In our first chapter we have seen the situation of the man in to-day's scientific and technological world. Taking into consideration the present crisis we have in our second chapter seen the need of spirituality - knowing the Ultimate Reality. And now in this third chapter we are moving further to see the background of religion and all other aspects of life, which will help us to understand the basic topics i.e. the nature of Ultimate Reality the path of reaching towards it etc.

So far we have seen, man is a complex being with a dual nature. The earthly part is concerned with the material world and the heavenly part is concerned with that which is not material - i.e. the spiritual.

Again we have seen that man is a social being but he is also a spiritual being. And it is spiritual development, through which he can know his goal of, and can understand the meaning of, life. And with this urge these started the study of philosophy and the practical treading in spirituality to attain the Ultimate Reality.

This spirituality or mysticism is not only the raw material of all religions, but also all the most profound insights of religious truth have their origin in the mystical experiences of those who led the spiritual progress of the human race.
Spirituality is the foundation of all religions for it centres in the communion of the human spirit with that ultimate ground of Reality on which our existence rests. So this spirituality or mysticism is called the perennial philosophy. It is the practice of the presence of God or the strengthening of the inner life through communion with God is a universal need of the religious life and is available to all of us.

Man as he is a spiritual being, he is some way a sharer in the divine life. He therefore is bound to long to return to that from which he feels he has come, to be more closely and consciously linked with it.

L. de Nouy in his book "Human Destiny" says that "The destiny of man is not limited to his existence on earth and he must never forget that fact. He exists less by the actions performed during his life than by the wake he leaves behind him like a shooting star. He may be unaware of it himself. He may think that his death is the end of his reality in this world. It may be the beginning of a greater and more significant reality.....

....Let every man remember that the destiny of mankind is incomparable and that it depends greatly on his will to collaborate in the transcendent task. Let him remember that the Law is, and always has been, to struggle and that the fight has lost nothing of its violence by being transposed from the material onto the spiritual plane."
Let him remember that his own dignity, his nobility as a human being, must emerge from his efforts to liberate himself from his bondage and to obey his deepest aspirations. And let him above all never forget, he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him, and for Him.14

The more a man has urge, eagerness to know God, the more he will be nearer to That. And as it is a matter that lives together one cannot say that when one can attain his goal. Through experience he has to develop. In this same way Berdyaev conceived of life not as a problem to be solved but as a Reality to be experienced. And for this Religion is in help. According to every man according to his temperament, environment, the suitable path is paved for him by religion.

The more the person experiences, the more will be life disclosed to him. As he strives for anything he gets it. And in attaining Truth it is equally true. "Ask for and it shall be given you, seek and ye shall find" (Mat 7:7). And those who could have the religious experience and with their reflection they found that:

(1) this phenomenal world of matter and individual consciousness is only a partial reality and is the manifestation of a Divine Ground in which partial realities have their being;

(2) it is of the nature of man that not only he can have knowledge of this Divine Ground by inference, but also
he can realize it by direct intuition, superior to discur- 
cursive reason, in which the knower is in some way unit- 
ed with the known;

(3) the nature of man is not a single but a dual one. 
He has not one but two selves, the phenomenal *ego* 
of which he is chiefly conscious and when he tends to 
regard as his true self, and a non-phenomenal eternal 
self, an inner man, the spirit the spark of divinity 
within him, which is his true self. It is possible for 
a man, if he so desires and is prepared to make the 
necessary efforts, to identify himself with his true self 
and so with the Divine Ground which is of the same or 
like nature;

(4) it is the chief end of man's earthly existence to 
discover and identify himself with his true self. By so 
doing, he will come to an intuitive knowledge of the 
Divine Ground and so apprehend Truth as it really is, and 
not to our limited human perceptions it appears to be. 
Not only that, he will enter into a state of being which 
has been given different names, eternal life, salvation, 
enlightenment etc.

It means without the religious development one has 
to live with partial reality. The Ultimate Reality one 
hasto understand not only by inference, rather one can-
not know it by inference but by direct intuition. The 
phenomenal ego is not his true self but the non-phenomenal, 
eternal self, is his true self.
All these are purely practical aspects. It is not a matter of mere argument, the formulae, the equations or it is not a mathematical mysticism which may be indisputable but cannot touch the heart of the people. So religion is purely practical, one cannot simply read it out and be contented. As scientific explanation of a flower or the chemical analysis of a painting can not evoke the aesthetic impression likewise religious interpretations about Ultimate Reality cannot be understood by mere logical or metaphysical arguments but sincerely one has to go through the practical stages of spirituality thoroughly then and then only he can feel and convince the Truth.

So spiritual experiences alone can prove the religious truths. A man who is an atheist cannot demand to be shown God or to have His reality demonstrated, that means the reality of God cannot be "inserted" or demonstrated from without. Unless one develops the religious stages, he cannot have any kind of proof of it. (This will be discussed further in rather detail in the chapter on the Nature of Ultimate Reality).

To think that life is merely mechanism, is to confuse two terms with quite different meanings. Machines are contrived from without, but living things are organised from within, and we cannot definitely demonstrate either conscious purpose or intelligent directing mind. Yet we do see the most marvellous co-ordination of the
whole, due to the co-operation of the constituent parts: things such as trees and bees and of many happenings within our bodies. Were these events left to our conscious and intelligent-selves, then our lives would not be prolonged for a minute. We have not intelligence enough to manage even a minute part of our bodies for a small fraction of a second, e.g. who of us all would dare to assume complete responsibility for the output of new blood corpuscles, or for the necessary continual repairs say to his hand. If a man breaks a leg, nature repairs it for him, who and what is this Nature?

Goethe says "Nature is neither kernel nor husk - she is everything at once". A still deeper insight is found in Lord Balfour's saying "No man can either perceive or imagine the mode in which physiological changes give birth to psychical experiences". And here we find the intelligent force behind the whole creation. And so Sir James Jeans says: "If the universe is a universe of thought, then its creation must have been of thought". And "If we think deep enough will we not be forced by science to a belief in God" - Dr. David. That means whether we start from our own life or from the consideration of the universe ultimately we reach to the consideration of Ultimate Reality. A matter is no more a matter and deep going in it we reach to a stage of energy where it is neither matter nor non-matter but the intelligent Being. In other words what I mean to say is that the
living experience of Ultimate Reality is experienced by those who lived in that experience. To know the Truth means to be in the Truth. So if we enquire into the beginning of what used to be called Matter and Energy, what can we do but echo St. John's words: "In the beginning was Mind, and the Mind was with God, and the Mind was God, and without it, there was not anything that was made".

Here this does not mean that science is replaced by religious spirit. On the contrary the hope of humanity lies in a collaboration of religious idealism with science where the former providing the ideal to be attained, and the latter, so far as it can, the physical and the psychological means and methods of achievement.

To know the nature, the universe, or to know ourselves science alone is not sufficient. Knowledge what we gain through science with our sense organs is never exhausted. The mysterious deep of which the visible and tangible is only the outward expression, are unfathomable. We see the face of Nature. We note the changing expressions in it. Science will confirm us in our expressions that there must be some invisible elevatory power at work. And to understand that power science alone is not sufficient. We have to take the help of spirituality. And Religion is the basis of all the humanity.