

CHAPTER IV

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THE SCOPE OF RELIGION

Religious behaviour inter-alia Social behaviour

In my analysis of religion I have first, in a concise way, attempted to distinguish what is religion in the previous three chapters. With religion there arises a number of social levels, which can be subdivided and categorized according to science of sociology. In the scientific study of religion there is an understanding of the religious behaviour in comparison with the social behaviour, with some uniformities with religious categories. It is limited by the measuring with the statistical method. I also had followed this method in measuring morality in the society, and social behaviour. But only the figurative counting or measuring has no real value to prove religion as a science. To me it is just a child-like play, with pebbles, by borrowing everything from the Western field of Psychology, to learn about religion. Moreover, in this stage Religion is restricted to a series of habits, practices or rituals, which ensure some social values for present dynamic state of social behaviour.

Here religiosity means to attend churches or temples outwardly and to perform some religious rites and chanting some religious hymns like a sparrow. This type of institution always hampers the progress of one's own religious achievement. The popular 'inspirational' literature of religious behaviour is an example of the unfinished work on the field of Religion. This measurement of religiosity is merely to ask the respondents a

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question or a series of questions as to how interested they are in religion or how important they feel religion to be in their lives (M. H. Kuhn and T. S. McParland - 'An Investigation of Self Attitude, Vol.19, No.1. P.P 68 - 75).

According to Glenn M. Vernon "the current stage of development of the sociology of religion, at any rate, it is doubtful if the term "religiosity" has precisely enough been defined to be employed with much accuracy. Indeed, the term as it is generally used, is so broad as to be relatively meaningless". P. 245 (Sociology of Religion).

From the review of Argyle's "Religious Behaviour", it can be seen that 'religious behaviour' is something more than what can be measured by the instruments utilized in the studies of religion.

Religion does not exist without society and religious behaviour cannot occur in social isolation. To harmonize is the function of rationalization in individual life and of ideologies in social life. Man must proceed to develop his reasons until he becomes the master of nature and of himself.

The science of character (Characterology) which in nowadays is an indispensable part in developing ethical theory in society. Ethical or moral behaviour in society is the first step in the ladder of the Universal Religion. According to Erich Fromm "Man's main task in life is to give birth to himself, to become what he potentially is". This idea of Western investigation has a similarity with that of the East.

By "universal Ethics" it is meant the norms of conduct, the aim of which is the growth and unfolding of man. So in the study

of social psychology I have given more stress on the factors of morality than the other factors of social activities. By "socially immanent ethics" it is meant the norms which are necessary for the functioning and survival of a specific kind of society and of the people living in it.

In Indian terminology of Mahābhārata (Mahā parvā - महापर्व) there are usually three kinds of man found in society. I also approve the categorical system of man's division according to his nature of mind and social activity. I also searched in this field by scientific procedure by direct and indirect method applied in the field of social psychology. Usually the people of tamā guṇas (तमगुण -) are very much interested in worldly comfort. They have a great attachment in every trifling object; by the process of gaining or losing the social game, they get the joy or sorrow in their lives. Then the people of raja guṇa (राजगुण -) who are much more interested in doing benevolent works, maintaining their selfish mode of mind under cover of the social mask. Next, are the people of Sattvagūṇa (सत्त्वगुण -). Usually they do the work without expecting any profit out of it. They do their duties for duties' sake. The selfish social mask is completely absent in them. Usually the people of the world material are of intermingled quality of Tama and Raja guṇa. As the state of mind is dynamic, the state of Raja and Tama usually fluctuate from one pole to another. The individual with the lower strata of mind is usually selfish. Selfishness is in the sense of morality, but to them selfishness is the way of worldly prosperity. So morality is the only way of culture of the mind from the selfishness stages of self-destruction. Selfishness stage of mind is usually personified with Egocentric activity in society.

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Usually commoners are of this standard. They know their own pleasures only and enjoy those pleasures by depriving others. They think that they are of such a high rank of respect that every one is their slave in front of their self-projected ego of social behaviour. They even forget to show due respect to their elders. They never find existence of moral behaviour in society. They lead their lives, described in *Carvaka-Darśana* (*कार्वक दर्शन*). The life is only for worldly merry-making and nothing else. They cannot realise the liberal ideas "To speak the truth" is vice to them. If they go to the right side of the path, they will say that they are going to the left. They try to show they are very practical in daily life and impractical in mental life. They are smart and enthusiastic in the material sense of worldly matters but not in the sense of mental matters which are high in the worldly category of mind, according to Eastern Psychological interpretation.

But religion is always part of an on-going dynamic social system, because society is based on religious behaviour and religious behaviour is expressed through society. Society without religion, is a society of animals. According to the definition of man as a social animal, so religion must be imbibed in the society. So interaction is the key note of social progress in scientific world. In society the Religion takes its action through social behaviour. In *Mahābhārata* (*महाभारत*) and *Manu Samhita* (*मनु स्मृति*), the same things exist in scientific way. By *Acara Problem Dharma* (*आचार प्रश्नोद्धार*) we get the key note of interaction of society and religion as part of the science of sociology.

"When a man's character is built with the development of his total, his thoughts, emotions and will are integrated the stamp of his character is found in each one of his actions".

(Religion of Society) Radhakrishnan.

According to Professor Hayek the business of social science is to develop a classification of types of 'Intelligible' behaviour and to construct models which reproduce the patterns of social relations which we found in the world around us. Religion, says Durkheim, is a thing eminently social. Religious ideas are collective ideas which represent collective realities. In living with others we discover the qualities of character needed by love at its best, devotion, selflessness, patience, steadfastness. In living with others we discover the importance of sincerity, loyalty, self-respect, respect for others and so forth. Above all, we discover the importance of moral wisdom. So religion is a unified scientific system of social behaviour expressed through morality. Religion is a social phenomenon which regarded humanity as 'le grand etra' (the supreme being). When love is extended to the level of infinity, the Ego (Aham) comes lower down. By this standard socio-religious behaviour Mahaprove Sree Chaitanya is of opinion of self-mortification, reducing self to nothing. This socio-moral doctrine advises us to be as modest as lowest plant grass (Tṛṇādapi Sunicena ५३३११ सूनी(६३)) to be enduring like the tree and to give honour to every human being, thinking that the pure soul of Almighty exists with all the living things. So Religion is active, practical, co-operative in nature. It is the co-operation in social action and individual character. So religion is the "Form of Life". Religion is intensely practical.

The central purpose of Bhagavad Gita is to show the religious duty of action. Jesus Christ makes also the prophetic ideal - a maxim of conduct. Jesus commissioned his disciples to life of action. "To adopt, adjust and accommodate are the way of Universal Brotherhood - that leads to humanity - the highest

Aspects of Religion.

In my paper I have judged the Religion from its two aspects, e.g.

Aspect of Morality - (PART I)

Aspect of Divinity - (PART II)

According to Cultural Heritage of India (Vol. III, P.271) Socio-religious life is divided in some smaller divisions, e.g.

- 1). Religion - as a category of Theology.
- 2). Virtus - as a category of Ethics.
- 3). Law - as a category of jurisprudence.
- 4). Justice.
- 5). Duty.

In the aspect of Morality, the Ethics, the Law and Justice are considered as social values in society. This is judged as the aspect of Sociology, or social science.

The term 'Divinity' is expressed not through Theology. It is used as the applied procedure of the Science of Religion.

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PART I - MORALITY

Religion is fundamentally practical, rather than limited by intellectual thoughts and emotions. The essence of religion is that the highest power in the universe is on the side of values of "to live and let live". We are in a principle of totality of coherence, of meaning and perfection in the state of mind with the material state of scientific modern world. Morality generally denotes the level of the material and mento-material stage in the process of mental - distillation (shown in Chapter III).

Man's view of social life is filtered by his religious feeling, i.e. the sense of morality. In religion moral aspect is applied to relations of human life. "It is Mind only that can read mind, it is character only that can construct character, from self-knowledge to divine-knowledge". (Martineau).

Generally, Moral Law is like the "Canon of principle". It imposes on the individual a joint of collective self-interest which sets up a public demand for actions, an ideal adoption in society.

Morality or the principles of Ethics of human behaviour is the "Pole Star" in the field of Religion. The social mind, in the materialistic point of view of world is ever changing. To get the position of the static stage of the mind which based on 'tranquil' point of behaviour of Eastern Psychology, termed as "Susanta, Sarvendriya, Multi Naitak" सुखात् सर्वेन्द्रियवृत्तिर्नशः), we must have some principle canon of morality. With the path of morality the reason is interconnected with mind. If the person has no sensation or perception of what is moral and what is immoral, he is just like a beast who is carrying only the burden of life, without knowing 'what Life Is'.

So Morality is not a vague philosophical term. Morality is the embodiment of the power of discrimination between Right and Wrong. The conduct or mode of life of a Sthitaprajna (स्थितप्रज्ञ) is denominated by mental and spirituo-mental stages of mind.

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This stage can be attained by scientific procedure of the process of mental distillation (The second and third stages of the previous chapter).

The spirituo-mental is named as Divinity. Divinity is not merely the assumption of God only. The term God is only a traditional vague term of denominating the reign of Religion. From the realm of moral perfection there comes the reign of Religion. The deity of God is not merely a stone. It is a stage of mind Personified in the idol or deity. So Religion is a dynamic living state of mind and not a static stage of learning only.

In my D. Phil. thesis I made an investigation in the field of Morality and found the existence of universal morality in every religion. The title of the thesis is "A psychological study of Religion in the changing pattern of ^{our} present-day social behaviour". Though this is thesis for sociology, yet I investigated the other aspect of Religion to make a full research work on the field of Religion. Religion is not limited to rites and rituals only. To me it is only a fake interpretation. So I searched the field of morality in society which is generally based on the upliftment of the mind. "Changing pattern of our present-day social behaviour" means here the study of the different forms of morality in different societies. The term "change" is taken in form that the Principle of Morality is static or Universal, but it is expressed through changeable forms of society, i.e. through their different moral-
canons. It is interpreted as Nitya (नित्य) and Naimittika (निमित्तिक) according to Indian terminology.

I have given the report of the previous research-work to my professor of C.U. and to the Secretary of Ramkrishna Mission of Gol Park.

The gist of the previous work is that morality teaches universally the kindness, altruism and social justice.

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The interaction of Religion and Society can be judged by general behaviour, expressed through characterology of the individual. The Principles of general behaviour is expressed through Morality. As Religion is a part of man's culture, morality is part of social-culture which leads to religious goal in society. Religion frequently plays a major role in the socially-prescribed patterns of behaviour associated with the period of change, a society's 'rites of passage'. It denotes the social rights and social obligations expressed through daily 'norm' of behaviour. But Religion is not mere obligation to certain social laws in society. It is more than rites and rituals of churches or temples. Religion provides moral power or power-wisdom to accept the good and to forsake the evil.

For the research work in the field of morality I followed also the procedure of material scientific investigation. I made some questionnaires. I followed the indirect method, by calculating the answers by Likert-Scale following statistical methods, and have seen that the morality is present in:

- a) Service group
- b) Technological group .
- c) Business-man group
- d) Science group
- e) Group of General Society

with verification of certain percentage. I made also some graphs for the statistical measurement and statistical representation of Western Science of Psychology. But I think it an unnecessary wastage of time when I search in the field of Eastern Scientific Psychology. This Western Method of Measurement is limited in the World Material only.

There is a Universal Oneness in the field of Morality. By this way the Golden Rule of Jesus is anticipated by Buddha, who taught that one should treat others as he treats himself. Confucius often said "what you do not want done to yourself, do not do to others". Lao-tze taught "Recompense injury with kindness".

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Zoroaster declared : "whatever thou does not approve for thyself, do not approve for anyone else". The Christian religion, Zoroastrian Science, Hindu-Buddha-Jaina culture, Mohammedan behavioural doctrine, and Lao-tze's teaching all emphasize a mental and mento-material outlook of man in cooperation with society.

But Morality is not enough to complete the full course of research work in Religion. So I independently started working, i.e. without any material guidance.

Usually the general mass of people in society is in favour of good talking than good learning and good behaving. The talk of learning is to make a man modest. According to Indian terminology, *Vidya dadati Vinayam* (विद्या ददाति विनयम्).

But in the modern material scientific world, the learning gives birth to the vanity and not modesty. Usually people like to pass the time in gossiping, to waste time by criticising others activities but not in criticising themselves. They always cultivate their so-called mental activity by anger, hatred, cruelty, jealousy, hostility, slang language, etc. The term hospitality is used in the modern materialistic world as Hostility and Hatred. The individual does not get any peace of mind. Though they sometimes get peace of wealth and fame in the material world, this peace does not last long. The individual is overpowered by the feelings of sorrow and joy. Sometimes he gets so overpowered by feelings of the material world, or becomes so mentally unbalanced, that he is judged as abnormal in the standard of materially normal society of the world.

This lack of mental balance may be due to lack of mental culture. Only physical culture, i.e. upliftment in the standard of material world does not lead to mental culture. It is the mental culture that leads to peace in the material and peace in the mental worlds. Usually sages due to ascending order of mental culture, live away from the material world. But he who has completed the course of ascending order of mental processing system, can live in the material world without any attachment in it. This is the stage of perfect *Samyasa* (संन्यास) of Gita - this is denoted by the term '*Anasakta anuragi Samisari Samisaratyagi*' (अनसक्त-अनुरागी-समिसारी-समिसरत्यगी). To attain this process of mental culture, morality is the foundation of plant of mental culture. Steadiness and orderliness of mind cannot originate without morality. Religion of Forgiveness and the religion of Truth,

and religion of Love can be attained in the perfect state of mind. Morality is nothing but a primary step in the ladder of Religion. "Morality with Him is not a prescription but of spontaneous principle alone"- (on the power wisdom and Goodness of God).

P.95 Rev. Thomas Chalmer.

Moral and the physical economics are interrelated and adjusted with each other. Both to the present well-being and the future prospects of humanity, the moral must have casual antecedency over the intellectual. Because morality is the way to divinity. It is the moral force that enhances the advancement in the high investigation.

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PART II - DIVINITY

Divinity is not a dogma or an abstract principle of Philosophy based on Western methods and views only. Divinity is in the concrete form of the Abstract Principle. Religion which is manifested through the highest doctrine of the Absolute Self is pervaded through the practical principle of the man who has become fully saturated with the knowledge of the Brahman (ब्रह्म) in whose every action and principle "there is only one Atman in all created things" has become naturally and clearly visible. This is practical scientific interpretation in the Scientific World of Advaitya - Vedanta in every-day life.

As per review of my research work, morality and divinity can be categorized as Jivatma (जीवन्मा) and Paramatma (परमन्मा) according to Eastern Psychology. The unification leads to the stage of Brahman (ब्रह्म). It can be noted as follows:

Social behaviour (Characterology)	_____	Morality	- This is the first level of mental purification. The end of this course leads to the road of attainment of Jivatma. (जीवन्मा).
From the perception and realization of Jivatma	_____	Divinity	- This is the first step of the spirituo-mental course of Purification and ultimately leads to attainment of Pramātma (परमन्मा).

Religion or Practical Brahma is higher than the realization of Pramātma. This is the view of Advaitya Vedanta of Indian Religion. The Principle of Divinity is to make man "in tune with Infinity". The aspect of religion which is categorized as Divinity is higher than that of morality. Morality is the conception of man as a "Person". "A person is a self that is potentially self-conscious,

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rational and ideal. That is to say, when a self is able at times to reflect on itself as a self, to reason and acknowledge ideal goals, which can do its actual achievement, then we call it a person ". (Brightman P. 194).

So Religion's aim is not to make an angel in heaven but to make a perfect man on earth. Divinity states the stage of mind as described by Indian Terminology *Sivalatva* (निवत्त्व) and Morality is the way to *Jivatva* (जीवत्व). In the colloquial terms of Sri Ramkrishna the stage of *Jivatva* (जीवत्व) can be attained by renunciation of immature ego named *Kancā Amior Aham* (कामात्मिनोऽहम्). Immature Ego is the vanity in the common people's term as *Aham* (अहम्) By this way the individual thinks he is all in all of every action, i.e. *Ahankāra Vimudhātma* *Kārtahamitti Manyate* (अहंकार विमूढात्मा कर्तव्यमिति मन्यते). And the stage *Jivatva* itself is described in the form of the mature Ego named *Pākā Amī* (पाक आमी). By *Pākā Amī* means the Purified Self itself, which *Prakriti* in *Sāṅkhya Darśan* and *Saguṇa Brahma* (सगुण ब्रह्मा) in the field of Religion. The stage of *Saguṇa Brahma* leads to the stages of *Pramatma* i.e. *Nirguṇ Brahma*. The process of mental distillation in the scale of Religio-spiritual leads to the *Nirguṇ* state of mind purification. By attaining the course of Religio-spiritual distillation, one has the feeling of *Brahman* i.e. the Religion itself. Religion itself is higher than the mental state attained in the stage of *Nirguṇa Brahma*. It is *Brahman* itself which has no sectarian religion. It is expressed through the all-pervading methods of religion. It is the expression of the Religion itself in its different forms. From this stage one has the practical realisation of World-wide vision of "Self" - The purified self gained through the process of mental distillation. In Indian terminology it is as *Mamātma Sarvabhūtātma* (मामात्मा सर्वभूतात्मा) So Religion has technical method of attainment. It is accepted as a technical science. By the method as directed by applied science of Religion, one can attain the highest mental stage of Religio-Spiritual World. One has to practice with earnest effort, and this Unknown can be known by the

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process of mental distillation.

So the conception of Religious Brahman (ब्रह्म) is not a mere faith or unscientific dogma. The Being can be attained by the practical scientific processes of Becoming. It is proved that Our Vedic Religion is the Scientific Religion and it can be attained by the scientific process of mental distillation imbedded in the technique of the Applied Science of Religion. This process of mental distillation (cittasuddhi- चित्तसुद्धिः) sometimes correlated with the process of 'Physical distillation' (shuklasuddhi- शुक्लसुद्धिः) by some outward rites and rituals. But this outward manifestation of Religion has no meaning and no value in practical until and unless it is connected with internal practice of mental distillation.

In my course of research I find that there is a Universal Scientific Unity in different religions, expressed through the different sectarian views. To me, different prophets of different religions are only the Thermal-Power-Stations according to the term of Engineering Technology, of the same power of Electricity. This is the practical scientific research-work in the field Advaitya-Vedanta. Our scientific Religion is not book-bound, but it is man-bound which leads to the field of practical attainment of the Scientific Truth.

There is no bar in Religion. This Scientific Truth can be attained by every man of every religion, e.g. Hindu, Christian, Mohammedan, Zoroastrian, etc. Every religious creed has the authority for the attainment of the same Religious Scientific Truth. According to Sree Ramkrishna "all the water intermingled in the sea" means all the different religious consciousness is scientific and through the scientific process of mental distillation, all the roads of religion lead to the verification of Eternal Scientific Truth of Religion. Here the water is not restricted in the material sense of water. The 'water' is meant as everflowing mental scientific consciousness of every religion. From the mental consciousness there arises the sense of morality. And through this process of

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' in tune with infinity' it leads to Divinity. After Divinity there is Eternal Scientific Truth of Religion.

"God's perfection is the touchstone by which to test the genuineness of our faith" (Our Religion - many creeds P.37) - Ross Winans. God's perfection can be proved by the scientific procedure of man's perfection.

Just as without the law of gravitation, the whole materials of our globe world would fly asunder, so without the law of mental distillation, our whole mental and mento-material world will have no value in human civilization. Buddha, Christ, Mohammad, Sri Chaityana, Zoroaster, Sree Ramkrishna, etc. are the members of the same Divine Society.

So Religion founded on human consciousness which leads to harmonious development with right understanding & practices of all the faculties and functions of our nature. The law of Conscience speaks the Truth in the same language through the moral directory, all the world over.