



SpS-3

## THE SCIENCE OF SPIRITUALITY

Science is universal; and so also is the spirituality

HARI CHANDRA B. P.

No.28/A-5(11), 12<sup>th</sup> cross, 4<sup>th</sup> main, Lakkasandra extn., Bangalore - 560 030.

Email: bpharichandra@yahoo.co.uk

### ABSTRACT:

This paper presents the science of spirituality. Very common terms talked of in spirituality, the jivaatma, paramaatma, prakruti, moksha etc., are defined and described in pure scientific terms. The paper throws light on what is the purpose of human being, and the benefits of spirituality for the humanity.

With the help of purusha sukta and other veda mantras, the paper describes the real science of spirituality behind the varnaashrama system, and describes its relevance and its true way of practice. It describes that the current practice of the varnashrama system, i.e., the braahmana, kshatriya, vasya and the shudra being considered as the caste system which is trying to divide humanity is a less understood ones, and gives the true meaning of the same with the help of veda manthras.

The paper also highlights that the aim of spiritual practice is to strengthen every human being in his current birth, and also the future births. Also, the paper explains the role played by spirituality for a stronger and better future generations.

The paper describes that the spirituality being pure science has no barricades of differences, and it refers to the entire humanity, equally, immaterial of caste, creed, sex, color, nation or religion, or whatsoever for that matter.

The paper concludes by saying that spirituality being pure science, and universal, the benefits from spirituality can be reaped by one and all in the universe.

Matter and energy are the 2 basic constituents of the universe. The entire science of spirituality stands on one scientific principle, which is stated as "matter and energy are mutually convertible" i.e. matter can be converted to energy, and energy can be converted into matter.

In spirituality, three basic combinations of the above two constituents are given by the terms

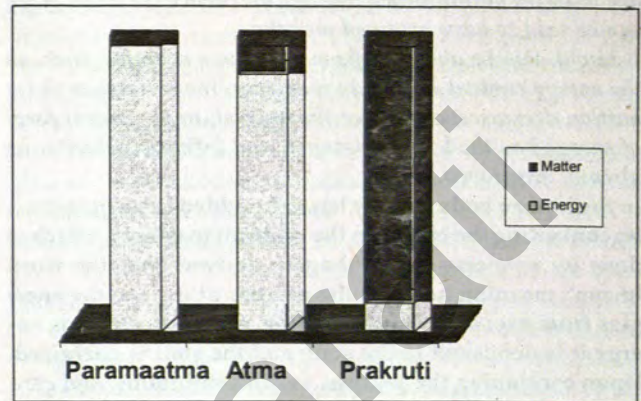
1. The 'Paramaatma'
2. The 'Atma', and
3. The 'Prakruti'

*The Paramaatma: It is the mightiest of all energies, and hence, also referred to as 'Almighty'. Paramaatma is rather, the purest form of energy. Since the purest form of energy has no matter, there is no inertia, and hence has infinite velocity. Infinite velocity means, in the shortest time, it has the capacity to move the longest distance, and back; as such, it means that it exists in all places at all times and has no bounds.*

*The 'Atma': A lower state of the 'Paramaatma' is the 'atma', or the 'soul', which is a little lower state of energy; i.e., it has matter with energy. However in the atma the quantum of*

*energy is more, and relatively less amount of matter. When the atma is with a jiva, it is referred to as 'jivaatma'.*

*'Prakruti': 'Prakruti' refers to the matter, in the form of rock, mud, trees, the body of animals or even human beings for that matter, which has relatively a little quantum of energy, and more of matter.*



Matter is personified in Puranas as the Shiva and energy as Vishnu. Since matter and energy are the different forms of each other, Adi Shankaracharya says, *Shivaaya Vishnu roopaya, Shiva roopaaya Vishnuve Shivashca hrudhayam Vishnu, Vishnuscha hrudayam Shivaha*

Which means,

Matter is a form of energy, energy is a form of matter. There is energy within matter, there is matter within energy.

Another well known scientific theory which can be recollected here, is the law of conservation of energy which is stated as, "energy can neither be created, nor be destroyed, but can be converted from one form to the other". As also, in spiritual terms, atma can neither be created nor be destroyed, but can be transformed from one body/form to the other.

One greatest quality of the human beings is that human beings have the capacity of converting the material body, i.e., the prakruti of the human body into energy, and depositing it into the 'jivaatma'. Hence the purpose of human life is that, 'using the faculties of the human body, if we convert the matter of the human body to the energy, and deposit the same into the Jivaatma, the quantum of energy in the Jivaatma increases, and upon repeating of the process, the quantum of energy in the jivaatma goes on increasing, increasing, and increasing; and it reaches to such an extent that, the entire matter in the jivaatma is converted into energy, and the becomes one with the paramaatma, which is referred to as 'the moksha'.

Now, the biggest question is "how to convert the prakruti of the body to energy, and deposit into the Jivaatma. Let us consider an example. Ice is a block of matter, in the solid form, has little of energy and more of matter. If ice is heated, the solid ice melts into liquid water. Liquid water has more quantum of energy than the ice. Also water can move easier than ice. i.e., water has lesser resistance to movement than ice. On further heating water becomes water vapour. The water vapour not only has higher quantum of energy, and





less of material in it, it can very quickly move into the space, than the water or ice. On further heating vapour, the vapour molecules disintegrate, and ionization takes place, wherein, the quantum of energy is at the highest. So higher energy makes material lighter, move faster, and tend to be all pervading, and the highest energy makes all the matter become one with the purest form of energy, and hence the block of ice can be said to have attained moksha.

It might also be observed from the above example, that, as the energy content in a body increases, the resistance to its motion decreases; and hence the highest, or the purest form of energy has the least resistance, and infinite velocity, as already mentioned.

In the human body, energy has to be added to the jivaatma, by converting the matter in the prakruti to energy, which is done by a process called 'thapas'; derived from the word 'thapa', meaning heat. In the process of thapas, the energies from every part of the body is collected, and this energy it is deposited to the soul; and the soul is energized. Upon continuing the process, i.e. on continuous, and continuous, and continuous thapas, the entire matter in the jivaatma is converted into energy, and the energy becomes one with the Paramaatma, the person is said to have moksha.

In the process of thapas, the energies from every part of the body is collected, and a representative matter of the body is produced, which is called the veerya, or the semen (in men), and rajas (in women).

Semen has more of energy and very little matter. On further energizing through thapas, the veerya, i.e., on further thapas, the veerya is converted to the tejas, and varchas, and ojas, which are the higher states of the veerya or the rajas which has higher quantum of energy, and lower quantities of matter. Further, as matter tends to become zero, the jivaatma tends towards the Paramaatma.

The matter required for the body, which is required to be converted to energy, is obtained from the prakruti, in the form of the food. The purer the food, it is easier for the human body to convert it into energy of the body. Hence it is important for every spiritual saadhaka to have the right type of food which is referred to as the saatvik food.

The process of becoming one with the Paramaatma needs a tremendous amount of saadhana. The process of this saadhana is what is explained as the 'Astaanga yoga' and 'sandhya'

Astaanga yoga, as the name itself indicates, is a eight step process of yoga (becoming one with the paramaatma.), which starts with very purification of the body as the toxin free body is a must for the saadhakas. Sandhya gives the steps in carrying out the of thapas. Both put together are the ultimate steps of spirituality.

As such, spirituality or adhyatma means giving importance to the atma or i.e. working for the upliftment of the atma. Also, 'shrama' means hard work. The acronym for the word atma is the vernacular letter 'A' (C for Paramaatma, and D for Jivaatma). Hence, the person who works for atma is said to reside at the aashrama.

In the varnaashrama system there are commonly 4 categories of saadhakas. The Shudra, the Vyshya, the Kshatriya and the Braahmana.

The Purusha sukta says  
Brahmanosya mukhamAaseedh  
Baahoo raajanyah kruthaha  
Ooroo thadasya yadvaishyah  
Padhbhyaam shoodhro ajaayatha

This means, a person who would like to move towards the Paramatma, and puts his first step; through the process of thapas towards the paramaatma is called 'shudra'.

As said, in the process of thapas, on continuation of the thapas semen or the rajas is produced. The semen or the rajas is the wealth of the body. The next higher state of the 'shudra' is the 'vyshya' who has produced this wealth called the semen. The wealth so produced is to be protected against the rakshasas called the 'indriya sukha', or i.e., the worldly pleasures. There is an internal war, whether the wealth so produced should be reserved for energization of the soul or for the worldly pleasures. The one who is involved in the process and fights for reserving the wealth produced, to the atma is called the 'kshatriya'.

A person who is successful in reserving the wealth produced to the atma and deposits the wealth into the jivaatma through the process called sandhya is called the 'brahmana'.

Spirituality doesn't mean only spiritual benefits. One can also have a better life to lead. With the process of thapas one can have more health, more memory, more mental capabilities, more insight into things; above all the person is very very energetic. Person also is stronger life after life. The process of thapas also produces a better quality seed, i.e., veerya or semen, or rajas through which the coming generations become stronger and stronger, thus producing stronger humanity in times to come.

As such, the person who is a 'Brahmana' in terms of what is said above, his indriyas are with the atma. i.e. he works with the speed of the atma. The person who is in the state of Brahmana is called the Purusha. The purusha sukta says,

Sahasra sheershaa purshaha sahasraaksha  
sahasrapaath Sabhoomim vishwatho vru.  
thwaathyathishtaddhashaangulam

Which means that a Brahmana has thousands of legs, thousands of eyes, thousands of heads etc.; which doesn't physically mean so; but has the capabilities described. That is how the sages of the past had tremendous insight, intuition and so on.

Spirituality being pure science has no barricades of any religion, it refers to the entire humanity, equally, immaterial of caste, creed, sex, nation or whatsoever for that matter. Benefits from spirituality can be reaped by one and all in the universal. Spirituality is universal; and so is the science. Let us break the barriers of caste, creed, nationality, and together work for the goodness of humanity at large.