



# SCIENCE & SPIRITUAL QUEST

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आ नौ भद्राः कर्तवो यन्तु विश्वतोऽदृग्घासो अपर्रीतास उद्भिदः । (RgVeda) *Let noble thoughts come to us from every side*

## Science-Spirituality Dialogue Creativity, Good Luck and Divine Mercy



**A Discussion with  
Prof. Alan G. MacDiarmid (right),  
Nobel Laureate in Chemistry and  
and Dr. T. D. Singh (left);  
Physical Organic Chemist,  
Founding-Director of  
Bhaktivedanta Institute**

**Dr. T. D. Singh:** I see that in your life you always received love and affection from your family members and friends. You yourself also gave love and respect to others. It seems that you always maintained an enthusiastic spirit in life, irrespective of the type of work that you were doing. This was already apparent in your boyhood days, when you were delivering milk or newspapers as a schoolboy on your bicycle. I would like to ask you whether this spirit of enthusiasm, the ability to remain happy amidst inconveniences, for example, the difficulties of childhood life, and being able to keep a balance of mind, contributed to your creativity and mind power as you were growing up.

**Prof. Alan G. MacDiarmid:** One of the things I feel fortunate about is that the members of my family and friends are always nice to me. Therefore, I am not looking to see the bad things from others or doing bad things to others. Therefore, I am sometimes known as MacDimwit when I was a student. We, sometimes, hear the stories about wild animals being nice and friendly with human beings. I feel this is because they have not been subjected to nasty things done to them by others. ... So, I feel very happy about the environment in which I was brought up. ... I feel that a loving environment and proper childhood training make an individual a good citizen. When the mind remains peaceful and enthusiastic, certainly creativity comes.

**Dr. T. D. Singh:** In your autobiography you indicate that hard work, good luck and loving people have contributed to your creative work and discovery. You also say, "I am a very lucky person and the harder I work the luckier I seem to

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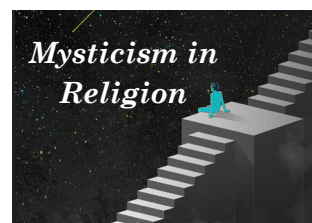


► *On the*  
**SHOULDERS of  
GIANTS**



**Nārāyaṇa Bhaṭṭatīri**

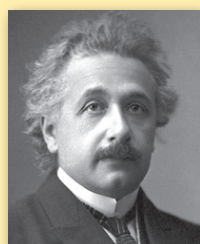
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SCIENCE**



► **NEWS BIRDS**



**Report**  
12<sup>th</sup> AISSQ Conference  
(ONLINE)  
21 - 23 January 2022



*"The most beautiful thing we can experience is the mysterious.  
It is the source of all true art and science.*

— Albert Einstein  
Nobel Laureate in Physics

**To Know about Life, Matter, and their Interactions, is called Knowledge**

be!" This statement represents your very life and philosophy. I would like to mention that the word 'luck' is an expression of the acknowledgment of divine mercy. Besides as a great scientist you have a great faith in the Divine mercy of the Lord. There are not many scientists like you in this world. Your life is, indeed, a great example for students and youth in general. You greatly admire your teachers and many prominent figures who showed the way in scientific fields. In fact you say, "We all stand on the shoulders of giants." You also greatly admire your schoolmates, friends, etc., and you love to teach young students. All these qualities of you are great examples not only for the students and youth in general but for all of us.

[Excerpt from the book, *Tattvajijnāsā* Vol-1 — Magazine of the Bhaktivedanta Institute, Kolkata]

### On the Shoulder of Giants

## Melputtūr Nārāyaṇa Bhaṭṭatiri

(Testimony of Prayers and Healing)

Melputtūr Nārāyaṇa Bhaṭṭatiri one of the prominent scholars and gifted poet, stays famous for his Sanskrit literary masterpiece, *Nārāyaṇīyam* — one of the best opuses of devotional hymns and a special precious prayer for holistic healing. The personal experiences of the author himself have proved this beyond doubt.

Nārāyaṇa Bhaṭṭatiri was born circa 1560 A. D. in a village called Chandanakkāvu, near Thirunāvā in Kerala. He belonged to a family of erudite Brahmins, the Melputtūr. Nārāyaṇa Bhaṭṭatiri began learning at home under the guidance of his Paṇḍita father, Mātradatta Bhaṭṭa, and elder brother Dāmodara. By the age of sixteen years, Nārāyaṇa Bhaṭṭatiri had mastered various Śāstras such as *Vyākaraṇa* (grammar), *Tarka* (logic) *Mīmāṃsā* philosophy, and Vedānta. At the age of 18, he married to the niece of Acyuta Piṣāroti, a great scholar proficient in grammar, astrology, astronomy, medicine, and *alaṅkāraśāstra*. After the wedding, Nārāyaṇa Bhaṭṭatiri led a somewhat dissolute life. At the instance, Acyuta Piṣāroti chided Nārāyaṇa Bhaṭṭatiri over his irresponsible conduct. He advised Nārāyaṇa Bhaṭṭatiri to stop wasting his intellectual ability by being engrossed in worldly pleasures and pursuits. Nārāyaṇa Bhaṭṭatiri became very repentant and from that moment engaged in Vedic studies and devotional practices under the shelter of Acyuta Piṣāroti.

Once Acyuta Piṣāroti got acute rheumatism and became almost paralyzed in this very painful condition. Unable to bear his teacher's agony and suffering, Nārāyaṇa Bhaṭṭatiri fervently prayed for his immediate relieve by taking the ailment in his own body. So, Nārāyaṇa Bhaṭṭatiri accepted the "Karmavipaka Dana" — the transfer of his guru's rheumatoid ankylosis on himself.

Nārāyaṇa Bhaṭṭatiri then, had himself carried to the temple of Lord Krishna at Guruvayur, Kerala and lying prostrate before the Lord, he sought shelter and relief at the Lord's lotus feet. He sent his emissaries to Thunchathu Ramanujan Ethuthacchan (a renowned Malayalam scholar and composer of the *Rāmāyaṇa* Epic in that language) for advice to get free from his illness. His legates brought the counsel "meen thottu koottuka," literal meaning—start with the fish. Nārāyaṇa Bhaṭṭatiri, being vegetarian, understood the



Nārāyaṇa Bhaṭṭatiri (c. 1560-1646)

message in the proper sense, "to serve (the Lord) starting with the first incarnation of Vishnu—Matsya (Fish)." Thus, sitting on the south side of the temple, Nārāyaṇa Bhaṭṭatiri began a monumental task: a highly condensed version of *Śrīmad-Bhāgavatam*. He penned daily one *daśakam* (group of ten ślokas or verses) addressing directly to the Lord and imploring for his grace to heal him. On the 100<sup>th</sup> day, Bhaṭṭatiri (27 years old) got this blessing: a divine vision of the Supreme Lord! He then proceeded to set out in ten stanzas and that cured his ailments. In these ten strophes (called as *Kesadhipāda Varṇana*), Nārāyaṇa Bhaṭṭatiri presents the beatific description of the transcendental Lord's forme as Venugopala. The *Vaiṣṇavas* taste with great esteem his "Glorification of the Supreme Lord Nārāyaṇa," the famous "*Nārāyaṇīyam*."

Nārāyaṇa Bhaṭṭatiri had grown into a legend in his lifetime as a versatile and prolific author. His extensive literary output includes devotional poems such as *Nārāyaṇīyam*, *Śrīpādasaptati* and *Guruvāyupureśastava*; grammatical treatises such as *Prakriyāsarvasva*, *Mīmāṃsā* and *Dhātukāvya*, and several *campū-prabandhas*. By virtue of his glories, many royal patronages honored him in Kerala: Devanārāyaṇa of Ampalapurza, Virakeralavarma of Cochin, and Mānavikrama of Calicut. Since Nārāyaṇa Bhaṭṭatiri's wished to spend a happy, healthy life as seen at the end of *Nārāyaṇīyam*, he got a peaceful death (at the age of 86; some say 106).

Though the world celebrates Nārāyaṇa Bhaṭṭatiri as an erudite scholar, his literary work's presents the rare combination of intellect with *bhakti*. We can read an example in his magnum opus—*Prakriyāsarvasva* (a grammatical treatise). It begins with a benedictory verse, " (*rāsavilāsavilolam smarata murārer manoharam rūpam*) Worship the beautiful form of Lord Krishna engaged in amorous dalliance." Indeed, quite unusual in a serious work on grammar but the second half says (*prakṛtiṣu yat pratyayavat pratyekain gopikāsu sammilitam*) Lord Krishna who is attached to each gopika, like a suffix added to all possible stems in the language. Extolling the path of devotion (*bhakti marga*), Nārāyaṇa Bhaṭṭatiri warmly recommends, "For those attracted to *Jñāna-yoga* seeking the non-manifest Brahman, by studying the *Veda Śāstras*, labor hard, and attain the ultimate goal after many lifetimes. And *Karma Yoga* stay far-fetched from the ultimate goal. But this *Bhakti yoga* grants sweetness from the very beginning and quickly leads a devotee to Supreme Lord."

## Vedanta & Science

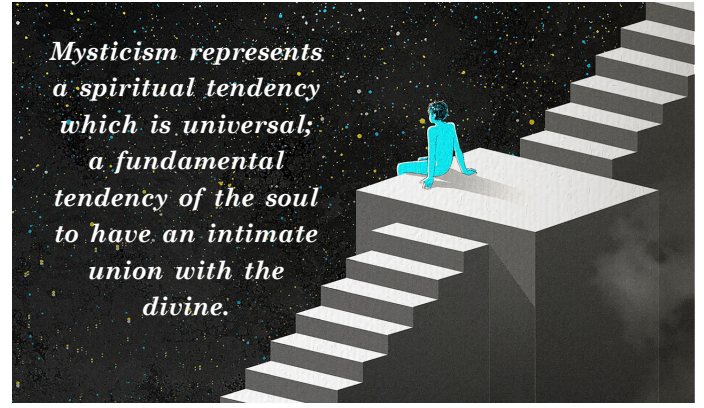
### Mysticism in Religion

In the ancient Vedic tradition, the Sanskrit word *acintya* means something very mysterious, inconceivable and beyond our ability to comprehend or think. (In Sanskrit *cinta* = thoughtfulness, and *cintya* = that which can be thought about; cf. Latin : *sentio*) So, *acintya*, the opposite, qualifies God among His innumerable unthinkable attributes, *acintya-guṇa-svārupam*. We can see these qualities everywhere in quantum physics and in biological sciences. These segments of mysteries constitute the long road to reality: in mathematics, cosmology, arts; up and down, so many mysteries! The small part that we can understand or comprehend stays extremely insignificant compared with the immense ocean of unknown things — “The vast ocean of knowledge lies beyond.” (Newton)

Einstein confirmed, “We are in the position of a little child entering a huge library filled with books in many languages. The child knows that someone must have written those books. It does not know how. It does not understand the languages in which they are written. The child dimly suspects, a mysterious order in the arrangement of the books but doesn’t know what it is. That, it seems to me, is the attitude of even the most intelligent human being towards God. We see the universe marvelously arranged and obeying certain laws but only dimly understand these laws.”

Mysticism represents a fundamental universal spiritual propensity of the soul for uniting intimately with the Divine. E. G. Browne, an eminent oriental scholar says:

“It is, indeed, the eternal cry of the human soul for rest; the insatiable longing of a being wherein infinite ideals are fettered and cramped by a miserable actuality; and so long as man is less than an angel and more than a beast, this cry will not for a moment fail to make itself heard. Wonderfully uniform, too, is its tenor: in all ages, in all countries, in all creeds, whether it comes from the Brahmin sage, the Greek philosopher, the Persian poet, or the Christian quietist, it is essentially an enunciation more or less clear, more or less eloquent, of the aspiration of the soul to cease altogether from self, and to be at one with God.”



The mystics aim to establish a conscious relation with the Absolute, in which they find the personal object of their Love. A. B. Sharpe: “The supernatural union of likeness, begotten of love, which is the union of the human will with the Divine. They seek to realize the unfelt natural presence of God in creation—by entering personal relationship with the concealed presence which is the source of being.” Mystics, thus, boasts spiritual and transcendental in their aims, and holds the object of its quest, the Absolute, as their Beloved.

#### Some Important Features Underlying Mysticism

1. Divine Spark—Mystics maintain that we partake of the Divine nature; only a real self can give hope to know the Truth. So every creature disposition relates to the Creator, i.e., within every living being stays a Divine spark, *ātmā*, or soul in a Vedic connotation, which seeks reunion, with the Divine.
2. Spiritual Senses of the *ātmā*, Soul—we need spiritual senses to receive direct revelation and knowledge of God; to perceive things hidden from reason and leading into a conscious fellowship with God.
3. Purification—of the self to attain the knowledge of God. Both in the East and the West, to behold the vision of God, mystics maintain we do require to strip the soul from selfishness and sensuality. An essential step for any who would approach the Absolute.
4. The Guide of the Mystic—to undertake this tremendous journey towards God, a threefold guide: the instructions from a spiritual leader, the *paramātmā* and Love with\* the Divine.

[Excerpt from the book, *Mysticism: A Meeting Point of Science and Religion*, Bhaktivedanta Institute, Kolkata]

## BOOK

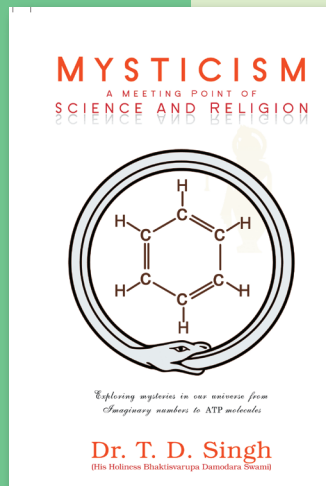
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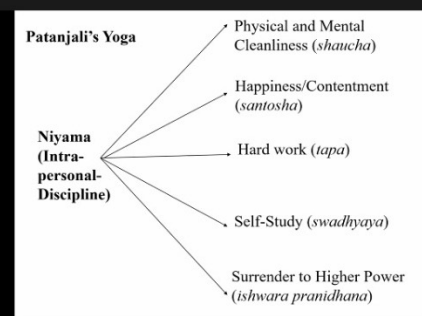
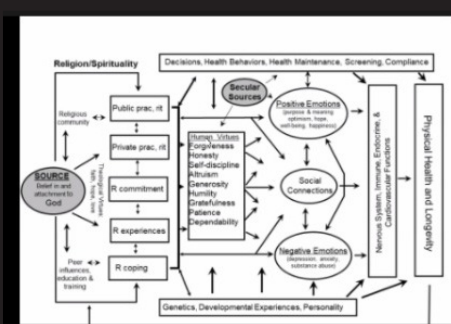
# Mysticism – A Meeting Point of Science & Religion

Softbound: Rs. 200

Bhaktivedanta Institute, Kolkata



We are surrounded by mountains of unlimited mysteries. In any discipline, if one goes a little deeper, he encounters myriads of mystical elements. What are the various mysteries in physics, mathematics, life-sciences or cosmology? How does a scientist or a mystic encounter them? What paths does he take to move ahead? What guides his journey and what is the future of such a seeker? Explore these and more in this volume.



Session 2 Schedule

**Theme: Science, Spirituality and Search for the Purpose of Life and the Universe**

4:00 - 4:45 **Mathematical Space and Logic for Spirituality**  
Prof. Sandeep Kumar, IIT (BHU) Varanasi, India

4:45 - 4:55 **Q & A**

5:00 - 5:45 **The Purpose of Science**  
Prof. P. B. Sharma, Vice-Chancellor, Amity University, India

5:45 - 5:55 **Q & A**

**"If only you can listen to your BODY you won't have to listen to ANYONE else"**

**"All limitations are there in the mind only, if one can transcend that then anything is possible."**

**"One of the biggest factors impacting gene expression is environment—Human thought"**

**"The Physical body is the truest representation of the subconscious mind-and diseases are expressions of dissonance within."**

**"Mind and Body are same connected through Prana-in gross form the breath. If you can control the breath you can control both mind and body"**



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