

CHAPTER II

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PROCESS OF RELIGION

The Process:

Religious-Processing generally refers to those mental refining processes which change the molecular structure of mankind by the application of scientific mental processing systems. What is true for an atom is true for the whole universe.

After years of research and development, from laboratory bench scale investigation through the pilot stage to the present type of scientific unit, the continuous religious perception is indicated as the best solution for Religious Achievement in the Modern World. This process promises to offer the world a new and versatile method of overall mental refinery balance control. In comparison with conventional vague theme of Religion, this mental operating process shows the translucent way of perceiving the Divinity, i.e. Religion. There is no necessity of vague handling system of Religion now.

The design of scientific handling of
the mental processing system:

It is based on the practical knowledge acquired during twelve years of applied research work on Religion. It is the process of mental distillation. The technique of distillation is not present in the material field only e.g. distillation of water, distillation of petroleum, etc. It is also present in mental field with its full scientific proofs. This realization comes through the way of unbiased handling of different religious customs in society. From this difference of opinion, there comes the existence of the oneness in religious doctrine. Then the individual gets the feeling of all-pervading Life-force, by which he can perceive that he is the

player of the instrument, and not the instrument itself. This is mental or inner theme of Viśiṣṭādvaita-Vāda (বিশিষ্টাদ্বৈত), the original theme of Religion. This theme is not restricted in Argument or Learning level only. It has the all pervaded realm of realization of inner truth.

From perception of the instrument (যন্ত্র) and the player of instrument (যন্ত্রী) then comes the realization of uniqueness of instrument with the player of instrument. This stage is signified by Advaita-Vāda (অদ্বৈত). From this realization then comes practical and scientific proof of 'Ekmevādhitā (একমেবাদ্বিতীয়) theme of Religion. It is not only learning, but the realization of Advaita-Vāda by practical, scientific process of research is the proper religion.

There are stages of realizations:

- First step is the chamber of Amāyākaśa (অমায়কাক্ষ)
- Second step is the chamber of Prāṇmāyākaśa (প্রাণমায়কাক্ষ)
- Third step is the chamber of Manomāyākaśa (মনোমায়কাক্ষ)
- Fourth step is the chamber of Vijñānamāyākaśa (বিজ্ঞানমায়কাক্ষ)
- Fifth step is the chamber of Anandamāyākaśa (আনন্দমায়কাক্ষ)

After crossing the chamber of Anandam one has feeling of existence of Brahman. The vedic terms Savam Khalidam Brahma (সর্বম খলিদম ব্রহ্ম) have a rich scientific interpretation through scientific procedure.

The Vedic Religious Science shows us the way to forsake the ambiguity of different opinions of religious sectors. It shows us the Universal Oneness. This can be realized by practical procedure of mental learning, mental purification. In the difference (Nayatikā) there is oneness (Nitya) of Religion. This Universal Truth is

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investigated by mental distillation processes. Through the help of mental - distillation plant, everyone can achieve the goal in a very scientific way. In modern age the spirituo-mental theme of Religion can be demonstrated by power-jet ejector in society.

In the ascending process of Religion from the diversity there comes the unity. In the descending process of Religion the 'Unity' or Divinity plays the role through the Diversity. By the Indian interpretation of this doctrine, one learns to live in the society as a visitor (*drashtā* *वक्ता*) without being affected by any encumbrance of Nature. This is the state of Brahaman. From this very mental state one has the feeling that Nature comes to play her role in different acceptable forms. Divine themes are so high that one cannot have the idea without the diluted process of presentation. So for maintaining the general standard of the ordinary digestive system, the Divinity comes in reality with properly proportioned solution.

He who has processed his mind, through mental distillary process, can attain and achieve this goal.

Abstract principle of Religion must be concretised by this mental process. By this way we have the realization of manifestation of the unmanifested.