

In Search of Possible Physical Laws in Spirituality

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(Continued from the previous issue)

Objectivity to Subjectivity

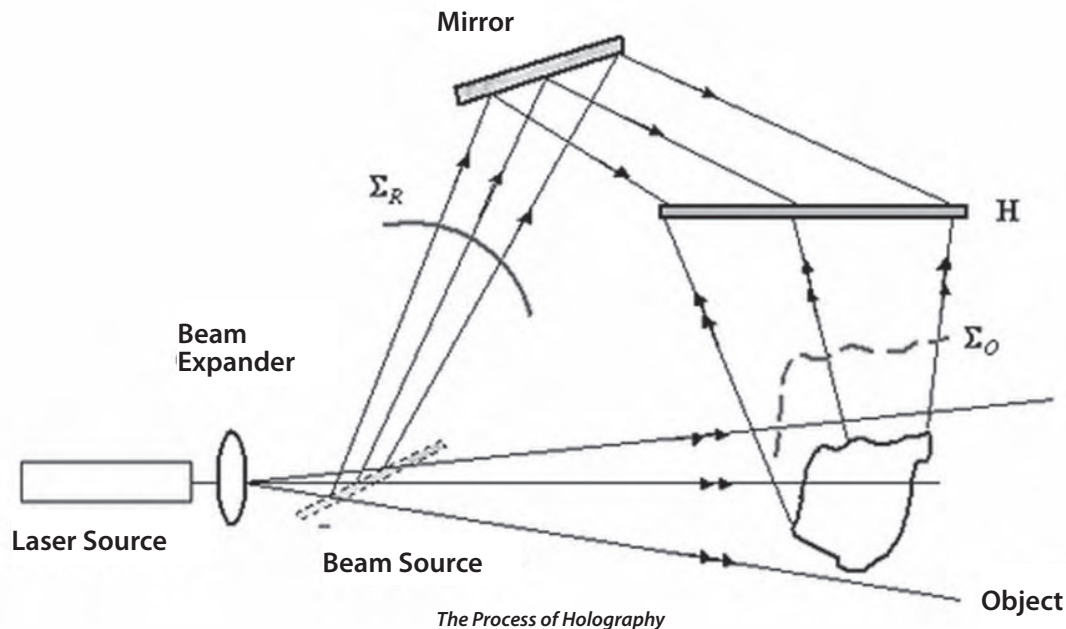
IT IS SAID THAT THE SPIRITUAL ENERGY is always flowing in nature as manifested through its harmony, inspiration, and creation, perceived through our holistic heart and not through our logical brain. Brain and heart are the two knowledge organs that we have. The real strength or courage in our life lies in spirituality that comes from our heart. The heart-based qualities include appreciation, compassion, connectedness and forgiveness, expressing kindness to things, animate and inanimate around us and volunteering to work to remove suffering from the planet. Through modern tools like the mobile phone and the internet we try to stay connected. It allows us to live a holistic life and to experience less self-centredness and get genuine fulfilment. Swami Vivekananda was all praise for heart over brain and in case of a conflict between the heart and the brain, he was in favour of a heart-based decision: ‘The heart is great indeed; it is through the heart that come the great inspirations of life. I would a hundred times rather have a little heart and no brain, than be all brains and no heart, but he who has no heart and only brains dies of dryness.’⁵

The *Mundaka Upanishad* says that there are two kinds of knowledge: ‘There are two kinds of knowledge to be acquired—the higher and the lower.’⁶ The lower knowledge is the objective knowledge of the working of the world, gained

by the brain through the sense organs, while the higher knowledge is the knowledge of the knower itself and it is subjective in nature. There is no subject-object relation in pure cognition.

Knowledge is fundamentally a subjective phenomenon; even objective knowledge has a subjective basis. Certain qualifications are, of course needed if one is to acquire subjective knowledge. Any third-person objective observation has at its base the first-person empirical experience of individual conscious observers. The fragmenting experiential separation is now fundamentally challenged by the interaction of the observed and observer in quantum theory, though appreciated to be crucial even for a coherent understanding of the physical world. Modern science rejected first-person phenomenological methods precisely because subjective experiences were too unreliable and variable, both intra-subjectively and inter-subjectively.

Socrates taught not only to ‘know thyself’ but one step further, that only true knowledge is self-knowledge. Swami Vivekananda said: ‘Religion is not in doctrines, in dogmas, nor in intellectual argumentation; it is being and becoming, it is realisation’ (2.43). Religion is coming face to face with spiritual truths. The human being is primarily a subject of experience. It is pertinent and interesting to note that Albert Einstein once said: ‘Knowledge of what *is* does not open the door directly to what *should be*.’⁷ We



may have the knowledge or very clear idea as to *what is*, but cannot be sure of attaining the goal. This subjective aspect of knowledge has nicely been introduced by the noted astrophysicist of the nineteenth century, Sir Arthur Eddington in his celebrated book, *The Nature of the Physical World*. He has nicely compared our acquisition of knowledge with catching fish from a lake with a net. This net corresponds to our sensory organs controlled by our intellect while the fish caught thus denotes the knowledge that is acquired. The quality of the net determines the types of fishes that can be caught. The fishes that escape from the net, that is, from our sensory perception, do not come under the purview of objective science. This is the limitation of science which is objective in nature.

Knowledge cannot be acquired as a whole since it is fragmented and acquired one by one through our sense organs through their limited sensing capabilities and have been extended only a bit by scientific instruments or detectors. Out of our five organs of knowledge, our eyes have

the longest range while the sense of touch has the shortest range. If we take the best sensory organ, eye, for the sake of argument, we can see only the 'visible' part, which is a minute part of the entire electromagnetic spectrum covering the short-wavelength X-ray and gamma-ray to the long-wavelength radio waves. The vast part of the electromagnetic spectrum on either side of the visible has been made accessible through scientific instruments. Cameras have been developed to photograph the submicroscopic properties of materials at the shortest wavelength as well as the longest wavelength. A technique called holography has enabled to capture the entire picture of the scenario in a single shot, not piece-wise; as a result, each point of the recorded picture stores the information from all places of the scenario including three-dimensional and wide-angle view. These characteristics enable the holographic technique to produce numerous two-dimensional photographs of the same scenario.

Even such a marvellous technique for providing the wholeness of vision cannot percept

the subtle or hidden non-visible information. Intellect can access or know only objectively the variety of information in the universe, while spiritual experience reveals the most subtle information, which ultimately reveals the unity behind all these varieties and makes us see that the world is not really as it seems. There are some materials in the form of a prism that disperses a single ray of white light into a variety of coloured rays on its other side. Spirituality is our innate nature by which one perceives a holistic vision of the entire universe. It is our true nature, being absolute existence, knowledge, and bliss. It is self-revealing. Nobody needs a certification of our existence whereas matter needs certification; it cannot self-manifest. Our innate urge is the hunger or craving for knowledge. Knowledge is both subjective, objective, and beyond. It is neither perceptible nor imperceptible to the senses. Human spirit manifests as nature evolves. There is no limiting adjunct. Bliss is our inner nature. By seeking sense pleasure externally, we end up in sorrow.

From the Gross to the Subtle

Spirituality is not getting something but giving up attachment, first at the gross level, thereby making room for being sensitive to the subtle truths. It is the evolution of our spiritual intelligence. Conquest of attachments like lust, greed, and anger are essential parameters of spiritual evolution which is transformation from the lower nature or mind to the higher nature or mind. The lower level deals with the concrete immediate physical environment, information, facts, and logic. Higher nature or mind means complete transformation of personality—even changing the whole physiology, not just temporarily as done through artificial means like medicines. It is done through eliminating the ego, thereby allowing the divinity within to manifest

itself. Lord Jesus said: ‘Empty thyself and I will fill thee.’⁸ The meaning is that we have to destroy our egoism and fill ourselves with God. All of us have ego: the ego of possessions, the ego of family, the ego of learning, the ego of beauty, and so on.

True renunciation is the surrendering of this ego. The mind must be somehow disentangled from the snares of the world in which it has been enmeshed. This philosophy of emptying has later been illustrated in the Magdeburg hemispheres experiment. But we seem to be too afraid of losing our individuality as Swamiji used to say. The Bengali mystic poet Ramprasad used to sing: ‘*Korli ne ma amay khali, ar pari ne bhar bobite*; O’ mother you have not emptied me, I am unable to bear any more burden.’ He prays by lamenting to the Divine Mother, to empty himself from too many earthly possessions in order to get prepared for accepting the subtle. With this emptying of even the inborn prejudices, which generally guide our day-to-day activities, one can have a perfectly free natural movement of the self, devoid of any obstructions. This has been called *sattvic doer* in the Bhagavadgita: ‘The agent who is free from attachment, not egotistic, endowed with fortitude and diligence, and unperturbed by success and failure is said to be possessed of *sattva*.’⁹

It may not be out of context to mention that when Holy Mother Sri Sarada Devi visited the residence of Kiran Babu [Lakshmi Nivas] near Ramakrishna Advaita Ashrama, Varanasi on 5 November 1912, she was very happy with the spacious veranda of the house and commented: ‘We are indeed fortunate. A narrow place makes the mind narrow, while a commodious place expands it.’¹⁰ It is no wonder that people living in spacious countryside are more accommodative than those living in narrow quarters in cities. It is well known that our moods and attitudes are

influenced by the surroundings we live in. Violence is inversely proportional to our perception of space. Silence indeed has a healing power.

Nature incessantly teaches us through all its changes. This has been illustrated in the Bhagavata through the story of a mystic devotee named Avadhuta, who gathered wisdom from twenty-four beings, things, or events and accepted all of them as his teachers.¹¹ He learns patience from the Earth, flexibility and adaptability from the air and the sky, and renunciation from the sun. From the honeybee he learns to absorb goodness alone not like the housefly that takes everything, leading to destruction. From the moth he learns not to be attached to the beautiful. If one wants to protect oneself, one should stay away from attractions. One has to keep one's mind wide open as the sky and deep as the ocean to comprehend and accommodate. One needs a completely receptive mind with the faculty of discernment.

In science one talks of filtering signals from gross material impurities. In electronics one talks of filtering from the noise of low frequency or high frequency. The important thing is the purity of mind. A spiritual aspirant employs two basic filters in succession, restraint of the internal and external senses, in order to make the mind receptive. The mind is then evolved through the external practices of non-violence, not stealing, truthfulness, brahmacharya, and not holding more than what is required; and the internal practices of cleanliness, cheerfulness, austerity, study of scriptures, and surrender to God. The aim is to transform the mind from the personal to the impersonal.

The above method increases the intensity of grasping the essence of the phenomenal universe and helps one live accordingly. It is a process of increasing sensitivity of the detection capability through the reduction of noise. Technically, for a scientist or physicist it means the improving of the capability of signal detection, SNR, signal

to noise ratio, in a device so that our body-mind complex becomes highly sensitive.

Causality, Chance, and Oneness

The relationship of one event with another is called causation. It is the foundation of classical physics as discovered by Isaac Newton in the seventeenth century. The laws of physical world are mechanical. The universe is like a giant clock. This means that the future course of events is wholly determined by the past and by the present.

Duality is the reason of phenomena taking place due to causality. For example: day and night, near and far, hot and cold, pleasure and happiness, and knowledge and ignorance. The difference or duality is due to varying strengths of entities like light, distance, temperature, habitation, and learning—all creations of the mind. All perception of duality is due to our mind. It is the mind that makes this distinction between good and evil, purity and impurity, and pleasure and pain. Mind cannot exist in isolation. Every experience in the world is mixed with pleasure and pain. It exists due to the interaction with the environment. We are trained to avoid certain things and hanker for certain other things. The things in themselves are not avoidable or desirable. It is the mind that serves as the instrument of identity. Truth or the unity flashes the moment the mind is free from desires and prejudices. The more one can free oneself from the meshes of the world, the more one goes towards the ideal. When worldly propensities are calmed with senses withdrawn from the world, the mind is free from all anxieties of the past, present, and future. It then remains unperturbed in or indifferent to worldly actions. As a result one is above injunctions and prohibitions, above good and evil, and virtue and vice. One apparently casts off one's identity and adjuncts. The mind

is completely annihilated. The causal determination of things stops. Apart from causality, time and space are also transcended. Such a person is called *jivanmukta*, free while living. Good and evil continue to exist, but the mind makes no distinction. To such a person nothing is good or bad. One stands as a witness to them, apparently extremely tolerant.

Quantum theory has been regarded as one of the most successful scientific theories ever formulated where the strict adherence to causality does not apply. Matter in its finest state is neither law-bound nor lawless. No one can ever know the exact nature of the subatomic particles because in every experiment concerning subatomic particles, the observer interferes with the observed phenomenon. The very act of observation seems to affect the state of the particle and one cannot observe the subatomic particles without changing the object. This is the interpretation of Heisenberg's uncertainty principle. This forms the essential insight of quantum physics where the texture of reality is one in which the subject and the object, the observer and the observed, are not separable. In other words the mind of the observer or subject influences what is being observed; but one thing is certain, they form part of a single unit.

The entire universe is a hologram where each particle is connected with the whole of the rest of the universe. The old Newtonian paradigm of dualistic world vision, cause and effect, is today replaced by the new paradigm, the 'holistic paradigm', a new reading of the non-dualistic philosophy of Vedanta discovered thousands of years ago.

All phenomena of the world are in relation to the observer. Objects as they appear are relative and not true in the real sense. Space is relative, motion is relative, and so is time. No event can be traced back to a prior event which can be said to be its cause and every event becomes

a *chance* or a probable occurrence. In quantum physics this total probability is measured by the so-called overlapping function integrated over the entire space and it certainly would lead to the highest probability. So, all kinds of things can be accommodated in the wide open space. High probability is almost as good as certainty.

Though spirituality is apparently beyond cause and effect, there seems to be a subtle causality, a higher kind of determinism that determines the universe at a far deeper level subjectively and not objectively. Here the quest for certainty ends not in knowing but in becoming, in the transformation of the self. The goal of spiritual life is realisation of one's Self. This realisation is uncertain from the intellectual point of view apprehending the pitfalls. To a spiritual aspirant, pleasure in life is impermanent and so it is renounced for a certainty of realisation. Thus spirituality is not irrational but super-rational.

Some Illustrative Physical Examples in Spirituality

Law of Inertia • According to the law of inertia of Newton originally applicable to inanimate objects, the status of the object at rest or in motion would continue to do so unless external forces act on it. To maintain status one has to remove or eliminate the resistance to motion. Spirituality is the march for highest power and it is beyond space, time, and causation (STC) as we have discussed earlier, while all worldly events are controlled by the law of STC. All worldly matter or events are in natural balance with the three basic qualities of *sattva*, *rajas*, and *tamas* in different proportions. Any imbalance in worldly activity is automatically restored according to the laws of STC. Since spirituality is beyond all the three qualities, events in the spiritual plane are not expected to be bonded or tied up with the law of STC.

Let us now examine the status of karma or actions in our life in the light of this law. There are three effects of each of our actions. The grossest one is the result that one is familiar with. We all work in this world to get something. The other two are rather subtle. The second is the tendency or affinity that is silently captured in us as habit while the third is the most subtle and far-reaching impression producing a cosmic effect, that is carried over with us across many lifetimes. For spiritual people the purpose of action is to create auspicious tendencies. They also see karma as a test of their inner qualities like capability, patience, and perseverance. More importantly, it is the test or control of the obstacles to spiritual life such as desire, anger, greed, delusion, and jealousy. The last two effects are carried over with us unconsciously determining our future life. That is why spiritual teachers advise over and over again not to work with attachment. Such work creates the five-fold afflictions talked of in Patanjali's *Yoga Sutra*: 'The causes of suffering are not seeing things as they are: the sense of 'I', attachment, aversion, and clinging to life.'¹² All these attachments are the resistance impeding the state of motion.

The mental and emotional afflictions are spiritual ignorance, misplaced identity, emotional attractions and repulsions, and strong force of mundane existence—the five root causes of our bondage. The attachments make one to reduce one's inherent energy like resistance in physical motion. The earned tendencies and affinity is the criteria for choosing the environment for the next lifetime, where the qualities would get a chance to flourish. What we do, think, or say leaves its mark on the mind and that is the software that runs our minds. The hardware is our genetic code.

Law of Induction • The law of induction applies to similar class of materials, not to dissimilar

materials. Induction will take place if a non-magnetic material is brought near a magnet. This is just like an electric charge or a magnetic pole, where the opposites attract while the likes repel. To increase the effect of attraction or repulsion, one should be nearer and also the medium should be conducive, scientifically called permittivity. It may be appropriate to state that values cannot be taught but can only be caught if one is prepared for them in the body-mind complex. One cannot force anybody to eat something unless one accepts or desires it. In other words, why somebody likes or dislikes something is one's in-built quality.

All types of electromagnetic signals are present in the atmosphere—radio, television, mobile signals, and so on—but only the right receiver can receive the respective signal.

Among the human beings, one finds a sustained relationship and intimacy only among like-minded people. Friendship and marriage lasts only with similar kind of people. If you send out positive emotions, they will come back to you. Negative emotions such as hatred and anger will boomerang and catch you sooner or later to give you a negative experience. That is why the scriptures stress that actions are likely to be successful only if there is consonance between thought, word, and action. The scriptures always advise the spiritual aspirants to follow that which is favourable and avoid that which is unfavourable: '*Anukulasya sankalpah pratikulya vivarjanam*; accept the favourable and reject the unfavourable.'¹³

Law of Attraction and Repulsion • Thought is a force and the product of mind, which is a subtle matter. The laws of electricity and magnetism were discovered by Newton in the seventeenth century and James Clark Maxwell in 1873 before and around the time of Swami Vivekananda. But humankind has to learn and apply these

principles to solve problems related to the inner world as well. The simplest definition for the universal law of attraction is 'like attracts like'. If you are a happy person, you tend to draw happy people to you. Our minds are like magnets that get attracted to whatever we give our continued attention to. Everything that comes into our lives is attracted by the thoughts and images we hold in our minds. Our thoughts influence our lives, so whatever we think about the most, will eventually manifest. It does not matter whether our thoughts are positive, negative, or neutral; the law of attraction operates blindly and will respond to them. However, the law of attraction can be strengthened, weakened, or postponed by the laws of karma. Disharmony with love brings many damaging and painful experiences. Harmony with love brings many uplifting and joyous experiences.

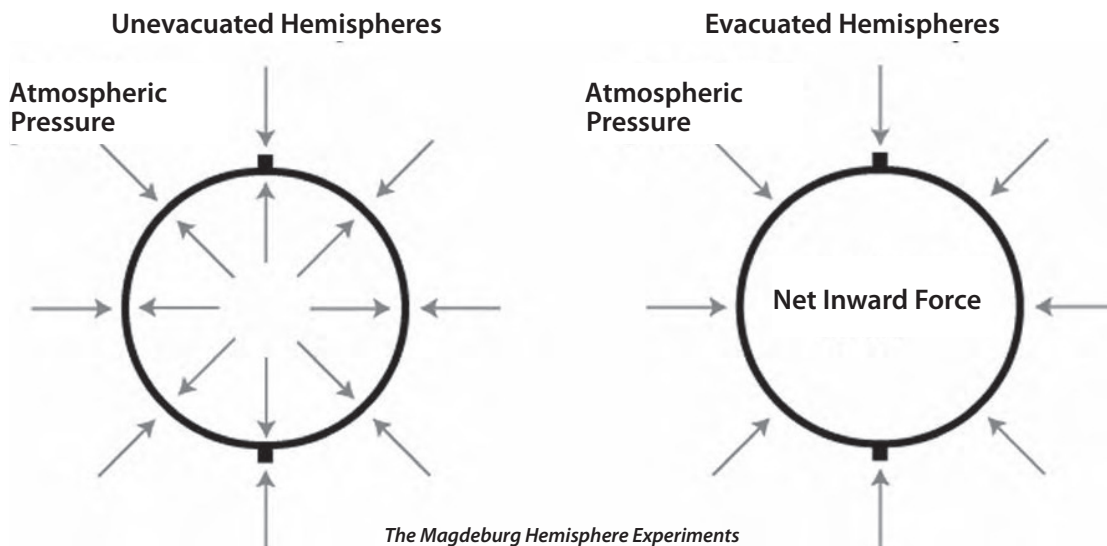
The mind is calmed while in peaceful environments like places of worship. On the other hand, a highly disturbed person spreads unrest among others. Negative qualities such as depression, selfishness, desperation, greediness, and unkindness are infectious. If we have these elements

in our personalities we will attract similar people. Similarly positive qualities such as love, happiness, kindness, delight, and generosity are infectious and attract similar people. Our core beliefs attract similar situations and people. The law of attraction works on many levels. If you are out of harmony with life you may attract food which disagrees with you. You are completely responsible for your life. This means that *everything* that happens to you is in accordance with the universal laws of attraction.

How this law of attraction has the capacity of influencing our life has been illustrated in the 'Devi Mahatmyam' of the *Markandeya Purana*: 'From the bodies of Indra and other gods, also sprang forth a very great light. And (all) this light united together.'¹⁴ So, good produces good.

Laws of Gravitation and Law of Emptying: Magdeburg Hemisphere Experiments

These laws are commonly used in science whereby heavy material is pulled down by gravitational forces while lighter material is pushed up due to buoyancy. The more one is loaded with



worldly matter the more one will be pulled down with that load. But as one gets rid of this load the mind will automatically be filled up with the subtle. We want to avoid or escape from something: the world and its suffering, in particular. In physics the escape velocity of an object from gravitational force is defined as the velocity with which the object is projected or thrown so that the kinetic energy overcomes the earth's gravitational potential energy on that object. The higher the mass, the greater would be the escape velocity as is dictated by the balance of potential energy with the assigned kinetic energy. It is pulled down by the gross potential energy.

What is it that pulls down? Our old earthly desires are the worst gravitational pulls on the mind; they constantly pull the mind down to earthly belongings. Therefore, we are not able to progress. Less baggage is needed while going up in the mountain. In the beginning, in the lower base camps, we can carry enough baggage, but not as we go higher. Impressions accumulate in the mind for many lifetimes and create the weight that pulls us down. For every upward step, one needs to reduce the baggage. One climbs only without the baggage. In the physics of gravitation it is said that the lower the mass, the smaller is the velocity needed to escape from the earth's gravitational field. This reduction—natural and spontaneous—is because we want to achieve the highest; it is called renunciation. The principle of renunciation is illustrated by this physical law of emptying. The emptying of our ego is needed for spirituality. The law of Nature is that if you give away something it will come back to you in some other way. Nature abhors vacuum.

Magdeburg hemispheres are two half-spheres of equal size. Placing them together traps the air between them. This air is merely trapped and not compressed, so the pressure inside is the same

as the pressure of the atmosphere outside the spheres. That is to say, the air is pushing equally strongly inside, as it is outside.

When the hemispheres are first placed together, the air pressure within them balances the air pressure outside, and they are easily pulled apart. When air is removed from the interior of the hemispheres, however, there is no longer any outward pushing force. The atmospheric pressure outside dominates, pushing hard the hemispheres together and keeping them from being separated.

Crystal Growth on Purity

According to material scientists, a growing crystal starts from pure ingredients, as pure as possible. As the crystal growth progresses with pulling of the seed, it leaves behind in the solution, the gross impurities and by repeating the process a purer crystal is formed. So spirituality starts from cultivating moral principles. It has to go through the freeing of mind from both external and internal attachments. After getting rid of the external attachments, when one sits for meditation in a reasonably quiet atmosphere, all the internal prejudices come up and continue to disturb the apparently vacant mind. The more one progresses in meditation the more the inner thoughts or impurities come up. This is like cleaning an old ink pot with fresh water. The more the pot is cleaned the more the minute ink stains show up in the clean background.

Meditation: Bose-Einstein Condensation

The higher the temperature, the greater will be the energy in a molecule which increases the disorder in the molecules as they are energised. This disorder or complexity has been referred to as entropy or chaos of the molecules. If matter is cooled to very low temperatures or to absolute zero, that is minus 273.15 degrees Celsius, then

the entropy of that matter is decreased and matter comes down to a zero-energy state. The entire mass of molecules behaves as a single atom losing all its characteristics like shape, charge, and polarisation. This is termed as Bose-Einstein Condensation. Based on this, let us examine our brain neurons during meditation.

Various thoughts that constantly crowd our minds are the sum total of the simultaneous activity of different neurons. A large number of thought vibrations in our brain, normally in the waking state, are in the highest entropy through continuous stimulation of the neural network. Our five sense organs serve as important pathways to increase entropy. Closing our eyes helps in the process of concentration and also neural excitation is minimised. When one concentrates, there is a resultant decrease in the disorder of the neural system. The synchronicity of a specific group of neurons increases while the neural activity reduces. The entropy of neural activity is reduced considerably in the same manner that matter drops to zero level approaching absolute zero temperature. The neural firing decreases both in amplitude and frequency in the unconscious sleep state. While in meditation, we consciously try to calm down these activities. With the progress of meditation the neurons become synchronous. No doubt when this orchestra becomes perfectly synchronous, the meditator enjoys absolute bliss.

Law of Thermodynamics on Energy and Flow

Thermodynamics, a branch of physics, states that the total amount of energy in the universe is constant, although energy can be transformed from one form to another. But it cannot be created or destroyed. This is equally applicable to the spiritual world as in the physical world. This is based on the belief that the world follows a perfect

cosmic order. The conservation of energy means that the universe keeps a set of books that must balance for every energy transaction. But this is also what the law of karma says: 'What goes around comes around.' Contained within the structure of the law of karma is the principle that if one lives a productive life of meritorious work, one will enjoy its fruits. If, on the other hand, one leads a non-productive or destructive life, one must suffer as a result of it.

Thermodynamics also directs the direction of flow of energy. Material things are not eternal but degrade with time. Everything degrades eventually due to chaos. Batteries run down, machines break, buildings crumble, roads decay, living things die, and so on. When left to the natural state, all things deteriorate and eventually cease to function. Our present is determined by what we thought, said, and did in the past. What we are thinking, saying, and doing now will determine our future. The law of karma is simply the law of cause and effect in action. And today's actions will determine what the future will be like for us. Hence we truly have full control of our lives and well-being.

Making One Fit for Spirituality

Each science requires its own particular method and instruments. An astronomer cannot show you the rings of Saturn with the naked eye; one needs a telescope.

The essential qualification for spirituality is strong dispassion for the fruits of activity in this world or beyond. The *Katha Upanishad* declares: 'This [spiritual] knowledge is not to be obtained by argument, but it is easy to understand it when taught by a teacher who beholds no difference.'¹⁵ That is why the Gita says: 'Resorting to a solitary spot; eating but little; body, speech, and mind controlled, ever engaged in meditation and concentration; possessed of dispassion.'¹⁶

If a person gets some experience without pursuing such a discipline, it is merely an illusion. True spiritual experience cannot be obtained without rigorous practices. A stumbling upon truth cannot stand the test of time. Real experience transforms the character and conduct of the practitioner. Conquest of attachment, lust, greed, and anger are some of the indicators of spiritual evolution. Shortcuts like psychedelic drugs are temporary and are often associated with horrible after- and side-effects. The eighteenth chapter of the Gita enumerates different qualities desirable in a spiritual aspirant and classifies them on the basis of the three gunas: *sattva*, *rajas*, and *tamas*.

Our body-mind complex has to be seasoned with rigorous spiritual practices just like every musical instrument has to be properly tuned before playing it. The aspirant will at times experience some peace of mind, joy, and some glimpses of spiritual progress giving the confidence that one is not chasing a mirage. Otherwise why should one renounce the pleasures of life for an uncertain destination? The greater the spiritual height the more would be the compassion or sympathy. A person driven by passions cannot have true compassion. It is important that these basic qualities are acquired.

Our body-mind complex is like a garden which can be cultivated or neglected as we are its master gardener. One can cultivate this garden or ignore it and let the weeds grow. The Bengali mystic poet Ramprasad sang: '*Mon tumi kishi kaj jano na, emon manab jamin roilo patit, abad korle pholto sona*; O' mind you do not know farming / such [great] human land lies barren, had you cultivated it would have produced gold.'

One who wishes to receive the divine grace will have to purify one's mind. It is well known that conversion of ice to water or water to vapour requires some energy in the form of latent

heat. In the same way a spiritual aspirant has to gradually acquire the necessary prerequisites in the prescribed discipline to arrive at the highest spiritual truth.

Being open and adaptable increases the chances of realising the spiritual truths quickly. As one grows spiritually, the higher self becomes more and more manifest and the aspirant begins to realise that everything is the play of the divine. God comes to us in different forms. God comes to us as a teacher to give instruction. Let us try to be in tune with that nature and witness God's play without any grumble. Let us become God's playmate. The attitude of a spiritual person should be as described in the *Manu Sambhita*: 'Let him not desire to die, let him not desire to live; let him wait for his [appointed] time, as a servant [waits] for his instructions.'¹⁷

I conclude with a Vedic mantra: 'By means of vows one obtains spiritual initiation, by spiritual initiation one obtains divine grace, by divine grace one obtains faith, by faith one obtains truth.'¹⁸



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