

Exploring Human Divinity For Solving Of Social Disharmonies: A Perennial Study Concept Of Humanity In Hindu Theology Perspective

I Ketut Donder

UHN IGB Sugriwa Denpasar, Indonesia

E-mail: donderjyothi@gmail.com

Abstract

All religious holy scriptures mention that God created all the universe with its contents. There is no anything without created by God. All religious scriptures mentioned that humankind is the most perfect creature created by God. It call so, because only humankind have intellect which can divided between good and bad or true and fals. Because the humankind as the perfect creatures ammong all of the creatures then they called as the representative of God in the world to manage all Its creatures.

That is statement of religious holy scriptures that humankind is the perfect creature, but in the reality we find somethings very contradicted in every where. Humankind full of social conflict even its conflict based on religious holy scriptures. From this reality arise one big question that is "What the somethings wrong of human understanding to their religious holy scriptures?" If humankind belief that their religious holy scriptures only teach kindness, then humankind should competated and practiced of goodness. Only this activities then humankind be able called as God representation to manage all creatures. To make its real, then every humankind should explored their selves and reached the Self-Realization as the Self-divine. There are somethings holy inside of every humankind, through this realization it will be able humankind to realzed of harmony.

Keywords: *exploring, divinity, chaos, reality, theology*

I. INTRODUCTION

Religious pluralism, nowadays, has worried several religious groups and religious leaders. Dr. Adian Husaini's book entitled *Pluralism Enemy of Religions (Catholic, Protestant, Hindu, and Islamic Views on Religious Pluralism)* shows this anxiety. He describes "secularism, pluralism (religion) and liberalism are contrary to Islam, and it is forbidden for Muslims to embrace it" (MUI Fatwa 2005 in Husaini 2010:1). Another religious leader, Dr. Stevri Lumintang, states, "Pluralism is a challenge as well as a severe danger for Christianity" (Husaini, 2010: 1). Furthermore, Harold Coward (1989), a theologian, in his book

entitled, *Pluralism, Challenge to World Religions*, describes the relationship between Christianity and other religions as one of the main problems in Christian understanding. Perhaps pluralism is such an urgent challenge because of the missionary approach exclusively taken by Christianity over the last few hundred years. Many Christians think that the presence of a sufficient number of missionaries worldwide will result in the conversion of all to Jesus Christ. Today Christians realize that Judaism, Islam, Hinduism, and Buddhism did not perish at all.

On the contrary, they survived, thrived, and were well developed, despite

Christian missionary efforts. This fact causes Christians to seriously reassess their understanding of God's will, the biblical teaching about Jesus, and the theological doctrines regarding Christology and evangelism. With the rapidly expanding literature resulting from encounters with other religions, many Christian theologians have concluded that Christian theology cannot be formulated apart from other religions. Future developments in Christian theology will be the direct result of serious dialogue with other religions. One of the factors promoting this dialogue is the availability of comprehensive data to theologians on other religions, mainly due to experts comparing other religions. People of other religions are increasingly part of the existential situation of Christian theologians. Both theoretical and concrete realities force these theologians to question the exclusive demands of their Christian faith (Coward, 1989: 31-32).

Based on Coward's description, there are severe concerns on the part of the religious elite due to the reality of religious pluralism and the strategy of Christian missions. The anxiety of the religious elites has fostered a multi-strategy method in the field of mission and preaching. This multi-strategy of missions and preaching by religious elites have become out of control due to the advancement of industrial technology 4.0, especially information technology called social media. Countless people who are called religious men every day blaspheme other religions. This condition illustrates the concerns and fears of religious elites if their people convert to other religions. Furthermore, social media content such as Facebook, Twitter, YouTube, and TV Chanel is more about blaspheming each other. This social chaos should be solved.

Recently, a new tradition has grown, namely the tradition of insulting religious

teachings from each religious figure. When religious figures preach, they did not teach their religious teaching; on the other hand, they talk about other religions teaching. Therefore his preach become viral. If all religious leaders are honest, it is contrary to the teachings of all religions. This phenomenon is a paradox if all religions claim that they teach truth, goodness, peace, morals, courtesy, compassion, mutual assistance, etc., but why the reality is that more and more conflicts come from religion. Social media has become a tool for religious harassment, and unfortunately, religious abuses are carried out by people who seem educated. Social media is supposed to be used as a tool for religious enlightenment, but contrary instead is used to harass other religions. Educated people must solve this problem in order to realize a harmonious life between religious communities. Therefore, every religious leader or religious figure should be guiding his people to compete in goodness.

People know that all of the holy scriptures in all religions stated that God is the embodiment of Love and Affections. And then in the Hindu holy scriptures mentioned that the universe with its contents created by God with His Love and Affection then He Sacrifice it. All of them were mentioned in many *slokas* (verses) of Hindu holy scriptures. Namely: *Bhagavad Gītā* as follow: "In ancient days the Lord of Creatures created men along with sacrifice, and said, "By this shall ye bring forth and this shall be unto you that which will yield the milk of your desires" (*Bhagavad Gītā* III.10). The God Creator illustrated with his hands and feet everywhere, with eyes, heads, and faces on all sides, with ears on all sides, He dwells in the world, enveloping all (*Bhagavad Gītā* XIII.13). He is undivided (invisible), and yet He seems to be divided among beings. He is known as a supporting creature, destroying them and creating them

afresh (*Bhagavad Gītā* XIII.16). The Supreme Spirit in the body is said to be the Witness, the Permitter, the Supporter, the Experiencer, the Great Lord, and the Supreme Self (*Bhagavad Gītā* XIII.22). Also mentioned that God as the taste in the waters, God as the light in the moon and the sun. God as the syllable AUM (*Pranava*) in all the Vedas; God as the sound in ether and manhood in men (*Bhagavad Gītā* VII.8). Besides, God created the universe, and He stays inside of every creature, inside every atom of the universe. Therefore God is the same in all beings. None is hateful nor dear, but those who worship God with devotion they are in God and God also in them (*Bhagavad Gītā* IX.29).

If God stays inside every atom in the universe, why humankind, animals, plants, and all matter increasing of their chaos? As seen, the rise the water of sea level might be drown the entire land; conflict among countries getting sharpened, people everywhere are in conflict and even wars. The large trees were diminishing, causing the seasons to become chaos. The rainy season missed its schedule, as well as the summer, comes out of the season. Is this condition also under God's control? Based on all realities and phenomena, which happen makes all of them and including the history of creating this world and all of its contents a great mystery, it could not break down. Therefore, until today the universe is something mysterious. No one truly understands when the universe exactly was created and it will be destroyed.

Related to the universe as something mysterious, Sagan (1997:212), who is professor of Astronomy and Space Sciences of David Duncan and Director of the Laboratory for Planetary Studies of Cornell University, described that the first Greeks believed that the first living thing was named chaos. Chaos created and later married a goddess named Night, and their

offspring eventually produced both gods and humans. The universe created from chaos fits well with the Greek belief in an Unpredictable Nature run by gods who act as they like. Sagan also explained that, however, in the 6th century B.C. in Ionia, a new concept has developed, one of the most incredible ideas ever produced by humankind. The Ionians said that the universe is understandable because it shows its order. There is an order in the universe that allows us to learn its secrets. The universe is not entirely unpredictable; some rules must be followed. This attractive, orderly nature of the universe is called Cosmos.

Furthermore, Sagan (1997: 337-338) describes Hinduism as the only major world religion which devotes itself to the idea that the Cosmos itself experiences a large number of births and deaths, countless. It is the only religion where the time scale matches modern cosmology's timescale, and this was certainly not intentional. The cycle moves from a day and night as experienced daily to a day and night of Brahma, which is 8.64 billion years long, longer than the age of the earth or the sun, and roughly half the time since the Big Bang. In addition, there is still an even longer time scale. Therefore, the most beautiful and sublime is the description of the creation of the universe, which takes place at the beginning of each cosmic cycle, a theme known as the Shiva cosmic dance. This God known as *Nataraja* or King of Dancer, has four arms. The upper right arm holds the drum, whose voice is the sound of creation. The left upper arm holds a flame, a warning that this newly created Universe billions of years from now will be destroyed. In these legends, there are the seeds of modern astronomical ideas.

Science and technology predicted that the universe existed 14-17 billion years ago (Sagan, 1997: xxvii). This view comes from the speculation constructed in the laboratory.

This theory is not constructive by direct observation. The physical reality does not indeed construct whatever this theory, but there is one essential point in the scientific creation theory related to this research: the theory of chaos, one theory as branches of mathematics. Chaos theory is the opposite of Cosmos terminology because if Cosmos means the order of the universe, chaos means disorder. One website describes:

Chaos theory is a branch of mathematics focusing on the study of chaos, states of dynamical systems whose random states of disorder and irregularities are often governed by deterministic laws that are highly sensitive to initial conditions. Chaos theory is an interdisciplinary theory. It is stating that, within the apparent randomness of chaotic-complex systems, there are underlying patterns, interconnectedness, constant feedback loops, repetition, self-similarity, fractals, and self-organization. The butterfly effect, an underlying principle of chaos, describes how a slight change in one state of a deterministic nonlinear system can result in significant differences in a later state (meaning that there is a sensitive dependence on initial conditions). A metaphor for this behavior is that a butterfly flapping its wings in Texas can cause a hurricane in China. Minor differences in initial conditions, such as those due to errors in measurements or due to rounding errors in numerical computation, can yield widely diverging outcomes for such dynamical systems, rendering long-term prediction of their behavior impossible in general. This can happen even though these systems are deterministic, meaning that their future behavior follows a unique evolution and is entirely determined by their initial conditions, with no random elements involved. In other words, the deterministic nature of these systems does not make them predictable. This behavior is known as deterministic chaos or simply chaos. Edward

Lorenz summarized the theory as Chaos: When the present determines the future, but the approximate present does not approximately determine the future.

Chaotic behavior exists in many natural systems, including fluid flow, heartbeat irregularities, weather, and climate. It also occurs spontaneously in some systems with artificial components, such as the stock market and road traffic. This behavior can be studied by analyzing a chaotic mathematical model or through analytical techniques such as recurrence plots and Poincaré maps. Chaos theory has applications in various disciplines, including meteorology, anthropology, sociology, physics, environmental science, computer science, engineering, economics, biology, ecology, pandemic crisis management, and philosophy. The theory formed the basis for such fields of study as complex dynamical systems, edge of chaos theory, and self-assembly processes (https://en.wikipedia.org/wiki/Chaos_theory, 13-10-2020).

In the Vedic teaching, relate to the cosmos discussion will found much explanation about the Cosmos or universe with its rule. Water can flow because there is a controller behind it; wind can flow because there is a controller behind it, sunrise because there is a controller behind it, etc. The controller behind all of them, then scientists call it Primordial Energy, and the religious people called it God. It is very connected with Radhakrishna and Sankaracar's explanation. Both of them said that the word cosmos comes from the Greek language, which means the order of the universe. The order of the universe can occur if something controls it. It can be called Primordial Energy, or in the religious language, it is called God. It is very relevant to the *Bhagavad Gītā* IX.17 statement; God is the Father of this world, the mother, the supporter, and the grandsire, God is the

object of knowledge, the purifier, God is the syllable A.U.M, and God is the *Rgveda*, *Samaveda*, and the *Yajurveda* as well (Radhakrishnan, 2014: 290; Sankara-acarya, 2010:383).

This time, the social conflict was supported by bad socio-religious discussion and then continued to debate and theological misunderstanding. Every religious leader has a truth claim and then provokes it to his devotees. As Osho mentioned, "All religions teach the brotherhood of man; but they only create enemies each other. All religions teach that every man has a potential right to reach God, but practically they say: Only our religion is the true religion"

(<https://www.osho.com/read/osho/vision/the-religious-mind/>).

All religious leaders who have positive thinking and mental healthy agree that the source of socio-religious conflict is because of the religions most in the motive of worldly tendentious. The motive to get the material benefit to look most crucial today. Therefore, the socio-religious conflict today is the responsibility of religious leaders. If all religious leaders are aware and accepted by the Osho opinion as something true, then all religious leaders should reform the preach strategies.

Over the years, especially in the technology 4.0 era, we looked and heard on social media every day that many religious preachers only insult other religious theology. They do not teach their theology, they claim only their monotheism theology as the true theology, and other theologies are false. They do not teach many kinds of theology which follow by many faith groups. There are many kinds of theology, namely animistic theology, dynamistic theology, polytheistic theology, pantheistic theology, monotheistic theology, etc. The claim of monotheistic theology as the only

one of true theology is likely to be the source of the debate and religious conflicts.

Radhakrishnan (2013: 58) describes that "the place of religion in the life of mankind has of late become the subject of keen and anxious discussion among the thoughtful." Radhakrishnan, on other pages, describes: "Just as these varying creeds divide the world, they divide the people of the countries. We have the conflicts of Hindus and Muslims, Protestants and Catholics. Religion in Germany is represented by two sharply opposed creeds, Catholic and Protestant, which divide men's hearts from their infancy. If the nationalist leaders, in their anxiety to weld the people into a unity, cry 'a plague on both your houses, it is not unintelligible. Professor Hauer, who spent some years in India as a Christian missionary, is much impressed by the Hindu attitude of toleration. He says: 'If the attitude and the conviction, that there is only one road to truth and on: a way to God, form an inalienable characteristic of Christianity, then Christianity is fundamentally opposed to the German genius.' He also accepts the religious presuppositions of this attitude. In Hinduism, the attitude of freedom and generosity to other faiths is bound up with the conviction that the religious life has its source and certainty in the eternal deeps of man's soul (Radhakrishnan, 2013: 287-288).

Several conflicts are disturbed religious harmony. It comes from debating the differences of theology. Therefore this article suggests that all religious leaders should teach their community the goodness of pantheistic theology as one theology among many kinds of theologies. Pantheistic theology gives insurance for establishing harmony among religious communities because pantheistic theology teaches that God is there, in every core of the atom. Therefore no reason to hate other religious communities.

Based on the view that God controls the order of the universe, we often hear the statement that not a single leaf will fall without God's will. This religious view also means that everything that happens in this world is because of God's will. If so, it means that social chaos, increasing in number and quality, also comes from God. This view makes some people confused and raises some questions: (1) If God always controls the order of the universe, why then do some chaos happen? (2) Is God enjoy when seeing the social chaos? (3) What is the significance of chaos for humankind? (4) How to solve the socio-religious conflict so it will not lead to a religious war. To answer these questions then this research paper becoming very significant to do. It is the reason for the significance of exploring the divinity in humans for solving some of the social chaos based on religious conflicts. The key to solving religious conflict is in the hand of religious leaders because religious leaders are public figures that will be an example for their devotees. Therefore *Bhagavad Gītā* says: "One as the public figure should be very careful in thought, speaks, and action because the world will be making him as an example."

Research Method

This research was based on the qualitative research method. The data were collected from the texts and some social media related directly to religious debates and insults. This data is relevant to the theological study specified in its methodology that all theology discussions should use scriptures. And then, it generates all of the data to be in the form of words or descriptions. So, all data collection was obtained from primary data, which could be discovered in various Hindu holy scripts and social media (Donder, 2006; Donder, 2010).

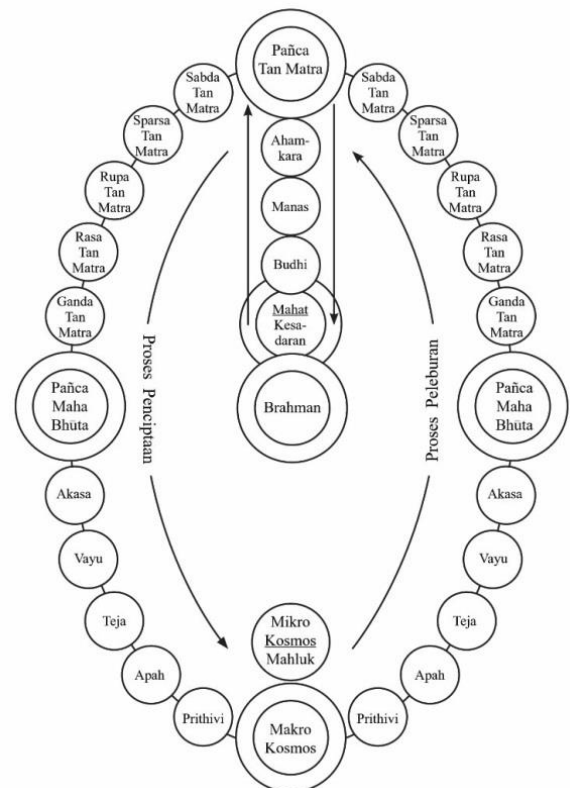
The research approach was based on the Hindu Theology approach, and then the

method of data analysis was based on the qualitative description. It was also supplemented by qualitative interpretations based on the *Vedas*, mainly using *Upanishad* interpretations. The Upanishad is accepted because all Hindu experts confirm it as a precise outcome of studying the divine knowledge and experienced by Rishis and Yogis. They used the comprehensive approach or perspectives. The theory used is based on *the Vedanta* theory. Finally, all things related to theology and analysis should use the holy scripts or holy books to give any arguments that it agrees or not. It is a unique characteristic of the theology framework.

RESULTS AND DISCUSSION

The Universe with All its Contents Created by God Systematically

Donder (2007:154) in *Kosmologi Hindu* explained: A brief chronological sketch of the evolutionary process based on Hindu literature can be described as follows: (1) At first everywhere there was no anything; (2) in a state of no anything, only



God Himself exists; (3) Emptiness is like an empty room and it is the *Saguna Brahman* body of God; (4) In that empty space there is a material Energy called *prakṛti* belonging to the form of *aṣṭaprakṛti*, one of which is *Akaśa* 'ether' the other name is *Vāyu*; (5) from *Vāyu* arises Air; (6) From air friction caused by air vibrations, there is a condensation that causes "Heat" pressure; (7) This thermal energy eventually causes the enormous expansion of space; (8) finally space and all the practices of God (explode); (9) The sound of the enormous explosion propagated in all directions as an echo after being noticed; the echo is nothing but sound (A, U, M → *Om*); (10) The sound *Om* which is also called the *Prṇava* of the Word is applied as the earliest sound in the universe, so that the *Om* sound is believed to be a created sound. From this, it is also believed that many beliefs believe that the universe was created from *Vak*, or *Vicara*, Word, Logos, words, sounds, or voice. (11) From the explosion comes water (Hot Liquid such as volcanic slurry or lava). (12) The liquid was ejected from the chamber with great force. And then, the Universe or Cosmos is created.

Vedic cosmology is different from West scientific cosmology if West scientific cosmology is a branch of philosophy, but Vedic cosmology is a mix of theology and philosophy. So, suppose the West scientific cosmology is based on intelligent speculation of philosophy. In that case, Vedic cosmology is based on Vedic texts and supported by the outer look observation mixed with inner contemplate observation. It can be said that Vedic cosmology is based on material and spiritual views. This is the form of the knowledge in the Vedic paradigm called *Paravidya-Aparavidya* or Metaphysic-Physic or Spiritual-Material. The Vedic paradigm is no apologetic views. Vedic paradigm is no single view as positivistic logic. However, the Vedic

paradigm is also called the holistic paradigm because the Vedic paradigm should always use two views that balance both material and spiritual simultaneously. It can be said that the Vedic paradigm discusses that all creation refers to God as the Primary Source and will return to Him. The scientific paradigm is no include discussion of God directly and indirectly.

Time Can be Manifesting as God and Sometimes as Social Chaos

God has unlimited power. He can present everywhere and every time. Therefore Bhagavad Gītā said that if God is in no control of the universe, just one second only, then the universe with all its contents will be shattered in pieces. Rao (2004:287) described that the word used for Time in Indian Philosophy, is called *Kāla* derived from the root 'Kal' meaning to 'count' or 'devour.' Thus, Time is that which is the basis for counting temporal units, such as seconds, hours, days, etc., or it is that which devours all its beings as its food. In other words, Time measures or scales every being from its birth to death. *Kala* is so-called because it, like cyclical activities and dynamism of a water-wheel and being all-pervasive, determines or accounts for the birth, subsistence, and destruction of all empirical beings. Because of this function of Time, which resembles the function of Creator God, Krishna in the Bhagavad Gītā X.30 has identified himself with Time.

The myth of Time in different forms, sometimes personified as Supreme Deity and sometimes with various Gods in their different roles are found in the Vedas, Upanisads, Mahābhārata, Bhagavad Gītā, and the Purānas dan meant to serve and cultural and philosophical purpose. One of the functions of the myth is to describe the efficacy of Time and to create images. In ancient times, rituals and sacrifices (*Karma*) were performed to regenerate Time by a

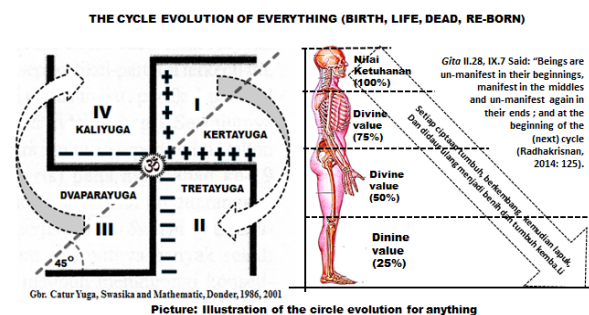
series of rituals, which re-actualize the Cosmology. Thus Kala and Karma were considered to be the two Supreme forces of the universe. There is another essential myth of Time characterized as a rotating and dynamic wheel, i.e., Cakra. This symbolizes the cycle of the universe and human existence and shows that every empirical being is under the wheel of Time for its birth, subsistence, and death.

Time is very often signified as Death. The Cosmological role of *Kàla* is frequently described in the *Purāṇas*, which says that Time exists in a latent state during the dissolution of the world. Moreover, *Kàla* is closely linked to Śiva; its destructive aspect dominates all other Cosmological aspects. Śiva himself is called *Mahākàla*, Great Time, meaning Death. The destructive Goddess *Kàli* is the female counterpart of the God *Rudra-Śiva*, who is identical with Time. Such signification of myths influences, at least, a human being who then tries to seek refuge under the Higher Reality than Time itself. This search leads him to realize or even identify with the Supreme or Ultimate Principle of the Universe.

Consequently, he transforms his total personality and attitude towards his fellow beings. His behavior (Karma) –mental, physical, and linguistic is guided accordingly. His good karmas are maintained, getting him rid of the infinitely recurring empirical existence, which is intrinsically and ultimately painful. The realization of the Ultimate Reality and the Law of Karma, regarding a person, has religious, cultural, and social relevance (Rao, 2004:289).

What is Rao describe above about the evolution of everything, as mention that everything is birth, then it will grow and then life, and then after that, it will be died by the power of Time? One sloka of *Bhagavad Gītā* II.27 is mentioned: For the one born then death is inevitable and

unavoidable is birth for the one who has died. Therefore for what is unavoidable, thou shouldst not grieve (Radhakrisnan, 2014: 124). The teaching of *Bhagavad Gītā* explained the actual reality. We can be observe everything in the world; the first example, one seed of the tree when planting in the earth, slowly will grow and grow and then slowly to becoming big. After the maximum age, then the tree slowly will be dead itself. The second example is animal and human birth; before they are getting birth, they are hidden in any place without address, in enough time, they will born. After being born then they will grow from baby, child, adult, old, and dead. All beings will experience it. It is relevant with *sloka* of *Bhagavad Gītā* II.28: Beings are un-manifest in their beginnings, manifest in the middles, and un-manifest again in their ends (Radhakrisnan, 2014: 125). It is also relevant with *sloka* of *Bhagavad Gītā* IX.7: All beings, O Son of *Kunti* (*Arjuna*), pass into nature which is My own at the end of the cycle; and at the beginning of the (next) cycle, I send them forth (Radhakrisnan, 2014: 284).



Based on the Hindu Theology and based on the data getting from the texts of holly scripts, it can conclude that everything which it has created will be experienced in

gradation, which is sometimes seen as chaos. As we have seen today, the universe with its contents, including something very ancient, cannot count its age. Because all things were very ancient, therefore they are increasingly chaotic. What is very clear in the chaos is the social reality. Social chaos has significance to human life. That leads humankind to remember and worship God as the source of humankind. Unfortunately, humankind is at the top level of creativity among creatures but has no belief in God.

Significant of Exploring and Expose the Human Divinity to Solve of Social Chaos

Divinity is not confined to any form, it is a power, and that power is infinite. This infinite power can accomplish any difficult task. God may assume any number of forms, but the Divine Power is only one. The same *Atmatattva* (principle of *Atman*) residing in this body as the indweller is present in every human being (Kamra, 2008:216). God is all-powerful and all-pervasive. An inquiry into science and spirituality will reveal that both affirm the same truth. The existence of God is visualized by science in the form of electric, magnetic, laser, radio, heat, and light waves, which all are all-pervasive. This is the direct evidence for the existence of God. Divinity is present in the food you eat, the water you drink, and the air you breathe. There is no place in this world devoid of magnetism (Kamra, 2008:245).

Physical health is related to the worldly consciousness only which is no related to eternal life. The most important in our life in this period is that we should have the consciousness balance. It means that people should live both in the worldly and spiritual consciousness. Worldly consciousness is related to how to get material for support of life in the world. On the contrary, the spiritual consciousness is the wealth it will be brought by our soul when dead. Life in the world is no eternal,

and all beings will be leaving this world. People who live both in worldly and spiritual must be genuinely aware to realize that life is delightful. People should have Atman consciousness or Soul consciousness. Because the happiness enjoys by the soul is not the body. If worldly consciousness develops, then people will see that all things are different. Because of differences, all things will be seen as a competitor; it should be attacked. In contrary, if people have Atman consciousness, then all things will see as themselves. People who have the views of Atman consciousness will feel unity with all things. This view in Vedic (*Chandogya Upanishad* III.14.1 in Radhakrishnan, 2010) teaching stated as "sarva khalv' idham brahman' means all things are God. In West theology and philosophy, it is called Pantheism. If we compared all kinds of theologies, pantheistic theology is the only theology it can give assurance for realizing peace in the world. In this view, all paths or faith, or religions are accepted as equal. Mono theistic theology could not give assurance realization of the peace among all religions. Therefore is very substantial for the introduction of pantheistic theology.

Related to the *Atman* Consciousness as Spiritual Consciousness, Roof (2006), in his book entitled *Purifying the Heart*, wrote the traditional Western view that we are separated from God and fundamentally different. On the other hand, Eastern philosophy expresses the belief that we are one with God and that our true Self is God. Vedanta contains the saying, "*Tat Tvam Asi*." It means, "Thou Art the *Atman* (the Supreme Self)." Thus, Vedanta says that we are the *Atman* or God. In the *Bhagavad Gītā* IV.29, Krishna, an *avatar* or incarnation of God, tells Arjuna, "The *Atma* is present in all beings, and all beings are present in the *Atman*." He continues, "I am the *Atma* residing in all beings, I am also the

beginning, the middle, and the end of all beings (*Bhagavad Gītā* X.20). Krishna is saying that nothing exists but God and that our true nature is God. You are not different from God, you are God, and God is you (Goldthwait, 2006:1).

After we have the *Atma* consciousness, the natures of joy, love, and compassion will arise in all things. Goldthwait (2006), Related to all of them, describes compassion and love as becoming freed by practicing nonattachment, so you practice love whenever you practice. The more you practice, the more joy, compassion, and love will arise in your heart. When they do, be sure not to try to hold on to them. Clinging to feelings of joy or love to avoid losing them will only cause them to diminish and become inauthentic. Instead, remain nonattached to holding on to joy, love, or compassion by not grasping them or interfering with them in any way. Just let them be. Understandably, you may tend to want to prolong such feelings, but you must learn to trust the flow of creation happening and not hang on to these feelings any more than you would to any others. Nonattachment opens your heart so that your love does not discriminate between one thing and another.

It is also essential no to deny or suppress joy, compassion, and love when they emerge in your heart. You might think that it is unlikely that anyone would conceal or repress love or compassion. However, these feelings can evoke fear because love and compassion undo the false self and dissolve the sense of being a separate self. When the false self is resisting losing itself in love, joy, or compassion, do not try to diminish or avoid these heart-opening feelings but let them undo you if they will. The unconditional embrace of your conditional compassion and love leads most directly to the flowering of the pure Compassion and Love that is your Self.

However, never pretend to be compassionate or loving when you are not. This deceit is unloving to others and yourself and is Self-betrayal. Instead, shift to letting go of what is closing your heart so that the authentic Compassion and Love that is your true nature can spontaneously arise (Goldthwait, 2006:58). Love and compassion will make one will be in good health, both body mental. Contrary, feeling hate for anyone will become a disease. Diseases are the products of the mind, not the body. We can overcome diseases by: "developing feelings of compassion towards all beings and thoughts which thrive on Love and spread Love." Thus, all healing is through compassion and love. Feel your hearts with Love. You will free then be free of all affliction. To fill our hearts with Love, we must become nonattached to heart-closing thoughts since Illness, both physical and mental, is the reaction on the body caused by poisons in mind (Goldthwait, 2006:100).

As Goldthwait mentioned above, the mind is the key to success or not of spiritual effort. Therefore the mind should be leads till stay and silent in the consciousness of Self or Atman, it is mean reaching of Self-realization and can say *Aham Brahma Asmi* it is mean I am Brahman or God'. This level of consciousness in Hindu Nusantara called "*manunggaling kaula lan Gusti*" means the Soul of man has united with God at living. This realization is the top peak of reaching the man in living. It is the reality of truth, which everyone has the potential of it. Therefore everyone should support one and others for reaching it together. It is a pure goal to reach God. If most people do it, then all conflicts will be less or maybe stop.

Exploring Human Divinity through Understanding God in Every Man

The theology related to the discussion about God in every being is based on Vedic teaching with its derivative works of

literature. Nevertheless, the verses of Vedic grammar and the sentences use specific rules, because it as the secret teaching. This is not easy to understand it. Difficulty to understand Vedic verses made some experts, even professor Max Muller, the first expert in the science of Religions was give false conclusion in his Vedic research. Prof. Max Muller conclusion in the first of his result research was false; because he described that Hinduism, which is based on Veda, is polytheistic. Because some Hindu experts rejected his result research, then he did the second research. He found the keywords "eko narayanad na dvityo'sti kascit," Which means 'God is one, and no, it is two.' And then he found other keywords, namely "ekam eva advityam brahman," which mean 'only one and no it is two of the God.' Also, Prof. Muller found another keyword, namely "ekam sat viprah vahuda vadanti," which means 'Only one God, but the wise man calls Him with many Name.' Finally, Prof. Max Muller, in his second research, concluded that Hinduism is monotheism.

The first result research of Muller is most popular than the second of his result research. Although, Professor Max Muller has re-corrected his first result research (because his research has entered too deep of most experts and religious leaders), then it most cited by everyone when discuss about Hindu. It is the first source of misunderstanding to the Hindu, and most religious leaders always use that false.

We find in social media countless contents of insulting Hindu by many religious preachers. It is happened because of their less knowledge of the Hindu, and another motive, primarily to protect their followers, should not convert to the Hindu religion. It is the stupid preaching method because it makes their followers not have the actual knowledge of God. Using the stupid method, jealous method, give fear method, and so on, when religious leaders preach, all

of them will become the source of disharmony among religious faiths.

Exploring Human Divinity through Understanding God in Every Being

As mentioned above, understanding Vedic language is challenging because the words are full of symbols. Without understanding the philosophical meaning of the word, then the interpretation will be false. As mention in one of the holy scripts of *Taitirya Upanisad*, Chapter III (in Radhakrishnan, 2010: 554), there are three sub-titles significantly related to this article discussions, these are, first, *Matter is Brahman* (III.2.1), means that matters is God, second, *Life is Brahman* (III.3.1) means that all life in a living being is God, and then third, *Mind is Brahman* (III.4.1). The explanation is as follows; in the *Taitirya Upanishad* III.2.1 describe: "He knew that matter is Brahman (God). For truly, beings here are born from matter. When born, they live by matter, and into the matter, when departing, they enter. Having known that, he again approached his father Varuna and said, 'Venerable Sir, teach me, Brahman.' To him, he said, 'Through austerity, seek to know Brahman, Brahman is austerity.' In addition, Radhakrishnan described: The first suggested explanation of the universe is that everything can be explained from matter and motion. On second thought, we realize that there are phenomena of life and reproduction which require another principle than matter and mechanism—the investigator proceeds from obvious and outer to the deeper and the inward. The pupil approaches the teacher because he feels that the first finding of matter as the ultimate reality is not satisfactory (Radhakrishnan, 2010: 554).

Taitirya Upanishad III.3.1 in the subtitle *Life is Brahman* describes: "He knew that life is Brahman (God). For truly, beings here are born from life. When born, they live

by life; when departing, they enter. Having known that, he again approached his father Varuna and said: 'Venerable Sir, teach me, Brahman.' To him, he said: 'Through austerity, seek to know Brahman, Brahman is austerity. Radhakrishnan explains this verse. He describes: "While the material objects to the world are explicable in terms of matter, plants take us to higher level and demand a different principle.

From materialism, we pass to vitalism. However, the principle of life cannot account for conscious objects. So, the pupil, dissatisfied with the solution of life, approaches the father, who advises the son to reflect more deeply. The matter is the context of the principle of life (Radhakrishnan, 2010: 554-555). And then *Taitirya Upanishad* III.4.1 in sub-title *Mind is Brahman*, means 'mind is God, explained: "He knew that mind is Brahman. For truly, beings here are born from the mind. When born, they live by mind and into mind. When departing, they enter. Having known that, he again approached his father Varuna and said: 'Venerable Sir, teach me, Brahman.' To him, he said, 'Through austerity seeks to know Brahman, Brahman is austerity.' He performed austerity, having performed austerity. For this verse, Radhakrishnan addition: "When we look at animals, we notice the inadequacy of the principle of life with their perceptual and instinctive consciousness. As life outreaches matter, so does mind outreach life. There are forms of life without consciousness, but there can be no consciousness without life.

Related to *Taitirya Upanishad's* description above and the significance of belief to Atman as same with Brahman or human Soul is the same with God. One crucial point is some of the commentaries by Radhakrishnan, which made more explicit about the teaching of universal awareness that must be cultivated in everyone's heart. One point comes from God say which there

in the holy book of *Rgveda* IV.42. 4 who states: "I (God) am the Sustainer of the cosmic ocean that pours out moisture. I sustain the vibrant realm in the cradle of eternal order. Being the Sustainer of eternity, I created the universe according to the eternal laws. Moreover, I spread the world in three basic types of space" (lower space, middle room, and upper room). In addition, another sacred literature, namely *Atharvaveda* XII.1.45, describes such as: "May this earth preserve the survival of mankind who speak different languages, practice different customs (-*dharman*), who live in different areas, may this earth bestow a thousand streams of prosperity, like the continuous outpouring of milk (*dhruva*) produced by a cow."

The description above is not easy to understand. However, the essence of the description is that humans as microcosms are no different from the macrocosm. Many people can accept it, but there is one thing that cannot be accepted by all religions, namely Hinduism, which teaches that the nature of the *Atman* (soul) of man is the same as *Brahman* (God). Accepted or not, the human soul (*Atman*) is the same as God does not matter. However, there is a significant benefit that can be obtained for humans if every human being understands that the human soul (*Atman*) is the same as Brahman and that Brahman exists in every human being. The malice will slowly decrease or even disappear. It is very different from the learning method that glorifies monotheism as the pinnacle of theological intelligence and hates other theisms, ultimately creating humans who love God but are full of hatred for people of other religions. One of the Vedic theologies, namely pantheistic theology, guarantees the creation of harmony and mutual love between religious adherents.

Verses of *Upanishad* which Teach of Divinity in Every Being

Some of the verses especially teaching of God with His manifestation who are present in every being, as follow: Brhadaranyaka Upanishad I.4.1, mention: "Ātmaivedam agra āsīt puruṣ avidhah" means 'In the beginning this world was only atman (the self) in the shape of a person; and in the Brhadaranyaka Upanishad I.4.10, mention: "Aham Brahma Asmi" means 'I am Brahman (God); and in the Brhadaranyaka Upanishad I.4.11, mention: "Brahma vā idam agra āsīt" means 'Verily, in the beginning, this world was Brahman (God); Brhadaranyaka Upanishad I.4.17, mention: "Ātmaivedam agra āsīt, eka eva" means 'in the beginning, this world was just the self, one only; and then in the Brhadaranyaka Upanishad IV.4.5, mention: "sa vā ayam ātmā Brahma" means, That self is, indeed, Brahman. Donder (2001) describes that the characteristic nature of an atom is very subtle. Although it is very subtle, theoretically atom has some electrons which always move surrounding the core of the atom. See of its character can conclude that Atma is the soul of a living being, and atom is the "soul" of matter. So, people can reach Divine consciousness through study a living being or study anything.

Some *Upanishad's* verses above describe God as present in all beings, in every core of the atoms, every matter of the universe. This level of consciousness is called Divine Consciousness. If most people have this Divine consciousness, then the world is free from wars, free from conflict, and free from social chaos. The idea of being happy together is possible to be a reality, but many religious leaders have many conflicts of interest, as Osho notes above.

Verses of *Bhagavad Gītā* which Teach of Divinity in Every Being

To motivate humans for developed socio-harmony, then socio-religious leaders should teach love and compassion for all beings. This suggestion is essential for sustainable human life. Religious leaders should be prudent and should not teach their devotees to attack others of a different faith. As the highest creature, human should spread love and affection for all living being, because God is present and stay in every being even in every matter, as mention in many verses at many Hindu works of literature bellow

Earth, water, fire, air, ether, mind, and understanding and self-sense are the eightfold division of My nature (*Bhagavad Gītā* VII.4). I am the taste in the waters, O Son of *Kuntī* (*Arjuna*), I am the light in the moon and the sun. I am the syllable *AUM* (*pranava*) in all the *Vedas*; I am the sound in ether and manhood in men (*Bhagavad Gītā* VII.8). I am the pure fragrance in earth and brightness in a fire. I am the life in all existences and the austerity in ascetics (*Bhagavad Gītā* VII.9). Know Me. O *Pārtha* (*Arjuna*), to be the eternal seed of all existences. I am the intelligence of the intelligent; I am the splendor of the splendid (*Bhagavad Gītā* VII.10). *Bhagavad Gītā* VII.21 mentions: Whatever form any devotee with faith wishes to worship, I make that faith of his steady. As the mighty air, moving everywhere ever abides in the etheric space (*akasha*), know thou that in the same manner, all existences abide in Me (*Bhagavad Gītā* IX.6). Taking hold of nature which is My own, I send forth, again and again, all this multitude of helpless beings, being under the control of nature (*Prakṛti*). (IX.8). Under My guidance, nature (*prakṛti*) gives birth to all things, moving and Line moving, and by this means, O Son of *Kuntī* (*Arjuna*), the world revolves (*Bhagavadgita* IX.10).

In the verse of *Bhagavadgita* IX.17, Sri Krishna as *avatar* 'one manifestation of

God' mentions: "I am the father of this world, the mother, the supporter and the grandsire, I am the object of knowledge, the purifier. I am the syllable AUM, and I am the Rgveda, the Samaveda, and the Yajurveda. Also, in *Bhagavad Gītā* XI.43 mentions: "Thou art the father of the world of moving and the unmoving. Thou art the object of its worship and its venerable teacher. None is equal to Thee. How then could there be one greater than Thee in the three worlds". The significant (five gross) elements, self-sense, understanding, the unmanifested, the ten senses and mind, and the five objects of the senses (*Bhagavad Gītā* XIII.5). The faith of every individual, *O Bhārata (Arjuna)*, is following his nature. Man is of the nature of his faith; his faith is that, verily, he is (*Bhagavad Gītā* XVII-3). He is undivided (invisible), and yet He seems to be divided among beings. He is known as a supporting creature, destroying them and creating them afresh (*Bhagavad Gītā* XIII.16). The soul in nature enjoys the modes born of nature. Attachment to the modes is the cause of its births in good and evil wombs (*Bhagavad Gītā* XIII.21). Whatever forms are produced in any wombs, *O Son of Kuntì (Arjuna)*, great *Brahma* is their womb, and I am the Father who casts the seed (*Bhagavad Gītā* XIV.4). The Lord abides in the hearts of all beings, *O Arjuna*, causing them to turn round by His power as if they were mounted on a machine (*Bhagavad Gītā* XVIII.61) (Radhakrishnan, 2014).

Related to all describe above, there is very close with the profound views of Girish M. Kamra, which is written in his book entitled *In Search of Truth*. He wrote God is the Absolute Truth, Omni-Present, Omniscient, and Omni Potent Existence. He is present everywhere, meaning that every point of His limitless Divine Self would reflect His total personality at every point of space. Like every drop of water will have

the same wetness as the entire ocean. Therefore, we must accept that the entire objective material universe is immersed in Him like a fish in the ocean. In this case, the ocean being His divine presence or self-(a field of consciousness, intelligence, and emotions). In other words, the whole universe is present in 'It' at every point of 'Its' space comprising of His Intelligence, Consciousness Energy Love, and All of His Limitless Divine Personality Attributes - no place excluded. So, we have to conclude that the universe itself, as a whole, is conscious and intelligent, having emotions as well, based on the all-pervasive, eternal personality of divine Lord God almighty. Lord God almighty loves what He creates; otherwise, He would destroy it and not continue with it. He is absolute existence, so all the above attributes in Him are also absolute and fundamental. Lord God Almighty loves His creations at the macrocosmic level as a whole. He must also love it at the microcosmic level because the whole cannot exist without its Parts. So, He loves and Sustains everything at the micro or atomic level, too - an all-inclusive Loving God (Kamra, 2008:18-20). If Kamra's explanation can be implemented for half of the societies, social harmony will be confirmed.

CONCLUSION

Based on the background of this research, question research problem, data, reality, and discussion, and the result of analysis, several conclusions can be made. Today, social conflict based on religious issues is more spread if no solution soon becomes the primary source of chaos. The complete answer of questions research can explain clearly as bellow:

1. Even though the orders of the universe always control by God, but some chaoses

happen. It is happening because of human activity. This can be explained by religious, scientific logic: The God almighty, exist, Omnipresent, but without form (in Vedic term is called Nirguna), this nature of God cannot imagine. And then God present as the Cosmic Laws it should be followed by all creatures. Because uncountable human activities do not follow the Cosmic Laws, then it make the chaos happens as a reaction of the Cosmic Laws. It is universal law as becoming Newton's Formulation III, which it has popularly called Action-Reaction Theory. If humans need the universe with its contents to be harmonious, then the first thing should human do is follow the Cosmic Laws.

2. In Vedic theology, God as the True of Truth is called *Satya* or the Absolute Truth. No anyone even Deva, Rshi, and yogi, does not know Him. It is impossible explained by the positivistic approach. God's existence can be explained through a religious, scientific approach known as the Cosmic Laws in the Hindu term *Rtam*. God as the Cosmic Laws free from enjoying or not, when seeing the social chaos. It is apparent when connected with the *Karmaphala* or the Law of Action. If humans need good, they do good. Vedic aphorism said: "*yad bhavam tad bhavati*" means 'what we think it will be.' Therefore, think good, say good, and do good, then goodness will be genuine.
3. Chaos has very significance for humankind to compel them to self-introspection and re-remember their attitude to nature as part of the universe family. Through self-introspection, the people will raise awareness that "if human love to other and the environment, then the other and the environmental will do it too. Nature and the environment just

give of what had the people did. If humankind often accepts disasters, pandemics, chaos, etc., it means humankind should often do deep contemplate.

4. To solve the socio-religious conflict and chaos is no become a religious war. Therefore it should be solved by religious leaders together. It is because people tend to obey them, as it is also the responsibility of all humankind. One of the essential things to solve social conflict and social chaos is that religious leaders should give a good example for their devotees. The religious leaders should not be motivated to their devotees have to hate and attack the other faiths as mention in *Bhagavad Gītā*. Even religious leaders should be motivated. Their devotees have to love all people and all creatures. For built this character is not easy. They should learn all kinds of theology with its less, and it is their plus. Many kinds of theology or the science of belief can give assurance for establishing religious harmony, namely Pantheistic Theology, which teaches that God as Something very Subtle spread and penetrate the core of the atom. If every people's heart grows and develops an awareness that there is God in the core of an atom, they will no longer attack and hate anything. Then will establish one family in the world as called in Vedic teaching *vasudhaiva kutum bakam*.

Some verses of Vedic, Upanishad, *Bhagavad Gītā*, and preach of holy Gurus above describe that God is present in all being, even in every core of the atoms of every matter of the universe. This level of consciousness is called Divine Consciousness. If most people have this Divine consciousness, then the world is free from wars, free from conflict, and free from

social chaos. The idea of being happy together is possible to be a reality, but many religious leaders have many conflicts of interest

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