CHAPTER - I

INTRODUCTION

The aim of this research is twofold - to study the Vision and the Language Skills of the Spiritual Writers of the twentieth century India. Since, it is a select study, the works of only two spiritual writers – Master E.K. and Sadhguru Jaggi Vasudev are taken up. Since the dawn of civilization, it is the spiritual writers who have been the unacknowledged leaders of the people that stood as the backbone for preserving peace on the globe. Their messages have had lasting effect upon the peoples of the world. Irrespective of age, from a child to an old man, everyone is irresistibly inspired by their messages which have reached the people through their speeches and writings. It is the spiritual leaders that are responsible for building stable bridges of understanding among the peoples of different nations, races, religions, cultures, traditions and environments more than any other class of people - politicians, scientists, artistes and businessmen. It is their powerful ideas, conveyed in a language filled with love and compassion that united men and women and moved millions into action. For their thoughts are not fettered by any sort of trivialities, but rose beyond the boundaries of countries, continents, cultures and the narrow grooves of religions. Hence, their messages have acquired universal appeal. Spiritual leaders are like the Lighthouses of the World. These Spiritual Leaders are also considered Spiritual Writers; hence their works have been studied as Spiritual Writers. Great souls in all parts of the globe have always tried to transmit their light to the people through their messages of love.
and compassion. It is not due to the advancement of science and technology, nor due to the flourishing economy, nor due to the powerful government, nor even due to the religion that at least a small percentage of humanity is upright and law-abiding, but it is all due to the inspiration received from the Spiritual leaders who are also known as Spiritual Masters.

One of the chief reasons for taking up the study of the Spiritual leaders of India is that they are the ones that have tremendously impacted everyone in this land— from a king to a beggar. India, perhaps, is the only country where kings have deserted their thrones for becoming monks or yogis. The royal example is – Gauthama Buddha. The West may have invariably produced scientists, but it is from the East, prophets and divine incarnations have come down. The soil of America may be discovered by Columbus, but the soul of America was discovered by the saints of India, but not the scientists of America.

The purpose of this study is to establish the place of the spiritual leaders of India in the realms of English language and literature in general and Indian writing in English in particular. Though their names have been treasured in the history of Indian philosophy and spirituality and in the chapters of Indian culture and tradition, no specific attempt has been made to study their role in the world of letters, especially the language skills of the twentieth century spiritual leaders of India. In fact, lot of research has been done on the works of political leaders, but not on the works of spiritual leaders. Both are influential writers of humanity. Hence, in this thesis, an attempt has been made to analyse the works of the spiritual leaders of south India, since no such attempt has been
made so far. This is absolutely a maiden attempt in regard to the study of the works of Master E.K. and Sadhguru. The implications of their language in presenting the spiritual science to the humanity has been studied.

The quality of their work is such that it warrants a full length study as their noble thoughts are clothed in a prose that is highly distinctive and unique. English has been chosen by these masters as the medium of creative expression for their thoughts which are essentially ancient. They used English with a passion for restoring the great spiritual tradition for the realization of humanity and also for carrying the essential message of that tradition across the seas. Another salient feature of these spiritual masters is that they never have consciously or even unconsciously worked on the language, but they are able to twist and turn the language according to the needs of the soul’s expression and in the process, they have added different dimensions and variety of colour and fragrance to the English idiom paving way for a new prose style that is very original and distinctive. Through the vehicle of English, they have revealed the transparent, flexible and subtle shades of abstract philosophy and spirituality through many stylistic devices such as the use of figures of speech, analogies, alliterations, images, illustrations and rhetoric etc. In fact, spiritual leaders alone have been facing a strange situation in their mission of the fusion of East and West- they are forced to convey their message in an alien language. The context sometimes is, completely beyond the perception of the audience or readers due to their cultural and social background. It is indeed, a challenge for the spiritual leaders to express the beauty of the complex concepts of the eastern philosophy in a foreign tongue to the western audience in their mother
tongue. But the captivating words and phrases of these spiritual masters have enlightened the west of the eastern thought.

This sort of situation does not arise with any other class of people since the subject of the discussion or deliberation will be of some acquaintance. A scientist uses a technical language and his listeners are none other than scientists; and an economist speaks the language of economics to those that are related to the economy. So also, a politician may speak to large gatherings; still it is on general topics of current relevance. But, it is not the case with the spiritual masters who are supposed to reach out to each and every human being, irrespective of their academic, cultural, social and intellectual background. Hence, their language should be beyond the shades of any specific cliché or even spiritual jargon. It should be intelligible and motivating to all and hence it must be universal. This style is not the style of a writer and of a poet, but of the style of the spiritual minds, great souls, great prophets, and messiahs of humanity.

Indeed, the first and foremost personalities in India to catch and capture the subtlest aspects of language English are the spiritual leaders. They have made the best use of English to give out to the world, the most quintessential aspects of life. In fact, any literary exercise is in the background of sound only. Indians have achieved mastery over sound due to their knowledge of the sound that they gained through the special utterances of certain powerful and systematic arrangement of the syllables that produce vibrant sound effect. The secrets of the sound have been unraveled and exploited fully in this land. Dr. K.
Parvathi Kumar a popular master of wisdom from south India speaks about sound-

As the word is appropriately pressed at various points from the throat to the lips, it produces different sounds and their related Light, just like every thunder produces its lightning. Divine speeches, thus, give birth to Light, and such Light is transmitted to the listeners, other speeches do not. (*Saraswathi-the word: 116*)

Sanskrit is the background ‘language consciousness’ of this land. It is not a mere language for expression or communication, but an expression of culture and soul. (*A scientific explanation for this is given in ‘An autobiography of a Yogi’:17-18*)

The potencies of sound and voice have nowhere else been so profoundly investigated as in India. George Bernard Shaw wrote a wise and witty essay on the phonetic inadequacy of the Latin-based English alphabet, in which twenty-six letters struggle unsuccessfully to bear the burden of sound. With his habitual ruthlessness (“if the introduction of an English alphabet for the English language costs a civil war…. I shall not grudge it”), Mr. Shaw urges the adoption of a new alphabet with forty-two characters. (*Shaw’s preface to Wilson’s ‘The Miraculous Birth of Language’*). Such an alphabet, according to Shaw, would approximate the phonetic perfection of the Sanskrit language, whose use of fifty letters prevents mispronunciations.

“Since the revival of classical learning”, the *Encyclopedia Americana* states, “there has been no other event in the history of culture as important as
the discovery of Sanskrit …...the science of religion owes its very existence to
the discovery of Sanskrit.”

Perhaps, this is one of the reasons why there is music and light in the
speeches of the spiritual writers. It is not just the literal meaning of the
utterances of the masters that is conveyed to the audience or the readers, but it
is the light of the spirit that is conveyed. Hence, ordinary letters, spoken by
them also acquire radiance and act as ‘mantras’ (sacred utterances of some
special syllables, related to the scriptures). In both, the letters are one and the
same, but all the difference lies in the way, the letters are uttered forth and by
whom they are uttered.

I utter every word consciously, not habitually. That gives the
words power. Spirituality is about not allowing anything to
happen to you unconsciously, says Sadhguru.

(Sadhguru- More than a Life: 206)

“Even sacred ‘mantras’ become ordinary expressions, if they are uttered
forth by a person that does not have awareness in utterance. Indeed, “Mantras
are vibrations which can transform your energies and prepare you for a higher
possibility. If you use right sound properly, with the right amount of intensity
and perseverence, it will change the chemistry of your system. Mantra, used
with a right sense of awareness, can cease your mind and give you a glimpse of
reality. Because, ultimately everything is just vibration and sound.”

(Essential Wisdom : 122).
The science and technology of the sound and light were better understood by the seers and the saints in this land long ago. The subtle aspects of light and sound were experienced by them and they gave it to the humanity in the form of ‘vedas’ (Samaveda, Rigveda- the precious spiritual texts of India that speak about the significance and impact of sound and music on the souls). People have always believed in this land that one can experience immortality through music. In the recent history also, there have been singers that created miracles through music. There are gods who are the embodiments of music. If a person makes a consistent effort to utter forth letters precisely, accurately and meaningfully in consciousness, then the transmutation of cells in the body happens and thereafter, whatever is uttered forth by him becomes a ‘mantra’, and this transmutation of cells can gradually lead to transcendence. That means proper utterance of sounds leads to the higher levels of experience and elevates a person to higher consciousness.

Dr. Kambampati Parvathi Kumar, further explains,

Sound and Light are twins. They co-exist. Sound has light and light has sound. However, sometimes we see the light and do not hear the sound. Sometimes, we hear the sound and do not see the light. There is the ‘light of the sound’ and ‘sound of the light. Since we have two different senses to experience the two, we sometimes only see light or hear sound. In higher states of awareness, when the senses merge in their source, all is experienced through one. With the help of the word, we can experience this.

(Saraswathi- the Word: 117).
India has been the lighthouse of spirituality to the world and all the reputation, as a nation, she carries with her, is the image of spirituality. A European or an America, when he or she thinks of India, is invariably reminded of the saints and the spirituality. The contrast between the Oriental and the Occidental is conspicuous in their attempts to conquer nature; while the former tries to conquer the nature internal, the latter attempts to conquer the nature external. The East has been in love with the spirit and mind and the West has been in love with the matter and machine. The West has grown in scientific understanding of life and nature to shatter the superstition and the East advocated scientific doctrines relating to spirituality to splinter the gullible understanding of the nature and the energy of the Almighty. While the scientists from the West made giant strides in science and technology by discovering the radio waves, the telegraph, the photograph, the television and the electronics etc., the Eastern spiritualists made huge headway in rediscovering the properties of space, time, sound, colour and symbol. But the strange situation is that the eastern spiritualists deprecate the scientific achievements of the West and the western scientists disparage the profound understanding of the Eastern spiritualists of the subtle aspects of nature and life. Both are thoroughly inadequate in their understanding of life. Hence, Charles Robert, who was awarded the Nobel prize in physiology says-

"those who have railed at metaphysics as an occult science will be as ashamed of themselves as those who railed at chemistry on the ground that pursuit of the philosophers’ stone was illusory. (An Autobiography of a Yogi: 118)."
In a way, it can be presumed that the spiritual masters have understood the subtler laws of the nature better than the scientists. Scientists can grasp the laws of matter but not the source of the matter. That is the exact reason why people are puzzled about certain happenings in nature and call them miracles. Unless one understands the deeper workings of creation, some actions of the realized souls cannot be understood.

For understanding the miracles of the Christ, the science of yoga helps, says Paramahamsa Yogananda -

The principles that operate in the outer universe, discoverable by scientists, are called natural laws. But there are subtler laws that rule the hidden spiritual planes and the inner realms of consciousness; these principles are knowable through the science of yoga. It is not the physicist but the self-realized master who comprehends the true nature of matter. By such knowledge Christ was able to restore the servant’s ear after it had been severed by one of the disciples.

*(An Autobiography of a Yogi: 113)*

To bridge this gap of understanding between matter and spirit and the West and the East, and to enlighten the world that both are complementary for the speedy evolution of the humanity, in the modern era, some spiritual organizations have served mankind without being identified with any particular belief, doctrine, theory, sect, religion or region. The basis of all these organizations is only Spirituality. One such noble organization is- Theosophical Society which had created a spiritual revolution in the East and the West. The
society was founded in 1875, by Madam H.P. Blavatsky and the primary object of this world wide body is universal brotherhood based on the realization of life, in all its diverse forms- human and non-human. Theosophy (‘theo’ means God and ‘sophy’ means Knowledge) is the philosophy underlying all religions when they are stripped of accretions and superstitions.

The Theosophical society has produced prolific works in English language. The ‘Spirituality’ in all the religions of the world has been highlighted in the works of the Theosophical society. The noble Eight fold path of Gowthama Buddha is unfolded by the theosophists like Annie Besant and C.W. Leadbeater in a very simple, clear and logical manner. The teachings of Christ have been brilliantly explained in the works of many theosophists. In her book, ‘The Introduction to Yoga’, Anni Besant explores the nature of Yoga as the ‘Science of sciences’. In the book, she threw light on the complicated topics like – Samadhi, the use of Mantra, preparation for Yoga and the purification of bodies- in a beautiful way. C.W. Leadbeater’s books on ‘The Hidden Side of Things’, ‘Clairvoyance’, ‘The Soul’s Growth’, ‘Through Reincarnation’ reveal to the mankind a different dimension of the same old wisdom.

For the first time, in the human history, an extraordinary attempt was made by H.P. Blavatsky to strike the balance between the East and the West through her groundbreaking work- “Isis Unveiled”. Through her epic like work ‘Secret Doctrine’ she had revealed to the world, the unintelligible and misunderstood secrets of the Scriptures and the noblest service of the ‘Masters’
to the humanity. One of the great truths that the Theosophy has brought back to the attention of the world is - the existence of the masters of wisdom.

She has upheld the true values of both the East and the West and ruthlessly condemned the concocted concepts and the baseless beliefs of both. Through her works and the Theosophical society, she opened new vistas for the fusion of the East and the West. Since then, spiritual masters have been playing the role of ambassadors- spiritual ambassadors for the synthesis of the two sides of the globe - matter and spirit, since they are the ones who have realized the significance of both. That unifying mission was first taken up by Swami Vivekananda, the first prominent spiritual leader (to visit the West) whose vibrant thoughts and brilliant English had electrified the people of the United States of America.

Indeed, ‘the process of Globalization’ began with the spiritual organizations and spiritual leaders only through the unifying force - ‘English’ which became the medium of message. The Parliament of the World Religions in the year 1893, became the platform for the clarion call of Swami Vivekananda for the beginning of the historic event of presenting the Indian spirituality and mysticism to the west (the US) in their mother tongue- English.

In the words of the French philosopher Romain Rolland, the recipient of Nobel Prize,

Swami Vivekananda’s words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of
his, without receiving a thrill through my body like an electric shock. And what shock, what transports must have been produced when in burning words when they issued from the lips of a hero!

_(World Thinkers on Rama Krishna-Vivekanada: 50)_

Indeed, Swami Vivekananda was the first and the foremost of the Indians to make use of English to present India to the West. Studying Swami Vivekananda’s English is an exciting and enlightening study of English prose. A work will be called a piece of literature, when it is imaginative in content and artistic in expression. The aesthetic elements, the employment of all finer aspects of language and the persuasive style of Swami Vivekananda’s English prose made it literary and artistic, worthy of emulation by the East as well as the West.

After Swamiji, the mission was carried out by Paramahamsa Yogananda whose immaculate English helped the West understand the core of the Indian philosophy and spirituality. About Yogananda’s English, Columbia University Press, USA wrote in glowing terms-

“There was nothing before, written in English or any other European language, like this presentation of a yogi.”

_(Autobiography of a Yogi – the cover page)_

Paramahamsa Yogananda’s ‘Autobiography of a Yogi’ has been translated into twenty one languages. It has been widely read by millions of people, not only for the breathtaking narration of the lives of yogis but also for the literary value of the English language.
Like Swami Vivekananda and Swami Yogananda, in the modern era, there have been a galaxy of significant spiritual leaders that inspired the people of the world through their inimitable style in English language.

Some prominent among those spiritual masters are –

Sri Aurobindo was another luminous leader of spirituality and literature. Unlike Swami Vivekananda and Paramahamsa Yogananda, Sri Aurobindo had not delivered lectures abroad, but produced huge volume of literature in English that unfolds the Indian spiritualism that strengthened the idea of a Global citizen.

Through his longest epic poem in English Literature, Savitri, a legend and symbol, he has scattered the Indian philosophy across the globe in a lofty and elevated language. Sri Aurobindo has revealed the secrets of the symbols in the Vedas and has removed the obscurity cast on the West by the Indian rituals. In his works, one can see the Romantic, Georgian or Modernist tradition pressed into service for laying a bridge to make an intensely Indian experience or vision, communicable in English. Sri Aurobindo has also translated into English a number of poems and plays, written in Bengali and Sanskrit. As a literary critic Sri Aurobindo made illuminating observations on diverse figures as Gothe, Shakespeare, Homer, Wordsworth, Milton, Dante, Virgil, Sophocles, Kalidasa and others.

Auroville (the village of sun) in Pondicherry, recognized by UNO, as an ideal place for co-existence, is a unique example for a global village for the universal brotherhood. Auroville is a universal town where men and women of
all countries are able to live in peace and harmony, rising beyond the barriers of religion and nationality being immensely inspired by the teachings of Sri Aurobindo.

Swami Rama Thirtha (1873-1906) is an extraordinary master who commanded the accolades of the scholars all over the world. A few comments of U.S. Press – (1902) when he visited USA as an young man.

He is a torch of knowledge hailing from the Himalayas, the fire can burn him not, the steel can cut him not. Tears of ecstasy roll down his eyes and his very presence gives new life. ..... 

..... Out of the Jungles of upper India has come a man of astonishing wisdom, a prophet, a philosopher, a scientist and a priest ..... (Speaking Tree blog)

Swami Sivanada of Divine Life Society (1887 – 1963) radiated his divine message of service, meditation and God-realization to all parts of the world through his books, (Not less than three hundred books were written by him) periodicals and letters. His disciples are drawn from all religions, cults and creeds from all parts of the world. Swami Sivananda's Yoga, which he has significantly called the ‘Yoga of Synthesis’ effects a harmonious development of the 'hand', 'head' and 'heart'.

Sri A.C. Bhaktivedanta Swami Prabhupada (1896-1977) of ISKCON (the International Society for Sri Krishna Consciousness) left indelible impressions through his significant contributions, most importantly his writings. He authored over 70 books on the Indian tradition, which are highly respected by scholars for their authority, depth, fidelity to the tradition, and
clarity. Several of his works are used as textbooks in numerous college courses in India and abroad. His writings have been translated into 25 languages. Srila Prabhupada often noted that, although universities of the modern day had many departments for understanding many things, there was no department that taught scientific knowledge of the self and God. By presenting the Vedic science of God realization through his valuable books, Srila Prabhupada filled this large gap and met this vital educational need. In a span of twelve years, in an advanced age, Srila Prabhupada circled the globe 14 times (on lecture tours), bringing the teachings of Ancient wisdom to millions of people on six continents.

Sri Rajaneesh (Osho), (1931-90) who is known as a master of words, interpreted all the philosophies of the world in his incomparable style. More than 600 books came out of his boundless wisdom; nearly 240 books (majority, being his speeches) are in English. There is not a single subject that had escaped from his razor sharp brilliance. He was fondly called by millions of his disciples ‘Bhagawan’ and ‘Osho’ (ocean of knowledge). Osho’s understanding of ‘Sanyasa’ (one who is out of family life) is a radically different from the traditional Eastern viewpoint. For Him, it is not the material world that needs to be renounced but one’s past and the conditionings and belief systems that each generation imposes on the next.

Jiddu Krishnamurti (1895-1986) was regarded globally as one of the greatest thinkers and religious teachers of all time. He did not expound any philosophy or religion, but rather talked of the things that concern all the
mankind- of the problems of living in modern society with its violence and corruption, of the individual's search for security and happiness, and the need for mankind to free itself from inner burdens of fear, anger, hurt, and sorrow. He explained with great precision the subtle workings of the human mind, and pointed the need for bringing to everyone’s daily life, a deeply meditative and spiritual quality. He spoke not as a guru but as a friend, and his talks and discussions are based not on tradition and knowledge but on his own insights into the human mind. So he always communicated a sense of freshness and directness. He left a large body of literature in the form of public talks, writings, discussions with teachers and students, with scientists and religious figures, conversations with individuals, television and radio interviews, and letters. Many of these have been published as books, and audio and video recordings.

Swami Rama (1925-96) (Sadhana Mandir Trust, Himalayas) created a bridge between the ancient teachings of the East and modern science and played a major role in bringing the teachings of yoga to the attention of the western medical community. He was a scientist, philosopher, humanitarian, mystic, poet, author of numerous books and an expert in homeopathy and Ayurvedic medicine. Swami Rama guarantees that anybody in this world who reads or hears all of Rama's speeches, would get his doubts removed and is sure to come to the conviction of his own ‘divinity’. The world spiritual leaders as well as the statesmen made glowing tributes to Swami Rama.
Swami Chinmayananda (1916-1993) (of the Chinmaya Mission, Mumbai) is credited with bringing about a worldwide Vedantic renaissance in the late 20th century through his introduction of Adi Sankara's works and teachings to the masses. Whether in his writings or his orations, Swami Chinmayananda was famed for his depth, clarity, eloquence, wit, and humour. He expounded in colloquial terms the philosophical truths from ‘Advaita Vedanta’. On 2nd Dec 92, he delivered a talk in UNO on ‘Planet in Crisis’.

In the post-Vivekananda era, Swami Ranganathananda (of the Rama Krishna Mission) (1908-2005) took ‘Advaita Vedanta’ to great heights. The Swami had no formal education, but became one of the greatest scholars of modern times. He was India's foremost cultural ambassador. Through his writings and lectures, the West could understand the spirit of the ancient Indian seers.

Swami Sukhabodananda, the living master, (Prasamma Trust-Bangalore) is not only one of the respected spiritual writers of India, but also nicknamed ‘Corporate Guru’ as his self development programmes have benefited many in the corporate sectors of reputed institutions like Banking, Finance, Industry, Armed forces and Police. He is the author of many best sellers whose books have been sold over a million in more than 92 titles in different languages. He makes men and women realize that if one door closes, another door opens. The Magazine, ‘The Week’ acclaimed Swamiji as one among the top five best exponents of Spiritual Knowledge. His book, “Oh!
“Mind Relax Please” is one of the best sellers in the country and has given a direction to many.

He was invited as a dignitary at the World Economic Forum in Davos, Switzerland and was a special invitee to the United Nations World Millennium Summit of Spiritual leaders. He is the second Indian to be honoured at the prestigious lotus Millionaires’ Intellectual club at Manhattan, New York.

Sri Ravi Shankar- the Living Master- established the Art of Living Foundation through which he promoted *Sudarshan Kriya*, a unique breath technique, which has been practised by many people from all religions of almost all nations. Today, his foundation is considered one of the largest volunteer-based educational and humanitarian organizations in the world. In 1997, he founded the International Association for Human Values (IAHV), along with Dalai Lama.

Dr. K. Parvathi Kumar (The International Chairman of the World Teacher Trust, Visakhapatnam) – the Living Master- has so far given the wisdom of the divine in 150 books, which have been translated into German, Spanish, French, Hebrew and all the South Indian languages. He has been teaching various concepts of wisdom and initiating many groups into the path of Yoga synthesis in India, Europe, Latin America and North America. His teachings are immensely varied and are oriented towards practice- the subjects range from Agni, Gayatri, Mercury- the Alchemist, Marriage- the sublime sacrament, Maria Magdalena to the Masters of wisdom to Wisdom Buds and white lotus; some of his books- on Change, On Silence, On Sound reveal the
subtlest aspects about Sound and Silence. His books have brought to the humanity the teachings of the grand masters of the world. His books-
*Spirituality in Business and Management*, *Spirituality in Daily life*, *Time – the key* - practically teach how one can be very successful and be poised in business. Probably, he is the only master on the globe that can authoritatively teach this dimension of life since he himself is a professional consultant, being a responsible house-holder. He denies to himself the title of an author and according to him, “No one can ever claim the authorship of wisdom since wisdom belongs to none and all belong to wisdom.” As a part of his mission, the fusion of the East and the West, he has toured America and Europe for more than 54 times and has made a global tour for nearly ten times and his annual global tours are for promoting universal brotherhood.

After Swami Vivekananda and Paramahamsa Yogananda, who represent the colonial period of India – (from 1863 to 1954) – in the same spirit and style, with ennobling language and elevated thought, one can find in the post independence era, in South India, Master E.K. (1926-1984) from Andhra Pradesh and Sadhguru Jaggi Vasudev (1957- the Living master from Tamil Nadu) carrying the torch, the mission of fusing the East and the West.

The reason for choosing these two Spiritual Writers, for this research work is that there are certain similarities between them -

First and foremost is that these two leaders of spirituality have made an effective use of English to transmit the wisdom of the East to the West through their lectures abroad- in their extensive tours in the USA and Europe. Human
values and goals, religious practices and ideals, spirituality and its sublimity have been presented by these two writers very effectively through an extensive use of allegories and stories, parables and fables. They have switched over to English to cater to the needs of an overseas audience while using the narrative art to present the great truths. Both of them have resorted to the use of very simple language. This simplicity of expression is the major feature or one can even say, is a very important method of their life. Similes, metaphors, imagery and the illustrative stories drawn from various sources have made the tool of their expression, the English language, more flowery and forceful, enchanting and effective. While in India, the need is more for adjusting the language, in the West an adjustment of the content is the need. Hence, on the whole the adjustments both in the substance and style are necessary. Both the language and the traditional narrative art have thus undergone some modifications for a friction-free flow in the hands of these spiritual leaders.

Secondly, both of them have explained the symbolism of the western scriptures in the light of spirituality, not in the background of religion. The best commentaries on the Bible are given by these two masters of wisdom. In the words of Paramahamsa Yoganada, “Never in East or West have I heard anyone else expound the Christian scriptures with so deep a spiritual insight as Sri Yukteswar’s.” (Autobiography of a Yogi: 171) In the post colonial period, at par with Swami Vivekananda and Paramahamsa Yogananda, authoritative interpretations to the Bible are given by these two masters who have enlightened the followers of western faith in regard to the ‘gross
misinterpretation of certain aspects of the Christian philosophy’ (in the words of Sadhguru Jaggi Vasudev- *Essential Wisdom:* 172). The lectures and writings of these two spiritual leaders are replete with sparkling stories drawn from epics and mythology, fables and legends, parables and anecdotes from real life to illustrate their ideas and views on philosophy and religion, ethics and sociology. Even the subtlest ideas of yogic science are made clear through stories, convincingly and interestingly.

Thirdly, both the master writers have made efforts for the fusion of the East and the West, proving that there are no barriers of language, race, religion, boundaries and gender for the brotherhood of humanity. Their expertise lies in synthesizing ancient wisdom of the East and the modern vision of the West appealing to both young and old from the wide spectrum of the society. The sources for their stories are the epics, the *upanishadic* stories and the parables. Legendary stories of both India and other countries are not left untapped for the purpose. Proverbs and historical events too are sufficient matter for them to build an illustrative story.

Fourthly, spirituality is upheld as a science but not as a mere belief; and both of them have proved how and why spirituality is a great science. The Spiritual Science is not a philosophy for playing with words; it is not a religion; it is not something one can think about; it is something one will have to be. Spirituality is concerned with one’s total being, with one’s roots. Hence, both the spiritual masters have emphasized the service of human beings as the foremost duty of any spiritualist and taken up activities related to the service of
the society in a very big way. These two masters have revealed to the world that spiritualism is nothing but a practical way of leading life in joy. Contrary to the popular belief, both in the East and the West that a saint should be a celibate and remain unmarried, both the masters are into married life and Master E.K. had displayed to the world how a man in the midst of a big family can lead one’s life like a song and dance and can virtually become a Master. So also, Sadhguru has a family and proved to the world that family is an essential and integral part of Indian spirituality. They proved the scriptural saying to the world that ‘mind should be in the forest while feet in the society’. Though a person is in the centre of all kinds of social activities, he can be meditative. It is the mind that makes all the difference.

Fifthly, the statements of these masters are very often eloquent exhortations to awaken the sleeping divinity in man, to arouse the embryonic energy in everybody, and to remind all men and women of their original state of existence-knowledge-bliss (sath-chith-ananda). All their messages are none other than but the invocations of strength, filled with philosophical profundity, pragmatic validity and verbal elegance. The pithy statements, pregnant with elevated thought of the masters, would arouse the readers’ awareness of moral and spiritual values.

Both the Masters are shining exemplars for leading a prayerful life amidst hectic activity rather than making prayer a part of life. Their message is that if one is god-conscious or one’s thoughts are anchored to Almighty, then one’s activities automatically become a prayer.
Both the masters have undertaken massive social welfare projects-through the establishment of schools and hospitals and other institutes to bring about significant reformation and change at the academic and economic front. They believed that transformation is possible only with some method but not just teaching which makes people worship their spiritual masters, instead of following and practising their teaching. Both of them have dealt with varied subjects ranging from - Atom to Spirit, Cosmos to Business, Education to Ecology, Naturopathy to Allopathy in different spiritual dimensions.

Master E.K. made visits to Europe and America on the invitation of the disciples and delivered speeches at different forums, including UNO, during 1972-83 and wrote many books of wisdom and the latter is a living example who is invited to America and Europe to deliver his valuable messages on the World’s most prominent International leadership forums, including UN Millennium Peace Summit, The World Peace Congress and the World Economic Forums at Davos.

Then the question might arise- What exactly is ‘Spiritualism?’

For many, the term ‘spirituality’ immediately indicates something very abstract and metaphysical and prevents them from understanding a great science.

Spirituality and philosophy are often confused with each other by the people. Philosophy tries to give some kind of interpretation for everything. Philosophers are not concerned about the experience of life, but only the explanation of certain theories of life. The deeper one’s experience of life is,
the closer they are to life. However fantastic, the explanations of life are, they
cannot give one a taste of life. If a person is hungry, a philosopher gives the
colour photos of different food items to satiate the hunger of that person.
Whereas, a spiritualist serves food silently. Sadhguru Jaggi Vasudev gives a
sarcastic example of what philosophy is all about. In regard to his young and
beautiful daughter’s health problem, once a rich man went to a philosopher
who was considered very wise by the villagers. Her problem was that when she
would get up in the morning, she would become sick and need to puke. The
philosopher was told that she would take milk every night before going to bed.
Then that philosopher said,

Yes, that is the problem. See, she drinks milk before
going to bed at night. Before that she has had yogurt. So in
her stomach, everything becomes yogurt or curd. Then, she is
young, so she rolls around in bed. Because of this, this curd
gets churned and becomes butter. This butter melts because of
body heat and becomes ghee; this ghee, in turn, becomes
sugar and this sugar becomes alcohol. No wonder she has a
hangover in the morning. (Don’t Polish Your Ignorance: 34)

Philosophies and philosophers are always theoretical, not experiential.
Philosophers try to analyse a problem in their own way and leave it without any
solution. Spiritual masters are those who offer a solution at the soul level.
Spirituality is the heightened level of aliveness to each moment.

According to the Oxford Dictionary–
Spiritualism /spɪrɪtʃʊəlɪz(ə)m/noun [Mass noun]
(Spiritualist (Noun); spiritual-/tʃʊəl / spiritualistic / lɪstɪk / adjective)
1. A system of belief or religious practice based on supposed communication with the spirits of the dead, especially through mediums.

2. Philosophy - The doctrine that the spirit exists as distinct from matter or that spirit is the only reality.

The definition, as given in the dictionary can be understood in a better way with the elaborate explanation of the word by Master E.K. -

“We have the basic word called ‘spirit’ from which we have many derivatives. One is spiritualism, that which deals with the ‘spirit’ of man” *(Overseas Messages : 188)*

Master E.K. further explains,

“Here, spiritualism indicates the process of making an approach to the spirit of the human being. You can say, “I have five senses”. You can say, “I have a body” but you are thoroughly wrong if you say, “I have a soul.” You cannot have a soul, because you yourself are that. You can only say, “I am a soul”, “I am a spirit”. To know something of the ‘spirit’ is called the science of ‘Spiritualism’. And to know something of the spirit, you have to become a spirit; without that you can never know about the ‘spirit’. This is the first principle described about the spiritualism.”

“Just as a little piece of iron, which wants to know what a magnet is, you should become a magnet. If you touch a magnet with a piece of aluminum and with another piece of iron, the difference is non-spiritualism and spiritualism. If you are a magnet substance to the magnet called spirit, then you are called a spiritualist, because the magnet gives its touch some day and you will also be a magnet someday. And finally you will understand that you are not a second magnet to the precisely arranged magnet. If one magnet is attached to another magnet in a proper way, they work only as one magnet and not as two magnets. So a fellow, who has become a spiritualist, is not a spirit but he is the spirit. He
may have a plurality with the body, and mind from the spirit inside, but he is only a singular number with the spirit that exists in every heart. Just like the space in all the rooms of this University building, is only space and not spaces”.

“This is the way in which you have to make an approach to spiritualism. So it proves that you have to prepare yourself as a good magnetic substance through your behavior. It also proves that you should have a magnet already magnetized, before you are to be magnetized. The magnet which you require and which can be called the senior magnet is Guru or the Master in Spiritualism.”

(Overseas Messages: pp 189-191)

The difference between an ordinary person and a spiritualist is explained by the Master-

“A spiritualist sees spirit in the same people, in whom we see different persons of different mentalities. Where we see the society and competition in the world, the spiritualist sees the spirit in whom everyone moves. This is the fundamental approach to spiritualism. So there is the necessity of the science of Spiritualism.”

(Overseas Messages- II: 193)

Master E.K. explains the significance of the role of ‘spiritualism’ in making people realize their natural state of ‘happiness’-

Our five senses are working in the environment and the mind is responding into the environment. Whenever the mind stands in contact with environment then the mind behaves according to the environment, and the result is the absence of happiness. When the mind is undergoing change continuously, how can there be happiness to us? So, there
should be a method to understand the practice by which the environment stops to exist to us, and we begin to live; then it becomes real life. That is possible when we practice the science of spiritualism.

*(Overseas Messages - III: Chapter - Work as Discipline and Prayer: 2)*

Master E.K explains the system and the method of practising spiritualism -

Spiritualism teaches us that we should keep within focus the thought and word, and also word and deed. It requires certain amount of self training and self discipline to keep the three within focus. When the three parts of a machine (body) are properly in focus, the machine begins to work efficiently.

*(Overseas Messages- III: Chapter- The significance of work-5)*

In the words of Sadhguru Jaggivasudeva, “Today, we have learnt to control our climate with modern technology….. Similarly there is a science and technology to control our inner climate, that technology is spirituality.”

*(Ancient Technology for the Modern Mind: 8)*

But most unfortunately, certain terms like ‘spirituality’ and ‘yoga’ are misunderstood and interpreted narrowly. People can be divided into religions but not into spirituality or yoga. Yoga is not Hindu; it is not Mohammedan, nor any other religion. Yoga is a pure science just like mathematics, physics, chemistry, physiology and biology. There can never be Christian physics nor Buddhist physics. If some Christians have discovered the laws of physics, then too physics cannot be Christian. But physics remains just a science. Yoga is a
science - it is just an accident that some saints in India experienced it and just for that reason, it cannot be either Indian or Hindu. It is a pure mathematics of the inner being. So any religious person can be a yogi. Mohammedan can be a yogi, a Christian can be a yogi, a Jain; a Buddha can be a yogi. Religion is a limited term, compared to spiritualism.

Spiritualism includes every religion and all that which belongs to the ONE spirit. It is expressed in different parts of the globe in different times and in various languages and each time a prophet or a saint is born, a new faith or religion is born and the truth is expressed in a novel fashion, though there is nothing new in the content. The content of every system is spiritual. In fact, every religion speaks of a way of living. While the content is the same, the technology is different.

Many people sleepwalk through life without understanding life. Spirituality is being inwardly awake. Spirituality, according to the masters, is not about peace, joy, or going to heaven - it is all about exploring oneself totally. Spirituality is not about the psychological or social relevance but in fact, it’s all about the existential relevance.

In the modern times when the world is gripped and suffocated by all kinds of isms, the teachings of the spiritual leaders is very relevant and requires to be studied at a wider perspective. In the context of the unusual advancement of science and technology, the significance of the teachings of the spiritual masters has become imminent. For science and technology could have been a great boon for humanity, but strangely, today the very technological
knowledge, has become a bane to man himself. The world is heading towards a global suicide; the very planet is under constant threat from the knowledge beings that have not awakened into wisdom. Unless man becomes a wisdom being, his knowledge turns to an unbearable burden. His wisdom alone saves the planet and enables man to experience the bliss of life and the whole science of spirituality is aimed at enhancing the awareness of the man. Modern science can create a comfortable external atmosphere, but unless it is supported by an inner science, the science of spiritualism, which can, keep the internal atmosphere blissful, all the knowledge of the external ‘nature’, becomes in vain and turns disastrous. The quality of the life of man depends on the beauty of his internal harmony, but not on the grandeur of the external arrangements.

When man cannot understand how to make himself happy, there is no possibility of making the world happy in which he lives. The basic misunderstanding with the modern man is that he has failed to comprehend that happiness cannot be generated through some sophisticated machinery or technology which can give only comfort and convenience, but not happiness and contentment, which is purely an internal phenomena that can be experienced through some inner technology- spiritual science. Man is spending too much time creating external comforts with science; hence Sadhguru says that modern man’s ‘happiness is mortgaged to outside situations.’ (Encounter the Enlightened: 32)

Perhaps, it is in India alone, that serious attempts have been made to approach the interiority with great depth and dimension. Every aspect of life
has been examined and experienced in this land. Even the fine arts are also
have been visualized as the artistic sciences of self realization; they are all
spiritual processes in this land, but not just a source of entertainment. Hence,
there is a striking difference in the music and dance forms of India and other
countries. The ultimate goal of all the music and dance forms of this country is
to turn a man or a woman meditative. Compared to any age, in the present era,
people are suffering from the fruits of their own wonderful discoveries of
science and technology and fantastic inventions of ‘isms’. Now it is high time
that people explored immense possibilities of inner sciences which have not
been developed along with the external sciences. If inner sciences do not
develop at par with the external, there will not be a joyful and bubbling human
being. It is like spending too much time in preparing varieties of food, but not
able to relish it due to ill health. The source of happiness lies inside, but does
not lie outside. It is the spiritual leaders of the world that have been constantly
awakening man into this realization.

There is a solution to every human activity if we turn
to our minds a little bit towards that which we call
spiritualism. The solution for humanity is today more in
dwelling higher realms of thought than to seek it within the
world of beaten thought. We are mostly concerned about
adjusting or managing things in the world. Unless this
adjustment takes place in the internal being, solutions are not
always possible.

(Spiritualism, Business and Management: 1)
There are some exceptional spiritual writers that have revealed the science of spirituality and yoga through the vehicle of English language. It is not just they made English a medium of their spiritual expression, but they have enriched the very language itself. Spirituality has been expounded by them as the synthesis of science and religion which can be compared to the synthesis of head and heart.

In this thesis, an earnest attempt has been made to explain the efforts of the two select spiritual writers from south India that strove for the fusion of the East and the West, through an analysis of the themes and language of their speeches and writings.