CHAPTER

Four

HINDUISM

&

SCIENCE
"Truth is my God."  Mahatma Gandhi

HINDUISM & SCIENCE

Hinduism (known as Hindu Dharma in some modern Indian languages\(^1\)) is a religion that originated on the Indian subcontinent. In contemporary usage Hinduism is also referred to as Sanātana Dharma (सनातन धर्म), a Sanskrit phrase meaning "eternal law".\(^2\)

During the fourth century B.C. Aryans--the same people that developed Greek culture--conquered much of present-day India. Their pantheon of gods, similar to that of the Greeks, combined with indigenous Indian traditions of meditation to form a loose combination of beliefs and practices that came to be known as Hinduism. "Orthodox" Hindus can be either pious worshippers of a god or atheists, self-negating ascetics or men of the world.\(^3\)

The word Hindu is not a religious word. It is secular in origin. It is derived from the word Sindhu, which is the name of a major river that flows in the northwestern region of the Indian subcontinent. The ancient Greeks and Armenians used to refer the people living beyond the river Sindhu as Hindus and gradually the name struck. When the Muslims came to the subcontinent they called the people living in the region as Hindustanis to distinguish them from the foreign Muslims. Subsequently when the British
established their rule, they started calling the local religions collectively under the name of Hinduism.\textsuperscript{4}

The other point\textsuperscript{5} that should be noted is that the word is neither Sanskrit nor Dravidian and did not originate in India. It was not used by Indians in their descriptions or writings till the 17th century. If we go by the original definition of the word Hindu, any one who lives in the subcontinent is a Hindu and whatever religion he or she practices is Hinduism. The word Hindu is secular word and literally translated it means Indian and the word Hinduism denotes any religion or religions that are practiced by the multitude of people living in the land beyond the river Indus.

Some times it was said that the Persian term Hindu comes from the Sanskrit Sindhu, i.e. the Indus River. In the Rig Veda, the Indo-Aryans mention their land as Sapta Sindhu (the land of the seven rivers of the northwestern Indian subcontinent, one of them being the Indus). This corresponds to Hapta-Hendu in the Avesta (Vendidad: Fargard 1.18)—the sacred scripture of Zoroastrianism of Iran. The term was used for people who lived in the Indian subcontinent beyond the "Sindhu."

With its origins in the Indus Valley Civilization and Vedic civilization, it has no known founder,\textsuperscript{6} being itself a conglomerate of diverse beliefs and traditions. It is considered the world's oldest extant religion,\textsuperscript{7} and has approximately a billion adherents, of whom about 890 million live in India,\textsuperscript{8} placing it as the world's third largest religion after Christianity and Islam.
Hinduism & Sciences

Hinduism originates from the ancient Vedic tradition and other indigenous beliefs, incorporated over time. Prominent themes in Hinduism include Dharma (ethics and duties), Samsāra (The continuing cycle of birth, life, death and rebirth), Karma (action and subsequent reaction), and Moksha (liberation from the cycle of samsara). Buddhism, Jainism and Sikhism share traits with Hinduism, because these religions originated in India and are created after Hinduism and focus on self-improvement with the general aim of attaining personal (first hand), spiritual experiences. They along with Hinduism are collectively known as Dharmic religions.

**Hindu philosophy**

The Hinduism has a special philosophy for itself and some schools like other religions, therefore it divides into two main branches; Astika (Sanskrit: आस्तिक, "orthodox") and Nastika ("heterodox") are technical terms in Hinduism used to classify philosophical schools and persons, according to whether they accept the authority of the Vedas as supreme revealed scriptures, or not. By this definition, Nyaya, Vaisheshika, Samkhya, Yoga, Purva Mimamsa and Vedanta are classified as astika schools; while Charvaka, Jainism and Buddhism are considered nastika schools. Hindu philosophy is divided into six orthodox schools of thought, or darshanas, listed below.
Philosophical schools of Hinduism

Figure 4.1. The philosophical schools of Hinduism:

- **Nastika** (Jaina, Budha, Charvaka)
- **Astika** (The schools that accepted Vedas as main resource)
  - **The schools that based on Vedas**
    - **Mimamsa** (Karma)
    - **Vedanta** (Jnana)
  - **Sankhya, Yoga, Nyaya, Vaisheshika** (Independent schools)

**A. Astika schools:**
1. Samkhya
2. Yoga
3. Nyaya
4. Vaisheshika
5. Purva Mimamsa
6. Vedanta
There is some explanation about these schools:

1-Samkhya

Samkhya is one of the oldest of the orthodox philosophical systems in Hinduism. Samkhya postulates that everything in reality stems from purusha (Self or soul) and prakriti (Matter, creative agency, energy). There are many souls and they possess consciousness, but they are devoid of all qualities. Prakriti/Matter consists of three dispositions: steadiness (sattva), activity (rajas), and dullness (tamas), known as the three gunas, or qualities. Because of the intertwined relationship between the soul and these dispositions, an imbalance in disposition causes the world to evolve. Liberation occurs with the realization that the soul and the dispositions are different. Samkhya is a dualistic philosophy, but there are differences between Samkhya and other forms of dualism. In the West, dualism is between the mind and the body, whereas in Samkhya it is between the self and matter. The concept of the self is roughly equivalent to the Western concept of our consciousness. Samkhya was originally not theistic, but in confluence with Yoga it developed a theistic variant.

2-Yoga

Yoga is somewhat different from Samkhya. Its primary text is the Bhagavad Gita, which explores the four primary systems: Karma Yoga, Raja Yoga, Jnana yoga, and Bhakti Yoga. In the Bhagavad Gita itself, Yoga is described as being many millions of years old, and is essentially a universal method of union with the Supreme. For many centuries yoga practitioners have debated about the specific nature of this Supreme (i.e.,
personal or non-personal), and according to the different traditions describe the Supreme as Brahman, Paramatma, or Bhagavan respectively.

The most significant difference from Samkhya is that Yoga incorporates the concept of a personal god, Ishvara, but also upholds Ishvara as the ideal upon which to meditate. This is either because Ishvara is the only aspect of the soul that has not become entangled with nature, or because Ishvara is the Supreme God himself (depending on one's point of view). Yoga also utilizes the concepts of Brahman and Atman found in the *Upanishads*, thus breaking from the Samkhya School by adopting concepts of Vedantic monism.

Yoga lays down elaborate prescriptions for gradually obtaining physical and mental control over the personal self. This occurs until one's consciousness becomes aware of one's authentic self, or atman, as distinct from one's feelings, thoughts, and actions. Realisation of the goal of Yoga is known as moksha, nirvana, and samadhi, all of which hold that the atman is of the same quality as the infinite Brahman. Patanjali wrote an influential text on Raja Yoga entitled Yoga Sutra and is often quoted as an authority on the Yoga process.

3-Nyaya

The Nyaya school is based on the Nyaya Sutras. They were written by Aksapada Gautama, probably in the second century B.C. The most important contribution made by this school is its methodology. This methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools. This is comparable to the
relationship between Western science and philosophy, which was derived largely from Aristotelian logic.

Nevertheless, Nyaya was seen by its followers as more than logical in its own right. They believed that obtaining valid knowledge was necessary to gain release from suffering, and they took great pains to identify valid sources of knowledge and distinguish these from mere false opinions. According to Nyaya, there are exactly four sources of knowledge: perception, inference, comparison, and testimony. Knowledge obtained through each of these is either valid or invalid. Nyaya developed several criteria of validity. The later Naiyanikas gave logical proofs for the existence and uniqueness of Ishvara in response to Buddhism, which, at that time, was fundamentally non-theistic. An important later development in Nyaya was the system of *Navya-Nyāya*.

4-Vaisheshika

The Vaisheshika school was founded by Kanada and postulates an atomic pluralism. All objects in the physical universe are reducible to certain types of atoms.

Although the Vaisheshika School developed independently from the Nyaya, the two eventually merged because of their closely related metaphysical theories. In its classical form, however, the Vaisheshika School differed from the Nyaya in one crucial respect: where Nyaya accepted four sources of valid knowledge, the Vaisheshika accepted only two perception and inference.
5- Purva Mimamsa

The main objective of the Purva Mimamsa school was to establish the authority of the Vedas. Consequently, this school's most valuable contribution to Hinduism was its formulation of the rules of Vedic interpretation. Its adherents believe that one must have unquestionable faith in the Vedas and perform the yajñas, or fire-sacrifices, regularly. They believe in the power of the mantras and yajñas to sustain all the activity of the universe. In keeping with this belief, they place great emphasis on dharma, which consists of the performance of Vedic rituals.

The Mimamsa accepted the logical and philosophical teachings of the other schools, but felt they did not sufficiently emphasize attention to right action. They believed that the other schools of thought that aimed for release (moksha) did not allow for complete freedom from desire and selfishness, because the very striving for liberation stemmed from a simple desire to be free. According to Mimamsa thought, only by acting in accordance with the prescriptions of the Vedas may one attain salvation.

The Mimamsa School later shifted its views and began to teach the doctrines of Brahman and freedom. Its adherents then advocated the release or escape of the soul from its constraints through enlightened activity. Although Mimamsa does not receive much scholarly attention, its influence can be felt in the life of the practising Hindu, because all Hindu ritual, ceremony, and law are influenced by this school.
6-Vedanta

The Vedanta, or later Mimamsa School, concentrates on the philosophical teachings of the Upanishads rather than the ritualistic injunctions of the Brahmanas.

While the traditional Vedic rituals continued to be practised as meditative and propitiatory rites, a more knowledge-centered understanding began to emerge. These were ethical and aspects of Vedic religion that focused on meditation, self-discipline, and spiritual connectivity, more than traditional ritualism.

The more abstruse Vedanta is the essence of the Vedas, as encapsulated in the Upanishads. Vedantic thought drew on Vedic cosmology, hymns and philosophy. The Brihadaranyaka *Upanishad* appeared as far back as 3,500 years ago. While thirteen or so *Upanishads* are accepted as principal, over a hundred exist. The most significant contribution of Vedantic thought is the idea that self-consciousness is continuous with and indistinguishable from consciousness of Brahman.

The aphorisms of the Vedanta sutras are presented in a cryptic, poetic style, which allows for a variety of interpretations. Consequently, the Vedanta separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries.
B. Nastika schools:

Astika is a Sanskrit adjective (and noun) that is derived from Asti ("it is or exists") meaning "believing" or "pious"; or "one who believes in the existence (of God, of another world, etc.)." Nastika (Na (not) + āstika) is its negative, literally meaning "not believing" or "not pious". As used in Indian philosophy nastika refers to belief in Vedic authority, not belief or lack of belief in theism.\textsuperscript{11}

As N. N. Bhattacharyya writes:

The followers of Tantra are often branded as Nāstika by the upholders of the Vedic tradition. The term Nāstika does not denote an atheist. It is applied only to those who do not believe in the Vedas. The Sāṅkhyaś and Mīmāṃsakas do not believe in God, but they believe in the Vedas and hence they are not Nāstikas. The Buddhists, Jains, and Cārvākas do not believe in the Vedas; hence they are Nāstikas.\textsuperscript{12}

In non-technical usage, the term astika is sometimes loosely translated as "theist" while nastika is translated as "atheist".\textsuperscript{13} However this interpretation is distinct from the use of the term in Hindu philosophy. Notably even among the astika schools, samkhya and the early mimamsa school do not accept a God while accepting the authority of the Vedas; they thus are "atheistic astika schools".

The different usages of these terms are explained by Chatterjee and Datta as follows:
"In modern Indian languages, 'āstika' and 'nāstika' generally mean 'theist' and 'atheist', respectively. But in Sanskrit philosophical literature, 'āstika' means 'one who believes in the authority of the Vedas' or 'one who believes in life after death'. ('Nāstika' means the opposite of these). The word is used here in the first sense. In the second sense, even the Jaina and Bauddha schools are 'āstika', as they believe in life after death. The six orthodox schools are 'āstika', and the Cārvāka is 'nāstika' in both the senses."

The three main heterodox schools of Indian philosophy do not base their beliefs on Vedic authority:

- Buddhism
- Jainism
- Carvaka

The use of the term nastika to describe Buddhism and Jainism in India is explained by Gavin Flood as follows:

At an early period, during the formation of the Upanishads and the rise of Buddhism and Jainism, we must envisage a common heritage of meditation and mental discipline practiced by renounces with varying affiliations to non-orthodox (Veda-rejecting) and orthodox (Veda-accepting) traditions. These schools [such as Buddhism and Jainism] are understandably regarded as heterodox (nāstika) by orthodox (āstika) Brahmanism. So far if we want to discuss all divisions, we may miss the main subject (the relationship between
religion and modern science), we will discuss the viewpoints of some great modern thinkers of Vedanta school, regarding the subject:

1-Swami Vivekananda
2-Mahatma Gandhi
3-Sarvepalli Radhakrishnan

Vivekananda was a renowned thinker in his own right. One of his most important contributions was to demonstrate how Advaitin thinking is not merely philosophically far-reaching, but how it also has social, even political, consequences. Every one of the 20th century Indian leaders of note have acknowledged his influence, from Gandhi to Subash Bose. Mahatma Gandhi is universally acknowledged as the greatest man of his age. His greatness came from the realm of spirit, his influence and unparallel leadership from his universal love and faith in mankind. Radhakrishnan, like Gandhi, occupied a unique position of distinction and eminence in the national life of India. He was an exceptionally brilliant writer, spell-binding orator and above all a Master of Wisdom. The first meeting of Radhakrishnan with Gandhi was quite interesting.

The earliest poetry of India already contains many traces of the essential character of the philosophy of India. In nothing indeed does the continuity of Indian life show itself more strikingly than this: the gods of India change, but the alteration of the higher thought is far less marked.

Philosophy in India shows that its beginnings are often in the expression of skepticism: the normal belief in the gods here and there seems
to have been questioned and it is not unnatural that the questioning should have arisen in the case of the most human of the gods, him whom the seers most closely fashioned in their own likeness, the vehement Indra. Hindus are distinctly told that there were men who asked, 'Who is Indra, who ever saw him?' or asserted that he did not exist at all. There were, they learn, faithless men, who did not believe in the gods of the Brahmans and did not—perhaps a worse thing—give the priests their fees for sacrifice, men who did not believe in Indra.

**Hindu Theories of Creation**

In Hindu philosophy, the existence of the universe is governed by the Trimurti of Brahma (the Creator), Vishnu (the Sustainer) and Shiva (the Destroyer).

The sequence of Avatars of Vishnu- the Dasavatara (Sanskrit: Dasa-ten, Avatara-incarnation) is generally accepted by most Hindus today as correlating well with Darwin's theory of evolution, the first Avatar generating from the environment of water.

Hindus thus do not see much conflict between creation and evolution. An additional reason for this could also be the Hindu concept of cyclic time, such as yugas, or days of Brahma in approximately 4.3 billion year cycles (unlike the concept of linear time in many other religions). In fact, time is represented as Kaala Chakra - the Wheel of Time.

In Hinduism, nature and all of God's creations are manifestations of Him. He is within and without his creations, pervading the entire universe and also observing it externally. Hence all animals and humans have a divine
element in them that is covered by the ignorance and illusions of material or profane existence.

What makes this creation? Brahman, There is no suitable word in English. He is eternal, eternally pure, eternally awake, the almighty, the all-knowing, the all-merciful, the omnipresent, the formless, and the part less. If this is so, then why is there partiality in the world? Why are one person happy and another person unhappy? Who makes it? Vedanta says: We ourselves. There is a cloud shedding its rain on all fields alike. But it is the field that is well cultivated is the one that takes the best advantage of it. The fault is not in the cloud. The mercy of God is eternal and unchangeable. It is we who make the difference. We reap what we have sown in several previous births.

According to the Riga Veda the One Supreme God did not create the Universe by fashioning it from preexisting material, but transformed himself into the Universe.

In earlier Vedic thinking, the universe was created by Hiranyagarbha (here interpreted as 'the golden embryo') or by Prajapati who was born from the Hiranyagarbha (here interpreted as 'the golden womb'). Prajapati was later identified with the puranic Brahma. Other gods are credited with acts of creation, primarily the act of propping apart the sky and the Earth - gods who are said to have done this include Indra, Varuna and Vishnu.

Another myth which began in late Rig-Vedic times with the Purusha Sukta hymn was the story of the creation of the universe from the remains of the primaeval cosmic male Purusha, who had sacrificed himself or been
sacrificed by other primaeval beings (not the most popular Vedic gods because they were said to have been born from Purusha after the sacrifice) at the Purushamedha yajna.

According to the *Upanishads*, the universe is a manifestation of God. All matter contains innate divinity and evolution is the process of realizing that divinity. The *Upanishads* discuss creation at a philosophical level, quite different from some of the hymns of the *Riga Veda* and also different from the narratives of creation in the later Puranas. The fundamental point is that life or consciousness cannot evolve from matter unless matter has the innate potential to provide life and consciousness. Similarly Divine Bliss cannot be the end of evolution unless it is present in the beginning, even if not in a manifest form. Evolution proceeds by the removal of obstruction to move to a higher plane. Hence life, consciousness and divinity are innate in all matter. When the obstruction to life is removed, matter takes the form of living beings. When the obstruction to consciousness is removed, matter takes the forms of animals. When the obstruction to reasoning is removed, matter takes the forms of humans. When the obstruction to divinity is removed humans realize their divine aspect.¹⁶

According to Hindu Mythology creation happened gradually. The universe in primitive form was made up of Ishwat Tattva, the Ishwar Tattva primarily spread homogeneously throughout the universe.

The Hindu tradition perceives the existence of cyclical nature of the universe and everything within it. The cosmos follows one cycle within a framework of cycles. It may have been created and reach an end, but it represents only one turn in the perpetual "wheel of time", which revolves
infinitely through successive cycles of creation and destruction. Within this cycle of creation and destruction of the universe, the soul (atman) also undergoes its own version of cycle called samsara, the cycle of rebirth in which individual souls are repeatedly reincarnated.

“In the beginning there was neither existence nor non-existence; there was no atmosphere, no sky, and no realm beyond the sky. What power was there? Where was that power? Who was that power? Was it finite or infinite?

There was neither death nor immortality. There was nothing to distinguish night from day. There was no wind or breath. God alone breathed by his own energy. Other than God there was nothing.

In the beginning darkness was swathed in darkness. All was liquid and formless. God was clothed in emptiness.

Then fire arose within God; and in the fire arose love. This was the seed of the soul. Sages have found this seed within their hearts; they have discovered that it is the bond between existence and non-existence.

Who really knows what happened? Who can describe it? How were things produced? Where was creation born? When the universe was created, the one became many. Who knows how this occurred?

Did creation happen at God’s command, or did it happen without his
command? He looks down upon creation from the highest heaven. Only he knows the answer - or perhaps he does not know."

On the other hand, the authors of Upanishads struggled with this question of origins. Ultimately, they contended that the source of creation is profoundly unknowable.

The universe is often said to be born from the sacred syllable Om, or from an inert void in which "there was neither being nor non-being ...death nor non-death", a single principle from which emerged the diversity of life. From this void desire was born, and from desire came humans, gods and demons.

"Those who deny God, deny themselves. Those who affirm God, affirm themselves.

God said: 'Let me multiply! Let me have offspring! 'So he heated himself up; and when he was hot, he emitted the entire world, and all that it contains.

And after emitting the world, he entered it. He who has no body, assumed many bodies. He, who is infinite, became finite. He, who is everywhere, went to particular places. He, who is totally wise, caused ignorance. He who sees all truth, caused delusion. God becomes every being, and gives reality to every being.

Before the world was created, God existed, but was invisible. By means of the soul all living beings can know God; and this knowledge fills them with joy. The soul is the source of abiding joy. When we discover the
soul in the depths of our consciousness, we are overwhelmed with delight. If the soul did not live within us, then we should not breathe—we should not live.

The soul is one. The soul is changeless, nameless, and formless. Until we understand the soul, we live in fear. Scholars may study the soul through words; but unless they know the soul within themselves, their scholarship merely emphasizes their ignorance, and increases their fear."

But sometimes it was said that often there is a bad mix-up of science and religion. For example, astrology is included in Hindu scriptures, and some leading astrologers, regard astrology as scientific.

Swami Vivekananda

In the Bhagavad-Gita Krishna says,” Whenever virtue declines and evil increases, I incarnate myself to rescue the holy, to destroy evil and to establish righteousness.”
1- Vivekananda, Religion and Science

History shows that from time to time world teachers have arisen who have done just this. Swami Vivekananda was such a world teacher. He believed that there existed no conflict between Hinduism and science; because he knew that the conflict in the West between religion and science was one of the main issues of the day. Such a conflict should have been resolved, but could not be except on the basis of an all inclusiveness such as that exhibited by Hinduism.

He then said that Hinduism is based on the revelations of the Vedas, an idea that sounds like the Christian belief in the Bible as divine revelation, but he went on to say that the Vedas are not books but are immutable spiritual laws like the laws discovered by Western science. Here he is illustrating the meaning of divine laws revealed to the spiritual sears by the Western belief in the universal and timeless laws discovered by science. Note that he is not repudiating or belittling science, but rather is using it to show that science and religion are harmonious in that both are engaged in the discovery of immutable laws that exist beyond limited time and space. This was an appeal to the scientific West to accept Oriental religion on the same basis as it accepted science: experimental proof. Thus in one deft stroke he destroyed the Western idea that science and religion are necessarily at war with one another.21

According to Vivekananda, union of science and religion will bring harmony and peace to the humanity. He accepts unselfish moral goodness to be the test of religion. According to him the various religions that exist in the world, although differ in the form of worship they take, are really one.
2- Vivekananda and Creation and science

According to the ancient Vedantic philosophy "atman" or the life force moves from one "yoni" or level of organization to another. In stories of "Panchtantra" and Aesop's Fables human qualities were attributed to animals.

In the Middle Ages, when religion dominated Man's thinking, he regarded himself as a superior being, far superior to other living forms. Gods were humanized. In the Christian scripture it was said that God had created Man out of his own image.

In about the middle of the last century an important event took place in the scientific world; Charles Darwin, in his book "Origin of Species" (1859) offered us the concept of organic evolution as a scientific theory. According to this theory living forms are not static; they change with the passage of time in order to become better adapted to the existing conditions. When this happens in populations of the same species, living in different areas with somewhat different conditions, this may lead to the populations becoming, in due course, different and new species. Similar views had been expressed by some biologists and thinkers before Darwin, but Darwin was the first to put forth these views adequately supported by a large mass of evidence.

The publication of Darwin's "Origin of Species" has been described as the most important event and a turning point in the history of Biology. The concept of evolution became generally accepted among people of science, following the publication of the book, and in the next few years the entire
science of biology underwent a rapid remoulding on the basic theme of organic evolution.

Swamiji opened up this insoluble paradox of how God, who is eternal, could have created the world at a particular time, by saying that according to Hinduism creation is that which is cyclic and never begins or ends, but, from the point of view of time, continues like a revolving wheel forever, with its *Kalpas* or aeons forever succeeding one another. Time is thus shown as one with eternity, as eternity perceived in bits, as it were, not something separate from it. In all this Swamiji is not really refuting Western beliefs but enlarging them to infinity.22

He then said that the human being is not the body but the spirit, a statement that agrees with the Christian teaching, a teaching which was all but forgotten under the avalanche of materialism that was burying the West. He went on to say that the soul is immortal, which means, according to Hinduism, that the soul is not only deathless but birthless as well. This destroys the barriers erected by Western orthodoxy against the prenatal eternity of the soul, thus giving the soul an all-dimensional immortality instead of a one-way immortality—as does the traditional western view which says that the soul is created by God at the conception of the body.

It seems that, Vivekananda used the West’s intensive involvement in the development of science to show how the Infinite alone is the true individuality and the true reality. He said that science reveals that matter is one unbroken ocean, and that the so-called individual body is a delusion. What I call "my" body is simply a wave or a bubble in that ocean; through it flows the whole material universe. It has no real boundaries either. Then he
made the point he later expanded upon many times. Science, he said, is the search for unity by sorting out particulars into classes, and smaller classes into larger classes. So science consists in the search for and the finding of unity. But why stop before ultimate unity is reached? He asks. Religion is the search for ultimate unity or God. He did not say to stop being scientific. Instead, he said to carry science to its logical conclusion and reach the final unity of all, the Absolute One, which is the goal of all sciences and all religions.

Since Swamiji spoke these words in 1893, modern scientists in their search for unity have produced results that bear out the mystical view of the final unity of all beings. Einstein’s Relativity Theory and his Unified Field Theory\textsuperscript{23} broke down many barriers of beliefs that had previously appeared to separate various phenomena that are not really separate.

Fritjof Capra, professor of physics at the University of California at Berkeley, has shown the harmony he believes exists between Eastern religions and modern physics in his book *The Tao of Physics*. In an article of the same title published in the *Prabuddha Bharata* magazine of March 1979, Dr.Capra summarizes his views. Thus we can see that science, using scientific methods, is getting closer and closer to the universal unity behind phenomena as it was urged to do by Swamiji in 1893.\textsuperscript{24}
Mahatma Gandhi

1- Gandhi & Religion

Mahatma Gandhi as a great leader has recognized the major religions of the world as historical and cultural phenomena.

Though the meaning of religion in the Hindu concept of Dharma is not without complexities, Gandhi tried to make it broad enough to lend it a universal character. His idea of religion was not totally esoteric. He knew that every religion was connected with some belief system supported by rituals. He tried to get rid of the rituals as far as possible. To Gandhi, religion was a human institution made by human ingenuity to solve practical affairs as well as spiritual matters.

He said that; “By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself. Again, he observed: Religion which takes no account of practical affairs and does not help to solve them, is no religion. He did not define religion in exact and definitive language. One of his attempts was to bring religion closer to common man. In this regard his approach was functional. But most of the times Gandhi felt that religion could not be understood without knowing its relation with God.

Mahatma also believed that real religion that transcends all these religions should pervade every one of our actions. Here religion does not mean
It means a belief in ordered moral government of the universe. It is not less real because it is unseen. This religion transcends Hinduism, Islam, Christianity, etc. It does not supersede them. It harmonizes them and gives them reality.

Gandhi's perspective of religion was entirely different from that of others. In the past, Dharma was considered as one of the societal values. He insisted on the praxis of religion to the extent of saying: "I have come to this fundamental conclusion that if you want something really important to be done, you must not merely satisfy reason, you must move the heart also. The appeal of reason is more to the head but the penetration of the heart comes from suffering. It opens up the inner understanding in man." For him, religion and morality are inseparable. Politics bereft of religion is absolute dirt, even to be shunned.

Although Gandhi is a firm believer of God, he is not a speculative metaphysician. For him spiritual life is the same as unselfish ethical life and to realize God, to realize Truth, i.e. the true ultimate goal of life, is the same as to realize ethical perfection. For him, Truth is the ultimate goal and non-violence is means. Gandhi accepts the supremacy of reason: "Scriptures cannot transcend reason and truth. They are intended to purify reason and illuminate truth." Any interpretation of scriptures which conflict with reason he would not accept. He would consider such a view to be a false interpretation or an interpolation in the scripture. Since scientific beliefs are empirically well justified, Gandhi would not accept any interpretation of a scripture when conflicts with science. Contrary to popular belief, he is not against science and technology, but he would not accept any use of science and technology which conflicts with morality. He also said that: "I would
reject all authority if it is in conflict with sober reason or the dictates of the heart. Authority sustains and ennobles the weak when it is the handiwork of reason, but it degrades them when it supplants reason sanctified by the still small voice within, He adds Scriptures cannot transcend reason and truth. They are intended to purify reason and illuminate truth. Error can claim no exemption even if it can be supported by the scriptures of the world. An error does not become truth by reason of multiplied propagation, nor does truth become error because nobody sees it.”

According to Gandhi, the whole gamut of man's activities constitutes an indivisible whole; it must be inspired by one's religious faith, a faith in God, and living in the presence of God, it means faith in a future life in Truth and Ahimsa. After a long study and experience he discovered and concluded that all religions are true. All religions have some error in them. All religions are almost as dear to him as his own close relatives. He too believed that all religions are God-given, and therefore stressed the necessity of religion. He compares the atheist and agnostic to 'a man saying that he breathes but that he has no nose.' Vows and observances taken in his religion not only facilitate the spiritual progress of the individual but also harmonious community living on the basis of spirituality, mutual help, and collective salvation. Hence removal of the evils, inequalities, and injustices become part of one's own religious duties. Thus his entire view of religion is an integrated one. Beyond these particular forms there is the religion of humanity, which is reflected as faith in the moral order. This religious belief, Gandhi held, is common to all particular religions. He said: "The soul of religions is one, but it is encased in a multitude of forms." For him, the moral order which governs
the universe is Satya and the process by which life is continued is ahimsa. All religions are nothing but appropriations of Satya under the condition of cultural limitation and human finitude. Thus religions as cultural and historical phenomena are more or less true. They are equal in the sense that no single religion has the absolute or exclusive truth. He said: "Religions are different roads converging on the same point. What does it matter that we take different roads as long as we reach the same goal? In reality, there are as many religions as there are individuals."

According to Gandhi, true religion is not narrow dogma. It is not external observance. It is faith in God and living in the presence of God, it means faith in a future life, in truth and ahimsa. He understood the fact that religion is a binding force which ultimately calls "to accelerate the process of realization of fundamental unity. He gives a simile of a faithful husband who would love no other woman. Even her faithlessness would not wean him from his faith. The bond is more than blood relationship, so is the religious bond if it is worth anything. It is a matter of the heart."

Gandhian philosophy is not only at the same time political, moral and religious; it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhi was exposed, but being rooted in ancient Indian culture and harnessing eternal and universal moral and religious principles, there is much in it that is not at all new. This is why Gandhi could say: "I have nothing new to teach the world. Truth and nonviolence are as old as the hills." Gandhi is concerned even more with the spirit than with the form. If the spirit is consistent with truth and nonviolence, the truthful and nonviolent form will automatically result. In
Gandhi's thought the emphasis is not on idealism, but on practical idealism. It is rooted in the highest religious idealism, but is thoroughly practical.²⁹

2-Gandhi & Marx & Religion

Sometime, in Hindustan, someone may say that Karl Marx was a great admirer of India. He wrote a number of books (The British Rule in India, The First War of Independence, and Notes on Indian History) and a large number of articles on India and the British rule. He is the first person to call the so-called Sepoy Mutiny of 1857 as the First War of Independence of India. Marx’s admirations and sympathy for India are reflected in his writing when he has compared India to Italy, one of the two (Greece being the other one) foundations of European civilization. He wrote:

“Hindustan is an Italy of Asiatic dimensions, the Himalayas for the Alps, the Plains of Bengal for the Plains of Lombardy, the Deccan for the Apennines, and the Isle of Ceylon for the Island of Sicily. The same rich variety in the products of the soil and the same dismemberment in the political configuration.”³⁰

Dr. Dipak Basu wrote also that: "It is unknown in India, but Karl Marx and Swami Vivekananda had similar views on the historical cycle of the world. According to Marx the world history has four cycles starting with primitive communism of tribal societies, then feudalism, capitalism and ultimately socialism followed by advanced communism. For Marx, history is deterministic; these cycles are bound to happen due to the contradictions
or dialectics in the existing system? In Karl Marx, changes occur in society because of contradictions in the prevailing ideology, in its social, economic and political order. These contradictions arise from hostilities between the social classes.\textsuperscript{31}

Swami Vivekananda similarly divided the world history into four cycles, starting with the Age of the Priests, Age of the Warriors, and Age of the Merchants as we are now in and ultimately the Age of the Worker, which is coming. With each cycle, society rises to higher and still higher stages and is perfected.\textsuperscript{32}

Religion has historically played important roles in most civilizations; hence it is worthwhile to consider it in some depth, although it has several functions. In Gandhi’s view all religions are practical ways toward truth (Satya) the twin cardinal principles of Gandhi's thought are truth and nonviolence. It should be remembered that the English word "truth" is an imperfect translation of the Sanskrit, "satya", and "nonviolence", an even more imperfect translation of "ahimsa". Derived from "sat" - "that which exists" - "satya" contains a dimension of meaning not usually associated by English speakers with the word "truth". The absolute truth is the Ultimate Reality and this ultimate truth is God (as God is also Truth) and morality - the moral laws and code - its basis. Ahimsa, far from meaning mere peacefulness or the absence of overt violence, is understood by Gandhi to denote active love - the pole opposite of violence, or "Himsa", in every sense.\textsuperscript{33} Gandhi's philosophy has much in common with several Western philosophies which uphold the ideal of a more just and equitable society. For example, the Gandhian social order has been described as "communism minus violence". However, Marxists have traditionally rejected Gandhi
because of what they regard as his "bourgeois" outlook. Gandhi rejected violent class conflict and the centralization of political and economic power in the hands of the State as counterproductive to the development of a nonviolent society. Nevertheless, Gandhian philosophy, particularly in the Sarvodaya ideal, does contain many socialist sentiments. In fact, such an entity as Gandhian Socialism emerged in theoretical literature during the 1970s and 1980s. Gandhi's thought has also been likened to Utopian Socialism and Philosophical Anarchism, and can be compared with strands of Maoist thought (though not a Western philosophy), and even Western liberal thought. However, Gandhi is incompatible with many aspects of Liberalism and is virtually entirely incompatible with the modern, intensely competitive, ecologically destructive and materialistic capitalism of the West.

The ultimate station Gandhi assigns nonviolence stems from two main points. First, if according to the Divine Reality all life is one, then all violence committed towards another is violence towards oneself, towards the collective, whole self, and thus "self"-destructive and counter to the universal law of life, which is love.

Second, Gandhi believed that ahimsa is the most powerful force in existence. Had Himsa been superior to ahimsa, humankind would long ago have succeeded in destroying itself. The human race certainly could not have progressed as far as it has, even if universal justice remains far off the horizon. From both viewpoints, nonviolence or love is regarded as the highest law of humankind.
Religion's ugly role as a tool of oppression has led to much apathy, even prompting some people to conclude that religion is intrinsically bad. Religion is the opiate of the masses, declared Karl Marx.

It is necessary to say that we consider in this part of our search, about Gandhi and Marx as social subjects who have some points about religions themselves and not as political subject, but in the researcher's opinion Gandhi does not respect politics without religion as he said:”For me there is no politics without religion –not the religion of the superstitious and the blind, religion that hates and fights, but the universal religion of toleration. Politics without morality is a thing to be avoided.”

Gandhi as a philosopher may have viewpoint about the man’s creation, as we know according to Hindus’ scriptures creation of man can not follow randomly or something like that. The Hindus believe that there is no end or beginning to God and His Creation. God creates and destroys this Universe in a cyclical pattern. The creation and destruction repeats in a cycle of four yugas (eras).

Dr. Sarvepalli Radhakrishnan

In private conversation Dr.Radhakrishnan used to tell that three greatmen made a deep impression on his life and thinking – Rabindranath Tagore, Vivekananda and Gandhi And among these three, he was profoundly influenced by Mahatma Gandhi. Within a few years Radhakrishnan felt that Gandhi was
undoubtedly the greatest and the noblest man in the contemporary world. Once Radhakrishnan asked Gandhi three questions:

1. What is your religion?
2. How are you led to it?
3. What is its bearing on life?

Gandhi replied "I believe in God", now I say, "I believe in Truth". "God is truth", that is what I was saying and today I say, "Truth is God". There are people who deny God. There are no people who deny Truth.

In the concluding portion of Radhakrishnan 'Introduction' he made the following tribute:

"Gandhiji is the immortal symbol of love and understanding in a world wild with hatred and torn by misunderstanding. He belongs to the ages, to history".

This issue that is sacred in the minds of some and evil in others must be discussed openly. Not questioning religion has brought certain secrecy about them. That is the root of our problems. According to thinkers like Robert Ingersoll, Dr. Radha Krishnan, Karl Marx and many others, religion requires more discussion and research. To reveal the truth we should ask questions; the question is why do we have no permission (sometimes) to ask about religion? We have no platform to stand on. Question is that the first platform of freedom and the first cry by a new born baby is the real “Freedom” that is born with the baby and that should not be silenced.
1- Radhakrishnan and Religion

Radhakrishnan's hierarchy of religions is well-known. "Hinduism," he affirms, "accepts all religious notions as facts and arranges them in the order of their more or less intrinsic significance": "The worshippers of the Absolute are the highest in rank; second to them are the worshippers of the personal God; then come the worshippers of the incarnations like Rama, Krishna, Buddha; below them are those who worship ancestors, deities and sages, and the lowest of all are the worshippers of the petty forces and spirits".

It seems that Dr. Radhakrishnan in contrast to Marx, believes on religions as a whole, and as a system that can help out to men and societies to solve their problems by religion. Several diverse religions and cultures have been the tributaries of the mighty river of Indian civilization. All religions of the world find a place under the Indian sun. India is home to all faiths and beliefs. Diverse religions and cultures lend man unique richness, so he must nurture our traditions and values and endeavor to build a healthy understanding and harmony among people of different religious denominations.

It seems that we ought to educate our children about the richness of our diversities of religion and culture so that they imbibe the values of tolerance of diversity and respect for all religions. The seeds of such value system planted in the young minds will in due course grow into mighty trees with deep and strong roots to sustain forever our way of life in peace and harmony.
All the religions practiced in our country have one core essence: that of universal tolerance and that all religions are true.

The philosopher-President, Dr. Radhakrishnan said:

"I quote, "secularism does not mean irreligion. It means we respect all faiths and religions. Our State does not identify itself with any particular religion"."

It means that all religions aim to elevate the spiritual and moral foundations of people, make a person a better human being, and enlighten him to pursue the path of virtue and thus attain sublime goals of life. Indeed, religion has always had great influence on people. This power of religions needs to be harnessed and canalized and directed towards achieving the goals of national development. Religion should be an effective instrument to guide human behavior and conduct to achieve social reforms, social integration and social harmony.

Religion should inspire us to serve the poor and the deprived so as to improve their lot. To be religious should also mean being motivated and committed to the objective of uplift of the needy and the downtrodden. The goal of promoting welfare of the common man needs to be at the centre-stage of all religion-guided actions.

Radhakrishnan's distinction between "religion" and "religions" will be helpful here. At its most basic, religions, for Radhakrishnan, represent the various interpretations of experience, while integral experience is the essence of all religions. "If experience is the soul of religion, expression is
the body through which it fulfills its destiny. We have the spiritual facts and their interpretations by which they are communicated to others'.

"It is the distinction between immediacy and thought. Intuitions abide, while interpretations change". But the interpretations should not be confused with the experiences themselves.

For Dr. Radhakrishnan, the creeds and theological formulations of religion are but intellectual representations and symbols of experience. "The idea of God," Dr. Radhakrishnan affirms, "is an interpretation of experience".

For Dr. Radhakrishnan, context of religious experiences is relative and therefore imperfect. They are informed by and experienced through specific cultural, historical, linguistic and religious lenses. Because of their contextuality and subsequent intellectualization, experiences in the religious sphere are limited. It is in this sense that we may refer to experiences which occur under the auspices of one or other of the religions as "religious experiences". Dr. Radhakrishnan spends little time dealing with "religious experiences" as they occur in specific religious traditions. And what little he does say is used to demonstrate the theological preconditioning and "religious" relativity of such experiences. However, "religious experiences" have value for Dr. Radhakrishnan insofar as they offer the possibility of heightening one's religious consciousness and bringing one into ever closer proximity to "religious intuition".

Dr. Radhakrishnan is explicit and emphatic in his view that religious intuition is a unique form of experience. Religious intuition is more than
simply the confluence of the cognitive, aesthetic, and ethical sides of life. However vital and significant these sides of life may be, they are but partial and fragmented constituents of a greater whole, a whole which is experienced in its fullness and immediacy in religious intuition.

For instance he thought about Buddhism that; "When we pass from *Upanishads* to early Buddhism," says Dr. Radhakrishnan, “we pass from a work of many minds to the considered creed of a single individual. In the *Upanishads*, we have an amazing study of an atmosphere, in Buddhism the concrete embodiment of thought in the life of a man. This unity of thought and life worked wonderfully on the world of the time. The singular personality and life of Buddha had much to do with the success of early Buddhism".37

To Dr.Radhakrishnan's mind, religious intuition is not only an autonomous form of experience, but a form of experience which informs and validates all spheres of life and experience. Philosophical, artistic, and ethical values of truth, beauty, and goodness are not known through the senses or by reason. Rather, "they are apprehended by intuition or faith..." (IVL 199-200). For Dr.Radhakrishnan, religious intuition informs, conjoins, and transcends an otherwise fragmentary consciousness.

Informing Dr.Radhakrishnan's interpretation of religious intuition is his affirmation of the identity of the self and ultimate reality. Throughout his life, Dr.Radhakrishnan interpreted the Upaniṣadic mahavakya, tat tvam asi, as a declaration of the non-duality (advaita) of Atman and Brahman. His advaitic interpretation allows him to affirm the ineffability of the truth behind the formula. Dr. Radhakrishnan readily appropriates his acceptance
of the non-dual experience to his interpretation of religious intuition. Dr. Radhakrishnan not only claimed to find support for his views in the *Upanishads*, but believed that, correctly understood, the ancient sages expounded his interpretation of religious intuition. Any attempt at interpretation of the intuition could only approximate the truth of the experience itself. As the ultimate realization, religious intuition must not only account for and bring together all other forms of experience, but must overcome the distinctions between them. Dr. Radhakrishnan goes so far as to claim that intuition of this sort is the essence of religion. All religions are informed by it, though all fail in varying degrees to interpret it. "Here we find the essence of religion, which is a synthetic realization of life. The religious man has the knowledge that everything is significant, the feeling that there is harmony underneath the conflicts and the power to realize the significance and the harmony".

With this, the present discussion of intuition and the varieties of experience has come full circle. Dr. Radhakrishnan identifies intuition -- in all its contextual varieties -- with integral experience. The two expressions are, for Dr. Radhakrishnan, synonymous. Integral experience coordinates and synthesizes the range of life's experiences. It furnishes the individual with an ever-deepening awareness of and appreciation for the unity of Reality. As an intuition, integral experience is not only the basis of all experience but the source of all creative ingenuity, whether such innovation is philosophical, scientific, moral, artistic, or religious. Moreover, not only does integral experience find expression in these various spheres of life, but such expression, Dr. Radhakrishnan believes, quickens the intuitive and creative impulse among those it touches.
2- Dr. Radhakrishnan & the Darwinian Theory

According to these sentences, we may say that Dr. Radhakrishnan could not accept Marx’s view about religions, like Gandhi, because they who believe in religions in a strong way that can be used for solving social problems and its development.

Nature and all of God’s creations are manifestations of Him. He is within and without his creations, pervading the entire universe and also observing it externally. Hence all animals and humans have a divine element in them that is covered by the ignorance and illusions of material or profane existence.

Dr. Radhakrishnan in his books \(^{38}\) (Indian philosophy) has examined many of the schools of Indian view about various issues, he concluded that throughout the history of Indian thought, the idea of a world behind the ordinary world of human strivings more real and more intangible, which is the true home of the spirit, has been haunting the Indian race.\(^{39}\)
**Summery of chapter Four**

- The word "Hindu" originally meant those who lived on the other side of the river Indus (in Sanskrit, Sindhu)'. Alternate names for the people following the religion can be ‘Vaidikas’, followers of the Vedas, or ‘Vedantists’, followers of the Vedanta. So, let us have a brief overview of the Vedas.

- According to Hinduism, nature and all of God's creations are manifestations of Him. He is within and without his creations, pervading the entire universe and also observing it externally. Hence all animals and humans have a divine element in them that is covered by the ignorance and illusions of material or profane existence.

- According to the *Upanishads*, the universe is a manifestation of God. All matter contains innate divinity and evolution is the process of realizing that divinity. The *Upanishads* discuss creation at a philosophical level, quite different from some of the hymns of the Riga Veda and also different from the narratives of creation in the later Puranas.

- It discussed the viewpoints of three greatest thinkers of Vedanta school, regarding the subject: Vivekananda, Mahatma Gandhi, Dr. Sarvepalli Radhakrishnan and their viewpoint about religion and Marx’s view and creation and evolution.

- Swami Vivekananda, believed that no conflict between Hinduism and science, because he knew that the conflict in the West between religion and science was one of the main issues of the day, a conflict which must be resolved, but could not be except on the basis of an all inclusiveness such as that exhibited by Hinduism.
• Vivekananda believed that the union of science and religion will bring harmony and peace to humanity.

• Though the meaning of religion in the Hindu concept of Dharma is not without complexities, Gandhi tried to make it broad enough to lend it a universal character. His idea of religion was not totally esoteric; therefore Gandhi's perspective of religion was entirely different from that of others. Although Gandhi is a firm believer of God, he is not a speculative metaphysician. For him spiritual life is the same as unselfish ethical life and to realize God, to realize Truth, i.e. the true ultimate goal of life, is the same as to realize ethical perfection. For him, Truth is the ultimate goal and non-violence is means.

• Marxists have traditionally rejected Gandhi because of what they regard as his "bourgeois" outlook. Gandhi rejected violent class conflict and the centralization of political and economic power in the hands of the State as counterproductive to the development of a nonviolent society.

• Gandhi as a philosopher may have some viewpoints about man’s creation, as we know according to Hindus’ scriptures creation of man cannot follow random or something like that; The Hindus believe that there is no end or beginning to God and His Creation.

• Dr.Radhakrishnan's hierarchy of religions is well known. "Hinduism," he affirms, "accepts all religious notions as facts and arranges them in the order of their more or less intrinsic significance".
• It seems that Dr. Radhakrishnan in contrast of Marx, believes in religions as a whole, and as a system that can help out to men and societies to solve their problems by religion.

• We may say that Dr. Radhakrishnan as a Hindu and grand philosopher, affirms what scripture of Hinduism illustrated. It means that, as the Hindu tradition perceives the existence of cyclical nature of the universe and everything within it. The cosmos follows one cycle within a framework of cycles. He believed that nature and all of God's creations are manifestations of Him. He is within and without his creations, pervading the entire universe and also observing it externally. Hence all animals and humans have a divine element in them that is covered by the ignorance and illusions of material or profane existence, so he could not accept evolution theory and others that are in contrast of scriptures.

• Hindu thought has no concept for the creation of the universe, assuming that everything - the universe, God, scripture and humanity - has existed without beginning. Within this view is the idea of cycles of creation with relative beginnings. Each cycle begins from a pre-existent seed state, grows, flowers, withers and dies. But, just as a dying flower leaves seeds for its own propagation, each cycle drops a seed which begins the next state.⁴⁰
FOOTNOTES

1 - Such as Hindi, Bengali and other contemporary Indo-Aryan languages, as well as in several Dravidian tongues like Tamil and Kannada. The word "Hindu" comes from the name of the river Indus, which flows 1800 miles from Tibet through Kashmir and Pakistan to the sea.


3 - Word Religions Index, See: wri.leaderu.com/wri-table2/hinduism.html.

4 - See:www.vishnumandir.com/htm/meaning.htm.

5 - Aum is the main symbol of Hinduism. It is the sound heard in deepest meditation and is said to be the name most suited for God.


7 - e.g. in *Hinduism and the Clash of Civilizations* by David Frawley, Voice of India, 2001. ISBN 81-85990-72-7, also see site of National Geographic.

8 - Major Religions of the World Ranked by Number of Adherents, see :WWW.Adherents.com (2005 figure)

9 - Flood, Gavin (1996). *An Introduction to Hinduism*. Cambridge: Cambridge University Press, pp. 82, 224-49. For an overview of this method of classification, with detail on the grouping of schools, see: Radhakrishnan, Sarvepalli; and Moore, Charles A. *A Source Book in Indian Philosophy*.


13. For instance, the "Atheist Society of India" produces a monthly publication Nasthika Yugam which it translates as "The Age of Atheism". and see: Encyclopædia Britannica. 2007.


17. Rig Veda 10:129.1-7


19. Swami Vivekananda(स्वामी विवेकानन्द) (January 12, 1863 - July 4, 1902), whose pre-monastic name was Narendranath Dutta, was one of the most famous and influential spiritual leaders of the philosophies of Vedanta and Yoga and a major figure in the history of Hinduism and India. He was the chief disciple of Ramakrishna Paramahamsa and the founder of Ramakrishna Math and Ramakrishna Mission. While he is widely credited with having uplifted his own nation, simultaneously he introduced Yoga and Vedanta to America and England with his popular lectures and private discourses on Vedanta philosophy. Vivekananda was the first known Hindu Swami to come to the West, where he introduced Eastern thought at the World's Parliament of Religions, in connection with the World's Fair in Chicago, in 1893. It was there that he was catapulted to fame by his by wide audiences in Chicago and then later elsewhere in America.


22. Ibid, p508.


25 - Mohandas Karamchand Gandhi (Gujarati: મોહનદાસ કરમચંદ ગાંધી, Hindi: मोहनदास करमचंद गांधी, IAST: mohandās karamcand gāndhī, IPA, (October 2, 1869 – January 30, 1948) was a major political and spiritual leader of India and the Indian independence movement. In India, he is recognized as the Father of the Nation. October 2nd, his birthday, is commemorated each year as Gandhi Jayanti, and is a national holiday. He was the pioneer of Satyagraha — the resistance of tyranny through mass civil disobedience, firmly founded upon ahimsa or total non-violence — which led India to independence and inspired movements for civil rights and freedom across the world. Gandhi is commonly known in India and across the world as Mahatma Gandhi (Hindi: महात्मा, mohatma ; from Sanskrit, mahātmā: Great Soul) and as Bapu (in Gujarati, Father).


28 - A. Jayabalann CMF/www.mkgandhi.org


30 - In New York Daily Tribune, June 25, 1853 and London, Friday, June 10, 1853. Dr.Dipak Basu, CPI(M) and Karl Marx, www.ivarta.com (articles)

31 - Ibid : Dr.Dipak Basu, CPI(M) and Karl Marx, www.ivarta.com

32 - Ibid : Dr.Dipak Basu, CPI(M) and Karl Marx, www.ivarta.com

33 - Ibid : Dr.Dipak Basu, CPI(M) and Karl Marx, www.ivarta.com

34 - M.K.Gandhi, In search of the supreme Navajivan publishing house,Ahmedabad,India2002,V II ,p308

35 - These are: 1. Krita Yuga (1,728,000 years), 2.Treta Yuga (1,296,000 years). 3. (Dwapara Yuga (864,000 years) and 4. Kali Yuga (432,000 years)
Our universe is now in Kali Yuga. It has been approximately 5,042 years since the beginning of Kali Yuga (according to Swami Dayananda). At the end of each of these four-yuga periods, there is a transition period which is characterized by rains and flooding.

If we count the combined total of the four yugas as one unit (one four-yuga period), then 71 of such units comprise the rule of one Manu (ruler of the men). Since the creation, it has been six different Manus who ruled our part of the Universe. The current time period is the 28th four-yuga cycle of the seventh Manu. He will rule for 43 more four-yuga periods. Then there will be seven more such Manus who will rule in the future before the entire Universe will come to an end and recreated again.

A thousand four-yuga periods comprise one day of the creator Brahma and another thousand four-yuga periods make one night for him. The Universe lasts for the duration of one creator’s-day (= 4.320 Billion years). The Universe stays unmanifested for the duration of his night. When he wakes up, the Universe is set in motion again. The Principal Upanishads by Sarvepalli Radha Krishnan see: www.dfwhindutemple.org.

36 - Sarvepalli Radhakrishnan (Telugu:సర్వేపల్లి ర్ాధాకృష్ణ, Tamil:சர்வேப்பள்ளி ராதாகிருஷ்ணன்), (September 5, 1888 – April 17, 1975), was a philosopher and statesman. One of the foremost scholars of comparative religion and philosophy in his day, he built a bridge between Eastern and Western thought showing each to be comprehensible within the terms of the other. He introduced Western idealism into Indian philosophy and was the first scholar of importance to provide a comprehensive exegesis of India's religious and philosophical literature to English speaking peoples. His academic appointments included the King George V Chair of Mental and Moral Science at the University of Calcutta (1921-?) and Spalding Professor of Eastern Religions and Ethics at Oxford University (1936-1939). Dr. Sarvepalli Radhakrishnan, was one of the most distinguished diplomat, scholar and teacher, apart from being the President of India. As a tribute to this great teacher, his birthday is observed as Teacher's Day. President of India Late Dr. S Radha krishnan was born on September 5, 1888, at Tiruttani, forty miles to the Northeast of Madras, in South India. His early years were spent in Tiruttani and Tirupati, both famous as pilgrim centers. He graduated with a Master's Degree in Arts from Madras University. In April 1909, he was appointed to the Department of Philosophy at the Madras Presidency College. From then onwards, he was engaged in the serious study of Indian philosophy and religion, and was a teacher of Philosophy. 1918, Doctor Radha Krishnan was appointed Professor of Philosophy in the University of Mysore. Three years later, he was appointed to the most important philosophy chair in India, King George V Chair of Mental and Moral Science in the University of Calcutta. Dr. Radha krishnan represented University of Calcutta at the Congress of the Universities of the British Empire in June 1926 and the International Congress of Philosophy at the Harvard University in September 1926. In 1929, Dr. Radha krishnan was invited to take the post vacated by Principal J. Estin Carpenter in Manchester College, Oxford. From 1936-39, Dr. Radha
krishnan was the Spalding Professor of Eastern Religions and Ethics at Oxford University. In 1939, he was elected Fellow of the British Academy. From 1939-48, he was the Vice-Chancellor of the Banaras Hindu University. He later held offices that dealt with India's national and international affairs. He was the leader of the Indian delegation to UNESCO during 1946-52. He was the Ambassador of India to U.S.S.R. during 1949-1952. He was the Vice-President of India from 1952-1962 and the President, General Conference of UNESCO from 1952-54. He held the office of the Chancellor, University of Delhi, from 1953-62. He became Vice President of India in 1952 and was elected the second President of India in 1962, an office he held until 1967. He was elected President (1962-1967) of India. When he became the President of India in 1962, some of his students and friends requested him to allow them to celebrate his birthday, September 5. He replied, "Instead of celebrating my birthday, it would be my proud privilege if 5 September is observed as Teachers' Day." Since then, Teachers' Day has been celebrated in India on this day.


37 - Sir Sarvepalli iRadhakrishnan Radhakrishnan: An Anthology Published 1952G. Allen and Unwin, Original from the University of California, Digitized Dec 19, 2006. p 188


39 - Ibid: p766

40 - www.thecanadianencyclopedia.com