

CHAPTER V

C H A P T E R V

RELIGION AND SCIENCE

The Theme

" Religion and Science are the two highest authorities to which the human intellect can appeal ".

(Conflict of Man) P.40 - Caproni

Religion and Science are both centres of forces. This force has the characteristic of composition. They both are directed in the same line for the prosperity of the human society. Acting in the parallel way the composite force of Science and Religion can originate immense Power -- All-Pervading Power of World-Religion. So Religion and Science are necessary correlatives in man's efforts of peace. The highest development of Science, depends on highest skill of Science of Religion. In Roman and Post-Roman times it is found that everywhere Religion has always preceded Science, and never Science Religion. But to me there are the expressions of the same all-pervading Power. Just as God both as a thief and as a saint is good, Power both as a Science and religion is good. This is Indian ideology of Sarvañca Mayi Pasyte (सर्वत्र अस्मि पश्यति).

Swami Ranganathananda in his lectures is of the opinion that "Science has two aspects". The first is pure Science, Science which tries earnestly to understand the truth of experience through a dispassionate inquiry; and the second is applied science in which the truth discovered by pure science flow as inventions for the technical enrichment of human life. These two, science as lucifera and science as fructifera, science as light and science as fruit, always go together". P.3 (Science & Religion).

As per review of my research-work of Religion, Learning of the unbiased mind is a science as lucifera, mental purification as per process of scientific distillation, is a science as fructifera. By they go together, in the sense that one is helpful to the other. So Religion can be judged as Pure Science of Learning and Applied Science of the process of mental distillation. Biased views of religion go against its scientific rule of experimentation. The greatest good in greatest

number is the aim of Applied Religion. So Vedanta as a Modern Science can be judged in the category of World-Religion.

The Scientific Religion :

Rev. W. R. INGE is of the opinion: " a religion which does not touch science and a science which does not touch religion, are mutilated and barren ". P. 144. A symposium. "Science and Religion".

Modern Science is both subjective and objective. Nowadays the department of science such as physics, chemistry, biology, astronomy is limited to the field of objective experiment. But the department of Mental Science must be elaborated with the experiment of both objective and subjective sides of experiment. By scientific training of the mind and by turning its energy inwards, step by step, in a scientific unbiased way it is possible to open a New Era of Mental Outlook in the world. The scientific process of mental distillation can be experimented by the mind only. So Religion as a mental science can be learned by the basis of Education of Mental Science which is, in other words, the Applied Religion and which is the prospect of the plant of mental-distillation in the modern world.

Sree Ramkrishna in his preaching said about the mind that it is like an in-flowing consciousness (Manarupa Caitanya) which leads to the way of Perfection. According to the report of the research-work it can be concluded that the stage of consciousness of mind, dictated by Sree Ramkrishna, comes through the way of Morality and Divinity - the practical aspect of mental distillation plant in the technical world.

Liberation or Moksha or Brahma is the same word in the scientific field of Religion. Every individual has a mental consciousness within. Through the cultural process the mental consciousness leads to the stage of practical realisation of Brahman. Religion is common to every individual. Swadharm (स्वधर्म) means that every individual has its own right to proceed in Religion. The individual becomes fully independent when he can

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realise and perceive the divinity in itself. Independent in the sense that he is dependent on his own perceived Atman (आत्मन्). By the realisation in the practical field of Atma, the individual has been fully saturated with the quality of divine. In Indian terminology it is described as *Yadasi bhavana yasya Siddhi Bhavati tadasi* (यदसि भवन् यस्य सिद्धि भवति तदसि -). This is practical scientific investigation of the Vedic doctrine of Religion. There is nothing supreme that cannot be attainable by the Practical Course of Mental Science. The stage of Atma can be attained by the process of mental distillation in the stage of mental (2) Spirituo-mental (3) state from the order of ascending.

In the ascending order, the mental process is noted as follows: - It is followed from the material state of mind, i.e. Material World -

Mento - Material	(1)
Mental	(2)
Spirituo - Mental	(3)
Religio-Spiritual	(4)
World Religion	(Brahman).

In the descending order, the mental process is noted as follows:

World Religion	(Brahman)
Religio-Spiritual	(1)
Spirituo-Mental	(2)
Mental	(3)
Mento-Material	(4)

It comes down in the material stage, i.e. Material World. Mento-material stage helps the activity to know of all-pervading mind. Mental stage is the level by which vibration from the far and vibration of the ancient can be received. If we are able to make our mind a current-receiving power station, just like the modern Radio Station, it will be possible for us to locate where the mind (by mental level) similar to one's own mind is.

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It is named as Telepathy to the Western world. By this way the reading of another's thoughts is possible from a distance. So Religion is not a mysticism, as named by Western Science. It is Natural-Science of Nature. It is mind that can read another's mind from a distance, there is the super-natural thing. So the study of the mind is a science. As Religion is based on mind, Religion is a Science. If the invention of radio and telescope is true in the modern scientific world, the techniques of the mental radio and mental telescope are true and scientific in the modern world. It is not the so-called ordinary mind of the individual that can perform this thing. This is a cultured mind, trained through the process of mental distillation that can do it. This is called Siddhant (सिद्धान्त) in Eastern Scientific Psychology. Practically it is action of the first and second state of ascending order in the process of distillation of mind. If any one continues to do this practice publicly, i.e. to show the acquired techniques outwardly, his progress in the Spirituo-religious world is hampered or he may lose the power or capacity to proceed further in the world of Religion. Only to prove that Religion is scientific according to the Western Method, I have just mentioned these words, tested in my practical life and also proved by the approval of others. The subjective side of Eastern Psychology sometimes can be tested by the objective side of Western Psychology.

According to Swami Vivekananda "every individual is a centre for the manifestation of certain forces.. This force has been stored up as the result of our previous works and each one of us is born with this force at his back". The East and West. P.11-12.

So every individual is the mechanism of power generator. This power is expressed through the mind that leads to the religio-spiritual experiences. Every one has the source of immense power in it. As the mind is the only medium of acquiring this scientific technique, every one must have the capacity of control of the mind by prohibiting its useless outlet through the sensory organs.

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Sensory organs will be trained as the mechanism of receiving-power from outside. If the sensory organs and mind are engaged in normal day - to - day behaviour, just like a busy bee flying from one flower to another, without taking care of the innate power of mental concentration, the individual usually loses this mental activity of Spirituo-Religious development. This stage is specified in Indian terminology as *Ayarta cakshuh* (अयर्त-क्षु).
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In learning Physical Science in the University, every one needs concentration of the mind in study. So in learning Mental Science by Applied Religion, one has to concentrate his mind in study as well as in the mind proper.

Prophets and seers of the world are the examples of the manifestation of the concrete form of power of the all-pervading Power-Mechanism, which has a vague term in Philosophy as Absolute. So prophets of all religions are nothing but the thermal power stations of the all-pervading Power-Mechanism. This is the scientific outlook of Religion in the Modern World.

So the mind is as the safety valve of organic mechanism, to get pleasure from the outward world and to get pleasure from the inward world.

The pleasure of the inward world is purified as Anandam (अनन्दा) by the process of mental distillation. Anandam is the Scientific Truth of World Religion. It is consciousness of man which opens new fields in Religion.

"When the mind has retired from direct converse with the external world and brought to its own inner chamber of thought and materials which it has collected there, it then delivers itself up to its own processes - first ascending analytically from observed phenomena to principles, and then descending synthetically from principles to yet unobserved phenomena".

(On the Power, Wisdom and Goodness of God) (P.154).

by Rev. Thomas Chalmers (London).

So the Indian view of the World Religion has a similarity with the view of Religion of the Western World.

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The doctrine of East and West

Science and religion are interrelated terms to express the Truth.

According to Capron F.H. in his book 'The conflict of man' it is noted that "while Science divides truth into grand classes, the Unknowable and the Knowable, Religion makes a three-fold classification --- the Unknowable, the Unsearchable and the Searchable, and this three-fold distinction is for the purposes of Religion, just as important as, for scientific purpose is the two-fold classification made by Science" (P. 419).

This is compared in a tabulated form as follows - according to F. Hugh Capron:-

The constitution of Truth as classified by Science	The constitution of Truth as classified by Religion
The Unknowable)	(The Unknowable
)	(
)	(The Unsearchable
)	((But not unknowable)
)
The Knowable)	(The Searchable
)	((i.e. Knowledge by the
)	(unassisted efforts of the
)	(human intellect).

In both respects the Unknowable is the stage of Brahman itself. It can be deservd by stage of Brahmishtha (ब्रह्मिष्ठ) This is the first part of the chart.

The Unsearchable portion is similar to Purusa (पुरुष) of Sakhya Darśan. But this stage can be searched in the process of mental culture in the stage of religio-spiritual culture. This is the state Nirgun Brahma, according to Vedantic-theme. This is similar to Sivata (सिवात्मा) of Hindu Religion and Pramatta (प्रमात्ता) by 'Yogo' Religion. Yogo is identified by mental union with the Supreme of Religion. This is the last stage in the process of ascending and the first stage in the process of descending.

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The third stage of the chart is noticed through the process of first, second, third stage of ascending order of mental culture. It is revival of the forgotten sensation of the individual, that he is in the stage of constant unity with Divinity. This is similar to Sagun Brahma of Vedanta theme, and Sakti tattva (शक्ति) of Hindu Religion and Jivatma (जीवात्मा) by "Yogo" Religion.

So Religion has no practical line of demarcation between Searchable and Unsearchable units. Everything can be searched and proved as scientific, by the process of mental distillation. It follows that the fundamental truths of Religion are the fundamental truths of Science.

Generally, Eastern people are Religiostic and Western people are Scientific. But there is fundamental unity regarding the Truth.

Religion can also be categorized as the Molar and Molecular theory of Religion. Bible defines Religion as " a distinction between Human and Divine" P. 418. (Capron). In Indian Religion also there is distinction between the Expressed and Unexpressed forms of Religion. With this theme of expressed portion there exists the area of Sagun Brahma (सगुण ब्रह्म) and with unexpressed portion there exists the area of Nirgun Brahma (निगुण ब्रह्म). Both stages are the manifestation of the same Advaitya (अद्वैत) stage of Indian Religion.

Christ, Zoroaster, Mohammad, Buddha, Sree Chaitanya, Lao-tze and also Sree Hanakrishna of the modern age are the concrete manifestation of the theme "Sagun Brahma". So the Indian accepts all the Religions heartily. It is the country of Universal-Religion.

Religion (i.e. Divinity) is accepted seriously in the East. Humanism (i.e. Morality) is the predominant feature in Western Society.

Dr. Radhakrishnan is of the opinion "Morality is not merely a question of laws and conventions but one of purity of the mind with action as its outward manifestation". P. 107 (Eastern Religion & Western Thought).

Religion suggests a harmonious life of the individual in society.

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But Western thought is needed for the systematic and scientific expressions of the theme. The community of the Western World knows very well how to organize the matter in a proper scientific way as part of the objective world. They give the expressions of the unexpressed. But their skill in investigation is limited to the material world. As the Eastern thought must take the help of the vehicle of Western Expression, Western World has to think of some more mental theme for their prosperity. Efforts and endeavours from both aspects, i.e. from both sides - Eastern and Western World, lead Religion to achieve its proper Prosperous and Scientific goal in the modern world. East and West must come together as a fructiferous move of the World - Religion. So Indian Religion as a World-Religion must be manifested through the phase of Western gesture and eastern outlook.

If we become biased in the middle of the way, there will be no improvement of the Indian Religion as a World-Religion.

"Enjoyment lies not in physical development, but in the culture of the mind and the intellect."

(East & the West).

Swami Vivekananda P.115.