

CHAPTER VI

C H A P T E R VI

C O N C L U S I O N

Review :

The sunlight of Religion is a free gift to all who will take advantage of it; . it shines only on those who choose to place themselves in its beam. There is a Persistent Force in the Laws of Nature. A given force, acting upon like units, produces like results; that is, from a seed in due course of time, comes a tree. A given force, acting upon unlike units, produces unlike results; that is, the given force takes no action. Here 'Unit' is the mind. If mind is purified by the process of mental distillation, the Force will take its own action in due course of time. In some cases the force is known as Mantra (Mantra \approx) according to Indian terminology. So mental distillation is a very necessary step to enter in the field of the Religio-Spiritual World.

Religion like Science, there are two distinct forms of motion - the one molar and the other molecular. One is purposive i.e. Religion is Divinity and Morality, and the other is vibratory, i.e. Process of mental distillation. The molar motion can be transformed into molecular motion, i.e. Divinity and morality are expressed through the process of mental distillation. Molecular motion can be converted into molar motion, i.e. mental distillation is the way of verification of Divinity and Morality. Molar is the ascending process, in the sense that it is progressive by purification. Molecular is the descending process, in the sense that it is vibratory, (by doing greatest good in greatest number). So there is no Unknown theory in Religion. Religion is a Science. It has some scientific methods

of attainment. Religion is expressed through the way of Divinity and Morality.

" There is only one ideal for man, to make himself profoundly human, perfectly human " (Eastern Religion and Western thought) P. 35. . Sree Radhakrishnan.

Perfection can be achieved by discipline in life, i.e. in the life material and in the life mental. The uniqueness of man is attained by mental effort only. The mental effort is designed as morality in normal walks of life. By the Principle of Universal morality "man feels kinship with the whole universe". Generally, "Hindu cleanses the inside, the Westerner cleanses the outside" - Swami Vivekananda. So the study of religion requires cleanliness on both sides, i.e. the inside and the outside.

Indian interpretation of the World Religion

The Vedas say that 'Ya. vai. Pakumā. tat. Sukhami. nālpe. Sūkhamastī' (*यः वै पाकुमा ततः सुखमि नाल्पे सुकामस्ती*).

This is consciousness of man which is always opening up for him new fields adapting itself to new objects.

William Scott Palmer is of the opinion : "The force of life in the channel that lead to man seems to have been directed toward securing the maximum of choice and of field of choice for him, the minimum of determination and of hindrance from without. No religion which does not show congruity with what we have learnt about life can seem to us in truth of touch with it." P. 247. (Where Science and Religion meet).

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So Religion enlarges the domain of knowledge by which the Eternal Truth can be searched in a scientific way by the process of religion. This process leads the mind to be liberal to any kind of acceptable religious creed.

Religion is termed as "World-Religion" in this thesis. Though they are various sectarian religions, they all meet in a Universal Goal of World-Religion.

The practical Religion of India is the practical Vedanta in every-day life. It is Advaitya Vedānta (अद्वैत) that leads us to the way of realisation and perception of Universal theme of religion Ekamevadvītyam (एकमेवद्वैतम्). It is the highest intellectual attainment and mental liberation for India to accept all other different creeds of religion. Indian Religion is World-Religion because it accepts and approves every religion through the "Canon Principles" of morality. It is the Indian Religion that leads to World-Religion by her theme of Practical Vedanta. The Scientific truth of Universal Religion can be experimented in every individual's life. Life force of every individual in every country can be gained by expansion. Selfishness or biased self-centric views lead to self-destruction. So the World Religion expressed through Universal Love and Universal Anandam is the voyage of Practical Vedanta to Universal Truth. So Philosophical Religion must be expressed through the field of Psychology of Religion. And Psychology must have a 'Gestalt outlook' to consider Religion as a whole. The Eastern and Western side of mind must be considered to prove Psychology as science.

Bergson says, that intellect is an organ with which wider consciousness, the radix of life provides itself, as a product of

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its evolution, for the purpose of action through perception. Religious experiences through the process of mental distillation undeniably testify to the experience of Oneness, which though restricted to particular individuals.

According to Vedantic Principles, Brahman is and in everything. A thing is not 'created' only as distinguished from the Creator. "Form" and "Name" as the Vedanta says may vary, but things of experience do not vary as regards three fundamental characters -- that they are (*Jñanam-śūnya*); that they are experiences (*Jñeyam (śūnya)*); that they are pleasant (*Jñanagamyam śūnya*).

What is true for an atom, is true for the whole Universe. -- Universal Principle of Practical Vedanta in life. What is true for one individual, is true for all human beings. It is similar to *Ekē Vijñāte Sarvaṇi Vijñātau (Bhāvati)* (एकं ज्ञाते सर्वं ज्ञायते इति). So know the Law of Nature and you will be the master of Everything.

The scientific and experimented process of Mental-Distillation is the way of Practical - Vedanta. Vedanta is the religion of India. So Indian Religion, through the vehicle of "Mental Distillation" leads to World-Religion, that is the reality of the Practical-Vedanta in everyday life.

Thankfulness and duty are the only roads to happiness.

Intellectual culture is not limited by learning only, it is the mental culture that leads to peace. Our Indian Mental Culture is scientific that is proved by the following version of Ross Winans: This is as follows: If investigation and the light of modern science, acting upon our finer sense, overthrow our faith in the

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Bible, as an inspired record, they lead us to a more profound acknowledgment of the Almighty's power, justice and wisdom.

" God is a spirit and they who worship Him must worship Him in spirit and in truth ".

This is altogether a different thing, from a blind reliance upon the utterances of prophets and the interpretation of priests.

The investigation of this thesis is based on the Scientific Theory of Power Consumption in the field of Religion, to prove that our religion is World-Religion. World-Religion is a Science, that can be proved and experimented by every individual, in every society of the modern world.

Ethics are no ethics if they contain merely precepts and not principles. So Religion is no religion if we have no fundamental principle to test it in our everyday life.

Every man's duties are broadly divided into two classes, viz:

(1) those that define his relations with other fellow men and
(2) those that define his relations with Religion. These two divisions in this thesis have been categorized as Morality and Divinity - One is Religion for Society and the other is Religion for the man himself.

Religiosity of human being is two-fold. One is Individualistic and the other is Universalistic. In my research work, 'Individualistic' stage is expressed through the Cannon of Morality. The 'Universalistic' stage is expressed through the Cannon of Divinity. So the stage of Divinity is not the self-centric stage, limited to one's own biased views on Religion. Religion is all wide and expressed through the world-wide Principles of Religion.

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This is practical, and is manifested through Society in the form that every individual of every society and of every religion is the manifestation of Brahman itself in the practical and social field of society. But one has to prepare his mind to see Brahman everywhere through the process of mental culture. To see the world, is to see one's own face through the mirror. If the features of one's face is bad, one looks bad through the mirror. If the feature of one's face is good, one looks good through the mirror. So the feature of mind makes one realise and perceive the world. But the feature of the mind must be cultured from the material level of the world to the stage of mento-material level of the world. This mento-material level (1) through the scientific processes, leads to the stage of Religio-spiritual (4) level of perception of Religion. All these processes of ascending order are shown in Chapter V, page 35, from the practical realisation and perception of Religion there comes the way of practical perception and realisation of World-Religion. This practical perception of Religion leads to practical perception, i.e. practical seeing in society, of Sankara's Absolute Religious Theory in the concrete manifestations in human society.

So Indian Advaita Vedānta is no more a dogma of Absolute. The Absolute of Philosophy is manifested through the Concrete of Psychology.