

CHAPTER III

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THE METHODS OF RELIGION

The Method :

Religion as a Science has some method for determining facts or for gaining knowledge. Religious methods make use of both subjective and objective procedures.

The subjective methods are : *Śrāvāṇa*, *Mantrāṇa*, *Nidhidhyāna*.
(*শ্রবণ*, *মনন*, *নিদধিযান*), *Dhyan*, *Dharaṇa*, *Samādhi*
(*ধ্যান*, *ধারণা*, *সমাধি*).

The objective methods are : *Sauka* (*সৌক*), *Dāna* (*দান*),
Titikāṣa (*তিতিকা*), etc. *Uparati* (*উপবতি*), *Śradhā* (*শ্রদ্ধা*).

The subjective method is distinguished as "Rajyoga" and the objective method is distinguished as "Tanhyoga" by Swami Vivekananda. They are interrelated in the sense that the one part cannot exist without the realization of the other.

Thomas Ford Hoult says " Religion is Magic". But if we proceed by Eastern Method of Psychology, there is no Magic in Religion.

The Western conception of Magic in Religion is nothing but "will force" acquired by the process of mental distillation by Indian interpretation. The word "magic" arises from the very confusion of the word "Religion". Religion is not Magic, and Magic is not Religion. If one follows the laws of Nature, he will be the Master of it. In following the course of Natural law, some tendency to see or to show the magic comes by Her Natural Process. This is *Asteya Siddhi* (*অস্টেয়া সিদ্ধি*) according to the Indian Interpretation of Religion. If the individual stays in the level of

showing the Magic, he has not completed the full course of Natural-Law. It is the Law of Nature which shows us the all-pervading Life-force everywhere. The Nature is Prakriti according to Sankhya Darsan (संख्य दर्शन), of the Darsan - Sastra (दर्शन शास्त्र) is only a useless thing, until and unless it is verified by one's own life. It is through the process of purification of intellect and through process of distillation of mind one is able to attain the practical 'Darsan' in every day life. According to Indian interpretation it is attained by the way of "Buddhija-Bisuddhya (बुद्धि विस्फुल्ल) Yukta Dhyatapatmanava-Niyama (युक्त ध्यान-पटमनव-नियम) 18:51 of Gita.

Scientific Process of Mental Distillation

According to the scientific process of Religion, everything, every creature in the present-living world is originated from the "para" (परा) state of Brahman. In this stage the individual by the process of distillation attains the peace and spiritual Atman, and unites his individual soul with Prematma. This is "Nirgun" (निरगुण) Spiritual state of Brahma. It is 'Purusa' (पुरुष) according to Sankhya stage doctrine of Indian philosophy.

Vedic method of religion is very scientific. They always show us the way to attain this achievement by the process of methodical laws. This state denotes the spiritual medium of mind. This is the stage of Paramatman: (परमात्मनः).

Then comes the state of Pasjanti (पश्यन्ति). Here the stage "Nirgun" state of mind takes the 'Sagund' (सगुण) form. It is expressed through the purified mind. This is Prakriti (प्रकृति) according to Indian Sankhya philosophy. Here the Nitya-Sattva (नित्य सत्वा) of Atman can be perceived. This stage leads

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Atman is expressed through Jivatman (জীবাত্মা). This stage is higher than the stage noted in Patanjali-Darsanam (পাটঞ্জল দর্শনম্).

The third step from the descending order is the state of Mdhymā (মধ্যমা). Here the Jivatmā (জীবাত্মা) is expressed through purified mind and purified intellect. According to Indian Mental terminology the divine Power is expressed through the individual stage. In the practical field. Through the methods of Patanjali - Science this stage can be attained by process of mental distillation. All our religious doctrines, all our religious roads lead us to achieve the goal in this scientific way. So religion is not a magic and sages are not abnormal.

Then comes the level of Vaikhāṇī (বৈখানী). By this stage the Mental- individual through power of intellect or power of wisdom, i.e. Material 'Cid' stage (চিত্ত-জব) of Indian terminology is expressed in the stage. material world. In this state mental stage i.e. Sūkṣmabhāva (সূক্ষ্ম-জব) according to Indian terminology, is united with Material stage, i.e. Sthūlabhāva (স্তূল-জব). In this stage the individual feels that he is part of the whole Universe. He gets the recollection of his forgotten existence of the soul. It is Smṛiti stage - by which the individual living in the glamour of life can recollect or can understand what he is (Jiver Shenap bishmit abodha pan জীবের শূন্যতা বোধহীনতা). The individual gets the practical knowledge that he is part of Universal Soul, i.e. according to Indian terminology, he is the son of the Infinite - Power (Mahā Sakti - মহাশক্তি). From this stage begins the practice of devotional austerities, i.e. Sādhanā (সধনা) in the Indian terminology. The scientific procedure of Eastern Psychology expressed through Sastram (শাস্ত্রম্) shows us the way to forsake the worldliness, i.e. to forsake the individualistic "Ego" (Ahmīkā) for the sake of Philanthropic Ego (Soaham সোহাম).

Living in the material world, living in human society, one may also culture his mind in this way. It is not always necessary to throw away all the material livelihood to live as a monk, to practice the religion in the practical field. It is the mental culture which leads us to process of mental distillation. This mental culture can be attained living in a domestic life also.

To enjoy all the worldly enjoyments without any attachment is the practical mental-culture of the material world. From this very idea of non-attachment develops the theme of Universal Brotherhood or the Universal Existence of Life.

In Religion there are two major processes of distillations:-

First process is the ascending order of mental distillation. By this stage one has to proceed from the material world to the materic-mental world, and then to mental world and spirituo-religious world. This doctrine is exemplified especially by Lord Buddha. This is the austerity of Negation. In Indian Terminology it is the stage of 'Neti-Sadhana' (नेति साधना).

Second process is the descending order expressed through distilled and purified mind and distilled intellect. By this stage the Spiritually static stage is expressed through the dynamic stage of Religion. This doctrine is taught by gospel of Sree Raskrishna. This is the fulfilment of Affirmation. In Indian terminology it is the stage of 'Ikti-Sadhana' (इक्ति साधना).

Both stages of these religious processes are equally necessary to search in the field of Religion as a whole.

In Indian Terminology the inaudible repetition of the name of Deity (Jap tattva-samag) expresses both methods of Religion. It is the

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internal or mental thing and is not constricted in the outer field of counting silently over the beads or rosary. So by methodical processes, Religion is interpreted as a technical science.

The idea *Nasti Sankhya Samai Jnanai, Nasti Yoga Samai Valam*,
(नस्ति सांख्य संख्य ज्ञानम् नस्ति योग समय वलम) is absolutely scientific and it can be proved and demonstrated by the scientific method and proceedings of Religion.
