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28 INTRODUCING A REVELATION'S THEORY ON HINDU PERSPECTIVE AS A LAWSUIT TO THE TRUTH'S CLAIMS AND CLASSIFICATION OF RELIGIONS | Ketut Donder E-mail: donderjyothi@gmail.com ABSTRACT Revelation is very essential and very basic in all of religions, because it is related to the belief in God. But it is also become a source of crucial discuss among the religions. Because, there is claim that the Semite' religions group (Yehudi, Christian, and Islam) only as Revelation religions. And then all of others are the religions of culture or the religion made by human.

From that claim arises statement that **there are two kind** group of religions, those are the religion of Revelation create by God from Heaven and the religion of earth create by human. The Hindu experts in the subject of theology and philosophy thought that this claim is quite subjective and very tendentious, idiot and has not valuable. That cause the theologians and philosophers of Hindu criticized and declared that the Hindu religion is the Revelation religion too. Revelation in the Hindu call sruti its mean 'heard', of the very subtle voice of God.

The Revelation heard by the maharsis whose has Self-realization as fulfill all of standard for achieved the very subtle voice of God. If Revelation in the Semite religion assumed come from one direction, that is from up to down or from the God that stay on the sky to the human that stay down and force transformed directly, so, its theory of Revelation is called the Top-down Revelation theory. It is shown that Revelation in the Semite religion is dogmatic instructions authority.

Even though, Revelation in the Hindu religion come from agreement between God will from sky and human wish on the earth that presented especially by the people satisfy of pure qualification. That cause the Revelation in the Hindu exactly call Agreement

Revelation Theory , because of it the Revelations of Hindu are not dogmatic instructions authority, but suggestions characterize of educated persuasion. It is very connected to the Vedantic theory especially very relevant to the Revelation theory of Swami Abhedananda. Key words: Revelation, theory, claim, truth, classification, religion 29 I.

INTRODUCTION Donder (2016) states that discuss about the religion with its properties include the Revelation and claim of the truth have become the discussion very interesting and it will never finish. That is why, since the very long ago till today, many experts in this subject discuss about religion stay continuing through many effort and many supports both material and spiritual. Actually, discuss or study of religions have the significant axiological, because through the study in the subject of religion then the people become very belief to the God and understand to all of creature that come from the same source that is God.

To get the significant axiology **of the study of religion** can started the first, study of religion must explain the original of each religion nature. From that study, people will be known of many faiths in the world. The axiological of the study become harmony among the religious believer and influence to the large societies. But, since declaration of the church, and they talk that the true is there only in the area of the church and never been there outside the church, it become **the study of religion** is very subjective and not as the objective study.

And then, the original Study **of Religion has been** covert the Comparative Religion. From the changing motive of study of religion, it becomes all of the religious believer's effort their religion by each epistemology or perspective and used the frame dogmatic and apologetic forces. That causes the study of the religion become very crucial. And then **the study of religion** more crucial, when the experts of this study divide the all religion into two groups, one group as the Religion of Divinity and other group as the Religion of Worldly.

The Religion of Divinity mean is the groups of the Smiths religion that consist of three religions are Yehudi, Christian, and Islam. Outside of the Smiths religion are as the Rorldly Religions. So, the Hindu, Buddha, Kong Hu Cu, etc., they put into the group of Worldly Religions. This terminology in **the study of religion** becomes the sources of many problems to establish the harmony among religious societies. By the Hindu experts in the subject of religion, assume that study of comparative religion, especially **the two groups of religions** as the group of Divinity Religions and Worldly Religions it as the bad study, stupid study, idiot study or abnormal study.

The reason is, that by the capabilities of the maharsis who's have achieved of

Self-realization (who is become a God) then they got the Revelation directly from the 30 Divinity or God. It is relevant to the teaching of the Vedic especially the teaching point of Brahman Atma ayikiyam its mean the Soul has similarity with God. It could happen when the people has the capability of the God qualities. It is very possible in the Vedic teaching, because Veda teach that the final goal of the human born is getting the God conscious. When the people achieving a God conscious, then they can see and dialogue with the God.

This teaching also means, that the Vedic teaching teaches to the people for achieved the conscious that everyone come from the God and should be return to the God. The Maharshis are the people whose have capabilities to see the God that cause the word of rshi mean seer, **it means that the** rshi can see and discuss with God. That cause the Revelation is the scientific subject and is not apologetic and dogmatic teaching in the Hindu knowledge. Whatever the Revelation is the scientific subject in the Hindu knowledge, but it denies by the Semite religious experts.

It is **the fact that the** Semite experts in the subject of religion are still use the hegemony and not need the harmony among the religious faiths. To build the harmony among religious faiths the Semite experts in the subject of theology must be reconstructed the new perspective theology based on the Deconstruction Theory. II. DISCUSSION 2.1 Misunderstanding to the Hindu Religion Should Be Clarify All the Hindu devotees will be very sad and very angry when they read in the subject of comparative religion that their religion putting as the Worldly Religion as created by human and is not the Revelation Religion that create by God. The significant of this article will give support to Hindu devotees and give clarification towards its misunderstanding to all of Semite theologians.

The different of epistemological in every religion is not mean there are many God, whatever we constructed the epistemology of theology, then we will find one God only by the different name. Discuss about the one God by the different name is not mean the God different, it is mention in the Ågveda I.64.46 (in Titib, 1996:100) states: ekaý sadviprà bahudhà vadanti its mean 'the God only one, but the sages call Him by many manes'. Also we can find in The Principal Upaniûads written by Radhakrishna (2010) especially in Chàndogya Upaniûad VI.2.1

as states: sad eva, saumya, idam agra 31 àsid ekam evàditiyam, tadd haika àhuá, asad evedam agra àsid ekam evàdvitiyam, tasmàd asataá saj jàyata, its mean: 'In the beginning, my dear, this was Being alone, one only without a second. Some people say: 'in the beginning this was non-being alone, one only; without a second. From that non-being, being was produced'. And then also find in the Pañcadaúi I.19 as states:

idaýsarvam purà sâûper ekam evàdvitìyakam sad evàsìn nàma-rùpe nàstàm iti àruóer vacaá , its means: 'Previous to creation all this was being, one only without a second. Name and form were not: this is the statement of the son of Aruóá'. Prof.

Radhakrishna also give the interpretation to this sloka, as he wrote that: 'He (God) does not have 'being as other things have being. He is his own being. Being is, is God. Being is above all conceptions and conceptual differentiations. It is prior to all things. All other things are from being, live in it and end in it. What is other than being is nothing'. For more clarify of misunderstanding from the theologian of Semite religion to the Hindu theology, Prof. Radhakrishna (2010:448) again give very smart explanation as his mentions that: According to Indian logic, there are four kinds of non-existence or abhàva.

There is absolute non-existence or atyantabhàva: anything self-contradictory like the barren woman's son, vandhyàputra, is inconceivable and impossible. Barrenness and motherhood contradict each other. The real excludes self-contradictory non-existence. When non-being or asat is said to be the root of existence, asat does not mean absolute non-existence but only prior or antecedent non-existence or pràg-abhàva or potential existence. The world is non-existent before its production. It was existent potentially or as a possibility though not as an actuality. Creation is not out of absolute non-existence but out of prior non-existence or the world of possibility.

This type of non-existence has no beginning but has an end when the possibility is actualized, pradhvaýsabhàva is posterior non- existence. It is the opposite of prior non-existence. It has a beginning but no end. When a jar is destroyed, its non-existence begins at the time it is destroyed, but it has no end. The mutual exclusiveness of a jar and a cloth, the fact of difference, is indicated by anyonyabhàva. A is not B. A jar is not a cloth. What has Radhakrishnan described above, it was very smart Hindu' philosophy that were not contradictory to the Hindu theology.

Because, in the Hindu theology also used the radical thinking without 32 used the dogmatic and apologetic argument as mention in the Vasistha Srti that also cite by Radhakrishnan (2010:133) as he mentioned: Yukti- yuktam upàdeyam vacanaý balakàd api anyat tãóam iva tvàjyam apy uktam padma janmanà is means: 'The word even of a child, if it is reasonable, should be accepted. All else should be rejected even if it be said by the Creator'. Although in the Brahmasutra I.I.3 states, sastra yonittvat that means 'only the holy script will become a perfect tool to communicated with God'.

What the Vasistha Smrti said, is the typology of the West philosophy frame work, and the last statement as mention in the Brahmasutra is the typology of the Semite theology

frame work. In the west thoughts both theology and philosophy they made contrary. That cause, the west philosophers and the theologians very hit others. But in the Hindu theology and the Hindu philosophy are mixed and enlighten one another. This typical of the Hindu theology and Hindu philosophy become little difference with the Semite theology that very satisfies used dogmatic and apologetic frame work.

If in the determine of Semite theology, what they mean interpretation is only give regard or apology the script, and people cannot give criticized to the holy script or bible. But, in determining the Hindu theology, people can give criticized whatever the result become contradicts. It is a source become the Hindu theology very plural and achieves every different view. That causes the Hindu very tolerance to the **all of religious faith** over the world. 2.2 Revelation, Scientific, and the Logic of Cosmic Consciousness  
2.2.1

Scientific Revelation Related to the Science of Micro Cosmos and Macro Cosmos In the Hindu theology, what is call Revelation is a scientific knowledge that can describe by the logic mind; because it was relevant to the philosophy of macrocosm and microcosm, and the cosmic consciousness study. This study consists of the science of the macrocosm (universe), microcosm (human body), and the cosmic consciousness. Naturally, what is call universe it was consisting of the five elements, those area: ether, air, water, fire, and earth. Similarly, in the human body, it is also consisting of the five elements.

Therefore, the study relating of the universe and the human, sometime it called as macro-microcosm study; it is logic because both of them have similar in the quality and different in the quantity only. To understanding of the similarity between universe and the human body, we can start from the Hindu theory of creation that start from the subtle matter (pañcatan matra) to the gross matter (pañcamaha bhuta ) it has sketch picture in the Hindu Cosmology written by Donder (2007:143). Veda with all of its branches are the sources for all of these studies.

Bhagawan **Sri Sathya Sai Baba** (in Rao, 1992:172) said that the macro cosmos and the micro cosmos, the Brahmànda and the pindànda, the universal and individual – all arise from one Truth – It is known as Brahman – Being the tiniest among the tiny particles, and being the biggest among the big, being present and recognized as witness to all the living in the creation, Àtma is identical with **Brahman and Brahman is** identical with Àtma. This explanation quite relevant to the Upanishad that mention in the Chandogya Upanishad III,14.1 as sarvam khalv idaý brahma means 'verily, this whole world is Brahman' (Radhakrishnan, 2010:391).

Also quite relevant which is mention in the Brhadàranyaka Upanishad I.4.10 and I.4.11 "brahma vā idam agra àsit, ekam eva " its means 'Brahman, indeed, was this in the beginning' or 'verily, in the beginning this (world) was Brahman '(Radhakrishnan, 2010:169). It is also relevant to the Swami Mukhyananda describing which he wrote: All the things and events in the universe are interconnected, are held together in a rational order, and are intelligently and rationally understandable, for Reason itself is one of the products of cosmic activity. There is no gap or hiatus anywhere.

Generally, this Universal Order on the cosmic 34 plane is called Àita, on the social and individual plane Dharma, and on the plane of action and morality Karma, though sometimes each of these designations is used to signify the whole Universal Order, and even Brahman as Ìuhvara Himself is called Dharma for He upholds the universe (Mukhyananda, 2000:34). Also relevant to the Swami Vumuktananda (2012:24-26) describing which he wrote: Àtman is the rule of the body and internal, the body is the ruled and external; and yet, etc.

Àtman is all consciousness and holy, the body is all flesh and impure; and yet, etc. Àtman is the (Supreme) Illuminator and purity itself; the body is said to be of the nature of darkness; and yet, etc. Àtman is eternal, since it is Existence itself; the body is transient, as it is non-existence in essence; and yet, etc. The luminosity of Àtman consists in the manifestation of all objects. Its luminosity is not like that of fire or any such thing, for (in spite of the presence of such lights) darkness prevails at night (at some place or other).

The explanation above quite relevant to the Bhagawan Sri Sathya Sai Baba preaches that have compiled by Prof. Dr. Jiddu Butchi Venkat Rau, M.S., FICS., FAC.G., FIMSA., FAIS (2011) become a book by the title Panchabhutas (The Five Divine Elements) . He wrote that the Panchabhutas are the divine five elements was described in the spiritual texts elaborately while the language being the Sanskrit. These are ether, air, fire, water, and earth, all of them are gross forms. In the subtle without form they called Panchatanmatras these are sabda, sparsa, rupa, rasa, and gandha sepectively.

These are also present in the human body senses as sense organs and organs of action which are also known as Jnanendriyas and Karmendriyas respectively with Trigunas in various proportions. These all of them present in the matter, material, in all beings including man and also possess five religious action i.e., Panchakarmas. The universe exists and survives only by their presence and sustains it with the divine cosmic energy (Jiddu, 2011:5). All of the matter in the title Panchabhutas (The Five Divine Elements) written by Prof. Jiddu was constructed from the Bhagawan Sri Sathya Sai Baba preaches.

Sai Baba (in Jiddu, 2011:6) says about the Five Divine Elements, that "I may tell you, nevertheless, that all the five elements (Ether, Air, Fire, Water, and Earth) have been created by the will of the Supreme. They have each to be used by you with reverential care and vigilant discrimination. Reckless, and careless use of any of them will only rebound on you with tremendous hard. Their external nature has to be handled with caution and care. And then, Bhagawan Sri Sathya Sai Baba (in Jiddu, 2011:15-16) says that every form is reflection of Earth only, and man is also Pardha or Prudviputra (son of Earth).

The Earth consists qualities like sound (Sabda), Sparsa (Touch), Rupa (Form), Rasa (Taste), Gandha (Smell), in short, all Panchabhutas are present in the earth. All the five when combined become one Atma (Ekàtma or Yamàtma). Earth is the heaviest of all elements. In the core of the earth the Divinity is embedded (Bhagavat Shakti) and balances all present on it such as trees, rivers, seas, mountains and houses etc. it is like a train moving on the rails but rails are not moving. In short the rails are static. In the human body the parts represent legs, hand, head and the indriyas. These are also divine, as Paramàtma is present in the man as minutes of minute form (Atyanta Sukshama Swarùpudu).

The earth has no freedom because it is associated with Triguna i.e., Thamo, Rajo, Satvika Gunas and also it cannot move from place to place except it has to rotate around the Sun. The earth gives many things which are existential for survival of all beings and it also teaches many things, but man is not following. The earth gives food, grows trees on it, allows houses to be built and maintains balance between all the things present on it.

And the Bhagawan Sri Sathya Sai Baba (in Jiddu, 2011:20) says that Sky (Àkasha) produce sound and it is Pranavanadam, sound of Om, the (primordial sound) and man has to practice it. It stands as first among Panchabhutas. The sound is present all over the universe while other elements are absent. It is light in weight. Man sees clouds and hears the sound which it produces and that sound is only Àkasham. Hence, the sound is divine and man hears various sounds and these are nothing but Vedas and music. The Vedas are source of spiritual knowledge and principles and music disciple's ignorance (Avidya), and man leads to Vidya i.e. Wisdom (Jnanam) and enlightenment.

Sound as " Àkasham Gaganam Sunyam" which implies sound is present all over the universe. The sound is from Om and its form is Omkaram (AUM or OM); the sound waves of all three represent man's form and nature ( Manavuni Yokka Swarùpam) and being His Form man always hear Omkaram sound ((AUMkaranadam). It is intrinsic in nature and inherent quality of Àkasham (Tattvam of Àkasham).



36 Bhagawan Sri Sathya Sai Baba (in Jiddu, 2011:37-40) also described that: They are energy giving elements – Existential energy for the sustenance of all beings as manifestation of Parabrahma (Universal consciousness). The existential energy i.e. Cosmic Energy (Divine Energy) is for man and calls it as God. All religions consider it as Supreme God whoever the different name. Man worship idols made up of clay, Brass, Silver and these are from the Earth elements. The man thinks he is worshiping idols but in reality worshiping Earth element, man should realize that he is drawing it for living in the cosmos and spiritual uplift.

Similarly, man bath in the sacred river waters and drinks it for the sustenance of the body. It cleans the body and systems in life, by the Divine energy which is derived by water. Fire is used in various religious rituals at home, temples, in Yagnas and Yagas. Fire is a source of existential Energy for spiritual uplift and also used in cooking food. The fire thus becomes man's connection with Divine Energy. Man started chanting the Mantras, couplets, and Slokas, through which man connects Cosmic Energy with Air. In fact, while chanting Mantras or performing Namasmarana man draws air through breath because air is Divine Energy. Ether is also Divine Energy.

The Divine Energy enables man to live happily in the world and focus on liberation and to merge with the God. The Panchabhutas are indeed in one consolidation though manifested with different forms and names and the source being Divine Energy. Man has the Five Elements and these are also present in the world. The primordial basis of the elements is the primordial Sound – "Om". It is quite relevant to the text of Vedànta-sàra of Sadànanda which he wrote: Till such realization of the consciousness which is one's own Self, it is necessary to practice hearing, reflection, meditation, and absorption ( Samàdhi).

Therefore, these are also being explained. Hearing is the ascertainment through the six characteristic signs that the entire Vedànta philosophy establishes the one Brahman without a second (Nikhilananda, 2010:104). These five elements penetrate the whole universe. In fact, the five elements are basis of life for the entire universe and these are essentially divine. That is why the earth element is referred to Bhudevi, water as Gaógadevi, Fire as Agnidevudu, and Air is Vayudevudu. Man has to pray for these Bhutas as these are divine.

Earth protects all, supplies food and it is truth, hence it is called Truthful Form (Satya Swarùpam); our sages 37 and ancestors praised Bhudevata as Goddess. Sun rays dispel darkness and gives light regularly, man is enjoying the presence of Panchabhutas and they are divine and all powerful. Man is increasing his desires and these desires increase the burden on the earth. Man has to reduce desires as it enables the earth to be light



weight and man feels more comfortable and be happy. Never dislike Panchabhutas. Enjoy their nature, love them, and be grateful.

Their inherent quality is amalgamation of five elements ( Pancha Bhouthica Swarupam) and it is a combination of ether, air, fire, water and earth. Man needs to develop compassion, love sacredness and good thoughts. The water in the Earth is drying and disappearing (Harinchipothondi). Love is God and God is Love, and love is nothing but Cosmic Energy. When man once tries to energize his body with Divine love, it expands and expands the whole world. That is why Bhagawan says "Love all and Serve all", "Help Ever and Hurt never".

And then Bhagawan Sri Sathya Sai Baba conclude his preaching that: The Paramàtma is endowed with complete wisdom ( jñanam), complete renunciation (vairagya), Divine beauty, the fullest splendor of power ( Aiswarya), undiminished fame, inexhaustible fortune ( Sri). His nature of "Sri" is full existence ( Sat), full knowledge ( Chit) and full Bliss ( Ananda). Paramàtma is source and core of the universe, the overall soul, the sovereign Atma, God, Supreme-self, the universal absolute, the Lord. Then, Mahat and Ahankara are the two evolutes during the evolution ( Parinama) while Mahat is described as Buddhi (intelligence).

Ahankara (ego) undergoes evolution resulting in emergence and functioning Manas (mind), which has the five sensory organs ( Sabda, Sparsa, Rupa, Rasa and Gandha) and five organs of action (hearing, touch, vision, taste and smell). Mind is subtle Prakriti, matter is Gross Prakriti while the Purusha (conscious intelligence) is passive and the Prakriti is active (material activity). Purusha can free Himself from the bondage of Prakriti through discrimination (Vichakshana). God or the Brahman alone is the only Real Purusha. Even though the individual, society and objective world are experienced as separate multifarious entities, the truth behind all these experiences is the one basis for all is Paramàtma or the God.

Man's reality is Atma, a wave of the Paramàtma (Universal Divinity). The one object of the human existence is visualizing the reality or the Atma. The relationship between man and the God is like the relationship between the wave and the sea. All other activities are trivial. Man has fear though all steps of the ladder of evolution are in order to inherit ultimate destiny. When the veil hiding the Jivi is removed, the Jivi is revealed as Paramàtma and Jivatma as Paramàtma. Based on Sri Bhagawan Sri Sathya Sai Baba preached above, we can be analyzed that in the Vedic teaching, what is called Paramàtma is God without any form with His anima nature or as the subtle thing, or as the Energy.

As the Energy God penetrate into the core of the atom of five elements in all of universe matter. It means that God covers all over the universe. It is also mention in the Upanishad " sarva khalv idam Brahman". This theme in the theology perspective call pantheistic theology, it means that all things are God. The man who has the pantheistic feeling, he will have full of love in long of his life, and he can be abandoned all of his attachments ( vairagya). The vairagya is the very basic of the rshis' discipline, by which the rshis very possible to see and speak with God directly in everywhere. In this them God is not push by His authority to give Revelation to the man.

But God is waiting the man until he has capabilities to receive of Revelation. This theoretical typology of achieving Revelation is call " Agreement Revelation Theory". 2.2.2 Scientific Revelation and Pantheistic Perspective Hindu theology and Hindu philosophy are very basic on the pantheism. In the pantheism God is there in the nature or penetrate the entire thing. No one matter whatever very subtle it was penetrate by God, no anyone space empty of God. That cause if anyone needs to hear the voice of God he can heard insed anything, if he has the qualification in the cosmic consciousness.

This sub-section summary is from book by the title Religion, Revelation and God written by Swami Abhedananda. He wrote (1996:7) that pantheism holds that God is immanent in all things of the universe, or God can be said to be the all-pervasive presence of an immanence Spirit. As Wordsworth, Keats, Shelly, Browning, and other poets admitted immanence of God and God's glory in nature, so they were also the upholders of the theory of pantheism.

And the Swami Abhedananda (1996:9) said that if we want to trace the original meaning 39 of the word 'pantheism', we shall have to look into Greek mythology. There we find that the ancient Greek shepherds maintained the belief in a god whom they called 'Pan'. This poetic description of the god 'Pan' is nothing but the crude and imperfect symbolization of the conception of God which the shepherds of those days had. The god 'Pan' was also the god of hills, mountains and rivers.

However, the word 'Pan' means 'all' and 'theism' means 'belief in a god', and therefore, it asserts the consubstantiation of God with nature. There are varieties of pantheism, such as, poetical, aesthetic pantheism, doctrinal pantheism, realistic pantheism, philosophic pantheism, materialistic pantheism, idealistic pantheism, scientific pantheism, and so on. (1) Poetical aesthetic pantheism is nothing but the worship of nature for its beauty, or for its aspects.

(2) Doctrinal pantheism is based on the doctrine that everything in this universe is the ever-changing manifestation of God, and when we worship the objects of nature, we

worship God. (3) Realistic pantheism is that in which the natural cause of the phenomenal world are personified and deified and worshipped. (4) Philosophic pantheism maintains that there is one being or substance, which is the cause of both mind and matter – thought and extension, and this being or substance is God. Spinoza believed in the doctrine of philosophic pantheism.

(5) Materialistic pantheism holds that matter is the cause of everything. The Greek philosopher Xenophon was the first to promulgate this doctrine. Anaxagoras also believed in this doctrine. (6) Idealistic pantheism holds that God is love, and whosoever dwelled in love, dwelled in God'. The philosophers like Schlegel, Hegel and others maintained idealistic pantheism. The Christian mystics of the middle Ages believed in this doctrine. Goethe, Bruno and the poets like Wordsworth, Keats, Shelley, Tennyson, Byron and others were pantheists, to some extent. The philosophers like Herbert Spencer, Huxley, John Fiske, Voltaire, Thompson and others were the scientific pantheists.

And then Abhedananda (1996:10) described that really Vedanta does not teach the doctrine of pantheism. It does not teach aesthetic pantheism, because it does not support the worship of nature instead of God. Vedanta does neither teach philosophic pantheism, nor realistic, idealistic, and scientific or materialistic pantheism. In fact, we cannot even limit Vedanta by any kind of 'isms' like deism, monotheism, monism, etc., but it is limitless and universal. Vedanta says that all 40 differences in 'isms' are merely differences in degrees and not of kind. As the conception of God in us that grows higher and higher, so we pass from one 'ism' to another.

Vedanta say that these 'isms' are like a class in the school of religion and individual soul is a student in that school. If anyone stops in one class and spends his life there, then his progress will cease. So he will have to pass the classes one after another and at last he is promoted to the highest class of religion, which is known as spiritual realization. Vedanta is so liberal that it does not quarrel with any religious sect and belief, but it says that for ignorance we imagine a difference between one sect or belief and the other, but, in truth, there is no difference, as one absolute Reality is conceived and worship in various forms and various names. We speak of Brahman, God, Hari, Rama, and others, but it should be remembered that one absolute Reality is known by the different names and different personalities.

So Vedanta has no narrow view of limiting the one stupendous whole Reality, as it prescribes different forms and names of one and the same Reality for different devotees or worshippers of different tastes and temperaments. Swami Abhedananda (1996:11) also said that 'pantheism' is magic word which enchants and influences many untrained

persons. Now it is found that if a person believes that God is omnipotent and He dwells everywhere, he is called pantheistic. Waldo Emerson is called pantheistic, because he believed in an all-pervading God or Deity. It is a ridiculous matter that Mrs. Eddy found pantheism in anything which was outside the Christian cult of theology. Dr. A.P.

Hodge described pantheism as nothing but pure monism which reduces the phenomenal world into one absolute substance. Now we find that pantheism, according to Dr. Hodge, is somewhat similar to the idea of Spinoza. It has already been said that Fichte, Schelling, and others maintained the doctrine of scientific pantheism, which upholds the view that there is one Reality which is the basis or substratum of the phenomenal universe. According to Ernest Haeckel, pantheism teaches that God and the world are one, and the idea of the Divine will is identical with the idea of God. But Vedanta teaches that the Reality of the universe is beyond matter, mind, force, and energy.

This reality or the absolute Brahman of Vedanta is not the same as the Substantia of Spinoza, rather it is known as Isvara. But, according to the strict logic of Vedanta, Isvara is inferior to the absolute Brahman, because Isvara is regarded as the Creator of the world, but the absolute Brahman being raised above maya, does not create, but remains as witness ( sakshi) having no agency in any act of creation.

But Vedanta and specially Advaita Vedanta of Sankara makes a room for immanence of the Brahman for solution of the question of creation or projection ( sristi) of the world of appearance, and has admitted the phenomenal existence (vyavarikasatta) of the world, though in the final analysis, it makes Brahman transcendent. That is, Sankara admits that until and unless a person realizes the Brahman as the only Reality and other than the Brahman, everything is unreal, so long the phenomenal existence appears as real, but it is subtle and contradicted by the transcendental Reality. So Vedanta admits God, who lives with maya (causal nescience), but dominates it. Isvara can be said to be the all-knowing and all-intelligent cosmic ego.

Isvara dwells in every object and gives reality or existence (stata) to all objects of the universe. Isvara can be called the universal cosmic energy of modern science. The Upanishad calls Isvara, in its essence, the Reality. But it does not mean by the word 'reality' the reality of name and form of a thing, but it says that name and form exist in and through the source of existence, which is known as reality or Reality. So we cannot say that Vedanta is pantheistic, because Vedanta proves that God, or the Absolute, is in everything and in all, but everything and all are not God or the Absolute.

And then Swami Abhedananda (1996:12) explained that the Vedanta philosophy has

disclosed the secret of various methods of religious and spiritual practices, and explained the purpose of life and the method how this purpose can be fulfilled. Vedanta philosophy divided into different school, that through different teachers of different school forward methods of sadhana in some different ways, yet the goal to be attained through those methods is one and the same, and that is the attainment of God-consciousness.

The Vedanta philosophy is not pessimistic like Buddhism, as **it does not teach** that the whole universe is an 'illusion', but it teaches that maya means the relative or conditional phenomenal existence, which is annulled or sublated by the permanent existence. The permanent existence is the transcendental absolute Reality, which **is not limited by** the categories of time, space and causation. Vedanta philosophy is not confined to any particular book or scripture, but it embraces all **the scriptures of the** world as well as discloses the central and ultimate truth of all scriptures.

It is neither built around any particular 42 person, nor is the collection of special Revelations. Moreover, it gives a rational explanation of the moral and spiritual laws that govern the destiny of each individual soul. And then, Abhedananda explain that the ideal of Vedanta is to open our eyes to eternal absolute truth, to realize this truth or reality and to live in this world of nescience without being overcome by maya. For realizing the immortal Atman, **we shall have to** hear constantly and repeatedly and over and over again that our Atman is divine and to think of it day after day and night after night, and let each of our nerves and brain-cell pulsate with the idea that we are divine, immortal and one with the Supreme, and then concentrate our thoughts and meditate upon the Supreme, which will confer upon us the boon of immortality.

Swami Abhedananda (1996:17) described that religion of Vedanta is universal and strongly comforting to those who have outgrown dogmas and creeds of special and sectarian religions. The special characteristic of Vedantic religion is that it can harmonize **the ultimate conclusions of** both science and philosophy. "in fact, religion means a knowledge of the absolute Being, or the Godhead and also the attainment of God-consciousness. **It is being and becoming one with** the Divine, or the realization of oneness of the individual soul with the supreme Spirit. This is the meaning of the world 'religion in Vedanta'.

The Christian theology also threw aside philosophy and science and, consequently, it rejected the universal outlook of religion, as it was built on the authority of a book only. **The New Thought Movement** was successful in harmonizing religion with philosophy to a certain extent, but it was called the American religion of Vedanta and not true type of Vedantic religion. Such was the deplorable conditions of the Christian Scientists and the

Mental Healers of America.

But, in India, we find that religion of Vedanta is very rational and scientific and it harmonizes with it **the fundamental principles of** both science and philosophy. All of the above description is very important to explained of the typical Vedantic religion, as the religion of universal that can achieve all of religious faiths. Vedantic religion no teaches and planted the fanaticism, because fanaticism is the same with the ignorance. That cause Vedanta no care discusses about fanaticism.

And **then the very important thing all of Swami Abhedananda views in this sub-section, that is which he wrote in the chapter tenth by the title Divine Inspiration, 43 Revelation and God**. Swami Abhedananda (1996:19) wrote that when the senses are withdrawn from the external objects and beauties and are concentrated in the Atman, i.e. when the senses are silent, and the mind and intellect are still, then the Lord, the Atman, comes and pays us a visit. The silence of the senses, mind and intellect is the only condition in which we receive 'divine inspiration'.

But this silence does not come until we have gone through many intermediate stages of evolution. These stages are indicated by the struggles of our mind and intellect, and these struggles are only outward sign of the progress **of the soul. The** progress of the soul comes from within, and it is the gradual unfoldment of the latent power and wisdom. In fact, mental and intellectual evolution brings out the powers and wisdom of the soul. Abhedananda also explain inspiration **is nothing but the** lessons which we get direct from the Divine Being.

The river of knowledge is constantly flowing in our soul and if we wish to drink the water of that river of knowledge, **we shall have to** make the senses and mind silent and have to go deep into the core of knowledge. It is in silence that God (the Absolute) speaks within us. In that state, the higher soul, the Atman, reveals its true nature and the veil that covered its face in lifted up. That is the meaning of 'Revelation' or 'flash of divine knowledge'. Like inspiration, Revelation comes from within i.e. from the depth of our innermost soul, and so Revelation is also known as divine inspiration.

When Revelation or divine inspiration comes or dawns upon the horizon of intellect, all questions are solved, all doubts are thrown aside, and God reveals His real nature to him who receives inspiration or Revelation. So, Revelation is the ground where god descends and reveals His real nature or essence. The ordinary mortals cannot get that divine Revelation as they do not prepare the ground of their mind or intellect through spiritual sadhana and so they prove themselves as false teachers.

Without spiritual asdhana or practice, a man cannot get that divine inspiration or Revelation, and Revelation is the only guarantee for taking a pure and spiritual man to the sanctuary of God the Absolute. According to Swami Abhedananda describe above it was very relevant to the two poems in the Kakawin Arjuna Wiwaha X.1.98 and XI.1.100 wrote by Old Javanese language, which one mention: Caci wimbha haneng gatha mesi banyu, ndan asing suci Nirmala mesi wulan, iwa mangkana rakwa kiteng kadadin, ri angambeki yoga kiteng sakala, 44 is mean 'Like water in the large earthenware jar contain by water, that in the clean water and full of silent will be see the shadow of moon, that is for example, who is practicing of yoga then the God will be show him'. So, the key to see or meet and united to the God is purification of mind and body.

For having capabilities of purification body and mind one should practice the sadhana or the discipline of spiritual. Without it, then all thing relating to the God will be impossible. And then, Abhedananda (1996:20-21) described that God in everything, wherever we go, we carry the world within us. The world is the manifestation of our mind and we create the world according to desires of our mind. So if we go beyond the limit of our mind and purify our mind, then we will see that everything of this world is pervaded by God ( Isvara). Purification signifies the idea of reducing the mind into consciousness.

If we concentrate the main and reduce hundreds and thousands of modifications ( vrittis) into one consciousness, then that shining consciousness will reveal the truth that God is everything and God is in everything of the world and without God the world bears no meaning and existence. It is well-known to everyone that the Isha- Upanishan has proved it without any shadow of doubt that God the Absolute pervades every atom and molecule of the world (" Isha vasyam idam sarvam yat kincha jagatyam jagat "). And God is the support and fountain-head of everything of the material, mental and spiritual world. Really divine realization is our birth-right, and we feel ourselves weak and poor and ignorant only for the non-knowledge of God the Absolute.

So, it requires only to remove the ignorance or avidya from us, and then Divine God, or the Brahman, will be revealed unto us. He who sees God in everything and everything in God, is a yogi. The gross phenomenal knowledge gives us and idea of **difference between the individual** souls (jivàtman) and God ( Paramàtman), and says that God the Creator is far superior to the individual soul. But Vedanta, and specially Advaita Vedanta, discloses **the truth that the individual soul is** no other than the absolute Brahman (jivo brahmaiva naparah) and we think that the soul is different from God only for the cause of nescience or avidya.

And then, Swami Abhedananda said that it will be wise of every man to find out his



relation to God the Absolute, because the process of finding out a relation between the soul and God is no other than a method of discrimination ( vichara) between the **real and the unreal**. When the 45 individual soul comes to know by these mental or intellectual proses that God the Absolute **is the only reality and** other than Him, everything is unreal and impermanent, then he concentrates and meditates upon God the Absolute and realizes at last his non-difference from Him. There are many materialists who deny God and deny even the existence of the soul, but it is an undeniable fact that they cannot **deny the existence of their own** self.

Vedanta says that as they cannot **deny the existence of their own** self, so it is proved that there is something permanent which cannot be denied and that permanent lasting something, the Atma, or the Brahman, is the support and inner essence of all the living being. Path to God only differ, but God, the goal, remains the same. Man many approach God, or the Absolute, through the paths of knowledge ( Jnana- Yoga), or of devotion and love (Bhakti-Yoga), or of work (Karma-Yoga) or of concentration and meditation ( Raja-Yoga), but, in the end, they reach one and the same goal, God or the Absolute. The Rgveda also says: "The Truth is one, but men call it in different names and ways" (" The of that light. kam sad vipra vahudha vadanti ").

Swami Abhedananda said: "The Atman within us is the source of the supreme light, and the ego contains the reflection. We may call one, the light, and the other, the reflection, or image, or shadow. A reflection cannot stand without the thing to which the reflection belongings, or a shadow or an image cannot saty without the thing behind the shadow or image. So, whenever we will discover that we are the reflection of God or the Absolute, then we will realize that God or the Absolute exists not being apart from us.

So, as soon as prativimba will be determined, the vimba, God or the absolute Brahman will automatically be determined as an ever-related thing or essence of the individual souls. Freedom must be attained by every man and woman, and freedom from the chain of delusion (maya) mean to attain to absolute Brahman. 2.2.3 Divine Inspiration, Revelation and God We are very difficult to get a book related to the Revelation Theory, that cause the book entitle Religion, Revelation and God written by Swami Abhedananda can become a source for discuss about Revelation.

Whatever it just a little book, but, it is full of meaning, so it is representatively to cited as a source when discuss about "Revelation". This is the only single one of universal views among of many views of 46 experts around the world. **It can be said, because by the very clearly, Swami Abhedananda described that Vedanta teaching can receive all of religious faith without any deny.** It is very strong different between Vedantic and the Semite religion that very strong with their truth claim. In the Hindu or Vedanta teaching

there is no claim.

There is no truth claim like the Religion of God or Revelation' Religion will be received by God and the others will be reject or deny by God. This claim in the Vedanta says as the ignorance, stupidly or foolishness. Swami Abhedananda (1996:102) wrote that "ineffable is the union of man and God in every act of soul", says Ralph Waldo Emerson. The simplest man who in his integrity worship God, become God, yet forever and ever the influx of this better and universal self is new and unsearchable, ever it inspires awe and astonishment'.

God of tradition is not real God, and God of rhetoric is not the absolute Spirit, but when we have broken these ideals of man-made God, then the infinite Spirit fires our hearts with divine presence and inspires our souls with Divine wisdom and love. God of Vedanta is like a circle whose circumference is nowhere, but whose center is everywhere. Each of these canters is an individual soul or ego, and that circle is the universal spirit. The center lies in each one of us, but the circle is overhead and all around us. This unlimited circle is the source of infinite wisdom and love. All the blessed qualities proceed from it, because it forms the background of all individual souls.

And then, Swami Abhedananda also wrote that: Much of the wisdom which we find in this world is not real wisdom. The knowledge of today will become the ignorance of tomorrow. We shall have to throw it aside. But real wisdom does not change, it is unchangeable and immutable. The unchangeable eternal wisdom is the infinite Being. Those who follow the teachings of the supreme mind receive the true wisdom that lies in it. No one except the supreme mind can teach the lower mind; no one besides the universal Spirit can teach the individual soul.

Ordinary mortals may pass their opinions, and these opinions may appeal to us for the time being, but they never go deep into the bottom of our soul-being. They touch only the surface of our soul and there they end. But the real truth, when it begins to manifest or shine, penetrates the bottom of our souls and enters into the core of the hearts of the beings (1996:103). 47 Swami Abhedananda also described that there is an old proverb that: "God comes to see us without bell". So, God comes in silence and inspires us when our minds are not disturbed by cares and anxieties of the phenomenal world.

If we want to hear the voice of the supreme God who speaks within, we will have to go into your closet and shut the doors, as Jesus the Christ told us to do. The meaning of "closet" does not mean an external closet, but means the closet of our hearts, and 'the door' does not mean the outside door of a room, but means door of senses. When the senses are silent and the mind and intellect are still, then the Lord comes, pays us visit

and whispers into the heart.

What is Swami Abhedananda said about doors, it is similar to the yoga teaching that teach to the disciples of yoga to tray or practice to close nine doors of their body. The nine doors of human body are the two holes of eye, two holes of ear, two holes of nose, one hole of mouth, one hole of anus, and one hole of penis or vagina. In the yoga teaching, mention that when human practice of yoga, the Divine Energy will grow, and then it need go out through the nine doors of human body, that is why the nine doors of human body should be close when practice of yoga.

If the nine doors have not close, the practice of yoga will be unfruitful. Swami Abhedananda (1996:104-105) described that the silence of the senses, mind and intellect is the only condition in which we receive 'divine inspiration'. Such suggestion from the outside teachers are necessary so long as we have not been able to discover the suggestion from within, from the higher Self. The higher Self is constantly giving us suggestions, but we remain deaf to them and so cannot catch and appreciate them .

When, however, we have begun to hear the inner voice, we do not need any external teacher, and then we get lessons direct from the divine Being. That is called 'inspiration' or divine inspiration. In divine inspiration, we receive lesson direct from God. There we come face to face with the Supreme Being and enter into close communion with the omniscient Spirit. Whosoever has received such divine inspiration, does not need any outside teacher. But, we must not forget to hear the inner voice which comes all the time from the higher Self, and we must make our minds and the senses silent to hear or receive that voice.

When we wish to learn something from an external teacher, we make our minds receptive and listen intently; so if we wish to hear the voice of the Divine teacher within us, we must make our minds receptive and turn our full attention towards the higher Self. We must not let our minds be distracted by the external objects of the senses, but must watch intently how the voice comes, and then catch it quickly. But how is it possible for us to hear the voice of the Lord, when our minds are filled with the impurities of cares and anxieties and all the temporal phenomenal thoughts and things with which we are absorbed at present? The moment that we try to hear the voice of the Lord within us, our minds are distracted by the sounds and thoughts of transitory things. Therefore, we cannot hear it. Our power of hearing is not developed, because we are constantly fixing our attention on the objects of the senses.

Swami Abhedananda (1996:106) wrote that the river of knowledge is constantly flowing in our soul, but we do not know whence that river is flowing. The source is beyond our

sight and also beyond our intellectual perception. In the darkness of ignorance, we think that the source is outside of us on the sense-plane, and so we analyze the material particles in order to get some Revelation, but we forget that the material particles do not possess true wisdom and that it is the soul which possesses true wisdom. And on account of this ignorance, we waste a great deal of our time and energy. Knowledge is our property by birthright. No one can deprive us of that knowledge.

We must not forget, however, that we ourselves are our own friends when we look within and search within; but ourselves becomes our own enemies when, neglecting our true Self, we go outside in search after knowledge. The book-learning will never teach us and never bring the truth, true knowledge will come from the soul. We may read all the books that exist in the world, but our thirst for knowledge will not be quenched by book-learning. We need the inspiration of higher Spirit within us in order to quench that thirst. When we leave aside all books and sit in silence, searching after that knowledge of the supreme Spirit, then we are more learned than all the books can make us.

If we sit for half an hour in silence, we will learn more than by reading thousands and thousands of volumes. It is in silence that God speaks within us. In that state, the higher Soul reveals its true nature and the veil that has covered its face is then lifted up. That is the meaning of 'Revelation' or 'flash of Divine knowledge'. 49 And then, Revelation does not come from outside of us, but it comes from within, i.e. when it begins to show its own being, it is called Revelation. Revelation is also known as divine inspiration.

Through that Revelation or divine inspiration all the questions of our minds are answered. And it should be remembered that answers to our questions in words are not the real answers, they do not satisfy the longing for truth, but the answers, which we get in silence, not only satisfy the longing for truth, but destroy the root of all doubts and bring with them the divine flash of wisdom, which dispels the darkness of ignorance and illumines the whole inner being. That answer is worth-having.

God does not answer our questions in words, but He answers by revealing the thing which we want to know. His answers are realities and not mere written or verbal words. Ordinary answers to our question in words may satisfy our mind and intellect, but they do not satisfy our soul. The divine answers that come to our souls in silence are true inspiration and true wisdom. Blessed is he who has received such answers through Revelation, and him we call an inspired Prophet. Swami Abhedananda (1996:108-109) also described that the sense world has degraded us and made us what we are not in reality.

But if we wish to receive divine inspiration, we must be simple and innocent like a child,

and then the Kingdom of God will be ours. Therefore, we must neither seek for knowledge from the external objects, nor from the external teacher but must search within and try to hear that eternal voice which is constantly speaking within our souls. Once that voice is heard or realized, we have become perfect. Academic education will only put obstacles in the path of real knowledge. We have become fickle and listless and, therefore, we do not hear the voice of the Lord.

We must not think that divine inspiration comes to a particular soul who is elected or chosen by God. That is not correct. We are all worthy of getting that divine inspiration; we are all worthy of receiving that Revelation. But, at present we do not follow the right path and, therefore, we are living like fools. Being children of immortal Bliss and possessing the treasure of infinite knowledge, we have made ourselves the hungry beggars. But, Vedanta tells us that your beggary is only self-delusion; do not remain self-delude.

Wake up and learn the Truth; break up the fetters of false knowledge or ignorance (avidya), and come in touch with the infinite 50 Being, and there you will find everything to satisfy your hunger and thirst. Knowledge of the absolute Brahman is the only thing that makes us free from the chain of desires and delusion, and when we will be free from delusion, we will get within ourselves divine inspiration or Revelation. Based on the Swami Abhedananda describing above, it is very clear that everyone worthy to get the Revelation, when he follows the right path and true knowledge, and then can be simple without innocent like a child, free from the chain of desires, and free from delusion then the one will be get the Revelation.

From the views of Swami Abhedananda, then we know that all of religions in the world are Revelation religions, and no anyone could be claim his religion as the only Revelation religion at the same time he rejects all of the religion outside of his religion. And then, based on Swami Abhedananda views too, we know that dividing of the two groups of religions are the Sky Religion and the Earth Religion are very false. Since very long time the Semitic theologians have established the science of Comparative Religion, they used the very smart arguments then they called only the Semite religion that consist of three religions these are Yehudi, Christian and Islam as the religion of sky that constructed by the God; and then all of the religions outside from Semite religion they called as the Earth religion that constructed by the human.

This science of Comparative Religion is the very subjective of science, tendentious science as the false of science. Whatever the science of Comparative Religion has claim by its founder as the scientific knowledge constructed by the frame of the objective positivistic logic, but, by the views logic of Swami Abedananda as described above, we

known that the science of Comparative Religion is very false. It is one source of intolerant among of religious faith. That cause the building of dividing of two groups of religion, these are the Religion of Sky and the Religion of Earth must be collapsed. 2.2.4

Revelation Theory and Science of Divine Sound Most of the religion teaching believe that Revelation come from the sky, it is the common faith of most of religion. And then, common religious faith also believe that the Revelation come from the sky as 51 the form of sound of human language. So, most religious faith belief that Revelation is a sound of God come from sky. If we agree that the Revelation as sounds, then it is a subject become very relevant with one book entitle Science of Divine Sound written by Sri Yogeshwarananda Paramhans (1997). He wrote that the first to originate in the manifest universe is sound.

At the time human beings were not in existence who could make use of it. That is why there is divinity in it. It is **in the form of** knowledge which is also divine because it is associated with Brahma or prakriti. So, the sounds have divine existence. In the present age also, realization of sentient and insentient substances is possible in Samadhi through divine sound. The sound emanating in Samadhi is also divine which shed light on meaning and knowledge. That is why the word 'divine' has been **used as an adjective** of sound. Some billions of years ago, the present manifest universe was not in existence. Only prakriti, its material cause, existed in the un-manifest state.

Sound and motion in it were in the subtle state. These two may also be called its qualities or attributes. They were present there by nature. They were in fact, desirous of transforming the decayed state into that of rejuvenation. They intended to bring it to its original state. Sound wanted to transform it **in the form of** knowledge and the motion **in the form of** action. The efficient cause Brahman and the material cause prakriti of knowledge, action, sound and motion were present. Prakriti is compounded while Brahman is part less. Compounded is gross while part less is subtle. The part less by pervading the prakriti makes it dynamic. This process was infinitely subtle.

It was intended to make prakriti capable of a new creation of the universe by imparting strength and vigor to it (Paramhans, 1997:5). And then, Paramhans described that the divine prakriti bestowed on sound and gross forms as knowledge and action respectively. Just as human body is the support of motion of prana, even so, **prana is the support** of action in the primal prakriti. In the state of dissolution, time, direction and akasha were also present in subtle condition because in the quiescent state of prakriti vibration in subtle form was taking place on account of the proximity of Brahman.

In these vibration, there did come into existence space, however subtle and small, it



might be. These vibrations necessitated direction and time. Even subtle sound and prana, 52 the cause of motion, necessitate direction, time and space. In the state of dissolution, these five-sounds, prana, akasha, direction and time were operative in their subtle forms. This was for prakriti a state of complete rest and sleep. During dissolution, sound, prana, akasha, direction and time are transformed into their gross conditions of effect. There is an intermediate state of one moment of existence in process of their differentiation. This is called sustenance or restraint.

Then, these are the six states or six substances or the six transforming effects of prakriti. These six aggregate to start the creation. Their material causes the prakriti also accompanies them. Then prakriti as mother and Brahman as father together with the six entities become eight in all. They are then, Brahman, prakriti, sound, prana, akasha, direction, time and strength (or steadiness). During the state of dissolution, these eight entities get together and become active. In their extreme subtle form they were imparting to prakriti strength, force and exertion necessary for the commencement of the creation.

They were in extremely subtle and un-manifest state. In this creation, God is the efficient cause and the aggregate of the other seven is the material cause of the gross universe. They produce the cosmic elements. The cosmic elements as mentioned above together produce the Mahat in the form of sattva, rajas, and tamas, the triad of the gunas; we may as well say that Sattvika Mahat, Rajasika Mahat, and Tamasika Mahat manifested themselves (Pramahans, 1997:6). If a yogi acquires knowledge of these substances by making them the object of his meditation in samadhi he becomes a great seer and omniscient.

Cosmic mahat sattva which is the orderly transformation of sound and has assumed the form of knowledge will give rise to cosmic chitta. It has also appeared in the form of knowledge. The mahat rajas produce cosmic buddhi. Though it was of the nature of knowledge, rajas was predominant. Thereafter, mahat tamas came into being. From it arose cosmic ahankara which is the transformation of the last sound. These six cosmic entities, in fact, are the effects of transformations of the mahat. At this stage ends the evolution of the cosmic element of Brahmic creation (Pramahans, 1997:7).

Among the cosmic elements, sound was the first to come into existence and the evolution terminated with the creation of the cosmic chitta. From this cosmic chitta an infinite 53 number of individual chittas were produced. These individual chittas will become the instruments of innumerable souls. Before this, there was only one omnipresent soul whom we call Paramàtman or Brahma. When infinite number of individual chittas was produced, each individual chitta grasped a particle of omnipresent



soul and thus became jivàtma (individual embodied soul). One individual chitta thus associated itself with one individual soul.

From the stage of cosmic chitta and cosmic soul assuming the individuality as embodied souls, the beginning of the causal body of jivàtman was made (Paramahans, 1997:7). All of the above description by Sri Yogeshwaranand Paramahans is very important have to know of the essence of sound as the primal elements. One is very important among all of the sub-sections in the Paramahans theory, is the sub-section by the title Brahma-Realisation by Sound in the Akasha of Auditory Senses.

Paramahans (1997:76) wrote that the power to produce and hear sound is present in the akasha of the auditory sense organ. The akasha is the greatest among the five elements and pervades the other four. The auditory sense is situated in the aksha of Brahmaraandhra outside the spheres of buddhi and manas. When a sound from outside strikes the auditory orifice the sense becomes attentive and grasp the sound. Manas also remains attentive every moment along with it to grasp the objects of the senses. Reflected by the sound falling on the auditory sense, it enters the sphere of buddhi and instantly determines the meaning and knowledge of the sound.

Paramahans also described that when a yogi establish contact with Brahman by the medium of the sound of pranava or mantra in the sattvika akasha of the auditory organ, then, the sounds spread by vibrating in the wave form in Brahman and it appears as if there is motion in the omnipresent, sentient God. The relation between sound and Brahman is one of expression and expresser. Yogi has to make all the three – sound, meaning and knowledge – the objects for Brahma-realization. ' OM' is the sound; we interpret it as the Omni-protector, omnipresent, the support of all, the cause of motion in the inanimate objects, etc. Now, the knowledge; by repeatedly reciting Om, we realize its sentient nature. This is knowledge.

That mental subtle sound is made the object of auditory organ. The reaction on the auditory organ is constantly reflected in the manas and concurrently cognizes Brahman. It is the function of 54 sound, auditory organ, manas and buddhi together to constantly make felt Brahman as a continuous flow and also peace and bliss. 2.2.5 Lawsuit to the Truth's Claims and Classification of Religions Prof. Dr. H.M. Rasjidi who is professor in the subject of Islamic Study at Faculty of Law of Indonesia University, Jakarta, in the chapter three in his book by entitle Empat Kuliayah Agama Islam untuk Perguruan Tinggi divided religion into two primary categories, these are the Nature Religion and the Samawi Religions. What his means the category of the Nature Religion is the religion of earth or his means the religion of culture that constructed by human kind.

The religion of Hindu and Buddha is grouped in the religions of culture. And then, what it means of Samawi Religion is religions that come from God. Three religions included in this category are Yehudi, Christian, and Islam. In the chapter fourth by the title: "Agama Islam Adalah Agama Samawi Terakhir" (Islam as the End of Sky Religion or Religion of God), Prof. Rasjidi by very clearly put the Islam as the top of Sky Religion. His exclusive teaching because Prof. Rasjidi who is believer of Islam, so he known the Islam by very deep, and he does not know anything about Hindu or Buddha (<http://kebangkitan-hindu.blogspot.co.id/2012/08/menjawab-agama-bumi-dan-agama-langit.html>) In Indonesia, beside some text books for lecture likes Empat Kuliyah Agama Islam (Four Lectures of Islam) by Prof. Rasjidi, there some books introduce of antagonistic dichotomy between Sky Religion vs Earth Religion.

Not only that, there are many hate preaches using claim of scientific reason. It is happening too to the Hindu, as mention by an ustaz that he declared as the Brahmanic family and as Hindu scholar, but it is imitation. It is a sources disharmony among the religious believers, and then become sources of social trouble or social conflict. Since along time till today, most of people belief that God or deities place is in the heaven, and the heaven it was there on the sky. From the views, then sky become **the holy place,** **and** then becoming people see the sky when they pray to the God. Based on this faith, and then they believe that God give Revelation to the special human from sky.

From their perspective then they establish the science of religion by 55 two typical, the first, all of the Semite religion which Yehudi, Christian, and Islam which belief that God stay on the sky, then they put their religion as the Revelation religion or the Sky religion. And then, the very ironically, all of the religions outside of the Semite religion they put as the Earth religions or Culture religion, etc., they called too for the outsider of the Semite religion as the religion created by human. Only Semite religion is as the Revelation religion. From this frame work of the Semite religion then **the study of religion** or the comparative religion become very subjective and is not any objective study.

By the views of normal logic, it was very stupid if they say that just the Semite religion only as the Revelation religion. It is a lawsuit logically. The terminology of the Revelation religion will be collapse in the future, as long as it used for determine of the Semite religion only. Because the future generation will be very base on the smart logic, then they will give many questions to the religious leaders and they need the answer should be based on logic.

If the answers are not logic, then they will reject of the arguments and then will leaved the religion whatever their own religion. It is the big problem will be found by the

Semitic religion in the future, because since the first time they are used the dogmatic and apology in the Semitic building faith. If the frame of the terminology of Revelation religion limited to around the Semite religion only, it will become the experts of Semite religion panic to get some logic reasons in the future.

One example for this problem, in the Semitic religions they do not have any concepts of avatara or the reincarnation of God. So, it was very wrong if the Christian theology assumed that the Yesus Christ as the avatara, it is very contrary, because in the original teaching of Christian theology there is not any teaching of the reincarnation of God likes in the teaching of Hindu as mention in the slokas of Bhagavadgita IV.7-8. Firstly, Lord Krishna avatara say: yadà yadà hi dharmasya glàñir bhavati bhàrata, abhyutthànam adharmasya tadàtmànayá sàjàmy aham.

The meaning: 'Whenever there is a decline of righteousness and rise of unrighteousness, O Bhàrata (Arjuna), then I send forth (create incarnate) Myself. And in the second, Lord Krishna says: paritràòàya sàdhunàya vinàùàya ca duûkâtàm, dharma- saysthàpanàrthàya sambhavàmi yuge yuge . The meaning: 'For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into being from age to age'.

56 Through the two slokas above it was very clear that whatever the smart of arguments in the Christian theology that there is the concept of reincarnation of God, but very different with the Hindu teaching. In the Christian teaching, Jesus Christ as son of Lord who will incarnate two times only. The first time who was born as Jesus Christ and he was dead killed by the King, and then in the second time he will incarnate in the end of time or in the Hindu teaching called mahapralaya without exactly time.

It is just as forecast without mathematic calculate. From this comparison, then arise some questions, i.e. why in the Christian teaching that compose by Jesus Christ preach, then they may become the Revelation, also Muhammad preach in the Islamic teaching may become to the Revelation. And then the biggest question come, why if the holy people of the Hindu whatever his classification, as maharshi with their spiritual discipline, until they got divine vision, then may not called as the Revelation? It is nothing, but, only hegemony from the Semitic religion. It is evident that, whatever they will say, then all of them achieved as the true. And then it is very contrary, because whatever the truth will be say by the outsider of Semite religion, they will be assumed as false.

It is one example of Semitic religious arrogant claim. Actually, this claim must be leave since the along time, because this claim it was very primitive views used by the people

with less their logic or their intellectual. If we compare with the Hindu teaching, we will find that in the Hindu teaching is very tolerant and achieved the all religions 57 as Revelation. The Hindu teaching is not reject any belief, also does not divided religions into two groups as the religion of Sky or Revelation religion and the Religion of Earth or religion create by human.

The Hindu teaching is not belief that the place of God just only on the Sky (Heaven). But, there are uncountable places of God in the Hindu teaching according to the two primary kinds nature of the God, the first nature is anima and the second mahima. The word anima means that the God is very subtle more than the subtle of core electron. That cause the God can penetrate all things, include He can penetrate the core of our subtle hearth. Then, mahima its means the biggest than everything includes the universe. Because of the God biggest than everything, so He can cover everything includes the universe. By the short words we can say that impossible to called Him by any attribute.

Because all of the attributes own for Him, and the contrary too, that all attributes are not naught to Him. Impossible give any attribute to Him as the Unlimited. So, very difficult to give any attribute to Him, all things nothing. It because in the Hindu teaching, that the God is neti-neti, means 'no this and no that'. According to the discussion of the place of God, the Hindu teaching is not like the Semitic teaching. Because in the Hindu teaching, the 58 God there is not on the sky only, because the God by His qualities of anima or very subtle then He can there in everywhere.

So, in the Hindu teaching, the Revelation of God can come from up, down, besides, bottom, or can come from everywhere outside of us, or from inside of us. This is the differences between Hindu teaching and the Semite religion. And the other differences, if in the Semite religions, the God give Revelation by push, its means that anyone has ready or not if the God need to give Revelation, then the God will give without any rejected. Anyone who will be achieved the Revelation should not analysis and understand to the meaning. That cause, they used the dogmatic and apologetic without logic analysis to protect of Revelation.

Contrary with the Hindu teaching, which teach that the Revelation will come into the people who have already achieved a Revelation. According to above description, can concludes that the Revelation in the Semitic religions is very different with the Revelation in the Hindu religion. If in the Semitic religion teaching, they belief that Revelation come down from sky, then **it can be said** that the Revelation Theory of Semite religion as the Top-down Revelation Theory but, in the Hindu religion belief that Revelation come from everywhere.

And then, Revelation will come to the achiever when he has ready, God does not any push to the achiever that he must to achieved the Revelation. That causes Revelation theory in the Hindu can called by the Agreement Revelation Theory. 2.2.6 Tolerant is the Characteristic of the Hindu Religion Tolerant is the very characteristic of the Hindu religion. This characteristic comes from the basic teaching of the Hindu. In the Hindu 59 teaching the God put as the Universal Divine Love who has many manifestations, many attributes, and many names. From this teaching made to the all of Hindu become very tolerant.

Although the Hindu very tolerant, but often got bad predicates from external, i.e. as the primitive religion, animistic religion, and polytheistic religion, etc., from the Semitic theology perspective. And then just only a lot of people from external called the Hindu as the monotheistic religion. That is because the experts of Hindu, especially the academicians should be prepare, establish, and introduce the theory of religion and the theory of Revelation from the Hindu perspective.

But, whatever the very smart and very expert of the Hindu academicians, their nature is very based on the tolerant, that is why they will achieved all religion directly as the same. The Hindu people do not like to look down upon all of the religions, but, they like to respect all of the religions, it is the basic nature of the Hindu people. It is because, since in the womb they have got the vibration of tolerant atmosphere and the nuance of universalism. That is why, since the first time, we will very difficult to look of the Hindu people by the fanatic nature.

But, today some the Hindu people by the fanatic nature start arising, it is because of the Hindu people got many bad experience from external, especially about the Christian and Islam mission programs to be covert the Hindu to the Christian or Islam. That cause, Prof. S. Radhakrishnan, who is very expert in the subject of western philosophy, eastern philosophy, western theology, and the Hindu theology, etc., becomes very hangry and suggest to the Hindu have to leaves their tolerant nature. This happen should be understood of its cause. To know the tolerant characteristic of the Hindu, very good if one read the book written by Dr. Bhupendra Kumar Modi (2000) entitle Path Are Different: God Is One.

In his book, he put the important words of Mr. Murli Manohar Joshi, who is a Minister of Human Resource Development of India. Joshi (in Modi, 2000:9) wrote that the Vedic philosophy describes 'Truth' as universal, which can be explained in various ways. In another Vedic hymn 'truth has been likened to 'God' itself. Thus in the Vedic thought, Truth and God are one and the same. And then, in the Indian philosophy this concept has been discussed very comprehensively. The unity of Truth and God is manifesting

itself before us since infinity. The expanse of India philosophy is so wide that 60 there is space for all kinds of ideas but the basic concept i.e. unity of God is same everywhere.

One can comprehend and realize it in various ways. This truth is manifest as well as un-manifest, it can be realized but **at the same time** is incomprehensible, it is present within as well as manifest without, it is one but it can also take various forms. This concept is so wide that the whole universe **becomes one with the** creator. Though God is within all being man's place in the God's creation is unique and distinguished. Man has consciousness and is endowed with intellect and thus attains knowledge. Through constant efforts **man is capable of** realizing the God itself. This is a noble concept, which gives on place to any narrowness. A feeling of oneness with all being make the whole universe into a family.

The holy scriptures of India, its sages and sears have been conveying this very message since infinity. God is one, you can give Him any name, and you call Him 'Ram', 'Krishna' or address Him by any other divine name. it is all one and the same thing. Just as the rainwater from the sky flows down to the sea and merges in it, so also whichever mode of worship you follow, your prayer ultimately addresses itself to the same infinite almighty God and merges unto Him. We make distinction between religions, modes of worship and different faiths. The basic concept of God is similar among all the religion of the world but the modes of worship are different.

Our own country where people belonging to different faiths follow different modes of worship is a striking example of this. One important thing that must we remember **that all religions are** equal, and all religions are great. So, should not any one may despise to any one religion. And then, Modi (2000:11) itself wrote what Guru Nanak says: **there is only one** Divine Light behind the creation of this universe. The Creator of the enter universe is One, He is One Beauty, One Light, One Consciousness, One Strength and One Authority.

Whether we sing praises to His abstract form or we worship Him in His manifested form, whether we salute the nameless one in some temple or mosque, or we prostrate ourselves before Him, with a true and pure heart, whatever be our belief, if we call Him, worship Him or bow before Him, our prayers reach the same Illumined Beauty. Despite, different concept of the form of God and different modes of addressing Him as well as different places and modes of worship, that Divine Beauty is One. The different religions and sects are only different paths of reaching Him. 61 Just as all rivers become one with the ocean, all religions, too, take us towards God.

Modi views are very relevant to the theme of the tolerant which is the needed of the

world. Modi (2000:12) also wrote that our religions and paths are different but the goal is the same. All religions and sects take us towards that very Good, our Supreme Father. If all paths take us towards the same goal, which path are superior and which inferior? All roads that lead in the same direction are equal and great; we may choose whichever religion we like.

But, if we give other religion full respect, we will attain our goal with greater ease, because religion is the loving means of bringing man closer to man, the beneficent means of the good of mankind. People, societies and countries who believe in God spend their lives walking on the virtuous path. They are prosperous themselves and also show the path of prosperity to others. It has often been seen that those people, societies or countries which do not have faith in God are unable to sustain their prosperity for a long period of time. I am of the opinion that faith in God leads to world peace, happiness and prosperity.

Religion, therefore, must be followed but to compel anyone to convert or to give inducement for conversion or to have this agenda is not good. Religion is needed to make man's life happy; it guides man on his journey through life and shows him the way to live, it draws out man's humanistic virtues and creates respect in man for human values. Religion takes away man's baser instincts – like lust, anger, greed, ego, hatred, animosity, etc.; illumines him with beneficent wisdom and inclines him towards purity and generates the loving emotion of universal brotherhood in man.

Violence has never been eliminated by violence and can only be ended with love. It is the evidence that the Hindu scholar or Hindu intellectual based on the nature of tolerant. Modi (2000:13) wrote that contribution of religion to man's life: it lights the lamp of love in place of darkness of ignorance and spreads the light of love. All religions speak of human welfare. The Sanatana Dharma, for instance, goes to extent of declaring: May all live in happiness; may all keep away from illusion and delusion and may the look and beautiful things and may no one suffer.

Then the Dhammapada say: Animosity never quietens animosity in this world; animosity can only be ended by friendship – this is the eternal principle. And then the Bible maintains: 'love your enemies and pray for those who trouble 62 you'. The Qur'an asserts: 'Good and evil are not similar. You return evil with good. Thus even if there was animosity between you and another, he will become your close friend'. All religions are great. All religions teach man to walk on the path of humanity, and all religions teach mankind to follow human values like; truth, love, compassion, non-violence, and benevolence.



If this is true, then which religion is superior and which inferior? The root of all religions is same, only the branches are different. Creator of this earth and **this universe is the** same. No matter how many branches there are of a tree, the tree is distinguished by its seed. If we are fundamentally the same from every point of view, then the need is to understand this similarity, to propagate it and to accept this truth. Modi (2000:14) also wrote that, if conversions are effected through a mission or through a prearranged plan, the initiation from one religion to another implies that one religion is superior to another, and assumption that can create an unequal and complex situation in this age of equality. If conversions are not effected through a pre-determined plan but occur **in the form of** a voluntary act, then it can have a simple reaction.

When a person following a particular religion or sect is converted by being given some inducement or he is converted by being told that his religion is inferior to the one he is converting to, then its bad influence will be felt on the entire society; and the followers of the religion that has been called inferior will have feelings of resentment and revenge towards the religion called superior, leading to all sorts of apprehensions, at times, even to violence. Since all people have great faith in religion due to their inheritance at birth, and organized conversion hurts this belief; it generates poison in society and erects a wall between two communities thereby destroying the feeling of love between them.

It is quite relevant to the **Bhagawan Sri Sathya Sai Baba** (in Desai, 2005) preaches: "Love alone can reveal the Divinity latent in all. Love is God. Live in Love. Love lives by giving and forgiving; Self lives by getting and forgetting. Love is selflessness; Selfishness is Love-lessness. Do not waste your life pursuing the narrow interest of the self. Love! Love! Become what you truly are – the embodiments of love. No matter how others treat you or what they think of you, do not worry". Modi continues described that the United Nations is a great organization which has taken the lead in maintaining peace. It has 63 determined the political and geographical boundaries of all nations.

If any country violates the borders of another country, the United Nations takes collective action against the violating nation. Similarly, if any religion of the world disregards the religion prevalent in another country or society and tries to initiate the people there into its own religion, then this would be called violence against the religion prevalent in that country. Today the need is that in order to maintain world peace, the United Nations raise its voice in protest against organized and predetermined plans of conversion and exercise control over them.

Organized or pre-determined conversion is a violation of the faith **of the people of** that religion, and it creates animosity and aggression between the followers of the two religions; it creates distance between the two societies, which is not beneficial to

humanity. Today, voices are being raised for nuclear disarmament and universal brotherhood; in today's world, it would be a pragmatic step to also put a stop to such conversion for world peace. By doing so, the bitterness and distance between different religions and communities will be lessened and the feeling of friendship and brotherhood will develop which will be a permanent and worthwhile step towards maintenance of world peace.

The need today is that the heads and followers of all religions, all intellectuals and philosophers, religious teachers and saints come unitedly forward for universal brotherhood and casting aside their differences, support the prohibition on conversion with one voice. Today, when the world is entering the twenty-first century, it is necessary to organize a world religious conference in which all the heads and teachers of all the religions of the world participate, in which universal good and establishment of universal peace is discussed and in which while paying obeisance to all religions and accepting all of them as great, a resolution is passed prohibiting conversion. That will be an invaluable religious gift to all humanity (Modi, 2000:14).

All religions are equal; all religions are great. This beneficent message should be spread through-out the world. The time has come now to look for similarities rather than dissimilarities in different religions and to find convergence in various sects rather than divergences. If there are differences in the various religions, there are also similarities, and if we study the scriptures in depth, we will find that the fundamentals are the same. Basically, there are fewer differences and more similarities.

Only the vision is needed and the desire to come closer to each other. 64 Today, when the entire world is aspiring for total disarmament, our efforts to create a climate of goodwill and friendship are also significant. God is One; only the paths of knowing and accepting Him are different. Similarly, the fundamental essence of all religion is also one (Modi, 2000:15). The view of Bhupendra Kumar Modi quite relevant to the fundamental faith of Bhagawan Sri Sathya Sai Baba which he declared (in Rao, 1992:169) that: "There is only one caste, the caste of humanity; there is only one language, the language of the hearth; there is only one religion, the religion of love; there is only one God, He is omnipresent". This is evidence that whosoever of the Hindu scholars will compare to the all of religions, their results are exactly tolerant.

This is the original character of the Hindu religion as the nature of Hindu. 2.3 In Search of Truth and Getting Revelation Discuss about search of truth and to get the Revelation are not easy, because no one will know the real truth. It should be known the meaning of the truth. The truth (n) is the quality or state of being true, and the true (adj.) is in accordance with fact or reality (ALFA LINK ELC- 1250 CL-super 1 Electronic

Dictionary). What we call of the true and truth is very depending with human senses, and human senses limited **of the five senses** which are material characteristic.

We know that the five senses can used just only to analysis of the material facts, and it cannot be used to analysis of the spiritual experiences. The true is temporary depending of the facts that is why if we found the new facts that contrary to the last facts, it will become the true of last as untrue or false. It can be concluding that the true is not eternal, it was very temporary. So, what it called the eternal true is truth, and only God is the Truth, as we known one wise word say that "the Truth is God and God is the True", to search of the Truth similar to search of the God.

That is why to search of the truth is very difficult, **at the same time** it was said very simple too. **It can be said** as the difficult because what is called the truth as God has not form (Nirguna Brahman); on the other hand, the God also have some forms as manifestations and present in everything and in everywhere. So, to search of the truth as God is possible and impossible too. **It can be said** possible to search God if we search Him of His manifestations, then it is also can be said impossible, if we will search God who has not 65 any form.

However, to search the God is very difficult, but **Bhagawan Sri Sathya Sai Baba** talk that: "God is Silence and Silence is God". It is quite relevant to the principal of receiving Revelation, that who's one need to get the Revelation he should be silence. When one in the stage of silence then his ear will be very sensitive and it can be heard the very subtle of the sound. It is the secret science of the sound relevant to the Revelation, which has not taught to the scholars. That is why to get Revelation is not depend to the educated, no need educated, but very depend to the sadhana or spiritual discipline which is practice by the natures of patience, honesty, sincerely, respectfully, obediently, faithfully, etc.

By practice all of them, one will have the highest state of consciousness, it **called the cosmic consciousness** and then by it one can enter into the core atom of the universe. All kinds of the sadhanas practiced by the Hindu sages, Hindu ascetics, or rishis and maharishis, that is why no anyone can be denying the truth of Vedic Revelations. To explain it very clearly about Revelation, scientific, and the logic of cosmic consciousness, etc. we should cite of Sri Bhagawan Sathya Sai Baba preach (in Kamra, 2008:18-20) that said: Let us call that person as God – the real truth – Omnipresent.

Omniscient, and Omnipotent Existence. He is present everywhere meaning thereby that, every point of His Limitless Divine Self would reflect His total personality existing at every point of space. Just like **every drop of water** will have the same wetness as the

enter ocean. We must therefore accept that enter objective material universe is immersed in Him like a fish in the ocean. In this case the ocean being His divine presence or self-(a field of consciousness, intelligence, and emotions).

In other words, the whole universe is present in 'It' at every point of 'Its' space comprising of His Intelligence, Consciousness Energy Love and All of His Limitless Divine Personality Attributes – no place excludes! So, we have to conclude that the universe itself, as a whole, is conscious and intelligent, having emotions as well, based on the all-pervasive, eternal personality of divine Lord God almighty. It can conclude that Lord God is a living existence – for, it creates, sustains and destroys forever. Hence, our universe, based on this all pervasive livingness has life everywhere in it.

Lord God almighty loves what He creates; otherwise He would destroy it and not continue with it. As, Lord God almighty loves His creations at macrocosmic level as a whole He must also love it at its microcosmic level too, because the whole cannot exist without its Parts. So, He Loves and Sustains everything at micro or atomic level too – an all-inclusive Loving God.

He has to love everything – All the Time that He sustains it, so He has to be Aware of Everything down to Microcosmic level completely, and totally – nothing can be outside of His Awareness even for a moment of its Existence – All of its Lifetime! – Time and Distance are no barriers to His Awareness. So, He is Awareness itself as well. Silence is really a state in which sound is not absent, but **that it is not** manifested, i.e. this attribute of sound is already fully present in the Truth – albeit Existence – albeit Lord God Almighty. Hence when He wanted to start his creative activity, He manifested His Voice at cosmic level i.e.

the sudden Bursting into activity, now as Lord is Himself complete in Himself. He has to be in His Blissfulness, i.e. Silence which when He break, would only be an announcement of Himself viz. Therefore, at absolute level, Lord God is sound Himself as well as blissfulness. Sai Baba (in Kamra, 2008:22) said **that there is no** center point in the super infinite self of Lord God Almighty, one cannot assign any one particular point of space as emanating this sound vibration, we have to visualize that every point of space is vibrating with this Aum sound! **In other words, the** entire created universe is humming with this note! This is continuing.

The basic of all energy trans-formation of forces involved in this process of creation – as it evolves and devolves! It is this vibratory power causing the continuous dance of electrons around protons of atoms – the building blocks of the creative process going on ever since this emergence of Divine Sound. **There is no other** rational explanation put

forward by anyone for this non-stop continuous vibration of electrons around protons. The electricity is a transformation of this primordial sound energy – the dance of negative, positive combinations of building blocks and it has a ware formation as that of sound.

And then, Sai Baba (in Kamra, 2008:26-27) described that cosmic space is immersed in and sustained by the all-pervading Lord God Almighty who is consciousness, love, intelligence, power, awareness, life and imagination etc. etc. ad infinitum. Therefore, in creation we discover presence of consciousness, and intelligence behind atomic molecular structures and at genetic, D.N.A molecules, and even more subtle levels. All cellular structures even in bacteria, viruses of various shades, we discover extreme complexity of design and operation! Even 67 in the smallest insect such as ants, we discover perfection in design of its forms and endowments such as the abilities of scouting, fighting searching, procuring, transporting, storing, building colonies protected from elements, designed to provide various chambers for storage for nurseries and for hibernation during inclement weather.

In short, it is universal Divine Mind Itself doing all these functions through these forms and structures. The Divine Mind is therefore the unreal Divine Instrument **of the Divine Person** – it is an emanation **of the Divine Person** on the screen of the activated darkness space – one can liken it to a reflection of effulgence of the sun on the surface of the ocean or in a pot full of water. It is a glow of the Full Personality **of the Divine Person** shining through the darkened space.

So, that this cosmic effulgence of the Personality **of the Divine Person** Being His reflection has to be infinite in its magnitude in every way – so then **in the context of** our universe, it has to be referred to as the God Almighty Himself – the working Divine Principle – the Creator of our universe. And then Sai Baba (in Kamra, 2008:49) said that: As a matter of fact, since all creation is immersed in the All Pervasive Divine Consciousness, so that this Divine Consciousness is our inner reality. Our human minds are conscious because of this immersion in the Divine Consciousness. From all our cosmological observations, it becomes evident that there is nothing beside the continued existence of the Divine Energy Field in the entire Cosmos.

So then it has to be the Energy Field which is continually emanating or converting its unlimited energy into matter and we are thus having this continuous birth of stars as never diminishing or never ending phenomena. And then Sai Baba (2008:254) also said that God belongs to all. He is universal. All of you have to give up differences of every kinds and give no room for narrow parochial and national loyalties. Consider yourself as the children of one God. You may worship God in any form of your choice, but

recognize the truth that God is only one. Brahman or God is not like anything, that is why He cannot be assumed like anything. He is nothing, He is Nirguna.

Science, God cannot be described by any words, but, for human needed to deep understanding to Brahman then He often called by He or That. In the Brhad-aranyaka Upanishad (Radhakrishnan, 2010:232-232) described: 68 sa hovàca: etad vai tad akûaram, gàrgi, bràhmanà abhivadanti, asthulam, ananu, ahraswam, adìgrgham, alohitam, asneham, acchàyam, atamah, avàyv anàkàsam, asangam, arasam. Agandham, acaksuskam, asrotram, avàk, amanah, atejaskam, parànam, amukham, amàtram, anantara, abàhyam; na tad asnàti kim cana, na tad asnàti kas cana (Brhad-aranyaka Upanisad: III: 8. 8) 'He said: 'That, O Gàrgi, the knower of Brahman, call the Imperishable.

It is neither gross nor fine, neither short nor long, nether glowing red (like fire) nor adhesive (like water). (It is) neither shadow nor darkness, neither air no space, unttached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without breath, without a mouth, without measure, having no within and no without. It eats nothing and no one eats it'.

Tad và etad akasaram, gargi, adrstam drastr, asrutam, srotr, amatam mantr, avijñàtam vijñàtr, nànyad ato'sti drastr, nànyad ato'sti srotr, nànyad ato'sti mantr, nànyad ato'sti vijñàtr, etasmin nu khalv aksare, akasa otas ca protas ca. ( Brhad-aranyaka Upanisad :III 8.11). 'Verly, that Impresible, O Gàrgi, is unssen but is the seer, is unheard but is the hearer, unthought but is the thinker, unknown but is the knower. There is no other seer but this, there is no other hearer but this, there is no other thinker but this, there is no other knower but this. By this Imperishable, O Gàrgi, is space woven like warp and woof'.

According to above discussion, we know that very difficult to discuss and understand about God, but, Bhagawan Sri Sathya Sai Baba said that the Vedàntin (persons knowledgeable in the holy Vedas, the transcendental spiritual knowledge books of Hindus) on their part declared that everything is penetrated by the Divine. Energy is Brahman and Brahman is Energy. The cosmos is filled with Energy. All that we see and all that we do are Energy. We observe an object; we see an individual. Both the object and individual are manifestation of energy . 69 What the scientists call matter is nothing but energy. An object appears as matter. But it turns into energy late on.

Likewise, one may appear to you as Jivi (individual – embodied soul) but even he becomes energy in due course. Hence, all the forms and names we see are manifestation of Energy. Energy is energy alone, it is Divine, and Energy physical object has a base. There is electrical energy in man. Likewise, there is radiation energy in man. There must be a basis for all these energies. God is the base for all energies in the



cosmos. The Vedàntins called this Energy as Athitha Shakthi (Transcendent Energy). Scientists name it as "Super Power". The names used may vary, but the substance is one and the same. And then, in every man there are numerous latent potencies of which he is not aware.

The scientists have given different names to these different energies such as 'Psychotropic Energy' and 'Bioplasmic Energy'. Vedàntins have described it by the another term 'Transcendental Energy'. The Vedàntins described the process of recognition as involving Mānasika Shakthi (will power), Dàrana Shakthi (concentration), Jnàna Shakthi (meditation) and Samadhi (deep awareness), by these four processes, one can experience Àtma Shakthi (power of the Over Soul or Consciousness). This means that in the final analysis, every individual, every object, and every form of Energy becomes one with the Divine.

And then, Bhagawan Sri Sathya Sai Baba also said that from the foregoing excerpts, it is evident that the entire universe is nothing but a divine play of Energy transformations in infinite ways. Every object too is energy encapsulated. The basic energy is released by the Divine Person by His Divine announcement: 'I Am' i.e. the Sound. Then by the power of Divine Mind this Sound Energy assumes numerous forms. In the final analysis that every object in the entire cosmos and the cosmos itself too was in the beginning with or in the Lord, and after manifestation too remains with or in the Lord and merges back into Him undiminished in any way, as energy is indestructible.

And as this energy keeps emanating from the Divine Lord God Himself from beginning to the end of the creative process of the universe, the Lord Himself remains undiminished in any way whatsoever, the unmodified Absolute in Himself for ever and ever as a witness of the Divine Play from the beginning to finish and He as the Over Mind keeps playing all the roles in the play (Kamra, 2008:244). 70 Bhagawan Sri Sathya Sai Baba also said that God is all powerful, and all pervasive. An inquiry into science and spirituality will reveal that both affirm the same Truth. The existence of God is visualized by science in the form of electric, magnetic, laser, radio, heat, and light waves, which all are all pervasive.

This is the direct evidence for the existence of God. Divinity is present in the food you eat, the water we drink, and the air we breathe. There is no place in this world devoid of magnetism. Everything in this world is suffused with magnetism. Everything is governed by principle of magnetism. The magnetic power acts as the link between that which is apparent and that which is not apparent. The philosophers term it Divine Magnetic Power, whereas the scientists term it Psychophysical and bio-cosmic power. Therefore, scientists as well as Vedàntin experience the same Divine Power in varied names and



forms (Kamra, 2008:245).

CONCLUSION Through discussing very long above about God, religion, revelation, and all thing according to the subject of revelation theory in Hindu perspective, truth claim, and the classification of religion by the Religion of God and the Religion of Man, then can concluded as below: 1. The Revelation theory of Hindu described that it is not given by the God who is stay on the Sky only. Because in the Hindu theology and Hindu philosophy described that the God is not stay on the Sky only, He was penetrated all things then He stay in everything and in everywhere.

That is why, Revelation by the God can give by Him from everywhere and every time to everyone who was capable or has qualified for received the Revelation. In the principle of Hindu theology, the God will not push anyone to received Revelation. It can be said as the Agreement Revelation Theory. 2. If the Semitic religion belief that Revelation come from the God who is stay on the Sky, and then He push anyone or selected by Him to received His Revelation, this typical of Revelation can be said as the Top-down Revelation Theory .

On the contrary, in the Hindu religion belief that Revelation come from the God who is stay in everywhere, from everywhere He give everyone who was qualified to received Revelation without any push. 71 3. The Hindu Religion is the religion of tolerant. The Hindu religion can be received that all religions are Religion of Revelation, because all of them come from the same God, whatever His name does not matter. Or all religions are Religion of Earth, because all of them are there on the earth. And then the others logic, is that no anything is there on the earth without created by the God include religion.

So, is not logic if there are views of classification of two groups of religions, as propagate by the term Religion of Sky or Revelation Religion that create by God, and the second is the Religion of Earth that created by the human. If this term stays used until today which is the era of the Post-postmodern views that has used the term of super logic, then we can be said that the term of two kinds of religion it was very bad classification, jealousy, and foolish, and also can be said stupid and abnormal logic.

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