

## The unity of the religions and the threefold path of yoga

Chapter from book 'Yoga and Christianity' by Heinz Grill.

The goal of religions is to unite human consciousness with the unlimited spirit of God. This striving for union takes place in the innermost part of the human heart and in the consciousness of the individuality. The religious path requires a clear, wide-created and wide-becoming decision. If this is sincere and pure in heart, the realization occurs instantly according to the degree in which the decision is also made.

The innermost striving is always a virgin individuation, since the innermost nature of the human being has become individual out of the universal. In each lives the great wish for self-realization. Self-realization is realization in God, and it takes place within through the mysterious growth of the self.

The consciousness of present day humanity has become open to the different cultures of foreign countries. So it is natural for our time, that religious ideas do not remain fixed on one culture alone, but the subtle feeling of the human being extends to further levels of other religions. The West needs the contemplative spirit-substance of the East, and the East also needs the overarching perspective of the West.

Religion is the supersensible treasure of the spiritual worlds, which has come to the earth through the prophets and has imprinted itself in the inner of humanity through the most varied educational structures. No religion has arisen out of mere acceptance or belief, but has awakened through the message of the prophets and from real sacrificial service of exceptionally gifted people, who, out of the spiritual lodge, have proclaimed one, everlasting, eternal life. Hinduism came through the great teachers, Vedic seers (*rsi*) and *Krisna*, Buddhism through Gautama Buddha, Chinese Universalism through the wise sages Kung-fu-tse and Lao-tse, Judaism through the traditions of Moses, Christianity through Christ Jesus, Islam, the youngest world religion, through Mohammed.

These people imbued with spiritual power, according to the Indian theory of the world, are so-called *avatara*. They come from the spiritual lodge of the heavenly worlds and live on earth for a predetermined, limited time. The souls of these people do not realize themselves for themselves, for personal goals, but rather they bestow to humanity good faith in an ideal world, which has not yet become earthly. Their task, which lead them to embodiment, has a cosmic meaning. Very few people are conscious of this fact. The life of the Avatar souls has a profound meaning for all of humanity. Soul-spiritual development receives an inner guidance through it.

Through the life of those untouched souls, who have come into earthly embodiment, a holy nectar (*amrita*) remains behind on earth, which as if from a sphere or also from the innermost, works out through humanity. The *Christ*, in comparison to *Krisna* came deeply into the earthly life of the body. Through the death of Jesus of Nazareth in the world, came that great mystery of a love, which now works out, through its own wise will, from within, through the whole of humanity.

Each religion has its own laws and names in its mystery, and these may be expressed to a certain, more superficial degree in traditions, rituals, prayers, and systems of teaching. *Krisna* is likely to be the most important religious form of worship in India. He is the God-head of the Bhagavad Gita who, compared to Christ, has not descended so deeply into bodily incarnation. For this reason the God-head remains more like a sphere of prayer and holiness over the people and is received all over the country, which in India is known as *bharat*.

The Bhagavad Gita, the Holy Scriptures of India or the Bible of the East, as it is sometimes referred to, was composed by a so-called *rsi* (Rishi) or initiated seer. It is the revelation of the heavenly laws of the mastery of yoga, which throw a non-denominational, broad and completely free narrative on all directions of yoga that have emerged and evolved at one time. The seer, who composed the Bhagavad Gita and narrated the laws of a heavenly world with a lively, vivid dialogue between *Krisna* and his student *Arjuna*, is a significant figure in Indian history, and he came back within the *Krisna* myth in the mysterious apparition of Satya Sai Baba, who today teaches the unity of all religions. Although Satya Sai Baba is condemned as a sect by the Christian churches, through him occurs the greatest in worldwide radiation and most important

mystery for the unification of all religions.

Religion means connecting back to the origin. The Self or the *atman*, the eternal soul in the highest will, is this origin. The Indian refers to this origin as the Higher Self, the absolute reality, the West calls it the eternal personal being of life, the "I am".

The unity of the religions should not be confused with an outer merging of the faith traditions, rites and prayers. Unity begins with becoming one, and this in turn begins with the soul of the person themselves. From the wisdom of higher insightful realisations and from acts of neighborly love, the human being connects the forces of the great spiritual streams. They connect them first in their heart before they think of the external unity. Only the high light of knowledge from the purity of the soul itself and the deed decided, from the innermost, for the other, gives the great power that dissolves the feeling of separation and leads to the connection with an all-embracing love.

One day understanding will awaken, that one can not find real success through the theoretical study of books, and through the searching for better ideals in life. The infinite peace, that the heart longs for, lies in each individual themselves, and this Self in its mystery is not separate from the highest initiate seers, saints, and from Christ. The decision to God is independent of the time in which one lives and the place in which one resides.

One of the great difficulties of the present time is the passivity of consciousness and the discouragement to act. Passivity means that, on the one hand, there are longings for peace and higher development, for tolerance and neighborly love, but that at the same time humanity is very powerless and inactive in the face of this longing. Every realization, however, carries the necessary demand for courageous action in itself. Courage, drive and determination are a necessary basis for religious realization. Without real courage and without a clear purposefulness to God, only a kind of passive worship, without real realization can arise. This passive worship is for a period of time or maybe even for a lifetime a necessary preparation. Religious realization, however, has many different steps, which require an increasing degree of yoga or mastery over ephemeral feelings. The soul is raised through pure decisions and deeds to higher levels of consciousness. The forces for this, people receive from their revering love for God, which finds its continuation in the love for fellow human beings. Also the love for selfless service, exercises of devotion, meditation, and singing religious songs is the beginning love for God. This love, which opens the heart wide to tolerance and generosity, is one from a innermost founded activity.

Religions have emerged in very different ways over the course of contemporary history. How the cultural properties of the religions are conveyed corresponds to the mental attitude of the inhabitants of the country. The Gospels, the most important writings of Christianity, for example, were given to humanity in the West in a very pictorial and encoded way. The most important religious writings of India are the Veda, the Bhagavad Gita and the Upanisad. India has a very old religious culture. All religions were accepted in this land. The varied and comprehensive scriptures, which exist from different epochs, from their statement are very clearly related to the unification of man with God. The contents of the Indian scriptures are usually easier to understand than the Gospels of the west, and that is why many people are drawn to the far eastern culture. By understanding the Eastern wisdom teachings, the European can more easily tap into the religious depths of Christianity. This is an understanding, which occurs over long periods of time and has a beneficial effect on the soul and its development.

Although the religions share the same goal, they are very different and precisely aligned towards the inhabitants of the country. For every spiritual seeker the time is ripe, that the self, in the inner most, is known as a reality and thus the religions in their cosmic meaning, are seen as a unity. The one, who in themselves, opens up the deep region of the heart to love one's neighbor, will see the religions on a higher level as a unity. The great Satya Sai Baba (India) currently teaches the unity of religions. He teaches from the spirit man (*atman*). His teaching is cosmic love. The Benedictine monk Bede Griffiths, who founded an ashram in India for the meeting between East and West, has dedicated his whole life to the service of humanity. He taught tolerance from the spirit of life (*buddhi*), attentiveness and the higher understanding of religions. It was Rudolf Steiner in the West who, through his spiritual science, contributed to a

comprehensive understanding of the religious systems.  
He taught from the spirit self (manas).

The great teachers of mankind live, or have lived not for their own personal existence, but entirely for others. This is high activity. Through this willingness, energy and determination awakens a high level of understanding, and so these people lead others to the magnificent spirit of tolerance. The religions are experienced as a unity, when the human being, from the innermost, soars up towards the truths.

Understanding leads to the unification of the individual soul with the eternal soul or the higher self. Understanding is granted to the determined and patient person, who dedicates their actions and works to a greater spirit or who expresses the blossom of adoring love in his heart and with this learns to forget their personal needs in the process. In our time, however, one sentence has been expressed as so: 'First I have to be well myself, then I can also do something for others'. With this attitude, the so-called ego is all the time working to improve its own personal affairs. These one-sided circular movements of the mentality and the vital needs in life, lead in a passivity all too quickly to a grabbing and a new having orientation. The having-orientation, however, leads to the opposite of religious activity. Real soul life closes itself off. Religious recognition requires an endless amount of time, the repeated overcoming of errors, as well as courage, strength and willingness to devote, and at one time it will lead to the gate of knowledge of higher, spiritual guidance.

See, therefore, that you do not nourish the lower self, that is bound to personal thinking and mind, but water the tree of spirit knowledge. This will be revealed at higher levels. You will discover the great secrets of religions from within. You will experience the high grace of deliverance from the highest levels.

The difference between the Buddhist religion, which is the teaching of compassion and love, and Christian love for the other, are very subtle. The sound of the sentences of Buddhism is different from that of Christianity. Find the differences through your soul activity so that you carry the religions in your heart. You should live and understand the religions. If there is a love for Christ, there cannot be a hatred of Buddha at the same time. One will love Buddha and Christ. One will not be able to love one prophet and fight another.

Love and wisdom are the foundations of all world religions. They are the goods of Hinduism, Buddhism, Chinese Universism, Judaism, Christianity and Islam. In the heart of the human being lives the power for self-realization. Your own soul activity leads to the gate of spirituality.

For each human being one religion will form a home. This is the one that also corresponds to the family tradition. So I bring some hidden Christian content close to you, which in the narratives, parables and prayers is invisibly engraved in the human heart, already since childhood. The stories, which were once narrations, begin to become reality for the soul. Have courage for the inner light of the soul. Religion begins with the love of your heart. Stay in the religion that you are at home in, but at the same time look to the great spirits of the other religions. A heart that understands the cosmic and mysterious connections gives the opportunity to enter your own inner world.