

# Religion & Science

complementary not contradictory



Translation of the Hindi book  
"Dharm aur Vigyan – Paraspar Virodhi Nahi, Purak"  
by **Pandit Shriram Sharma Acharya**

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by Pandit Shriram Sharma Acharya

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Ph. 91(01334) 260602 Fax. 91(01334) 260866  
Internet: [www.awgp.org](http://www.awgp.org), [www.dsvv.org](http://www.dsvv.org)  
Email: [shantikunj@awgp.org](mailto:shantikunj@awgp.org)

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# Science is Body and Spirituality, the Soul

Spirituality and science are two different pursuits of mankind. Each has contributed, in its own way, towards the enrichment of human life and culture. The doors should be kept open between them for mutual cooperation and exchange.

Recent past was an era of confusion and there have been instances in which a friend has been mistaken as a foe and a foe as a friend. The debate that spirituality and science are mutually contradictory and exclusive is also of a similar nature. In religious circles it was presumed that science opposes religion. It works against faith, and expresses disbelief in life beyond. It takes

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man to be a machine and so thinks that to make this machine run efficiently it is adequate to fulfill only its physical needs. It considers perceivable nature to be all that there is and rejects the existence of immortal soul and concepts like selflessness. Therefore, while the achievements of science should be utilized its hypotheses need to be rejected which otherwise will render human life devoid of meaning and purpose.

On the other hand, allegations by science have been that religion is based on imaginary concepts and superstitions; takes fables as historical events and statements by mystical personages as absolute truth. It tries to avoid presenting logic and evidence. Hence it stands on a very weak foundation. Religion and faith are those imaginary realms in which fools get deceived by cheats. Fanatically religious communities have grievously divided humanity. They have created an atmosphere of partisanship and faith in imaginary concepts, one which is filled with an egoistic insistence to establish one's beliefs as right and others as wrong. There have been blood-baths in the name of religion, to establish one's superiority over others and to force one's beliefs upon others. Therefore religion needs to be decried.

An unbiased reflection would show that mutual mistrust and denunciation are unfounded. Science has taken religion to mean intense communal partisanship, which considers one's own traditions as everything. Similarly, religion has seen only one side of science, in which it only mocks at faith and beliefs. These are only superficial and incomplete facets of science and religion. In reality both of these pursuits of human spirit are undoubtedly useful to humanity and are

founded on concrete and verifiable realities of human life. So there should have been mutual exchange and cooperation between them as collaborators for all-round progress and welfare of humanity.

Science believes that it is essential that religion be scientifically tested for its authenticity. Only when it proves itself on the altar of truth and utility should it be recognized. Similarly religion insists that science must recognize its limitations and not pronounce judgments about a field of existence which is beyond its reach. Both the demands are justified. Religion has full freedom to establish its utility and its meaningfulness. It has so many convincing experiential evidences in support of its basic and incontrovertible tenets and insights. However it is also essential to accept that several illusions and distortions, totally contrary to the basic contents of religion, have crept into it and these need to be corrected and eliminated. It is improper to follow the principle of 'statement of a revered man is itself the proof of its authenticity' and to blindly follow prevailing traditions taking them as totally unalterable. Basic tenets of religion are everlasting. But just as from time to time there have been alterations in traditions, today also there is much scope for modifications and improvements in outer practices and traditions of all religious orders.

Science should not take the word 'religion' to always mean only as a set of rituals followed by a particular 'community' or as an ensemble of dogmatic norms derived from a doctrine. There has to be a strong opposition to communal partisanship and the spreading of stupid customs and superstitions by vested selfish elements. But what must be



kept out of any dispute is that aspect of religion, which relates to idealism and morality, for based upon this alone man has inwardly grown from prehistoric ages to the present status where he can appreciate the importance of these profound concepts.

Saint Vinoba has stated - "The era of religion and politics is over; now spirituality and science will replace these". It has always been the rule in the world that every object, every situation and every belief lasts only till it keeps proving itself to be of some utility. With the infusion of distortions, even a good object of earlier times may get spoiled and become useless. Then it has to be removed and thrown away in a heap of garbage.

Vinoba has taken the word 'religion' to mean 'community'. Difference between religion and community is quite clear. What is meant by religion is ethics, morality and search for Truth. Such a religion has no beginning and it has to last forever. It can not get stale, nor can ever be spoiled. Even thieves want to employ honest servants. A cruel person also desires soft and sympathetic treatment for himself. A licentious individual also seeks a person of good conduct to wed his daughter to. A person who cheats also favors transparency. This is the religion as propounded by sacred scriptures and so it is clear that nobody can challenge this religion. The 'religion' that is mocked at and termed useless by rational thinkers is actually distorted communalism. Religious communities were also created with good intentions initially and sufficient margin was kept for modifications with the changing circumstances. Religious fanatics disallow desirable modifications with time and

begin to accept distortions that have crept in with the passage of time also as religious traditions. Normally such distorted, fanatic communalism is called as 'religion' by people. Vinobaji has also referred to this 'religion', which would be replaced in coming days. Refined religion is called spirituality. What is meant by the statement that spirituality will replace religion is only that today's distorted communalism prevailing in the name of religion will get replaced by installation of that purified religion which is based on morality, good-conduct, justice and righteousness. Awakened discerning intelligence of the new era is bound to bring about such a grand transformation.

Similarly replacement of politics is not meant to be the end of governance or arrival of anarchy but de-recognition of antagonistic groupism in political activity. The indication here is on the censure of cunningness and cruelty in political activities. By 'science' Vinobaji means specialized knowledge - the discerning intelligence. Aim of science is discovery of truth. Discerning intelligence is obtained when ground reality is viewed with penetrating insight. Vinobaji has not taken science to mean material science.

We can understand with more clarity what Vinobaji means by science on the basis of various definitions expounded by some modern thinkers.

Jacob Bronowski, the author of the book 'Common Sense of Science' has regarded science as a comprehensive philosophy of thinking-process and has stated - "Acceptance of what works and rejection of what does not is what science is" He further clarifies his statement - "The

inspiration of science is only that our thoughts must be realistic, they must have capability of adapting to ever-changing circumstances and they must be impartial. Then such thoughts will be considered as 'science' even though they may be related to any field in the world. Such a way of thinking will always be called 'scientific'."

While comparing a scientist with a politician, James Ruston, the author of the book 'Precision of Science and Confusion of Politics' states: "A scientist knows the capability of his resources and keeps control on them. He sets his target and organizes resources on the basis of facts. Then he hands over the management of the planned process to specialized and trained people. The activities of a politician are just the reverse of this - he does not fathom capabilities or the availability of resources. Most of the time politics is engulfed by negative tendencies like bragging, egoism, envy, selfishness, and personal whims. So a politician blindly plays his cards like a gambler and achieves blind results. Governance does not remain always in the hands of active, wise persons with foresight; at times goes into the hands of people who are totally unworthy of it. In their exuberance they initiate big projects, but mostly end up as failures when they face difficulties and by losing control on circumstances. A scientist every moment is aware of the dangers of his errors, while steps of a politician remain uncontrolled and take uncertain directions like that of a drunkard"

Many world famous thinkers like H.G. Wells have been voicing their concern that the control of the future of humanity has unfortunately slipped into the hands of blind politics. This control needs to be taken away from politics

and the basis of governance should become science, which means utilization of specified resources by the best of people to achieve the highest of ideals.

Communal religion or the perception of religion by most of us today has to be refined through spirituality. The control of politics should not go into the hands of egoists and whimsical minds. It should be handed over to those foresighted people who are capable of building up systems of general welfare based upon factual information and truthfulness. This is the seer-like insight of Saint Vinoba and this is his forecast for the new world order. This change is essential for the glorious fulfillment of human destiny.



# A Universal Religion for Humanity

Man must continuously strive to enhance his qualifications, mental sharpness, skills, capabilities and prosperity. No one can deny the necessity of this materialistic progress. However it needs to be kept in mind that man's progress should never be one-sided; materialistic progress needs to be combined with the furthering of good human qualities like gentleness, nobility, generosity and compassion as well. Only a balanced and coordinated physical and intellectual progress with a noble character can be beneficial.

It is true that an empty gunnysack cannot stand erect by itself and a man with an empty stomach would behave like a wolf. The

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saying 'what all sins would a starving person not commit' cannot be belied. So all efforts must be made to acquire economic, intellectual and all other kinds of prosperity, but it also must be kept in mind that single-tracked progress creates imbalance and that it does more harm than good. If someone's affluence rises but virtues like modesty, gentleness and sensitivity do not grow, then the acquired wealth would not be used properly, would be drained in the mire of addictions and pompous showoff, or would be misused in harming others. In such cases, there may be prosperity on some fronts of life but it would only lead to complexities, problems and adversities in one form or the other.

A vehicle with one wheel big and the other small cannot move anywhere. A person with one leg thin and the other stout, one hand long and the other short, would not only look ugly, but his work efficiency would also be low. Both components that make a pair should be equal. It is necessary to enhance righteousness along with materialistic affluence. Happiness can last only if it is fairly shared with others. There is nothing wrong in earning wealth; but while spending it they also should be included who, for some reason, by themselves could not become prosperous like them. Eating up the earnings all alone leads to harmful indigestion. The selfishness of unrestrained expenditure or unnecessary accumulation may be a sign of cleverness and success for some, but when the ill-effects of such narrow-mindedness are looked at, it becomes clear that adopting such a way of life seems gainful only in the short run; it eventually results in great harm. Everyone gets envious and jealous of a selfish person's progress. It is natural to expect that those who gain more by the grace of God must become

more kind and generously distribute the benefits of their accumulations to the entire society. Those who do not do so and indulge in narrow selfishness, even if they are not called guilty or offenders, actually break the universal rule of God's creation in which it is expected that more prosperous and successful individuals would try to be more useful to the society.

The basic principle of religiousness is that a person learns self-restraint, adopts simple living, becomes polite, and at the same time learns to share his potentials and possessions for the welfare of others. Firm faith in true religion educates, encourages and matures a man on this righteous path. As a result a religious person proves useful in a holistic sense, to himself as well as to humanity. This enhances his dignity. Others get encouraged to follow him. Those who come in his contact get opportunities and support to grow and gain happiness. In this way a pleasant ambience is generated which gradually spreads in the society and cultivates possibilities of peace, stability and collective progress. Exactly contrary to this, a person blinded by arrogance or selfishness, flouts moral rules and principles and creates difficulties for himself and also for many others who come in his contact.

Selfishness has been called the basis of sin, and selflessness that of virtuousness. This is so because a person blinded by selfishness gets so much engrossed in his narrow vested interests that he cannot think of doing anything for anybody's good, and normally has no hesitation in breaking moral rules, and hurting public interests for his own narrow benefit. In contrast, a selfless and benevolent person gives importance to universal good and keeps personal gains to



himself only to the extent that does not harm the social setup in any way. It is a man's attitude and way of thinking alone that make the level of his actions superior or inferior.

A stout but self-centered and egotist individual would use his muscle-power in acts like wrestling, fighting, and ruling over the weaker ones. His narrow-mindedness would not let him think of anything beyond. If his self-indulgence increases further he will use his strength to commit crimes like stealing, dacoity, rowdyism, etc or in terrorizing others, extorting money from others, etc. In contrast, if a person builds up his body with selfless motives then he would deploy his physical strength for beneficial acts such as – service of the disabled, protection of the oppressed, rescue and relief operations in times of emergency or crisis, physical training and education, peace-keeping etc.

Same principle applies to acquiring the wealth of knowledge too. A self-seeking intelligent man would try to earn name and profit from each and every bit of his knowledge. He will not allow even a slight advantage of his knowledge to go to anybody else without some return. Whenever possible, he will not hesitate to lay traps to entangle simple people, befool them and grind his own axe. So before generalizing whether being knowledgeable is good or bad, it is necessary to ascertain the motive of an individual behind acquiring the knowledge.

The narrower the point of view, the more inferior will be the utilization of all acquisitions. In one way or the other, a self-obsessed person spends whatever he earns in fulfilling his own desires, or in acquiring sensual pleasures, or in increasing comforts of his family members only. He will not

be able to spare his resources or efforts towards eliminating the ailments spread in the society like illiteracy, diseases, unemployment, poverty etc. It is another matter if somehow he has to part with some of his earnings unwillingly under duress, or with an interest to earn fame. In contrast, if wealth has been earned with a view to spend it for universal good, then after retaining the bare minimum – of whatever God has bestowed upon him – for self and family, a great enthusiasm and joy will be perceived by such a person in willingly returning the rest for the good of others.

A selfless individual will be ready to bear any personal inconvenience or loss for the greater good of the society. Just the contrary, a selfish person will treat his self-interests above everything else and shall feel no guilt in performing actions that may cause great harm to the society. For this very reason, selfishness is criticized and selflessness is praised in every religion.

A self-centered person always thinks of himself and desires everything for himself. He looks at his wife and children also as a means to fulfill his selfish needs, and so looks after them. He desires of his wife's services and benefits of children's earnings in his old age or their performance of post-death rituals for him. A son is often loved more by such a father, because it is thought that he would bring dowry home in his marriage and will earn and look after the parents when he grows up. A daughter is often seen as a burden and is therefore given lesser privileges and looked down upon. A selfish man will have no hesitation in relinquishing his wife if he does not like her because she is ugly, ill or unable to bear children. Such individuals do not hesitate in even committing heinous crimes like 'selling' their daughters, or

appropriating wealth of their sisters. Such people do not feel pain or remorse in mercilessly killing animals and birds to satiate their tastes of tongue. Immoral conduct and ill deeds of criminals are nothing but extreme forms of ego and selfishness.

All the great persons in this world have been selfless. They have utilized and spent most of their energy for the welfare of others. They have been regarded as great men and women in the same proportion as their sacrifice of personal conveniences and comforts, and their acceptance of life full of difficulties to carry out benevolent deeds. Their glorious lives have been inscribed with honor on the pages of history from time to time. Saints and pious people are regarded as deities on the earth only because they take a vow to adopt virtuous practices of serving the society while subduing all selfish desires. Godly personas have always adopted the path of selfless and love-filled service of society as an integral part of their *sadhana*.

People with inferior mindset enjoy consuming more and more resources for personal comforts and pleasures. Kind-hearted and benevolent ones, on the contrary, apply their belongings and potentials for the good of others and feel happy and contented when they see that their resources are being used for universal good rather than for personal gratification. What is dignified for a human being is only that his/her thoughts and actions get dedicated towards enhancing the well-being of larger and larger sections of the society. What is best for a society is that most of its people find honour in being engaged in collective welfare activities. The greatness of a country, religion, society or culture can be measured only based upon the extent to which the noble

quality of altruistic attitude or selflessness is present in its people and the enthusiasm its people have in performing benevolent deeds.

In the principles of socialism and communism there is a harsh criticism of individual selfishness, and provisions are made for imposing strict or harsh checks on the same. The principles of spirituality are very similar as far as materialistic usage is concerned. Hoarding is treated as a crime in socialism, and ego and selfishness and the tendency of accumulating wealth for selfish means have been termed as sins in spirituality.

We may surely earn with hundred hands, but we must also have the benevolent urge to distribute the same with thousand hands. As strong is one's tendency to share the sufferings of others and to distribute personal happiness and gains among others, to that extent the individual can be termed spiritual. If the sentiment of divine devotion and worship evolves and develops into magnanimity and altruism, then it should be understood that the little sapling (of spirituality) that was planted has grown well and borne fruits, and has been successful in establishing its meaningful existence.

Patriotism and nationalism are taught as high ideals. People are encouraged to display their valour and courage for the security of the nation by joining defence services. According to the principles of socialism an individual is asked to work hard for the benefit of society, and also to maintain his standard of living at par with that of the common man. Simple living and high thinking define nobility. Government by imposing taxes compels one to return the

excess earned for public welfare. People are inspired in religious sacraments to donate for good causes and earn virtues by serving others. All this is meant to control self-centeredness and to awaken kindness and altruism. Humane sentiments, compassion, an intuitive interconnectedness and selflessness are the foundational elements of true religion. Dignity of man and society, and peace and happiness are also nurtured by these virtues. Herein the basic teachings of all religions coalesce. This will be the basis of a universal religion for humanity.

# Limitations of Science

## 3.1 Consciousness is Beyond the Domain of Physical Sciences

The domain of science is confined to expounding the facts of physical nature and teaching the use of capabilities of physical matter for our convenience. Everything has a limit and science also has its boundaries. Surely, the domain of science in no way can be considered to be of less importance. All living beings other than humans are capable of providing for their basic means of living using only their physical abilities. Man, on the other hand, can enjoy innumerable pleasures and conveniences. This is because of science. The day man harnessed fire and learnt its usage, he entered a new world of

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development and a giant gate of ever new material-based capabilities opened before him. Thanks to the scientific achievements of making wheels and pointed tools, growing food through agriculture, rearing animals, building houses etc he ascended from the category of apes to become the crown prince of all living beings. Further progress of his mental faculties presented him with the wonderful dimensions of language and script. In the sequence of scientific progress, today we have entered the domains of utilizing atomic energy and carrying out interplanetary explorations. However much we may praise human talent for its success in unraveling mysteries of nature layer-by-layer, it would not be enough! Scientific progress obtained using human intelligence and hard work combined with natural resources has bestowed upon us unlimited means of comforts and pleasures, and have assured us of much more in the future.

In spite of all this it should be clearly understood that the work-field of science is only physical matter; it is only a material-based science that revolves around research and use of substances available in the physically perceivable world. It has gained a lot of success in its work-field and will keep on doing so. However, one mistake is being committed: science has begun to encroach into the domain of consciousness and has preposterously dared to declare that consciousness also is dead matter. This is a grave error, because, consciousness is not matter and it cannot be generated in dead-matter without incorporating any living-component. No rules and laws of matter are applicable to it. It cannot be investigated upon in a laboratory, like matter. It is not possible to create any instrument, which can help us understand the exact characteristics of the soul or, like

matter, succeed in utilizing its capabilities for any desired application.

Science has unraveled quite a lot about the anatomy and various physiological and biochemical activities that go on within the body and partly about the brain. However, it has not been able to explain why death occurs even when both of these systems are functioning normally. Why do body and brain stop working when 'consciousness-force' is not there? What can be done for creation, development and stability of consciousness, which when it exists a body is alive and when it does not a body is dead? No solution has been found for this riddle.

A fixed set of laws apply to physical matter. On their basis all the activities of physical world go on. Why then a fixed set of rules do not apply to consciousness? Why is the nature of all human beings not the same just like that of all trees and plants of one species? The reactions to various stimuli on a body can be scientifically explained, but what are emotions and feelings? Why do specific desires get generated? What is the mind constituted of? What is respect and insult? What is the atomic basis for compassion towards other living beings and the higher tendencies like renunciation and sacrifice? It has not been possible for science to comment upon such concepts, nor is there a possibility of this in future also. This is because, with 'physical' (material-based) devices, only the state of 'physical' (perceivable in the physical world) matter can be investigated.

To explore and understand consciousness, a compatible 'instrument' or functional system is necessary. This instrument exists within all of us in the form of *antahkaran* —



the domain of conscience, the inner-self; the ensemble of unconscious mind, intellect, the (sub)conscious mind and the feeling of self-identity indwelling in a person. This is the real field for exploration and conducting all the experiments on consciousness. It is neither wise nor practical to equate *antahkaran* with any laboratory of physical sciences or to try to make it like one. Understanding *antahkaran* is beyond the reach of material-based sciences (including most advanced field of molecular biology, biotechnology, or neurology). Though some similarity can be found between the rules of manifested functions of consciousness and the rules of matter that is perceivable in laboratories, but they cannot be understood as one and the same.

Not only matter, even the conscious faculties of other living beings stand nowhere in comparison to the superior faculties of human conscience. For example, there is no concept of sexual good conduct among lowly animals. They do not discriminate between mother, daughter, sister-in-law and wife. But the intelligence to recognize such a distinction can be found even in the most backward sections of humans. Even tribal men and women living in forests hesitate to remain completely naked. Several customs and traditions based upon morality can be found among human tribes, which are otherwise said to be completely cut off from civilization. It is the human *antahkaran* which has unlimited capabilities and superior qualities. If we look at all the possibilities of its evolution, it would amaze us. The specialties of extraordinary humans who have attained more evolved states of consciousness do not just depend upon or are confined to the sharpness of intellect or supramental faculties. No reason or basis has yet been found by Neurosciences for their highly evolved state of emotions and

thoughts. Some pseudo-scientists may dream of finding the clue in their genes by cloning and synthesizing experiments. But the fact remains that the genes, molecules (including those of the genes and hormones), atoms and subtler particles in human body and the neuronal network in its brain, etc are carriers for manifestation of consciousness or modes of its expressions and not the generators or regulators of consciousness.

Attempts of material-based science to set its foot in the domains of consciousness would not only invite ridicule but shall also generate several unnecessary and undesirable consequences which would only cause distortions.

### **3.2 Inappropriate Trespasses Made by Science**

Science was born long ago. The period of the extra-ordinary progress in the past few centuries is quite small compared to the ancient world history. Achievements of the recent past can be compared to the development of a child. Children make mistakes and get corrected almost every day. The same has been going on in the fields of modern scientific research also. A principle is propounded today and gets accepted. Tomorrow a doubt crops up. The day after dissections of the principle begins; and in the end, it gets rejected as unacceptable in view of a more advanced theory or experimental finding. There is no surety that what has earned 'universal' acceptance today shall continue to be accepted in the very same form tomorrow also. No doubt, in the search for truth, dedicated efforts should be made, but at the same time it is necessary to have humility and patience. There is a need to be especially careful before making statements that can make a profound impact on human

values, morality, faith and social setups. Ethical teachings or religion is one such subject. It has a direct relation with man's trust in good character and in his responsibilities as a civilized member of the human-society. If these ideals have to be kept alive, then those foundational pillars should not be shaken on which the edifice of stability, peace and progress is standing today.

Modern science has not been able to establish a separate and independent existence of consciousness in its laboratories. Just because of that it was improper on its part to state that consciousness does not exist, or that inner-self is imaginary and hence the notion of religion attached with it has no rational basis. The pseudo-scientific proclamations like "Soul, God and religion are imaginary creations of crazy minds" made by some so-called rationalists in the past had resulted in the spread of negation of faith in human values and higher consciousness. This damaged the ideals that laid the foundation on which ascent of human civilization and culture was initiated and has progressed so far.

God, soul, religion, law of karma (Nature's law that destiny is shaped by one's own deeds), selflessness, self-restraint and all such beliefs are integral with theism. With the negation of God and hence of spirituality, ethics and the associated principles of religion how can there be any control on the blind selfishness and beastly tendencies in the society? In absence of such control human beings would neither be able to have and transact mutual love and cooperation, nor would they be able to think or act in any way for self-development.

If science denies religion, then even if this victory is accepted from a logical point of view, a new difficulty will arise in which we shall have to completely lose all the great human qualities which have contributed so much to the creation and enhancement of human dignity. Then there shall be no place for social norms, friendship, harmony, and mutual trust, among human beings. That means regression would overtake progress and human civilization would relapse to the primitive stage from where it might have actually begun. In the process of ascent and civilization man has had to grapple with other living beings and reign over them. During regress towards deterioration and destruction, we will have to assault our own species.

According to the modern scientific theory of evolution, viz., survival of the fittest, the strong ones will oppress the weak. All other living beings own nothing but flesh, and may be milk and physical might, but man's possession today surpasses all this. So man would destroy the other species. And, then, in the society devoid of all ethics, the weak one among the human species will fall prey to the strong ones, the strong ones will become food for the stronger. Then in the end even the strongest, adopting the same Darwin's law of evolution, shall fight each other till all die and perish. This situation shall be worse than the primeval era. Primeval man, as portrayed by modern scholars, was foolish. Even his wickedness could cause limited harm in a limited domain. But today's intelligent and resourceful man on the path of retreat shall definitely destroy not only all civilization and development, but also the very existence of life on this beautiful planet. Several such tragedies can be clearly visualized as aftereffects of the proposition initiated by some

pseudo scientists and philosophers like Descartes and Nitsche in the form of negation of the existence of religion.

By encroaching beyond its limits, science shall lose all the praise and respect it has earned in providing human society with the unlimited means of conveniences and comforts. Inappropriate transgressions have always played havoc. Science has established its credibility in its efforts to search for the truth. This unwarranted transgression would not only damage its fame and reputation, but would also place a question mark on its utility.

Science must know that it is still in its infancy and should express its opinions on profound issues like religion only after a very careful consideration. The progress made by science during the past few centuries deserves praise, but it should not be presumed that it is the ultimate repository of truth. There is no justified reason or scientific theory on the basis of which the existence of consciousness and religion – which infuses excellence in thoughts and actions of human beings – could be branded imaginary and unnecessary.

While admiring the contributions of modern science, the damages that have occurred in the name of progress should also be kept in mind. Creation of equipments for machineries is one thing, but a lot more care needs to be taken in regard to the experiments which initially appear to be of great benefit but prove harmful after detailed testing. Excessive impatience in such experiments does not yield desired benefits; instead, it results in untold damages. It would have been better if science had exhibited patience before commenting upon religion also. Experiments could have been conducted on a small scale and after carefully

examining the benefits and costs, large-scale experiments could have been taken up. The harm that has been caused in several fields like nuclear explosions and radioactive waste treatment, antibiotics, biological warfare, etc, as a result of excessive enthusiasm should always be kept in mind. Offending attacks by science on religion on the basis of incomplete information and overlooking its own immature state even in dealing with the material component of Nature can only be termed improper.

### **3.3 Indefiniteness of Science in its Own Field**

Science is still in its nascent stage in several respects. Several of its fundamental concepts, laws and principles have undergone a lot of change as it has evolved. There still is a lot of indefiniteness about several of its theories pertaining to physical domain of Nature itself. It is worthwhile to look at some of the concepts about which science has still not claimed absolute conclusion.

#### **The Theory of Universe:**

In the year 200 BC, Hipparchus, a Greek astronomer of Nicaea, Bithynia stated that the earth is the centre of universe, and other planets and satellites move around it in eccentric and epicyclic orbits. Ptolemy (short name Ptolemy), the famous scientist of Greece by accepting this very principle, explored the solar system in detail and positioned 1028 planets and stars starting from Earth in such a way that Earth became the centre, Moon revolved in the second orbit, Mercury in the third, Venus in the fourth, Sun in fifth, Mars in sixth, Jupiter in seventh, Saturn in eighth, conglomerate of shiny bodies and stars in ninth, and finally

*primum-movens* in the tenth orbit. On this basis the famous treatise of astronomy – *Almagest* was prepared.

For 1400 years this principle was regarded as the absolute truth. Not only this, most of the forecasts based on this principle would turn out to be true. People worshipped *Almagest* and regarded it as a well-established scientific treatise. In this very book Ptolemy on dividing a circle in 360 graduations fixed 3.1428 as the value of  $\pi$  (a Roman letter which denotes the ratio of circumference to radius of a circle). The present value of  $\pi$  is 3.1415926... Though the difference of 0.0012 between the two numbers seems almost negligible, when this difference is applied to distances in millions of miles, then the predicted position of an object that is 1000 million miles away could be incorrect by millions of miles!

At that time also if people believed in science with the same confidence as they would do today then they must be questioned why did their science turn out to be untrue? Though forecasts of bodies in orbits close to the earth turned out to be correct, but the overall principles in many cases turned out to be incorrect. These are the limitations of science. Whatever we had regarded as the absolute truth till yesterday turned out to be false today. Who will call such a science to be complete? How can we claim that science is true and not religion? Science is nothing but limited conclusions derived from limited knowledge of man; regarding them as absolute truth cannot be beneficial to man.

The rules that are really time-tested and perennial, are in fact that of the religion which nurtures human values and aims at awakening divine qualities hidden in the inner self. Who

would lose anything in consenting to the belief that there is only one Law-Maker of the whole world? That our conduct should be based on mutual love, justice and honesty and that we are all like children of that Almighty? Who could ever get harmed in adopting these principles? Religion is the undeniable principle to attain peace and happiness; any principle that goes against these is not religion. On the other hand, any truth discovered by the material-based science cannot be termed as the ultimate truth.

If Copernicus had not expressed disagreement with *Almagest*, the present improved form of astronomical calculations could not have been created. Copernicus for the first time ever stated that scientific beliefs should never be regarded as the ultimate truth. He called the sun to be the centre of universe. This concept also was accepted as the truth for many years. Now in the 20<sup>th</sup> century, cosmos has become such a puzzle that it is impossible to tell where the nucleus of this grand universe is. The sun is the centre of solar planetary system but not of the universe. In our single galaxy itself there are innumerable suns emitting light, and their respective solar planetary systems. Then there are millions and millions of such galaxies; within these how many billions of solar systems exist is beyond anyone's imagination! Today's scientists, who have estimated the existence of 100 million galaxies and at least 500 million light years of expanse of the cosmos, still consider this information as part truth and not the absolute truth. Can such a science be relied upon as ultimate truth?

### **The Theory of Gravitation:**

Just like concepts mentioned above about the universe, the principle of gravitation evolved by Isaac Newton, which has



worked for hundreds of years, is now hanging in the air. The apocryphal or anecdotic incidence (of an apple falling down from a tree...) associated with his discovery is quite well known. After this incident Newton propounded the principle of gravitation. He concluded – all particles attract other particles in the proportion of their masses and this force of attraction diminishes as the distance between the particles increases. Many machines have been built on Newton's principles of gravity and they are working very well too. However, in 1916 Einstein proclaimed that all particles of the universe travel in a straight line in space and time, and the same is true about planets and stars too. They also travel straight, but due to the presence of mass, the shape of space and time gets modified and it is felt that particles or planets and stars are traveling along a curved path. Einstein called this new principle 'Theory of Relativity' and said that instead of being a quality of mass, gravity is a quality of space and time.

Einstein is one of those scientists whose principles are so difficult and complex that it is not possible for an ordinary man to comprehend them. No one could imagine that one day even his principle could be proved wrong, but it happened. In 1964 renowned Indian scientist Dr. Jayant Vishnu Narlikar and Professor Fred Hoyle gave another principle of gravity and stated that gravity is neither the property of space and time, nor of particles; it is a property of the universe. To proclaim this stand, Hoyle published 'The Principle of Balanced State' and said that old stars in the sky die and the new ones continue to get created. Universe is continuously expanding and as a result energy keeps getting converted into mass. The location where such activities occur was termed as 'Creation Field' by Hoyle.

With these facts the present beliefs and understanding of universe and the principles of gravity get completely negated; then were the stands taken by Isaac Newton, Thomas Gold, Albert Einstein and Hermann Bondi true? If we think about it, it seems that all the corresponding theories of these intelligent scientists were like flashes of limited wisdom in search of truth!

And what to comment on the incompleteness of the science taught to the school-kids! Leaving aside general information, almost two-to-five percent of whatever was studied by a child ten years back becomes incorrect today, which most students do not even know about! Such a student, unless he/she is a frontline researcher in the corresponding specific area of science, would continue to pass on to his students and his friends the very same information, which today has been found unacceptable. In such a situation can science be taken as truth?

### **The Atomic Theory:**

There was a time when Dalton's Atomic Theory was accepted as an absolute truth. Dalton had pronounced that an atom is eternal, indestructible and indivisible. This principle was uncontested for 120 years and had earned Dalton the honor of being an eminent scientist.

But was Dalton right? That very same principle which continued to be the basis of various researches by scientists for 120 years was shred to pieces one day. A scientist named J.J. Thompson invented cathode rays in the year 1897 and proved Dalton's Atomic Theory wrong by demonstrating that an atom is actually divisible. One day he passed electricity through a cathode (terminal with negative charge)

in a vacuum tube and observed a type of ray emanating from it. A study of these rays established that even inside an atom there is charge or there are energy particles. Placing of a negative pole in the path of the rays created repulsion and the rays changed their path, which proved that negative electric charge exists in an atom and it was named an electron. The weight of an electron is only  $1/1850^{\text{th}}$  of the weight of a hydrogen atom, what constituted the remaining weight of the atom, the scientists had no idea. So they remained unsure about the structure of an atom even after this research.

In 1911 during an experiment Rutherford was bombarding Alfa rays on a film of gold. He observed that some of these rays penetrated the film and moved on, some got deflected to left and right but some rays got reflected along the same path that they were traversing towards the film. There is a principle in the theory of magnetism according to which poles with the same charge repel each other in opposite directions, while the poles with opposite charge attract each other and get joined. Alfa rays are positively charged; since they were getting reflected, it was concluded that similar positive charge must be existing in the atoms of gold. Thus the existence of two particles inside an atom came into being which were named as electron and proton.

This principle guided the scientists for many days and was considered an absolute truth in that era. The language of science is like blabbering of a child, which may sound sweet but actually has very little meaning. Those who agree with it are like children who can be called naïve, but their opinion cannot be termed true, because each and every scientist of future comes out modifying or destroying existing

principles. The absolutely uncontested principles of today go kaput tomorrow like a cheap balloon gets burst.

Sir Neils Bohr gave a new theory about the atom. He said – though an atom contains electrons and protons, but they cannot exist at one place together. If that was so, being of opposite charges they would have joined together and would have got destroyed. Their destruction would mean destruction of atom, which does not happen. Hence he proposed a new principle and said that electrons revolve in orbits around nucleus. The nucleus exerts a centripetal force that makes electrons to move in fixed orbits.

Subsequently he again modified his principle by stating that each electron moves in a closed orbit. Otherwise the moment there was a reduction in the energy that causes the electrons to revolve, they would fall into the nucleus thus destroying the atom, and destruction of atoms like this by themselves would mean destruction of the world. This gentleman established his principle by helping in creation of atom bombs that were dropped on Nagasaki and Hiroshima, but still he could not converge on the ultimate truth about atom.

The combined weight of electrons and protons in any atom was found to be less than the atomic weight, which led to the thought that there is some particle in the nucleus of atom, which has weight but no charge. Thus the existence of neutrons came into being. Then another particle called positron was discovered. Till then it was thought that electrons revolved in circular orbits, but Summerfield modified that concepts also and proved that electrons do not revolve in circular orbits but in elliptical orbits.

Now another concept called the 'cloud theory' is getting evolved. According to this electrons do not revolve in orbits. Instead they move in dense clouds that exist all around the nucleus in some peculiar way just like the planets and stars move in the sky. Even now no final truth has been reached so far. There are still newer directions based on super string theory, etc.

The same is true of other trend-setting discoveries and theories and related technological developments ranging from Nano-electronics to Quantum Computing, from Theory of evolution to Human clones, from Space-colonies to Time-Machine.

Science is regarded by people as practical and universally acceptable; but is the practical philosophy of science and its conclusions based upon reality always true? The new generation has to think afresh on it and also has to explore for those universal principles, which can give truthful information about human nature and consciousness. Whenever such a necessity arises, we will have to search for solutions within ourselves, and analyze and develop our own self – this is what spirituality is and adoption of spiritual values in our conduct is what religion is. Religion is neither a cult, nor an ensemble of ceremonial rituals. It is a way of life living with perfect dignity of humanity. It is a tool to march towards evolution of consciousness.

### **3.4 Religion Should Also Embrace Scientific Spirit**

Science and spirituality are interdependent and complement each other. One cannot survive without the other. Science

enhances our physical capabilities and spirituality develops our soul. If soul were lost, then all the accumulation of physical capabilities and resources would only make a man more indulgent, lustful, egoistic and selfish. Lofty desires do not allow man to remain within moral limits. An impatient and eager person is capable of doing anything, and will without any hesitation, indulge in immorality and misconduct. Spirituality binds the thought processes and actions fueled by desires within limits of dignity, so that character of a person and the organization of social-set ups live on undisturbed. Thus both are equally useful in the respective domains.

Jesus used to say – man cannot live just on bread. But it is also true that man cannot live without bread. So bread needs to be arranged, and also those elements, without which only bread will not be enough to keep man's soul alive. Bread can only keep the body alive in exactly the same way as eating keeps flies, mosquitoes and other living beings alive.

Science that examines and explains the utility of physical materials cannot be untrue. Science is based on truth. Truth has rules, while untruth does not. Science is based upon rules, where as dreams and illusions have no rules. Had the world been false, there would have been no rules or order in it.

Scientific point-of-view means – to follow that discretionary wisdom which is capable of understanding the truth and discarding all bindings of traditions, rigidity, and old beliefs. It has no place for superstitions and traditional beliefs. To accept only that which comes out true on the touchstone of facts and evidences is, in fact, nothing but the search for

truth. Without this point-of-view spirituality also becomes not only lifeless but also misleading and frightening. We must become strong believers, and we must have unshakeable faith but all this should be based upon logic and wisdom. The aim and benefits of spirituality will not be achieved by simply rigidly following traditions, without using wisdom.

Science and religion/spirituality can be said to be opposing each other only when logical reasoning is put aside, and an excessive emphasis is given on sticking to age old norms. We must not forget that we have been progressing step-by-step only. This has been going on since time immemorial and will keep going on forever. A presumption that whatever people in the past have thought and done is perfect and that there is no margin for further improvement hampers progress. With this attitude all steps in the search for truth get frozen.

Science has kept itself free from glorifying the past, and taking advantage of the knowledge earned earlier has continued its efforts towards further achievements. Thus gradually it has attained more and more successful and has continued to make progress. Spirituality on the other hand, has failed to do so; it has followed the policy of 'words of great men are the final truth'. Time has moved on, but the chains of pertinacity have held back men to the age-old beliefs and practices, which are no more useful today as they had been in the past. To believe that, thinking beyond what elders have said is irreverence to them, contradicts the universal rule that growth is always a step-by-step process.

What were the conditions in the initial stages of the formation of earth and how was the man in the Stone Age, if

we need to compare these with today's situation we have to also examine the history of medieval period. This examination reveals that all the progress has been gradual. To take the next step forward a foot has to leave the place where it was firmly placed earlier. If the foot is not lifted from the earlier location how can it move ahead? Science has understood and accepted this fact and has moved further, but we wonder why spirituality has hesitation in gathering such courage.

Science has disowned in time several of its own beliefs which were widely accepted by all in the past, but which have become untrue in the light of new discoveries. Examples of some of these old beliefs are – (1) Earth is the centre of solar system. (2) Beliefs regarding the shapes and sizes of celestial bodies and their mutual distances. (3) Planets and stars exert favorable or adverse effects on any individual. (4) Earth is flat. (5) Earth is only a few thousand years old. (6) If released from a height a heavy object will fall faster than a light object. (7) Objects move only when a force is continued to be applied on them. (8) Matter cannot be converted into energy. (9) Universe is stationary. (10) Nature abhors vacuum and does not allow any space to remain vacant. (11) Species of Biological Science are unchangeable. (12) A specific cell only is responsible for creation of a living being. (13) Water and air are basic elements. (14) Atom is the final, smallest and indivisible unit of matter.

There are many more such concepts, which have been established as untrue today. But even then, those who propounded these are held in great regard today as before, because when they propounded these, the beliefs that were prevailing then were even more obsolete. All these were



considered revolutionary concepts at that time. While progressing in the search for truth, whatever that is considered acceptable today may not continue to be so in future also. There is every possibility that compared to today expositions in the future may be regarded even more revolutionary. Scientists of today would willingly welcome any such situation.

There has been gradual change in the practical doctrines of religion as well. Though it is proclaimed that religion is timeless and eternal, a close examination makes it clear that religion is neither beginning-less nor eternal. It is neither fixed nor unchangeable. Perceptible or not, there has been a gradual progress in it also which is termed as reformism. Many learned religious men, saints, incarnations and God's angels have appeared from time to time, who not only have altered the circumstances, but also the prevailing thought processes. Against prevailing traditions, they presented many new ideas and propositions, which can definitely be called revolutionary for that time, and which also were strongly protested against by fundamentalists of that era.

Religion cannot serve its purpose in human life unless coupled with reasoning and progressive refinement. Julian Huxley has greatly emphasized that the basis of religion should also be facts, just like science. Religion should be liberated from greed and fear, its baseless and imaginary beliefs should be eliminated, and its basic focus and capability, which is the refinement of consciousness, should be reinforced.

# Road ahead for Modern Science

A unique and imitable characteristic of modern science is its openness to accept, though only in its own language, criticism and flexibility to adapt of novelty presented in the framework of its existing theories. Many of the technology-oriented research areas in modern science have now become multidisciplinary in nature. Changing trends of this sort have been most prominent in medical sciences in developed nations where the complications of metabolic disorders, psychosomatic and psychological problems have made the experts rethink and accept the role of alternate therapies like *yoga-asnas*, acupressure and herbal therapies

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to some extent. Instead of following a generalized approach of prescribing the same medicines to all patients of a particular ailment, the experts who keep abreast with latest findings have begun realizing the individuality of genetic and physiologic system.

#### **4.1 What Science Still Needs to Know?**

Scientists do not recognize any power beyond physical matter and energy, but they cannot answer: What is the power behind a curse, a blessing, a premonition, or a dream that foretells future, which is beyond all laws of nature, and whether that power has any connection with a tiny atom or with the huge universe? Can science be accepted as true until it answers questions like wherefrom do thoughts occur in mind and how do the feelings originate? Meanwhile science still continues to struggle even with its own questions like how come so much energy is packed inside an atom and where from does this energy come in it?

Partial information, indefinite theories, or yet undergoing research cannot give complete understanding of a subject. Hundreds of queries related to self and its nature are the most complicated and puzzling questions faced by man. What is the real form of our consciousness? Science has no answer! What happens to us when we die? Science does not know! How are we related with all other living beings? Why is our mind so fickle? How can we attain lasting peace? Why do we take birth and why do we die? Man will keep on wandering directionlessly till he finds definite answers to these questions; while science has no solutions to these puzzles of life.

Leave aside the answers to the above questions connected with the human mind and conscience, science is not confident and sure of its own principles and beliefs regarding the physical world. Theories evolved by scientists of international repute get regularly blown to pieces. A medicine, which till yesterday was considered as a great remedy for a disease, gets banned today as toxic and as one that is likely to enhance disease further; for example, many of the tranquilizers, analgesics, antibiotics, etc. New vaccines are produced everyday, but there is no solution to health problems; moreover quite a few biomedical scientists are even against the very idea of vaccination as a general mode of preventing viral infections and diseases. The same is true of other disciplines of science, for example, atomic theory, theory of evolution, endocrinology, etc. All their findings are subjected to scrutiny and research. Thus the journey of science is far from the goal of ultimate truth.

## **4.2 Science has Solved Some Problems, Complicated Many!**

Millions of organic and inorganic chemicals have been discovered by chemistry, a branch of science. So many drugs and medicines have been created that a doctor cannot even remember them all. Biological science has researched so deeply that thousands of types of bacteria and viruses have been identified. Anatomy has found out the shape and structure of almost each and every bone and nerve inside the body, and physiology has been successful in finding out their functions. Botanical science has discovered life even in trees and plants. And what can we say in praise of Physics! Distances of Moon, Mars, Venus and Jupiter from the earth are becoming just like the distances of neighbouring nations

on the earth. The great stories of valour and unflinching efforts that lie hidden in the progress made by science deserve praise no end.

But a question, which is as deep and intriguing as the progress of science rises from behind. The question is – “Can human behavior be understood with the help of science?” Can science elicit all the fundamental and philosophical aspects of the beginning and the end of human consciousness, and provide mankind with complete satisfaction and freedom from all fears? Science does not hesitate in launching spacecraft and deploying satellites in space spending millions of rupees, even if these successes come at the cost of unclothing and starving millions of people. Will every human being support such ill-desires of science? How can peace be attained in the world till science finds a solution to the problem of what determines the behavior of humans? How can science be justified if the living beings in the world are not able to live in contentment and peace?

There have been two world wars within half a century, in which millions of people were mercilessly killed. Did science listen and pay heed to the heartrending cries of helpless children, wives and dependents of those who were killed? Science must find a way to rationalize and completely eliminate the destructive tendencies that arise out of man's lust for war, as well as the characterless-ness of man. Without doing this how can science ever assure us of a stable, developed civilization?

Science is busy in trying to control the inanimate nature while the living world is agitated and miserable with the

pain of paucity of its basic needs like food and water. Science becomes silent whenever we question it about our difficult social problems. Such a strange, contradictory situation has never been faced in human history, just as man's steps had never fallen on the surface of the moon before Apollo 11.

On one hand science prides itself in creating ever new potent medicines, while on the other hand it commits sins of creating ever new diseases: by atomic explosions, by promoting idleness through excessive automation, by fueling sensual desires and unrestrained behavior. How can there be a balance when virtues are worth one gram and sins are worth tonnes of weight? Helpless humanity is getting crushed under tonnes of load while eating a few grains of food. Several people in our world are just not able to emerge from lives mired with poverty and scarcity.

Growth of population is not to be blamed on man, but on science. It has led him astray from the main purpose of life by showing him hundreds and thousands of enchanting and misleading directions. A thoroughly confused man of today believes that all happiness lies in acquiring sensual pleasures. He does not get love from his father, nor any affection from his mother; his brother is not ready to give him his trust and love, and his neighbour does not communicate or render courteous behaviour towards him. Servant has problems with master and master has complains against servant. Man by nature always seeks happiness. And today he thinks he can get it through unrestrained sensual pleasure and sex alone. Man or its better-half alone are not to be blamed for population explosion, the blame also lies on science, which has indirectly spread lethargy, idleness and egoism. Science should have accepted its mistakes and

provided for food to the six billion odd people of the world, but instead it has given priority to bringing soil from the moon, which can neither be cooked nor eaten. Science has made man's survival even more difficult.

Famines, epidemics and economic disparities are all due to science. As all know, a person's essential requirements were food, clothing, health and education; for these why were such elaborate, complicated set-ups needed? Journeys in the outer space are being organized today. How many people in the world would be able to undertake these? And how will people in future generations be able to save the world from famines, epidemics and economic disparities?

Science can be useful to humanity only up to a limit. It should not go beyond that without scrutiny, till almost simultaneously man's consciousness also evolves to a desired level. Science is only true in part – only up to a limit, beyond which what is needed is not science but belief and faith. Materials are made of atoms. Atoms are made of electrons, protons, neutrons, positrons and so on – science knows this. It also knows that enormous energy is stored in atoms. Electrons move in orbits. An atom is a 'planetary system' in itself. But why is it so? Wherefrom has all the energy in the atoms come? Why is there perpetual motion/activity/vibrations within atoms? Science does not have any answer or explicit and definite explanation about all this. By finding the connection between human life with atom, why does it not guide us to eternal happiness, when we know that eternal happiness alone is our ultimate desire? Why does it not guide human nature towards evolved sentiments? It should understand that till man does not enter deep into the domain of evolved sentiments and feelings he

cannot in reality attain happiness, because after all, happiness is also nothing but a feeling. A man away from this principle cannot feel satisfied with science alone, just as after eating sumptuous food satisfaction is not achieved till water is drunk.

Individual initiative, education, justice, ideological warfare, economic stability etc. are all rooted in the fundamental nature of human behavior. We will find no solution to all such problems till we decide upon a correct goal and way of thinking for ourselves. Both the goal and the pathway are within us, in our consciousness. Researches of science can be meaningful and successful only when it understands this. Otherwise, it will go astray conducting more and more research on physical world and continue misguiding humanity also.

Unless controlled the gradually advancing science may be able to reach truth, but may also risk a total destruction of the world. An explosion like the one in Nagasaki can take place in a laboratory also.

### **4.3 Expansion of the Domains of Science:**

Most of the achievements of science are in the field of physical world (material component of Nature). Science provides a lot of valuable information on all the organic and inorganic materials available on the earth like metals, minerals, gases, and machineries made from them, and also related to light, electricity, heat, magnetism, molecular biology, etc. Because we experience power, convenience and pleasure from scientific achievements we also feel short-term attraction towards them just like sensual desire. But



when we move towards depths of biological sciences to decipher the basis of single nucleotide (genetic base) polymorphism, neuro-hormonal system or brain functions, etc we find that information provided by science is often one-sided and incomplete. The entire gamut of scientific information collected till now does not throw any light upon the basic goal of life of an individual or that of consciousness in general.

Science, for example, considers a living organism as complete in itself, and accepts that consciousness is present even in the smallest of the creatures. This is important finding but science does not consider consciousness as eternal. All the information in physical (including biological) components of a living being like its body parts, cytoplasm etc, is more or less true and useful, but when it is asked – what is the fundamental nature of consciousness that lives in it, then science has no answer to offer, even though it agrees upon the existence and importance of consciousness. At the most, biological science can hypothesize consciousness to be is some sort of biochemical activity of physical matter like a somatic cell or so. Professor Whitehead was a great scientist. Rejecting this argument of science, he asked – “In amoeba (the smallest living being of nature) cytoplasm is the body and the nucleus is its consciousness. Why does it happen that on removal of the nucleus the rest of the amoeba dies, while the nucleus itself takes the form of an independent amoeba? This shows that consciousness is independent of physical creation and by itself is capable of creating nature.” Scientific progress till date is totally in doldrums on this issue.

Dr. J.W.N. Sullivan, author of the book 'Limitation of Science' has mentioned at one place, “Which out of the two prevailing

theories, Darwin's Theory of Evolution of human life (according to which life evolved from amoeba to other creeping living beings to monkey and then from monkey to man) or the Theory of Random Evolution (according to which man took birth in whole as it is, similar to the other living beings) is true and which is false, science is unable to give a clear answer in this regard. This confuses even the greatest of scientists and makes them to wonder whether there actually could be some great reigning power functioning in this world, greater than whose will there is no other power.”

When we conduct physical and chemical study of the functioning of body-parts of animals, conclusions remain the same. Science can tell about the chemical reactions that take place when a desire arises in a body, but it is unable to say exactly why desires arise. Animals in general are unable to control their desires. Even if they get beaten, they find it impossible to control their wish to enter cultivated fields to eat the crop! Science can tell about the change in the forms of desires caused by the change in chemical activities in the brain but it remains incapable to explain anything about the root-cause behind such changes. It may attribute these to instinctive passions but again then the question remains as to why and where instincts exit? Why every being even the conjoined/Siamese twins are not identical with respect to their instinctive and intrinsic desires, overall nature, etc.

There is a great difference between physics and psychology. There is a lot of difference between the study of behavior of living beings using psychological analysis and the study of working of machines using physical science. Theories of

physical sciences are very precise. We can tell before hand that if a specific mechanism does not work the machine will stop working. Machines also do not have a will of their own to take rest for a while and then start working again. There is no such precise understanding about the behavior of living beings – why, we cannot even say what will be our state of mind after half an hour from now, where will we be and in what state? It is totally impossible for science to say anything definite about human behavior. So it is quite natural to say that self-consciousness is an entity beyond the realms of material based natural sciences.

Doctor also is only a scientist. Since he has all the information about anatomy of the body and its chemical changes, he should have been able to do a complete diagnosis of disease without questioning the patient. He should also have been able to tell that such a type of pain would be felt in this particular body part, but he is incapable do the same. Why does a mania or illusion occur, and why does one shudder or get allergy without any physical contact with an object? Doctors are unable to find answers to these questions.

Science has also not been able to tell the exact nature of death. Confirmation of occurrence of death itself is not unique. Sometimes total stoppage of respiratory process and pulsation, sometimes failure of heart-beat (complete failure of cardiac functions) is termed as death, and sometimes death of brain as the end of life. Surely enough, science has not been able to 'formulate' with exact definiteness the difference between life and death. It neither has any procedure to 'measure and analyze', either of these empirically.

So now we reach the conclusion that though science has presented a lot of information about lifeless objects, a lot still remains to be revealed on this front itself. There are many facets of Nature for which the concepts of Theory of Relativity and Theory of Quantum Mechanics are hard to apply. Even the functions of living systems cannot be deciphered completely by these theories. No theory of physical or biomedical sciences, not even neurology in its present state can explain the nature of mental faculties, as the latter are associated with consciousness. The domain of consciousness is beyond the reach of science alone. As spirituality and hence religion (in the truest sense of the word) is a science of consciousness, so it won't be an exaggeration if one refers to religion (spirituality) as an extension of science, or regards that religion can take us to our goal from the point where modern science ends.

In the initial days of drawing scientific conclusions based on experimentation, Galileo had stated that occurrence of every observable natural phenomenon could be estimated through mathematical calculations. However soon it was found that it is not correct to say so in respect of everything, not even for things the physical component of Nature. After a few days Galileo himself accepted that non-mathematical qualities of objects are random and may be subjective and their existence is only in the form of our perception.

By mathematical analysis it can be accurately predicted that exactly one year from today which zodiac sign shall the sun occupy. Using geometric calculations it is also possible to predict where and in which direction will heavenly bodies like Moon, Mercury, Venus, Jupiter, Mars, Pluto etc. will be on that day. Similarly, many more deep secrets of universe

can also be ascertained by observing their effects on materials. But some time after Galileo's proclamations, Kepler stated that matter contains non-mathematical (i.e. random) qualities also. For example, no mathematical rule can be applied to foretell whether an electron while orbiting shall fall to lower orbit or shall jump to higher orbit, or to predict with desired precision how much will be the exact total height of a plant, even if the latter is being grown in a laboratory under controlled conditions? Most phenomena in the physical world are random (uncertain) like these and can't be dealt with mathematical theories or laboratory experiments alone. Human behavior is beyond the grasp of even the probability theory, which is supposed to analyze random phenomena in the physical world to some extent.

Irrespective of whether something is mathematically deterministic, or is random or subjective, an absolute, universal fact common to all is that nothing could be perceived or analyzed without mind. If there is no mind, and no perception, then neither will there be any shape or form of universe, nor can weight be understood, nor will there be any understanding of concepts like color, sound, smell, place and time, as all these are creations of mind – if mind does not exist then all these multiplicities will have no form too.

Mind is the most evidential expression of consciousness, and that which pertains to the study of the past and shaping of the future of this and deeper aspects of consciousness of every human is religion. Therefore, till consciousness exists there will be the necessity of religion. On the basis of the non-mathematical principles (the uncertainty principle) Galileo and scientists like Heisenberg had opined that whatever

order exists in the world, are nothing but the laws constituted by some super-power. It is difficult for man to comprehend this superpower till he gives sufficient importance to religion and (spiritual) philosophy.

The founder fathers of modern science Sir Isaac Newton and Albert Einstein were also of the opinion that science provides only partial knowledge of reality the only alternative for complete understanding is religion. Dr. Eddington and noted scientists like James Jeans also reached a conclusion that the ultimate nature of universe is not mathematical but mental, meaning thereby that this world is operating within some sublime consciousness like the mind.

#### **4.4 Harmony Between Religion and Science is Essential**

What is the commonality between religion and science, or what is the difference? It seems that there have clearly been mutual disagreements between findings of science and religious faiths. When compared, their findings turn out to be totally contradictory. We get compelled to think that either studying and teaching of science should be discontinued or the religious faiths should be totally abolished!

Both these fields are very powerful in themselves. So it can be harmful for humanity to leave this question unanswered without a serious consideration. What should be the relationship between religion and science? It has become essential to carry out a prudent and thorough analysis of this topic.

To understand the mutual relationship between religion and science, it is essential that we first clearly know the real and proper meaning of both. It is also essential to know their respective work-fields and the connection between these work-fields. Only then will it be possible to arrive at a convincing conclusion regarding relationship between religion and science.

Let us take religion first. A description of the most fundamental experiences of human life can possibly be termed religion. Religious thoughts inspire us to enhance purity in our lives. This conclusion is an outcome of the long human history. So it will be a great folly to say that there is no truth in it.

“Religion is that activity of human nature in which it continuously searches for divinity. Religion is also necessary for giving a well-organized form to life. Deftness in conduct with others is also religion.” These are the words of the renowned philosopher Professor Whitehead. According to Indian religious-philosophy also, “(religion is) that complete knowledge and understanding which is essential to realize the human soul. It refines and strengthens the inner self” This definition encompasses all the qualities and endeavors that are needed by man, from enhancing purity, truth, morality, generosity and compassion in conduct, right up to attaining divine light.

Systematically sequenced knowledge of physical materials is called science. Outside our consciousness, what is the visible Nature, that manifests everywhere around — right from our physical body up to the expanse of sky and its majestic stellar formations and what is the inter-relationship

in its diversity – this knowledge and related experimentation is called science. We have separately discussed the use and need of this in the life of man in earlier sections.

The reason for apparently perceptible contradiction between religion and science is that refined knowledge of either field has not been used to discover the relationship between them. Both have, of course, been eager to enhance their respective domains. Long ago a thought got embedded in the minds of Christians that the world would get destroyed in their lifetime itself but this did not happen. Thus their faith got falsified. Then Christianity corrected its stand. Christianity used to depict the earth as flat and that the sun was stationary and stars were in motion, but both of these stands turned out to be incorrect. It was proved that the earth was round and that the sun also moved. Even then the utility and universality of the Bible continues to be the same even today. This is because the moral and spiritual aspects of religion keep touching the life of man every moment. Even if some hypotheses of a religion prove incorrect, its utility shall not get reduced, as long as people continue to appreciate and understand the need and utility of these aspects of religion.

Science, as discussed earlier, is actually more prone to modifications than religion. Shift in thinking and assimilation of new facts has been happening in science quite regularly. So both these are evolving continuously. People with a rigid logical mindset and prejudiced 'rationality' say that any belief would either be totally true or totally false, nothing in between. But obviously this insistence does not turn out to be true in everyday dealings of life. Compared to the vast ocean of knowledge that is spread in this universe,



our understanding is still very limited. If we were in an advanced state of consciousness and had knowledge like *rishis* of Vedic Age, we also could have straightaway decided if a statement is true or false. But such is not the situation now. So, till the time we do not completely understand the true purpose of human life, we have no alternative but to make a compromise between the two. Just as living beings have always been created by the combination of physical matter and consciousness (by the will of Nature and God), it is possible that science and religion may for ever continue to be useful and necessary for the physical and spiritual development of the human race.

# Spiritual Wisdom must reign over Intellect

In the domain of biological consciousness, mind and intelligence occupy one sphere, while intrinsic faith and virtuous tendencies another. Mind wants to satisfy sensual desires and boost the ego through extrovert actions and thoughts driven by illusion of identifying self with the physical body. Amassing wealth and other materialistic objects to show off superiority over others is another subject very dear to the mind.

If intelligence is of the level of a *narpashu* ('animal-man') – whose aims and activities are driven by instinctive desires and sensual joys – then it will be interested in only fulfilling the passions of mind. It will support selfish moves of the mind by collecting all the arguments and evidences in its favor, and will make and execute plans

## chapter 5

that fulfill its desires. Lowly animals do not have any self-regulations or ideals. They follow whichever path looks easy and appears in front of them to fulfill bodily-needs and to gather other means of comfort and immediate happiness. Such animal-like consciousness exists within human body also and is most easily activated in the superficial layers of mind. Determined efforts are required to control it and to attain and awaken more evolved expressions of consciousness-force.

Aims and attainment of excellence in every thought and action and adoption of higher ideals of humanity are the only modes and signs of evolved consciousness worth the true glory of a human being — the crown prince of God.

The evolved emotions and enlightened thought process that integrate excellence and idealism are manifestations of spirituality, and the values, beliefs and principles of conduct inspired by these correspond to religion. Trends of behavior and actions generated thereby constitute the culture. Human nobility is evaluated on the basis of religion and culture. When nobility increases, an individual thinks about ideals, understands his duties and gets ready to embrace dignity in his life style. Surely, to a normal eye, treading this superior path seems like heading towards loss when compared with path taken by people who without worrying about morality or immorality, just go on doing whatever appears to give them happiness. Final outcome is another matter; it is not always perceivable easily, nor is it attained right away. It takes time for a seed to become a tree. Similarly good results of righteous conduct also take their time to show. To make a guess about their grandeur is possible only by adopting far sighted discretionary wisdom.

It is not necessary that what appears to be of great benefit now, will after some time also continue to give as much happiness. Similarly, it cannot be said for sure that what appears to be uncomfortable and difficult right now will continue to be so later on. It is very rare that something continues to be of the same nature in the end as it was in the beginning. In fact, change is the only thing permanent in Nature. By law of Nature, everything keeps changing in some respect or the other. Usually, whatever seems to give immediate benefit presents only short-lived joys and may even lead to unhappy repercussions later, whereas what seems difficult and tests ones endurance in the beginning produces rewarding results later.

Because of its agility, mind is not very far-sighted. It gets attracted towards what seems to give immediate gains and easy-going life-style. Intelligence is often equated with a lawyer that does blind favoritism. It instantly starts scheming and gathering resources to fulfill whimsical desires and passions, sensual longings and cravings of the mind and selfish motifs of ego. If there is an internal or external opposition against any undesirable / undignified conduct, it cooks up all kinds of arguments and logic that justify each of its own plan and action.

Disputes usually have this same fate. Neither do the arguments end, nor can any final conclusion be arrived at. None of the two sides that argue concedes defeat. Arguments continue and cause more and more irritation. A series of attacks and counter-attacks gets launched and mere difference-of-opinion escalates into severe rivalry and assaults. A clever person can produce so many arguments and evidences in support of any deed or thought which may

be good or bad, that a common man may get utterly confused. He may not be able to find out who is right and who is wrong. The magic of intelligent minds of lawyers is of this class only. If a lawyer gets two very similar cases and he has to plead for claimant in one and for the defendant in the other, he would put forward one type of arguments and evidences for his first client, and another kind of (contradicting) arguments and evidences for the other client. From the two different propositions he makes in the two different cases, it would become very difficult to conclude what is right and what is wrong. Had it been possible to arrive at conclusions using arguments, by now solutions for all religious, philosophical and social problems would have been arrived at based upon religious scriptures only. Then it would have been simple to solve political and other issues also. Whoever would defeat the other by logic would have been declared victorious.

It should be noted here that the method of rational arguments and logical thinking is not being objected upon, nor is it being termed unnecessary. Its utility and need will always be there to sharpen mental abilities and restrain blind faith. Without its help it will not be possible to arrive at any conclusion ever. What is being said here is that the keenness which gets created only by the self-centered and egotist logic (of clever intellect) in favor of immediate benefits without moral justification, can never control impulsive human actions. To control such undesirable behavior, not just discretionary wisdom but also strong faith in ideals is necessary. In the absence of this strong faith, immediate benefit only will seem to be the best goal and its attainment only will seem to be the wisest step. This is the mindset behind all immoral conducts and wild actions that people

take to fulfill sensual desires. Individuals who have selfish and criminal nature are also driven by this very tendency to attain immediate benefits. They know that they may have to repent later if they tread the undesirable path, but still continue to commit the offence, due to lack of inner strength generated by farsighted wisdom and faith in ethical values.

## **5.1 Best Options for Lasting Fulfillment**

It is essential that faith in ethics and logical thinking remain together. Constant use and sharpening of intellect is necessary but it must be also controlled by intense faith in human ideals. If this does not happen then unrestrained intelligence will also create as much harm as does a cruel person on acquiring financial power, or a potent weapon, or the power of authority, who ends up in only giving sufferings to the victims and himself. This is why wise men, while appreciating the utility of mind and intelligence, have advised that discretion and religion should rule over these mental faculties.

Going by dry-logic or intellect without wisdom, every idealistic or ethical act that one takes appears to be useless and harmful. In a virtuous, selfless act, there seems to be no perceptible gain; rather, only loss of time, effort and wealth. For example, one has to suppress mind and bear inconveniences to learn self-restraint. If one takes up the cause of serving others, one has to bear pain while giving happiness to others. Also, if one does not cooperate with wrongdoers, there is fear of attack on oneself. Looking at all this why should anybody logically adopt righteousness? By the same logical thought process, it seems best to sell off one's old ox to the butcher, because that would give immediate

benefits of saving of space and fodder, and also of earning a good sum of money. Instead, if one gives due regard to the services rendered by the ox in the past, and provides fodder to it as a pension till it is alive, this act seems to give no immediate benefit. Going purely by logical thinking it seems wisest to sell off the old ox to the butcher. Based upon this very logic, a very strong case can be made supported by the principles of economics, to get rid of old parents. If such a point of view is absolute truth, then why will any woman agree to bear labor pain, agree to waste her youthfulness, and bear inconveniences in bringing up a child? Logically, she has to suffer only loss in this deal.

But we must understand that the ascent of humanity has been possible only because of idealistic principles. If these weren't there, then, just like wild animals that keep fighting among themselves human species would have also died and disappeared long ago, fighting wars for selfish interests and attacking and counter attacking each other. Those who adopt idealistic principles like affection, cooperation, nobility, service, generosity, self-restraint etc, may have to bear some loss initially, but sooner or later, the gains of their righteousness come back to them infinitely multiplied in different forms. Firm grasping this fact is not easy without inculcation of faith in ethical values, as the mind is mostly influenced by narrow vision of extrovert, short-sighted intellect. Dry logic of such intellect without wisdom delves upon rapid success and immediate worldly returns and sees nothing beyond. Sages and saints of different ages have therefore taught the importance of ethical values and attempt to motivate and guide the masses to follow religion (righteous conduct).

With a mean mind and a mean intelligence, man would remain like an animal. His cleverness will continue to be as mean and wicked as that of crow and fox. All the logical arguments with a lure for immediate benefit, appear attractive in the beginning but prove completely harmful in the end.

Mind is regarded as the eleventh sense of body. Intelligence is a part of it. Just like senses of knowledge and senses of action in the body provide knowledge and experience, and gather resources for the body, the mind also works to organize the physical world. Body and mind are made of the five basic physical elements. Their needs, interests and efforts therefore remain limited to this familiar physical world only. Consciousness however, is an entity of much higher level. Needs of the soul are not fulfilled by objects of the physical world. Its satisfaction depends upon the achievements at its own level. Its contentment and ascent are possible only by elevated thinking and idealistic activities. The strength to inspire oneself, create enthusiasm, and instill courage to tread this path comes in an individual only by adopting religious notions. Religion here means spirituality and not communal traditions. Only on adopting such a religion, man proves to be wise in the real sense. Highly evolved discretionary wisdom alone truly supports human excellence and elevates the soul to the level of God. We can attain worthy benefits not with a mean, petty intellect, but by developing discretionary wisdom which is integrated with a strong faith in ideals. If we adopt distorted intellectualism which is full of dry logic, we can only become clever. But such cleverness finally will prove harmful to us, just like a bird tempted by grains, gets trapped in the hunter's net and loses its life.



With scientific-intellect we can measure the length and breadth of a picture and analyze the colours used in it. This is the maximum level that such intelligence can take us to. Science does not have any measures to understand or evaluate the beauty in the picture, or the feelings expressed in it. So just because of that will it be proper to simply evaluate a picture by accounting for the materials that are used in preparing it?

Scientific analysis of tears shed by eyes would only tell the quantity of water, minerals, phlegm, alkalis, proteins etc. contained in it. Laboratories can say only this much about tears. Should then the sentiments of love, affection, empathy, pain, sorrow etc. that are associated with tears be denied any existence? Or such sentiments should be declared invalid and inexistent because no evidence of these could be obtained by any scientific analysis.

In the eyes of science, human body is only an admixture of some chemical compounds. The basis of all its activities is the energy obtained from food, water and air. Science merely defines thought-processes of brain as impulses created due to sensations perceived by human body, and then dissociates itself from the topic. Does science have nothing to say about our soul, faith, sentiments and emotions, and evolved feelings like accepting personal loss and yet upholding ideals, and enthusiasm to sacrifice etc? In such a situation would it then suffice if we say that man is nothing but a chemical equipment devoid of a soul or emotions?

The illiterates of villages are often seen to be comparatively happy, satisfied and free from care, than the educated and affluent people, who are normally more worried, tensed and

dissatisfied. This is only due to one-sided development of intelligence of the latter. When there is no wrapping or covering of faith on the top, unsteadiness of the unrestrained mind not only presents basis for thinking all that should not be thought, but also provides freedom to execute many ill deeds, which totally destroy human dignity and social discipline. Unrestrained lofty desires turns one into a partially-insane person, who is prepared to do anything to fulfill his desires without discriminating what is proper and what is not. Under ordinary circumstances and with the given limited human capacity, lust for unlimited enjoyment cannot be satisfied. Unlimited resources for enjoyment also do not get arranged. In such conditions, a man with lofty desires continues to remain irritated all the time, and this increased irritation poisons his mind further. Such a person appears disturbed, impatient, and becomes prone to committing crimes, murder or suicide. He feels that the atmosphere around his is always adverse. Actually, the strength needed to face adversities boldly also come about with a spiritual, discretionary mindset; but because such a philosophy is already discarded, he spends his days in a mental state worse than that of the ghosts and spirits that inhabit burial grounds. Education, wealth, status, affluence and achievements of family all appear worthless and do not provide contentment. In the storm of passions all his achievements get blown away like grass straws. The man remains engulfed in thoughts of insufficiency and dissatisfaction. All the time he feels disturbed.

If one looks for the shade of peace, satisfaction and faith, one would definitely find it to some extent in illiterate, rural and poor homes. No trace of it would be seen in affluent homes. Only flattery exists there in the guise of friendship. It would

be difficult to find intimacy, close-relationships and sincere devotion. There will be a lot of ostentation of closeness amongst friends and family members, but no trace of that faithfulness would exist in which one willingly sacrifices everything for the other. Same is true about the inner states of affluent people also. Hardly would anyone have a calm and contented mind. Mental distortions would be raging like storms, and in their scorching heat anxiety would have heightened to such an extent that all the charm and serenity of life would have got burnt and destroyed.

The reasons for the above are not that poverty is desirable and affluence is despicable, but that the so-called lower class has somehow kept alive in its faith such elements, which can be termed to be in the domain of spirituality. Having faith in elements like devotion to God, being content, keeping up promises, being faithful etc. may be called orthodox by intellectual class, but those simple people who have kept this faith would be found living with more happiness and joy than the intellectuals. The gains of affluence are only for the physical body. Affluent people can afford luxuries and so there is no paucity of means of conveniences for their physical bodies, but their mind continues to remain unsatisfied and disturbed as it does not get its desired diet of higher faith. In the absence of love and trust, the mental domain remains bleak and forbidding just like a burial ground. All external means of convenience, however luxurious they may be, can not fulfill the vacuum created by lack of faith in ideals.

Thus the affluent class has not got anything by discarding faith, while the so called lower class has gained a lot by keeping their faith. Nothing will be achieved by discarding

faith, only bafflement and distress. The stimulations that accompany affluence bring in vices and excess of ill tendencies, which neither allow body to remain healthy, nor the mind to remain balanced. The complex reactions of ups and downs of life and cut-throat competitions are so indomitable that they do not allow the atmosphere of happiness and joy to survive, while such an atmosphere is so amply available to a common man of simple and placid nature that he continues to savor even his backwardness. Affluence and good education makes one lose both this mortal world and the other world, while the non-affluent person at least continues to retain one. The ill deeds of murder and suicide take place only in the butcher-house of faithlessness. The one who has faith not only tolerates adversities but continues to be hopeful about the future. In contrast, one who has totally discarded faith, loses the very support that can calm the turbulence of mind. Only those who steadfastly hold on to faith, give importance to self-restraint and carrying out good deeds, and to adopting righteousness and developing discretionary wisdom. A soulless individual cannot think beyond "eat, drink and be merry". The society, where such a class of individuals grows, will ultimately have to face doom. In the mental field where lack of belief and faithlessness live only poisonous trees of distress and sorrows can grow.

Stability is possible only when there is a good coordination between intelligence and religion. Let strength be achieved using intelligence but it must be put to use only after consultations with religion. Only then it is possible to prevent misuse of strength and the consequent ill-effects. Absence of control of religion over intelligence creates such terrible unruliness, that even the joy of gaining intelligence

loses its meaning. There has been a lot of progress in science, education, art, technology, human skill etc. in the recent past, but all this has not increased happiness and peace in society. This is because there has been no inner development of people at all. Actually, individuals and society should have been benefited by the better conditions that have arisen due to availability of modern means of conveniences and resources. But instead we seem to be returning to the wild-culture of stone age. Intellectual progress and the family of its achievements seem to be heading towards complete self destruction, just like the demon Bhasmasur. Man acquired unlimited power by learning atomic fission, but the same power has now become a threat to the existence of man. Under such circumstances it has become imperative to establish the rule of religion over intelligence. Uncontrolled self-will will only lead us to complete destruction.

Howsoever important chiseled intelligence may be, it will never be able to explain the nature of human consciousness, nor would it be able to solve its problems. Here, by intelligence is meant that mental activity which generates ideas and makes plans for fulfilling needs of the body and desires of the mind. It is possible to go into depths of physical nature with its help. It can also be applied for discovering the best use of physical matter. The intellectual part of the conscious mind can also perform very well in understanding which creative skills can be used to gain maximum benefits in practical life. However, on matters like how to keep human dignity intact, or which point of view to adopt that would make the soul strong, give it contentment and aid its progress, the normal intelligence is not of much use.

Though body and soul are integrally interwoven in an individual being, their characteristics and domains of functioning are different. Similarly, a worldly intellect that gathers information, and a discretionary wisdom that leads to attaining excellence of the soul are clearly different. Pure wisdom that gets awakened when discretion unites with enlightenment of in emotions and feelings, is called “*Pragya*” in Sanskrit scriptures. In simple terms *Pragya* is evolved intelligence which is ruled by religion. Awakening of this *Pragya* is regarded as ultimate beatifying fortune of the human being. Divine blessings of God manifest itself in the form of *Ritambhara Pragya*. This supreme manifestation of *Pragya* alone is the grace that soul aims for in its long enduring journey towards supreme evolution. This is what is prayed in the Gayatri Mantra.

## **5.2 Man Needs not Only Knowledge, but Morality and Compassion As Well**

Whether soul exists or not? This question can be answered both as yes and no. Yes for those who have awakened wisdom to grasp mystical knowledge and also for those who can experience the sublime force behind the consciousness faculty as different from the physical body. No for them, who want to 'perceive' the eternal consciousness-force (*chetan satta*) using physical senses and tools only. They should note that the consciousness-force is transcendent. It can be understood and realized only by the experience of the inner self.

Only those who have healthy eyes can experience light of the Sun and beauty of a flower. If eyesight is lost, then all the sights of the world would cease to exist for us, even if they

remain just the same for others as before. The sights of the world and existence of physical objects in it and their perception is important, but what is even more important is our capability to see them. It is insightful knowledge alone, that takes us beyond the gross forms of sights and sounds, and introduces us to their subtle inner cores which are many times more mysterious.

There are two facets of generation and expression of knowledge – one deals with thoughts and the other pertains to emotions and inner self. Analytical thinking is processed in the (analytical) brain; such thoughts arise through study, training and experiences of the world. Emotions arise from within; they are the creations of inner heart. Analytical thoughts help in acquiring information and maturing of intelligence. But such thoughts would have almost no influence upon the inner being. There is no surety that inner excellence would spring forth by extensive reading and a lot of listening to learned experts.

There are many individuals, who have heard innumerable sermons and who have tired themselves studying scriptures, but even then there has been no significant change in their basic tendencies. There has been no cessation of greed and attachment in them. The impulses of desires and anger did not subside in them. Normally we find that qualities like firm religious faith and patriotism in religious preachers and political leaders respectively, are confined only to their oratory skills on the relevant subjects. With all the arguments and logic that they use to influence others, they are not able to influence their own selves. This is because these thoughts are guests from outside and not residents of the home. Inner heart is a storehouse of emotions. They emerge from within

and magnetism of the inner heart alone attracts and assimilates like emotions from the outer world too.

Progress of analytical thoughts takes place on the basis of collection and analysis of facts with the help of sense organs and external devices/instruments, and as they grow and mature they take the form of what is termed as science. Thoughts based on perception and analysis of physical world would say this world is a grand bouquet of material elements alone. Or it can be called a storm-zone of different kinds of energy-currents. By scientific exposition, this world becomes nothing but an ocean made up of electromagnetic waves. It can be given several more such names. Gross consciousness of the brain completely rests upon the knowledge of matter and it keeps itself confined within these limits. Its reach is only up to recognition, analysis and retention of whatever is perceived through sense organs and material tools. Any other concepts beyond these limits, like those that pertain to the heart or the inner being, cannot be understood or grasped by the consciousness components of the brain and the analytical mind.

Deep expressions of emotions and sentiments are creations and reflections of the inner self. A compassionate individual alone can feel for the pain and sufferings of others. A stonyhearted, self-centered person, even if he has extraordinarily sharp brain intellect and even if he is an accomplished scientist or scholar, does not get affected by any pitiable situation; he watches others' cries and screams also heartlessly, like one who has a detached mind, and at times even enjoys and feels happy.



Religion can be called the originating source of benevolent feelings. It is not a sermon but a cure, using which the mist cast over the divine-eyes of our inner self can be cleared. When this mist is cleared, the immanent sovereign energy of *chetana* (eternal Consciousness Force) indwelling in the material existence can be perceived. With the help of religion alone the eternal consciousness force that pervades the whole universe, which is also called the Supreme Soul or *Brahm*, and of which the individual soul is a part, can be perceived. Thoughts are used to learn about quality, characteristics, nature and usage of matter. Religion makes one feel the power of *chetana* within; it aims to enable one realize the existence of soul (and not merely the physical body) as the real self. Its adoption gives training and practice to a person so that he/she can follow the discipline of soul.

Actually, a rough definition of knowledge is information. Through education, only different kind of information is collected and enhanced. The combination of mind's power of imagination and intellect's power of taking decisions is called intelligence. Common-sense, prudence, wisdom and specialized knowledge are all its sequential evolutions. But even then, all this intelligence casts no effect on emotions and feelings. The domain of emotions and intrinsic feelings pertains to religion. Religion (spirituality) is fire, which originates from soul. A light emanates from the deeper core of the inner self, whose brightness can be perceived as the knowledge of the soul. This is called self-realization. The emergence of this light and then the illumination of the entire field of inner-being by it is called revelation of the self.

The field of thoughts is called education. The process of learning, experiencing and experimenting with deeper

feelings, emotions and spiritual evolution of the inner-self, is called *vidya* and *Brahm-vidya*. This process is beyond the scope of physical senses, and so all its experiences are also called extra-sensory or transcendental. People willingly accept physical sufferings to fulfill their hearts with divine sentiments like sympathy, mercy, love, service, generosity, renouncement, sacrifice, self-restraint, self-discipline etc. They let go their gains and so face loss in the materialistic point of view.

Idealists are put to various kinds of losses by selfish people. Patriots and ascetics have to live very difficult lives and at times have to even sacrifice their lives for high ideals. Materialistic standard of intelligence finds nothing but loss in all this. No such thing as any practical gain is seen in pursuing this path. Still such steps that go beyond the limits of common sense are taken, steps which the worldly-wit, using materialistic calculations, would only term as foolishness. Surpassing all arguments and logic, inner inspirations spring forth and demand renunciation and sacrifice to extinguish the thirst of some evolved emotions and divine sentiments, and many compassionate, pure-hearted, individuals come forth to fulfill these demands.

This combination of enlightened feelings and emotions only is the fire of true religion. Its further evolution manifests as *Sraddhā* and *Viśwās*. In simple words *sraddhā* implies intrinsic faith in God's grace and absolute devotion for higher ideals and virtues; *Viśwās* is deep unperturbed confidence, belief from within. These are divine feelings that is why some devotional texts describe *sraddhā* as Goddess Bhavani, and *viśwās* as Lord Shiva, and it is said that with the help of both of these, the divine vision of Supreme Soul that

indwells in the inner-self, is possible. The entire expanse of idealistic feelings and emotions is known as the religious domain. The inspirations that arise from this domain enshroud the field of actions. Inspirations guide the system of thoughts, and thoughts get converted to actions. When strength and focus come in this field, extra-sensory knowledge gets awakened and one begins to get intuitions like distant-vision, distant-listening, unraveling of secrets of nature, precognition and premonition and so on, which are beyond the range of normal bodily senses.

The system of self-discipline and training to naturally calm down the agile tendencies of (sub)-conscious and unconscious mind and elevate the inner being into a well-poised refined state is called *yoga (yogascha chitta vatti nirodhah)*.

What is referred as *samadhi* in *yogic* practices, is in fact a state of stillness of mental impulses and thought process, a state of absolute peace of mind in which it experiences the evolved feelings and emotions of the awakened inner self. This helps accomplish *yoga* (union, integration) of the individual self with the Supreme Soul. Upon achieving this state, the presence of the soul within our being can be perceived and the effortless acceptance of its discipline becomes possible. These moments of surrender of (egotist) self are filled with beatifying feelings and enlightenment. When the inner being becomes one with divinity, limitless joy is experienced and all the scriptural descriptions about vision of God begin to unfold as reality.

Ignorant people often associate religion with timidity. They say that those who are afraid of the vicissitudes of life adopt

religious ostentation, but this is not true. Religion should not be mistaken as ceremonial ensemble of rituals or as a pretentious mode of escapism from worldly duties and challenges. Religion is a path meant for only brave fighters. The conflict between (the extrovert) mind and inner being is well known. Mind wants conveniences and pleasures of the body and satisfaction of the ego, and the inner self seeks lasting feeling of unalloyed joy and soul-beatitude. Prevalent conditions of the world and one's own accumulated mental impressions and intrinsic tendencies drive one in the direction of fulfillment of ambitions and desires and to do whatever to achieve the mirage of joy in the physical world. Exactly opposite is the domain, which is known as the 'call of soul'. In this domain everything is totally opposite. Here contentment is bought at the cost of materialistic prosperity and comforts. This grand dealing is like staking all that belongs to one on a bet, where practically loss and only loss seems likely. It is a quixotic step of the brave, in which the firm belief that gains of an unknown, unseen world can be attained by renouncing all that is visible and present, engulfs each and every bit of the inner being.

Only those who are capable of sacrificing their ego and selfish desires to nurture their compassionate feelings and soul-inspirations can in fact be called truly religious. It is often said that religiousness is only a den to shelter those who are greedy for heaven and scared of hell. But it is not so. This may apply to some shallow individuals who only do religious ostentation or who are scared of religious doctrines, but in fact religion is a powerful and brave human endeavor in which the soul is regarded as the most valuable and important entity. It makes an individual demonstrate an extraordinary courage and willpower where in he sacrifices

all comforts and conveniences and even goes against the will of kith and kin to support and nurture the refined and superior feelings and emotions emanated from the divine core of the true self.

### **5.3 Religion and Science – the twins**

In the recent past religion and science have been taken to be opponents. Logics, proclamations and fundamental principles of one have been thought to be different from those of the other. They have been called to be mutually unrelated, and are classified as – science is practical and religion is abstract. So their directions were taken to be opposite to each other and it was agreed that a religious person does not need to learn science, and a scientist need not know what religion is.

But in reality religion and science are like twin brothers. They are like two major water streams emanating from the same mountain. Since they operate in different domains their external forms are different but still they aim to fulfill the same great purpose of search of ultimate truth. Their utility is like that of the two arms joined to the shoulders. They are not opposite to each other but instead, they complement each other.

Both religion and science start their search for the same great truth from two different directions and as they gradually progress further and further, they come closer and closer to each other. Science establishes the composition of material world and its internal workings, and shows how the same can be utilized in a more and more effective manner. Religion unravels mysteries of the living and conscious

world and teaches what is the best possible utilization of the great energies in the world towards creating peace, and harmony and benefiting all living beings. To unravel the mysteries and learn proper utilization of the duality of consciousness and matter, we shall have to move ahead by parallelly utilizing religion and science.

In the primitive stages of modern civilizations, people had a number of misconceptions regarding inert matter. Common activities of nature were considered as the mischief of Gods or ghosts. Rain, strong winds, storms, cold, heat, famine, illness, loss, mishap etc, were regarded as curses of some invisible spirits, and human achievements were regarded as their blessings. To pacify the anger of deities and to please them various types of pleasantries, prayers, gifts and offerings used to be offered. Science belied all these superstitious notions and showed that by harnessing the forces of nature using equipments and machines they could be utilized for human benefit in many ways. This was completely impossible by baseless religious rituals and doctrines.

Science eliminated the causes of abject poverty and shortage, and generated many, many resources to help man prosper and progress in material domains of life. From this point of view humanity is indebted to science, it has definitely helped in increasing comforts and conveniences. Everybody respects science because of its authenticity and utility on several fronts of life. It leads us not just to truth of the material existence and provides supportive tools for progress. Misuse is another matter of course, for even elixir can turn into poison if used wrongly. If science is used for cruel purposes, only the foolishness, selfishness, and

meanness of the perpetrators is to be blamed. It does not diminish the dignity of science and scientific quest.

Exactly the same applies to religion. According to the modern history of human civilization, in the primeval era man was just like an animal with a weaker body as compared to other animals. He had no moral code of conduct, philosophy, ideals, rules or regulations. Man used to follow the law of the jungle just like other animals. In jungles, animals do not hesitate in killing others when they need to, man also used to do the same. Being a little more developed in terms of intelligence man was more deceiving and cruel as compared to the other animals.

Emergence of religion reined in the beastly tendencies of primeval times by defining codes of conduct, norms of behavior and duties. Religion helped in creating cultured civilizations and taught man to live with dignity and social norms. This has been a very great achievement, which can be regarded as more valuable than all the wealth of the whole world. Religion has gradually removed the layers of evil and animal-like tendencies and has elevated man to such a level, where he can rightfully feel proud about not only his great affluence but also his highly civilized and cultured state.

The tendency of man to act cruelly out of greediness, personal gains, animosity or anger and to take revenge on others has been put on leash only by religion to a large extent. It has made enormous contributions by promoting virtues like generosity, empathy, helpfulness, simplicity and kindness. Religion is much more powerful than the combined power of administrative or non-administrative rules and restrictions to prevent crimes. This power of

religion keeps alive the civility and culture of humanity, on the basis of which new examples of happiness, joy, love, friendship, idealism and progress get created in the society. This indeed forms the best basis of development.

Science is moving forward sequentially; religion also has moved on beyond its original form, which commanded great respect at one time, but which now is largely regarded as promoting superstitions. This is true about science also. When fire was produced with the abrasion of stones it was considered and indeed proved as a great revolution. At that time creation of fire made as great a contribution to the progress of man as electricity is making now. Creation of spark by abrasion of stones has become just an amusing act today. Similarly, many religious beliefs, which are now called orthodox, were fulfilling some great needs in their own time.

**Scientist Paul Tillich says – “Science and philosophy are racing fast towards each other and the day is not far when they will totally embrace each other in their arms.”**

Science is practical and its results can be proved using instruments and experiments in laboratories. Religion being linked with deeper emotions and intrinsic nature of the non-perceivable inner-self is that way abstract. But it is wrong to say that its conclusions can not be proved. When we compare wild, uninhibited life of a non-religious person with the dignity of a cultured religious person, the utility and authenticity of religion gets established. Adoption of virtuous tendencies inspired by religion sets the foundation for the all-round progress of inner and outer lives of a person.



Learned scholar H. K. Shilling has forecast in his book 'Science and Religion' that in the coming century (21st century) religion will be regarded as an inseparable part of science and science that of religion. So only by cooperation and a coordinated progress of science and religion a well-balanced basis for the dual sided progress of humanity will be created.

# Coordination between Religion and Science alone would yield desired Benefits

The spheres of activities for man and woman are different. Woman normally plans and organizes all household activities. She alone bears children and puts in efforts to rear them. Man's activities are different; he works in agricultural fields, offices, industries etc, and with his earnings fulfils the needs of woman to run the home. The two seem to be very different from each other. Their physical bodies and several vital organs also show contrasting differences. Their natural attitudes and nature also have subtle but important differences. But despite all this they basically complement each other. Their coordinated efforts act like two balanced wheels supported on which the cart of household moves and makes progress.

Difference between the states of being awake and being asleep is quite clear. One is active

chapter

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when he is awake and inactive while asleep. By common observation these states seem to be totally opposite. Even then, those who understand human body will say that both these states are complementary to each other. Tiredness in the awakened state brings sleep and rest obtained during sleep renews the capacity to work in awakened state.

Winter and summer are contrasting seasons, but only a harmony between the two creates a balance of seasons on the earth. If only one of them exists and the other ceases to, then the very conditions for sustainability and development of life would end, and this earth will no longer remain a place where animals and plants can live. This is an amazing harmony of mutual supplementing that can exist between the opposites.

Matter and life-force (*prāṇa*) also make such a pair. The duality of immanent God (*purusha*) and His creative power (*prakrati*) has been given a simile of God in a semi man-woman form (*ardha-narīshwar*). This world exists only because of coming together of these two. If only matter exists and there are no living beings to experience and use it, then its existence will be of no importance whatsoever. As far as existence goes, a large number of powers and forces is still hidden in the yet intractable realms of the Nature, but since they have not been identified, for us their state is as if they do not exist. If there is no living being then even if the universe has unlimited amount of matter, the universe will remain lost in itself. Even now there are innumerable galaxies, planets and stars, which exist and have unlimited capacity but for us they are as good as inexistent.

Existence of living beings shall also be not so effective if there was no matter. Presence of invisible souls is felt only when

they attain a stage of exhibiting it by associating with gross or subtle matter in some form or the other. In the absence of this, it would not be possible ever to know what soul is or what the Supreme Soul is. Existence of soul comes to light only when it is associated with matter in one way or the other. We can get an inkling of the presence of Supreme Soul only when He expresses himself in some form that is perceivable by bodily senses or the mind; otherwise it is impossible to even imagine anything about a formless, unchanging, all-pervading existence (*Brahma*). Science denies such existence precisely because it is not manifested in any material form.

Thus the universe is existent and meaningful only by the co-existence of inanimate and animate forces of Nature. If the association between living beings and matter ends then there would be no existence/utility of either. The domain of activities of conscious mind and intelligence of an ordinary human being is just this physical world made up of matter. They do everything within its confines. The brain-signals perceived through bodily senses and vice-versa, imaginations of the mind, thought processes of the intellect, feelings and emotions of the inner self can express their potential in a perceivable form only when there is cognizance of these by a living being or there is some medium of (physical) matter for their manifestation. Without this the entire structure of reflection and perception would become dysfunctional.

### **Complementary Pairs in the Domains of Knowledge:**

Amongst the pairs that are mutually dependent, there is an area of coordination between sublime, spiritual knowledge and science as well. Physical sciences are basically

application of human intellect upon matter. In spiritual sciences however, what is used is a higher and more refined level of intellect, which is also brightened with in the light of sagacious religious principles and virtues', Supreme level of such awakened and evolved intellect is the 'discretionary, righteous wisdom' (*ritambharā pragyā*). This enlightened intellect alone has been discussed in the voluminous philosophy of *Brahm-Vidyā*. It is apparent that a perfect coordination and harmony between the two fields of science and spirituality is necessary. In isolation they both are incomplete and incapacitated. Maintaining exclusivity can only be termed as an act of complete lack of wisdom. It would be hazardous for the existence and progressive expansion of both if in a further deterioration, if both get into a conflict, resort to challenging each other's existence and validity, and begin to call each other unauthentic and unnecessary. This conflict and debate can only be called a tragedy; it is like we ourselves are hurting our legs with an axe.

Religion and science do not need to sneer at each other. This is as silly as offending our own image in a mirror. What must be remembered is that neither religion has any existence without science, nor will science bereft of religion, prove to be of any benefit to individuals and society. Achievements without any human values may provide momentary pleasure and convenience, but their immoral utilization, just like a terrible curse, will ultimately go on creating problems and difficulties for all of us. Similarly, if religion is not put to test and evaluation using scientific criteria like utility, practicality and realism, it will ever remain way-lost among the thorny bushes of meaningless flights of fancy and superstitious beliefs. It will only become a means of earning

money by selfish elements. If clever and cunning people continue to deceive in the name of religion, and naïve people and continue to get cheated, then religion would forever continue to remain in the same state as it is today. In this era of intellectualism, it will be impossible to redeem it from the ridiculed, ignored and contemptuous state that it lies in today.

It is the need of the era that there should be intense cooperation between religion and science. Both should demonstrate wisdom by complementing each other just like a blind and a lame person can cross a river by cooperating with each other. If the present situation of opposition and non-cooperation continues, both stand to lose a lot. Their conflict will be a tremendous hindrance for the progress of the whole world and human culture and civilization.

## **6.1 Joint Progress of Religion and Science**

If religion is confined to prayers and rituals, and science is confined to craftsmanship (in experimenting with matter) then dignity of both will wane. Both will become incomplete and handicapped. It is not only beneficial for both but also essential that they should complement each other. There is only one way to create beautiful objects from matter. A craftsman becomes an artist only when he applies creativity and skills with intense sentiment for his creation. But such an engrossment of his mind is not possible without firm belief and faith in (working of) his creative idea. Plain hard-work is comparable only with the workings of an ox driving an oil mill or carrying of load by a donkey. Only intense feelings of joy associated with hard-work result into excellence in actions.

All of human knowledge can be segregated into two parts – first is spirituality or religion which is based upon intuitions of pure intellect, sensitivity of pure heart (emotional core), and inner realization, and the second is inferences about physical world derived using logic, experimentations, their results and analysis based on previously known facts and theories. These can be termed respectively as *vidyā* — enlightenment, pure knowledge unfolded by awakened wisdom; and *sikṣā* – education as acquired in schools and colleges these days. First can be called as discretionary wisdom (*pragyā*) and the second as intelligence. To clarify this further, the first is what is referred as *gyān* and the second as *vigyān*. In terms of their respective roles associated with human conduct and activities the first corresponds to religion and second to science. Because of lack of understanding, it has been assumed that the characteristics and domain of activities of each is very different from the other. But in reality both mutually supplement each other's purpose. If they are isolated as unrelated and uncoordinated, the system of human life will get very distorted.

Religion aims to awaken and expand the virtues, powers and inspirations of human conscience. In practical sense it incorporates deeper psychological methods to inculcate and enhance sensitivity and benevolent tendencies that exist within the inner self; its teachings, disciplines and practices provide guidelines and training to integrate higher values in human conduct, in the day-to-day living. Aim of science is to provide enough information about the properties and activities of natural forces and materials, so that they can be used to enhance comforts and conveniences for all. The domain of activities of both are so widely different that there should be no interference by one in the other. But yet they

mutually complement each other, simply because life is made up of both material and spiritual elements. Only by union of inanimate matter with consciousness does the life take form. Even then it must be ensured that just like heart and brain, their domains of activities are kept apart. The mistake of imposing a task of one on the other must not be made. The information on physical facts provided by material science should be treated as authentic. Similarly intuitive experiences of the subconscious and unconscious mind, and, in the context of inner feelings and emotions, experiences of faith must also be given due acceptance and recognition.

### **Opinions of Savants:**

In the views of Professor Herbert Dingle, the famous astrophysicist of London University — science has a restricted domain. Its task is to analyze the characteristics of matter and experiment with it. Who created matter? How did it get created? Why did it get created? It is not possible for it to provide answers to these questions now. For that science has to rise to a very high and astonishing level. That level perhaps will almost be as high as the level at which spirituality is supposed to stand.

Scholar Reinhold Niebuhr opines that religion should restrict itself to the domain of intrinsic feelings and emotions, and should continue to work towards refining the process it prescribes for individuals to attain good character and for creating a good social order. This is not a small task at all. If the experts in religion begin to decide the why's and how's of physical matter using their imaginations, then they will only



render disservice to truth and will prove to be a hindrance in a proper development of knowledge.

Philosopher Paul Tillich has said that religion and science can meet only at a philosophical level. Activities and expositions of each shall continue to be in different directions. Neither can any conclusions on astrophysics, chemistry, physical properties of materials etc be derived on the basis of holy books of religion, nor can the laboratories of physical science throw any authentic light on the concepts like God, soul, outcome of actions, good conduct, flow of feelings and emotions, etc. It is only at the philosophical level that both these streams can meet.

In the views of eminent Professor Whitehead – Religious principles are nothing but an effort to concisely present the truth that is contained within the inner-experiences of human self. Similarly science also is just an effort to formulize in brief the truth contained in the perceptions of knowledge-senses of human-body and mind.

Mr. Rekhavi's remarks in this context summarize the views of many philosophers that – using science man has understood what lies in the inner depths of Nature, and through religion he has got a glimpse of his own greatness.

Philosopher Kenneth Patton states that if a person has partisan views, and is prejudiced and adamant about religious beliefs and traditions, then such a person can be highly immoral also, even if he is regarded as religious.

Mr. Javins states that a religious leader or a religion that endures on the basis of magic, miracles and mysticism has

hollow roots. Only where there is hollowness in regard to fundamental principles and inspirations, petty tricks would be utilized to attract people. Religion is so useful in itself that when its true concept is understood, the revolutionary refinements and resultant good effects that it can create in a personality are magical and miraculous on their own. Why must it be associated with any other magic or miracle?

Well-known scientist Lecomte Du Nouy, author of the book 'Human Destiny', has concluded that indiscretion alone has resulted in the sad state of human society today. Science is still in a cradle. It does throw some light on the qualities and properties of materials, but it cannot guide us on how to overcome the deficit of farsighted wisdom in human beings. Religion has the seeds based on which discretionary wisdom can be integrated into human consciousness, but here also misfortune has struck. Excessive stubbornness has spread its roots here and has closed its doors on discretionary thinking. Under such circumstances how shall we ever find a way to overcome the deficit of wisdom?

Professor Runeglovich has reached the conclusion that even though they appear to be as apart as the two poles of the earth or the seasons of winter and summer, religion and science in fact complement each other. Whatever conclusion is arrived at on the basis of just one of the two, will surely always remain incomplete. Matter has consciousness hidden inside it as energy vibrations and to become actively manifested within the physical world consciousness also needs the medium of matter. Coordination between the two only has given the present form to this universe. If both are separated and kept isolated then all the conclusions obtained will only be incomplete and misleading.

Science has continued to progress because it kept its doors open to the light of new knowledge and it continuously strives to understand its errors and rectify them, while religion since medieval times has closed its doors to the new light. Superficial or incomplete interpretations of whatever people in the past said or wrote was taken as final, and it tried hard adamantly to establish them as true, somehow or the other. Due to this difference only, science has moved ahead in the race and progressed quickly, and religion has got left behind. If scientific spirit was adopted by religion and the doors for research and corrections were kept open, religion also undoubtedly would have got similar acceptance as science.

The waves of emotions and thoughts flow in an astonishing manner. Combined impact of similar thoughts or sentiments sometimes can sometimes be so intense that it can influence the mob psychology and spark off historic revolutions. History of human ascent has witnessed many such wonders when several extra-ordinary persons took birth around the same time-period and stirred a new wave of change worldwide, as their farsighted vision could peep in the future and accordingly their thoughts were oriented in similar directions. Their collective could transform the trends of time in a natural way within a span of few decades.

In the religious domain this has happened several times — for example the age of devotion inspired by group of poet-saints like revered Meerabai, Tulasidas, Kabir, Rahim, Amir Khusaro, etc in the post-medieval age in India. Socio-religious scenario in Europe was shaped with global impact during 15<sup>th</sup> and 16<sup>th</sup> centuries by Martin Luther appeared in Germany, Ulrich Zwingli in Switzerland, John Calvin in

France and John Knox in Scotland. Many renowned reformers were also born in India around the same time. Western scientific evolution too was envisioned and initiated by several pioneers who could think beyond the prevailing trends. For example, Galileo in Italy, Kepler in Poland and Newton in England all appeared around the same time and lead the scientific progress in very important directions. They could mold the old orthodox thinking to move along novel pathways.

Amongst the learned individuals who created new illumination in the modern times on importance of emotions, faith, and religious philosophy, the names of Karl Barth, Emil Brunner, Yerdiev, Abel Allen, John Newman, John Wesley, Reinhold Niebuhr, Rudolf Bultmann, L. Ferry, Paul Tillich etc are worth mentioning. They will always be remembered for the new and fresh directions they gave to the traditional style of thinking.

### **Intuitions and Unknown Force Behind Great Achievements:**

Discoverers and pioneers of science and spirituality have many times received rays of light from inner knowledge and intuitions. Several inventors have come up with spontaneous ideas, seemingly without any basis, with the help of which they could build the foundations for their research. Such an intuition or spontaneous understanding arising from within, without any earlier chain of thoughts, proves that behind human consciousness some supernatural force was at work in those moments, which was keen to bring forth what was hidden. Researchers who are credited to be the originators of major streams of science agree to the fact

that many times, the key direction or guiding knowledge about their subject sprung forth in their inner minds spontaneously, without any reason. Even if there were some long-term thinking or logic behind that flash of light, nothing new or unique was applied from the inventor's side in those specific moments. The same reasoning and logic was being used earlier also in the same way. The new inspiration that arose in them did not subside but continuously leant support to every step that moved forward and one link after the other continued to join in the chain of reasoning. If this was not so, their wish to do research would have got weakened and faded-out for not finding a way ahead.

Whether it is the field of science or religion, the credit for obtaining most precious jewels (of knowledge) through churning of seas goes to some unknown and unexplained intuitions. Such intuitions exist in everyone to some extent, but remain buried in the dormant cores of mind, if somehow they can be awakened and focused, they can lead to extraordinary achievements. This awakening alone can transform an otherwise common level intellect into pioneer of great knowledge and an ordinary being transforms into a great man.

However, awakening of the dormant cores of mind or using the inner mind requires devout efforts of mental purifications. In this process one also has to cultivate the some essential qualities and abilities that are proven to have contributed to the progress of science and religion; such as – (1) discretion and correctness, (2) belief and faith, (3) logic and hope, (4) inquisitiveness and information, (5) good culture and nobility, (6) love and faithfulness, (7) sacrifice

and service, (8) zeal and sincerity, (9) patience and courage, (10) physical efforts and mental concentration. Those people who make progress by adopting these qualities always achieve something remarkable in this world. Whether it is religion or science, it is an established truth that the credit for all important achievements finally goes to refined qualities and special talents or potential of individuals. It goes without saying that sublime effusion of the inner self that can awaken dormant divine tendencies, springs forth only from some unknown signal.

## **6.2 Neglect of Religion Would Invite Repentance:**

Life is not so complicated as it has become or has been made to be. It is full of possibilities of attaining happiness and joy. Body and mind have been created in such a way that with just a little convenience of resources from outside, they can stay healthy and happy. With so little resources for them, all other living beings continue to live their lives comfortably; they neither fall ill nor feel depressed. If they are not troubled, they manage well enough with the adequately available materials and resources for their bodies and live happily.

Such facilities are available to man to a much larger extent. His being and his personality is so capable that not only can he create a lot of means of conveniences for himself but he can also create situations leading to mental happiness with very little effort. Even then it is observed that he remains surrounded with sadness and dissatisfaction and deeply engulfed in physical ailments and mental distress.

Even after getting enormous resources as a fortune, man is often found smoldering in the heat of misfortune. There is only one reason for this: instead of adopting simple and easy ways of living he has got lost in traps, conspiracies, distorted contradictions and has mired his way with thorny bushes. Simple, natural living is religious and any behaviour contrary to this is irreligious. One who righteously performs all personal and social duties, can be found to be strong, satisfied and progressive even with very little resources. Adopting religious principles definitely leads to peace and happiness.

Noted thinker Alice Bailey remarks that distress and diseases have engulfed man's mind and body only because he has not received the proper protection of religion. If religion was also regarded an essential requirement for life just like food and sleep, we could have easily escaped from various kinds of sufferings, sorrows and mental agonies.

Saint Augustine has regarded religion as the proclamation of duties of one person towards others. Saint Paul has explained the gist of religion by describing it as a staircase that takes a person from the depths of decline to the heights of awakening.

Scholar Hamrose describes religion as two folded — one aspect of it is faith and the other aspect is practical conduct. Faith gets established on the basis of spirituality, and conduct is improved by following the path of religion. A balanced coordination between faith and conduct can be called religion. Principles of religion can be defined and firmed up on the basis of faith in God.

William Blake has termed religion as the poetic reign of soul. He says that holy scriptures are embellished with fables of fairies and magical folklores. What can be concluded from these is that if the river of feelings of soul flows towards inner refinement then the outcome of this can be so pleasant and charming for the person and society that it can be equated with beauty, affluence, and workings of deities.

Leuva has called religion an eternal royal pathway, treading on which with a gentle pace humanity has been able to reach to the present state of progress and can hope to achieve much more in the future.

Pleintis has said – the greatest achievement of religion is that it instills faith in man that there is life beyond death. Religion helps him to distinguish good actions from bad by showing him how the outcomes of these turn out to be good and bad respectively. If such beliefs are rejected by the human society, and if man begins to believe that there is no life beyond this body and that he is free from all moral bindings, then conduct of every one here would degrade to demonic levels. Existence of religion and existence of man are highly inter-dependent on each other.

James Frazer considered religion as something ordained by God and a means for inner fulfillment. August Comte has said, “How multifaceted sweetness and harmony can be created by conjoining the soft feelings of inner soul with the external world - the art that fulfills this important need is religion.”

Saint Dionysius has concluded that religion is an ocean which assimilates and unites the apparently diverging



streams of the visible world and the subtle world. On the basis of religion only this divergence can be converted into cooperation, and diversity converted into unity.

Max Muller has analyzed religion in his book "An Introduction to the Science of Religion"; in his views, religion is a call of the inner soul, which casts its influence upon logic and information, but itself remains unaffected from them. Its basis is transcendent. It is the divine consciousness alone that inspires us to have religious faith.

William James has remarked that religion is a far-sighted contemplation, in which attention is given to the all-encompassing, eternal needs of the whole creation rather than the present day needs of individuals.

Alberto's views in this context may be summarized as — religion (in the truest sense of the word) may help us in attaining happiness in our physical lives by liberating us from cravings and fears, but it will neither be proper, nor possible, to use religion to attain worldly pleasures. Religion is a spiritual thirst, to satisfy which even physical sufferings may have to be accepted.

Blaise Pascal has said — Religion emanates from the heart's discretion. It cannot be made to stand on the props of mere logic.

Immanuel Kant while defining religion has called it human faith in his duties, which is limited not just to his mind but has got integrated in his inner being.

The fundamental principles underlying the word religion, as brought out by the above statements of learned men, should

be understood as – refined, superior thinking and idealistic actions. The other name of religion is simply – commitment to duties. Through physical, mental, familial, social and universal responsibilities man's uncontrolled behaviour gets restrained and channelized. He also has to abide by his responsibilities towards universal-balance to the extent possible. The purpose of religion is to perpetuate this dignified human behaviour and devotion to duties.

In various cultures and communities the system of procedures and conduct are defined in accordance with the prevalent circumstances. So as the circumstances change, improvements and modifications should be incorporated in such systems. But this not so with the true religion, which is beginning-less and eternal. Religious principles have been established since time immemorial in the form of good human conduct, moral restraints and performance of actions for the benefit of others, so the need for any changes in the same cannot be felt by anybody ever.

Science and governments constantly put in efforts to arrange more and more resources for the comforts of people and for establishing and maintaining peace, but it should not be forgotten that man basically is a living being with a conscience. The source of his real happiness lies within him only. When his inner light reflects on the external world, attributes like beauty, and feelings like contentment and joy are experienced by him. So until the thinking capability of people is not elevated, no real happiness, or joy or contentment will ever be experienced by them even if ample means of comfort and conveniences are provided. Only religion — the knowledge of spirituality and principles of its adoption in conduct — is capable of elevating and sustaining

the thinking capability of people to a refined level. For this no other element can help.

It has been proclaimed in the book titled 'Modern Man in Search of Religion' that in the experiments of modern science only a particular instrument can be used to study a particular object. For example, neither a star far away can be seen by a microscope, nor can very fine atoms of materials be seen using the knife of a surgeon. Similarly is the case in the science of consciousness: spiritual truths can not be tested using human intellect howsoever bright it may be.

Efforts of science towards furthering conveniences and resources for man can be beneficial only when sincere parallel efforts are also made to understand and adopt the universal principles of religion which are capable of transmuting the sentiments and attitudes of human beings.

The author of 'Evolution in Science and Religion' says, "By converting energy into matter and matter into energy science has proved that subtle forms can be converted into gross and gross forms into subtle."

In philosophy also it has been tried to establish that a thought can be developed into an event and events are capable of creating thoughts. The fact that happiness can be achieved through matter is true in its own right. But we also can not deny that even if resources are not enough, it is still possible to refine the thinking capability and attain so much joy that one can feel complete contentment.

To establish a stable social order there cannot be any process better than establishing a firm faith of people in religion —

universal values of humanity. Normally administrations spend almost all their energy to forcefully contain the criminal, or otherwise untoward activities in society, but yet no good solution is ever found. If an appropriate environment could be created to strengthen and develop people's faith in religion, and sufficient resources for the same could be deployed, then the requirements like a stable social order and peoples' devotion to social and national duties, to ideals of humanity, could be met with ease. Lasting universal peace and happiness can be established by nurturing and strengthening people's firm faith in religious principles — the principles of love, service, unity, and integrity.

### **6.3 Reconciliation of Science and Religion:**

Science tries to explore and understand the power that lies hidden in the core of matter. In religious terms it is the Supreme Soul that is the universal, immanent power, and matter is nothing but condensed particles of the gross (physical) manifestation of the eternal force of consciousness as energy. In reality, everything is energy and there is nothing else. Religion perceives it in the form of inner consciousness.

The dispute between prejudiced views on science and religion is similar to the dispute between devotees of Hindu deities Ram and Shiva. Interestingly, Ram worships Shiva, and Shiva worships Ram. But the devotees of Shiva, who are ghosts and spirits, have a very different nature as compared to devotees of Ram, who are monkeys and bears. So they fight amongst themselves. Scholars of modern science often regard the followers of religion as backward, orthodox, or

escapists, while religious masters regard the materialistic people working in the areas of science and who believe in the energy of matter, as short-sighted, or petty-minded. In fact both these people should understand that the fundamental aim of religion and science is to discover the same truth.

Religiousness — adoption of benevolent values, should be an integral part of human life, but that does not mean that science should be abolished. Abandonment of science only leads to degeneration of belief into superstition, and faith into blind-faith; whereas the aim of religion is to search for truth and lead man to such a righteous path that he leads his life peacefully, with love and brotherhood towards his neighbors and others whom he comes in contact with. Such a reconciled coordinated approach has existed in India since the pre-historic times (in the Vedic Age). When religion and science were reconciled, life was so well balanced and progressive that India had reached zenith of its development and advancement in that period with full consonance with Nature and divine peace and happiness on every front of life.

The holy books of religion while accepting all living beings to be a part of God, state that a person can be God Himself (like Christ, Krishna or Ram). So holy books seek divine qualities in a person. On the other hand science enhances human knowledge about universe, and then we come to know that man cannot be the creator. The creator has to be an advanced form of energy, potential, knowledge-source and strength. By aiming to decipher that energy, science paves the way for us in the search for truth and also (inadvertently) shows that God must be an omnipresent entity and human being must be His reflection.

If these conclusions are agreed upon, a giant problem of guiding mankind gets solved for sure. Then what remains for man to understand is how his energies can be saved from wastefulness, and how can they be developed and applied so that all his incompleteness transmutes into the divine completeness. This task can be carried out by religion.

If the goal of both science and religion is ascending, expanding knowledge, attaining excellence and searching for truth, then both would never oppose each other. Presently, science only presents information about material or perceivable components of Nature, but does not spell out its ultimate aim. So in the eyes of religion it is harmful for humanity. Similarly, the present forms of religious practices give acceptance to superstition, which science can never agree to. Each one should accept its flaws and attempt to improve without any prejudice.

Science helps in attaining knowledge with specialized means, while experiences of religion are of a different type. Science and religion both begin from the same location and their destination is also the same — from ignorance to knowledge. So they should move together. Both should have place in human life. People should enjoy worldly experiences, and should also continue to make efforts to achieve spiritual goals. This makes reconciliation of both an essential requirement.

To give importance to science alone is like the tale of two blind persons. Once a blind person started off from his house. To find his way he knocked at a door where another blind man lived. This blind man did open the door, but how could he guide the blind man who sought help. How

could he know from which direction did this man had come from and which direction did he want to go? Where was that direction? He could only apologize and express his inability to help the man who knocked at his door. If science forever keeps exploring the properties of matter, then what will happen to the multiple facets of life? Who will take care of the emotional domain? Who will direct and support evolution of the being that lives inside the physical body? If matter is considered to be everything then where will be place for love, friendship, service, contentment, etc. Where will then be peace of mind? Can man ever be happy by ignoring all these?

Materialistic philosophy does not recognize life beyond death, but now science has moved beyond this materialism. The earlier principle of physical science that “matter never perishes” has also become obsolete. Subtler and subtler particles of matter are found and it is also discovered that matter ceases to exist as it gets converted into energy. Matter has mass, but energy has no mass. With the advancement of neurobiology, endocrinology, psychology and psychiatry, it has begun to realize the importance of inner personality and mental makeup of individuals. Elucidation of new facets of molecular biology, somatic cells, etc is also bringing closer to accept that there is some 'life-element' which never perishes and is responsible for retaining and transmitting the genetic code.

Parapsychology is now studying and analyzing the chapter of life which is called rebirth which the schools of religion in most part of the world have always believed in. Numerous researchers in psychology have met several boys and girls, who can vividly narrate the happenings in their earlier lives.

Dr. Stevenson, an American Psychologist has concluded after studying almost 500 cases from all over the world that rebirth is not just a figment of imagination. Similar findings by some other researchers shows that scientists do not shut their eyes to the truths of religion but instead they have reached that stage, from where certain aspects of religious philosophy can be tested and propagated in scientific light.

Robert Blatchford concurs this and commented that materialism and consumerism are getting uprooted today. Time has come when science shall relinquish the materialistic principle of 'eat, drink and be merry' and shall step into the spiritual domain. This principle of Blatchford is now fast getting popular in the western countries as Philosophy of Blatchford.

Knowledge gained by scientific methods contains within it the element of inner knowledge, while the light of consciousness obtained through spiritual methods also brings forth the truth. Both of them have mysterious ways, and just as William James said, "The truth of life is also shrouded in mystery."

In any mysterious unknown there can be some elements of reality, but there also would be some worthless and misleading elements. So while searching for truth within mysteries, in order that spiritual truths do not get lost or misinterpreted it becomes necessary that both religion and science together show the way. Till whatever is the reach of science it should provide an insight into the inner knowledge and thus clear the way for religion. It is then religion's duty to reconcile its findings with the findings of science and not only remove its obscurity, superstition and, rigidity but also



eliminate the incompleteness which appears in the path of science.

Science can analyze gross properties of matter but becomes helpless when issues related to consciousness force, conscience, inner knowledge and inner experiences are raised. A thorough study of genesis and nature of thoughts and emotions are needed to understand inner knowledge, experiences, the inner personality as a whole. Decipheration and righteous development of these comes within the scope of religion and spirituality. A human being is a combination of brain and other body parts, as well as the sublime entities like the mind, emotions and feelings, and the conscience. So holistic approach to cognizance and study of both of these is necessary when we search for absolute truth. Science on its own, can reach only up to the boundary of the realm of feelings and emotions. And since religion cannot provide the exact information about matter it cannot prevent man from getting attracted towards material craving. Therefore it will be possible to attain holistic development and get to the ultimate truth only if neither of them is ignored.

# Inevitable Resurgence of Religion and Philosophy

It is necessary to explore and understand the relationship between science and religion to prevent the future generations from getting completely misled. Religion today has almost become a symbol of ceremonial rituals, sacraments, customs, and even superstition. The way it is deviating from its original purpose and thus losing its relevance makes one fear that the forthcoming generations may end up destroying all their spiritual vitality by adopting entirely materialistic approach to life.

Such thoughts have churned the minds of many thinkers, who care for the future of mankind. Their views can be of great importance in carving integration of science and religion.

## chapter 7

Driven by his quest of — “What is the relation between Science and Religion?”, an American scholar Harold K Schilling has carried out a thorough study of the topic in the University of Pennsylvania. His conclusions are compiled in his thesis titled “Science and Religion” In the core of his thesis, Schilling has also remarked — “We have to pay attention to the present situation at personal and societal levels and take a decision once for all whether there can really be any reconciliation between religion and science or not?”

Expressing his thoughts further in the same context, he has also commented that many religious institutions have realized that only with the progress of religion and science in unison can humanity really progress. They have also initiated some work in that direction, which has provided good solutions to several problems faced by mankind today. Among the important conclusions of science there are many which are valuable for religious institutions and which help establish their own intuitions in the light of prudence. In the past the dispute between religion and science was mainly due to their misunderstanding and disagreement upon major issues, which now seems to be ending in some sections. The issues which seemed to be highly contrasting are now appearing to be completely congruent and acceptable to open-minded scientists and religious scholars.

This indeed is a great guiding thought. Galileo, Newton, and Einstein – the founders of modern science had realized that matter is not everything, and that there also exist certain mental and emotional truths in the world that science should provide clarifications on. Such an acceptance by scientific geniuses should make the orthodox and pseudo scholars

amongst both scientists and religious men relinquish their adamant attitudes and come to reconciliation. Some farsighted researchers in western countries today have begun to provide scientific interpretations to spiritual truths. This is indeed a wise step.

To whatever extent science may progress, we cannot whisk away the ultimate realities of human life like birth and death, the world beyond the world we live in, rebirth, the Law of Karma (destined results of one's actions with mental and emotional attachment), existence of Supreme Soul (eternal Consciousness Force) etc. To understand these elements we will have to first wipe out the smog of prejudices and illusion from our minds and develop the insight to understand the purpose and nature of our being. This would require constructive use of the positive energy of our mental and emotional powers, for which religious wisdom and sagacious philosophy is essential.

What views Albert Einstein had expressed in this regard in his lectures at Princeton University and in some popular speeches could be summarized as — In this world knowledge and intrinsic belief are two prominent elements. Knowledge can be called science, and faith religion. In present times people believe that intellectual knowledge is more important as it is systematic. This kind of formal knowledge alone is taught in schools. But it is unlikely that even after experimenting for a long time, it would be able to tell what the purpose of human life is. On the other hand, faith is based on both logical thinking (derived from self-experience) and deeper knowledge (from sagacious texts of philosophy and religion), which can links with our ultimate reality or the fundamental purpose of our lives.

Scientific investigation can lead to objective decisions in any perceivable field through the logical arguments provided an acceptable theory or principle is available to make the logical analysis possible. For example, it can give predictions on weather, it can indicate how much energy will be produced on explosion of a bomb, and it can measure the distance between earth and moon. But human behaviour and justice are areas in which if science employs its logical thinking its conclusion may be incomplete and may turn out wrong. Science is a powerful resource but only for deterministic investigation of material existence of Nature. The conscience and ultimate aim of human life can be realized only by adoption of religion.

Value-based assessment of scientific researches and proper utilization of scientific development for the welfare of all beings is an important task that cannot be accomplished without religion.

### **7.1 Principle of Reciprocal Proportion:**

Renowned scientist Robert Boyle propounded a principle (Boyle's Law) that if pressure is increased volume reduces. In other words, volume and pressure are in a reciprocal proportion. If a balloon is blown to a certain volume by filling air in it and then is pressurized from outside, its volume will reduce in the same proportion as the increase in pressure on it.

Religion and science also seem to be in a reciprocal proportion in the same way; where religion appears, the need for science reduces, and where science increases its influence, religion has to vacate that space. So religion and

science seem to be mutually contradictory similar to the principle of reciprocal proportion.

There is but, a limit to increasing pressure, beyond which like bursting of the balloon, that object itself will cease to exist. Similarly, if volume is increased unrestrained a stage will be reached where the inner expansion itself will burst that object and destroy it. If we keep expanding religion so much that it completely loses touch with science, then religion will no longer remain religion but turn into superstition.

A strong ruling authority is essential to control materialistic science or else its utility may be lost. Scientific advancement needs to be of farsighted use to humanity and the entire ecosystem. Such a moral rein on science can be that of religion or spiritual faith, because, it's religion that clears the smog of ego and illusions and lets the light of conscience reach our minds. Similarly we must decide upon the ultimate aim of human life on the basis of religion, but in the background it is essential to incorporate scientific logic and facts without which religious faith might become a tool in the hands of fundamentalists or may spread blind faith and superstitions.

Religion and science which appear to be contradictory just like pressure and volume in Boyle's Law, even if were actually so in reality, can coexist and benefit human life. According to another law of gases called Charles' Law, as the temperature of gas increases, its volume increases in the same proportion, i.e., temperature and volume are directly proportional to each other. In reality, relation between science and religion also is very similar. When religion grows then to remove its orthodoxy and superstitions it will

become essential that science also grows. In the same way now when science has reached an advanced stage of development, to end its monopoly and autocracy and also for defining a proper aim of human life, progress of religion is not just useful but mandatory.

Once a journalist put up a strange question before Dr. Arnold Toynbee, a great historian; he asked – “In the near future, when due to scientific progress all conveniences will be easily available to man at low costs, how will he spend his time with nothing to do?” In reply to this Toynbee said – “He has a very big and very important vacant field to work on. Neglect in this field is such that in spite of all the progress, materialistic conveniences would not give him happiness but become a cause of suffering. This neglected field is that of spirituality. The field of refining and elevating thought processes, as compared to the field of fulfilling materialistic needs, is not only big but very extensive. Whatever time that will be saved due to enhancement of conveniences, the future generations will utilize for furthering spirituality. A need will be felt to refine thoughts using the media of refined music, literature and arts; and a need will be felt for people to always provide emotional support to each other. For this future generations will have to devote themselves to gather resources that can satisfy the thirst of inner soul. When the worthlessness of present passions for living with luxuries, idleness, and sensual pleasures is understood, man will have to devote himself in more useful efforts to awaken the tendencies that are inward looking. There will not be any unemployment or emptiness. All the achievements of scientific progress will be put to use as per the positive guidelines of religion. So they will have to become complementary to each other.”

Philosophy is dependent upon power of conscience, knowledge of the inner self, logic of wisdom; enlightening intuitions, emotions and farsighted discretion, and science upon the power of analytical intelligence and experimental facts. So even though their methods and tools are different their goal is the same: to search for truth. In his book titled 'Physics and Philosophy', Sir James Jeans, a British scientist conveys that — The dispute between science and philosophy due to mutual disagreements is dead now. Increased understanding and knowledge has now uprooted and removed the boundaries between the two. Both fields now seem to have realized that without each other's help, both would not meet their purpose.

Philosopher Will Durant in his book 'The Story of Philosophy' has expressed similar thoughts. His views conclude that — Science begins from philosophy and ends in art. If science did not have capability to generate feelings that can touch human consciousness, nobody would have had the enthusiasm to strive hard in this field. Research in science is never driven by amusement. What has consolidated the progress of science is actually the inspiration to attain the goal of peace and happiness for humanity.

In his book 'Creative Understanding', Dr Schilling has said – Science and Philosophy, the two streams of knowledge, are inseparable. Looking at the way knowledge has expanded in the present times it will be appropriate that that two words science and philosophy should be joined and named Scientific Philosophy or Philosophical Science. Just as Chemistry, Anatomy, Engineering, Technology etc, are various streams in science, in the same way philosophical subjects like Holistic Study of Knowledge, Investigation and



analysis of Evidence, Deep Psychology, study of origin and nature of Logic, and Spirituality also should be included within science. The goal of complete truth can be reached only through integration of the paths of science and religion.

F S C Northrop says, "Scientific principles are normally regarded as very factual and real, but actually they are more imaginary and based upon conjectures. Correct outcomes of an experiment do not guarantee that the explanations and analyses that were conjectured or the basic reasons that were propounded for the experiment, are also correct. It happens often that old principles are rejected and new principles are propounded in their place. Even then the experiments continue to be taken as true as before." In his book 'Physical Science and Philosophy' scientist Werner Heisenberg while throwing light on the Uncertainty Principle has conveyed – Science actually is only a style of properly explaining the gross aspects of philosophy. Only when foundational principles (of philosophy of human life) are understood, do the scientific experiments attain completeness.

Dr. Radhakrishnan has defined philosophy as 'Intellectual effort to understand truth'. In this continuously changing and evolving world Sri Aurobindo has recognized 'firm faith in (sagacious philosophical) thoughts' to be the only truth. What he says in this context may be summarized as — One's thoughts alone are the creators of one's world. The basic cause of whatever is experienced (and grasped as reality) through objects and individuals is nothing but deep faith in thoughts (as, thoughts make the experience perceived as true). Katyayan has termed philosophy as "the sharp discretionary vision that can reach into the deepest depths of reality" and says, "Spiritual blindness can be removed only

by adopting philosophical points-of-view generated by pure wisdom”.

According to philosopher Lin Yutang, “Neither the real form of the world, nor its purpose can be understood just by experimenting with and analyzing matter. For that there is no alternative but to take recourse to philosophy.” Dr. Radhakrishnan says, “It is impossible to understand the fundamental nature of the universe using philosophy that does not go along with science.” Philosopher Jean Du Plasis says, “Science can explain us only the physical form of the world, and by identifying the nature of the matter can enable us to enjoy its benefits. It cannot go beyond this. Why is it what is? For what purpose is it? How is it? These questions cannot be answered through any means other than philosophy.”

Einstein's remark is worth quoting in this context – “One thing that advancement of scientific thinking has brought out very clearly is that there is no secret of the physical world that does not point towards another secret beyond it.”

Sir A.S. Eddington, author of “Philosophy of Physical Science” while expressing his opinion has written, “It is possible to explain and understand principles of science only by using the principles of philosophy.” Sir Edmond Whittaker, author of “From Euclid to Eddington” writes, “The disputed concepts of ancient philosophy can be tried, tested and understood in a more authoritative manner on the basis of scientific experiments.” Hans Reichenbach, author of “The Philosophy of Space and Time preface” remarks, “That era is over when science and philosophy were understood as totally different from each other. We have now reached a conclusion that off

the pair of philosophy and science if one is removed the other will begin to totter.” The concepts like 'theory of relativity' and 'set theory' can be formulated based only upon the recognition that philosophy and science are totally dependent on each other.

The philosophers of Greece prior to Socrates believed that philosophy means 'Study of external world'. The dictionaries of Greece also mentioned it thus. This shows that in ancient times philosophy and science were both considered to be the same. Intellectual men of earlier times from several other countries have also put forth similar ideas. When both these fields expanded and developed further the issue of splitting them as two separate streams came up. The stream of inner thoughts was then called philosophy and the understanding the activities of physical world was called as science. Even then it is very clear that without bringing both of them together, there can neither be any clarity in the process of thinking nor can a proper direction be given to the scientific progress.

## **7.2 Philosophy Has to Play its Role Now; Allow it**

The purpose of science is not just to expose some secrets of manifested nature or build some instruments and gadgets; its expanse goes much further to making human understanding and actions more complete, and grounded on truth and facts. Use of science is not limited to enlarge the field of information and enhancement of materialistic pleasures and conveniences; its real utility is that we begin to give prime importance to facts and truth. We must always be prepared to alter our traditions, howsoever old and popular they may be, if they do not prove worthy on the touchstone

of reality and factuality. Scientists always accept a scientifically proven fact, without getting entangled in its newness or oldness.

Science is not just an activity but also a tendency, whose outcome is a courageous, analytical, fact-based, and realistic attitude. To search for truth it is necessary that we examine every belief and tradition using the touchstone of reasoning and facts, and accept only those that come out true. This aspect of science has been called (scientific) philosophy. In fact only with the union of the two – the scientific activity and the philosophy – a 'complete science' gets created.

Overcoming the dilemma of whether a belief is new or old, if we begin to accept only what is true then it can be said that we have adopted a scientific attitude. Those who have adopted factual thinking and who accept only what is right can be called scientists of the field of thoughts. In other words they can be called philosophers as well.

Physical science has its limits and utility. It analyses the state and activities of matter and finds out the fundamental subtle realms inside it. It remains ever eager to go from gross to subtle to the subtlest realms and makes more and more efforts to reach the deepest depths of manifested Nature.

Similarly, in the field of emotions and intrinsic feelings, the activities of philosophical science become more and more artful and beautiful. It enlightens the mind to enable it decipher the source of inner light of soul-consciousness.

The Supreme level of Consciousness, as defined in Indian scriptures is – *Satyam, Shivam, Sundaram*: absolute truth,

auspiciousness, and beatifying beauty. Feelings like desires for acquiring material objects and attachments towards family and friends are very gross and reflect an inert (non-evolved) state of individual consciousness. Any such tendency is only a projection of our 'self' on to outside objects and people. We begin to like the objects that we think belong to us. Similarly we become attached towards people whom we consider as our own family. We like the nearness to all such 'likeable' things and desire to increase and possess more and more of them. Normally, the extent of our happiness and contentment gets bounded within these limits. All our activities and desires remain shackled within these boundaries. This phenomenon is nothing but an echo or projection of one's own 'self', which does not allow one to observe and understand the true inner beauty of the outer world, and entangles one into childish acts of ostentations driven by greed and attachment.

Art, poetry and beauty can be said to lie in the subtler bounds of thoughts and emotional perceptions. Art is not the physical acts of dancing or singing, but only its frontage; the joyous influx that emanates in the inner being through these acts – that feeling or perception is art. Poetry is not just a collection of rhyming words or words arranged in rhythmic meter. It is a covering of words that embellishes emotional outpouring of some special variety. The softness of feelings that peers through the words and tickles the consciousness – that is poetry. Beauty is not in the outer decoration of objects, visual splendor of sceneries or the external body-structures of persons; it is in the artfulness of depicting soft feelings of nature and tenderness of the soul on the canvass of inner heart using deft strokes of artistic paint brush. In other words, beauty can be called a divine experience, which

effuses and emanates in the emotional, spiritual core of a person according to its own specialty. It has no specific relation to body-structure or appearance of a person.

The real objective of knowledge is not only to inquire into and understand the existence of material world but also but also to help us experience and understand our own being. Completeness of science is only in taking up both these purposes together. Instead if science is regarded as confined only to the understanding of matter, it would really become uncultured. Then it could be termed as lame, one-eyed, hunch-backed, deaf etc.

Life is a natural ensemble of matter and consciousness. We have to use physical objects and have also to deal with consciousness. Our physical body is built from matter, and within the inner being exists the reign of consciousness. In this dualistic state of existence, to attain more and more of happiness we have to enter the subtle realms of both. Then we would be able to achieve whatever we have not so far. In the domain of gross matter this need is fulfilled by material science, and in the domain of consciousness by spirituality that enters into the inner world of feelings and emotions.

If the sphere of activities of science and philosophy are kept apart both will remain incomplete. Actually they are not two separate entities, but complementary parts of one reality. Material science cares about the gross world, while the science of spirituality (the universal core of religion and philosophy) develops and enriches human consciousness. Ignoring the facts, if philosophy indulges only in abstract intellect, occult imaginations, or the mental acrobatics of

thoughts, then it will turn into a store-house of misconceptions and will convert us also into individuals who just day-dream and fly the flights of unrealistic imaginations. On the other hand by depending more and more upon the inert matter and its capabilities, we ourselves could become heartless mechanical machines. It is imperative for science to cooperate and coordinate with philosophy and philosophy with science. It seems very difficult today, but sooner or later its essentiality would be felt. Only when both of them combine truth and reality, the two wheels of all round progress would move forward in unison.

Scientist should become an artist and artist should increase acquaintance with science. Art cannot be disassociated with sentiments. So should be the case with science. Philosophy and science must also associate with each other to fulfill the complementary needs. These two are progressing streams that must reach their ultimate goal of absolute truth. Numerous past beliefs, traditions, definitions and aspirations have now been deemed unrealistic and irrelevant. They may have had some relevance and utility in the past, but sticking on to them today will only earn us ridicule. In the same way, if scientist goes on creating destructive inventions without caring about their benefits and harms, and the inventions continue to be created for increasing sensuality and luxury only, man will begin to regard his artfulness as unnecessary, and then he would no longer be able to experience the joy of beauty. If this happens the progress of science will really prove really very costly for us.

Thoughts like – contact with science will endanger the existence of philosophy, can arise only if philosophy is progressing based upon unrealistic, shaky principles. Now is the era of intellectualism. In the coming days no vogue will be accepted until it proves itself worthy on the tests of why and how. If philosophy tries to run away from taking the tests of reality, then this escapism will be taken as its weakness. The flow of time would term it hypocrite and will dissociate itself with it. Philosophy would meet its untimely death. It will be better if it does a timely self-scrutiny and a thorough introspection, and makes itself fit so that it feels no fear in facing the test of reality. Dignity of philosophy lies only in this.

The domain of emotions and sentiments is much wider and deeper in expanse than the physical world. It is a fact that feelings like self-satisfaction, peace and happiness are only pulsations of emotions, but even then emotions are continuously sidelined. The science of emotions and sentiments, and the science of conscience — religion are two sides of the same coin and not two different objects. So we cannot live without religion, just as we cannot live without food and clothing. Religion influences human conduct. Its principal aim is to save man from arrogant and selfish pursuits, and so it should never be ignored. Only cooperation and coordination between religion and science and nothing less, can lead the world to lasting peace, happiness and holistic progress.





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**Shri Vedmata Gayatri Trust**

Shantikunj, Haridwar

Ph. 91-(0)1334-260602, 261955 **Website:** [www.awgp.org](http://www.awgp.org)