

Letter to a Scientist

Letter from Svami Sadananda Dasa
in answer to some questions from a Swedish scientist

4 June 1957

Within square brackets and

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last modified 28.01.2020

I am with my thoughts and Krishna's blessings with you. Though we have no power to interfere with the effect of the laws of karma of an individual, we have the duty to help that the experience of suffering and illness becomes like a window to look into the hidden recess of the heart, where the Kshetrajna or Knower [jna] of all fields [kshetra] and Inner Witness resides, Who accompanies the individual jiva (jiva-atma) or kshetra-jna of the individual being, wherever he may be. As you remember the Gita teaches two kshetrajna-s [knowers of the field]:

1. The first is the individual atma, of whom there are as many as there are individual beings in the [mineral,] vegetable and animal kingdoms, in the forms of crystals, stones, stars; [flowers, trees; insects, birds] and man. Even the finest structure of an atom with its electrons, neutrons etc. forms fields, which betray signs of life and energy. They are all kshetra-s – hiding rather than revealing the individual atma.
2. The other Kshetrajna is *One* in all *kshetra-s*, and to Him the kshetra is the individual atma [in all living beings], whereas to the many individual atma-s the kshetra is the physical or mental gross or subtle *form*.

There are certain stages of evolution, retrograde stages and dissolution of the gross forms of the kshetra-s of the individual atma-s within *one* brahmanda [universe]. According to the Hindu Shastram-s there are countless universes or brahmanda-s, everyone again in a particular stage of evolution. Our present earth is 1 955 885 058 years old, whereas *our* universe with the sun as centre is 1 972 449 058 years old. The age limit of the universe is 4 320 000 000 years, which means that more than half of the time limit for this universe is still to come. With

the dissolution of the brahmanda or universe the individual atma-s are neither destroyed, nor are they newly born when a new universe evolves. Covered by the subtle cover of the mental body embodying the result of karma-s and desires they remain in suspense or inactivity for the interval of time between dissolution and new “creation”, as the force of nature or the “material” remains latent formless energy then. They become revitalised at the begin of a new “creation” and get by the law of pre-established correspondence and harmony *that* visible frame of material nature, which corresponds to the karma and desires of the past of the individual.

The physical universe always exists in one form or the other, either gross and visible – or subtle, invisible, without specified concrete forms. Nothing gets extinguished or ceases to exist – only the modes of “living”, through which existence is expressed, change.

The problem, however, is this: Is the law of logic, of nature, of physics and mathematics – as our human brain thinks – really the absolute law, the world of *our* science really the reality or not? There can not be two things simultaneously at the same time and place – this is valid for us – but is *Reality* really bound by this law of human brain? The Shastram-s teach: *no*. The *presence* of the countless materially bound universes does not at all interfere with the *presence* of Brahman [the complete Absolute] or pure cognition and joy, but so long as the material universe is *experienced* by the individual atma, Brahman is not experienced and vice versa. The Shastram-s teach the presence of the universe, the realisation of atma and Brahman in spite of the presence of the universe, and finally the realization of atma and Brahman without the presence *and* the experience of the universe.

There is [also] a centre of all gravitation and centrifugal and centripetal action – it is called *Krishna* in the Shastram-s and is centre of the sum-total of all energy and knowledge as well as the eternal youthfulness of steadily increasing Beauty.

The universe does not expand – it appears only so, because other universes visible from our planet indistinctly – are in various stages of evolution and dissolution, thus creating the illusion [as] if *our* universal position among the solar systems or universes changes.

I am not sure how you cherish this my reply to the same questions you put to Swamiji in Benares. I am not able to write more today as I feel easily exhausted. Only so much: even the Irrational is very rational, but it has laws of rationality of its own.

May Krishna, the centre of *all* gravitation, attract you and free your mind from slavery to purposes and ends, lead it to causelessness. Hope you are better in the meantime. My best thoughts to you [and your wife].

Yours in the ONE dedication,
Swami Sadananda