

*Om Namah Sri Yatirajaya, Vivekananda suraye|
Sachit Sukha swaroopaya, Swamine taapaharine||*

We have been studying one of the most wonderful topics – the Jnana Yoga of Swami Vivekananda.

Lecture 6 of 36

In our last class we dealt with religion and two foundational theories of the beginning of religion. One is spirit: trying to find out that those who are dead have not gone out of existence and are in some way in the nature of a spirit which has no birth or death. Second is ancestor worship. Swami Vivekananda then thought both of these can be harmonized. Because at that time, I believe, there was a lot of controversy regarding which theory explains adequately the birth of religion. Swamiji said there need not be any conflict between these two. There is another theory. One of the best definitions of what is true religion is given by him. It is the attempt to go beyond the limitations of senses. This is what we discussed.

Then Swami Vivekananda brings in very logically the next step.

How do we know that there is something beyond? When we are studying Swami Vivekananda we always have to keep in mind that first of all he was a great student. He was a realized soul. That is the first and foremost fact. But he was one of the greatest students of history. The word history for most of us bring to our mind, the story of rise and fall of **nations**. But nowadays there is history of science, history of ethics, history of society, history of religion, history of spirituality, history of language, history of the mind, etc. Practically every subject has got its own history. Added to this confusion, they have added one more - there is now philosophy of religion – which is totally separate from what is religion. There is also philosophy of science, philosophy of psychology, philosophy of statesmanship, philosophy of mathematics, philosophy of governing a state, etc. For everything there is a philosophy. This again, is totally a different subject than either history or science.

Swami Vivekananda was a profound student and he had a phenomenal memory. There are many autistic people who had phenomenal memory. But what was the greatness of Swami Vivekananda is that first of all he read voraciously and second, he remembered everything that he read. Even that was not his greatness. He had the capacity to digest all these facts and like arranging a **huge** jigsaw puzzle, he could fit everything perfectly. That is his greatness. That's why he could deal with anybody's question from any particular angle. With this background we have to study Swami Vivekananda's explanation of how the idea of religion originated and how it developed.

According to Vedanta each one of us go through three states of experience. Vedanta students definitely know about it. What are the three states? Waking, Dream and Deep Sleep. I have mentioned quite a number of times, waking state experience is totally different from dream state experience. I dealt with this in my last class quite elaborately. What is the first thing that we notice in dreams? That the limitation becomes much much **less**. Man goes **beyond** time, space and causation in dream state not absolutely, but to a **great** extent. Not only that, according to psychologists it is a state of reformulating our waking state experiences **combined** with desires. One of the fundamental facts of a dream is **dream** overcomes rationality. For example, if I say that I want to just fly out of this room, can I do that? Reason tells that the power of gravitation and lack of proper equipment will not allow me to fly. Whereas I know birds, insects can easily fly. But in dream there is no such problem. We never think, how am I going to? This lack of

reason in dream state is a great advantage. That is why in spiritual life dreams assume an extra proportion of importance. What is that importance? We know quite well what we are. Though we do not admit it even to our own selves. Which means, we are not fit to have the visions of Gods and Goddesses. We know quite well. Though we wish that Thakur, Ma will overlook all my defects and come and stand before me. But my unconscious also tells me they are not going to stand before you, so better not waste your breath. But we know - in *dreams*, we *can* have divine dreams. I am sure almost all of you at least have seen some Gods, Goddesses, Sri Ramakrishna, Holy Mother, Swamiji. Once a devotee came and told me in Bangalore, he had a great desire to hear the singing of Sri Ramakrishna. Because that was such a marvelous singing! Even stones will melt! In Hindu mythology the greatest singers are called *Gandharvas*. *Sri Ma* describing the voice of Sri Ramakrishna, the sweetness, said, *Gandharva ninditha*. It far surpasses even the sweetness of the singing of the *Gandharvas*. Incidentally, *Sage Narada* is called a *Deva Gandharva*. Such a wonderful singer. We can experience this easily in our dreams, provided we go on reading. We have to prepare a little bit. We have to pay a price, the price is you have to read before going to bed about such incidents, which will take you into that realm. One day or other we are going to have it. Go on reading the **incidents** in the life of Sri Ramakrishna, Holy Mother, not even the **Life of Sri Ramakrishna**, just the **incidents** and I can guarantee you within few days you will have some dreams about divine personages.

Also, you can have dreams about Holy people. You know Sadhus. That is also a good idea because if you dream of a Sadhu, the subconscious desire that exists within each one of us of Sadhu *as an ideal*, indicates our desire to achieve those traits. Dreams as we know work at the subconscious level and sometimes at the unconscious levels. Doctors should know about psychology - there are two levels. Whatever memories are there just below the surface we may not remember now, but if we make a little bit of effort we can remember them. This is called subconscious. But buried deep within, under a huge amount of debris of millions of births, that realm is called **the unconscious**. *Swamiji* brings this idea that here is a primitive man for whom his whole waking life is filled with both suffering and mystery. You must remember when we are sitting here in the twenty first century, for a primitive man insecurity was the biggest problem. Food and insecurity were his major problems. But they also experienced as soon as they laid down in sleep and dream, transcending their limitations of their suffering and escaping from danger. For example: they were being chased in a dream by a mammoth or a big tiger. That's a dream. But in dream they can transcend this problem. Because how I wish I could fly and reach like a bird out of the danger! And they find themselves suddenly that they have reached that state. They are dreaming that they are flying. Temporarily what happened? They have escaped the insecurity problem. Fear. When they wake up, sometimes they used to remember that it was a wonderful state to have. Far beyond remembering what happened in the past, the most important thing that happened is, they asked is it a different world from the waking state? Maybe it is a world where in the waking state we have no access to, but during dream we go somewhere and experience a special type of life and then we again come back to this life. Thus going and coming.

That must have given them an extension of what Swamiji starts to explore – the possibility of how their religious ideas had developed. That there may be other worlds, and other states of experience. Maybe physical waking death is after all not the end of existence. In short, what it means is one can go beyond greater limitations of space, time and causation and in dreams these limitations are reduced to a great extent.

Swamiji was not only a student of history but also a student of Vedanta. In the Vedantic literature, these three topics - waking, dream and dreamless state - is one of the important studies especially in one Upanishad, the *Mandukya Upanishad*. It is one of the shortest Upanishads. It has only got twelve mantras. All the twelve mantras deal only with experiences of these three states. The Upanishad conclusively proves - incidentally, what I am going to tell has nothing to do with our present subject - that the true nature of each one of us is beyond these three states of experience.

So *Swamiji* had brought out first of all, the idea of spirit worship, then the idea of ancestor worship; and combined it with beautiful definition of what is religion – an attempt to go beyond the limitations of the senses and how people proceeded further, it came from the idea of dreams. We can also say if you have a good dream then for days together you are in a special state. It has nothing to do with waking state happenings. You feel, you were transported as it were, into some different realm.

If we are in the waking state we need an instrument called the body but if we are in a different realm, we also need an instrument for that besides the external physical body that we know of. If we are dreaming of some other realms, some other states of experience, then definitely another type of instrument which is far subtler, superior, and whose freedom is *far* greater than the waking state must be there. What is this called in Vedantic language? *Sookshma sharira*. Subtle body. Subtle body's freedom is *far* superior. Whereas the physical body may die either in one minute or 120 years, 150 years, this subtle body, it lives for a long long long time. Somehow human being has developed that idea. That was what we discussed extensively in our last class. When Swami Vivekananda went to United States, where he stayed for quite a number of years, someone had asked him a question *what is the origin of religion?* He wrote a reply and what he wrote came known as *The Birth of Religion*, the Origins of Religion. It is to be found in the **8th Volume** of *The Complete Works of Swami Vivekananda*. I am going to deal in today's lecture with that. It gives a far superior idea, a very rational development, step by step development, of how religion had originated. This is not an academic discussion. It is everybody's concern. Each one of us is concerned. We are concerned with death, less with birth, but more with old age and death. We are also concerned with our hopes. Each one of us cherish a tremendous amount of hope. For example: Here is a person and he is planning to lead a retired life perhaps. Or a happy life. In one millionth of a second, whole life tragedy upsets the whole lot. Naturally the thought arises what have I done? But in spite of that, hope will never die.

Definition of Religion

Death seems to be killing all our hopes. Is it really so? No it is not so. That's what Swami Vivekananda is trying to tell us. Each one of us, we are born to be religious. What does it mean really? It is our nature which is beyond birth and death. We are immortal. True Religion therefore, is to find out our own true nature. *Swamiji's* definition of religion is something wonderful. In this context I have to tell you something very important. I was trying to refer to the *Encyclopedia of religions* on religion. What is the definition of religion? Most authors say religion really cannot be defined. Here is *Swamiji* providing us a simple practical convincing definition. He provides us with one saying religion is the realization that each one of us is divine. But these academicians go on quarrelling. Some say it is tomb. Some say it is womb. Some say it is womb to the tomb. All these. *Swamiji* also is taking into consideration what the western savants have been thinking about it. But I think, *Swamiji* not only studied these books, but he was trying

to harmonize them with his own understanding from the Vedantic point of view also. More than that, from a practical viewpoint.

Here you go. I am going to quote from **The Birth of Religion**:

[1]*The beautiful flowers of the forest with their many - coloured petals, nodding their heads, jumping, leaping, playing with every breeze; the beautiful birds with their gorgeous plumage, their sweet songs echoing through every forest glade -- they were there yesterday, my solace, my companions, and today they are gone -- where? My playmates, the companions of my joys and sorrows, my pleasures and pastime -- they also are gone -- where?*

Most of us are born with inherent beliefs. Especially hindus. I am just recollecting one beautiful incident that happened. There was a householder couple who was initiated by Swami Shivananda. They had a little son. At the age of three or four or five suddenly he died. The mother's grief was beyond description, beyond imagination. They came to Belur Math and this lady she caught hold of her guru's feet and went on weeping. He went on trying to console her as we console each other because this is a fact of life. Then Mahapurush Maharaj, that means Swami Shivananda, became very grave. He asked, *what do you want?* Remember when Rasik caught hold of the feet of Sri Ramakrishna, he tried to bursh him away but later on he asked, *what do you want?* That clever fellow, you know what he said? Baba, when the time comes for me to die, you come and take me and take me with you wherever you are. What else you want? So wherever you go you take me with you. Sri Ramakrishna's several disciples had this wish - **wherever you go you take me along with you. I want to be with you.** Some of their wishes were 150 percent fulfilled. Mahapurush Maharaj asked his disciple - *what do you want?* If I can see my son **once** then I will be very happy. I will overcome my grief. Mahapurush Maharaj looked at the photo of Sri Ramakrishna which was hanging on the wall and said Yes. She had faith in the guru. She became joyous even just hearing that Guru assured me I am going to see my dead son. But the attendant who was also his disciple and a monk, was doubtful. Nobody had ever seen anybody who is dead. Here is an old man, had he become addled, his brain gone a little bit softer? You know, doubts.... die hard. Who should have more faith? A householder devotee or a monk? But he kept quiet because nobody can challenge one's own guru. That's one good thing about guru you know, no disciple can challenge the guru. That lady went away. After few days she returned. This time she was a transformed lady. Her face was beaming with joy! She made pranams, they had a talk and when she was about to leave the attendant caught hold of her and asked what happened? She said one day I was meditating, suddenly I had a vision that my son was playing joyfully with Sri Krishna! And I said if my son is so happy in the company of Sri Krishna, which mother wants more than anything, the highest happiness for a devotee is to be in the presence of God and her son had already attained that state. What could be more joyous than that? I am very happy! Is it true? Yes it is true.

If we are sincere, and if we do at least a little bit of what our Gurus tell us - a little bit of japam and regular prayer and a little bit of self-control and a little bit of leading the right type of life, if we can do that by the Guru's grace we will also attain to that. Never hope you are going to practice austerities like Sri Ramakrishna or Swami Vivekananda and one day you are going to savikalpa samadhi, then thereafter nirvikalpa samadhi and a guru like Totapuri will come and all those things will happen. Forget about it. It is all grace and grace and grace (*kripa*). That is the important thing.

What is the lesson we learn from this incident? Very important. This lady had a tremendous faith, not

experience. Faith that there is life after death. There is a world after death. And there is a type of life after death. Here is the important point. Whether a person believes it or not has nothing to do with the fact. Do you follow what I am saying? I have faith so I will go to that place...no! Is it a fact? So what is faith? Faith means believing something one hundred percent without personally experiencing an event. Just because a person has faith he won't attain whatever her faith or his faith is going to do. Faith is a way that smoothens our effort to go forward. Without faith if we do it takes longer, but with faith if we do, it is much pleasanter, much smoother and much faster. That is all that happens. First of all, this lady had faith. Secondly, not only herself - there will be death of the body but I am not going to die along with death of my body - what is the implied idea? My body dies, I am not dying. My car is crashed but I am not crashed. What is the idea? I and my body are totally separate. See how much is implied in this! Not only that if that is my faith, is a fact and I have only got faith in that fact. What about **all** the wicked people in this world? What about animals? What about insects? Will they also die? Is there something called death? I don't die, but other people will die?! Other *pranis* will die?! No. Coming back to our subject. What is the first thing? That whatever we experience, comes to an end. Every experience starts in time, exists for some time and then disappears in time. Including birth that is called the birth of a body, as well as birth of an idea, birth of every experience. You were not happy sometime back. Suddenly someone tells you I love you and you feel very happy. That is a birth. And if there is a birth, there is also going to be a death! Yeah, sometimes we become addicted. We want to hear again and again, *you are beautiful, you are beautiful, I love you, I love you!* When somebody stops doing that then we feel bad. But we must understand, not only birth of the physical objects, but mental objects have birth and death too. What are mental objects? They are called thoughts. Every thought has a birth and has a death. That's why this **profound** idea Sri Ramakrishna came across Totapuri or rather I would put it the other way - Totapuri came across Sri Ramakrishna. He initiated him into Sanyasa. He instructed him. This is how you will have to meditate. First, remove all thoughts from your mind. Sri Ramakrishna said I can remove all thoughts from my mind excepting one - Divine Mother. Now the problem that came is: Sri Ramakrishna had to overcome that because that was also a thought! That's why it is called *vritthi*. You may call it *brahmakara vritthi* or call it *kalika akara vritthi*. But it is a *vritthi*. *Vritthi* means what? It is a thought. And a thought, just now I was telling you, it is a beginning and it has to end. What Totapuri wanted is you reach such a state which has neither birth nor death. Not only that, in the Taittiriya Upanishad's last chapter called *bhriгу valli* there is a **profound idea**. These are very profound ideas. You have to be familiar with that. Bhriгу was an earnest student and his father was a God realized soul. Now the relationship changed. What is it? The father is a *guru* and the son is not a son but a *shishya* (student). The *shishya* Bhriгу goes to his father *Varuna* and asks him, "Teach me about *Brahman*". No one can teach about *Brahman* but they can point out the way. You go this way and you will one day realize it. So he (*Varuna*) told three things:

yato va imani bhutani jayante;

yena jatani jivanti;

yat prayanty abhisamvisanti; tad vijijnasasva;

tad brahmeti.

(Taittiriya Upanishad 3.1.1)

That from which the entire universe is created

That which is responsible for the entire universe to sustain

That into which the entire universe merges into at the end...

is the Almighty

Swami D's Translation:

From where all these creates come, in which all these creatures live, and unto which all these creatures again go. I am giving an example. Even though you know it. The pot was not there before it got birth. But it was not non-existent. Where was it? In the clay! And in time, in space, it gave birth *as it were*. It lives as a pot for some time. Then one day destruction comes *as it were*. So what is the birth? Non manifesting pot, that is called death. From non manifestation to manifestation and back to non manifestation. And where does it go? Whatever is it's root cause, it will be there. That is what Bhrigu was taught: find out from where you have come? And how you are getting sustained. And where you will again go back. To put an end to this story, he realized we come from Brahman, we live in Brahman, and we go back to Brahman.

One of the most profound psychological idea I am trying to give you is this. When you say *the birth of somebody*, don't talk about the birth of somebody or something - always talk about when *we first experience something that is the birth of that particular experience*. A baby may be born six months back. But you are seeing that baby for the first time. You didn't even know that that baby existed. But once you experienced that baby, is when that baby is born as far as you are concerned. And the moment you forget the baby that baby is gone. The whole world vanishes for several hours every day. Is it not? That's why no problems at all. No husband, no wife, no job, no holiday....where have they gone? Where...?! So this was the question: Where do they go? This was the first question.

Later on the question comes – *wherfrom they came?* – but the first question now is: I have been experiencing it. I have my parents, I have my wife, my husband, my children. Suddenly death comes. Where did they go? It's impossible to believe that they have completely gone out of existence. So that was the first birth or germ of the idea of religion. What is religion? Where do they go? This was the question that pressed for an answer in the mind of the primitive man.

Here is a very important point. Please note it. Until that question seizes our mind like a ghost and tries to crush us. Until we find an answer we will not be religious. Potentially - yes, practically - no. To the primitive man, everything is living in the first place and to him, death in the sense of *annihilation* has no meaning at all. Swamiji was making a distinction - death and annihilation. What is death? Absence of our experience. What is annihilation? Total non-existence. It has no meaning at all (for primitive man). People come to him, go away and come again. Is it not our experience? You meet somebody and they go away. Perhaps in your whole life you don't meet him (later). But do you get the idea this person has gone away, he is dead? Do you ever think like that? Sometimes they go away and do not come. Therefore in the most ancient language of the world, death is always expressed by some sort of going - "the man has gone". But what do we mean by "the man has gone"? You met somebody and after talking for five minutes he has left that place. You also say "he has gone away". But here is a man who is dead. Then also what language you are using? "He is gone". Therefore in the most ancient language death is always expressed by some sort of going. This is the **beginning** of religion. "He goes away". "Goes away" means what? There is a possibility of his coming again. Thus the primitive man was searching everywhere for the solution of his difficulty. Where do they all go? Then you say this makes them think. This is how Swamiji is tracing the history of how religion had taken birth, etc. They have gone away, but where do they go away? Then man started looking around. You know what is the most wonderful thing that happens? Earling morning he sees the Sun. He gets up perhaps quite early at night, early morning, and

then he sees it is all pitch dark, and suddenly a glimmer of light, more light and then this brilliant early morning sunlight! And then he says this Sun starts struggling. Then mid-day, then afternoon. Then what happens? The Sun sinks. Moon rises. Same thing happens. Seasons come and go. Look at the trees...and same thing happens! Here is a seed, there was no tree. But somehow the seed grows. It becomes a tree. Trees gives birth to seed, then it dies. Man discovered a most marvelous law of life. It is called (ritham) Rhythm. In ancient vedic language it is called ritham. This word ritham and the english word Rhythm they are the same. It means *same thing happening again and again*. This goes on. Could it not be that this also happens with death? Before birth we don't see and after birth we experience, after death we do not experience (the world). That's what is in Bhagavad Gita the second chapter.

[2] *avyaktadini bhutani, vyakta-madhyani bharata,
avyakta-nidhanany eva, tatra ka paridevana*

TRANSLATION

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when they are annihilated. So what need is there for lamentation?

Swami D's Translation:

O Arjuna! Before birth you do not experience **bhutani** means all living creatures. They were in a state of non-manifestation. Then suddenly they come into the purview of our experience. **Vyaktamadhyani** - in the middle state we all experience each other. **Avyaktanidhananyeva** - In the end they go back from where they have come. That is the state of non-manifestation. We are not talking about non-existence. Non-manifestation and non-existence there is a heaven and hell difference. Non-existence means what? For ever, permanently, eternally, it is gone! What is non-manifestation? I am here, suddenly someone comes into this room, I see that person, and after some time he goes out of the room, I don't see that person. I don't assume that he is dead! We say, from that other room, comes into this room. That is what Sri Ramakrishna's beautiful saying to Holy Mother which sustained her. Where did I go? From this room to that room. But that also implies the opposite. Wherefrom did I come? From that room to this room. And for some time we are there. Both of us are going to get other room only. That means what? We come, we go, we come, we go - that is the idea. There is nothing called total annihilation. That's what Swami Vivekananda is telling. This is the beginning of religion thus the primitive man was searching everywhere for a solution of his difficulty: *where do they all go?* Then what happens? There is the morning Sun radiant in his glory bringing light and warmth and joy to a sleeping world. Slowly it travels, and alas he also disappears down, down, below! But the next day he appears again. Glorious, beautiful! Extend it. Same with seasons, moon, stars, plants, human beings. Everything in this Universe is going on in a rhythm. That is called the Law of Rhythm. Some were there then who came and went and got up from their graves - this was the first solution - the rising Sun. For a primitive man, the Sun had gone somewhere - below the ocean! The horizon is like an inverted utensil. Always the Sun would be rising from below your eyesight horizon. And then early in the morning suddenly this huge globe of either the Sun or the Moon, the primitive man would see, so huge and glorious would rise. For a primitive man, there was nothing called "security". Because at any time animals could harm them, even huge birds. Darkness is danger for most creatures, most important of all for the human being. But he could see in the light.. The rise of the Sun provided light to see. For us also from *Vedantic* point of view, every night is death.

Four types of pralaya are there. Laya means go back into the causal state. *Nitya* pralaya – every night you go into deep sleep and you get new life every time you wake up. It's a wonderful thing if you think about it. Then at the end of this life, this body falls and all the experiences are wiped out (memories will be there). We don't remember what happened in our previous birth. Anyway, for this primitive man the Sun is rising again. Maybe that is the Law that comes into place for everything whether living or non-living. The primitive man had two advantages. First, he was not distracted by anything that we are distracted with. We don't have time to observe nature. No great religion had ever taken birth where people do not experience vastness. Vast deserts, vast oceans, vast mountains. For example, we watch on TV the tremendous power of tsunami where they are tossing huge ships like matchboxes, you have to wonder about the tremendous power of nature. Primitive man was subject to all these types of power. There must have been this idea - things are going in a rhythm. Those who die are not really dead. Seasons are cyclical. Seasons are proof. Moon is proof of this. Then another idea came: Sometimes an old man dies and a young child is born. Similarities are noticed in that family where all of the characteristics of the old man are seen exhibited in this new child. Looks like grandfather, walks like grandfather, grumbles like grandfather. So he must be reborn. Only condition is that the grandfather must die then this child must be born. If he is still alive then we will not identify with that. Science says that the genes of the grandfather are already exhibiting in the child. A glimmer of what is religion is that *death is not end of everything*, there is something more! This is the law. The idea of passing, not *out* of existence, but *IN* it, it had to be expressed only as a **change. A momentary transformation.** There is continuity. Death is not everything. After death there is a birth. But what is the solution?

There is a relationship between birth and death by observing nature. Where do the Sun, moon and stars go? What happens to the seasons? Where do the people who I love go? This thought required a new symbol. The discovery of fire was one of the greatest discoveries of this world. It is not really a discovery. Forest fires used to be there. Man only learned how to produce fire by striking flint stones. Fire was there all the time but he mastered the fire so whenever he wanted he could start it. Civilization started from that moment. For a primitive man, Earth is flat. Therefore Sun rises from the flatness (below) and rises above and goes down below, below, below. Today we know better! Hopefully. You know even now I hear, we are going by train...returning from London to Maidenhead. "Oh! Maidenhead has come!" Where did Maidenhead go?! It did not come! The train has come to the Maidenhead station.

Nothing permanently becomes non-existent, it is a change. From manifestation to manifestation. This is a constant cycle going on. This cycle's name is called rhythm. Rhythm means the idea that there is no non-existence, there is no permanent death. Death is but a change.

Where do they go? This is one of the questions - where do they go? Then the question is by observing external phenomena - these are going down, into darkness. When a person dies, he goes to sleep, he can't see there is darkness because nothing is remembered. Then the idea came - primitive man started opening his eyes - and he went on observing. Put a seed where does it go? Up. Light a fire - where does the fire go, up. He started observing when a small baby is born, what happens, he grows up and up and up. Everything that is born grows *up* towards more light. Each one of us are heliocentric. Helio means what? Sun. Centric means what? You put the seed in the darkest Earth but it breaks even big rocks and then slowly grows towards light. This growth towards light was an important idea. This fire carries everyone

upwards to the places of light. So the first question was solved to the satisfaction of the needs of the primitive man.

Then came another question. Whence has all this come and why did it not come first? When did it start the first time? Hinduism doesn't accept. When did creation come first? There is no first. It is only one among infinite number of series. Death was just a great disturber. It disturbs the rhythm for sometime and then life goes on. With more advancement came the other question - now the question comes, everything that moves, how did it move? For example suddenly my hand moves. Did someone take my hand and move it? I willed my hand should move. I willed my eyes should see. I willed everything. That means there is something which is controlling. That ultimate controlling power is named by primitive man as will. That will is controlling everything. This is the development of religion. Primitive man is seeing trees moving. Trees, animals, man, everyone is moving. That means everyone has got a will, there is something which is moving it and it's not moving by itself. For primitive man, wind, Earth, tree, Sun all has a will. Whatever is moving, is not moving by itself, something is moving it. There is a will. Primitive man has an idea that everything in nature (mind and souls) is full of separate wills and minds and souls. They are creating all this just as we manufacture many things. They have given it a name. *Devah*. *Devah* means shining. *Div* is the word which means shining from there the Sanskrit word *Deva* has come. *Div* means shining. Everything is traveling upwards towards the light. Everything is moved by a will and that will must be subtle and has tremendous power, which can think and is conscious. For example, an Elephant moves its whole body effortlessly. That which is so, is called *Deva*. Everything is a God. Earth, Sun, air, tree, fire, water, everything is God. They are creating all this just as we manufacture many things. Meanwhile society was growing.

In society there was a King. If so, why not a King among the *Devas*? So there was a supreme *Deva* (*Dyaus Pitar*): God of Gods who by his single will has created all this, even the Gods and Goddesses. So primitive man arrived at this from: Land, growing upwards towards the light, Gods, King of Gods who is of a supreme power. This is how as man's mind starts to grasp subtler and subtler ideas, his ideas about God also grew. Ideas about religion and growth of religion also started growing. Here is a tribal chief, he says massage my feet, cook my food, hunt for me, fan me, whatever he wants he is not doing, he appoints servants.

That is what *Swamiji* is bringing to us, how the primitive mind is slowly working and bringing out these ideas. Just like the supreme God has appointed different stars and planets, so he has appointed different *Devas* or angels to preside over different functions of nature. Some over death, some over birth, etc. How is this applicable to our *Vedantic* study? Because to study Vedanta, every part of the human body and personality is presided over by particular *deities*. For example, eyes are presided over by whom? By the Sun. Hand is presided over by whom? By *Indra* (the Brahmin who killed a cow). The mind is presided by whom? The moon. Luna(tic) means lunar. New Moon Day and Amavasya and Full Moon Day. In Belur Matt have you noticed that on the 11th day water suddenly starts becoming very very clean and is perfectly clear and 12th day is muddier then it becomes normal? Why? Due to the pull of the moon. Mind is related to the moon. If you want to observe some people, observe on new moon day, full moon day or ekadasi day! If you find some abnormality you don't need to go to any psychiatrist.

One Supreme Being – Supreme because it is infinitely more powerful than the rest – is the common concept in the two great sources for all religions: the Aryan and Semitic races. But Swamiji was a **supreme** thinker. He says, here, there is a divorce between Aryan and Semitic religions. Aryans (Vedantins) take a new start. Their God was a father in heaven. Until then he was an impersonal force - a frightening being and you could not even look at him. But now a new idea has come. He is my father. I came from him. He loves me. That means I also love him. The father in heaven. This is the beginning of love. The Semitic God is only a thunderer [3]. Only a terrible one. To all this the Aryans added a new idea. That of a father. The father cannot only be seen but he is the goal of being. The one aim of life is to see him. The Aryan loves his father. To that he further adds, that Supreme Being is also Mother, friend. That Supreme reality God has become now not a mere impersonal supreme being, supreme power, he is my most loving father. The Supreme Being will never do anything to harm me. Not only that he is more than my mother, more than my friend, more than my servant. Who is your servant? You are servant of God or God is your servant? How much time you fan God and how much time God is fanning you? 24 hours a day - 24 by 7 by 365 days he is fanning. He is even fanning your grave so that it will dry very quickly. The Aryan loves his father. To the Aryan this life is **on the way to our goal**. This is not an end in itself but life is a journey towards God. That brings the cyclical idea that **I started my journey from God, I am traveling towards God, I end my journey IN God**. To the Aryan, we are all going home. Who is our home? God himself is our home. To the Aryan: *enjoyment, misery -- everything -- is a means, and the end is God*. If you are happy **that is not an end**. Something pokes you to go nearer towards more happiness, towards God. If you are suffering that is also to learn your lessons so that you hasten to God. Everything is a means and the end is God. *The Aryan rejects heaven to go to God. In short, this is the main difference. The aim and end of the Aryan life is to see God, to see the face of the Beloved, because without Him he cannot live. "Without Thy presence, the sun, the moon, and the stars lose their light."*

You are the only goal of life. Swamiji ends with this definition: “Religion is realization”. Starting with death, ultimately man developed the idea and the ideas became clear and ends with this grand statement that my goal is to become God. That’s what Swamiji says. Religion is realization.

Om Shanthi, Shanthi, Shanthihi.

[1]

https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_8/Writings:_Prose_And_Poems/The_Birth_Of_Religion

[2] <https://asitis.com/2/28.html>

[3]

https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_8/Writings:_Prose_And_Poems/The_Birth_Of_Religion