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Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 12 EO E
SSEOPARAVIDYAND A T "SCIENCE OF DIVINITY" BY SWAMI YOGESHWARANANDA
PARMAHANS AS A SOURCE OF THE HINDU SCIENTIFIC DESCRIPTION OF GOD I Ketut
Donder Denpasar State of Hindu Dharma Institute Indonesia Abstract Hinduism is a
religion of Sanatana and Nutana. Thus, it is eternal and constantly up to date since it can
continuously adapt to space, time, and circumstances (desa, kala, and patra).

Furthermore, Hinduism is a holistic religion that teaches both worldly and spiritual
knowledge in a balanced way.It can be calledas the paradigm of Paad - Aprviya in a
binary pair of knowledge. Some Paad books have been written by
YogeshvaranandParamahans as a great yogi from the Adhiatmika Yoga Niketan School,
including; Science of Soul, Science of Divine Light, Science of Divinity, etc. This research
specifically investigates the Parviya Sciences in the book "Science of Divinity". This type
of research was qualitative research for the data was obtained in the form of
descriptions of words or writings.

The method of data analysis was done through descriptive qualitative way which was
supplemented by interpretive methods. The theory used was Vedic Interpretative theory
based on Vedanta theories. Based on the analysis of each item of the book "Science of
Divinity", it can be concluded: (1) All the points of the discussion are Parviya , which is a
theoretical clue and practical guidance so that humans are able to understand and feel
the presence of God Almighty, which overlaps every electron of the universe.

(2) Knowledge of Paad and Aparviya in the Vedic tradition often written in an acronym

Para- Apad are two kinds of knowledge of binary opposition, namely two different knowledge but the existence of both is necessary and holistic. Paad is the knowledge that guides humans to learn the ultimate goal of human birth, Self-Realization. (3) Parviya and Apad in the epistemological procedures are the processes of finding the True-Self to find oneself or Self Realization through Spirituality and Science for the happiness of living in this material world and in the spiritual realm after the death of the physical body.

(4) Hindu intellectuals are influential in reaching the awareness of the Parviya - Aprviya to be the ones who carry out the paradigm of the Parviya - Apad science for the realization of the objectives of the mokshartham jagadhita yacaiti dharma. (5) Only by understanding the work procedures of the paradigm of Hindu sciences Parvid - Apad, then it will make people engaged in the sciences developed in Hindu academia.

Keywords :exortnessen ad,aad,Hid, en viiy. INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 13 I.

Introduction This article is a summary of the competitive result research which is definitely intended for the lecturers of Denpasar State of Hindu Dharma Institute, Indonesia. This research entitled " EporgthEce fPaad dApad nth"Scice of Divinity" by Swami YogeshwaranandaParmahans as A Source of the Hindu Scientific Description of God". There are numerous ideas of why this book is appealing to be analyzed. They are, namely: (1) this book is rare, (2) the contents of this book is the foremost root for the discussion of divinity and metaphysics, (3) all of the descriptions are highly scientific, hence the people who are in the side of the positivistic logical-based thinking will easily accept the explanation of this book, and (4) through expanding this book, the wider community will learn the way to reach the divinity, and (5) Etc.

"The Science of Divinity" written by Swami YoeswaranandParamahans consists of 500 pages. This book is particularly valuable to study theology, philosophy, yoga, and spirituality. From this book, one will discover several essential knowledge of divinity. Indeed, among countless knowledge, divinity or spirituality is the surely significant knowledge that should be acquired by everyone. Divinity or spirituality is an absolute necessity for everyone since the essence of everyone is sprit, soul, atma which is equal to Brahman. Regarding the significance of this book, O.P.

Raheja (in Paramahan, 1990), who is a President of Yoga Niketan Trust wrote that: "Science of Divinity is a unique book on experimental yogic philosophy. The fundamental of the Yoga- Sankhya philosophy is the basis of the methods which are

expounded in it. Though, the main emphasis is on what the author has acquired and visualized as a result of the emphasis on his constant devotion and experience of over half a century in this field".

The main thesis is that God can be realized or perceived in the five forms of the MahaBhuta, Tanmatras, and the cosmic organs of sense. The subtler than the subtlest can be perceived only in the subtle forms of the elements, Tanmatras, etc. Brahma pervades fire, water, air, and space, etc., as the Upanishads state for the first time in this book and is demonstrated by diagrams. The "Science of Divinity" is a very worthwhile contribution to the Indian Philosophy and mainly to the Philosophy of Yoga. This knowledge will lead people to get happiness in the modern world.

Modern world is full of sensationalism and the mind feeds more on emotions and sentiments. It is always for something new and novel, exciting and sensational. In the bargain, it loses its sense of balance in human values. Mind is extremely complex in its actions. But to understand its working better, the various facets of the mind can be described separately. Though they are all interrelated, different terms are used – Indriyas and the Manas, Buddhi, and Chitta, Aham and Atma. In such a description analysis, the totality of the mind is better termed a mental compact than a mental complex (Rao, 1992).

To solve the modern human problems and lead humankind to get happiness, then the "Science of Divinity" is really notable to be studied. II. Discussion 2.1 Hindu, Hindu Knowledge Paradigm, Paady arady When discussing Hinduism, we should recognize some of the terminological created by the scholar. Rao (2012:1) described that Hinduism is the oldest living INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 14 organized religion in the world (with its roots pre-dating history).

It has primarily evolved from the Vedic religion of Aryans which is often referred to as 'Vaidika Dharma' (Religion of the Vedas) or 'Sanatana Dharma' (Ancient and Eternal religion). The concepts of Dharma, Karma and Brahman (the Supreme Being), from the three pillars of this 'Sanatana Dharma'. Kishore (2006) wrote that: The roots of Hinduism reach into prehistoric hoary past. It has evolved over these millennia, and still this process continues. Dynamism, tolerance, catholicity, assimilation, inclusiveness, optimism and unity in diversity have always been its halfmarks. Its multiplicity is more apparent than real.

In the ultimate analysis, Hinduism proves to be a great synthesis of many diverse and

even conflicting and contradictory trends and elements. Thus, its multiplicity and ambivalence are not only incompatible with the concept of essential unity of life and its creator, but also mark its strength. The Vedas and Vedanta from the earliest source of our knowledge of Hinduism. The Vedanta literature reflects mainly the early ritual-side of the Hindu way of living. So do the Puranas, as they throw significant light on the various mundane aspect of later Hinduism.

The two Epics and the Gita also delineate the basis tenets of Hinduism, and underline the desirability of dharma and righteous living, leading to ultimate triumph of the forces of good over evil. The realization of Reality or Self, leading to final liberation is one of the fundamentals of Hinduism. In this sense, yoga is efflorescence and fruition of Hinduism. Hinduism is not only a religion, but also a way of living and thinking. As such, its contribution towards world heretage and culture has been quite tremendous and paralleled. Hinduism has exercised a great influence on world-minds in respect of abstract speculation, religion, arts and science.

Hinduism is rasional and scientific at its core. Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the term. Hinduism tells everyone to worship God according to his own faith or Dharma, and so it lives at the peace with all the religions. Hindu has ideals of brotherhood tolerance, essential unity of all life, equality before God and such other human and culture values. The Hindu hospitality too and tolerance of alien faiths and religions is well-known.

One of the basic teachings of Hinduism is that all paths lead to God, and various religions and faiths are these paths. As mentioned earlier that Vedas are the basis of the Hindu, linked to the Vedas, Williams (2008:17) addressed that: the word Veda (meaning 'knowledge') is a term applied to divine unwritten knowledge, imagined to have issued like breath from the self-existent Being called Brahman, and thought to be itself self-existent.

Hence the Veda is not unfrequently itself called Brahman, which word may mean either 'the universally diffused essence,' or else 'the spirit of devotion permeating the human mind' or 'divine spiritual knowledge.' This divine knowledge was also connected with Saa tcutsoud(thgttbe era,an ensetmraredaan etn c(c)hr y erainhy encal ?iior ga,aetnlwors actually seen by them as well as heard. By them the Divine knowledge – thus supernaturally received through the ear and eye – was transmitted, not in writing, but by constant oral repetition, through a succession of teachers, who claimed to be its rightful rpens,dwerthce ledBrmatht s tsa e r ositories both of the divine word, and of the spirit of devotion or prayer. INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL

RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 15 Associated with the foregoing description, various sources provide the information that since the first time Hindu discussed knowledge, it has been starting to balance both spirituality (Paad) and worldly (Aprd).

Shortly, it can be declared that the Hindu paradigm of knowledge constructed as harmoniously both physical and metaphysical or both science and religion. Therefore, the Hindu paradigm of knowledge can be called a holistic paradigm. Consequently, Hindu teaching never had conflicts with science and technology. Even in the very earlier time until today, the Hindu holy script consists of both science and spirituality. An example to prove that Hindu teaching contains spiritual, science, and technology can be discovered in the Vimana Script written by MaharsiBharadvaja who has created the script at the age of Rama.

In the period before the Krishna age, Hindu had a method of the Aeroplane, it had designed in the Vimana script. It was distinct from the west paradigm of knowledge, which was noted in the history that scientists and religious leaders got very huge conflict concerning contradictory both science and religion. That dispute has addressed impacts to academicians till today.

In accordance with the history of struggle both scientists and religious leaders in the west, western scholars and experts should study deeply in the Hindu paradigm of knowledge which can establish harmony between science and religion. In the Hindu paradigm of knowledge, everyone could reach God in whatever way was chosen. If one observes out of one-self to get some evidence on the universe, then he will find God as the gross and subtle form of Mahabhuta, otherwise, if he observes inside of himself, then he will find God as the subtle form of Mahabhuta.

That causes Bhagavad Gita IV.11 asserted that: "from wherever one comes to God, then He will accept". Linked to the earlier explanation, Mangal (2010:247) wrote that: If the Universe had a beginning at all, the beginning cannot rest on nothingness. Without a definite starting point in time, the present state of the universe is just impossible as it is impossible to jump out of a bottomless pit. So it is necessary to admit a first efficient cause, to which everyone gives the name of Brahman. This starting point cannot be anything but God. Brahman is an idea or concept of God. Brahman does not have any form except as a source of effulgence.

The whole of creation including living and non- living is too much complicated to have arisen just by chance. The Universe definitely shows a purposeful direction and an

extraordinary infinite intelligent design to achieve its aim. Therefore the universe must be a product of an infinite intelligent designer. When a man comes across an airplane for the first time, he has no prior knowledge of what an airplane is and how it works. And yet the man rationally concludes that someone has designed the airplane and the design must have a purpose. It is totally false, if he assumes that the airplane has come just by chance out of nothing without any creator and without any purpose.

God transcends or rises above the thing in the world, and is beyond even the cosmos. God has given us the ways and methods to communicate with Him. To communicate with God we must look within ourselves, and not to a secluded divine realm beyond the cosmos. What Mangal has described above is an example to show the epistemological framework of the Hindu paradigm of knowledge. One can seek God through the sight of the universe as macrocosm or observe the miniature of the universe as the microcosm (humankind). No contradiction between seeking God either through worldly observation **INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH** ISSN:2277-7881; IMPACT FACTOR :6.514(2020); **IC VALUE:5.16; ISI VALUE:2.286** Peer Reviewed and UGC Approved: **VOLUME:9, ISSUE:3(2), MARCH:2020** www.ijmer.in 16 or religious observation. It is made the Hindu paradigm of knowledge distinctive from the Westpaikowlogical and darviyaprdm.

Nevertheless, UpnshdotatApad selw hPaad n Apad s hgrkowlgoterse ad s ulkowlg tca ld humankind to reach God. The book "Science of Divinity" written by Swami Yogeshwarananda Paramahansa **is one of the** subtle knowledge that has been explained theoretically and experienced practically by him. So, the "Science of Divinity" by Paramahansa is the tmy f hrltgrchof hParviyaanApad paradigm. 2.2

Swami Yogeshwarananda Paramahansa Yoga Niketan Trust Publisher (1990) wrote that ShriYogeshwaranandaParamahansa **born in a respectable Hindu family,** left home **while yet in his teens,** in quest of knowledge and higher life. His parents tried to dissuade him from the **path,** he had decided to pursue, but they did not succeed. **He came in contact with several scholars and great ascetics** where he learned Sanskrit and practice Yoga. He traveled **extensively all over India from Mount Kailash in the north to Rameshwaram in the south and from Shillong in the east to western Punjab,** but mostly in the Himalayas, **by the majesty of which he felt deeply impressed.**

The **internal urge** which he had felt in his early boyhood continued to **grow,** develop, and devotee **himself intensively to the study and practice of Yoga and** to promote it, **he established Ashrams at Rishikesh, Uttarkashi, and Gangotri.** This great Swami was formerly known as ShriVyas Deva. However, in 1962, when **he was formally initiated** into Sannyas he adopted the name of ShriYogeshwaranandParamahansa. In 1965, he had

resolved not to move farther down Rishikesh. During the period, he stayed either at Gangotri, Uttarkashi or Rishikesh. He continued imparting knowledge sacred science of Raja Yoga conducting practical in Hatha Yoga as well. At humble request of one of his disciples and devotees ShriS.D.Tiwari, a multi-millionaire of Surinam (South America).

He had undertaken three global tours all over the world during the period of 1971-1977 for the propagation of Yoga and spiritual culture covering the Middle East, Europe, South America, North America, and Japan. He keeps himself busy in imparting yogic training to thousands of keen aspirants of yoga till the end of his mortal life. He joined the Brahma on April 23, 1985, at the age of ninety-nine. As he has personally practiced the various Samadhis and complete renunciation on which he had put special emphasis and had visualized soul and realized God. No doubt, he was an authority on the subject dealt with in this book.

His life illustrates that practice is better than precept. 2.3 Structures of Contents of "Science of Divinity" by Paramahans As an analysis of the text, we should grasp the content structures of the "Science of Divinity" written by ShriYogeshwaranandaParamahans. Through reading, it was found that the structure of this book was constructed of part, chapter, and sub-chapter. This book consists of five parts and each part consists of chapters below: INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 17 PART I consists of six Chapters, namely: CHAPTER I BRAHMA IN COSMIC ELEMENTS, consists of 10 (ten) sub-chapters, they are (1) Introduction, (2) The Form of Cosmic Elements, (3) Self Control, The Means to Real Knowledge, (4) Suitable place for Samyama, (5) Evolution of the Knowledge of Divinity, (6) Nature and use of Samadhi, (7) Samprajnata Samadhi, (8) Realization of Super of Supreme Self in the Five Cosmic Elements, (9) Who is fit for Realization of the Supreme?, (10) Vairagya and the Way to Achieve it.

CHAPTER II THE SUBTLE EARTH ELEMENT, consists of 20 (twenty) sub-chapters, namely: (1) Knowledge of Brahma in its Five Forms, (2) Realization of Brahma in the First Form of the Earth Element (The First Form of Earth), (3) The Knowledge of Earth, (4) Why the Earth Revolves?, (5) Circumference of the Earth, (6) The Petrol in the Earth, (7) The Coal in the Interior, (8) Controller of All, (9) Who is entitled to Realize Brahma, (10) A Difference between Self-realization and Brahma-realization, (11) Difference between the Realization of the Self and the Realization of the Supreme Self, (12) Knowledge of Brahma in Second form (Swarupa) of Earth, (13) Knowledge of Brahma in the Third (Subtle) Form of Earth, (14) Knowledge of Brahma in its Fourth (genealogical) Form, (15) The Change of Condition, (16) Knowledge of Brahma in the Fifth (usefulness) Form of

Earth, (17) The Power of a Yogi climbing the Sun Rays, (18) Two Intelligent Powers in Human Body, (19) The Purpose of the Human Body, (20) The Gate of the Knowledge of Brahma.

CHAPTER III COSMIC WATER MAHABHUTA, consists of 8 (eight) sub- chapters, namely: (1) Realization in its Five Forms, (2) Knowledge of Brahma in its First Form (gross) Form, (3) Knowledge of Brahma in its Second Form, (4) Knowledge in its Third Form, (5) The Creation of the Gross World, (6) The Countless of the Tanmatras, (7) Knowledge of Brahma in the Fourth Form of Water, (8) Realization of Brahma in the Fifth Form of Water. CHAPTER IV COSMIC FIRE MAHABHUTA consists of 7 (seven) sub-chapters, namely: (1) Realization of Brahma in its Five Forms, (2) Knowledge of Brahma in its First Form, (3) Knowledge of Brahma in its Second Form, (4) Knowledge of Brahma in its Third Form, (5) Knowledge of Brahma in its Fourth Form, (6) Knowledge of Brahma in its Fifth Form of Fire, (7) Knowledge and Worship of the Brahma in Fire.

CHAPTER V COSMIC AIR MAHABHUTA, consists of 6 (six) sub-chapters, namely: (1) Realization of the Brahma in its Five Forms, (2) Realization of the Brahma in its First Form, (3) Knowledge of Brahma in its Second Form, (4) Knowledge of Brahma in its Third Form, (5) Knowledge of Brahma in its Fourth (Genealogical) Form, (6) Knowledge of Brahma in its Fifth Form. CHAPTER VI COSMIC SPACE MAHABHUTA consists of 8 (eight) sub-chapters, namely: (1) Knowledge of Brahma in its Five Forms, (2) Knowledge of Brahma in its First Form, (3) Knowledge of Brahma in its Second Form, (4) Knowledge of Brahma in its Third Form, (5) How to Realize Brahma in the AkashaMahabhuta, (6) Knowledge of Brahma in its Fourth Form, (7) Knowledge of Brahma in its Fifth Form, (8) Worship and Knowledge of the Formless Brahma.

PART II Consists of seventeen Chapters and each chapter was divided into some of the sub-chapters, namely: CHAPTER I COSMIC SMELL TANMATRA, consists of 19 (nineteen) sub-chapters, namely: (1) TamasAhankarik Creation, (2) The INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 18 Composition of the Three Ahankaras in the Tanmatras, (3) The Worship of the Cosmic Form of the Brahma, (4) The Theory of the Three Gunas, (5) Realization of Brahma in its First Form, (6) Enjoyment of Divya Happiness in Heaven, (7) Jain Idea of Liberation, (8) Buddhist Idea of Liberation, (9) Christian Idea of Heaven, (10) Muslim Heaven, (11) Heavenly Region,(12) Kaivalya, (13) Greatest Happiness in this very World, (14) Knowledge of the Brahma in its Second Form, (15) Knowledge of the Brahma in its Third Form, (16) Knowledge of the Brahma in its Fourth Form, (17) Knowledge of the Brahma in its Fifth Form, (18) Are the Effects of Deeds Exhausted before Liberation, and (19) Activity in the Prakriti even in the

Age of Dissolution.

CHAPTER II COSMIC TASTE TANMATRA consists of 6 (six) sub-chapters, namely: (1) The Knowledge of the Brahma in its Five Forms, (2) Realization of the Brahma in its First Form, (3) Realization of the Brahma in its Second Form, (4) Realization of the Brahma in its Third Form, (5) Realization of the Brahma in its Fourth Form, (6) (2) Realization of the Brahma in its Fifth Form. CHAPTER III COSMIC FORM TANMATRA consists of 10 (ten) sub-chapters, they are (1) Knowledge of the Brahma in its Five Forms, (2) Knowledge of the Brahma in its First Form, (3) Where is the Region of the Tanmatra, (4) The Duty of a Yogi, (5) Realization of the Brahma in its Second Form, (6) Yogi in the Subtle World, (7) Realization of the Brahma in its Third Form, (8) Knowledge of the Brahma in its Fourth Form, (9) Knowledge of the Brahma in its Fifth Form, and (10) Siddhas Seen in Meditation.

CHAPTER IV COSMIC TOUCH TANMATRA consists of 8 (eight) sub- chapters, they are (1) Knowledge of the Brahma in its Five Forms, (2) Realization of the Brahma in its First Form, (3) Difference Between the Gross and the Subtle Air Mahabhutas, (4) Realization of the Brahma in its Second Form (Swarupa), (5) Realization of the Brahma in its Third Form, (6) Realization of the Brahma in its Fourth Form, (7) Realization of the Brahma in its Fifth Form, and (8) Delusion of Materialism. CHAPTER V COSMIC SOUND TANMATRA consists of 15 (fifteen) sub-chapter, they are (1) Realization of the Brahma in its Five Forms, (2) Realization of the Brahma in its First Forms, (3) The Miracle of Yogi, (4) The Non-eternity of the Cosmic Akashabhuta, (5) The Six of the Vaisisika, (6) Non-eternity of the Sound, (7) Modern Scientist, (8) Undesirable in Different of Yogi, (9) Knowledge of Brahman in its Second Form, (10) Knowledge of Brahman in its Third Form, (11) Knowledge of Brahman in its Fourth Form, (12) Knowledge of Brahman in its Fifth Form, (13) The Creation of the Subtle World, (14) The Production of Subtle Body, and (15) Form of Heaven.

CHAPTER VI RAJAS AHANKARIK CREATION consists of 8 (eight) sub- chapters, they are (1) Worship of the Brahma in the Five Organs of Action, (2) The Object of Spheres, (3) Realization in its Five Forms, (4) Realization in its First Forms, (5) Realization in its Second Forms, (6) Realization in its Third Forms, (7) Realization in its Fourth Forms, and (8) Realization in its Fifth Form. CHAPTER VII COSMIC AHANKARIK GENITAL ORGAN consists of 7 (seven) sub-chapters, namely: (1) Experience in its Five Forms, (2) Realization of the Brahma in its First (Gross) Form, (3) Realization of the Brahma in its Second Form, (4) Realization of the Brahma in its Third Form, (5) Realization of the Brahma in its Fourth (Genealogical) Form, (6) Realization of the Brahma in its Fifth Form, and (7) The Main Function of the Genital

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Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 19 Organ.

CHAPTER VIII COSMIC AHANKARIK FOOT ORGAN consists of 6 (six) sub-chapters, namely: (1) Realization of the Brahma in its Five Forms, (2) Realization of the Brahma in its Second Form, (3) Realization of the Brahma in its Third Form, (4) Realization of the Brahma in its Fourth Form, (5) The Conquest of the Foot Organ, and (6) Realization of the Brahma in its Fifth (usefulness) Form. CHAPTER IX COSMIC AHANKARIK HAND ORGAN consists of 5 (five) sub-chapters, namely: (1) Realization of Brahma in its Five Forms, (2) Realization of Brahma in its First (Gross) Form, (3) Realization of Brahma in its Second Form, (4) Realization of Brahma in its Fourth (Genealogical) Form, and (5) Realization of Brahma in its Fifth (Usefulness) Form.

CHAPTER X COSMIC AHANKARIK SPEECH ORGAN consists of 6 (six) sub-chapters, they are (1) Realization of Brahma in its Five Forms, (2) Realization of Brahma in its First (Gross) Form, (3) Realization of Brahma in its Second Form, (4) Knowledge of Brahma in its Third Form, (5) Realization of Brahma in its Fourth (Genealogical) Form, and (6) Realization of Brahma in its Fifth Form. CHAPTER XI SATVIK AHANKARIK CREATION consists of 7 (seven) sub-chapters, namely: (1) Five Organs of Perception, (2) Realization of the Brahma in its Five Forms, (3) Realization of the Brahma in its First (Gross) Form, (4) Realization of the Brahma in its Second (Swarupa) Form, (5) Realization of the Brahma in its Third (Subtle) Form (6) Realization of the Brahma in its Fourth (Genealogical) Form, and (7) Realization of the Brahma in its Fifth (Usefulness) Form.

CHAPTER XII SPHERE OF THE COSMIC TOUNGE consists of 6 (six) sub- chapters, namely: (1) Realization of the Brahma in its Five Forms, (2) Realization of the Brahma in its First (Sthula) Form, (3) Realization of the Brahma in its First Form, Realization of the Brahma in its Second (Cosmic) Form, (4) Realization of the Brahma in its Third (Subtle) Form, (5) Realization of the Brahma in its Fourth (Genealogical) Form, and (6) Realization of the Brahma in its Fifth (Usefulness) Form. CHAPTER XIII SPHERE OF THE COSMIC EYE consists of 6 (six) sub-chapters, they are: (1) Knowledge of the Brahma in its Five Forms, (2) Realization of the Brahma in its First (Gross) Form, (3) Realization of the Brahma in its Second (Cosmic) Form, (4) Realization of the Brahma in its Third (Subtle) Form, (5) Realization of the Brahma in its Fourth (Genealogical) Form, and (6) Realization of the Brahma in its Fifth (Usefulness) Form.

CHAPTER XIV COSMIC TOUCH ORGAN consists of 6 (six) sub-chapters, namely: (1) Realization of the Brahma in its Five Forms, (2) Realization of the Brahma in its First (Gross) Form, (3) Knowledge of the Brahma in its Second Form, (4) Realization of the Brahma in its Third Form, (5) Realization of the Brahma in its Fourth Form, and (6)

Realization of the Brahma in its Fifth Form. CHAPTER XV COSMIC HEARING ORGAN consists of 6 (six) sub-chapters, namely: (1) Realization of the Brahma in its Five Forms, (2) Realization of the Brahma in its First (Gross) Form, (3) Knowledge of Brahma in its Second Form, (4) Knowledge of the Brahma in its Third (Subtle) Form, (5) Realization of the Brahma in its Fourth (Genealogical) Form, and (6) Realization of the Brahma in its Fifth Form.

CHAPTER XVI SPHERE OF COSMIC MIND consists of 10 (ten) sub-chapters, they are: (1) Realization of the Brahma in its Five Forms, (2) Realization of the Brahma in its INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 20 First (Gross) Form, (3) Necessity of the Mind, (4) Realization of the Brahma in its Second (Cosmic) Form, (5) Realization of the Brahma in its Third (Subtle) Form, (6) Concentration of the Mind, (7) Realization of the Brahma in its Fourth (Genealogical) Form, (8) Realization of the Brahma in its Fifth (Usefulness) Form, (9) Lack of Yogis, and (10) Why Reverse Process? CHAPTER XVII THE AHANKARIK CREATION consists of 1 (one) sub-chapter, namely: (1) The Individual.

PART III INTRODUCTORY: THE CREATION OF THE COSMIC MAHAT GUNA TRIO consists of five chapters, namely: CHAPTER I Tamas Ahankara, consist of 7 (seven) sub-chapter, namely: (1) The Cosmic Ahankar, (2) Realization of the Brahma in its First (Gross) Form, (3) Properties of Tamas Ahankara, (4) Realization of the Brahma in its Second Form, (5) Realization of the Brahma in its Third (Subtle), (6) Realization of the Brahma in its Fourth (Genealogical) Form, and (7) Realization of the Brahma in its Fifth Form. CHAPTER II COSMIC RAJAS SELF-LOVE consists of 5 (five) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) Realization of the Brahma in its Second Form, (3) Realization of the Brahma in its Third (Subtle) Form, (4) Realization of the Brahma in its Fourth (Genealogical) Form, and (5) Realization of the Brahma in its Fifth (Usefulness) Form.

CHAPTER III COSMIC SATTVIK AHANKARA consists of 5 (five) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) Realization of the Brahma in its Second (Subtle) Form, (3) Realization of the Brahma in its Third (Subtle) Form, (4) Realization of the Brahma in its Fourth (Genealogical) Form, and (5) Realization of the Brahma in its Fifth (Usefulness) Form. CHAPTER IV SPHERE OF THE COSMIC INTELLECT, consist of 8 (eight) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) Fruits of Samprajnata Samadhis, (3) The Attribute of Perception, to whom does it become? (4) Difference between Intellect and Chitta, (5) Realization of the Brahma in its Second Form, (6) Realization of the Brahma in its Third (Subtle) Form, (7) Realization

of the Brahma in its Fourth (Genealogical) Form, and (8) Realization of the Brahma in its Fifth Form.

CHAPTER V SPHERE OF COSMIC CHITTA consists of 8 (eight) sub-chapters, namely: (1) Realization of the Brahma in its First Form, (2) The Cosmic Chitta, (3) The Self is Knowledge, (4) The Attribute of the Chitta, (5) Realization of the Brahma in its Second (Subtle) Form, (6) Realization of the Brahma in its Third (Subtle) Form, (7) Realization of the Brahma in its Fourth (Genealogical) Form, and (8) Realization of the Brahma in its Fifth (Usefulness) Form. PART IV THE CREATION OF PRAKRITI WORSHIP AND KNOWLEDGE consists of seven chapters and each chapter divide of some sub-chapters.

CHAPTER I THE COSMIC MAHAT TAMAS consists of 8 (eight) sub-chapters, they are: (1) The Three Gunas are Substances, (2) Realization of the Brahma in its Second Form, (3) Realization of the Brahma in its Third (Subtle) Form, (4) The Genealogical Form, (5) Realization of the Brahma in its Fifth Form, (6) Tamas as Source of all Pleasures and Sufferings, (7) The Greatness of Attachment, and (8) Brahma in the Darkness of Tamoguna. CHAPTER II THE COSMIC MAHAT RAJAS consists 8 (eight) sub-chapters, they are (1) Realization of the Brahma in its First (Gross) Form, (2) The Particular Attribute of the Three Gunas, (3) Realization of the Brahma in its Second (Natural) INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 21 Form, (4) God is the Efficient Cause of Creation, (5) Realization of the Brahma in its Third (Subtle) Form, (6) Are God and the Self Creation?, (7) Genealogical Form, and (8) Realization of the Brahma in its Fifth Form.

CHAPTER III THE COSMIC MAHAT SATTVA, consist of 16 (sixteen) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) The Four gate-keepers of Salvation, (3) Pleasure and happiness Distinguished, (4) Happiness Resides in the Chitta alone, (5) The Greatness of Detachment, (6) Realization of the Brahma in its Second (Essential) Form, (7) Deluded Vision, (8) The Duty of a Yogi, (9) Perception of the Brahma in the Internal Organ Free from Wordly Pleasures, (10) Realization of the Brahma in its Third Form, (11) The Brahma and Prakriti Eternally Related, (12) The Genealogical Form, (13) Realization of the Brahma in its Fifth (Usefulness) Form, (14) None is Completely happy, (15) Eight Kinds of Feelings in a Devotee, and (16) Dry Renunciation.

CHAPTER IV THE COSMIC TIME consists of 7 (seven) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) Determination of Age by the Time, (3) Realization of the Brahma in its Second (Cosmic) Form, (4) Realization of the Brahma in its Third (Subtle) Form, (5) Difference between Time and Death, (6) Measurement of

Sun's Movement by Time, and (7) Realization of the Brahma in its Fifth (Usefulness) Form. CHAPTER V THE COSMIC DIRECTION consists of 6 (six) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) Two Kinds of Space, (3) Realization of the Brahma in its Second (Subtle) Form, (4) Realization of the Brahma in its Third (Subtle), (5) Realization of the Brahma in its Fourth (Genealogical) Form, (6) Realization of the Brahma in its Fifth (Usefulness) Form, and (7) Are there Knowledge and Action in God? CHAPTER VI THE COSMIC GREAT SPACE consists of 8 (eight) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) The Creation of the Great Space, (3) Knowledge and Activity during the Period of Pralaya, (4) Realization of the Brahma in its Second (Cosmic) Form, (5) Realization of the Brahma in its Third (Subtle) Form, (6) Realization of the Brahma in its Fourth (Genealogical) Form, (7) Realization of the Brahma in its Fifth (Usefulness) Form, and (8) Are there Knowledge and Action in God? CHAPTER VII THE PRAKRITI AS THE COSMIC CAUSE consists 10 (ten) sub-chapters, namely: (1) Realization of the Brahma in its First (Gross) Form, (2) Rule of the Fruits of Action, (3) Importance of the Brahma, (4) Perception of the Formless Brahma, (5) Realization of the Brahma in its Second (Cosmic) Form, (6) Perception of the Prakriti in its State of Equilibrium, (7) Third Subtle Form, (8) Fourth Genealogical Form, (9) Realization of the Brahma in its Fifth (Usefulness) Form, and (10) Extreme Detachment for Salvation.

PART V LIBERATION OR SALVATION consists of one chapter, and 28 (twenty eight) sub-chapters, namely: (1) Views of Teachers, (2) Four Kinds of Liberation in the Brahma Loka, (3) Absence of Divine Bliss in Kaivalya, (4) The Non- eternity of Liberation, (5) The Nature of Liberation, (6) Absence of Bliss in Moksha, (7) Absence of Subtle Body in the State of Liberation, (8) The Brahma does not Permeate the Self, (9) Difference between the Subtlety of the Self and the Prakriti, (10) Is the Prakriti beginningless and terminable, (11) The All-pervasive Conscious Brahma, (12) Happiness in the Divine Region, (13) Enjoyment of Bliss in Heaven, (14) Seat of God in Heaven, (15) Heaven on the Seven Sky, (16) Liberated Souls on Siddha Shila, (17) INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 22 Absence of Qualified Monism in the Brahma, (18) Absence of Transformation in Brahma, (19) God cannot be both the Efficient and Material Cause of the World, (20) Absence of a Sankalpic Body in Salvation, (21) The Real Nature of the Brahma, Self and Prakriti, (22) Difference between the Subtlety of the Brahma and that of the Prakriti, (23) Defects in the Theory of the Oneness of the Self, (24) Vedic Evidence of the Diversity of Souls, (25) Absence of Activity in the Self in Liberation, (26) Return from Liberation, (27) The Accumulated Action do not Exhaust till they are Work out, and (28) Resume.

All of the significant discourses in the Science of Divinity by Swami YogeshwaranandaParamahansa consist of 315 points, all of that points, directly and indirectly, can be divided into two parts, namely Paad and Apad . Each of them holds an epistemology framework, Parviya utilizes the inner research method to microcosm as the representation of macrocosm that applied sixth-senses as the tool, while Aparviya employs positivistic logic based on the five senses of organs, so it used five senses as a tool to find God in the world.

Correlated to the method of Apad which is possible to find God in ether, air, fire, earth, then the scholars or experts, defined it as pantheism, dynamism, monism, totemism, and sometimes they assume it as polytheism. It happens since most of the scholars or the experts who depend on their basic knowledge present the result of their study. Their scientific findings are not enough to resolve the Hindu revelation. To guide the scholars to reach **the essence of the** Hindu truth, so the "Science of Divinity" written by Swami YogeshwaranandaParamahansa is highly meaningful. 2.4

The Analysis of "Science of Divinity" Based on Paady and Aparvia The Analysis of "Science of Divinity" by Swami YogeshwaranandaParamahansa linked to Paad n arviya . It should be bestowed the form of schematic-tree (outline) of the Hindu paradigm of knowledge where the source of religious scientific text can surely be cited. Mundaka Upanishad I.1.4 specifies that: two knowledge should be known, as it said: ... dvedivedyeeditavyeiti ha smyabraddni,parcaipa, "There are two kinds of knowledge that must be known, i.e. one is considered as lower kowlg(aad)an oth e s gh owlg(rviya" (Radhakrishnan, 2010:672).

Through the sketch from the outline of the Hindu paradigm of knowledge, we apprehend very clearly that **INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH** ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 **Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020** www.ijmer.in 23 the construction of the Hindu knowledge contains two parts that should be presented. Since most of the Hindu scholars, primarily in Indonesia, do not understand the form, structure, and contents of Hindu knowledge, it made them highly dependent on a positivistic paradigm which has constructed by Western thought.

This reality should be taken into account seriously as a huge obstacle for Hindu scholars to explore the Hindu knowledge, Hindu science, Hindu technologies, etc. So, firstly the Hindu scholars should translate the Hindu scripts which were mostly written in the Sanskrit and English. Related to the Hindu paradigm of knowledge, the most essential element to recognize is that all of the knowledge comes from God and God is the only object of knowledge, as specified in Bhagavad Gita IX.17.

And the Bhagavad Gita further mentioned that God is the source of all things both physical and metaphysical (see in; Bhagavad Gita IV.13, IX.4, IX.5, IX.13, IX.18, X.2, 4, 5, 6, 8, 15, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, XI.7, XIV.3). Correlated to the Veda which come from God and as a source of all things, Radhakrishna (2010:23) addressed that: The Vedas were composed by the seers when they were in a state of inspiration. He who inspires them is God.

Truth is impersonal, apuruseya and eternal, nitya. Inspiration is a joint activity, of which man's contemplation and God's revelation are two sides. Radhakrishnan (2010:29) also wrote that: When no books were available memory was strong and tradition exact. To impress on the people the need for preserving this literature, the Veda was declared to be sacred knowledge or divine revelation. The name Veda signifying wisdom suggests a genuine spirit of inquiry. The road by which the Vedic sages travelled was the road of those who seek to inquire and understand.

The essence of the explanation foregoing is that God is the principal source (prima-cause) of all things including all of the knowledge, both spiritual metaphysical (Parviya) and physical science (Apad). People who demand good life, success in the aspect of worldly and spirituality should own both of them. The keyword to perceive both Parviya and Aparviya is the right guru and the pure mind. According to the mind, (Satprakashananda, 1994:1) describe that the nature of the mind is very difficult to understand, because the mind is very subtle as well as hidden.

The reason so many want to know about the mind is that they find many of their problems arise from a mental condition. And then he also describe that the mind is something distinct from the physical body on the one hand, and the spiritual Self on the other. He also describes that in Vedanta, the mind called antahkarana (1994:3-6). Spiritual development means the development of the mind so that the self-luminous, pure, free, spirit, can find more and more expression. Your spiritual Self Belonging to Supreme Spirit, whom you call God, who answer all your visions of perfection.

You meditate on this spiritual Self and the relation of this spiritual with the Devine Being. If INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 24 you want to stand on your own two legs, practice meditation to develop your true self-awareness and try to objectify this entire psychophysical system and bring it under control.

This power of meditation is the source of your knowledge and the source of your strength, because, if you want to know anything, you must know it through concentration of the mind. The practice of meditation develops the power of concentration, which is the great source of knowledge. The practice of concentration give you not only the power of concentrating on a particular subject, it also gives the power of detachment. The two powers, the power of attachment and the power of detachment, must go together (Satprakashananda, 1994:23). Sunlight may appear to us through different mediums, and the manifestation of the light depends on the nature of the medium.

Similarly, in one's spiritual life, there is no development of the self- luminous, pure, and immortal, ever free spirit. There is only mental development that reveals to the seeker a greater or lesser degree of spiritual light. The mind is said to be one's greatest friend as well as one's worst enemy. If the mind is fully controlled, then it will prove to be your best friend; but if you lose control over the mind; it will prove to be your worst enemy. Our strength and weakness, happiness and unhappiness, knowledgeable and ignorance, freedom and bondage, all depend on the nature or condition of the mind. The greatest obstacles to the mind's development are the impurities of the mind.

These impurities do not actually inhere in the mind, but they adhere to the mind. All the impurities you try to get rid of adhere to the mind, and these impurities cause restlessness of the mind. Calmness of mind is not possible when there are impurities in the mind (Satprakashananda, 1994:7-26).The "Theory of the Mind" by Swami Satprakashananda is particularly relevant to the analysis of "Science of Divinity" written by Swami YogeshwaraParamahans, as the following analysis.

PART I consists of six chapters, namely: Chapter I Brahma in Cosmic Elements, it consists of 10 (ten) sub-chapters, Chapter II The Subtle Earth Element consists of 20 (twenty) sub-chapters. Chapter III Cosmic Water Mahabhuta consists of 8 (eight) sub-chapters, Chapter IV Cosmic Fire Mahabhuta consists of 7 (seven) sub-chapters, Chapter V Cosmic Air Mahabhuta consists of 6 (six) sub-chapters, and then Chapter VI Cosmic Space Mahabhuta consists of 8 (eight) sub-chapters. These all of the explanations and they consist of fifty-nine subjects which are about the gross cosmic nature. It is composed of the universe with its contents.

This explanation is quite related near the science of positivistic logic based on the thesis of A. Comte. Since it is near to the positivistic view, hence it is considerably associated with Apad . PART II Consists of seventeen Chapters and each chapter is divided into numerous sub-chapters, namely: Chapter I Cosmic Smell Tanmatra consists of 19 (nineteen) sub-chapters, Chapter II Cosmic Taste Tanmatra consists of 6 (six) sub-

chapters, Chapter III Cosmic Form Tanmatra consists of 10 (ten) sub-chapters, Chapter IV Cosmic Touch Tanmatra consists of 8 (eight) sub-chapters, Chapter V Cosmic Sound Tanmatra consists of 15 (fifteen) sub-chapter, Chapter VI Rajas Ahankarik Creation consists of 8 (eight) sub-chapters, are: Chapter VII Cosmic Ahankarik Genital Organ consists of 7 (seven) sub-chapters, Chapter VIII Cosmic Ahankarik Foot Organ consists of 6 (six) sub-chapters, Chapter IX Cosmic Ahankarik Hand Organ consists of 5 (five) sub-chapters, Chapter X **INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH** ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 25 Cosmic Ahankarik Speech Organ consists of 6 (six) sub-chapters, Chapter XI SatvikAhankarik Creation consists of 7 (seven) sub-chapters, Chapter XII Sphere of the Cosmic Tounge consists of 6 (six) sub-chapters, Chapter XIII Sphere of the Cosmic Eye consists of 6 (six) sub-chapters, Chapter XIV Cosmic Touch Organ consists of 6 (six) sub-chapters, Chapter XV Cosmic Hearing Organ consists of 6 (six) sub- chapters, Chapter XVI Sphere of Cosmic Mind consists of 10 (ten) sub-chapters, Chapter XVII The Ahankarik Creation consists of 1 (one) sub-chapter. Around 132 subjects were discussed in part III. It was fully revealed the subtle nature as pancamahabhuta which are there in the human body as a microcosm.

This explanation is the science of subtle material **for the understanding of** similar nature both subtle material in the microcosm and subtle material in the macrocosm. When one can reach the level of consciousness that the material in both microcosm and macrocosm is the same, it is signed that he has reached the cosmic consciousness level. It means that he has reached the liberation although he stays in the material world. It the highest achievement of the spiritual.

PART III INTRODUCTORY: THE CREATION OF THE COSMIC MAHAT GUNA TRIO consists of five chapters, Chapter I TamasAhankara consists of 7 (seven) sub-chapters, Chapter II Cosmic Rajas Self-Love consists of 5 (five) sub-chapters, Chapter III Cosmic Sattvik Ahankara consists of 5 (five) sub-chapters, Chapter IV Sphere of the Cosmic Intellect consists of 8 (eight) sub-chapters, Chapter V Sphere of Cosmic Chitta consists of 8 (eight) sub-chapters. In Part III, there are 33 subjects discussing subtle material which are quite the same with the subtle material as explained in Part II, while in Part II, it was explained about tanmatra material which is there in the macrocosm, in Part III, it was explained about the subtle material in the microcosm or human body. This explanation is the science of effort for balancing the mind to achieve the feeling that microcosm and macrocosm are the same. The difference was just in quantities.

It is one stage of achievement in Yoga and spiritual practice. PART IV THE CREATION OF PRAKRITI WORSHIP AND KNOWLEDGE consists of seven chapters and each chapter was

divided by some sub-chapters. Chapter I The Cosmic Mahat Tamas consists of 8 (eight) sub-chapters, Chapter II The Cosmic Mahat Rajas consists of 8 (eight) sub-chapters, Chapter III The Cosmic MahatSattva consists of 16 (sixteen) sub-chapters, Chapter IV The Cosmic Time consists of 7 (seven) sub-chapters, Chapter V The Cosmic Direction consists of 6 (six) sub-chapters, Chapter VI The Cosmic Great Space consists of 8 (eight) sub-chapters, Chapter VII The Prakriti As The Cosmic Cause consists of 10 (ten) sub-chapters.

Part IV contains 63 subjects discussing about the subtle material which composes the natural law called rtam (in Sanskrit). The MahatSattva, Mahat Rajas, and MahatTamas are the three natures of the universe as the Energy of God which controls the entire universe. It is also equal to the Karmaphala Law. Thus, the form of God in the universe is a natural law. When natural law is working, it means that God is also working. It is quite relevant to Bhagavad Gita III.23-24. The universe or macrocosm is physical material, but it can be utilized as a tool for understanding God. It is the pinpaof aad.

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PART V LIBRATION OR SALVATION consists of one chapter and 28 twenty- eight)
sub-chapters. All of them explain the axiological of the "Science of Divinity" for those
who need liberation or salvation. Avalon(2008:476) stated that the Cosmos being the
theatre of Divine Play provides the arena in which the Centres must interplay and
ultimately realise the Divinity playing in, and as, them.

The scheme of creation and the principles on which it is run are calculated to lead progressively to the end or purpose of the world-scheme. As the belief in Universal Power has been the basis of all ancient human faith, so a body of "mysterious" rites (called "magical") has been at the basis of all ancient human religious practices. The nature of "magic" has been commonly misunderstood; but modern thought is slowly coming to recognize that it is not "meaningless"; that it is a kind of "primitive science" whereby the primitive man, still in the lower grades of culture, has essayed to propitiate the powers by which he thinks he is encompassed and turn their influence to his own best account.

The definition is substantially correct, if we drop the terms by which the cult of magic is thus evaluated as "primitive", "lower", and so forth, and if we drop also the distinction commonly made between magic which is supposed to involve no sense of man's dependence on higher Powers and no element of worship and religion which involves both. Tantra ritual (whether we call it magic or not) is based upon the Science that the

World is Power which is the same as the Consciousness-Power in man, that the Cosmic Power can be linked up with Man-Power by worship and other means, giving effectiveness and success to man in the pursuit of his ends, in the world or as liberation therefrom. This linking up is held to be possible, for at root man's power is the Cosmic Power. The KularnavaTantra says that in Sakta doctrine world-enjoyment may be made Yoga.

Power may be realized in a two-fold way; man may wish to remain man, to perfect himself as man, and to have such worldly enjoyment as he may lawfully desire. He then cultivates those powers which are the Mother in Form. Or he may desire to be one with the Formless Mother Herself. This end also may, (according to the system) be achieved on the path of world-enjoyment provided that it be realised that the individual life is a part of the divine action in nature and not a separate thing to be held and pursued apart for its own sake only. In the Vedas enjoyment is the fruit of sacrifice and the gift of the gods. The higher sacrifice is to be Mother-Power of whom all deities and all men are inferior forms.

When this is known and man unifies himself with that Cosmic Power, enjoyment becomes Yoga and passage is made to that state in which there is neither sacrifice nor sacrificer. This is the Supreme Experience which is the Mother-Power in Her own formless nature. As the Creatrix of forms Divine Mother is Maya, and as the produced individual form Avidya (Ignorance). As Liberatrix from the Ignorance of the forms which are of Her making She in Maha-Maya. In the Shakti Sutras of Agastya all is spoken of in term of Power, which is the essence of Reality as World, and which is the Real, both as God and God-head.

Linked to the Mother Earth as the macrocosm, M.N. Rao (1992:177-179) described that: Like any other planet, Mother Earth must have been born from a nebulous void and perennially revolving cosmic dust. A cosmic globule of water must have condensed and then a land mass must have surfaced some two hundred million INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved:VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 27 years ago. In cosmic convulsions, the single land mass Pangaea or super-continent must have been torn apart as individual continents.

These continents are still drifting and mountainous masses are still piling up above and sinking below the sea level. The youngest mountain range, the Himalayas, has more mountain tops 24,000 feet or more above sea level than the rest of the world. The highest, Mount Everest, is known to be growing taller every year. And the deepest ocean

trench, more than ten kilometers in depth, is getting deeper too. Our **Mother Earth is the** watery planet always shrouded with water vapour emanating from the oceans which have more surface area than does the land. The lone satellite of the earth, the baby moon is naked, not having the cloudy cloak of its mother.

Reflecting the hot daytime sunlight as cool moonlight at night, the moon is a darling for babies and honey-mooners alike. Though astronaut Neil Armstrong set his American foot on the soil of the moon just to pose for a photograph, the moon is not at all habitable. It is too hot and too cold. The temperature range of extremes is some 500 ° F. Revolving round and round the earth **at a speed of** some 2,300 miles an hour, it keeps a distance of nearly 240,000 miles from the earth. Waxing and waning of the moon has a correlation with the tides of the ocean waves.

It is also a scientific observation that fluctuation in mental physiology and pathology are also correlated with the phases of the moon. It is an excellent basic research project for the future scientists of mental-logy, the basic science of the mind. From times immemorial, the Indian almanac names the seven days of the week after the seven planets which have bonds (Grahas) with mother earth: Sunday (iru ft e n(th) da(a ramu) after the moon (Soma); Tesdy Maglaam)aerMar(jaorManal;Wedesdy Buhvaru aerMery Buh);Thsda(rvaam)aerJuit Gur uhspay) Fra(kaam)aerVens Sua)an ury Saiam)a fter Saturn (Sani). In this naming of the day of the week, the three distant gas giants – Uranus, Neptunus, and Pluto are eliminated and the sun and the moon substituted.

The sun is the energizer **for life on earth** and the satellite moon energizes the human mind on the earth. Rauan u s erlnanaoly,ae e tsectgps te oons bi (od d e sierajushdpan' h s siero aspiouin Souhlniatht pi onananaf hr(uk ala) ieninea te seven days of the week between 7:30 A.M. and 6 P.M. is taboo for travel or to start a project. The basis of astrological sciences, whether practiced in the East or in the West, is that man's life and living can be predicted even at his very birth.

The relative location of the sun and planets in **the twelve signs of the Zodiac** at the exact time of man's birth determines human destiny. Astrology is an ancient science but all astrologers today may not be so scientific. Even to this day ideal marriages amongst orthodox Hindus with conditioned minds could fail at the last minute just because astrological charts of the couple as at birth do not match with each other. Hence, related to the human body as microcosm M.N. Rao (1992:183) narrated that: Neurophysiologists realize that the very cellular base of the human system is a marvel of Our God's creation. The modern super-specialty of nuclear biology unravels this marvel.

The **viruses, the rickettsia and the bacteria are all primitive organisms.** They are, in

evolution, precursors to be nucleated biological cell, which measures about ten
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microns. There are estimated to be present some 75 to a 100 trillion cells in human body
– a number followed by 18 zeroes.

An astronomical figures indeed, even if you add or delete a zero or two. Each of these numerous cell is a living self-contained manufacturing unit that can survive on its own and may even reproduce itself, if only located in a nourishing tissue culture medium with an appropriate environment. The contents of a human cell or protoplasm are made up of the five basic elements of water and electrolytes, proteins, fats and carbohydrates. Each cell has a membrane separating it from the neighboring cells.

It has the cytoplasm and a central nucleus with a membrane of its own. Under a microscope, the nucleus shows a dense mass, called the chromatic network. This network is along bundled-up skein made up of 23 pairs of chromosomes in the human species. Each chromosome in its turn is made up of innumerable genes, like pearls strung together. These genes are now known to be one of the greatest wonders of Our God's creation. They control heredity from parents to their children. Along with the description and analysis earlier as well as its connection with some references, it is clear that all knowledge is under the umbrella of the terminology of Paad n arviya. Bhoftemldhanto ea eirsel -divinity understanding.

The higher our knowledge is, it surely has no function, if it does not lead to an understanding of our-self. The science of material physical studied by our five senses is just to look at and analyze the material of the universe. It just leads humans to know the gross form of God as physical material and cannot feel His Essence. Hardly, when the people study to enter their body or inner research, then one can feel that God is there inside of anyone, and God also is there outside as the Natural Law and spread into the core of the atom of all creations.

It is the highest science that should be a point oevyon t s thealer Parviyaanarviya III. Conclusion Related to the abstract, introduction, and discussion above, it can be inferred that all of the human knowledge can be put under the individual unity of knowledge that constotstof nwlg amy:Paad maysil dAparviya (scientific). In the Hindu knowledge, the source framework study of metaphysical can be ascertained in Brahma Sutra I.1.3:'sastra yonittvat': The scripture (alone) being the source of right knowledge (with respect to Brahman), (the scriptural text, Taittiriya, III.1.,

is the proof of Brahman). Then, the framework of scientific can be discovered in VasistaSmṛti: Yukti- yutmpaeyavan ?l apyat ?amvat ayaayutmdmjanan: 'The word even of a child, if it is reasonable, should be accepted. All else should be rejected even said by the Creator' (Radhakrishnan, 2010:133). Both of these frameworks of study should be recognized by Hindu scholars. The additional conclusion is that all of the significant discourses in the "Science of Divinity" by Swami YogeshwaranandaParamahansa consist of 315 points, all of that points, directly and indirectly, can be classified into two components, namely Parviya and Aparviya .

Echoftempes nepstoly f aewor, Parviyauizte n research method to microcosm as a representation of macrocosm which used sixth- senses as the tool, and Apad which applied positivistic logical which based on INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY EDUCATIONAL RESEARCH ISSN:2277-7881; IMPACT FACTOR :6.514(2020); IC VALUE:5.16; ISI VALUE:2.286 Peer Reviewed and UGC Approved: VOLUME:9, ISSUE:3(2), MARCH:2020 www.ijmer.in 29 five senses organs, so it used five senses as a tool to find the essentially God in the world.

Associated with the method of Aprviya which is possible to find God in ether, air, fire, and earth, then the scholars or experts, defined it as pantheism, dynamism, monism, totemism, and sometimes they assume it as polytheism. It happens since most of the scholars or the experts who depend on their basic knowledge made the resulting study of their science which was not enough to explain the Hindu truth. To guide the scholars to reach the essence of the Hindu truth, so the "Science of Divinity" written by Swami YogeshwaranandaParamahans is particularly meaningful.

The last conclusion is the book of "Science of Divinity" by Swami YogeswaranandaParamahabs is substantially identical with the book entitled "The World As Power" written by Arthur Avalon (2008), he emphasized that: "there is a supreme reality which is eternal and indefinable, it is an absolute, inconceivable, and ineffable – the Brahman, unknowable in its utterness, this reality presents itself to us in three supreme terms of its truth, an absolute existence, sat; and absolute consciousness, etc; and an absolute bliss, ananda. This is the poise of Brahman turned towards self-revelation. Bibliography ? Avalon, Athur, 2008. The World As Power, Delhi: ShivalikPrakashan ? Frawley, David, 2009.

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