

Hinduism and the Modern Hindu

Dr. P. A. Shyamal

Introduction

The value of faith in Hinduism among the Malaysian Hindu society may have to be evaluated. In the present situation many Hindus are dwelling with negative influences. There is a wide erosion of knowledge about their religion. The adoption of modern civilization and its subsequent materialistic thinking may have contributed to this growing disinterest. It cannot be denied that this unhappy state of affair is a cause for faithlessness. This has become a significant issue to Hinduism in Malaysia. Many leaders, teachers and scientists are finding it increasingly difficult to explain the paradox of scientific progress and the deteriorating spiritual and morality status. The claim is that materialism based on Western modernity is the root cause. The copying of the Western fashions, styles, sophistication, and religious conversions seem to be some of the significant issues. However, this need not be seen as a narrow parochial concern. The main reason for the lack of faith may be the ignorance of the wealth of knowledge in our rich literature. The other point could be the inadequate knowledge of their mother tongue and lastly the lack of proper guidance and bad examples set by the other Hindus.

Faith and Knowledge

The pertinent issues in Hinduism are faith and knowledge. Knowledge is the basis of Hinduism. The Vedas, the Upanishads and the Brahma sutras are *Srutis* of immense *Jnana*, while all the other literatures like Geeta, Thiruvagam, Thirupugal, Purusha Suktam and many others are *Smritis* of equally great *Jnana*. Hinduism is actually called *Sanathana Dharma*. Her *dharma* has enriched the World Society since time immemorial. The Vedas are accepted as a rational and an intellectual world philosophy. She was a source of spiritual inspiration to many religions and kingdoms of the past. Vedanta is the collection of revelations. These rich literatures have influenced many intellectuals, philosophers, literarians, physicists, astronomers, mathematicians and scientists throughout the world. Hindu philosophers have inspired the people from the far East to the far West and North to the South for

thousands of years. Great Hindu intellectuals such as Valmiki, Vyasa, Thiruvalluvar, Sankrarchariar, Ramanujar, Madhavachari, Appar, Sundarar, Ramakrishnar, Thiagarajar, Vivekanandar, Ramanar, Tillakar, Radakrishnan and many other scholars have contributed incredible knowledge and philosophies to the World Society.

"Man consists of his faith. He is verily what his faith is." (Geeta)

Every man forms his own belief and faith on the basis of his own experience. By nature, man is a creature of faith. It is not that man purposely abuses faith, but he may place his faith differently with predetermined parameters. The belief is that life is preordained and man has the gift of clairvoyance to foresee to a reasonable limit. A spiritual guidance of a receptive nature conducts his life with the preordained power and knowledge. A great deal of man's variance of character springs from his destiny, environment and his guidance. Perhaps if a man experiences through his lethargic habit and character the lower instincts of life then his destiny is directly due to where he places his faith and therefore cultivates the *Tamo guna*. This is merely a relative evaluation. Another man whose faith when attached to materialistic pleasures and self-gratification, develops an inherent nature of attachment and he believes the results to be of paramount importance from an egoistic point of view. His mind and heart will naturally follow his chosen and accustomed way. In this he places his faith and cultivates the *Rajo guna*. For instance, in the hour of emergency when a person is ill, he calls a physician because he has faith in the power of the physician to cure him. Whenever man is in need of human assistance, he calls on those who can fulfill his requirements, because he has his faith in them. Finally, a third kind of man who has unquestioning faith in God, and naturally in his hour of need, he will call on "God" and receive his assistance from that 'Brahman'. This man's Faith is in the Divine. This must be natural, spontaneous and genuine. This may be a preordained *Satva guna*. Therefore, faith remains spontaneous in the three examples whilst each man's application appears different. It is erroneous to think that faith in destiny is backward. It is the quality of faith which is of paramount importance.

If a question may be asked, what is the philosophy of faith? The answer may not be simple but may be subtle. For this reason, how often the wise *Saadus* who pass by this experience have shown the world of its benevolent power. That is why probably, great *Rishis* tell again and again, "unless we become like little children we cannot enter this holy kingdom of faith". All philosophic reasoning and genuine search will always lead to the ultimate conclusion that the why and wherefore of Human creation is contained in the great Cause. The ultimate wisdom for *Karma*, *Jhana* and *Bhakti* are revealed in the Vedanta of Hinduism. Therefore being aware of *Sanathana Dharma* is the realization of that great Cause which is built on the foundation of faith. This is the value of the Hindu faith. There is

a divinity that shapes each life.

Faith has a four-fold aspect of test of time. In this limited conception of life, man cannot help but doubt himself, doubt humanity, doubt *Sanathana Dharma* and doubt "The Brahman". A man who has no faith in his own Atman cannot have faith in Brahman and a man who has no faith in Brahman cannot have faith in humanity. Therefore faithlessness throws the man in a state of doubt and unstable equilibrium. This situation destroys the moral fiber of humanity as well as the entire social fabric of the community at large. Man can become suspicious of the other men and this suspicion is like a cancer which pollutes and degenerates the progress of a country and her people. Faith provides peace and this in turn is power. This faith is the means for knowledge and true knowledge is 'The Brahma Jnana'. Vedanta shows the value of the 'Brahman'.

The Bhakti is visualized by the illustrious seer, Swami Vivekananda, who declared his final word from the depth of his spiritual realization: "*No books, no science, can imagine the glory of the Self that appears as man, the most glorious God that ever was, the only God that ever exists, or ever will exist.*"

Vedantic Dharma

A good study of the Vedantic Dharma is an essential step in the great task of evolving a harmonious, comprehensive and integrated Hindu and towards reshaping the present truncated view of the Vedas. In this situation, the Hindu should evolve a more substantiated understanding of the Vedic knowledge and practise the Dharma in every day life. The *Jnana* acquired will play a significant role for the functioning of man, providing proper approach to all aspects of life whether physical or mental, intellectual or mystic, rational or ethical, scientific or moral, cultural or aesthetic, spiritual or material. Therefore every Hindu should be aware of this fact that the objects experienced are brought forth through action. However this process of a Hindu's knowledge occurs on a cosmic scale which by practice creates an objective reality for the harmony of all human society. Hinduism is a Dharma for all people of the world irrespective of language, culture and religion.

Quantum Physics

The purpose of this essay is to explore the greatness of *Sanathana Dharma* as an intellectual teaching and to lay an emphasis on the invaluable wisdom of great importance found in this *Dharma* and to prove that She is an intellectual, tolerant and universal philosophy with purest and loftiest expressions for all mankind. Finally, it is significant to exhibit coordination between the concepts of modern Quantum Physics to the basic Vedantic metaphysical science.

“The great Scientific contribution in theoretical Physics has come from the Upanishads,” said Werner Heisenberg, the great quantum physicist in the beginning of the twentieth century. Vedanta is acknowledged as an intellectual science. The great theoretical physicist, Frithjof Capra, in his best selling book ‘The Tao of Physics’ says “the parallels to modern physics appear in the Vedas...we shall encounter statements where it is almost impossible to say whether they have been made by physicists or by a Vedic mystic”. Max Muller, the outstanding literarian and philosopher learnt the Vedanta and made significant contributions in German language. The great American philosopher, Ralph Waldo Emerson’s works were based on the great Upanishads. Teilhad de Chagrin’s theology had similarities with Ramanuja’s philosophy of Visistadvaita. The physicist Ken Wilber’s “Integral Psychology” draws inspiration from Aurobindo’s Vedantic knowledge. This way the list expands.

The great Quantum physicist and Nobel prize laureates, Werner Heisenberg, Erwin Schrödinger, Julius Oppenheimer and Niels Bohr were inspired by the Vedantic ideas. Alfred North Whitehead, Michael Talbot, Fritz Capra, Gary Zukav, Paul Davis, Amourym De Raincourt, John Dobson, George Berkeley, Nichola Tesla, B.W.Wolman and many other intellectuals, astronomers and neurophysicsts were inspired by the same Hindu Philosophy. The great Indian scientists J.C Bose, S. Bose, Chandrasekhar, C.V.Raman, Ramanujam, Ramana, and Abdul Kalam drew their inspiration from the *Geeta*. Great theologists like Isherwood, Annie Besant, Romain Rolland, Margaret E. Noble, Rabindranath Tagore, Bal Gangadhar Tilak, Mahatma Gandhi, drew their knowledge from the Vedic teachings. There were also many European poets like Griffith, Arnold and other writers who were admirers of the *puranas* and *itihasas*. Many western poets and writers have commented on Ramayana and Mahabharata. Julius Robert Oppenheimer the great physicist wrote this: “*The general notions about human understanding.... Which are illustrated by discoveries in atomic physics are not in the nature of things wholly unfamiliar, wholly unheard of, or new. Even in our own culture they have a history, and in Buddhist and Hindu thought a more considerable and central place. What we shall find is an exemplification, an encouragement, and a refinement of old wisdom*”.

The Vedanta sees the cosmos as one inseparable reality in mind and brain, spiritual and material. “*Aham Brahmasmi*”, (I am Brahman). The Brihad Aranyaka Upanishad describes “The Divine as a principle that controls everything from within.”

*He who, dwelling in all things, Yet is other than all things,
Whom all things do not know, Whose body all things are,
Who controls all things from within,
He is your Soul, the Inner Controller, The Immortal.*

- ARANYAKA UPANISHAD

Vedanta carries evidences of indepth knowledge not only in Quantum Physics but also in Astronomy, Cosmology, Mathematics, Medicine, Architecture, Literature and Natural Sciences. Vedanta has the answers to many issues about mind and matter, consciousness and super consciousness, creation and illusion and life and death. *Vairagya, Viveka, Buddhi, Manas, Cita, Akankara, Karma, Bhakti, Jnana, Yoga, Mukti, Moksha, Prakriti, Ishwara, Athma* and *Brahma* are all important and influential words in the Vedic texts which will involve some intellectual awareness. Vedic philosophy proves that consciousness is interconnected with all other consciousness inclusive of matter. “*Ayam athma Brahman*” - This *Athma* is Brahman, God; “*Prajnaanam Brahma*” - Brahman is pure consciousness. Sankrarchariar in his commentary on Advaitic concept believes Brahman and Atman as one single unit, “*Tat Tvam Asi*” - That Brahman Thou Art. This Brahman is attribute less and is all permeating and pervading. Brahman when is attributable with the *Prakriti* is called *Ishwara* and not Brahman. Brahman is “*Sat Chit Ananda*”. It is of the nature of absolute Truth, absolute Knowledge, and absolute Bliss, which is beyond the perception of our Human minds. It is obvious that reason being a part of this Reality cannot fully comprehend the pure conscious state as Absolute. That ultimate, Brahman, is beyond the grasp of human mind. The only possible way to understand the Ultimate is by *bhakti, jnana* and *karma* which are faith, knowledge and action respectively. The yogic state of realization is *Jeevan Mukti* which culminates to *moksha*, liberation. This world and the existence is omnijjective which means that it is mind related objective world. That is, matter has an organic consciousness which is connected to the consciousness of the subject. Quantum science is full of mysteries, complexities and paradoxes. The father of Quantum Physics, Plank said that “Consciousness is primary and Matter is derivative.” The Upanishads mention that at the altered and heightened level of consciousness everything is connected identically. Therefore, there is only a single consciousness which is inter-related and universal. According to Vedanta, Pure consciousness in the Absoluteness is *Nirgunabrahmam*, while *Sargunabrahmam* comprises the creative potential aspect and the evolutionary form which is explained as *Ishwara* who is attributed through *Sakti* or *Prakriti* or *Maya*. In the next phase, through *virat* which is the creative energy where the *magat* and *jagat* universe is eventually formed. This theory is more or less related to the modern sub-atomic thinking of *White Dwarf, Black holes, White holes, Big bank, or Bubble theory* which condenses with a tremendous energy to form this universe. The modern cosmology explained by the genius Stephen Hawking is identical to the Upanishads and the *Purusha suktam*. The *Brahma Suktam* and *Narayana suktam* explain in detail of creation and the Creator. Thus, the creation of the solar system, earth, atoms, molecules, plants, animals and human beings and so on are clearly dealt with in the Vedantas. Hinduism attempts to suggest a way to spiritual knowledge and self-realization .This path of self-realization is only attained by the path of fulfilling as a *Satva guna* and by performing his

karma as *nishkamia*. The practise of *Jhana yoga* and *Bhakti yoga* would also eventually attain the *Srayas* quality which qualifies to attain *Mukti*. *Moksha* is the liberation of the Atman from the body. This is a common prayer illustrating the purpose and direction of a Hindu life.

From the unreal lead me to the real!

From darkness lead me to light!

From death lead me to immortality! - *Brihad-Aranyaka Upanishad*

Quantum Science has now proved that Consciousness is universal which the Upanishads pointed out a few thousand years ago. Swami Vivekananda also explained this same truth at the American and the European community in 1893; however it was not properly accepted then. In the Bhagavad Geeta, Krishna spoke thus: "*There is nothing whatsoever higher than me. All this (the manifested world) is strung on me as rows of gems on a string*". This means that Brahman, is the substratum of all beings sentient and insentient and the Brahman permeates into all the created particles - Brahman is universal and interlinked.

This fundamental holistic pattern behind all systems was first proposed by physicist David Bohm. His successful experiment with Bell's Theorem in 1972 confirmed the fact that there is a far deeper underlying unity behind all the natural phenomena. The implicate order is not inserted into material system in space and time, but the explicate order of space and time, of matter and events unfold from this underlying order. Saiva Siddantha explains this as *Maya*. The dynamics of Chaos theory of attractors, repulsors and limit cycle is aptly explained in the Upanishads as the Karmic residues in the form of *Samskaras*, *Vasanas* and *Klesas* which are afflicted in rebirths. Another dynamic force much discussed in the Geeta is the *Karma* which denotes many meanings according to the context. It is subjected to the rule of Causality. These accumulated karmas modify and play a role in rebirths. The sub-atomic science speaks of this theory as attractors, repulsors and limit cycles. Karl Potter and Henrich Zimmer have done much work in this area of science. These *Samskaras* are highly charged impressions accumulated over several lives and this is displayed as the attractors and repulsors in the Symmetry Theory of Quantum Physics.

Swami Tyagaya says that each person should discover for himself from his own *karma*, and experience the true nature of Brahman. It is actually a solitary realization of the Atman. The Vedas explain this sacred answer. Erwin Schrödinger, the great Quantum mechanic scientist read and admired the great Upanishads. He wrote his famous books,

“What is life?” and “Mind and Matter”. He conforms to the Advaitic principle of ‘Atman is Brahman’ and ‘Brahman’ is everywhere. David Bohm, the London physicist, explains the Advaitic truth that ‘Brahman is All’ and he calls this derived truth of the universe and interconnection of Brahman and Atman as a holo-movement. Creation is really the manifestation of the unmanifest (*Avyakta*). *Ishwara* is the *adhyaksa* (presiding deity) of all entities of nature and universe. *Maya* exists in the form of *prithivi* (solid), *ap*(liquid), *teja*(energy), *marut* (gas), *vyoma* (space), *agni* (fire) and *vayu*(hydrogen). The Vedas explain that *Prana* is the combined force of all the four forces. At the point of *Pralaya*, before big bang or the big foam there is no space and time. Subsequently, from zero force, a single force appears and at one second divided by minus ten to the par of forty three zeros second, space and time takes form. At one second divided by minus ten to the par thirteen zeros the other three forces manifest. The super force at this stage creates the Big Bang and the universe begins. This, to a Hindu is an illusion of great magnitude and that is imagined as Lord Vishnu’s respiration. The holo-movements which is ‘life implicit’ is the ground both of ‘life explicit; and of ‘inanimate’ matter thus a linkage of consciousness. Similarly the Jeeva is primary, self-existent and universal and interconnected with all Jeevas. It is likened to the dynamic interplay between black and white holes. The Einstein-Rosen’s theory explains bridges are the pipelines between universes through which matter flows. The very act of creation begins in the black hole with the tremendous influence of the gravitational field. The black hole is a singularity and it is almost a point but not a zero point. Here the law of space and time are governed by the uncertain principles of Heisenberg. The spinning and condensation of the black hole to almost zero will neutralize the force and through a worm hole the bubble or the descendent universe is created. The ‘holo-movements’ is the way in which the ‘implicate order’ works, and it is an unbroken and undivided totality. The conclusion derived experimentally by some of the great physicists is that Classical Physics and Sub-atomic science is holistic. In this context, the Nobel price winner Niels Bohr wrote, “*The great extension of our experience in recent years has brought to light the insufficiency of our simple mechanical conception and, and as a sequence, has shaken the foundation on which the customary interpretation of observation was based.*”

The world is a well orchestrated symphony. The music appears real but the Grand Musician is the only Reality. The Brahma sutra has a fantastic description of the Creator’s design. Based on *Brahma sutra*, Paul Davies said “*Nature displays a hierarchy of structure. From the smallest known constituents of the atom to the large scale arrangement of the galaxies, we observe systems with characteristic organization and size, each level of structure interlocking with the others in a highly ordered way. What determines the scale of these structures and their relation to one another?*”

“He is whom the heaven, the earth and the inter-space are centered, together with the mind and all life-breaths (Pranas), known Him alone as the one Self of all, desist from all other talk. This is man’s bridge to the shore of Immortality (across the ocean of life)”.

(Mundaka Upanishads 2.2.4)

“Where all the arteries meet like the spokes of a chariot-wheel in the hub there within the heart He moves, becoming manifold. Meditate on that Self as Om. God-speed to you in crossing to the farther shore beyond darkness”.

(Mundaka Upanishads 2.2.5)

This implicate order is primary, self-existent, universal, and an unidentifiable totality. This is the ground for both ‘life-explicit’ and ‘inanimate matter’, which functions and goes on in an ‘unbroken and undivided totality’. This is the SELF or BRAHMAN, the substratum of all things, ‘living’ and ‘non-living’ described in the Upanishads. Vivekananda explains the holistic background of the living and non-living thus only in the human phase of evolution, reality can be comprehended as an idea. Now, instead of nature man himself has become the ‘trustee’ of further evolutionary progress. He can effect rapid changes in the organic development much faster than the nature could do as a result of highly developed nervous system. The need of organic evolution is replaced by psycho-spiritual evolution. This calls for conscious and deliberate efforts to develop qualities like altruism and selflessness. Thus, the role of value-system emerges as necessary precondition for further human progress. As senses become finer and finer, expression of consciousness also increases in degree. There is a spiritual dimension to the human fulfillment. With efforts, then, human consciousness can be transcended to experience ultimate Reality. Hence, it is possible that an occasional human being is born with the capacity to reflect the true nature of consciousness during different periods of our time. Sri Krishna, Buddha, Sankara and in recent past Sri Ramakrishna are but a few examples to cite. They preached the truth that, “to attempt to transcend the petty human consciousness to reach the Universal Consciousness as the only true goal of human birth”.

To express the Divinity, values are born and values should guide a society. “One may not become great but one may try to be a great soul, but even a little manifestation of the divinity is sufficient for the human to realize the Brahman,” says Krishna in the Geeta. This person being fearless and unselfish becomes serene and collected, loving and compassion, and selfless and fearless service. He begins to vibrate divinity in him and show it to all others around him and depending upon the refinement of these wonderful qualities, the true nature of pure consciousness gradually reflects through him, which is all love. Vedanta speaks of

bhakti as *Sama Sveekaranam* and *Sama Darchanam* (Equal Treatment and equal vision). *Sanathana dharma* begins with the attempt to manifest this value-system in daily life that every *Jeevatman* has his *Suva dharma*. Swami Ranganathananda emphasizes these points in his wonderful book – “Practical Vedanta and the science of values”.

Thousands of years ago Rishis of the Vedic period explained the nature of the brain, mind, memory, intelligence, Atman and Brahman. Philosophically, Vedanta deals with explaining the Consciousness and Super Consciousness as Atman and Brahman. As a metaphysical science, it is the derivation of laws based on the experiences and knowledge of the seers who have intuitively realized the “Absolute Truth” during their severe penances and meditation. As a spiritual concept, Vedanta shows ways for realizing the Atman and the Brahman. Seers who have realized the Brahman encounter certain physical and mental changes. Therefore, psychic conditions cannot be explained clearly based on the knowledge of Physics, Physiology, Neurology, or Biology. The most fulfilling word from the *Geeta* is *Kshetrajanan* which means that every Hindu should consider his body as a shrine because within resides the divine spirit and *Sthithaprajnan* is the Hindu with a steady wisdom and one who has understood his true “Self”.

A Yajur Vedic quotation pronounces a great truth which is repeated in the daily prayers by many Hindus,

“Om! Purnam-adah Purnamidam, Purnat Purnam-Udacyate;
Purnasya Purnam-Adaya Purnam-Evavasisyate
Om Santih Santih Santih (Yajur Veda)

Which means, “Om! That (the invisible Brahman) is the Infinite; This (the visible universe) too is the Infinite. From the Infinite (Brahman), the Infinite (universe) has come out. The Infinite (Brahman) remains the same even though the Infinite (universe) has come out of it. Om peace, peace, peace”.

Swami Tyagaya

Swami Tyagaya (1767-1847), a legend in the Karnatic music world, a faithful admirer of Lord Rama, a great Vedantist and a vocalist who lived in Thiruvavur, Tamil Nadu sang this *kirthana* for the people to understand Bhakti, (faith). He was respected for his virtuosity and scholarliness. He was a Saint with a rich repertoire of *kirthanas* forever advising in impeccable *sruti* and beautiful *layas*, that the easy method to acquire Bhakti is through faithfully singing Divine music and that music can inextricably be the bridge to man and God. He explains in one of his *kritis* about Jeevan’s meditation. The *kriti* is, rendered in

raga -deevamanoohari-deeshadi-tala

KannatanDri naapai karuNa maanakee gaasitaaLane

(O, my beloved father, don't cease from giving your grace to me. I can't bear that distress)

ninna seeyu panulu needu gaaka Vee , renna leedanucu veemaarulaku

(Thinking that I am lost in the recurring routine of the daily dreary chores don't cease from giving your grace to me).

*eduru taananee ingitam berig, cedaramika panceendrilya maNamci nin,
Vadalaleeni dhairyashali gaadani, madanakooti ruupa tyagaraajanuta*

(Thinking that I can't realise that my enemy is only myself, thinking that I can't subdue my five sense-organs, thinking that I can't have the strength of mind to stick on to you, don't cease from giving your grace to me, O my beloved father, endowed with a form surpassing millions of manmadhas in beauty).

This is another one of those *kirthanas* in which Tyagaya starts with very innocent words like “*Kannatandri*”, at the low earthly level of a dialogue between a beloved son and a beloved father and then suddenly soars to great heights of metaphysics and utters profound truths like *eduru taanane*, which means, ‘*I am my Enemy*.’ This is a profound truth as ‘*I am Brahma*’, because it shows that the human mind is the abode of both good and evil. The mind and the senses are inexhaustible subjects. The different side of it is “The Energy of the Universe is constant but the disorders of the universe are increasing. There is an excitement, adventure and challenge and there can be great art in organic synthesis”, said Woodward a Western Scientist.

Mind and Senses

According to the *Samkhya system*, the mind and the senses are born from the *Prakriti*. From *Prakriti*, under the influence of *Purusha*, was born *buddhi* (intellect or will). From *buddhi* was born *ahamkaara* (individualism). From *ahamkaara* were born the eleven elements of the organic world: the mind, the five senses of perception (hearing, touch, sight, taste and smell) and the five organs of action (the hands, the feet, the tongue, the organ of procreation and the organ of evacuation). From *ahamkaara* were also born the ten elements of the inorganic world: the five subtle elements (sound, touch, form, savor and smell) and the five gross elements (wind, fire, water, atmosphere and earth). The three

gunas - *Satva*, *Rajas*, and *Tamas* are the constituents of *prakrti*. If all good and evil manifestation on this earth are born from the *Prakrti*, the duty of a Hindu is to vanquish this *maya* and attain *moksha*. Thus the question arises what are we before *Prakriti*, the primordial matter! What is the direction? These are intellectual questions to ponder. It is said that evil will dissolve itself only on the *cosmic night* when the *creator* withdraws his creation into his belly through his breath and resumes his *Yoganidra*. Similarly, the body is free from evil only when in deep sleep. The senses are the horses and the mind is the rein. If the senses are to be controlled the mind has to be controlled first. How hard it is to control the mind!

Well, the mind is compared to the maddened monkey? There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough, someone made him drink wine freely and he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion he jumps about for a whole day; so, the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? The human mind is like that monkey, incessantly active by its own nature; then it becomes drunk with the wine of desire, thus becoming more troublesome. After desire take possession, comes the sting of scorpion of jealousy for the success of others and last of all the demon of pride enters the mind, making it think itself of all importance. How hard to control such a mind! (Raja yoga by Swami Vivekananda).

"If thou hast not seen the devil, look at thine own self"

— JALALUDDIN-RUMI

There are further unique intellectual information and valuable knowledge to discover in many of the great Indian literatures. Metaphysical information of the Vedas is the basic foundation to the modern Quantum physics. Modern science is about 200 years old. Electro magnetic laws and relative theory and quantum theory and so on have contributed a great deal for modernization of the world in technology transportation, medical science and space travel, etc.

"Most of the fundamental ideas of science are essentially simple, and may, as rule, be expressed in a language comprehensible to everyone". -Albert Einstein

Quantum science has discovered that creation of universe surprisingly is in accordance to the Vedic point of view. Therefore science has stumbled on Vedanta to unfold the mystery of creation and universal consciousness. Swami Vivekananda gave an enlightening speech

in 1893 at Chicago even before discovery of Einstein's Relative Theory. Today science agrees that all created forms have consciousness and they are interlinked to the consciousness of every other particle. Thus, consciousness is universal and interlinked. This is an Advaitic truth which the sub -atomic science has discovered. Therefore, Science has become holistic.

The dynamic of quantum theory is explained by some intricate methods, of which Chaos theory speaks of attractors and repulsors and in a state of unstability an activity is produced which culminates into the creation of the universe which is further intricately elaborated as "The bubble theory" or "The big bang" or "big burb" or "The string theory" or "The symmetry theory" and so on.

The great literature "Purusha Sukta", explains creation in an incredible manner. It says that Brahman is in complete coherence, an undivided wholeness, a state of supreme serenity and in a state of stable equilibrium. *Viveka* and *viragya* set in to initiate an action which performs the creative phenomenon as *Ishwara* and *Prakriti*, *Virat*, *Brahma*, *Surya*, *Magat*, *Jakat*, *Jeevan* and so on. The familiar "inverted Papel tree" illustration explains the model of creation. The implications of these theories are complex.

Metaphysical Science

The most profound developments of modern science owe a debt to the oldest metaphysical science, the Vedas. Incidentally, from Vedanta all science manifested. Hinduism holds that there are innumerable ways of attaining liberation of the Atman. There is no regimentalised pattern in the worshipping and its followers. As there are many ways to attain the Divine, in the same way as different concepts, rituals and spiritual exercises are practised to understand the Brahman. This act is mistaken as polytheism. By right, Hindus meditate on the one Brahman only. The fact that many of these concepts or practices may be contradictory which does not worry the Hindus because the ways are many but the Paramatma is only one. The Hindus know that "The Brahman" is beyond concepts and images. As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.

Everything animate or inanimate that is within the universe is controlled and owned by God. One should therefore accept only those things necessary for one-self, which are set aside as his quota, and one should not accept anything for which he is not entitled to. One should not take anything, which does not belong to him.

(ISOPANISAD)
