are on the lookout for messages from other planets which will be conclusive proof of the existence of a civilization or of life forms 'out there', as they put it.

The question of the origin of life has begun to bother scientists. Biologists have come up with some definite possibilities—at least they sincerely believe in these possibilities—as to how life might have begun. Since no other star is as important to earth as the sun, scientists have worked hard to explain the origin of this star. They now feel that 4,000 million years ago the sun condensed itself from a mass of gas and became the



globe of energy that it is today. They go on to say that earth is a similar condensation of material from the sun. In that far off distant time, they say, the earth had an atmosphere of water vapour, nitrogen, argon, carbon and some hydrogen. They claim that life originated on earth from the complex combination of these primitive elements. They opine that wherever and whenever the mixture of these chemicals is exposed to solar energy, life begins its process inevitably. Hydrogen would convert carbondioxide to methane and nitrogen to ammonia.

In 1952, Dr. Stanley Miller, a scientist of Chicago University, made a simple experiment. He built a miniature model in his laboratory of the earth's atmosphere as it was 4,000 million years ago. He mixed ammonia, hydrogen and methane in a glass globe and another globe containing boiling water was connected to this globe. In this apparatus he sent a continuous shower of electrical sparks simulating lightning through the atmosphere. This was continued for a week—a moment of geological time. To his surprise, he found there was a wide range of amino acids. We all know amino acids are the basic bricks of life. These amino acids are essential for life and growth. He also found some other organic compounds from which life could evolve. Similar experiments have been made all over the world producing similar results and better evidence. Amino acids are substances from which proteins, which we need for growth, are made. We need about 20 such amino acids and about 10 of them are produced in nature itself. The outcome of these experiments was that biologists began believing that wherever such chemicals existed life could begin. Since these chemical combinations are universally found, they concluded that life could begin anywhere in the universe.

#### BEYOND BIOLOGY

Scientists now claim that these simple amino acids combined to form complicated proteins. *By the for-*

mation of more and more complex proteins and by other substances combining together, the first primitive form of life emerged on earth. Now the biologists began asking whether it was possible for life to begin just by the combination of chemicals. Could this be an inherent property of these chemicals? *Could it all be a mere chance or was it the result of the act of a Higher Being or Power?* But being scientists and requiring material proof, they cannot accept the presence of such an intangible power. They prefer to believe the evidence at their command and declare that life could evolve from the mere combination of chemicals. *They deny the need for the presence of a Higher Being for life to originate.*

From the elementary form of life evolves the biological kingdom. *The various forms develop, stage by stage, from a single cell to complicated multicellular organisms, with feelings, intelligence and consciousness.* But there is still a big question to be answered. If we accept this theory that life and living forms are a matter of chance, how can we explain why the same basic material should produce such different forms? *How can the same protein molecules evolve into a Buddha on one side and a bandit on the other or a saint instead of a sex maniac? How can we explain the presence of love in some of these forms while we find hate in others? How can there be good in one and bad in the other?* When we look around us, we find an ordered universe. *Could all these have come about by mere chance and random combination of chemicals?* The biologist is unable to answer this question satisfactorily. "Is it possible to produce a novel by banging away at random on the keys of a typewriter?", is the question.

#### VIEWS OF EMINENT SCIENTISTS

At this particular juncture let us see what some of the eminent scientists of today have to say :

*Sir Julian Huxley :* "In the picture of the physical universe which science upheld till now and even in the



picture of inner universe which we experience within each one of us, in that picture, is appearing a vent or crack through which we are able to see as a result of the last hundred years' developments in the evolutionary theory, the glimmering of the mystery that is in the depth of the universe. *Nature starting as a mere cosmic dust and passing through various stages of cosmic evolution entered the biologic stage by becoming a living cell and then continued to evolve to develop, first a nerve fibre, then a nervous system, and lastly a cerebral system, which in the case of man, has assumed a new dimension through the development of a new field of awareness, namely self-awareness.*"

*Max Planck :* " Science cannot solve the ultimate mystery of Nature : And that is because in the last analysis, we ourselves are part of Nature, and therefore part of the mystery we are trying to solve. The most penetrating eye cannot see itself any more than a working instrument can work upon itself".

*Dr. Marian Axel :* 'A unified field theory' can only stress the importance of random movements of energy and the domination of chance, at least what we call chance, with our limited perception. God does play dice with the universe. We are just unable to divine the rules of the game".

*H. V. Windrich :* "Only the maker of something can know exactly how it was made, what it was made of, when it was made and for what purpose it has been made. One thing is scientifically certain : man is not the maker of the universe. Thus, its mystery can never be entirely unveiled."

*Thomas Sakely :* "Are scientists afraid to come to grips with the Ultimate Reality? "

*Jessop Smith :* "Regardless of whether the universe is expanding or due to collapse, what surrounds it?

Could not each atom be a tiny universe within our own, followed with smaller and large universes ad infinitum ? ”.

*William R. Pellettieri JR :* “ While physicists are probing and deciphering the secrets of the universe, a higher question yet remains : why does the universe exist ? ”.

### THE RISHIS

The findings of the Rishis of India of yore on this topic are set out herein—men who were great thinkers, men of wisdom, men with a heart to love and heart to give. They were rightly known as Seers for they were able to see ahead ; they too pondered deeply over the questions which today puzzle science—the origin and purpose of life. . . . How did it all begin ? Where it all began ? When it all began and by whom ? . They went even further and asked, “ What is meant by the terms when, what, how, where and whom ? ”. These were the fundamental questions they pondered over. They searched for answers with single-minded concentration. We know nothing about the personal lives of these great men. No biographies were written about them. Only their findings were revealed. But even these, they did not consider as their own discoveries. They did not consider them their private property to be handed down to posterity. “ What we found ”, they said, “ has always been there and will always be there ”. Such was the simplicity and humility of these great souls, these Mahanubhavas.

All these revelations in the hearts of the Sages were passed on by word of mouth, generation after generation, through all these centuries. . . . from teacher to disciple, from guru to shisya. These findings are known as the Shastras—the sacred scriptures of the Hindus. The Shastras are classified into four main types, namely, the Srutis, Smritis, Ithihasas and Puranas, which mean



the 'revealed', the 'remembered'; the 'epics' and 'mythologies' respectively. The Srutis are the primary scriptures and are known as the Vedas which are direct revelations from Divinity itself which were intuitively heard and experienced by the Seers.

#### WHAT THE RISHIS 'SAW'

From the experiments and investigations performed in the laboratories of their own consciousness, the Rishis found and declared that *life is not a by-product of matter but an independent Principle which uses matter as a medium to express itself*. They claimed that *more and more complex forms were there only to allow this Principle greater and greater expression*. Each form, they said, was given experiences and stimuli so that it progresses gradually from one stage to another....each form better than the one before....each form a greater tribute to the in-dwelling Divinity—as they called this Principle. And that was not all. They did not stop at a theory of meaningless panorama of evolving physical forms with no ultimate end or purpose. They visualized a greater significance in this seemingly purposeless variety of forms. *They said it was all not just a change of physical form but a gradual unfoldment of the hidden perfection of Divinity or the Creator, the ultimate aim being that these forms become as perfect as the Creator Himself*.

In this evolutionary ladder *man occupied the top rung, and to him alone was given the additional power of realizing this and choosing his progress—free-will*. He could, if he chooses, rapidly progress from a simple human being leading an animalistic life to a perfect person possessing all the attributes of the Divinity and would then become one with that Divinity.

Thus, it was the Sages who realized the full implication of Darwin's 'theory of evolution'. *The universe was not created by a careless combination of chemicals with no aim, order or harmony. It is an extraordinarily*

*intelligent and meaningful process.* "There is a great Cosmic plan", the Rishis declared emphatically. There is an all-knowing Intelligence behind this facade of apparently meaningless variety. And not only is the process of evolution intelligently guided, it is also lovingly guided. They also declared that though it all seemed so simple to know, it was not really so. Divinity is like a brilliant chess player, making His moves on the giant chessboard of life, unseen and intangible, stimulating man to respond to all His moves. If we make a wrong move, He will not hesitate to counter it. Many times we are perplexed by His manoeuvres but as Albert Einstein puts it, "God may be cunning but not malicious". All His moves are only to make us as perfect as He Himself is. Accordingly Jesus said,

*"Ye shall be perfect as thy Father  
in Heaven is perfect".*

The Rishis gave us the rules and method of playing the game, not the theory alone. They said that it was not impossible to win because they had won already.

#### MYTHOLOGICAL REPRESENTATIONS

Hindu mythology talks about the progress to perfection in an allegorical way, as shown by the ten great incarnations of God—the Dasa Avataras. Superficially these may sound like some fairy tale but a more detailed study will reveal it to be nothing other than the Darwin's theory but in a more complete and comprehensive sense, expounding the full significance of evolution.

Lord Narayana descends and assumes various forms such as :—

A fish (*Mathsia*),  
A tortoise (*Kurma*),



A wild boar (*Varaha*),  
 A form with a human body and lion's head  
 (*Narasimha*),  
 A short statured man (*Vamana*),  
 A man of brutal strength (*Parasurama*),  
 A refined man (*Rama*),  
 A spiritually enlightened man (*Buddha*), and  
 A Divine man (*Krishna*).

Finally comes the end of this cycle whereby Narayana in the form of Kalki re-absorbs the manifested universe unto Himself.

It has now become evident that just as science is the sincere pursuit of truth, Religion too has the same aim. On one side, science queries, "What is this all about?" and on the other Religion asks "What is *that* by knowing which everything else is known?". Therefore the quest for the Ultimate Truth which is now called science was then called Religion by the Hindus. The term given by the Rishis for this search for truth is 'Sanaathana Dharma'—meaning the Eternal Path—or 'Vaitheega Dharma'—meaning the Path of Wisdom. The search for this great truth is an eternal quest and not the monopoly of any one person or nation. Any human mind, anywhere in the world will develop this thirst to know, and when it pursues this path sincerely, is bound to realise this truth. Hinduism is not, therefore, a sect. There are no founders for it. It was segregated and defined as a Religion only by outsiders. It is essentially only a scientific view and way of life for man to achieve that which he truly is, a spark of the Divine. Anyone struggling to achieve this can be called a Hindu. *Religion to me is a scientific process, as scientific as modern science, if not more so.*

Up to the stage of human evolution, the Rishis say, the evolving process is automatic. The vegetable and animal have no conscious choice or free-will to evolve but follow a set or natural pattern. *When the human*

*stage is achieved, there is self-awareness.* There is an awareness of both the inner and outer world. Moreover, we find that the human being is a miniature replica of the universe and its Creator. The body represents mineral life — vegetable  
mind — animal  
intelligence — human  
Spirit — Creator.

Therefore the Bible says,

*“Man is made in the image of God.”*  
*“The Kingdom of Heaven is within you.”*

*The human being, therefore has a choice by which he can make or mar his existence. This is a law of Karma.* Man, therefore, is the master of his destiny. He can dispense happiness or misery to himself, create heaven or hell, upgrade or degrade the process of his evolution.

#### FOOD FOR THOUGHT

In this respect, science has miserably failed. It has brought in a technological revolution outside by giving us the knowledge to control external forces of nature, but alas, the tool is in the hands of a monkey. The human beings who are the leaders of the world today, in whose hands depend the destiny of the whole world and its future, are men who lack wisdom about the forces which are working within themselves. Science has ushered in an age, in which knowledge, constructively used, will bring in a paradise on earth, or abused, can bring in total annihilation.

Albert Einstein visualized this tragedy possible, and had put it in a humorous way when someone had asked him about the way the third world war would be fought: “I do not know about the third world war but I can say that in the fourth world war, if there is one, the two sides will fight with sticks and stones”.



Professor Adrian said, "The control science has achieved over the forces of nature is so complete that we might soon be able to destroy the whole world by just pressing a button". "Miscalculation, misunderstanding or sheer madness, any one of these can unleash a nuclear war, the result of which would be ashes in both hands", are the words of the late President Kennedy. Such is the terror and fear, scientific knowledge has unleashed on mankind. The sword of Democles is hanging over the head of humanity.

Modern man has conquered and has control over external nature, but alas, he has neither the knowledge nor the control of his inner nature. He knows what is happening million light years away, but he does not know what is happening in his own heart. Racial prejudices, economic exploitation, political perfidy, class and caste distinction, lust for power, position and money are the order of the day. Modern man is the only species who kills his own kind. Modern man, though intellectually evolved, behaves like a brute. Science boasts of a scientific view of life but its ways are all unscientific.

Here Religion scores, for it gives both the scientific view and the scientific way of life. *Religion recognises an inner world apart from an outer world. Sages proclaim that conquest of inner nature is the real victory and not the conquest of external forces.* Religion should not be confused with magic and witchcraft, quackery and superstition. It is not a cult, dogma or a mere theory. *Religion starts with reason and enquiry and ends in love and service for all beings.*

*'Loka samastha sukino Bhavanthu'*

May all the world be happy is the aim, aspiration, prayer and fulfilment of every Religious person. If Hindu youngsters can understand Religion in this way, with their scientific background, they can

appreciate and recognise the greatness of their heritage. They can then feel proud to follow the Religion of their forefathers and also pass on this heritage to their children. Then it would not matter where a Hindu lives. The modern educated Hindu, instead of finding himself embarrassed and ignorant, as we have seen in the beginning, will develop the audacity to reject the bogus scientific way of life, the outdated superstitions and Religious dogmas, and accept what is rational in both, and thereby transform himself into an ideal blend of all that is best in modern and ancient culture and all that is best in East and West.

May the Divine which guides lovingly the destinies of individuals and nations enlighten our understanding.

The ultimate evolution is to become that  
from which you originated.

\* \* \*

Life is a perpetual process of evolution.

\* \* \*



## UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love !  
Salutations and prostrations unto Thee.  
Thou art Rama and Krishna, Shiva and Vishnu,  
Jesus and Allah, Buddha and Mahavira,  
Ahurmazda and Jehovah.  
Thou art Omnipresent, Omnipotent and Omniscient.  
Thou art Satchitananda.  
Thou art the Indweller of all beings.

Grant us an understanding heart,  
Equal vision, balanced mind,  
Faith, devotion and wisdom.  
Grant us inner Spiritual strength  
To resist temptations and to control the mind.  
Free us from egoism, lust, greed, anger, hatred  
and jealousy.  
Fill our hearts with Divine virtues.

Let us behold Thee in all these Names and Forms,  
Let us serve Thee in all these Names and Forms,  
Let us ever remember Thee,  
Let us ever sing Thy Glories,  
Let Thy Name be ever on our lips,  
Let us abide in Thee for ever and ever.

HARI OM TAT SAT

\* \* \*













Our belief and conviction about God who exists behind all things should be emotionally acceptable, intellectually sound and above all practical and demonstrable in our lives.

—Swami Shantanand

**PRICE : Love for God and fellow-beings**

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