

## **Predictive Spiritual Evolution**

by Swami Nirgunananda

Life could be defined as the continuum of actions on the platform of consciousness. Actions are perceived only in the coordinates of space and time. Actions could be of two types, physical and instinctive. Each of the two types is subdivided as voluntary and involuntary.

Physical voluntary actions are triggered by the inherent traits affected by the instantaneous impressions of the interactions with the world outside or randomly bubbling out of the impressions already stored in the instinct on the canvas of immediate consciousness.

Physical involuntary actions/changes in general are mainly the programmed actions for the sustenance of life in accordance with the conditions of the organic constituents of the body at a particular point of time. It should be remembered that the programs are subject to changes as dictated by the survival instinct and natural selection. Any organism is in the process of adjustments due to continuous phenomenal changes around. These could either be mutative or gradual evolutionary. The mutative changes in turn follow evolutionary processes giving rise to newer forms of organisms.

In the modern scientific era there is no point in denying Darwinian theory of evolution, though it is in contradiction with the religious faiths all over the world. Darwin theory provides us with the probable sketches, relevant proofs, plausible explanations and the chronology of millions of years of journey and transformations thereof from a unicellular conscious amoeboid entity to complex multicellular human organism. If evolution is believed to be a continuum of organic differentiations along with morphological changes, any presently existent species, human being included, should be taken as intermediary only, not the final culmination. Definitive and futuristic predictability is somewhat silent in that theory.

Besides, gross organic evolution subtle-evolution also seems to proceed parallel. Subtle-evolution means the changes in the perceptions and cognizance of an object (both gross and subtle) and its attributes which are to be adjusted with for the ease of existence, sustenance and propagation of life process. With species differentiations that is to say,

mutation and organic structural adaptations influenced/induced by the phenomenal changes around, during the course of evolutions there appear consequent changes which are different in appearance, behavioral pattern and inner traits from the predecessor species. Deterministic approach of scientists taking space time and causality as the only tools are able to some extent to unravel and predict the mysteries of inorganic phenomena. The scientific era beginning with 17<sup>th</sup> century attention was mainly confined to material and efficient causes of phenomenal world with less emphasis on the final cause leaving it to the domain of religion and spirituality. These approaches are quite practical and workable but not adequate enough in the long run of newer scientific developments. At times they are silent in most of the cases of the organic phenomenal world. The metaphysical approach in solving the problems of both inorganic and organic phenomena seems acceptable to the rational mind in terms of the final cause which had been ignored so far by modern science.

In almost all the religious texts there are mentions of the efficient and ultimate cause of the creation (i.e. the creator's will) and thence started the sequential and consequential evolutionary continuum in spatial and temporal coordinates as per the respective religious beliefs. It is interesting to note that in the Vedas one can find scores of references and views about origin and the efficient cause of creation. In both Aitareya Upanishad (Rik Veda) and Taittiriya Upanishad (Yajurveda) there are mentions of causative factors of creation and the subsequent transformation and gradual evolution in the world process till date. Bhriguvalli of Taittiriya Upanishad of Yajurveda says, "Verily all these in the creation born out of Ananda (Bliss), sustaining in wherefrom it was born (and) will end up in it." (T.U. Ch 3, Shloka 6). One will find ample examples of some such sayings in the Vedas and scriptures. Being within the course of divergent and progressive evolutionary processes, living beings, humans in particular, are in constant struggle for existence and adjustment with the phenomenal world thereby deviating from the origin. It is inherent in every living organism to go back to the original state when there was existence only but not the struggle for existence. All the organic actions (physical and mental; gross and subtle) are directed towards the one-dimensional and one-directional characteristic called state of

perpetual bliss/peace/ happiness.

Shree Shree Ma Anandamayee said, “It is natural for a living being to ask for happiness. He wants it because it is inherent in him. Otherwise he would not have asked for it. (Note: One cannot ask for something unknown. i.e. if someone says, “I want the thing I don’t know.” makes no sense although grammatically it is a complete sentence.) He cannot but demand for happiness. This thirst for peace and happiness could be noticed in all sentient beings. Even small organisms like spiders and insects never go towards heat. They want peace, protection and ease of living. Feeling the brunt of three fold afflictions (Adhibhoutic, Adhidaivic and Adhyatmic) men also search for God as the abode of peace and fountainhead of bliss.” (Vangmayee MA, 23, Ist.ed.Beng.1983, page10)

Moved by the pity for the suffering masses of the world the great souls of the olden days, the seers and the founders of different religious faiths through ages prescribed the ways and means (spiritual practice) to reach the goal of life i.e. the perpetual state of existence of peace and bliss. Unlike the course of gross evolution through natural selection for physical survival, spiritual practice or Sadhana paves the way to a futuristic, subtle and ascending course of evolution to go back to the final cause.

It took an immeasurably long period of time for the gross and organic evolutionary process to reach the present state of human existence from a unicellular living organism where the first spur of life was initiated. The present day scientists with tools like space, time and causality feel helpless about the predictability of the next step of evolution. In Indian spiritual context the ultimate reality is termed as the Brahman which is the undifferentiated causative and material factor of the creation. For intelligent understanding the Brahman is called as Sat-chit-ananda (i.e. Sat=existent, chit=consciousness and ananda=bliss) but in fact sat is chit and chit is ananda.

In Aitareya Upanishad of Rikveda it is said that ***Aatmaa va idameka evaagra aasit. Naantat kinchan mishat. Sa ikashta lokaannu srija iti.*** i.e. Before all these creation of name and form only One self was there. He (the creator) willed, “I shall create the abode (space).” Then onwards the sequence of gross creation/evolution started according to that Upanishad and continued till date.

Indian spiritualists of the olden days successfully predicted the stages of subtle and inner evolution to reach the goal or ultimate purpose of life. The Veda predicted with certainty that by spiritual practice the happiness of life evolves progressively and consequently the subtle and respective evolutionary stages could be achieved. In Taittiriya Upanishad of Jajurveda the subtle evolution in terms of **Ananda Quotient or AQ** (A term coined by the writer) is predicted. AQ is a measure of feeling of happiness compared to other common people or spiritually evolved being starting from human to Brahma the creator. To reach the ultimate goal of life that is to say to be established in the state of perpetual bliss. The ascending sequential stages are as follows; manusya--manusyagandharva--devagandharva-- pitr-- ajan devata--karma devata--devata-- indra-- brhaspati--prajapati—brahma (hiranyagarbha)

Although quantification of anything abstract is not possible due to lack of a measuring unit, the Vedas took the happiest man as a unit of happiness-quotient for intelligent and rational understanding. It says, "If anybody is youthful, nay, not only a youth but an honest youth, well versed in the Vedas, best of the sovereign authorities, strongest of men having stout physique and possessing the total riches of the world could be defined as the happiest of men." Happiness of :-

One such man x100= one manusya-gandharva ( immediate evolved state)

one manusya-gandharva x100= one deva-gandharva (an intermediary between manusya-gandharva and the next higher stage)

one deva-gandharva x100= one pitr (the pious deceased soul)

one pitr x100=one ajan-devata ( born in the abode of gods or lowest form of gods by birth)

one ajan-devata x100= one karma-devata (a lower God, dispenser of fruits of karma)

one karma-devata x100=one devata (God)

one devata x100= indra (king of Gods)

one indra x100= one brhaspati(preceptor of Gods)

one brhaspati x100= one Brahma /the hiranyagarbha (aggregated whole of empirical conscious being in the creation) {tatttariya ch2,section8 shloka 1,2,3,4,5}

This is not merely wishful thinking, ideation or armchair philosophical prediction. There are examples of attaining the highest state of AQ in all the domains of religiosity.