

MAN AND RELIGION :

A CRITICAL STUDY

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PREFACE

The relationship between man and religion is a very complicated and sensitive issue for which it deserves a detailed analysis and critical examination.

Religion is a system of thought, a devotion to a cause which gives significance and value to our fugitive existence. Religion is a precious way of life, a secret treasure of the human life which one can not disown.

The question which besets us is, what kind of religion - love and brotherhood or power and hatred - is to be chosen for acceptance by mankind. For this purpose it is necessary to analyse the nature of man to find out the relationship between man and religion. This analysis of the nature of man unfolds the reality that creeds, dogmas or secular ideologies cannot stand for religion. Man's reflective nature impels him to be religious. Religious thesis considers the cosmos objectively with reasoned arguments from a verified empirical data. This is the reason behind for which the spirit of science is not opposed to religion.

But the tragedy is that religion is victimised and labelled as the cause of all social, political and economical crisis.

At this juncture we need a fresh turn of mind to have

a clear concept of religion. This is the reason for which this survey analysis different ideas, concepts and definitions of religion. In this analysis, it is nowhere found that religion is the dragon which fosters these crisis of the world scene, rather it nurses the human mind for love and brotherhood and not for power & hatred. The confused concepts of religion, creeds and dogmas prevent us from entering into the holy domain of religion. It is not christ but the Priesthood who preached the teachings of christ with their own interpretations are to be blamed and made responsible for the Catastrophics coming out of religion.

The missionary Zeal of Christianity, Hinduism, Islam, Buddhism has rendered commandable service towards the betterment of the human race.

So long man of this world, State and Society is not immuned from the idea that his existence is determined by some power upon which he has no control, till then he will take resort to God & religion for his mental peace, & happiness. Science has its sky-scrapping victoru over the outer world but man's inner world remains all along the same with his pangs, sufferings, anxieties, sorrows and the feeling of seclusion. Science has no remedy to cure all these sufferings of the inner world of man. World-over religious movements signify that more and more advancement of science in the outer world tends men to go to the door of christ because of fear psychosis.

This is the reason behind for which this critical survey of the relationship between man and religion is ventured to be taken upon.

I pay my heartfelt gratitude to my Supervisor Dr. Bhaswati Bhattacharya Chakraborty, Reader, (North Bengal University). I am indebted to the U.G.C. and to the authority of P. D. Womens' College, Jalpaiguri. I am thankful to the Registrar (North Bengal University) for his kind co-operation.

I have taken the facilities of books from the library of the Institute of Culture, Ramkrishna Mission, U.S.I.S., library, British Council Library, National Library, North Bengal University Library and from the Library of the Department of Philosophy, North Bengal University. The Librarians of these Libraries have co-operated with me whole heartedly. Mr. Dilip Kumar Ghosh who is incidently my husband is above any thanks as he is wholly submerged with my spirit of search and adventure. I extend my heartiest thanks to Mr. S. Paul who has co-operated with me in typing this whole thesis.

INTRODUCTION

Religion is the instrument which can bring together with divine revelation in nature and history can prepare the path for the world unity for which the present world is longing so much. Religion is the spiritual adventure and not a mere intellectual conformity or a gathering of some ceremonials. In this spiritual adventure, man finds fulfilment of his life where he has the experience in which his whole being is raised to its highest peak. To have a chance of this experience he needs a rebornness in his consciousness and understanding. He has to undergo a total inner evolution by which he will be regenerated and in this regenerated soul the currents of universal life will flow down incessantly. He will then be free from all types of hatred to any man. Religion in this sense will be the binding force which will deepen the solidarity of human being. The world scene has seen so much of blood sheds as because of dogmatism. This dogmatism guards the door of true religion for which we may not have the fresh breath of religion. Religion is the reflection of both God and man. Religion is a life to be lived. It is not a theory to be accepted or a belief to be adhered to though it allows scope to varied approaches to the Divine. But we should not surround ourselves with a shell of frozen articles of faith and vain presumption of castes and classes. If we do so then we shall stifle and surpass the breath of the spirit.

Our true religious attitude should be expressed in love and at the unity of mankind. Our religious rituals can not and do not cleanse the heart of man as service to our fellow being does. The goal of world unity is to be achieved through this fellow feeling and love for fellow being. This is insisted by each and every religion of the world. There are similarities in religious experience of mankind which indicates that a common humanity reacts to man's encounter with the Divine. But the crusading spirit has spoiled the scene of religion. The world over misery and fear can be eradicated if the different religions strive to attain the common ideals and seek to root out the misunderstandings with sympathetic attitude. The conviction of superiority should be converted to the appreciation of other faiths and then there should be a healthy interchange among them. This religious reflection will gain its stimulation by the knowledge of its friendship of other different religions which will give birth to universal ethical standards.

The practically - minded man wants to realise his divine nature by the performance of duty and social service and it will be possible if we break the shackle of selfishness, which walls off from the greater world. If we identify ourselves with larger ends, we can then develop and nourish the love which disarms all types of hatred and bitterness. In our love for man, we become conscious of our unity with him regenerating the feeling of brotherhood.

Now we need a rethought about the obstacle that stands in the way of achieving the dream of one world which is full of peace and good will.

This new world gives a call to us for which we have to remake and refashion ourselves do readjust with this new order of the world. Religiously disciplined nature of man can have the glimpse of the inner self and can change and transform ourselves. This discipline cleanses ourselves from the baser nature and by which we can reach the higher plane. Man's progress is to be judged not by his power over the forces of nature but by his restrictions over the ~~brute~~ plane of his heart. It is true that there is a gulf of difference between the actual human nature and the ideal and perfect nature of man.

We have to cultivate the system of training and disciplining the nature of the individual man. This system of disciplining is a code of conduct supported by the conscience of the mass people. It gives training to man instead of dictating them to be virtuous. This code of conduct is known as dharma which is enlivened in response to the progress of the Society and sustains all living beings with a string of harmony. This dharma is two faced - one is individual and the other is social. The prime goal of the individual life is the realization of an ideal which includes self-abnegation and much sufferings. This notion of dharma which is Indian in its origin distinguishes four stages in the life of man - that is Brahmacharya, Grhastha, Vanaprastha, Sannyasa. In the stage of Brahmacharya, man has to undergo a process of thorough discipline and in the second stage man becomes an integral part of the society accepting all the rights and duties. In the third stage one has to cultivate

the practice of renunciation and in the fourth stage he becomes a lover of humanity by serving humanity without his self-interest. He then finds his union with the Universal Reality.

The uniqueness of the individual man lies in Sradharma which should be realized in and through his work. Much striving and sacrifices are needed to regenerate a holy and perfect character. The supremacy of the moral end is to be admitted without any doubt. On the belief that human life is an integral part of the divine reality, it has nourished religious hospitality. The Psyche of the individual man has to grow and expand and religion will help us to grow and to expand to a life of harmony and of love and freedom. From the beginning of history, religion is an inward transformation towards spirituality which will overshadow all the discords from the world scene. By this spiritual exercise we awake from division and conflict into an all enveloping love for mankind. We have to kindle the flame of the spirit and this will be through religious experience affecting our whole being and abolishing our disquiet and anxieties and the sense of our meaninglessness of our fugitive existence. Each and every soul is seeking the same goal though under the different labels of religions. Now the silver lining is peeping as every religion is passing through the ordeal of self-analysis and self-criticism. It is now nourishing the tendency which is sympathetic to other religions. Religions are now going to be more liberal because of the sky-scraping victory of Scientific knowledge and is attempting to

find out the fundamental worth of life. The process of self-understanding and self-criticism of religion makes way for spiritual exchange which is now paving the path for the deep fellowship of the spirit. This fellowship of the spirit will make us to treat one another as spiritual brothers.

But at the height of our technological might we are now face to face with an intellectual crisis which is moral and spiritual at the same time. We are unable to overcome our moral blindness. We are unable to remake and refashion our inner nature which makes the spirit to accept the values of justice, equality, creative living, and freedom. Man has re-created his spirit to appreciate the values of love, justice and equality and must prepare his mind to think of the human family as one. The frontiers of geography should be expanded towards the world-wide boundary and this expansion will be determined only by our attitudes of minds. This broadened boundary will result a free, just and friendly world-promoting racial harmony.

In this modern era we are attempting our best to take our foot steps from the region of nationalism towards internationalism and this is the fate of history. In this international world we have to shape a better future for mankind where we are led into new fields of attainments and new realization of destiny. Our technological might is both a challenge and an opportunity. We have to avail this challenge and opportunity for the upbringing of human being. We have to abandon discord and

have to be fashioned with peace which guarantees justice and liberty for all. For enduring peace we have to eradicate wars from - this world and should recognize our common humanity by our feelings of integrity, patience, understanding and an all enveloping towards humanity.

This is not only verbal for us. We have to actualise this in life. We can do it as for man, to live indicates his immense possibilities. In every moment of our life we make ourselves by choosing from the future which is nothing but the realm of the possible. In every act where we are free to choose, we try to unveil what we potentially are. For sartre, man alone is for himself. As man has no nature but has a history, so with his past history he has to create his future history of love, integrity, patience and understanding. He is to be escaped from his suffering of a radical insecurity of being'. This 'radical insecurity of being' is the root of all discords of this universe. According to Heidegger, all existence is infected with the character of time and historicity. We must make it possible to find out a ground for our existence and a certainty which will guarantee to gain a profound tranquility for our souls. It will certainly be possible as we are in the process of becoming a man by our religious quest. In this religious quest we have to encounter with non-existence, meaninglessness which are our psychological states and we have to overcome these states of our psyche as we are unique, original and creative spirits without any bindings of space and time world. Man has the freedom which

indicates that he possesses an element which is not subject to any type of regulation. The employment of this freedom can raise man to the plane of divinity. We have to employ our gift of free choice in the right direction by which we will be lifted in the higher plane. We must not abuse the fact of freedom as the abuse of freedom will lead us to the plane of fear and anxiety which is for Soren Kierkegaard "Sickness unto death". We must be with Sartre when he says that the whole essence of man is his existence and man is which he makes of himself. We must have to make ourselves with a new orientation of mind where no fear, no anxiety can trespass. Then our mind will be wholly merged into the ocean of peace, tranquility and love. We should on the same platform with Sartre to protest against any form of determinism and should affirm that we are absolutely free in the sense that our each and every act is purely original finding its sole justification in man's projection of himself in the future which is continuous in its nature. For Sartre our all free acts are commitments on behalf of all. Man is not a secluded identity. He is involved in relationship with other members of the world. Sartre thinks that when our choices are sustained for becoming an integral part of our being then these free choices become significant. He thinks then that we should exercise our free choices which are appropriate to all other human selves who are situated in the same positions. As our nature is gifted with immense possibilities so we have to actualise these possibilities by-exercising our free choice in the right direction. This free choice gives us light by which we will dispel all the darkneses of insecurity, anxiety and fear.

We have to refashion and remake the world. Our striving to remake the world will consciously direct the process of human evolution. Man can not for long remain in his secluded solitude. He must come out from his solitude to be united with the whole of humanity with all his love, patience and integrity. As the **history** of man is not closed chapter so we must have to make a history of victory over our anguish, anxiety, lust for power. The only tool or power in our hand should be love, patience sympathy for the others. We have to mould our future in a new fashion with all our courage and determination. We are to be the redeemed souls where God-consciousness and self-consciousness should be expressed with all its radiation. We have to be reborn which will relate us to the inward man in us. The present state is only whispering the truth which is to be actualised by us in near future. The whole Indian philosophy is charged with the law of Karma. This law of Karma does not in any sense means any determinism. It embraces the truth that we are the free choosers to make ourselves perfect with our Karma or action. It indicates that we can lift our plane of finitude to the plane of **infinity**. The plane of Divinity is not a fiction. It wholly depends on us. We choose the heaven. We can have that heaven on earth by our action or Karma. Nothing else but our own Karma is the sole determiner whether our earth will be heaven or be a earth full of lust, anxiety, meaninglessness, nothingness, jealousy and hatred. For this all we need is to be a dwija which means reborness of the heart and soul.

It is not Christ but for the priesthood which preaches the teaching of Christ which is the main cause for which religion is

blamed in this era and religion is to be ashamed. The priests interpret the teachings of Christ in their own styles and fashions which have its impact on Christ. But Christ remain as pure as ever with all his glory and radiance. It is true in all aspects of life that one small fact can ruin or marr even the grandest hypothesis. The hypothesis of Christ is ruined by the dragons which guard the door of church. Though the hypothesis of Christ is the grandest hypothesis of religion yet the small factors of the creeds and dogmas and the guardianship of the priests destory the heavenly domain of Christ for which we, the common mass, are accustomed to think in the manner that religion itself is the reason of all evils in the world.

The language of religion is not an evil. The interpretations given by the priest may work as evil deeds for which the Roman Catholic Church had denied Darwin and it takes only one hundred and fifty years to agree with Darwin. Galileo had to face a stern attitude of the Church as he claimed Copernican theory as true and in our modern time, Freud has faced the same fate. But the silver lining of hope is showing its face as the Church has agreed with Galileo since the last four years. These facts exemplify how the Church determines Christ. Christ is not to be blamed as he is pure and above any anguish and hatred against any development of Science, culture, philosophy or art. Instead, it is the burning spirit enflaming the spirits of Science, art, culture or philosophy as religion is the indomitable spirit of quest for the invincible regions of life. Religion itself in

its pure form remains unchanged with all its purity and cleanliness though the concepts about religion undergo changes with the different types of interpretations given by the different interpreters at different times. These interpreters can change and can mould the main theme and tune of religion and can make the genuine religion to be manifested in a perverted form for which religion has to shoulder much risk factors which it should shed off.

Bertrand Russell is perfectly right when he thinks that the power of the thinker lies not so much in the uniqueness of ideas rather more in his skill to defend his views against all possible criticisms. Whether the above idea of religion is unique or not matters less than the fear of criticisms which this idea may have to face in the near future for which this idea needs refuge. This refuge will surely be granted by religion as religion will be the source of all courageousness which will give continuous backing to this idea.

Religion renders unto us love, sympathy, mutual appreciation, integrity of the soul. But we see that instead of infusing these temperaments into the soul, it nourishes the temperament of injustice, hatred, diversity. This is due to the misrepresentations of religion. Religion has the distaste for these temperaments. It should tear off its old traditional coat and be cleansed off from the dirt and dusts which are consumed by it through the long ages it has travelled and be manifested with its reborn nature. It must awake and be resurrected from the graveyard and should give the proclamation that though

its body may be dead yet its soul is much alive to make enliven the broad aspects of human life. The resurrection of Jesus Christ is just an example which the human life should repeat in his life. Man's body may be dead but his soul should be alive with the help of religious discipline which man should exercise all through his life span. This world should be a vast religious gymnasium and each and every man should undergo this practice of this religious gymnasium.

The Indian soil should not be ashamed for its caste system as this system does not degrade man. This caste system only gives location of human beings in accordance with the actions which he subserves in his society. All provisions and paths are open for him to be uplifted or degraded. He determines his caste by his own karma. The perverted forms of caste system is prevailing now in India. So we should not have any misconception of the Indian caste system. This caste system too is indicating the supreme reign of the law of karma. By karma or action we can be upgraded. On the perverted form of caste system takes the form of social injustice. If the redeemed soul revolts against this social injustice and raise himself into higher status of the society then it will be the right answer for the injustice that is done against him. Religion then will flow with its own radiance to glorify this earth.

Man and religion : a critical survey is not an antique subject for discussion. From the prehistoric era it upholds the

Starata of prime importance. The relics of Mohenjadoro in India the relics of the pyramids in Egypt, the caves of Ajanta and many other relics of the different parts of the world show the commands of religion upon the life of man.

Religion is the basic topic of Ramanya, Mahabharata, Vedas, Upanishads, Manu Samhita, the Gita, the holy Scriptures of the Hindus of India. The Bible for the Christians is such an example. The holy Quran for the Muslims also presents the same truth. These holy scriptures enriched the literature and culture and ethics, economics, politics, Sociology, other than being merely the holy Scriptures. These works of literature depicts that religion subserves the platform of literature, ethics, politics and much other domains of human culture. It enriches dance, drama, music of Indian culture. Kuchipudi, Bharatnatyam, Odessi, Manipuri, Choudances of India are based on religion. Meghnadbadh Kabya is a beautiful example of drama which signifies how religion engulfs the dramas. Not only this drama but also there are many other dramas in the world which are charged with religion and the examples of these dramas will only need more pages which will give more load to this short volume of the discussion.

Shayma Sangeet, Brahma Sangeet and in the most songs of Rabindra Sangeet, religion forms the core of the heart. The folklores and the songs of the Bauls indicate the same truth. These folklores are not captivated by India only as these can be found in all the varieties of the other parts of the world.

We can not deny the past as the past forms the background of the present. The difference between the past and the present is knife-edged. This past of religion has arisen from its graveyard to show that it is not dead but most alive being the backbone of all the spheres of human life whether it is politics, economics, art, science and ethics.

The logical positivism, Agnosticism Scepticism, Humanism, Communism exhibit their missionary zeal of a particular age to dethrone religion and at last became only attempts to be the substitutes of religion. These zeals have proved themselves to be defeated. Their combatant zeal only presented some 'isms' and theories which attract our attention to have a different taste. But alas these can not subserve the purpose of religion. Religion with its redeemed radiance comes into the world scene and shows that though its body may be dead yet its soul is alive. This is the reason for which in Russia, (the Mecca of communism) St. Petersburg comes throwing away Leningrad the 'isms' which tried their best to be the substitutes of religion only act well as theories but can not be the substitute of religion. Religion claims, absolute devotion towards the beyond which is an unquenchable thirst of metaphysics. Communism is hostile towards religion as it is itself wants to be a religion. It professes to be a consistent development of the values of liberalism. But this demand to change our social structure is a logical corollary of the religious principle that we are the children of God. No doubt Marx has the burning indignation against social wrongs and he has his earnest concern for the poor and the oppressed. Yet Marxism lacks that absolute devotion which is the main tune and theme of religion.

Man can not be departed from his religious standpoint as it is his inner craving for the ultimate Reality for which he has crossed a long journey and yet a long path is waiting for him to be crossed to fulfill his inner sense of value. No other can be a substitute of his sense of value. Man's consciousness of his individuality, society and of the universe is totally dependent upon his expansion of the temporal knowledge. This expansion and the depth and the types of his temporal knowledge expands into the whole society which brings forth social ethics which each and every individual man consciously or unconsciously follows.

Logic, Ethics and other Normative Sciences exceed all types of verifications. So the natural question is - now can man live in a world which is totally devoid of ultimate sense of values which are in all probabilities static or eternal?

Here in this crucial juncture we can have a glimpse upon religion, the web of which we can not shed off. History shows that after seventy five years of communist regime, religion comes in Soviet Russia and Yugoslavia and all the blood shed which are going on in those states is only for religion though not in its true sense.

All the violent and ruthless battles which the world scene has the **occasion** to perceive so long, are fought only for religion. India was divided into two on the ground of religion no doubt.

So it can be concluded primarily that in any case we have

no escape from the clutch of religion. If we want to avoid religion then it will be like the ostrich which has its face beneath the sand at the time of the whirl of the sand .

If we look towards Science then it is revealed that Science does not believe in Icon and it does not create Icon as Science as realism but it lacks Iconism. But the vast region of art, culture and philosophy has that luxurious expansion. This expansion is the gift of religion enriching each and every field of human culture. Modern Science is now creeping towards this luxurious expansion.

The sense of value is the production of man's existence and this sense of value is the standard of the good and evil, should and should not be, honesty and dishonesty. The question now which haunts us is - who or what will determine it.

This value - consciousness can not depend upon economical gain or loss or upon the satisfaction coming out from the economical conditions. If we want to go deep to realize the truth then we find it depends upon life - consciousness and upon the success of life - consciousness. Man's life - sense wants answers to the questions such as - what is this world, what is the universe, why he has to die in this world in which he lives. These questions haunts him in his conscious or unconscious moments. Man's life-sense, ethics and value-sense are established upon some simplified explanations of these questions.

There are two paths by which answers to these innate questions can be sought - one is Science, specially physics and astronomy and the other is religion and God.

From the earliest stage of science, religion is in the backward step in proportion to each step of progress of science. This story goes on continuously without any recess from Copernicus to Galileo and to Newton and then to social determinism of Marxists to Einstein.

But the modern science does not stand at that platform where it was in the past as pure Mathematics and pure physics is proceeding towards the explanation of the mysteries of the universe. The Science of the laws of Macro Cosmos and the Micro Cosmos is on the verge of disclosing the two great complicated mathematics of "General theory of Relativity " and "Quantum Mechanics".

With these two theories and with other informations coming out from the observations of the universe, grand Unified Theory (GUT) is on the making.

By this theory we shall understand all the mysteries of creation of the universe, the expansion of it and the future of the universe.

It is above denial that the world has advanced too much with the assistance of science. Yet some different and unknown factors are emerging, the cause of which remains shadowy. We are now capable to answer the question - what is this universe but the why of

this universe eludes our answers and remains unanswered.

If, it is possible to answer all the questions of the physical world with any theory of science, then the natural question which shows its face is - this theory so well equipped to explain the diverse emergences of life, of biological evolution and of the emergence of consciousness.

The consciousness made out of the dust of this world, discovered the theory of mechanics. Now the question which flashes into the mind is - how is it possible for it to do this and why it has performed this unique job.

Now the problem which science is now facing is - pure mathematics which is the vehicle of physics has reached that summit from where its complicated philosophy is losing its own identity as this is on the verge of mingling up with feeling. The theory of the incompleteness of Godel and the question of how the shape of the infinity can be brought into mathematics - (these incomprehensible questions) come almost nearer to feeling.

It is above any denial that each forward step in advancement which is taken by science is a sign for the backward step taken by religion yet religion always has its existence in the light and shadows.

A never ending conflict is going on continuously between physics and metaphysics and in this war where physics gets puzzled in solving any problem metaphysics then comes forward. This is the story of many countless ages.

But to-day, from the corner of the mind and from the feeling, these two are coming too nearer to meet in one point.

Stephen Hocking thinks that if we imagine the world in a quantum state then in its Imaginary Time, the world may be finite yet time and verification will go on. But now the problem is - who will ascertain - what is the right answer.

In the Puranas, we find a clear difference between the cosmic time and the Terrestrial Time and the task of standardization is done through astrology. These Puranas speak of the interrelationship of Space and Time though not in the style of Einstein. It is true at the same time which can not be denied that these Puranas had not given any proof to prove their own theories.

Indian spiritualism is firmly established upon world-unity, upon indifferent attitude and upon humanity. We can not ignore this great tradition which is interwoven with our culture. This spiritualism supplements Science and creativity without any contradiction.

If we are wholly concerned with proofs then we have to concentrate upon particle physics which is explained in terms of genetic structure and in terms of cellmembrane which is the simplest chemical process exceeding any conception of explanation.

But this does not suffice to falsify the Sciences of Biology, physiology and medicine. At this juncture we can say that Vedanta has trembled the world in such a manner that if any one

who is conversed with the poem "If" written by Rudyard Kipling, they must have to agree with the vast expansiveness of the Vedic knowledge.

The spiritualism is incessantly judged at the alter of Scientific verification. The whole world is looking towards science with the hope that science will be secular in its outlook and will be motivated with the ethics of spiritual world - unity. Then it will not be wise for us to neglect religion with our educated intellectuality. We must not have to sidetrack it in the bylane of ignorance.

Uptill now man is not capable to construct any firm, solid and permanent foundation of creative value-consciousness other than religion. Even Maughm, Einstein, Huxley believed in the value-consciousness and of the unity of all humanistic spirituality. In this context it will surely be superfluous to mention Sri Rabindra Nath Tagore whose Jeevan debata and life-sense is mingled into one unity by breaking all fencings if any bifurcation is really be there.

True Scientist like Bertrand Russell, do believe in the expansion of imagination and emotion which exceeds Scientific verification. Full and complete belief can broaden the sphere of verified truth which continuously depends upon verification.

Till then as pragmatists, the invaluable social value of this spiritual feelings of religion can not be surpassed and specially we have to think that this feeling does not contradict science. Religion should now come in the parallel line of science to create spiritual morality and creative civilization. This religion with its total devotion for love of humanity and for the cause of

humanity will reign supreme where there will be no line of demarcation between man and religion. We then have no scope for a critical survey of the relationship between man and religion. As long as this long cherished kingdom of man is not achieved by man, we shall be engrossed in the work of the critical survey of this particular and unique relationship between man and religion.

In this world of nothingness, we become helpless being conscious of our meaninglessness. All over sufferings, pangs and the anxieties have the grip over our minds. Religion is the only domain where we seek refuge to be removed from the fear of the dread of the feeling of nothingness and meaninglessness. Religion should now come forward tearing off its hard shells of rituals and customs to serve the humanity. Humanity is now crying for religion which has now shed off its old coat of conventionalism. This is the reason for which world wide religious movements like T.M., R.M.S, ISKON, BAHA and many other such religious movement are in wildfire. The modern era is trembling with these movements. None but this modern era has perceived much publications and circulations of religious bulletins to give religion a fresh turn to be on the side of man and be an ally of man. This alliance will meet all the challenges given by the dragons of religions. These dragons are none but the creeds and the dogmas which prevent us to enter into the pure and holy domain of religion. Religion must have the decree over these dogmas and creeds and this decree of religion will end the chapter of all the blood sheds from the world scene and will **begin** a new chapter in the history of mankind radiating all the spheres of human activities. Then and there will

be the resurrection of the human souls which will not be very special to Jesus Christ and will ring the death toll of the inferno of Hitler. We are earnestly looking forward for this chapter of human history which has no need for renaissance as it was in France and it will have no story of Jerusalem, Karbala. Our bodies then may be dead but our souls will be more alive than ever. This fact has shown its face on various papers on religious problems in almost every issue of Journal of value Inquiry and Mind . Rediscovery of William Palay, an eighteenth century theologian is a significant event in recent years which is a pilgrimage towards the pure and holy domain of religion. The missionary Zeal of the institutions like Ramkrishna Mission, Bharat Seva Ashram Sangha, Iscon which primarily motivated with religion is too well known to the world.

The project will be worked out in the form of Chapters in the following orders:

Chapter - I. Various concepts of man will be stated and the arrangements advanced for their viability are to be examined.

Chapter - II will be devoted to understanding the phenomenon of religion. Various definitions of religion, various types of religion, origin of religion, pre-historic religion, and search for family resemblances and trails of religion are the topics of special interests.

Chapter - III will take account of the different classifications of men in accordance with their religions and the relations between religion and different aspects of human life.

Chapter - IV will discuss Marx and Science to clarify the opposition that seem to have among science, Marx and religion. It will attempt to solve the question - Is there any difference among the existent religions of the world?

Chapter - V will take account of the question - can religion concern itself with the ultimate Reality? It will discuss the impact of the new physics of relativity and quantum theory which though mechanistic yet religion which gives the understanding of everything in the universe in an unitive attitude is also the goal of science too.

Chapter - VI consists of the concluding Section of this critical survey of the relationship between man and religion.

CHAPTER - I

MAN

The most intricate question in the life of a man is to answer the question - what a man is. We are mostly involved in some other problems of the outwardly world and we think that to visualize the inner world of man is a mere wastage of time and energy and if at all, any concept of man is to be conceived - the task should be shouldered by the philosophers.

This is because the question what a man is a notoriously ambiguous question to be answered : A man really does not know what he is, as he is so intimate and well known to him - and there lies the fault for which, we the common men, are never concerned with this intricate question though in some intimate moments this question hammers in the inner world of a man. But we become triumphant to overlook this problem of the inner world of us by becoming more concerned with outer world.

The case being so yet there are some answers coming from the manifold aspects and ideas.

The empirical concept of man is that it is a certain totality of facts which is immediately given. But this view underestimates the concept of man for which we can not accept this concept wholeheartedly. Because along with this corporeal entity there is also the inner entity of man with the series of states of consciousness with feelings, memories,

moods and emotions, within this inner empirical entity there is the shifting play of the mental states which can be distinguished as mere entity of a man. There is one psychological principle which explains all the variations and the vascillations of chaotic experiences which explains the unity of the self of man which originates from the social roots.

Metaphysics views man as essentially a substance and the individuality of a man consists in its separate-ness from the body and of other selves. It is the source of all the order of mental states as it lies at the basis of our psychical life which can not be presented in any conscious state yet it is real.

This metaphysical concept of man appears repeatedly in different forms in the philosophical thinking of Kant,¹ Hegel² and T. H. Green.³

Kant presented the subject as the 'pure ego' which is not itself subject to the conditions of space and time. Kant has given full emphasis on the finite existence who are the moral agents. His maxim 'duty for duty's sake' has the implication that one has to sacrifice his selfish motives. Kant deserves due credit as he looks upon the man as the moral agent and this phenomenal world is a moral stage where the self has to perform his moral duties. For Kant man must identify the various items of experience in their place together in their interrelations in one

comprehensive apprehension.

Then the position of this self leads to somewhat extravagant concept of a self as it is not in time but abiding and constant to be the focus of all our apprehensions and Kant would not also always want to conceive the man in that way.

As Kant himself was aware about these problems, was led to the view, that there must be also the reality of 'thing-in-itself' which tends to be a distinct reality which bifurcates the reality in the system to the phenomenal world and the noumenal world existing in their own right.

The unsatisfactory features of Kant's philosophy led Hegel to reject the finality of the distinction between the world of phenomena and the world of noumena. For Hegel the real is the rational and rational is the real, as the famous text has it.

But in Hegel there still remains a division between the incomplete world of things and the complete true reality of things as they are in their proper place in one unified system of things to which we can not fully attain. So, this view of Hegel about man can not fully satisfy our hungry search for man.

Let us now turn towards T. H. Green. He conceives

of the timeless subject which makes it possible for us to relate our present sensations to one another and so the man or the subject is not confined to the passing shows of transitory impressions and the spiritual, principle in nature which sustains and make possible the organized world of individuals. But as Green has not taken notice of the way of Hegel by which Hegel has come to conceive of the world and its shaping as some process whereby thesis and antithesis have been merged in some more complete system. So the natural question which can be asked to Green is what is the relation of the Eternal spiritual principle to the individual subjects of experiences and how the unity of each self finds it.

Inspite of all these problems it may be mentioned here that whatever fault he may have, yet in Green we can hear the whispering voice of humanity if we keep close our ears to his heart.

At the close of the last century the impact of scientific discovery and industrialization were the decisive factors in changing the ways of perceiving and thinking. A new empirical and secular temper was articulated by a group of thinkers in Britain. As a result, some philosophical theories appear in the circle of philosophy - such as scepticism, positivism, Agnosticism, Naturalism.

The word "Agnosticism" came to be used as a synonym for atheism, scepticism, positivism, materialism, pan - theism and not-knowism. Huxley being dominantly influenced by Hume, gave agnosticism its wide currency and stamped it with his own particular meaning. This British Agnosticism was predominated on the one hand by the empirical tradition from Locke through Hume and the source was Victorian Agnosticism of Kant.

This agnosticism takes us at the threshold of the new philosophical world of nihilism and existentialism the world of Bergson⁴; William James⁵ and Kierkgaard⁶:

If this is the situation of agnosticism, then it can be said that these agnostics have looked into the heart of reality of human existence. Their whole attention is centered with the hard facts of reality within which man has to live, Man's pangs, sufferings, mental states - are their whole subjects of attention.

Now the metaphysical and epistemological assumptions underlying the scientific empiricism of the agnostics were essentially examined by the British idealists. So, we can turn to some of the most notable extensions and modifications of British Idealism and it is in the work of Bradley we find his distinctive contribution in his theory of relations.

For Bradley, the individual is real. It is one in the sense that its positive character embraces all differences in an inclusive harmony. All diversities of our experiences have their places in the ultimate unity which eludes our thinking. So we must have to abandon the absurdity of thinking of the world as mere appearance. But it is to be kept in mind that by this analysis we can not solve the serious problems of some aspects of the 'givenness' of things which can not be explained only by the transcendent unity of things. Even thinkers like A. S. Pringle Pattison⁷, A.E. Taylor, Henry Jones leave us all the same.

The finite selves however much involved in having the particular identity for which these are incapable of being reduced to any pattern. If it is done then the uniqueness of each self evaporates with its self-determination and freedom of will and as a result of which the condition of responsibility gets lost. Then we can look towards James Ward who takes a substantial departure from traditional Idealism affirming the significance of the distinct existences of the individual particular selves which interact among themselves and are particular presentation with partial modifications. At this juncture we can refer to J. E. Mc. Taggart who rejected any notion of an ultimate, transcendent reality. For him, love is the basic emotion which binds the finite selves to one another in love and apart from this community of individuals there is no reality and the extended material objects are really minds or parts of

contents of minds.

The above noted concepts of man is not an individual man who can be identified by himself alone. He is then only a man when he stands in relation to other man. His relation to other man marks him as man otherwise not. But this concept is not a satisfactory concept of man. And this dissatisfaction impels us to look towards Marx: who envisaged a never ending dialectical pursuit of creations and satisfaction and this pursuit constitutes historical development.

It is a mistake, Marx argues, to attempt to understand human existence by appeal to some universal characteristics like consciousness, speech or religion. The premise of valid materialism is that human beings distinguish themselves from animals as soon as they beg to produce their own means of subsistence.

It is important to stress that Marx does not conceive of this historical process in Materialistic terms alone. The thinking process is conditioned by the development of productive forces and the social intercourse corresponding to them. It is man who alters their thinking as they develop their material productions and mutual intercourse. He views that the life is not determined by consciousness, but consciousness by life. Marx views that the positive expression "human" corresponds to the definite condition pre -

dominant at a certain stage of production and to the ways of satisfying needs prevailing under them. Whatever fault or appreciation goes to Marx that wants time to be evaluated but his total involvement with the problems of man claims due credit. But at the same time, it can not be denied that his estimation of human beings is too mechanical and theoretical at the same time.

In this context we have to give our attention towards Nietzsche who embraces in himself and in his thought some of the most conflicting features of the nineteenth century which though not solved by him yet they came to full expression. Nietzsche views every happening of the worldly phenomena as being governed by the purely material force of the 'will of power'. His belief in the supremacy of matter and of will makes his whole outlook on human existence as Utopian and oriented towards the future,

Nietzsche searched for a purely materialistic explanation of reality. In this regard he was in the same line of thinking of Marx and Tolstoy. His new programme is outlined in the very first aphorism of Human All-to-Human namely, chemistry of concepts and sensations. The chemical analysis of concepts and sensations, shows that everything is transient and historical. For him everything becomes and nothing is. There is no eternal truth. All values and beliefs have evolved and continues to evolve in human history. He envisaged a mankind

worthy of the future and this new ideal of mankind is to take the place of God.

He is looking forward for the ideal man to come and to reign supreme in this world. His concern is with man and nothing but man which sheds off the charge of nihilism that is thrown against him. His love, his anxiety for man makes him the great humanist of the history of mankind.

Yet we can say that his concern is only with man of the future and not with man of present who are merged into the ocean of sorrows and sufferings and anxieties. He has never met with the actual man who exists.

So we can now turn back to the actual man who is really the admixture of actual and the ideal whose half part is physical and the other part supersedes the physical world. This self-exceeding nature is everywhere apparent.

If we want to define man or want to say that man exists then it is apparent that facts and existence have been conceptually subordinated to general ideas or thought. Phenomenology with its doctrine of essence institution theory is the most significant factor in the development of existentialist philosophy. To say that man exists would entail nothing further than a conceptual comprehension of the essence concerned. But it does not

mean that 'man really exists as man' is not a mere possibility but an actuality.

According to Martin Heidegger, however, human existence in its unique existentiality claims to be considered on its own account entirely. If we do not recognize this uniqueness then all our concerns and investigations to search the man will be in vain.

But Husserl thinks that no reduction 'can get any grip on' the part of Ego.

This seems almost to betray in phenomenology with a shift from the conditions of knowledge to the conditions of being as the question of existence is suspended in the reflection of phenomenology.

The concept of 'essence' has its grip over European thought from Plato to Descartes down to the modern era. European thought is oriented with the concept of essence and it may be conceptualistic or Intellectualistic in its character. Existence is then nothing but conceptualism which mean nothing more than the comprehension of the essence concerned. But this is a mere concept but not an existence.

The issue of existence is so unique in its nature that it raises its head in Kant who makes a sharp

difference between the idea of existence and existence itself.

In Hegel, however, we find that the intellectual tendency towards the reality of man makes it a mere category of thought.

Soren Kierkgaard revolts against this intellectualism and according to him concrete reality can only meet the 'metaphysical demand' for actual reality. Philosophical reflection on ideas or essences misses the touch of concrete reality. He gives all emphasis on existence and not on essence. He makes existence a subjective experience .

This subjective aspect represents the 'becoming' which is the constituent of existence and being so it unlocks the door for the interest in the actualization of possibility.

The systematic shape of this type of philosophy was given by the distinct philosophical approach of Heidegger who presented Existence with new orientation. Heidegger and Sartre formulated the thinking that existence precedes essence as the states of existence defies all definitions.

Now it is clear that there is a clear and distinct transition in the philosophical circle from possibility to actuality and from what is abstract to

that which is actual.

This Existentialistic thinking introduces the theory of dynamism which does not have the sanction which is static. It proposes a perpetual process of exceedency, a passing beyond the nature what is now. For this reason this thinking has no sanction for any static criterion or definition of any object. According to this thinking, with leaps and jumps we are progressing for further stage of 'being' which has free choice behind which motivates us to the progression of our being.

For the existentialists, existence is a concrete principle which is behind all the possible attributes acquired by man. Human being alone can turn back upon itself and can find out his being.

Heidegger³ finds out that the analysis of metaphysical subjectivism and epistemological transcendental subjectivism prepares the path for a metaphysics which pertains to the nature of man. The nature of man can be a subject for anthropology which is philosophical in its aspect as it would also treat the nature of man as man.

For Heidegger, the essence-existence distinction or the distinction between possibility and actuality can not account for the real significance of

human existence as human existence is not given once for all nor it can be put to use. Existence, for the existentialist is not merely to be as it is in a very unique relationship with the world and other conscious being. Temporality of the finitude is ecstatic as future, past and present are moments of this ecstatic situation and the future is the primary situation.

If time is the ultimate horizon of man, time is to be enquired to prove the genuineness of the being of man. Time or history is nothing more than the happening of 'being in the world'.

The world is that in which man is always exceeding himself to be what he actually is. For Heidegger, human being is 'being in the state of finding itself.

The fundamental assertion of the philosophy of existence is that human being are thrown into the world without essence. The conception of consciousness finds place in existentialism, particularly in Jean Paul Sartre. The Existentialists do not entertain the self or man which is spiritualistic in its nature and is disassociated from the world.

The world has its being because of its 'participation' and 'engagement' of the subjective being with it and the existence of man is really 'wordly'. For Heidegger, consciousness is not enclosed in the

boundary of its own self.

Sartre thinks that consciousness has its reality only when it has referential function with phenomenal world as consciousness has nothing substantial in it. He wants a combined picture of the world where immanence and concrete reality meet in a togetherness. For him, consciousness is a sheer activity which is transcending towards objects and this human reality is haunted by a totality which is above its reach. The paradoxical situation of man's existence is that what he is not yet is, and is not what he already is.

So man can not be defined as having essence because his existence is being out of itself, and his essence remains beyond any determination. Man must create for himself his own essence through his act of choice. Existence depends wholly upon act of choice and it is not grounded upon any ideal essence. For him, man is responsible for everything he does.

According to Sartre there is no other universe other than the human universe, the universe of human subjectivity. Man himself is responsible for his self-transcendence and in relation with this transcendence he can have the grip over the objects of the world. So, he is not secluded only in his subjectivity. His transcendence and subjectivity makes way for existential

humanism.

Existentiality which is another name of concrete reality is affected as because of the subjective participation. So, for Heidegger, it is an ontological constituent of human nature. His theory really stands for a universal ontology rather than a philosophical theory of man. For Heidegger, 'Being' is the only theme for philosophizing.

Sartre with his Hegelian approach to existence says, existence precedes essence. Being is an all embracing principle and objective. This being supercedes the range of our knowledge of it and at the same time the presupposition of all our questions and consciousness itself. The standpoint of Being is the transcendent support of all beings which is uppermost in the thought of Sartre.

The unique significance of this principle of human existence lies in its immense possibility rather than in its actuality. This concept indicates at the same time that the reign of being in which man lies as man can undergo modification.

If we analyse this philosophy then it is apparent that this philosophy moves centrally round such concepts of human life as death, suffering, anxiety etc.

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In this philosophy, the reign of essence would not be upheld in the existentialist thought at the cost of existentiality.

Moreover, the existentialist philosophers employ the psychological and phenomenological methods of analysis. They appear to move to the other extreme position which surrenders itself to the irrational principle of existence which signifies the neglect of the feature of objectivity and scientific understanding.

For the above reasons, Russell views that existentialism is an emotional protest on psychological grounds. The subjectivity which is involved in existentialism amounts to be mystic in its nature and their pre-occupation with Being in search for a Being though ontological yet it is half-drawn.

Yet this theory deserves credit for drawing our attention towards human existence which is not to be counted as a mere object among object. They rightly marked the basic realism of human existence.

Now we can look towards P. F. Strawson⁹ who in a broad sense labelled the material bodies as basic particulars which could be identified and reidentified without any reference to other types or categories but whereas identification of other categories rests upon

the material bodies.

Now he throws some questions which can be quoted "why are one's states of consciousness ascribed to anything at all?" and "why are they ascribed to the very same thing as certain corporeal characteristics, a certain physical situation"?

He throws these questions and cautioned us that the answers to these questions will be dependent on one another. For him, we ascribe one's states of consciousness to anything without having the least knowledge why do we ascribe these states of consciousness to this particular material body. If we conjecture a No-space model of the world where only the auditory sensation works and where there is the possibility of reidentification of particulars then we were that we are not compelled to do any crucial distinction which are fulfilled in the ordinary spatiotemporal human experience. As a consequence we find no light which can dispel the darkness surrounding the concept of I.

We can not be at any point to answer the question why the state of consciousness was ascribed to any honoured particular whose material body can have some uniqueness of its own. So with the same tune of Descartes we are bound to say that "I am not lodged in my body like a pilot to the vessel". All the perceptual experiences more over the auditory perception can not help us

to gain any answer.

Now P. F. Strawson examines the 'no-ownership' or 'no-subject' doctrine of the self which have errors no doubt but at the same time instructive too. This view thinks that ownership can only be owned when it is logically transferable. But experiences can not be owned as it is 'causally dependent on the state of a particular body'. Strawson singled out this above mentioned statement as false. For the theorist is here not consistent in his argument when he argues that all experiences by a certain person being contingently so dependent for which 'all the experiences of person P' means the same thing as "all experiences contingently dependent on a certain body B'. This whole argument becomes analytical rather than contingent. According to Strawson, one does not seek far for understanding the place of identical pains which are 'logically non-transferable kind of ownership in our general scheme of thought'. This 'no-ownership' theory can not take account of all the facts. No dictionary gives' two meanings for each and every state of expression of consciousness.

Yet so, this theory points out that we 'speak primarily to others' for the purpose of informing them. If we take the case of Pain, there is no hesitation to 'tell who it is, who is in pain, when I am'.

According to Strawson, from the Cartesian point of view, I can ascribe states of consciousness to myself only if I can ascribe these to others whom I can identify as subjects of experience who possess states of consciousness. He, then says that "all experiences stand in a special relation to body M" and that the body of M is somewhat unique as this is what makes body M unique among bodies.

The other objection that he lodged against Cartesianism is: What right have we, in this explanation, to speak of the subject, implying uniqueness? Why should there not be any number of subject of experiences—perhaps qualitatively indistinguishable each subject and each set of experiences standing in the same unique relation to body N"? P. F. Strawson then says that the uniqueness of the body does imply the uniqueness of the soul.

According to Strawson, the concept of a person means a type of entity which engulfs both predicates which ascribe state of consciousness and predicates which ascribes corporeal characteristics and are "equally applicable to a single individual of that single type". For him the concept of a person is logically prior to that of an individual consciousness for which 'an ego' might be disembodied Person, retaining the logical benefit of individuality from having been a person'.

Let us now turn towards Greece and India for knowing what they understand by 'man' since the Greek and Indian concepts of 'man' are no less significant in this context.

The Greeks were interested in understanding the good, the truth and the beautiful for which the life to them became an object of love. In Greece there was the free room for the exercise of understanding which is the outcome of free speculative spirit.

There is division among the sophists about the nature of man. Plato conceived the ideas as immortal, whereas man may be base or good. Socrates thought the soul of man is immortal and independent.

Indian culture with its concept of '~~tap~~ tvamasi' has influenced the whole world. This concept views the self as eternal who is essentially a subject and not an object. The 'Bhagavadgita' speaks of the spirit of man as immortal. For the Indians this world is a 'Dharma - Ksetra'. Man is not merely a creature of time solely dependent upon material possession. Religion, in the life of the Hindus and the Budhists is a transforming experience which marks to the highest point of spiritual experience and this is inherent in the man himself. Dvitya Janma is the central teaching of the Hindus and the Buddhists.

Darsana, Jnana, Charitra are the three great principles for the acquisition of self-realization is asserted by Mahavira who was able to realize the inward dignity of his ownself.

For the Sikhs, the aim of life is to develop and nourish what is best in him by which he can be equal to God. For them ideal of life is the life of active service in the midst of world relations. They specified a model of living and we must have to live in accordance to this model.

In India, Rama stands as an ideal character of a perfect man. He shows that man must be a real man by being a part of the society and serving the society by sacrificing his all interests.

Mahabharat expounds the philosophy of the man and ethical autonomy of the self for doing the moral duties of every day life. The 'Bita' invigorates man by advocating an intense sort of meditation and devotion for the attainment of the highest peak of spirituality.

The rich speculation on the self of man in Indian Philosophy is due to persistent belief that true knowledge of the self is the remedy for the pangs and sufferings of the human life.

Vedanta propagates that to be a man is a process of becoming. This concept is found in Nietzsche's concept of man for whom everything becomes and nothing is. All values of the human life have evolved and continues to evolve in the life of man. Nietzsche who is not concerned with the man of present envisaged a mankind who will be worthy of the future. Yet his firm conviction about the future man sheds off the charge of nihilism that is through against him.

We find the resounding sound of the romantic attitude of Kierkegaard in thinkers like Rabindra Nath Tagore and Sri Aurobindo.

Rabindra Nath Tagore¹⁰ finds the finite man losing his personal identity becomes identified with the infinite and becomes a Perfect Man who realizes his presence in all his activities. He thinks that what is needed now is to nourish and cultivate the inmate humanity residing in us.

According to Tagore we have to make real the Upanishadic call for to be existent from non-existence and to be immortal from mortality. We have to achieve Eternity for which we have to be reborn. He looks upon life as self-realization. We have to awaken the dominant divinity within each of us which will enlighten the path.

for achieving universal brotherhood, This achievement will find out the real meaning of his life.

He thinks that the ultimate goal of life is the communion with the Infinite and this feeling of communion is only possible through intuitive inner-vision.

Remarking and refashioning of mankind is urgently necessary. This task is too tough no doubt. But we should not loose heart as relegious discipline can shoulder this task and can bring a total transformation, a transition from the darkness to light. This disciplining of nature will pave the path for the emergence of a new world and society which will awaken the new spirit of humanity. The awakened state of consciousness makes man feel his incompleteness which he will want of complete. Man's immense potentialities will at last conquer the kingdom of God.

Rabindra Nath Tagore visualizes evolution as an unfolding process without any process. This continuity of the process of evolution finds its proper meaning by making man evolved at every stage of his life. Being so evolved man finds his interconnectedness with the whole of humanity and then his feeling of deprivation gets evaporated and he merges himself into the ocean of multipersonal humanity and becomes eternal. The task

is not a easy one. This needs evolution of the spirit of man where life marches onwards to gain perfection where his creative imagination and his love endeavours him for the renunciation of his baser self at the alter of the Transcendental Man who is really inhabiting in each and every man.

Tagore views the Infinite in such way that this Infinite is to be defined in terms of humanity which is associated with love and co-operation. To have the touch of this Infinite we have to shift ourselves from the ground of our secluded self-centeredness. Then and then only we can enter into the world of love and truth.

Tagore finds his man of his heart in the Bauls who have the authenticity of their religion in their life. Those Bauls have the aspiration for the expansion of their consciousness towards the supreme Reality of Man which is waiting to be realized by all of us. For the Bauls, the self of man is finite but being the manifestation of the Infinite he is infinite. Man gains his completion more and more in his love towards his fellow being and the body of the individual self is the temple of the Divine. The central idea of the Bauls is union with the Divinity. For them, love illuminates the path by which we can realize the communion of us with the Divine. These Bauls realize that God is not a Beyond, He is the Man of

the Heart.

Tagore says, the history of evolution gives the picture of man's unrecessed effort to reach this state of the present being and it is continuously revolving without any gap. For the present man, there is much spiritual path to be crossed to tear off the mask of the Reality. We are now able to know the why and for whom we are crossing this path.

Tagore views that we are rushing onwards to know and to realize the Reality which really remains in the inner world of us but the tragedy lies in the fact that we do not look into our inner world.

The history of evolution depicts the picture of man's unrecessed effort to reach process which is going on. So the man of the present will be more evolved to reach the deeper and innermost experiences which till now is unknown yet the whisper of this inner reality can be heard if we keep our ears close to our inner heart. But this whisper can be heard only by those who have travelled much in their spiritual journey. For the present man this far spiritual path is to be crossed to unveil the ultimate reality which is he himself.

In the emotional and imaginative background of man Reality reveals itself. We then have the knowledge of Reality not because of the fact that we have our feeling of it. Aesthetic or artistic experience is only for our joyous enjoyment of this experience.

If we look at Sri Aurobindo¹¹ then we find that Sri Aurobindo views that the mind is not purely a logical power. It urgently needs subrational forces like desires, passions, associations, prejudices and pre-judgements which will impair the logical power. For Sri Aurobindo, the agnostics are determined externally by objects.

The inferential position that we can deduce from this is that Aurobindo's concept of mind takes a good account of the projective mental power which can account for imagination.

For Sri Aurobindo, the constituents of thought have two separate attitudes that is - judgement or reasoning and the other is imagination. These two sides are the most necessary components of perfect ideation.

He recognizes that mind is fully equipped to deal with the actualities and with the imagination of the mind. This imagination of mind can summon possibilities and paves the path by which 'the may be's becomes 'might be's.

The mind with the flight of his imagination can reach the height of the Truth - consciousness. At this present stage man with his flight of imagination which though is in the process of becoming, will enrich himself with the possession of a truth - consciousness.

Man's physical existence, in his view, is a system of responses, of which man has the least mastery.

For Sri Aurobindo, the mind of man can reach the Beyond, by himself, since mind is intimately gifted with a power of Ignorance which is lurking for the Truth. Man has the gift of self-exceedency by which he finds his link with a higher grades of consciousness.

The mind, says Aurobindo, stands between a super-conscience and an inconscience, and receives power from both these opposite forces. Mind can only deal with the actualities because of his intermediate status on the ontological ladder, Mind can summon the possibilities as he has his own imagination which enlightens the way by which possibilities can be the actualities. The imaginary capacity figures "the 'may be' and 'might be's" of the Infinite. Imagination is not purely illusory. The mind is perpetually ascending towards the truth consciousness, This impelling force of the mind impells him to have a truth consciousness.

The impact of the scientist discovery makes James Seth to say that the last decade of the nineteenth century can be characterised by Evolutionism and Agnosticism. This new trend has given rise to a new empirical and secular temper which was articulated by a group of thinking in Britain to whom 'Mills System of logic' is a sacred scripture' and at the same time there are the others who are critical against this scientific empiricism. Carlyle, Arnold and T.H. Green are the main figures to have this critical attitudes.

We now have to discuss some movements encircling the concept of man. One of such movements is Transcendental movements. Transcendentalism with its difficult conceptual problems still has its votaries and the leading voices are Henry Daniel, Thoreau Brownson, Theodore Parker, Margaret Fuller, George Pibley, Bronson Alcott, Thoreau's Civil Disobedience was figured predominantly in both Gandhi and Martin Luther King.

Brownson was wholly interested in social aspect of human life. Theodore Parker was a transcendentalist who has great effect on the course of unitarian history. Being a child of enlightenment he can be termed as a forerunner of positivism.

These renowned transcendentalists have their eyes fixed on human problems like morality and with social

aspects of human life. Margaret Fuller participated in an actual movement in all its aspirations and experience of transcendentalism.

Amos Bronson Alcott contributed much to transcendentalism by founding and directing the Concord school of philosophy. This transcendentalism was even widening its circles of influence. Even in 1980's there continues to be a strong and rising interest in Emerson's ethical doctrine of self-realization and the American Renaissance movement was highly inspired by Emerson. So the self or man reigns supreme in the thinking of Emerson and the American Renaissance movements too.

Then we can turn towards Tractarian movement. The unity of Tractarianism is in its single spirit and common ethos where humanism widens itself.

Modernism is the off-spring of the dissatisfaction, felt in the inadequacies of the church's intellectual response to the needs of the modern age. It can be phrased that this movement is a Zeal for prevention of error and represents the intellectual freedom necessary for the purpose of the dissatisfaction of the modern age. It takes political, social as well as the scientific aim and being so this movement comes into the grip of humanism.

Now we are looking towards Modernism. Many thinkers thought that Romanticism offered a way round the more difficult epistemological problems. Schleiermacher, Coleridge, Emerson are spokesmen for this new sensibility which made Romanticism one of the last great international movements of thought in the modern period.

The assumption that human nature is fixed, was increasingly questioned, and the concept of humanity rooted in Enlightenment soil was then nurtured and nourished. Nietzsche, T.H. Huxley, Leslie Stephen, Newman and Kant, sought to replace traditional arguments for God's existence with some type of moral arguments. Herman Cohen, adopting Kantian arguments, tried to prove that the sense of duty in man is the same with the law given by God. In this duration of time many others attempted to assert the primacy of will. Schopenhauer, Nietzsche, Kierkegaard and William James are the noted figures to assert the primacy of will.

This new rise of thought took another form too. The influence of Romanticism shows the rediscovery of feeling as a significant dimension of human nature.

Romanticists viewed enlightenment as an historical and rootless view of the rational man. For the romanticists, man's feeling must play the predominant role. Romanticists have given emphasis on the unfolding of

ideas from simpler to more complex and higher forms in the history of the human spirit.

Kierkgaard and Marx were critical of Hegel precisely at the point that reality constantly outstrips reason and reason is never capable to comprehend it totally, Hegel here sows the seeds to the destruction of his own philosophy and Heidegger thought that Hegel is the representative of the collapse of the Western metaphysics.

If we look to Soren Kierkgaard then obviously the picture that will be depicted before us is that Kierkgaard is a major figure whose vital insight into our understanding of philosophy, religion and life is of great significance.

Kierkgaard repeatedly draws a line of demarcation between a godly and wordly understanding. He views that faith though not continuous with knowledge wants to disclose the depth of unfathomable uncertainty of the truth. He is radically opposed to Hengels' subordination of the individual to the universal. If the individual is merely a manifestation of the universal spirit, the nerve of moral effort is then cut off.

So it is necessary for us to clarify his theory of existence which as a distinctive meaning for Keirkgaard since it refers to the existence of the individual human

self and existence is a transition from potentiality to actuality. The individual is to become what he is, and he has to actualize what is potent in him and the true relation of the new self in itself implies its relation to God.

Kierkegaard bases his argument for subjective thinking upon the conviction that the ethics of remains as the highest task for every human being so that the knowledge of morality is essential for the existence of the individual.

So it is clearly evident that Kierkegaard's whole emphasis is on individual self of man with his moral tasks of becoming and as so Kierkegaard regarded man is in the process of becoming a fullfledged man..

From the above said discussion so far made, it is clear that man is not yet a man. He is in the process of becoming to be a perfect man for which he is evolving all through his history. He is proceeding step by step in and through evolution but to reach the last step of the ladder of perfection he has to encompass the whole world with love towards his fellow being.

The present man is not the beast of the past or the superman of the future as he is just a link between the two. Man has walked a far-way off from his mere beasthood and a long way is waiting to be crossed to reach his ultimate

destined goal. He will surely be a winner as he has his mental power of love which has the vehement current to overflow the whole world - scene. Love has that expansive nature which will overshadow all the differences that may have due to our differences of castes, creeds and dogmas.

The process of evolution and involution have witnessed the history of man where man has been awakened from his deep slumber of bare animality. He is awakened towards this conscious stage of spirituality. In this awakened state of spirituality, the man now can philosophize about world - society and world solidarity where concord will reign supremely. If man can think about this world unity and world solidarity at present then the distance will not be too far to be actualised into reality. The history of man depicts this truth in innumerable facts and in innumerable occasions. So the concept of world-unity and world-solidarity will actualise in the not too far future through man's love and feeling of concord.

For this reflective mind of Socrates, man is to become like God as far as it is possible for him. Man has his feeling of privation which will lead him for the attainment of his full completion for which he has travelled a long journey. Man's awareness of his intrinsic significance makes him so unique and this uniqueness in him cries out for the Beyond. He is self-exceeding in his nature for which he

prays:

Asato ma Satgamayo, tamaso mā Jyotirgamaya, mrtyer ma amritam gamaya.

The meaning of this verse is : Lead me from the unreal to the real. Lead me from the darkness to light. Lead me from death to the eternal life.

Man suffers much for his internal conflict between his finitude and infinite in him. Man's inner world of spirituality would be encrowned with success and for the victory of spirituality man's activities are to be directed in the right way. This right direction of his action will make room for his attainment of perfect manhood. The human nature is not fixed once for all. It is evolving more and more towards perfection which needs continuous nourishment. This process of becoming in man will surely actualies the emergence of the perfect man. This emergence of the perfect man will reveal all the dignity of his spirit which is already potent in him. This discovery of his real spirit will leave no scope for any critical survey about the relationship between man and religion and will close the chapter of the question - whether man is a religious being or not.

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In our critical survey of the relationship between man and religion, it is necessary for us to discuss the concept of religion from various standpoints. We have to clarify certain questions like whether man is a religious being, what is the origin of religion, what is religion and whether man is a religious being by nature?

We must have to seek a clear picture surrounding the question - is man a religious being.

The answer needs some discussions about the constituents of the concept of man. It is needless to say that the simple definition of man is "man is a rational animal". "Man" is a species under the heading of the genus "animal". He has some physical hungers like any other animal.

But his other part points to something which is not merely physical. He has his rational part by which he is differentiated from the other species. His half part is animality and other part is rationality. This rational constituent makes man to fly over the region of his own animality. In this domain of rationality, he has his anxiety, imagination, ambition, the feeling of reverence, the feeling of awe, the love for wisdom etc. These feelings are not due to his animal part as these can not satisfy his physical hunger. Man is then above the physical though at the same time physical too.

Being above the physical plane in his own domain of metaphysics he has his ideas, concepts, imaginations where he meets with some problems which can not be surpassed or bypassed by him. He has no escape.

If we take the case of the love towards children felt by the parent, we find that parent have the life-long love for their children. They can not explain the 'why' and 'how' of this feeling. It is ingrained in their own nature. It exceeds any explanation. In the same manner man has the feeling of awe, the feeling of reverence towards something which supersedes him and he can not give any explanation unto these feelings. But his rational part impels him to seek satisfactory explanation. He then bows down to some one who will quench his thirst for the adventure to the exploration of the domain of feeling of his own.

He wants to know - Is there any design or pattern behind the curtain of the physical world? Is there any meaning of life? This ontological disposition of man, impels him to know the 'whys' and 'hows' of things and drives him to know the meaning and purpose of life and the underlying unity of this world.

Metaphysics being a quest for understanding the cosmos plays an important part in the life of the reflecting person. This reflective attitude drags man unto the door of religion.

But any attempt to define religion is a complicated task. According to Rem. B. Edwards there are some problems of definition of religion.

According to Edwards¹ there are three approaches to define religion - first is the search for a common essence, second is the search for family resemblance, and third is the offering of persuasive definition.

Firstly in our search for the common essence of religion, in socratic fashion we can say that religion is a belief in god but then we are confronted with the fact that many of the great world religions such as early Buddhism, Zen Buddhism, and the Hinayana Buddhism are completely atheistic. If we say that religion is a belief in the supernatural, we are confronted with the fact that many versions of atheism, such as those developed by the Stoics, by Spinozism, Schelling and Schleiermacher, and by some of the religion of Orient, tend to identify god with nature. So all religious men are not devotees of the supernatural.

The search for a common essence of religion is complicated by the fact that humanism has become a religion for some people and communism for others. These may provide answer to the question of the meaning of life or the meaning of history but neither makes a place for traditional religious concerns. Some can have religion out of success or wealth or golf or fishing. But where is the common essence with great religions of the world such as Christianity, Judaism, Islam, Hinduism, Buddhism? Is there any

distinctive mark that all these religion have in common? But for such initial difficulties we should not give up the search for a common essence of religion.

In Christianity, Islam, Hinduism, Buddhism and other religious men find an ultimate set of values, but this also applies to lesser religions as Communism, Nazism, humanism, fishing and golf. If it is so then the man who has made a religion out of wealth is the man to whom all his other interests and activities are made insignificant by his ultimate concern.

This is the problem involved in Tillich's definition of religion and this is due to some form his choice of words. We have now to seek a remedy.

His definition of religion widens the scope of religion no doubt but at the same time it seems it loses contact with the fine concerns of religion and of the concreteness of religion. At the same time it is true that all religious persons are not so well-integrated to have the concern for the ultimate.

But it needs to be mentioned that the strength of Tillich's³ definition lies in capturing a common and distinctive essence for most of the things that can commonly be labelled as religion as he views that the essence of religion lies in human response to them. The ultimacy of human concern seems to be least common and perhaps distinctive of all religions.

Religion touches life on every side for which it becomes too complicated to be defined. It embraces both the individual and the social conduct. In its lower stage it has the similarity with magic and in higher stage with ethics yet it is not identical with any of them. So it is a difficult task to assert any definition of religion.

No definition of religion has ever been framed which can touch its every aspect in life, as religion is amazingly complex. It embraces all the aspects of life yet lies independently in the heart. So we can not expect a clear definition. Without abandoning these we can see some of the various ways in which religion has been defined.

We will begin with some definitions which will entirely expressive of their authors.

Kant² said, 'religion' is the recognition of all our duties as divine commands.

Kant thought religion interpretes our moral duties. Hegel³ declares, 'In thinking I lift myself upto the Absolute'.

For Schleiermacher⁴, man's existence and his relationship with god is immediate existential feeling of man.

But we find that Arthur Schopenhauer⁵ was primarily concerned with the sorrows and sufferings of man. Kierkgaard's⁶ whole emphasis is on the individual self which is an existential question for him. His whole concern is with the individual with his ethical task of becoming. For Feurbach⁷, the

divine being is nothing else than the human being purified.

Marx's³ view makes possible an interpretation of religious ideas that regards them as reflection of a given society.

If we concentrate our attention to the origin of religion then we find that the middle of the nineteenth century when the shock of the Darwinian theory had its recognition, a wave of victorious materialism came in the scene and it seemed to many that religion is nothing but a superstition. But with the twentieth century there came a swift realization of the fact that the character of religion is a basic fact of human culture. Together with this there came a new type of awakened empirical interest in religion and a search for the origin of religion. Religion was an accepted fact, and its origin aroused little curiosity before. A few like Ducretius went further viewing anything beyond fear to account for the belief in God. With the oncoming of Christianity, it was accepted without any question that religion comes out of the realization of God.

After the lapse of fifteen centuries came the Reformation which did not give immediate results to the liberty of thought but exchange the basis of autonomy in religion. Another century then passed and after this century came Hobbes who brought up the origin of religion in his own unwelcome brand. Hume⁹ shows no sign of advance than Hobbes. For Hume, the first ideas of religion comes out from the incessant hopes and fears of the actual human mind and not out from a contemplation of the works

of Nature Hume was answered by Kant for whom religion is wholly based on morality. After Kant religion has been identified by Hegel with philosophy. Schleiermacher declares passionately that religion is an autonomous activity of the human spirit, a feeling of utter dependence.

Within a generation of the death of Hegel and Schleiermacher came Darwinism with the science of anthropology which took the charge of seeking the origin of religion from philosophy. And for them Tylor's¹⁰ theory of animism is the first answer to the question of the origin of religion .

One thing should be kept in kind that the origin of religion can not be a matter of historical knowledge but merely of conjecture. Yet there is no reason to think that such conjecture need be analysed as trustworthy than similar hypothesis regarding the origin of species. The Psychological mechanism of the savages and the civilized people is the same at the root to represent mechanisms which pertain to the very nature of mankind.

The vital criticism is inclined to pass upon the various theories which account for the origin of religion from the characteristics of external world. This is so in the case of spencer¹¹ when he suggests that the origin of religion can be sought in ancestor worship or when Durkheim¹² says that religion is based and developed upon totemism. The oldest view of the origin of religion is based upon the psychological nature of man for which they asserted that religion is based on fear. But to assign religion to fear can not suffice as man's main concern is to be directed

towards the plane where he can approach to Gods.

For Westermarck, man's sense of insufficiency together with the awe-inspiring or numinous affords the grounds for the growth of religion. Man was fully conscious of his helplessness to deal with things which he implicitly believed were affecting him as religion is an attempt on man's part to find his relationship towards the awe-inspiring aspect of his surroundings. It was natural that man should think of the powers surrounding him not as persons but as powers which may be animism or spiritism which are the only known living agencies.

The anthropologists here found sign of religion in each and every step of the history of mankind. Among the revolutionary theories of religion we can point out the theory of animism which assume the presence of soul in all things. Pre-animistic theory believes in mana or taboo. Polytheism indicates the degeneration in history and culture where man felt the necessity of different duties for subserving his different purposes. Though all the theories mentioned above are merely conjectures yet these signify man's longing and striving for unity which is deeply rooted in human nature. Religion finds its expression in each and every stage of the development of man. There may be qualitative difference because of the qualitative difference of the development of man. The nations of taboo engulfs the kingship in Egypt, Babylon Iran, Rome, China, Peru, Australia, Sir James G. Frazer finds in magics the attempt

of the primitive magicians to practice science as the magicians want to coerce the divine power and they somehow know some secrets of the mysteries of nature. Totemism signifies the sense of all living beings where man feels his closest relation with the nature. Judaism, Christianity, Buddhism, Jainism, Mahammedanism show how some typical personalities in the world of religion acted as determinate to their followers.

Far back as anthropology carries us yet stops short of a period when we can say religion began. Neanderthal seems to have buried his dead ceremonially with implements and weapons laid beside the body. Yet to this race belonged the skull found in 1856, which was considered so definitely sub-human.

The attitude of supernaturalism, may play an important part which exhibited itself very early in human history. So origin of religion are to be sought in man's sense of helplessness and of the awe-inspiring and in his attempt to secure himself in his relationship with it. Such ideas as the Malansian 'Mana' represent the power which can be regarded as an agency that might in its degree be approached as man approached to human agencies. When once man came to think of relationship between himself and the super moral powers he found in his world, the first stages of religion are reached and the subsequent stages, even till now, concern merely the character of that power, and the developments of man's relation with it. The anthropology have found sign of religion in each and every step of history of mankind: Among the revolutionary theories of religion we can

name of the theory of animism which assume the presence of soul in all things. Pre animistic theory believe in mana taboo. Polytheism indicates the degeneration in history and culture where man felt the necessity of different deities for subserving his different purposes. Though all the above said theories are merely conjectures yet these signify man's longing and striving for unity which is deeply rooted in human nature. Man's feeling for "otherness" and "holiness" finds expression in religion; as a result, man can not exist apart from religion. All the excavation in Indus Valley civilization find no trace of cemetery, yet some of the bones show signs of charring. So it suggests that cremation was practised.

Throughout the Ancient East, from the Fertile Crescent to the Indus Valley, the funeral ritual under went little change from the beginning of the Paleolithic to the break up of the urban culture. This uniformity is an indication of the solidarity of the area as a cultural unit in which, all the differences regarding climate and economical conditions in respect of the social and religious structure were submerged and some kind of unity reigned supreme.

Thus the treatment of the body before civilization had truly begun was, almost identical with that adopted in areas where it has scarcely penetrated, at any rate, until very recent times. The dead have been placed in graves supplied with food and drink and other offering believing the next world.

It is necessary for us to have a glimpse of the pre-historic religion since all the mysterious, disintegrating and critical situation with which man has been confronted throughout the ages death appears to have been the most disturbing and the earliest traces of religious belief and practice should centre in the cult of dead. So an examination of the ritual ceremonies concerning the death constitutes a convenient and appropriate starting point for an investigation of the archaeological evidence relating to the pre-historic religion, period long before the arrival of Pre-historic Religion.

The remains of man found in the cave of Dragon bone hill in China shows signs of cannibal feast. In North China, cutting off and preservation of the dead skull and scalp was a prominent feature. This practice was widely adopted in the Prehistoric times. A nest of twenty seven skull found in Bavaria, gives evidence of organised cannibal feast.

This practice was widely adopted in prehistoric times engulfing Paleolithic, Monolithic and Neolithic ages. The Skeleton of a Neanderthal and the remains of a family were found in Dorologne which leave no room for doubt that a cult of dead was definitely establishment in the middle Paleolithic ages.

The custom of burying the dead was widely spread in the upper Paleolithic stage and this is firmly established in the finding of the preserved skulls and extracted brains. It too

indicates the funeral feasts. Rituals of burial was established soon after 1200 B.C. though no clear evidence was found. The Egyptian decoration and furnishings of the royal tombs gave expression of their beliefs, hopes for the achievements here and hereafter. But this preoccupation with the hereafter was absent in Mesopotamia. In Babylonia the hereafter was looked upon as a sombre place of darkness beneath the earth. The centuries, enduring pyramids and high tombs, equipments which reveal so much about the civilization of Ancient Egypt, are not found to signify anything to that extent.

The significant changes in the construction of the tombs was seemed to be effected by a king of Hierakonepolis soon after 3000 B.C. when the unification of the upper Egypt was effected.

In Mesopotamia this preoccupation with the hereafter was strikingly absent. In Babylonia the provision of after life was suggested by the food bowls, pillows and the ornaments which were kept before the body of the dead.

The cult of the dead underwent considerable changes when the Neolithic culture passed from ancient East to Westwards. The excavation of Indus valley at Mohenjodero and Harappa shows signs of the practice of cremation. In the Indus valley, terra-cotta figures indicates that there was the cult of mother-goddess which was practised. It also had the practice of cremation as some of the bones show the sign of charring. The destruction of the crops by fire has fostered the belief in the liberation of the spirit.

Turning from the mystery of the death we find that pro-motion and conservation of life is the most fundamental urge of men. The female figures appeared in granittian culture. It would not be unlikely to say that Venus cult came into Europe from the east.

The practice of a cult connected with the Mother Goddess occurred at all levels in "Mohoenjodaro". In Ancient Egypt, Mesopotamia and Malta the same is observed. This shows that the attention of that line was centered on feminine aspect as a process of generation.

In Mesopotamia, the power manifest in fertility was personified in Mother-goddes who was the incanation of the reproductional forces in nature, In Eastern Mediteraneanan, mother goddess was the principal object of worship specially in Cyprus Youthful figure of the 'boy-god' functioned to revive the life of vegetation.

In the middle Bronze Age there was a practice of cremation which oriented the concept of hereafter and this concept coincided with the idea of the sky-religion which paves the way for the idea of immortality. At death the body undergoes the process of dissolution and what survived, has an independent existence. The background of this picture was formed by the unobserved figure of the transcendent supreme being in the sky who is the creator of all things and beings in this world. The sky god was such a basic assumption that it had become one of the

fundamental religious concepts of mankind.

We are now going to unearth various types of religions and in this search we find that there are so many various types of religions in the world that for which these various types of religions should properly be catalogued. So our concern now is to concentrate upon some principal alive religion which mould the lives of man. These living religions of the world are best revealed in the writings of their prophets.

If we now concentrate upon the classifications of religions we find "Nature religion" which exists in the primitive men who are dependent totally upon the mercy of nature. This nature worship is polythiestic in nature. The folk religion exists in Greece, Rome, Babylon. Egypt, ancient India, ancient China and in ancient Germany. The 'world religions' appeals to the individual for breaking all cultural and historical limitations of a particular community which springs from their founders Buddhism, Jainism, Confucianism depending on revelations become salvational religions in their characters.

Religion of the eternal world law - without any concept of personal goal is also another type of Indian religion. Hinduism and Zoroastrianism are the types of religions which are monotheistic in nature.

Now we can draw a line of demarcation between the living and extinct religions. One of the extinct religion

outside Europe is Sumerian which was polytheistic in its nature. The Babylonian religion is polytheistic in its nature. The ancient animal cult runs parallel with the personistic deities in Egypt. Their whole state of religion was based upon divine kingship.

The Persians worshipped many gods. Zoroaster replaced these cults by the worship of Ahura Mazda. For this religion the ultimate goal of life is to gain victory over falsehood. Archaeological investigations have given some valuable hints about the extinct religions of Aztecs of Mexico, the Mayas of Guatemala, the Incas of Peru. Aztecs had their animism, nature worship, magical customs and rituals which were conjoined with the highly organized forms of civilization. The Mayan gods were given the offerings of plants and animals.

The Incas were the worshippers of the Sun. One of the extinct religions of Europe was the religion of the Teutons who were much involved with the magical powers. This religion was devoid of the concept of sin or salvations. For Celtic religion death was the central event of a long life. Salvic religion which began to be Christianized in the eighteenth century, was a highly developed demonology in its origin.

The life affirming religion of the Greeks was polytheistic in its nature. To them, gods were the beholders of all human potentialities. The sophists posed the greatest challenge to the concepts of religion who were the beholders of the informations of all branches of knowledge. Socrates

attacked these sophists as for him ethical behaviour is the supreme standard of human conduct. Plato maintained the teachings of Socrates and at the same time he criticized the Greek myths. The religion of Rome was utilitarian in its attitude. But this attitude toward religion was changed when oriental deities and the universalistic message of brotherly love of Christianity exerted lasting effect upon the souls of the Romans.

Buddhism developed in Tibet as Mahayana Buddhism which makes room for Lamaism. Chinese religion is an admixture of Buddhism, Taaism and Confucianism. As a whole the Chinese are pragmatists having little attention for metaphysical speculations and for which the Nirvana doctrine does not play any role in Amitabha Buddha. But the relationship between man and nature was of great importance in China. In India Veda emphasises the vast possibilities of man as the supreme is really hideden in the soul of man. It inspires the feelings of love and unit of mankind which paves the path for the oncoming of the Supreme which is really the expressions of true religious life.

Veda initiates intuition which opens the door of Reality. This intuition has the claim of certain knowledge which is immediately and directly known. It inspires us to be one with god in an abiding union as we have that divine possiblity. For the Upanishads, man is a celestial being. The

The Hindu has the full awareness of human fertility to know the Brahman which is the Central Reality.

According to the Bhagavad Gita, the several senses discern the different attributes of one object, so also the different scriptures indicate the many aspects of the One Supreme.

Man has to face the conflict between the divine and the undivine in him. According to the Yoga Sutra Bhasya the stream of mind flows into two directions the one leads to virtue and the other to vice. Religion overcomes and integrates the inner conflict of man. We have to open the inner eye to hear the foot steps of the Spirit.

Love and the unity of mankind is the expression of true religion. There is a persistent misunderstanding which goes on to look upon the world as an illusion. The Brahma-Sutra clears the misunderstanding with its view that the world is non-existent that is not a mental aberration. Samkara has the firm conviction that the world is not Brahman and as the manifestation of Brahman it is real only in a secondary sense. Samkara makes out that the world is a progressive manifestation of the Supreme.

The Hindu faith though devoid of missionary zeal to convert others to the Hindu faith yet it influences other religions like Java, Bali, where still have a Hindu colony and the other parts of the East. Greek leaders like Helidorous became devotees of the Hindu faith.

Buddhism being a product of Hinduism establishes itself as a separate distinctive religious tradition. It splits early into two branches - the Hinayana and Mahayana. Buddhism means a system of spiritual realization. The fundamental spring of the knowledge of the Buddhists is the religious experience of the Buddha who attained spiritual realization.

The Buddha refused to any type of speculation on the nature of the transcendent reality as that enlightened state is not the concern of human being who is submerged into the sufferings of his daily life. Each and every individual has to attain the experience of enlightenment or bodhi by his own individual effort which will attain nirvana or salvation. This needs devotion to the path revealed by the Buddha.

Buddhism unfolded fourfold Truth which each individual must realize and at the same time Buddhism shows us the ways by which we will be able to attain bodhi.

Buddhism is enlisted as a universal religion for its unending labour for saving the souls from the pangs and sufferings of the every day life.

According to the Jainism, the Tirthankara is the Arhat, the object of worship and being the object of worship, Tirthankara, revitalizes the Dharma of the world. By the destruction of the four Karmas, the self when realizes its true nature becomes free from the subjection to time and released from rebirth. Man becomes

perfect if he attains the final spiritual perfection, Jainism emphasises the divine potentiality of man.

In Zoroastrianism there is an open conflict between two forces of Ahura Mazda and Mainya and in their struggle is grounded the dharma of cosmic life and human history. The choice between good and evil is unto man so man with his freedom of will can choose any one of these two and upon the choice rests whether he will be grounded in the dharma or not.

This religion is an explicit definition of a universal religious community which exceeds all differences of race, caste and nationality.

In Hellenistic religious life, a vast transformation that we find is due to the penetration of Indian and Zoroastrian ideas. Persia exerted a powerful influence on the Hebrew prophets and the Hellenic world.

The Zoroastrians think that man can be liberated through music, contemplation, love by he can attain spiritual immortality.

For the Jews, personal sanctification is essential for man. A turning of the soul is essential for to creating a new world and new man.

Christianity is based on the life and experience of Jesus. For Christianity, man has to raise himself above unregenerate

condition of himself and he must have the promise and pledge for humanity. The cross signifies physical sufferings, earthly defeat but spiritual victory lies in defeating these sufferings.

Islam affirms man's insignificance and the supremacy of god. Muhammed has the firm conviction in the brotherhood of man.

Nanak founded Sikh religion which combines Hindu and Muslim religion. Atheists, Pantheists, polytheists, henotheists have their place in India where they live in mutual respects. The Hindu religion is enlivened in India by Sri Ram-Krishna, Sri Aurobindo and by Vivekananda. In Ramakrishna we find that his speeches are the last words of Vedas, Vedanta, and Upanishad and expressed himself with unique dialect and with wonderful examples. Vivekananda propagated the Vedantic messages all over the world by which the western world was Shaken and feels interest to know the Philosophical message of Indian philosophy.

Now we are going to explore the domain that is the search for the family resemblances of religions. For Ludwig Wittgenstein¹³, not all objects which are called by the common name have the common essence but they are related by a complicated fabrication of overall similarities and of detailed similarities. Wittgenstein dealt with the web of the net work of similarities and dissimilarities in a complicated manner. For him, the members of a human family resembles one another and are recognizable as the members of the same family. If we suppose that there are

five brothers and sisters who are recognizable as members of the same family but among whom there is not a single family trait that each has in common with all the others. Then their resemblance to one another may depend not on a common essence but on a complicated web of traits shared with one another or more, but not with all, of the other members of the family. In the following diagram the presence of a family trait is indicated by P and the absence by A. Supposition of five brothers and sisters who are the members of the same family.

Family members are Jimmy, Bill, Alexander, Dave, E Camey

	Jimmy	Bill	Alexander	Dave	Camey
Family traits over 6 feet tall	P	P	P	P	A
Blue eyes	P	P	P	A	P
Blond hair	P	P	P	P	P
Pug nose	P	A	P	P	P
Irritability	A	P	P	P	P

The obvious weakness of the family resemblance comparison is that if we want to add one additional family trait to the diagram namely "Having the same parents" we would have a characteristic that was both common to and distinctive of each member of the family. But even this trait would not necessarily be common to all, suppose that camey resembles all her brothers and sisters in all the respects indicated and yet she can be an adopted child. Nevertheless, there is always the possibility that of an additional family trait that has been overlooked and will later turn up in any attempt to explore the meaning of a

word in terms of family resemblances. When such a trait is discovered, this would seem to mean that our search for family resemblances has turned up to a common essence. This search for family resemblance turns up to a common essence and these two approaches complement each other without conflicting with each other. Now the concern is to find out the family traits of religion. The field of enquiry in the search for family traits is so diversified for which it becomes a difficult task.

Now we can look at a selected list of family traits and family members for the concept of 'religion'. Family traits of Christianity, Islam and Judaism is that they believe in a supernatural intelligent being or beings. But it is absent in Vedanta, in Pantheism, Communism and in naturalistic humanism.

Christianity, Islam and Judaism have the common trait in believing a complicated world view which they believe will interpret the significance of human life. This belief is the invigorating force of Vedanta, Hinduism and Pantheism but this belief is absent in Communism and in Naturalistic Humanism.

Vedanta, Hinduism, Pantheism, Christianity, Judaism and Islam believe in experience after death but it is totally absent in Communism and Naturalistic Humanism.

Selected Family traits of some Religions

Family Traits	Christianity,	Vedanta	Communism	Naturalistic
	Islam	Judaism	Hinduism	Human
1. Belief in a super natural intelligent being or beings.	P	P	A	A
2. Complex world view interpreting the significance of human life	P	P	A	A
3. Belief in experience after death	P	P	A	A
4. Moral code	P	P	A	A
5. Belief that the moral code sanctioned by a superior intelligent being or beings	P	P	A	A
6. Theodicy	P	P	A	A
7. Prayer & Ritual	P	P	A	A
8. Sacred object & places	P	P	A	A
9. Revealed truths	P	P	A	A
10. Religious Experience	P	P	A	A
11. Deep, intense concern	P	P	A	A

Belief in the moral code is the common belief of Christianity, Vedanta, Islam, Judaism, Hinduism and Islam though this trait is absent in communism and in Naturalistic Humanism. Belief in theodicy, prayer and rituals, sacred objects and places and deep intense concern are the common traits of Christianity, Judaism, Islam, Hinduism Pantheism but absent in communism and Naturalistic Humanism. Belief in revealed truths and religious experience is common to Christianity, Judaism, Islam, in communism and naturalistic Humanism. From this selected family traits of some religions it is clear that the importance of the traits which a particular religion inheres is not merely numbers of the traits but it should guide us to determine and to decide to call something as religion. This mental exercise indicates the richness and concreteness of religion. The list of family members represents the hard core of the traits of 'religion' though it is not fully complete. Though the list is not complete yet these traits are too nearer to be the necessary conditions of religion. In being nearly if not completely universal, these traits come close to being necessary conditions for calling something a religion as we could expect to find for such a complex ordinary language concept.

Up to this we have been offering a definition of religion that would be representative of the way in which we use the word in our ordinary, everyday discourse, but it is possible to offer definitions with many other ends in view. We shall now examine a selected group of definitions that have been used primarily to influence attitudes and values rather than to communicate factual information.

Now we are going to search some definitions of religion. To define religion is for the historians of religions, a recurring problem. The historians of religion concern themselves with the study of religion in its historical and cultural manifestations and not with the nature of religion itself. The result of this fact gives birth to the existence of a field of study, the object of which is ambiguous and the methodologies diverse.

So far as the historical study of religion is concerned, the problem of the definition grows out of a concern for objectivity which requires an impartial point of departure - that is, a definition of religion which is not itself a part of any particular doctrinal system, but which nevertheless provides a rubric under which neumerous doctrinal systems can be impartially examined.

According to Robert D. Baird,¹⁴ there are two general ways in which the study of religions can be persuaded by the historians of religions.

The one approach is the "Functional Definitional" and the other is the "Essential Institutional".

The latter proceeds either by assuming that every one knows what is meant by the word - religion and thereby covertly assuming a definition - or by stating what is real religion or

the essence of religion. For Baird, neither the institutional manner of study nor the essentialist manner can avoid superstitious assertion of what can be regarded as religious proposal.

A recommended functional definition of religion is Paul Tillich's assertion that religion bears the largest and the most basic sense of the term "ultimate concern". Religion has been defined by him as the state of being grasped by an ultimate concern. By 'ultimate concern' he meant a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of life and men find themselves in possession of some ultimate value or set of values which gives meaning and unity to the whole of their existence and to which all other values and interests are somehow subordinated.

The definition must be free from normative connotations to withhold or to set aside one's personal decision or commitment.

Such a definitional approach avoids the labyrinth of the other definitional approaches by remaining purely functional and utilitarian. No ontology needs shape the study of religion. The utility of the definition is clear. It enables the historian of religions to clearly distinguish the object of his study and to distinguish it from the other areas of study. It remains open to the question: What is the true religion in the proper sense of the term? And it enables the investigator to carry out his study on the levels of both the ideal and the real.

The functional definition allows the historians of religion to carry on his work without having any prior assumption about the truth value of ultimate reality.

Religion being the ultimate concern of men surely implies that religion might conceivably be found in any area of human activity . This requires, then, that all spheres of human activity become in principle, the object of the study for the historian of religions. It at the same time implies that some attention should be given to all the spheres of activity of a particular person prior to any general declarations about religion made by the historians.

Whatever human activity takes place in a given society, there the historian of religion will find materials for his research. As all men and all cultures have ultimate concerns in their thought systems and in their institutions.

A third implication is that given such a functional definition it could be the case that certain areas of concentrated study can be neglected by the historians of religions using the functional definition. When the traditional concerns of men clearly lose their position of ultimacy, then the historian should enquire the new concerns. Whereas the old concerns might be, relevant and interesting to the historians for their academic specialization, an analysis of religion in terms of ultimate concern must move towards the investigation of the new concerns.

For the great majority of people become totally preoccupied with intellectual, moral, aesthetic or political concerns. It would be absurd for the historian of religions to assume that he is describing the religion of religions when he has examined only the traditional forms.

The functional definitional method stated above suggests a new orientation for the history of religion which values a careful study and analysis of any given people in terms of their ultimate concern.

It is true that if we want a proper definition of religion then we must have to go deep into morality as morality is an unavoidable factor of religion. So in this context it is necessary to discuss Kant.

For Kant morality must have to take the place of religion and he defined morality as a code of conduct. The central principle of morality for Kant was the categorical imperative which is "Act only on the maxim which can at the same time be regarded as a universal law". For Kant, the categorical imperative was self-evident, a priori principle of reason by which every rational creature would know himself to be necessarily bound. It did not need to be proved, yet it is firmly grounded in reason. Kant was the first name in the modern philosophy to agree that ethics is epistemologically independent of the Christian from the traditional Christian view. We have in Kant the complete reduction

of religion to morality. For him morality alone constitutes the essence of religion and nothing else really matters.

Kant thought that a kind of practical knowledge of god's existence and nature could be derived from morality. God's existence is required, since there must be a being of sufficient power and knowledge which guarantees the immortality of the human soul and the just distribution of reward and punishment .

Kierkegaard, however, dramatically emphasized the point that the concept of religion is much richer than Kant would allow.

Kant did not include human welfare within his concept of the morality. Kierkegaard followed universalizability of Kant as the sole concern necessary and sufficient for identifying moral acts and separating them from the immoral. His view point is that religion can not be reduced to morality because there are many dedicated men of religion who do not subordinate to theistic values. On this point Kierkegaard found himself to be essentially in agreement with another great nineteenth century religious thinker Friedrich Schleiermacher, who thinks that experience teaches us not only the most admirable things but also the most insane and meaningless things which are done as pious acts.

If we want to seek what actually is the religion of man, we will find that in some there is no morality at all, in others moral duties are subordinated to non-moral theistic duties without any contradiction, and in other theistic obligations

require that the immoral thing may be done.

Schleiermacher's whole conception of religion is coloured with Pietism and Romanticism to form a Pantheistic mysticism. Schleiermacher was particularly anxious to relieve religion from two misconceptions of doctrinalism and moralism. For Schleiermacher it is possible to believe in any or all such doctrines without being truly religious, and at the same it is quite possible to be truly religious without assenting to any one of them. Schleiermacher conceives that many non-moral and even immoral acts had been done out of piety.

For Schleiermacher religion does not impose man to activity but it dictates man to feel. In the feeling of mystical experience the whole soul is merged in the direct immediate feeling of the Eternal and the Infinite.

This description of one particular type of religious experience is merely persuasive as our ordinary understanding of religion is far richer than that .

Now we have taken note of the fact that the past may not be capable do solve all the problems of our existences yet it forms the foundation of the present. So we have no recourse to the world -scene which shievered with the shocks of the two great world wars for which it almost lost its faith in an unknown power. This may probably the reason for which logical positivism has its grip over the world scene.

Logical positivism with its verification principle views that religious propositions are not capable of empirical verifications and being so do not possess any factual meaning.

But the principle of verification is not and can not be a self-evident statement and at the same time it can not stand at the alter of its own criterion of verification by sense - experience for which it loses the same logical character of meaningfulness. Even the concept of modern mathematics and physics are not directly verifiable by sense - experience. Imaginative leap and not facts that lead to the discovery in both religion and science.

At this juncture of discussion we are bound to recognize that positivism assumes to answer the major philosophical problem offering a metaphysics of science. According to Bertrand Russell,¹⁵ metaphysical theories are interpretations of the nature of the world which are verified by their adequacy to the observed data.

If we now look towards Materialism, then we find that they reduce Biological phenomena to physico-chemical terms as materialism attempts to explain all the facts of the universe in terms of matter and motion and for this reason they regard consciousness as unnecessary.

But the fact is that consciousness though itself is not an object yet it enables us to observe objects. And if there is

observing or thinking, there must be an observer or thinker.

Dialectical materialism is an improvement on naturalistic materialism which upholds the view that matter is inert and autodynamic. In dialectical materialism of Marx, the opposition of forces in nature takes place of logical contradiction. The process of development in nature is a series of insignificant quantitative changes which lead to qualitative changes. If development of nature is a struggle of opposites, social revolution expresses class struggle.

Now it is necessary for us to mention that dialectic is possible with thought and not with matter.

It is difficult for us to comprehend the world in its totality which includes the realm of facts and the realm of values. Besides knowledge we are gifted with intuitive understanding which is a total response to reality. Metaphysical truth involves exercise of intuitive understanding.

Scientific metaphysicians like Lloyd Morgan, Bergson,¹⁶ Alexander and Whitehead¹⁷ conceived that there is an empirical root to all metaphysical reality.

For Alexander, mind is an emergent quality no doubt yet it is not the highest possible emergent quality as the whole infinite universe is potent with the highest quality of deity. World is a creative process, where different levels emerge at different stages.

If this power of emergence can be excluded from the absolute then it would cease to be absolute. Empirical Science does not suffice to give us any proof for our urgent feeling for the existence of God or Reality and the existence of the power who not only manifests itself in a process of emergence but also concealed himself behind a veil.

We may here remember Albert Einstein who said God may be very subtle but he is not malicious. Albert Einstein expressed his feeling when he said that his religion consists of a humble admiration of unlimited superior spirit which is the strongest and the noblest source of scientific developments and in each stage of the emergence of new scientific achievements it reveals itself.

Whitehead conceives religion as a transforming power which enriches the lives of the individuals. He recognizes that higher religions are concerned not only with the value of an individual for itself but also with the world of each other. In India, religion means Dharma which is derived from the root (to uphold, to sustain, to nourish). If we look toward the Indian concept we find that according to Buddhism, man has to become as he is yet a man. To become a man he is in urgent need to follow the code of conduct laid down by Buddhism. The two great pronouncements which have been known throughout the Buddhist world as four Noble truths and Noble eight fold paths. These Truths deal with the causes of sufferings and were wholly concerned with the cure of the sufferings which they unfolded in the path which is the practical technique of action.

Humanism is unique in its tune rejecting the traditional religion. It gives high rank to man viewing him as a part of nature who is gifted with immense potentialities. Humanism now becomes a substitute for religion. This humanistic aspect is not the characteristic of modern times but also of the old Christianity which presents the story of the good Samaritan where there is the teaching "Love thy neighbour as thyself". This love for man has a magical power which makes man full of power by which he can stand against god if this god is cruel and is devoid of love. For humanism, love makes man's existence meaningful. For Bertrand Russell, morality and religion is not from the principles of humanity rather is all too human in its nature bridging the aspects of worship of humanity. Every age has labelled humanism with its own peculiar brand. This labelling is due to the notorious ambiguity inhered by the term 'humanism'.

But one thing should be kept in mind that this type of religion does not warrant absolute devotion as one can love man, one can respect him, but can one give absolute devotion to him, who will take the place of God?

It is the spectacular coincidence of history that the figures who most profoundly nourished Chinese culture are said to have lived in the sixth century B.C. which also produced Buddha, Pythagoras. The first was Lao Tzu who composed Tao Te Ching, the noble master work and the second is Confucious. Chinese religion views man as the manifestation of the spirit

and the Confucianist view conceives that man by living in harmony with the nature of himself can be the equal of heaven and it views that man can become a sage with his humanistic, thinking which is just reasonable thinking. This thinking stresses on the humanistic attitude and shows the path by which man will become which he urgently needs to become. They had looked upon man as being who has made himself the true man.

Islam firmly stands on the firm footing of brotherhood of man under a single, all powerful god transcending all barriers of race and nation with great binding force of brotherhood and simplicity.

Jainism by definition is a collective phenomenon which is waiting urgently for its completion as its analysis and ideology is enriched by the contribution of the individual thinkers at every stage of its movements.

Mahavira is the man who was able to realize the inward dignity of his own self and for him religion is a transforming experience in the life of man. Man has to become what he really is.

For the Sikhs, god is not an abstraction, but an actuality and for which this religion asserts a code of conduct by which man will realise his own self.

The basic principle of Brahmo Samaj is fellowship and union. The bond of union with the whole of Society is nothing else but love. For them, in religion man wants to find out, the highest value of his existence. He cries out for reality and immortality. The members of this Samaj think that there is the cry for universal brotherhood in the air and this love brotherhood will appease this cry for brotherhood. Vedantic message of a central unity is expected to lead mankind to the realization of universal Religion and to achieve this goal, man has to undergo a fresh turn of the mind in the direction of wisdom and self-restraint.

Humanity being a living organization is tightly interwoven by the human values. These values are the resultant of man's inner quest for the Reality which has his abode in the heart of man. Religion helps us to proceed from this world of secluded consciousness to a world of all religions. Truth can not stand apart from humanity. Man's consciousness is in the quest of his relatedness with whole of humanity.

Nietzache's ¹⁸ new programme is outlined in the aphorism of Human. All-too-Human. His love, his anxiety for man makes him the great humanist of the history of mankind. His love for man is emphasised in his hope for ideal man of the future and he can be characterised as a revivalist and a mystic.

Naturalistic humanism is unique in its tune as it gives high rank to man viewing him as a part of nature and unique in his possibilities.

In the modern age of scepticism, Naturalistic Humanism becomes a substitute for religion.

In this juncture, one thing should be kept in mind that this type of religion does not warrant absolute devotion. One can love man, one can respect him, but can one give absolute devotion to him, who will take the place of god?

In modern times when William James conceived "The will to Believe" we are at the threshold of the new philosophical world of nihilism, pragmatism and existentialism.

This humanistic aspect is not the characteristic of modern times but also of the old Christianity which presents the story of the good Samaritan where we find the teaching. 'Love thy neighbour as thyself'. Religion, in the life of the Hindus and the Buddhists is a transforming experience.

For Bertrand Russell, morality and religion is not form the principles of humanity rather is all too-human in its nature bridging the aspects of worship of humanity.

Every age has branded humanism with its own peculiar label. This labelling is possible as because of the notorious ambiguity inhered by the term 'humanism'.

Now the time is ripe to have the discussion - what really religion means as very few care do inquire what it precisely stands for.

For the scientists, the basic why and how of things are still a long, way off. Some of the scientists have been led to view this universe as the works of a cosmic Mind rather than a huge machine. Upsetting the materialistic outlook the existence of an effective, creative will is sponsored by Henri Bergso. In its search for deeper truths science has been led to a position where it is simply out of its depth.

Pure reason also has made utmost effort to unearth the Ultimate Truth. Since Descartes reationalist philosophers have attempted to prove the cosmos with their keen intellect. Yet confusion reigns in the domain of philosophy. All the while, philosophy has been vascillating between the extremes of Realism and Idealism which enriched itself with certain invaluable findings and astounding guess-works. Vedanta declares that what is unknown and unknowable to the intellect can be realized as one's own self. The intuitive knowledge of a pure mind leads one ultimately to the realization of the self which is the Supreme Spirit. This realization is superconscious realization where the Phenomenal world is no more than passing show. The Vedanta holds that the self of all creatures is One that is no other than the Absolute.

The self dwells in the heart of His own creatures. It is the task of man to tear off the world of phenomena to have the glimpse of the Absolute. Between the reason and impulse there is an almost perpetual war Man's reason is winning step by step. The process of evolution has not come to an end. Man now has to

recourse to pure intuition to have glimpses of the Divinity. Real religion says that to attain the state of perfection, we have to cleanse our minds and this is all that religion teaches us to do and it can be said that this is essence of all religions. The impact of modern science has made broad shifting in man's sensibilities. Now the sociologists have the task for searching out the sociological factors responsible for these shifting. Rapid social changes which have their occurrence in the twentieth century have a close togetherness with the rise of many new religious movements.

When the second world war was at a point of halt there were the rise of various movements like the Methodists Baptists, Disciple of Christ, Latter Day Saints, Christ Unit's Science Church, Seventh Day Adventists, Spiritualists, Baha movements which had their presence scatteredly. The largest among these, are Vedanta, theosophy and the American Ethical Union. The noble efforts of the U. S. Church, and the National Council of Churches (1951) attempted to create a broad platform for the promotion of World Christianity.

The counterpart of this is the World Council of Churches.

Carl Mointire warned the world against modernism and preached the awakening of Christians for which he founded the International council of Christian Churches.

Evangelical groups progressed the missionary zeal by 1952.

United Secularists of American attempted to accommodate the influence of science which is expansive in its nature in 1950's.

A California Movement oriented itself in such a manner by which it wants to replace traditional religion by Science and humanism. In 1954, the organization of the Institute of Religion's concern was primarily with the promotion of communication between Science and Religion. The Rationalist Association tried their best to find a solid foundation for reason and Science in 1955. Christian Crusade, the Christian Citizen's crusade and the Christian anti-communist crusade come under the label of Movements which reacts to the emergence of social pattern. Esoteric movements become an important movement in 1950s which was inspired by belief outside Judaic-Christian tradition.

The Unification church came into the scene in North America in 1978 and in 1959 the Zen centre of San Francisco had its appearance.

If we look towards the topic of the decade of religious turbulence then we find that the Vietnam War, had brought the religious and cultural unrest which invigorated new religious movement activity (1960-1974). At the same time, the Church of Humanitarian god, American Atheists, United Methodist Church, United Presbyterian Church, the Second Vatican Council and the Consultation on Church Union were the liberal forms which gave emphasis on social concern and liberal theology.

The Bible and Reformation doctrines had been organized in 1965 which attempted to establish spiritual disciplines being nationwide organizations.

The Asian religious tradition inspired the great religious movements in 1960s. The International Society for Krishna consciousness (ISCON) has claimed its greater demands in comparison with Transcendental Meditation (TM) and Yoga.

The Healthy Happy Holy organization was a blend of Sikh doctrine and Kula Kundalini yoga techniques, which was founded in 1973 in Los Angeles.

Human potential Movement is dedicated at the alter of self-realization and for the psychic personal growth.

Scientology with a mixture of psychic experience, self-awareness techniques and social concern gained much followings.

1960s were a period of intense religious movement activity. A third category of new religions is only new in orientation though resembled closely to the established religions. For Canada and as for United States, there were a hightened degree of religious activity.

Now the time is ripe for the discussion about the sources of these religious movements. The process church, the Children of God, the Unification Church and other movements have capitalized on the availability of drug addicts. The Jesus people, ISCON and Nichiren Buddhists gave emphasis upon personal evangelization. TM and the creation of Research Society interrelated with religious orientation.

In this context we have to give our attention towards the expansion of scientific technology and higher education as these make room for the decline of race prejudice and prejudice against women. At the same time, there was a growing support towards civil liberties in freedom of speech for the community of atheists and homosexuals.

Side by side there was a shift towards independent and liberal orientations in politics and for the welfare of the environmental protection.

The process of this transformation with such fundamental social transitions was marked by a considerable stress and strain.

The religious movements expressing conservative political orientations included Christian voice, Religious Round table, Christian Action Council, Prayer for Life and Family America.

Life Action Ministries, the Apostolate for Family Conservation was concerned with Women of America and with a broader concerns the Nation Pre-family Coalition comes into the scene of this world. Its dealings are with the threats to the family, with the changes in sex rates and with the opposition to the proposed Equal Rights Amendments.

NRMS operates independently, the followings of which should be taken as representative of N. R. M. S.

As because of qualitative shift in the post war period, the composition of N.R.M.S and their modes of operation in the society is marked by some changes.

The counter-culture had taken its place against a background of major structure in Western societies but this change did not loose its hold upon 1970s. There is no influential tradition of the well-organized and systematic millenialism in Japan but there are a few groups which show elements of this tendency in a vague way. The history of Tenrikyo and Honmichi shows how systematically millennialistic doctrine can develop in Japan though this development is shrouded with the clouds of vagueness. This Millennialism gives stress upon limitation and the evils of mankind.

The elite and progressive Muslims shouldered the responsibility to spread the texts of Islam . These Muslims firmly believed in the superiority of Islam for its call of brotherhood.

The movements of Orthodox reform in the middle East and North Africa has the purpose of reviving the first generation of the Muslism.

The increased vitality of this religion provided by the religious associations were bound to support Khomeini's movements which led to the overthrow of the Shah in 1979.

Sahamanism is a traditional folk belief. Confucianism or

Buddhism were only a few kinds of faith in Korea before the end of the eighteenth century. Now the full gospel Central Church, the Unification Church are two new religious movements in Korea. The motivation for attending the full gospel Church is to get to be healed emphasising on the stability of the family which is a large family and also a blessed family in the world.

The Divine Principle emphasises this world and for which it has the urge for rooting out the structural contradictions of the present life. The Unification Church insists on the unification of all religions of the modern age and the basis of the unity of these religions are some new truths.

The Seventh Day Adventists promise liberation from witchcraft.

The Mahikari movement was founded in 1959 in Japan by Sukui Nushi Sama and it had spreaded to several European countries. This is a mixture of far Eastern religious philosophy and elements of Judaic - Christianity.

The Apostles of Infinite love was founded in Canada in 1952. Both the Urban and the rural dwells coming from the classes make up the larger part of the Apostless' membership.

As an anti-colonial and anti-racist movements Rastrafraianism was founded in the 1920s and 1930s.

The Mita sect is now experiencing great success in several countries. All the signs indicate that Mita sect is an underground movement.

The Palma sola is a movement which was founded between 1961 and 1962. It caused the public authorities suspicious of the movement on the political level.

The cult of the god Huniyan originated entirely in the city dwellers. The Huniyan cult will appeal to those villagers who have experienced drastic population increase with social and psychological consequences.

The new Hindu religious movements include the Sai Baba movements, the Ananda Marg movement, the Siddha Yoga movement, the Chinmoy Mission, the Divine Life Society, Transcendental meditation, the International Society for Krishna Consciousness, the Divine light Mission and the neo-sannyasa movement. The growth of the Brahma Samaj and the Ramkrishna Mission, Bharat Sevaashram were new for the time as these movements come in the pre independence period since 1800.

Most of the movements have a major social service finding expression in the setting up of schools and colleges

These movements have induced an upward revision of the status of women and Hinduism.

Gandhism heritage has profoundly influenced the political and moral culture of India.

Now in this context, we can have a glimpse upon the views of the Western thought about the Veda. Vedanta philosophy confirms that man's real nature is divine and the aim of human life

is to realize this divine nature. It also propagates that all religions are essentially in agreement. Vedanta asserts that the universe which we can perceive is only an appearance. But this outward appearance is subject to continuous change. According to Vedanta, Brahman is existence itself and consciousness itself. Brahman has almost indefinable attributes and this is called in the Sanskrit language as "ananda".

At this juncture, the Scientists will become sceptical as none of his attributes or He Himself do not and can not stand at the alter of verification.

Then Vedanta then come to the scene to discard all clouds surrounding the concept of Brahman as conceived by the scientists. They will reply that scientists in probability can not catch the real Brahman as Brahman is beyond all sense perception.

Vedanta teaches that the stuff of this universe is an effect of power of Brahman. We must have the knowledge of the Reality. It is upon the nature of the final mystical experience. Reality unveils Himself where we will be merged into the vast ocean of Oneness.

For the Upanishad, the supreme spirit that is all alike in the universe and in man being the essence of all. It is a Being without a Second. Without limitations of any kind whatever there is, or seems to be, mind and matter, nature and man, is one science only, namely, Brahman.

Schopenhauer became acquainted with the thought of the Upanishads who is the father person of Western Pessimism. For him, Upanishads are the fruit of the profound of insight. For him the fundamental thought of the Upanishads, is that plurality is only apparent .

Vedanta's proposition, that all religions are essentially in agreement is psychologically very important as it seeks to establish a sort of religious synthesis. It offers a philosophical basis for the modern age is which is crying for the soul which it has lost. Naturalistic humanism proposes to men a religious object which does not require absolute devotion. One can love man, one can respect him but he cannot give absolute devotion unto him and this is the most fundamental difficulty of this 'ism'.

Man is neither infinite non perfect and his ideal ends are worthy of devotion only in so far these are subordinated to the purposes of one who is both.

According to whitehead religion and science must appreciate each other in the face of apparent contradictions.

Whitehead's metaphysics consists of a plurality of actual entities, each of which is a process of becoming. There is a growth of God in His consequent nature as He is affected by the world's creative advance into novelty. God being a reality is

also a 'process'.

Whitehead's view of God and the world, as it is developed in *Process and Reality*, is his distinctive and important contribution to the Philosophy of Religion.

Manabendra Nath Roy¹⁹ in his "Philosophy and Theology" says that an enquiry which denies the very existence of the object, is bound to be an idle dream. Everything is matter and nothing but matter - which goes under different transformations.

He thinks that we should have a correct method which will penetrate into the unknown, if it at all exists. Then the unknown is nothing but the prolongation of the known.

He views that in India, the Brahman of the Upanishad is an a priori assumption which exceeding any verification blocks the road to positive knowledge.

Whereas Christian monotheism triumphed being the ideology of a whole human progress.

In the Greek Philosophy, the concept of a First Principle and Absolute Truth became a social necessity though Greek Philosophy had no transition from the materialistic standpoint. From the antiquity of materialism comes the sophist philosophy which recognized the reality of knowledge and this victory of philosophy of the sophists gives birth to social revolution.

Socrates turned the subject matter of discussion from physics to ethics, plato firmly affirmed the possibility of Absolute truth.

But Aristotle conceived that true knowledge could be acquired through perception of things as they exist.

Democritus had given a comprehensive system to the ancient materialism which became more developed by Epicurus and by Christian materialism.

M. N. Roy views that materialism in India can be found in the Upanishads. Until the fall of Buddhism in India, materialism flows down continuously in the thought of India.

For the Realist School of Buddhism, external aggregate engulfs the outer and the inner nature.

The Jainas had given the dynamic view of nature with a high degree of clarity.

In the modern age, Bacon paved the path for empirical knowledge and the Cartesian method of Descartes marks the birth of modern physics.

Spinoza with his mathematically rigorous system of Pantheism has the implication of materialism.

In Leibnitz's "pre-established harmony" there is the inherent quality by which we can arrive at the unity of matter and the spirit which lands in the ground of materialism.

The sensationalist philology of Locke was more developed by Condillac as for his conception that the root of all knowledge is sensation. Berkeley did not deny the things immediately perceived. By developing the monist conception of the world to the extreme of Pantheism his theory is merged into the vast realm of materialism.

For Kant all knowledge is necessarily based upon experience, so his position had a very little difference with materialism and Kantian thing-in-itself spans the gap between materialism and Idealism.

Hegel's materialistic outlook is revealed when he declared that change itself to be a reality.

Marx and Engles taking over this aspect of Hegel, culminated in the new method of reasoning which logically reinforced materialism.

Modern positivism was positive in the sense as it comes in a battle field to combat what was condemned as the metaphysics of matter.

Comte combatted the quasi-materialism of Saint Simon and other French Socialists.

Phenomenalists like Hume, Mill and others viewed that the causal relations have no substantiality, but is only a mental habit. From the thesis of phenomenalism only one conclusion can be derived that is sensations only exist and

nothing else. So as a result positivism rejected the very principle of materialism and opens its door for theology. Materialism is the assumption of the world without the assumption of anything supernatural which has its firm footing in the eighteenth and the nineteenth of modern science centuries.

In 1758, we found the great work of Helvitus, the Mind, the basic principles of which is that our superiority comes from the physical body which we inhere. as thought is the product of two faculties common to man and other animals, namely the faculty of receiving impressions from external objects and the faculty of remembering these impressions. All essential principles of our moral actions and all notions of duty and virtue must be tested by their relation to senses.

With the advancement of science, man placed phenomena under the jurisdiction of mechanistic laws of nature.

In 1809, Loronz Oken had given to the world his Manual of the philosophy of Nature. For him, life is purely a physical phenomenon. The central nervous system imprints its being in the emotional phenomena of the ideas and actions.

Darwin's theory of evolution leaves no room for a creator as he was confirmed with his theory of natural selection.

The German Scientist Haeckel's²⁰ discovery of the simplest and lowest organism gives the full focus upon the superstition about the origin of life.

The eighteenth century gives us the concept of electron which gives more light on the construction and movement of matter. Physics becomes free from the dualistic conception of matter-in-motion, because of Einstein's Kinematic interpretation of gravitational effect. The Schroedinger - Heisenburg theory of wave mechanics represents a new theory of matter.

From the above discussions M. N. Roy deduced his humanism as a real resort: The source of the origin of religion is shrouded with mystery but he conceived life above all, in its metaphysical significance. In this era of science we are to be reborn with spiritual recovery. The super-sensuous Reality can have the existence claim as it exceeds natural explanation. Yet a certain type of yogic training can lead to mystical experience of Reality.

The dedication of the Scientists towards the pursuit of truth is surely the service towards God, Who is Truth. The advancement of science is going to win the paranormal phenomena. The case is the same with religion too as it also wants to unveil the range of which is above the physics.

Naturalistic humanism is a conscious break with the traditional religious framework yet it recognizes the heritage of moral values.

The humanist's keen interest in scientific emergent evolutionary process finds no logic for a First Cause.

The humanist finds his religious emotions expressed in heightened sense of personal life and in co-operation with his fellow - beings to promote the institutional aspects of humanism signifies the affirmation of life and the extension of its full promise to all.

Another stream of humanism which is scientific in its attitude looks upon humanism as a means of science in all its reaches with the life of community and Julian Huxley is the brilliant representative of scientific humanism.

Newtonian science gave rise to the assumption that every event is completely determined by causes which in its general thesis is called determinism. It was Newtonian Science which became influential in the making of the modern mind. Recent physics has shown reasons for doubting the complete truth of this view. Some physicists assert that indeterminism of recent Science does nothing to relieve the difficulties of the problem of free will.

The postulate of determinism provided the modern argument against free will. The human action is wholly determined by its past causes. It could not possibly be otherwise than it is. The outcome of this theory is simply that all human actions must be wholly determined by causes of some kind which is totally inconsistent with the belief in free will. This deterministic theory has two versions which may be called respectively materialistic and dualistic view.

The principle of determinism holds that whatever happens is wholly determined by the causes and this principle is applicable in both the worlds of mind and matter. If this is so then the mind which is also determined by causes, have no free will that science bears has no stamp to cause break down of moral faiths and the basic tenets of religious faith.

Admitting that belief in free will is necessary for belief in moral responsibility, it is an open question whether the modern mind denied of free will has had any noticeable effect on morals. Newtonian science has no tendency to prove that the world is not a moral order. We have drawn from it the conclusion that god and world purpose are not any rate obvious in our daily lives, whereas the existence of free will is obvious. In the modern era the concern with which we are now engaged is to reconcile the Scientific view and the religious view to have a world picture of the world. The second problem is whether morality is secular or religious and whether morality is committed to a realistic view of morals.

In the modern culture there is the conflict between scientific view and the religious view. Religious view of the world imports a way of life as every religion offers a way to life. The hard core truth of religion is to lead life towards a destination. The living of a good life means living life in moral direction. But we should not be misled by the concept that religion is nothing but morality as morality is the essence of

religion and religion means something, more than morality.

Now if we are now concerned with the way, or with the destination of religion we shall find that religious experience are ineffable. We can hear the whispering sound if it in the mystic experience of Buddhism, Christianity, Mohammandanism, Hinduism. In every religion there is a way or a path and there is a destination or experience to which it leads. I am the way, the truth and the life' is the saying of Jesus, of St. Joseph's gospel. The Buddhist speaks of 'the noble eight-fold path' as the destination, the experience which is hidden is variously described as 'nirvana'. Salvation', 'heaven' union with Brahman' of the different religions seem to refer to different paths and different destinations.

All religious doctrines and dogmas are myths and images and none of them is literally true to pierce the veils of the mystery of the world yet these myths and allegories lead us to a way of life, a destination, an experience.

Every religion gives the call that from this darkness of life there is a way out, a way into the light. It is possible for us to attain the light if we have the real hankering for it.

Religion always insist on a moral life. It is a necessity. But the moral way alone will never lead to bliss or to salvation.

These feelings are ineffable. And this word 'ineffable' must be understood in its strict sense as meaning that which cannot be uttered at all. The essence of religion is not morality but mysticism. In the ordinary religious man that mysticism is implicit.

We can notice a few of the mystics who come from different cultures and religious but which is common to all of them is the assertion that there is an experience of the world in which all distinctions between subject and object, self and the not self are vanished and all the differences in the world become one .

This voyage of the life are common in all Christians, Muslims, Pagans, Hindus, or Buddhists.

The unifying vision of the religiously disciplined mind lead to love and compassion and the source of the good life, because in it all differences are abolished, including the difference between 'I' and 'You' which is the root of all egoism and selfishness.

In this connection we have to remember Christian phrase which tells us that the peace of God, passeth all understanding. The peace of God, which is the same as the blessedness of Nirvana.

From Buddhism if we turn to Hinduism, the Upanishads have been the chief source of the best Hindu thought till now. The great theme of the Upanishads is that the individual soul or self or a man, is identical with Brahman. The difference which we make between ourselves and Brahman is maya or illusion and we have to discard the illusion or maya to have the glimpse of Brahman. In the supreme mystical experience, the soul passes into an immediate, experienced union with Brahman. It is of this mystical experience that the Upanishads everywhere speak. This self can not be understood as its essence transcends all multiplities in the unifying vision of the one. That the world is an illusion is the standpoint finds expression in the Hindu doctrine of maya and in a less fully developed form in all these philosophies of Plato and Spinoza and in Bradley, who hold that the space - time world is an appearance or is not 'true reality'. It will be observed that this view confirms to the great insight of Kant according to whom, man is an inhabitant of both worlds.

In this context we have to remind ourselves of the fact that pure reason can not unearth the ultimate Reality. One of the latest guess-works declares that in the search for truth intuition can go further than intellect. Though we are on the threshold of a new era of Scientific and technological achievements. Yet at the same time we are lurking for the meaning of our lives.

Religiously disciplined nature of man can make way for the emergence of a new world where world-soladarity can be

find out where all the geographical boundaries will be immersed.

Humanity engulfs all the differences of men as the moral law binds the members of the human family as one and this membership of humanity makes man to shoulder the responsibility of safety and peace of the whole mankind. The humanity is a living organization which is tightly interwoven by the human values. Man is finite no doubt but at the same time he himself is infinite being aware of his unique intrinsic significance which makes him to step in the ladder of moral law to find out the world of super-nature . The exemplary luminous life of man, god like Sri Ramakrishna, Nanak, Budha, Jesus, Mohammad, Sankara, Sri Chaitanya will dispel that darkness of confusion about the potential divinity of man. This divinity is attained not with pure reason. We then are now at the door of Vedantic Standpoint which cultivates intuition as the surer approach to the ultimate Reality.

Now we can give our attention to the present state of religion. We are now in one of those great periods of history when humanity is taking a leap into the future . We are now the transitional figures with widened intellectual perspective and with increasing secluarization of life. The rapid dissolution of accepted values paves the path for a new orientation of human solidarity. The world-over anxiety, the note despair are preparing the path for a radical change in our views, of life signifying a clearer recognition of man's inherent

dignity and of the brotherhood of man.

We can deny the religious instincts on the plane of reason as because of our scientific and technological achievements. But the dread of meaninglessness haunts us at each and every moment which makes room for inner disorder in our mental make up. But we are hopeful now as religion now comes back with its all radiance to shoulder the responsibility to save the utter ruins of our civilization. This religion with a reasonable faith, intellectual integrity and ethical conviction can claim loyalty to the whole of mankind.

All the living religions of the world that is Hinduism , Buddhism, Islam, Catholicism and Protestantism are revising their social values and attitudes. These religions are now engaged in examining whatever their basic tenets are relevant to the present conditions of the world.

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To make the concept of man and religion precise we are now going to discuss the classification of man in accordance to his religious temperament and the classifications of different religions with this temperament.

The most satisfactory classification is given by Dr. William Sheldon whose researches have led him to the conclusion that the most satisfactory system of classification is in terms of three types of temperaments, which he calls the vis-cerotonic, the somatonic and the cerebrotonic.

The ideal of universal brotherly love represents the rationalization, refinement and sublimation of the Viscerotonics. To the somatonic, religions whatever they have in them, is nothing but unity among the other members of the community. It is very different in the case with the cerebrotonic, who habitually lives in contact with his inner being and for whom the revelations of religion and psychiatry are not novel. For him change of heart and life tends to come gradually.

The unregenerate viscerotonic likes luxury and nice things around him. When he becomes religious he gives up nice things himself.

Among cerebrotonics, hermitages and contemplative orders are too common. The great systems of spiritual philosophy, such as those of Shankara, of Plotinus, of Eckhart, are the work of cerebrotonic minds. The great cerebrotonic contribution to religion is mysticism.

The religions of India are predominantly viscerotonic and cerebrotonic religions of ritual and mysticism. The same seems to be true of the Taoism of China in its uncorrupted forms.

Confucianism would seem to be predominantly viscerotonic - a religion of forms and ceremonials.

Mohamedanism which in its primitive form is hard, militant and puritan is more Somatotonic in nature than any other religion in India and China.

In Christianity we have religion of which the central core has always been cerebrotonic and Viscerotonic as it is a religion of contemplation and ritual. In the cases of Buddhism and Hinduism, these cerebrotonic and viscerotonic elements have always been associated with others of strongly somatotonic nature.

The two key words of contemporary Western religion namely, fellowship and Social Service are respectively viscerotonic and somatotonic. These two words have their full value which can be realised only when the contemplation of ultimate Reality gives meaning to the emotional warmth of fellowship and direction to service.

We now come to the question which of the three polar types is best fitted to unearth the truth about ultimate Reality? What best we can now say is that the desire and the aptitude for contemplation are cerebrotonic characteristics.

The viscerotonic temperament is associated with what Sheldon has called endomorphic physique which has a tendency for love of

comfort and luxury, and attachment for ceremonials. Tolerance is also another trait of this temperament.

The Somatotonic temperament is associated with mesomorphic physique. Mesomorphos are physically of strong, active and athletic type.

Another form is frequently taken by temporal religions is apocalypticism - belief in an extra-ordinary cosmic events to take place in the not - too - distant future together with the practices deemed appropriate to this state of things. Here again intense preoccupation with the future time positively guarantees the apocalypticist against the possibility of a time less realisation of eternal Reality.

In certain respects all the humanistic pseudo religions, at present so popular, bear a close resemblance to the apocalyptic perversions of true religion. For in these pseudo religions also an intense pre-occupation with hypothetical events in future time takes the place of the genuinely religious concern with Reality.

Religion is tightly inoterwoven with many Social phenomena. Culture of a particular Society is of much importance. So we need to discuss the relation between religion and culture.

The present crisis to the modern men is that they are living in a world in which tragedy is a must and the world is Shievering with uncertainty and fear. At the same time, we have deep desire for peace and hatred for war. The industrial revolution makes room for a world Society with world economy which

will lead for a world order as we have a deep rooted desire for world-union.

Religion is man's common spiritual struggle and aspirations. The advancement in civilization means the gradual expansion of the boundaries of the group. Nationalism is not an inherent quality of the nature of men but an acquired quality. True patriotism will encompass the whole of humanity with the string of love. Radhakrishnan conceives that progress or growth means creative changes of mind spirit. He thinks that regard for spiritual values and sympathy with the oppressed and the belief in the brotherhood of man can only save the modern civilisation.

For Radhakrishnan² the greatest tragedy of the modern life is that it is missing the soul. He hopes that faith will bring forth unity and the meaning of our existence.

Dialectical materialism, which Marx propagates, is only a temporary truth as the raw material of nature are the objects which should acquire the power of the human mind to subserve the human ends. Both Hegel and Marx conceived the historical evolution to be dialectical but the difference between the two lays in Hegel's belief that an absolute mind is materialising itself in history whereas Marx conceived the historical events as primary and our ideas as secondary. Marx conceived in the inevitability of progress of the society but history depicts the picture of peril of social progress as it is not a continuous development through conflict as conceived by Marx. Love and friendship, courage and adventure will be the more potent power than struggle for power and self interest. Economic condition

is no doubt important but it can not be the sole determinant of history as all novelties occur first as ideas in the human mind. Radhakrishnan feels that what we need in this present stage of civilization is a spiritual upliftment. The result of the upliftment is deep unity towards the world order. This is possible only through faith in religion. Religion means practice of the discipline of the spirit and this disciplining of the spirit will deepen the solidarity of human society which will lead the world in the search of its soul. Society should provide opportunities to the individual for the upliftment of his soul and for the achievements of the ultimate values of his life. The dynamic process of religion makes room for the outstanding personalities to come and to take a fresh breath for the upliftment of the mankind and nourish fellow feeling. This is really the goal of religion and which is universal in its outlook and is lurking for spiritual life. For this upliftment of the spirit of man, man must have the freedom to choose between good and evil though no individual in organised society can be completely free. Society should provide proper conditions for the achievements of the ultimate values and should protect the freedom of the individual man.

Civilisation depends upon the free activity of the man who has the inward insight to proceed in the way to spiritual height.

The aim of life is to attain a higher and intenser form of consciousness gifted with the freedom and the peace of understanding. The chief aim of religion is the remark and refashion man and to change the quality. We must be reborn through religious discipline. The dynamic process of religion makes room

for the genius and exceptional personalities to come and to take a renewed effort for the upliftment of mankind.

Humanity is struggling towards a new world where there will be a fresh turn of mind and heart to humanise itself. Scientific inventions turns the world into a close togetherness. The only task of us is to change the human nature. The state should become the tool of true civilisation. Religiously disciplined man can achieve this goal by which men will be educated into the reality the nature and the responsibility of human brotherhood. The task of religion is to create a world family where the members have the feeling of brotherhood.

In India religion means Dharma, which is derived from the root 'Dhr' the meaning of which is to sustain, to uphold. If this is so then we must have to uphold our manhood with the bond of brotherhood.

The ideal society which is not too far from our reach must be better than the actual conditions of the life of man. No revolutionary change is possible. The world will change gradually. Our all efforts and longings are directed towards the attainment of the Divine plane. Where the principle of love will reign supreme and this love with its expansive nature will banish all the diversities of this world. Unity and oneness will find place in this domain of Divine plane. We must have the and social imagination to actualise the principles of love and peace to form the new society. Education is a must to create a perfect society. The political considerations of the thinkers and the writers, makes society to become conscious of

itself to give it a critical outlook. These writers and thinkers should be the guardians of the values of the society which are the real pulsation of the society.

Religion is closely related with economics as it is the yardstick of economics by which the standard of economics is to be judged. This is possible for religion to be the guardian of economics as religion comes from the root dhr which means sustenance. Religion has the power to sustain and to maintain the Society. Economics is closely tied up with the Society or state. No Society or State can be imagined without its economics. The progress of the Society can be determined by its progress in its economics.

But this economics is not to be limited in the yearly budget placed by the government without judging its standard. This task of standardization is possible by the solid religiously disciplined which is devoid of ethical backing is not religion in the proper sense of the term.

If economics is always whipped by the proper religious attitude, then not only the nationwide economics but also the international economics would provide peace, prosperity and progress.

In the modern era, we are accustomed with the name of third world. This third world is well-known for its lack of development and prosperity.

This third world is supplied with the verbal tonic only from the developed countries for its lack of education, non-development in Science and for its poverty which causes malnutrition, disease and death.

But this verbal tonic is of no use to save the third world from the starvational sufferings. The poor economical structure is to be replaced by the prosperous and rich economical structures of the other parts of the globe.

This will be possible for the other parts of the globe only if these parts are enriched with the proper religious nourishment. The exercise of this religious discipline which gets its moral and ethical support continuously, will be courageous to abnegate some portions of its interests at the alter of the well being of this third world.

Religion will then do the task of judging and economics. This purified economics will cast away all the hatred from the world. As a result, the threat of nuclear explosion will be washed away and this world will be a heaven, full of love for humanity. Economics gaining its support from ethics and religion will be the real abode of the humanity of the future and will open a new chapter in the history of mankind as economics solely determines the role of the state which has to play. It determines whether the world will be the abode of the beast or will

be the abode from where civilization will be on its onward march for advancement. The history of civilization is nothing else than the advancement of economical environment of the world.

No text book, no theory of economics is of no avail if these theories are not exercised into practice. The great economists of the world can philosophize the best theories. But the leaders of the state or the society should have to actualise these ideas of their theory to refashion the economical structure whether it may be of the state or of the whole world. The theories of economics so long attained, worked very well as theories but not in action.

So religiously disciplined and ethically based economics should come forward for the well-being of the oppressed and of the poor. This economics should less interested to be motivated in gaining profit out of their business and industry. We are looking forward with the hope that this religiously and ethically infused economics will save the modern world from its spiritual and moral callousness and from the utter peril of prosperity and progress. No theorisation will do enough, We need active participation for doing good in the sphere of economics and then we will have no necessity for any organisations like U.N.O. ~~peaceful co-existence~~, W.H.O. or any other missionary institutions. Religiously and ethically based economics will then shoulder all the responsibilities of the world. One nation and one state which is much envisioned by the great thinkers of the world will then be actualised and the members of this one nation and one state will be the

co-sharer of this enriched economics,

As the world is evolving more and more towards its perfection so this discussion so far made will not be in vain. Economics with the assistance of ethical religion will make man to feel the fellowship with the world by expanding the boundaries of his own society towards the one nation and one state where he will have the fresh breath of brotherly love with all the members of the world. The kinship of blood will then be a myth only and the reality will be reigned by the fellowship and brotherly love.

'Love thy neighbour as thyself' is not a religious dictum only. It has much social and worldly significance. As this dictum calls upon us to love all the members of the neighbourhood and not only the members of the bloodkinship, so it subserves the great purpose of building the one nation and one state of which each and every member will be shackled with the chain of love and be the co-sharer of prosperity, progress and advancement. As all the members are the brothers so the anxiety, anguish and hatred will vanish from this world-scene. As a result no world war will come forth. All the nations will then use their nuclear power for the progress and prosperity of this one nation and one state instead of power for the destruction of their enemies as then these enemies will be their brothers.

The proposition - man is a religious beings - needs much debate and discussions to be concluded instead of going into

much discussions about this proposition - we want to say that we are longing to be religious in all our spheres of arts, Science, Philosophy, Politics and economics. We have that religious tendency which we have to nourish . This inherent seed will reap the rich and abundant fruits of arts, science, philosophy, politics and economics. Religiously disciplined mind can enrich not only the field of economics but also the arts, science, politics and philosophy. This world is a moral and religious gymnasium. We have to exercise religious discipline to make this world as like as heaven. We have that pledge towards the world.

Now at this juncture of the discussion the question which needs clarification is if religion invigorates and revitalise economics then what is the reason for which the third world which is poverty - stricken is traditionally religious in its outlook? At the same time, the developed countries those who are economically much weighty are rich, why are not religious minded?

The reason or the why is veiled in the mystery of religion. The misconception about religion lead us to such questions and the answer is hidden in religion itself.

Religion in the true sense, leads us from unreality to reality, from darkness to light. It calls upon us to give light to the blind and to infuse life to the lifeless. It is the quest for the beyond which is unknown. It wants to dispel

ignorance with wisdom. It is the call for love towards humanity.

But in the third world, religion is only a psychical crutch in the midst of all around poverty, ignorance, under-developed structure of the state. In this helpless situation, religion shows the ray of hope for which this third world finds its earnings of their existence. This world takes religion in the sense of some creeds, customs and dogmas. Their ignorance prevent them to enter into the domain of true religion. Their poverty is a taboo for which they have no scope for the quest and adventure into the new domain of wisdom and intellect which make them morally and spiritually callous. Poverty makes them busy to earn their daily bread which he does not want to share with the others and this bread alone blocks the door of love which is the main theme of religion. This is the reason for which they can not follow the dictum 'Love thy neighbour as thyself'. Religion, to them, is the solace for which they can live. But the picture is somewhat different in the developed countries as economical state is rich to such a heightened degree for which these other parts of the globe have a distaste for wealth and they are now dwindling towards the spiritualism of the East. This rich economical condition gives ample scope for scientific discoveries and enhancing the condition of the people for which they are not so much busy for earning their daily bread. They are now keeping their eyes not only on scientific advancement but also on spiritual advancement. These advancements are leading them to conquer unreality and death.

Their quest for the beyond leads them to win the invincible regions of the nature. This quest is not at a halt there as so much religious movements are going on in the scene of these countries. T. M., R. M. S., ISKON are some of these movements and at the same time much publications of religious bulletins are going on. In the recent time Palley³ has published such a publication. So it is now clear about reason for which it seems that the third world is more prone to religion than the developed countries. This third world has forgotten their past rich tradition and culture as because of their poverty whereas the developed countries are inspired to a new spirit of wisdom be more inquisitive about religion. The practice of religion in the under-developed countries is nothing but the followings of some creeds and dogmas whereas the developed countries are attempting to practice the right spirit of religion.

In religion, we want to be cleansed from all the dirt and the dusts of this physical plane and try to be lifted above the physical plane for which we can be able to

touch the feet of Reality through religion, we can hear the tune of the flute which sings the song of love in near and far, in the water and in the plane, in the forest. This tune of love inspires us to love all as our own brothers. This tune of religion makes us to take a fresh breath which enlivens us to cross the ocean of death. But as poverty threatens the life of the third world all the times, so this world can not have any glimpse of the Reality and so in each and every moment it faces death.

We are hoping that the so-called developed countries will hear the call of religion and the whole world will be overflowed with love coming from the religiously ~~disciplined~~ nature of men of these developed countries . We will then be awakened with renewed happiness in the renewed rays of the sun and the moon.

In the milieu of religion, the discussion of the relationship between politics and religion is also a must as just like Economics Politics is an all - engulfing factor of the Society of human beings. So it is necessary for us to look upon the relation between politics and religion. Any discussion about politics from the religious perspective is obviously too touchy and sensitive in its nature. This is the reason for which a fugitive attitude has its grip over our mind when we discuss politics from the religious angle.

So it will be wise for us to ask some questions about this relationship and try to find the right answers of them.

The first question is - why do we want to know whether any state is secular?

The question no. two is - what is the reason for which India was divided into two causing unbearable sufferings for the common masses of these two divided nations which they will never forget?

The question No. three - what is cause behind which motivates some parts of Indian soil to remain politically disturbed?

The third question is - why any state becomes anxious and makes arrangements for order and discipline when any festival of any particular religious section occurs?

The question No. four is - what is the main reason of the French Revolution?

The fifth question is - what is the reason for which Hitler makes the world an inferno which even the Satan will not dare do?

The Sixth question is - what is the cause behind for which Russia altered the name of Leningraad to St. Petersburg?

There are more innumerable questions which seek answers but for the short volume of this discussion these questions should be kept in mind only.

If we seek answers to the above mentioned questions - then in short the answer is religion.

All most all the spheres of human activity - whether it is art, science, philosophy, literature, dance, drama - is solely dominated by religion. Politics being an integral part of human society, has no escape from the clutch of religion.

Integrity, stability and peace of any state is determined by religion. If the members of the different followings of religion, live in co-operation and with sympathetic appreciation among themselves then the political scene of the state remain undisturbed, the political leaders then can give their proper attention towards the prosperity and development of the state. Peace, prosperity, co-operation and brotherly love among the members of the state will not provide any scope to the politicians by which they will infuse communal feeling is

the members of the society or state, which the politicians fills their bags with votes. This type of politicians are not a rare specimen though the whole world want this specimen to be extinct from the political scene.

Religion runs corollary with the history of man. The relics of the Mohenjodore, the pyramids of Egypt shows that man had his religion in the past. The present state of man need not be mentioned as the whole political Kaleidoscope is now polluted with the infusion of religion though which is not in its true nature. Religion is now an old coat to be worn on special occasions . Religion has now become synonymous with some creeds and dogmas only.

When the primitive men began to live in a group for their safety and securing against the dread of the forceful nature then politics got entry into the human society . To live in togetherness needs some policies which will determine the well-beings of the society and these policies become politics with the evolution of the form of the society that is from clan to society and from society to state. We are now hoping a world-wide state that is internationalism which means one and one nation.

The politics of the careman differs from the politics of the civilized society as the politics of these careman surely was more brute and crude in its nature and the politics of the modern civilized society is moresleek and more authentic in its form and style.

Man lives collectively forming a society or state and in this collective home of men, religion is the only binding force by which it sustains and maintains the politics of their own community. In the past, politics has no demarcating mark of its own as the policy to maintain and to sustain society was kept in the name of religion itself. The members of the society always maintained these policies for the fear or for the feeling of the awe. On the otherhand, politics of the modern day is determined by the form of the government of the state which is expected to be out of the clutches of traditional religion.

But the real picture is somewhat different as religion remaining behind the veil, plays the most vital role in the scene of politics. This religion is now devoid of its own glamour and grandeur and wearing a dirty and old coat determines the politics of the state. No doubt, politics which is a collective phenomenon needs its feeding from religion which is true unto its own nature. Alas, now politics is now nurtured by the filthy and dirty hands of religion which gets polluted in and through the ages by the malhandling of some men of the society.

In and through the ages, logical positivism, Agnosticism, skepticism, Humanism and communism came as attempts to be the substitutes of religion. But these 'isms' could not stand as the substituter of religion. No doubt these theories of these 'isms' enriched the human culture without being substitutes of religion. There 'isms' can not be encrowned as religion as because these 'isms' are devoid of that ultimate devotion which is claimed in religion. One can love or respect a man, but can he worship him?

So these 'isms' work well as transitory camps hoping to be transitted is another better camps of higher altitude.

From time immemorial, religion has its supreme governance upon art, Science, philosophy, politics and economics. Ramayana, Mahabharata, Illyad, Odessey, the holy Bible, the holy Quran, the Gita, the Manu Samhita subserved the purposes of politics and religion at the same time.

In our modern times Marx's 'Das Capital' subserves the missionary zeal of some people for the betterment of the poor and the oppressed and at the same time it becomes their own fashioned religion. Hitler killed the Jews as because they were Jews and not the Aryans. Thus we find that in most cases the World politics is governed directly or indirectly by some religious motive.

It is so far evident that religion is nothing but a matter of faith. Now we have to examine that whether this element of faith is involved in religion can reconcile itself with reason which is the air of the modern age.

Religious faith alone does not suffice to solve the problem of meaninglessness of the life. Metaphysical knowledge is the firm ground which sustains faith. The worlds of reason and of religion are not the inhabitants of different orbits. Indian thought insisted upon intellectual approach to the knowledge of supreme reality. For them, we have to think out the metaphysical presuppositions and to obtain personal experience of the religious truths from which all living faiths start which urgently need intellectual effort and spiritual apprehension. Duty reasoned faith can give coherence to life and thought .

According to some Christian theologians religious faith can not take place of thinking. Only through thinking one is able to retain one's faith in religion. Faith needs inquiry for its sustenance. Spiritual experience denies to separate illumination of the mind from purification of the heart.

Logical Positivism does not account for the innate quality of man and becomes courageous for which the civilization is rendered by it becomes meaningless.

The order and unity of the world which is envisioned by the scientist may be progressively confirmed by experience, but when the Scientist starts with them, it is a matter of faith and not an empirically verified truth.

Logical Positivism adopts the verification principle. For them, each and every proposition can have factual meaning. Yet it must stand at the alter of verification. Religious propositions are not capable of such empirical verification and so do not possess any factual meaning.

The principle of verification is not itself a self evident statement; nor is it capable of verification by sense experience. It does not possess the same logical character as those for which it lays down the criterion of meaningfulness. Moreover it is not easy to draw the line between meaningful and meaningless statements. Universally accepted principles does not possess verification by sense experience and we do not deny these principle on that account. Further, the scientific ideas and discoveries arise more or less like the religious revelations. The life of Gautama Buddha and Archimedes have realized the

Reality in a sudden flash after a long search done by them.

After hard intellectual commitment to a problem, the scientist suddenly sees the answer by a revelation, as it were. The concepts which modern mathematics and physics use are not directly verifiable in sense experience.

In both religion and science, an imaginative leap lead to discovery. The scientist's mind will always be willing to reject established dogma when experience suggests a new truth. Both science and religion promote the sense of human dignity.

For Bertrand Russell, world unity is nothing but somewhat rubbish and metaphysical theories are human interpretations of the nature of the world. These theories are stated by their adequacy to the observed data.

Scientific theories are verified by their consequences which is indirect verification. Metaphysical theories are capable of such indirect verification.

Scientific theories ordains our experience of reality. Knowledge of the physical world includes in its domain, the experience on the one hand and the theory on the other. The metaphysical judgement attempts to assess the reason and the limitations implicit in the presuppositions of science and logic. The element of faith is inevitable in any field of inquisitive thought. If we do not adopt a working hypothesis, our mind is helpless. Religious ideas are also tested and judged

by the lives and the experiences of those who are really religious. Science and religion should not be kept in water-tight compartments as the conflict is derived largely from misunderstanding the methods of science and its failure to realize the deepest insights of religion. But now the sign of mutual appreciation is found. The world with its order, design and with its evidence of purpose can not be traced to non-intelligent matter. The world order with its design, planned purpose form part of the proof of god and through the discovery of the intelligible world we reach the Reality .

According to Materialism, however, all the facts of the universe can be explained in terms of matter and motion and consciousness is an unnecessary hypothesis.

Materialists do not believe in other world. It is then difficult on the materialist hypothesis to account for the emergence and progressive advance of man with moral and spiritual qualities.

Dialectical materialism being an improvement on naturalistic materialism views matter as inert but autodynamic . Dialectic is, for Hegel, the advance of thought affected by overcoming contradiction of opposing theories. But it might be remarked that this process can not explain man who is evolving into a higher species. The process of man's evolution is unfinished yet waiting for completion. The inexhaustibility of the source of the universe is the ground of our assurance

that it will continue to grow in future till the kingdom of the Divine spirit is attained.

We can not account for this cosmic process if we do not postulate the existence of the Divine Reality who is the main spring of all progress. We start with the world and reach the spirit. We live by the faith that this world possesses value and goodness.

It might be noted that the Metaphysical thinking can be defined only in terms of an attitude to life, which logical analysis by itself can not establish. The most intense experiences like of the excitement of beauty or the power of goodness, can not be excluded from the world of empiricism. Consideration of all data of experience is necessary for any serious attempt of philosophical interpretation. The sense of moral obligation is difficult to explain in terms of science. For Ludwig wittgenstein⁴, even if it is possible for us to solve all the questions of science, the problems of our life remains far away from any solution.

We discover a wider synthesis reconciling the thesis and antithesis. In dialectical materialism, the opposition of forces in nature takes place of logical contradiction. The process of development in nature is one for which a series of insignificant quantitative changes lead to qualitative changes. If the development of nature is a struggle of opposites, social revolutions express class struggle. But we can not equate logical contradictions with opposing forces of nature as human behaviour can not be deduced from natural occurrences. We can

not comprehend the world with knowledge. There are two realms of knowledge - the realm of facts and the realm of values. Besides knowledge we are gifted with intuitive understanding which is a total response to reality. Metaphysical truth involves the exercise of intuitive understanding. Scientific metaphysicians like Lloyd Morgan,⁵ Bergson,⁶ Alexander⁷ and Whitehead⁸ claim that metaphysical reality is rooted in the empirical knowledge. There is a never ending attempt to account for them. The Taittiriya upanishad distinguishes matter, life, mind, intelligence and spirit in the world process.

In the world, Leibnitz finds nothing which is sterile and dead. Everything in nature is linked together and so we can not distinguish one thing from another. All beings are connected together by a chain of which some parts can be perceived as continuous while others escape our attention.

The universe has grown increasingly larger and complex with the lapse of ages. The theory of emergence now shows its face in the world scene. A new synthesis is derived which shows some qualitative changes which can not be predicted from the constituent element. This quality is genuinely new which can not be isolated.

We may here remember Alexander who speaks of mind as an emergent quality and in one sense it is identical with an organized structure of neural processes. Conscious awareness

is a completely new emergent quality which manifests itself out of the certain organisation of neural processes. Alexander conceives that mind is not the last possible emergent quality. Religious feelings indicate that there is the possibility of the emergence of a higher quality which is beyond the mind. Alexander calls this as the deity which is the next highest emergent quality. According to Alexander the world is a creative process where different levels emerge at different stages as because the world is not perfect. The world is evolving continuously by which it grows from a mere state of materiality to one of life and from life to animalconsciousness. From this animal consciousness comes human intelligence and now human intelligence is evolving towards spirituality. The religious quest of man tries to transform human nature from the brute plane of animality to spirituality.

The world is moving to the manifestation of free spirits towards whom the souls of man are evolving. The world process is an organic system which is animated by a principle of growth. The world is not mechanical in its nature. For some existentialists man is blessed or cursed with the freedom of choice. When man is truly human he accepts this freedom and tries to overcome the anxiety and despair by committing himself to a way of life which is spiritual in its nature.

Natural Theology explains the world in terms of theism. According to Spinoza the more we understand individual object more we understand god. Empirical science does not prove god's

existence. And yet for our heart we feel that this cosmic process is inspired by a supreme Reality. The world is not a manifestation of god's being and at the same time also a veil behind which he is eternally concealed.

For Einstein⁹, the greatest scientist of our age, religion is the strongest and the noblest source of scientific developments. His religion is humble admiration of Superior Spirit who manifests himself even in the slightest details of this world. No doubt, the mechanism of the Greeks from that of Thales to Empedocles influenced the modern science but the modern era is indebted to the thoughts of Plato and Aristotle and not Democritus, the materialist.

The Platonic vision of a purposive world fitted very well into the Christian view of the world created and ruled by the purpose of good god.

Faith in correlation with reason and experience affirms a world which surpasses this world. Reasoned faith can only give us coherence in our thought and life. The change from the age of superstition to that of Science was possible by the faith in a cosmic universe which the intelligence of man can grasp. Each and every scientist should be enriched with the vision of the orderliness and unity of this world and this faith may be confirmed by verification. Imaginative leap is used both in science and religion for discovering the truth. A neverending attempt is going on to clarify the mystery of the universe. The emergence and progress of moral and spiritual qualities of man can not be

in terms of materialistic hypothesis. Einstein, said that the deep emotional conviction in the presence of a Superior Reasoning Power, which reveals itself in the incomprehensive universe forms his idea of God.

It is now well-known that science is going to be puzzled to solve all the mysteries of the world. Modern science is now knocking at the door of the unknown Reality.

The question is now: What is the yardstick which will judge the standard of religion?

In this modernage of science we can not take anything without an assessment of its standard. And, it would not be an exception in the case of religion too. But the question of which haunts us is: What is the measuring stick in all religions, and what is that which distinguishes the true one as true?

To find out an answer we need to distinguish first the religion which may be termed as natural religion from that which reveals the truth.

Men come in touch with many forces of the phenomenal world of which they can not give any proper explanations. Many of the occurrences of the phenomenal world surpass our understanding. Men use to build up a system of rules of conduct and of worship towards what is visible or invisible natural religion. Natural religion, therefore, is bound to become different in different religious communities.

But natural religion falls far short of truth and righteousness. Natural religion resulting from man's own observations and investigations, can not reveal to the Supreme Spirit. Only a direct revelation of Him is capable to unearth the truth.

An well-known sentence of Karl Marx is that religion is the opium of the people shows that he has neglected religion by comparing it with a durg. The true picture is, for Karl Marx, religion is the cry of the have nots. Religion is a psychical crutch for the helpless. For Marx, man makes religion. Religion does not make man and man's mental products are not of such a kind which survives out of the world. Man means man's world, state, his society. This state, this society produces religion of man.

But universal observation depicts that religion is man's spiritual spirit, it is the root of his moral glamour, it is his final destination in which he finds his consolation, and by which he forms universal foundation of his own being.

Marx's final goal was to uproot the unworking machinery which stands as a stumbling block before man's progress. Religion is such a block which he wants to uproot. He is not in the list of those who are really in a deadly war against religion. Without knowing what religion is in the proper sense of the term.

His theory nowhere leaves the humanitarian stand point, and it is free from super human colour of any type. Religion

is universal as the search for truth is common to all men and this forms the urgent cry of religion. Religion wants to unveil the truth. And ~~it is~~ in this respect it is in the same boat with science as the latter also tries to unearth the truth. The worldover crisis is shared in common by the human race. And this sharing forms the common platform from where the feeling of brotherhood comes out. Here lies man's true worship as all religions of the world nourish man's feeling of brotherhood which will break the barrier of the map and the kinship of blood. Religion or no religion is a futile question to ask. Religion is the pulse beat of life as truth should be reflected in it. But the question which besets us is how to measure what is true religion and what is not. We have now to seek the measuring stick to measure all religions.

There are so many religions in the world each with a large group of followers such as Hinduism, Christianity, Buddhism, Islam etc. In measuring the truth of any religion we can not depend upon natural religion. For it has been mentioned above that it falls far short of truth and righteousness. Only direct revelation can give us truth. Religion must stand at the alter of truth and righteousness. Each and every religion should be verified with these criterions.

Now if we look toward religion which exists in modern men we find that a particular set of ideas pervades the whole culture of a particular time as sets of general ideas get changed because of the incoming fresh experiences of men.

These changes is sometimes rapid and sometimes slow.

The seventeenth century of the Christian era has seen the main works of Kepler, Galileo and Newton. Then the world picture has been changed. It is unnecessary to describe the change as we know that medieval world picture was totally dominated by religion whereas the modern mind is dominated by science.

The most important factor for the understanding of human thought is the understanding of the distinction between the teleological explanation and the mechanical explanation of the world. It is needless to mention that the teleological explanation attempts to explain this world in terms of purpose which is generally associated with Religion where mechanical explanation wants to explain this world in terms of mechanism which is associated with science.

Any explanation which does not introduce the concept of purpose, can be termed as mechanical. In this sense of the term, science is mechanical in its explanation of the world.

But we have to remind ourselves of the fact that the characteristic of a religious attitude towards the world is teleological. The conception of a purpose behind the world scene was not the invention of Christianity as the ancient Hebrew religion clearly signifies this concept of purpose. The most famous ancient Greek Philosophers like Socrates, Plato, and Aristotle developed the teleological concept.

If we now look to religion which exists in the modern mind we find that the process of history is an unbroken stream of events, exhibiting continuity and change. In and through this process of change the modern mind is something clearly distinguishable from the medieval mind and as a result the world - picture of modern man is dominated by science. Religion now must stand at the alter of verification. But at the same time we must admit that science has reached at that summit where its own theory of verification is of no avail. The quantum theory predicts that nothing can be ascertained by verification. And religion must not be an exception to this .

CHAPTER - III

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This age is precisely an age of critical judgement. Religion, however old it may be, has to pass through the ordeal of critical judgement. In the discussion made so far attempted to make religion victorious and now we have to stand at the alter of some doubts which have been raised against religion to crown religion.

In this complicated age of Science some doubts have crept into the domain of religion. The positivist raised the objection against religion that religion can not be understood in terms of sense experience.

Scientist's Kaleidoscope is titled as because of the birth of the new century. The picture before him has undergone a miraculous change. Indivisible and indestructible atoms of the physical universe refuse to remain in the category of matter. These atoms, exceeding the category of matter, can very well be looked upon as the field of force. These atoms, are in no sense, particles of matter. According to some important Scientists there is a principle of indeterminateness which is involved in the very constitution of nature. Some noted Scientists hold the view that the reality behind electrons and protons belongs to higher dimensions and all our knowledge of the world of physics becomes a world of shadows. The quantum theory has shaken the foundation of determinism. For the twentieth century science, the shadows are declared to have an ultra shadowy character.

And in his search for Reality the Physicist has found that his quest for Reality has led right through the physical realm into the metaphysical realm. It is interesting to note that some of the disclosures made by the Vedantic process of self analysis are being corroborated by the findings of modern science. The Vedantic message of the spiritual coherence and psychological unity is the prime goal of science.

Herbert Spencer¹ appears to be perfectly right when he views the ultimate scientific ideas as the representation of realities which exceeds our comprehension. In all directions, the scientific investigations face with an insoluble enigma. The theories and hypotheses of science do not bear the label of finality as these are liable to correction by further discovery.

There are many who are apt to discard religion simply because it is old. For them, the source of religion is ignorance and fear. They think that religion convert man into dreamers who are concerned with the superworld than with the present world. The ideas of evolution however, suggest that survival presupposes fitness. Religion has the fitness to survive. From the prehistorical age down to the modern era, it has survived. Religion has the fitness to survive the onslaught of reason. It meets the challenge of reason. It had to meet the challenges of reason that Socrates, Plato, had given Spinoza, Berkelay, Kant, Hegel, Schopenhauer and many others enunciated their theistic views.

In the present, we have our Realists, Behaviourists,

Marxists and yet to meet this very situation we have in some sense the Vedantists.

We feel the inner disorder which is deep down. We share the religious instinct which we deny on the superficial level of reason. Our scientific achievements are of a staggering character for which we are able to touch the stars and the moon, yet we are clinging to find the meaning of our life to satisfy our feeling of meaninglessness.

In this situation we realise that religion is stepping towards shouldering the responsibility of the task to find out the meaning of our life. The history of religion and the critical study of other religions lead to a re-examination of the sources and the validity of views accepted so far.

Now the complex ideas of modern science and history seemed to have caused a complete inner crisis. The person with the intellectual integrity and courage finds it difficult to accept the traditional religion since traditional views have lost their authority and psychological justification. We are now in a mood to question the conventional religion. The positivist movement represents a reaction which is scientific in its nature. The idea of positivism was inaugurated by Comte with his law of three stages of cultural development of which the first is that every culture is theological which is another name of superstition and the second stage is the metaphysical stage which substitutes Principle and the

third stage is positivism which deals with scientific knowledge. Logical positivism conceives that nothing can be true or even meaningful if it can not be understood in terms of sense-experience. It might be noted that Protagoras, the ancient Greek thinker shared the same view.

Hume² maintains the view that there can be no true or meaningful assertions about god, soul or immortality or objective standards. For him, the statements which are capable of being verified or, falsified by empirical observation are the statements of logic and mathematics.

Thus Logical positivism has the credit for being corrective against the revelations and mysticism. Individual experience of truth of a man can not according to this view, give an account of reality since his state of experience does not amount to knowledge.

If it be the case then on this positivist view, life ceases to have any meaning, and becomes unsupportable. For as it has been stated in the last chapter we have to live by faith otherwise we will be perished. The authority overlooks the moral obligation and go back to dogmas.

The greatest inhibition to religion as spiritual adventure, is the claim of a faith which offers a final solution.

It is impossible to deny the great services which

religion have rendered to humanity, by sustaining the sense of the spiritual.

Religions in its traditional and institutional sense tend to crush the individuality and moral responsibility of man which can corrupt the conscience of the community. The dogmatic religions foster the closed mechanistic society by which the individual man ceases to be an individual.

Though Karl Marx,³ revolted against religion on behalf of the humanity of man by asserting that the existence of God threatens the freedom and dignity of man yet we must admit that .

If any religion crushes the freedom of the spirit then it would hit the vital core of civilization. For free and disinterested spirit is a necessary condition for religion. True religion asks us to meet hatred and violence with calmness and dignity with a free and disinterested spirit .

The world is in search of a new morality. In religion can be only one objective for human endeavours that is perfect service and love for fellow men. Philosophy is love of wisdom and religion should be the wisdom of love. This is possible only when religion becomes a burning conviction. True religious beliefs should be reconciled with the spirit of science and the ethics of humanism and in this domain of religious beliefs moral conscience and the universalist spirit will reign supreme. but to achieve such a state of

mind we have to purify our minds for the integration of our internal chaos. And then nobody would cry like Nietzsche announcing 'God is Dead'.

What we need now is a recovery of the spirit of religion to save the world from utter ruin. The faith of yesterday is riddled with scepticism and we have to gain the faith for tomorrow. In spite of the total secularization of the world, man will surely be capable to recapture an understanding of something sacred. We are now in a search for the living spirit and this search will not be in vain.

The prophetic revolts reformed the traditional faiths and made new beginning. We urgently need a way-back to the living spirit which is capable of combining the two opposites of faith and rational thought. The recovery of the spirit of religion has the potentiality to save the world from utter ruin. This spirit of religion reformed the traditional faith and paves the path for the beginning of a new era. We the men of the present, are on the threshold of a new age of spirit.

In this juncture we urgently need to have a glimpse about the relation between science and religion to justify the case of religion. The vision of the modern scientists has undergone a revolutionary change as the atoms - can very well be looked upon as "fields of force rather than as a particle of matter. The vision before him has then undergone miraculous change. Indivisible and indestructible

atoms of the physical world refuse to remain in the category of matter. There is nothing substantial about it. For this reason, some scientists prefer to call them "wavicles". For James Jeans, the tendencies of modern physics is to resolve the whole materials of the universe only into waves.

As it has been just stated the most outstanding feature of the structure of the material universe is that there is a principle of indeterminateness which is involved in the very constitution of nature. This principle of indeterminateness can not hide itself as it is discovered by Heisenburg . He finds that position and velocity of a particle at a particular moment can never be determined accurately. Any particular may have position or it may have velocity but it can not in any exact sense have both. If its position be accurately determined, its velocity will simply go beyond the range of precise measurement. So a proton or an electron, be it a particle, or wave, or wavicle, is something of super-physical nature. Its position and velocity appear to lie on two different planes. It is evident then that protons and electrons appear to be outside the domain of even scientific comprehension. For some scientists the reality behind electrons and protons belong to a higher dimensions and knowledge of them is nothing but the behaviour of shadows. According to Arthur Eddington, the world of physics now becomes a world of shadows. The quantum theory has shaken the foundation of determination as it says that energy is absorbed in lumps or quants. Nowadays the scientists have to grasp absolutely new conception undreamt of in the classical scheme of physics.

Time and space have also somehow melted into an obscure mathematical figure of 'time and space'. According to this theory, energy is absorbed in distinct lumps or quanta. So continuous motion is not a feature of the process of Nature. Nature moves rather discontinuously by sudden jerks. Then again when a quantum of energy reaches a body, only one of them absorbs the whole quantum. Now the question is who determines which atoms should go in for the quantum. The exact answer is not found.

So we may admit that the element of fate or will is involved in the choice of the atoms, The next blow to the deterministic theory comes from radio-activity. The disintegration of the atoms is said to be discontinuous as long as no cause of this disintegration be forth coming. The fate of the deterministic theory must remain hanging in the balance as long as the cause of the disintegration be forth coming.

Then again it has been calculated that out of every 2,000 electrons some particular electrons flies off from a radio-active atom in a course of a year. So we get puzzled to seek an answer to the question viz., what sort of thing is that which determines which particular electrons should go out and which others should remain within the atomic range. No answer is forthcoming. It appears more like an act of will or fate, as one may choose to say than like any mechanical motion. The physicist can no longer explain life and mind in terms of matter. Sir James, with his new standpoint which is perfectly clear, said that today there may be wide measure of agreement, which on the physical plane

of science approaches towards almost to uncertainty that the stream of knowledge is leading towards a non mechanical reality, the universe begins to look more like great thought than like great machine. Sir Arthur Eddington⁴ declares that the material stuff of the world is mind stuff. The mind stuff of the world is, of course, more general than our individual conscious mind; but we can think of its nature as not altogether foreign to our consciousness. The physical world is now dissolved into a subtle composition of some thing like mind stuff and science is expected to admit that this universe exists and it moves about individuals composed simply of life and mind. It is our mind that transforms the physical world of symbols into the world of our experience. Physicist's search for Reality has led him right through the physical realm into the realm of metaphysics.

In India, Vedanta declares that through self-analysis alone one can have the glimpse of ultimate truth. It is interesting to note that some of the disclosures made by Vedantic process of self-analysis are being corroborated by the findings of modern science. By the process of self-analysis Vedic seers in course of their quest for Reality revealed the truth that cosmic mind is the ruler of the universe; life and mind exist even after physical death are being corroborated by the findings of modern science. It was precisely by this method of self-analysis that the Vedic verses had gone to the very core of the universe, the Eternal background of pure consciousness. Then science is

no longer in a position to say anything against religion in regards to the latter's process of search for Reality. Just as the scientist tries to be closer to the Reality in and through the illusions of the everyday life, so does the mystic who tries to get nearer to the Reality in and through the illusions of the mystic world. Though the mystic world is illusory from the standpoint of the Absolute Truth, it might be said to be in a close togetherness with Reality. So Science and religion need no longer to inhabitate in different camps.

Science is not opposed to religion. The religious thesis give us the objective consideration of the cosmos. The methods which attempt to construct by reasoned argument the ultimate being from the observations of the facts of nature are the scientific methods. The Brahma Sutra starts with a query to know Brahman, from which the origin of the world along with subsistence and dissolution Proceeds. In the Taittiriya Upanishad we find that there has been a steady ascent from the inorganic to the rationalised sprititual self which picturised the steady growth of the spiritual fellowship ushering the intermingling of this spiritual being with that which exceeds the physical world.

The achievement of science stand as witness to the spirit in man. The nature of the cosmic evolution suggests the reality of underlying spirit. Albert Einstein is of the opinion that the scientist's religious experience raptures

the harmony of natural law revealing a superior Intelligence to which all the systematic thinking and acting on the part of man is an utterly insignificant reflection. Thus Science in the pursuit of truth is serving God who is Truth.

Further the spirit of religion is rooted in experience. The spirit of science adopting an empirical attitude engulfs paranormal phenomena and spiritual states.

All religions are opportunities for self-realisation. They call the human beings to strive incessantly to attain immortality. We will then be awakened spirit who do not differentiate between him and the others and this would be possible because of Religion. It is the binding force which will deepen the solidarity of human society, love for the others.

The above said discussion would not be complete if we do not discuss the revolutionary view of Karl Marx again.

Dialectical materialism, propagated by Marx, can give only a temporary truth as his theory is pragmatic in its character which contains the characteristic of progressive truth.

The material of things determines the social changes but the raw materials of nature are to be attained with the power of the human minds to subserve the human ends. Human intelligence can not be excluded as it has the productive

power to discover newer and newer height of undiscovered power of nature as the ultimate principle of reality is not stubborn matter and it is not solid. The very essence of the spirit of man is self-active in its nature. Marx conceived that the historical evolution as dialectical.

Marx believed in the inevitability of social progress but it might be pointed out that history reveals the picture of the peril of social progress as it is not a continuous development through conflict. Love and friendship, courage and adventure will be the potent forces than struggle for power and self-interest. All novelties occur first as the ideas in the human mind and we can not identify the economic structure of society with society itself. According to Radhakrishnan,⁵ what is urgently needed at present, is a spiritual upliftment which will enhance a deep spiritual impulse. Religion is the only force which is rooted in the discovery of the essential worth and dignity of the individual and his relation to a higher world of reality. Religion is the binding force which deepens the solidarity of human society and religion is the practice of discipline of the spirit. There are, minorities who are attempting to work for a religion of spirit. The world congress of Faiths, World Alliances for Friendship through Religion and Church Peace Union, World brotherhood, World spiritual council, Society for study of Religions are working for a religion of spirit. We inherit the heritage of the whole of humanity by

which the Western religious circles have been fascinated.

Vedanta is ready with representations to meet the requirement of the mass. "Brahman is truth, consciousness and infinity" And Brahman is immanent in this universe, in and through Him every name and every form has its existence. "The phenomenal world is to be considered pervaded by God". say Isho Upanishad.

The various sayings of the Upanishads have furnished materials to different schools of philosophy for giving different explanations regarding creation. The Upanishads hold the view that Brahman is the final cause of this infinitely differentiated universe and at the same time it accommodates all shades of doctrinal opinions.

From the systematic outlook of Vedanta one learns to respect all scriptures, all prophets and all apostles. Leading to a central unity beneath the diversities of religion, and to the realisation of universal Religion there is the inauguration of a new era in the history of religion.

Now one may ask! What is the situation of religion in this changed modern era?

In this changed era humanity is taking a leap into the future. In this era there is the widening of intellect with increasing secularisation of life. The note of despair and anxiety are preparing for a radical change in our life. But

this state of mind gives a clearer recognition of the inherent brotherhood of man. Man is now searching for his soul. We are hopeful that religion will now shoulder the responsibility to save the utter ruins of civilisation.

All the living religions of the world that is Hinduism, Buddhism, Islam, Christianity are readjusting themselves with the changed world. These religions are now examining their basic tenets to find out whether these are relevant to the present conditions of the world.

Newton was a very devout christian. He would Perhaps be horrified if he had thought that his life work would result in a general undermining of religious faith . He said that, there is no natural cause which could determine all the planets and if in the future he can determine these planets even then we could not be able to determine the cause of these planets. Thinkers including Newton himself, have given many other instances of apparent design which may have the ability to explain the cause of the design of the phenomenal world.

If the world were a machine, then everything that happens in it could be explained mechanically. The theory that this world is a machine excludes from its range any type of purpose or telos. From this mechanical explanation, however, it can not be deduced that machine has no telos or purpose. Each and every machine subserves some purpose and so we use a particular machine to subserve a particular

purpose. Therefore, the view of the world having no purpose is a non-logical transition. From the mechanistic science we can not deduce the denial of a world-purpose. It is true that any explanation which explains the world in terms of causes of laws is a mechanical one. But now the inevitable question comes. Who does regulate these laws.

There is no cleavage between the scientific explanation and the mechanical one. A fact is explained scientifically when its cause is given.

If one admits the scientific maxim that every event in nature has a natural cause then of course it is possible to bring God at the beginning as a first cause. But this leads to the conception of a God who, has no practical importance in our life. By little logical ingenuity we can avoid this result. God is as it were creating and recreating continuously. Newton himself was prepared to admit any irregularities of nature as an exception. Berkeley introduced God to explain any irregularities of nature. But now in the modern age we find that the indeterminate movement of the electron shows that the law of causation does not apply in subatomic world.

It is to be noted that the exclusion of God as a philosophical principle of explanation has also started since Berkeley. It will be wrong for us to think that the new science with its mechanical explanation is devoid of the

idea of world purpose as this idea is so deep rooted that it cannot be eradicated from the mind. The current literature and art express the futility and meaninglessness of life. But this picture of life is not deep rooted in the minds of men. The idea of a world which has its obedience to the harmonious divine plan is deep rooted. Scientific procedure consists in introducing hypotheses in order to proceed in the search for truth.

If the physicist finds that electrons and protons are insufficient to explain the observed phenomena, he plugs the hole with new hypotheses. We are not capable of differentiating the hypotheses of science from that of the hypotheses of religion. From a logical point of view there is none at all. And if the one hypothesis is logically respectable so is the other.

Berkeley's⁶ introduction of God does not conflict with any principle of logic. It conflicts with the scientific maxim that all facts are to be explained by natural causes, and that God is never to be introduced as an explanation of anything. But Scientific world picture has penetrated into our minds. By becoming so it has become an unconscious background of all human thinking. The enormous success of Newtonian science dazzled Western minds. The new science came with its mechanical explanations and concentrated on causes and made us to think that the very idea of a world-purpose is to be discarded in an age dominated by the scientific spirit.

The mechanical explanation of the world view is purposeless and more void of meaning as science presents it so. But the idea of a world-purpose has not been eradicated wholly from the human mind.

In this modern age, religion is operating to build walls between one another. This is the main reason for which so many crusades and jihads are going in the world scene from time immemorial.

But the question is : Is there really any difference among the existent religions of the world? If we go deep into the texts of the religions then it is realised that if there is any difference between two religions, it is really on their attempt to impose their own special dogmas upon each other. If they could think calmly, they would find that nothing but humanity is the real religion of each of them.

The ultimate goal of each and every religion is to attain the Supreme Reality. The only cleavage is in the method which each of them apply to achieve the Reality.

If we have the same goal, then the method or ways should not be counted as the matter which is the ultimate goal.

If the ultimate goal is common to all, we should be overflooded by the feeling of brotherhood. This feeling of brotherhood knows no barrier as it has the common goal to

save religion.

All the religions of the world have no special characteristic by which these can be characterized.

As all religions have the same goal then each and every one should feel in his inner heart the call of brotherhood and fellowfeeling and this call throws away all the differences of caste, creed or dogmas.

Now it is our task to seek out what type of religion is fit for upgrading our lives. Arts, Science, Philosophy and ethics give evidences of the higher life of man. Religion is the most vital factor for the progress of these concerns of higher life as the current of religion works in its fullest harmony with these concerns. The Society can be saved if we nourish and cherish the main theme of religion that is the brotherly love and fellowfeeling which will dispel the spiritual vulgarity. Then and then we can have the vision of union by which we save the society we belong.

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The discussion made in the previous chapters prove that we cannot do away with religion. Let us now find out what religion has done for mankind. Following the lead of Herbert Spencer¹ who applied the principle of evolution to every sphere of human life, we may say that religion has the fitness to survive the onslaughts of reason. And doubt is a friend and guide of religion to clear the mist and confusion about it. The natural question now comes whether religion conveys any truth in the present age which is the age of science. The findings of science are obtained through a process of experiment and observation for which science commands our faith. But the problem is that we can not solve the deep mysteries of nature. Ultimate scientific ideas remain unfathomable. These scientific ideas can hardly be brought within the scope of rational concept as these ideas exceed our comprehension. In all directions the scientific investigations bring an insoluble enigma. Human intellect is endowed with limitations.

Now the question is - can religion concern itself with the Ultimate Reality which is transcendental in its nature? Immanuel Kant provided out that our reason leaves us free to believe that behind the thing-in-itself there is a just god because our moral sense claims us to believe it. For Pascal, the heart has reasons of its own, which our head can never understand. Rousseau claims that above logic of the head there is the feeling of the heart. Bergson pointed out the possibilities of intuition as the medium of direct knowledge.

In our own age, Sri Ramakrishna, Swami Vivekananda viewed that it is through the heart that all realisations come. Sri Ramakrishna assured us that it is open to everyone to see the godhead. We have to purify our minds and heart and when this purification of the mind and heart will be crystallised then Reality will be revealed to this purified mind.

This intuition of pure heart leads one towards the immediate experience of Reality. The Vedanta teaches us that the real self is beyond both mind and matter.

The physicists have discovered that there is nothing but electric forces and vast empty spaces in the universe. But it cannot be admitted that these formless entities are somehow transformed by us into this uniquely beautiful Panorama of nature with moral and aesthetic values. We are in a safe position when we say that through evolution we have achieved the widest and richest view of nature. This process is not yet stopped. So, it would not be illogical to think that we the men of the present stage may be evolved to a stage of Divinity in the far distant future. It may quite reasonably be supposed that the ever-widening and ever-changing affair along with evolution which has brought us so far, would take us further to the plane of Divinity in the not too remote future.

Now it is reasonable to say that the Seers are individual specimens of higher altitude towards which humanity

is advancing through the process of evolution. These Seers disclose the unity and harmony which are reigning supreme eternally within the core of the universe. Religiously disciplined nature of man alone prepares the mind to unveil the fundamental unity of the universe and universal love which will reign supremely. Religion eliminates the baser instincts of men and manifests the Divinity within us. It might be said that religion of humanity would lead to the realisation of God and consequent manifestation of Divinity in man as religion gives us the genuine incentive for transcending the brute plane which only can manifest the Divinity in us.

Religion with its association to 'hereafter' serves the purpose of moral discipline. It might be pointed out that it is possible for us to have mistaken idea of religion if we make the mistake of judging it by the consequences of its perverted form. It might be emphasised that this perverted form of religion is the basis of all the crusades, and Jehads and all the wars that this world has faced.

All the creeds, all the prophets, all religions, all the Seers have been reinstalled in their glory by a fresh decree of Truth by which the inner self of humanity as the cry for the brotherhood which is universal in its nature is crying for this response. And Mankind should have the feeling of reverence towards religion.

Now if it is admitted that religion has done good for mankind then the next question is: Can religion bring forth the long cherished world Society?

The world history depicts the picture of the manifold expressions of art, science, ethics and philosophy though there may be differences among the religion of an artist, the religion of a scientist or a religion of a moralist.

But if we have a glimpse to the deep undercurrent flowing amongst the philosophers, scientists, moralists or artists, we find that the leading persons like Rabindra Nath Tagore³, Sir Arthur Eddington⁴, of the worlds philosophy, science, arts or ethics, are men of strong religious characters.

The constituents of true religion are, reason which can stand at the alter of experiments, tolerance for other religious faiths. True religion should be grand combination of reason, faith, tolerance and morality. Religion inspires the spirit of man by which he will be awakened to bring about the upgrading of the beings of the society.

In this modern age, we are too much engaged with our existential problems and so we have not scope to nourish our religious spirit.

But we have to cultivate the feeling of respect for truth and for the upliftment of humanity as a whole because true religious feeling feels fellowship not only with god but also with his fellowmen of the whole world. We are now creeping to win the heart of the whole world. Discords and disharmonies are not the last words. Concord and harmony will surely be achieved. and the melody of harmony will then be heard and men will be shackled by the chain of love. Then we

will be the members of a world-society which demands the responsibility of fellowship of man towards man. We must have to suffer with our fellowmen as we are bound up with the chain of love. This bond of love makes life complete as there is no chance for the feeling of otherliness.

Religious attitude may be regarded as a passionate apprehension from the point of view of this ideal. And so even a radically different scientific view of the world can be religious if its nature is optimistic and imaginative as a whole in relation to good and evil. Man's religious instinct is deep rooted. We may say, therefore, that even a man who does not believe in god, has also his religion. Religion being a growing experience is expanding its horizon more and more by intellect. The nature and character of religion will be determined by more and more knowledge. Our spiritual life needs nourishment in our intellectual and physical life by which we will be able to come up to encompass the recognition of love and be the king to reign supreme. In the present time we have our intellectual problems which are exceedingly difficult to be solved. Yet the feeling of harmony within ourselves can be felt in our heart. Man is an individual and at the same time he is a member of the society. The most necessary conditions of this society are, cooperation and feeling of friendliness which is expansive in its nature. In the map of this society the whole world must be encompassed. This world society has its concern for the unification of mankind through

modern techniques of modern science. According to Bertrand Russell, morality and religion is not far from the principles of humanity. Religion is rather all too human in its nature and the aspect of worship is the aspect of worship of humanity as a whole.

Happiness depends upon harmony and unitiveness with other men and then and then only humanity will come to reign supreme.

The present age has the urgent need for a world government. The inner change of the heart of man will make them realise the need for world-wide cooperation. This is the most vital factor for the survival of human beings.

We are now going to unearth the question :- Is religion so rich enough to be an experience of the ultimate Reality. Indian philosophy relies on the truth that there can be the spiritual experience of the reality and this experience attains its clarity through contemplation which means the experience of the eternal. This conception comes nearer to the Jewish, Christian, Muslims seers who have tested and retested their own experience.

It might be remarked in this context that for the Existentialists also truth is subjective. We have to feel it within ourselves and for them freedom can be achieved here and now.

Experience being as direct and immediate knowledge is to be characterized by the feeling of absolute certainty and the true form of Reality should be known through one's own understanding. To gain an experience of reality there should be a wellfabricated harmony of reason and impulse. The modern culture also has been firmly convinced of the moral character of the universe. In the modern age., there is the widening of intellect and the rapid dissolution of accepted values. The anxiety, the despair pervades the sky of the mind. Yet under these inner disorders the religious instinct is flowing incessantly to dispel all the darkness of the mind. Religion is not to be regarded as a stumbling block to the rational thinking as religion is undertaking the process of revolutionary adjustments to the modern life as long as it operates with reason and faith.

Religion is a transforming experience of spiritual consciousness when the individual withdraws his soul from all outward events, and looks towards his inner self then he has the realisation of his being which constitutes the most probable proof of the reality of god.

Our religious experience is something immediate while the theory of reality is an inference. There is big gap between the immediate contact with reality, given by the religious reflection and religious contact and the opinion about it.

The fulfilment of man's life lies in the spiritual experience where the whole mind leaps forward to such an experience which is beyond any phenomenal fact which requires no logic, no argument & no hypothesis. Without this spiritual recovery, we can not even touch the feet of reality.

We are in the incessant search for the achievement of the ultimate goal.

Man seeks the ultimate goal of his life which is really the "Iness" or "oneness" of all being. This realisation needs the practice of discipline of the nature. This disciplining of nature can reach the altitude of perfection where it can dispel all darkness with his intuitive self-knowledge. White-heads's definition of religion is as follows. What man does in his solitariness - can be said in some sense as oneness of the self as the self in his solitariness finds oneness of all beings. Plotinus, Spinoza, Hegel and Bradley have enriched the theory of knowledge with their intellectual intuitive self-knowledge. In the recent time, Bergson stresses the importance of intuitive-unitive knowledge which can be attained by this disciplined nature of man.

It might be pointed out here that William James refers specifically to the discipline of Yoga. According to him the mystic comes in touch with a world which is really one. In this practice of discipline, the thinking principle is to be suppressed to attain the concentration of mind on one object. The truth of life can never be solved by empirical

knowledge and thinking. The truth of life lies in self-knowledge. Through this self-knowledge a man can only understand this universe. Naturalistic Humanism of Dewey makes him to propose a substitute for religion what he calls religious which is surely an attitude of devotion towards an ideal end to bring its unity with itself and with the whole world.

Vedanta identifies this unification of the self in oneness as the Absolute self. This self-knowledge alone can understand this universe and this self-knowledge is the ultimate goal of life.

This disciplining of nature is the only way for the attainment of the ultimate goal of life. The truth of life and existence is necessity transcendent in nature. The riddle of life can never be solved by empirical thinking and experience. So man has to recourse to faith as truth can not be reasoned out. Men can have faith and this attitude of man can lead him towards religion. What we need now is the proper growth and nourishment of our psyche. Man's basic physical structure is the same all over the world. We have to share a common destiny. Religion should not be a block to rational thinking and social progress as they are all undergoing revolutionary readjustments to modern life.

All religions in the proper sense of the term are now shouldering the responsibilities of understanding the changes in the social orders and thus are preparing us to meet these by the modifications of themselves.

We must become aware of the future dimensions of human life. Man's psychological structure is evolving and what is ahead of us is growth in our Psyche.

Let us now analyse the relation between man as a social being and religion. Religion, at the same time is intensely personal and social in its attitude. The oncoming of new religion questioned the accepted traditional ideals.

The sociology of religion is well fabricated with social phenomena.

In the modern age man is missing his soul which is Divine in nature. Man is now seeking his soul. This search indicates the progress of the society. When the mind of the individual will be full of joy and peace then he will be merged in the rest of mankind.

Religious ideas and emotions are interwoven with man's inner world of self hood which tends to be socially patterned and it reflects man's social experience .(Compare: Jagate anandajajne amar nimantran - Rabindra Nath).

We have the unquenched thirst for the ultimate Reality. For this reason we have to seek the answer how to quench this thirst and is this thirst really genuine or not?

Our nature is self-exceeding and so we seek to unveil the curtain of reality. The satisfaction of the physical needs can not quench this thirst for knowing the super physical reality.

The ontological disposition of mind drives man to know the 'why' and the 'how' of things and to know the meaning and purpose of life and the underlying unity of this world. Metaphysics being the spiritual necessity of life plays an important part in the life of the thinking being.

It has been emphasised by Socrates that man has to become like God as far as it is possible. The feeling of privation leads us for the attainment of completeness for which we are longing so much.

In modern philosophy we find that the examination of our nature as moral agents enables Kant to give a richer and deeper meaning to idea and he conceives that the contemplation of the starry heaven above should be accompanied by the recognition of the moral laws within us.

The ultimate goal of life is the quest for truth. We have the firm conviction that He is. This may possibly be the reasons for which we find, in the philosophical circle so many proofs for the existence of God whom we think as Reality or truth. These proofs signify the quest for the Reality.

This quest is not peculiar only in the circle of philosophy but it is inevitable in any branch of knowledge. As a result science is also longing to unveil the Reality. Religion and science with no contradiction should search for the Reality though their methods are different.

In the modern era we must admit that science and religion do not belong to two camps. We must realise that the religious truth is deeply scientific in its attitude.

We should exercise our intuitive understanding to unveil the metaphysical truth which will impel us towards the never-ending effort to clarify the mystery of this universe.

The universe tends to become more complicated for which some scientists and philosophers adopted the theory of emergence. For them new quality emerges in every step of evolution which could not be predicted from knowledge of the constituent elements before their organisation. This quality is really new but at the same time not an additional factor.

For some philosophers mind is an emergent quality; but this mind is not the highest possible emergent quality as religion aspires the high flights of mind towards the world which is "Deity". This is the next highest quality, in all probability.

We have to bear much pains and sufferings for the growth of us as the world is nothing but a veil of soul making. And man is actually evolving towards the plane of Divinity. Upanishadic maxim 'tat tvam asi' confirms that all men are in the Divine. And religion is the only way for the direct apprehension of the Supreme.

The seventeenth century shivered with a sudden revolutionary change in the world picture which experienced the main work of Kepler, Gallileo and Newton, and the world picture of modern man is now captured by science.

The impact of the new physics of relativity and quantum theory do not make Science to cease to be mechanistic. Teleological view of the world is the general characteristic of the religious attitude. Socrates, Plato and Aristotle developed teleological systems of metaphysics. The modern age under the influence of science, has a prejudice in the opposite direction.

But these two kinds of explanations are not inconsistent with one another. If we want the highest kinds of knowledge we should have the understanding of everything in this universe in terms of religion which is unitive in its attitude which is the ultimate goal of Science too.

It is now necessary to have a glimpse over the question whether the world is a moral order or not.

The question which bears much importance in the intellectual and the spiritual history of mankind is what do we mean by moral order. According to some philosophical thinkers, the assertion that the moral values are objective, is identical with the assertion that the world is a moral order.

According to another type of thinking, moral values are subjective. And this implies obviously that the world is not a moral order.

Now the words 'objective' and 'subjective' are extremely ambiguous. If the existence of value is wholly or partly dependent on any human mental state then it will be called as subjective value. On the contrary the objective value is not in any case dependent upon the human mental states.

Now the ultimate moral character of the universe, whether it is personified in the form of a righteous and transcendent god or is viewed as immanent in the world process itself, has been a part of all advanced religious culture.

But according to the most fashionable intellectuals of the modern age, the values are subjective and relative in correlation with the man, that is the world is not a moral order. This view, however, makes man to be perplexed as the older religious view has its sustenance upto now.

The modern intellectual culture has been firmly convinced in the moral character of the universe. In this modern age there is the sign of inner disorder everywhere yet the deep down currents of religious instinct flows incessantly. Within all our heightened technological might there is a threat of overall meaninglessness which has the grip over our heart and soul.

But we should not get loose of hope as because religion now comes to the scene which will discipline the nature of man. It has been already mentioned by us that religion is not a stumbling block for the rational thinking as it is

undergoing the process of revolutionary adjustments to the modern life.

Religion is the only way by which man can have attainment of peace which is a gift of religion engulfing man's whole existence. True religion can stand at the alter of verification which has the quality of tolerance. It gives inspiration to the spiritual minds to be righteous and it is also the source of solace to the distressed minds. It also subserves the purpose of invigorating the minds by which man finds strength of his mind. True religion is a sister branch which shows its face in certain areas and in certain times of the history. Religion has its all envolving existence in the life of man. Man can not deny religion as it shows us face in certain times of the history of art, science, literature, ethics and philosophy.

The medieval world-picture was a mixture of scientific and philosophical ideas. There we find three main philosophical ideas viz. god, world purpose and the moral order of the world.

The first idea is that of God. The main point of this idea is that He has been conceived as a conscious spirit like a human mind which has plans and purposes.

This conscious Being, created the world at a particular time in the past out of nothing.

This is the original basic idea of creation of the world though sophisticated thinkers are aware of the tremendous difficulties of this anthropomorphic conception of God.

The second idea is that of purpose of the creation. The term 'telos' means purpose, To give teleological explanation of an event is to ascribe some purpose to it. Mechanical explanation wants to find out the cause of the creation.

It is to be remarked that religion has generally been associated with teleology and science with mechanism.

We have the general notion that science has ceased to be mechanistic under the impact of the physics of relativity and quantum theory. But no physicist ever is successful to give teleological explanations of phenomena as these do not come under the range of his science. The physicist's explanation is still entirely mechanical.

Teleological view of the world in general is a characteristic of a religious attitude to the world.

It is to be noted that the concept of the world governed by purpose was not the invention of Christianity. The ancient Hebrew religion is permeated by it.

The ancient Greek philosophers Socrates, Plato, and Aristotle also developed teleological systems of metaphysics. Socrates' philosophy exhibits favour for the teleological explanation and a prejudice against mechanism. This modern

age however, under the impact of modern science shows its prejudice towards the mechanical concept. But the fact is that these two kinds of explanations do not contradict each other. But we should not be biased towards any one of the two explanations. As mechanical explanation is not fully equipped to quench the thirst for the 'why' of things we have to go to the line of the teleological explanation which goes on to enquire into the 'why' of things. This telos or purpose is the vital factor of the religious view of the world. It is the most vital part of our intellectual heritage.

Now the task left for us is to enquire about the relation between the eternal and the temporal.

The core of religious attitude is - what is the relation between the temporal and the Eternal. All the higher religions have insisted that the ultimate goal of life is the realisation of timeless eternity.

In all the higher religions the doctrines about Eternal Reality, bear a close resemblance. It is to be noted that the Philosophy of Eckhart and Otto is substantially the same as that of Sankara. Even the practical technique of Indian and Christian mystics is identical. In all types of religions there is a search for temporal values which are associated with the idea of God and these are mostly physical than spiritual.

We must keep it in mind that religion has always been concerned with psychic world, and not directly with Reality and Eternity. Psychic forces exist within the temporal universe of creatures. With painful sacrifice of the self we can have an access to the psychic world.

Most of the highly developed religions possess a genuinely spiritual as well as a non-spiritual side.

When we cross the realm of the manifested and embodied aspects of reality to that of Reality itself, we find that there is an intensification of detachment, a widening and deepening of mortification.

Nietzsche⁵ divided religion into Apollonian and the Dionysian - the religion of the repressed and the religion of the expressed feeling. We are likely to see a religion of much fuller expression appear when once religion as a fact of life is brought back into our conduct, however, it is not necessary that the new form should preserve exactly the old patterns. There is a hope about the rise of religion for mankind. It is possible for human beings to love, to know each other and virtually, to become actually identical with the divine ground. To achieve this unitive knowledge of the Godhead is the final end and purpose of human existence.

There is a knowledge of Dharma which must be obeyed. The Dharma is a living law of mortification and self awareness. Man's whole life is a spiritual pilgrimage towards a complete self-consciousness to achieve Truth, Goal and Beauty. The plane of Divinity is his destined goal and civilization is to be measured by the steps humanity has taken towards this goal.

CHAPTER - V

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The complete man apprehends the supreme being and regulates his life in the light of its truth. This complete man is yet a far cry as he will reach the height of an almost inconceivable universality where there is no bar of nation, creed, caste or of anything. World brotherhood is his destined goal. All his narrow pursuits will then evaporate for larger ends. The world of empirical objects are highly alluring resulting to ardent desires which can not satisfy the inner being of man. To fulfil this end the life of a man is to be recreated and purified in the light of the higher truth and then and then only the spark of the spirit will glow and the divinity will flow through him which will enrich him and will make him a man in the full sense of the term. This enrichment will make him feel that the divinity is not far from him and he will then be the real self with a remoulded personality. He will feel 'Thou in me and I in thee'. He will cut across the artificial ways of living and tear off his artificial masks to the others. For him all races and nations lie beneath the same heaven. The new world is struggling to be born where there will be growing realization that there is a secret spirit in which all the diversities will be merged in oneness.

All the difference of castes, creeds or nations are mere transitory. If we look deeply into the science of genetics then it will be clear that we have no choice upon our birth like that of our parents. Similarly we have no choice upon the land on which we have been born. The land of one's birth and his nationalism can not always be synonymous. Einstein of Germany became the guru of America in the last part of his life, and America became his nation. France or Spain - which is the nation of Picaso?

Arthur Koesler was born in Budapest but England became his own nation and English was the language of his heart. The fact of nation is not limited in narrow sphere of the land of being born. The whole world is the nation of a proper man. For the nourishment and expression of an individual, fellowship is a must. Though the kinship of a man comes from heredity and from matrimonial connections yet in the modern times the warmth of these relations is evaporating. The individual man feels himself separated from the world and as a consequence life becomes unbearable to him. We hear the helpless pangs and cries of the twentieth century literature from Kafka to Samuel Brakhet, Fakner to Silvia Plath. Man is in urgent need of fellowship.

But fellowship is not an impossibility. To discover this fellowship what we need is only deep love and the nourishment of this love. In the consciousness of man the whole world now is coming nearer and nearer. No man is an island. In the history of man, individual consciousness is expanding from its narrower circles to the higher circle. Man's wealth is not limited in the matter. The spirit of man has cultivated a larger cultural wealth in art, literature, philosophy and science and this wealth should be inherited by all men of this earth and it is the prime task for all of us to make each individual to be introduced to this immortal wealth of us. If it is actualised then a world wide Renaissance will come forth in the new era.

It is true that world brotherhood is unknown to most of us. This world brotherhood needs proper attention, perfect knowledge. We have to make us fit for this brotherhood as

'Humanity is the highest vehicle on earth'. We should now make us fit for the clear sight of the fact that truth of a religion is not what is privatized . The truth in question rather can be shared with all others. Humanity which is the ultimate realization of itself and of the world can be attained only by an ever increasing liberation of the values that are universal and human. Man is now in the process of making of himself. Human life is now only a raw material of the man of the future and the power of the spirit in the hearts of men will make the real man. Man and religion are not apart from each other. These two will be the same in near future when man will know his real nature and that would be his real religion. Religion is not mere creed, customs or rituals. It is the realization of the true nature of man. This is no doubt a tough task yet it is not far cry.

All over ventures to attain, to realize our true self which is really our religion, will not be in vain. We are marching towards that destined goal.

We have not yet realized our real manhood but we have to realize it. The true man is not yet before us, we are only marching towards him. Man has his religion in his clinging towards the unveiling of his truer nature. He will be a sure winner as he is the link between the beast of the past and the superman of the future. What is needed now is to be motivated to be the real man. Here we find the sanction of Vedanta which exercises an incalculable influence on all over the world. As a humanizing agency nothing is comparable to it. Vadanta declares the Absolute as an

instinctive feeling that somehow we are the Absolute.

Vedanta is a Science, and like the truths of mathematics or Physics, its declarations are verifiable by immediate facts of life.

The Upanishads are the respiratory of spiritual treasures of mankind, Vedanta as the Science of Reality makes no assertion incompatible with reason or unverifiable by reason. It claims both infallibility and finality.

Life shows that the self is an independent entity and the substrate of all the rest. The Vedantic interpretation of life being tri-basic, is all inclusive and perfect which must necessarily take the internal view, and which is possible by intuition alone. It views life as an activity and knowledge for action. Mind and matter are nothing but opposed movements and creation is incessant. Such is also the view of Bergson. Pure consciousness as the witness is invariably present in all. The kinetic aspect of life which, however, can not be divorced from the static, must be interpreted as self-expression for the purpose of self-realization. Life itself impels us to realize our own nature which is identical with the universal spirit which underlies and, accompanies them. According to the Vedanta man's action has primarily a spiritual bearing. Vedanta reveals the foundation of ethics. If man's nature is divine then his objectness is due to his ignorance of the real nature of him. The true aim of life is the realization of the great principle, which will manifest itself in divinity.

one must rise above his narrow individuality and he has to broaden his heart where all the world will find its space. All the good conduct is only the means of attaining to our higher and truer selfhood.

The absolute passivity of scepticism and its uncheering negativity made room for Humanism. Man's success in life is attained when he adjusts his self-regarding and self-sacrificing attitudes so as to result in perfect harmony.

Humanity alone is immortal and we have to hasten the appearance a perfect society of human beings on earth. In private or social life, Vedanta makes for harmony, love and peace. It wants to exile all forms of intolerance and fanaticism. Vedanta propagates the Brahman-hood of all. This implies that one should not raise hands against another as really there is no other at all.

It is no exception with Vedanta. When we glance at the vast regions of the world of ideals of religions, the agreement among them are striking.

The only ideal for man is to make himself perfectly human. Man's endless journey is towards the attainment of this ideal. His religion is his self-discovery, self-knowledge, self-fulfilment and his uniqueness is that in him nature seeks to exceed itself consciously by spiritual effort. Man's self-knowledge would lead him to feel kinship with the whole universe as the sense of community is dormant in his heart. Our hearts go out to the victims of earthquake in Japan, or to the victims of famine in Somalia or in Kolai Kunda in India. Religion is not something extreme but it is the inherent nature of man. Religion starts with an awareness that life is not of ourselves alone as there is another

greater life which is unfolding and sustaining us. The process of this unfolding may be slow as it is evolutionary in its nature.

There can not be any difference of opinion regarding the view of life and the world of thought which seem to be common to Buddhism and Christianity and these are the twin expressions of one great spiritual movement. Buddha and Jesus are men of the same brotherhood. The same upheaval of the human soul we find in Hindu and Jewish representatives, whose typical expression we find in the Upanishads. We have the ability to know God as He is the indwelling reality in us, He has breathed His nature into us. The varied cultures are but dialects of a single speech of the soul. "If we are to find a solution for the difference to-day it must be through the recognition of the essential oneness of the modern world spiritually and socially economically and politically". This feeling is not only unique to Radhakrishnan but this is the only path by which men can have his real existence.

Every religion is a living movement. No historical religion can claim finality. We can have the assumption that God is immanent in man and energizing him. He holds us by the roots of our being, however abandoned we may be. He is everywhere sustaining his spirit in the toilsome ascent towards spiritual heights.

To attain the real self-hood we have to die many times, we have to sacrifice all that is most individual to us.

But one thing must be kept in mind that this attainment though far yet not impossible. We have to travel long to make our soul real. The real self is with us. We may here remember Tagore who said-

" O the accompanying friend of my journey,
 I bow down to thee for innumerable times.
 Please take the salute of the traveller."

Tagore who was not only a poet but also a philosopher that the true self is the goal of life who is really piloting this vessel of life towards Him.

Men have to supersede themselves to have a glimpse of Him. Real humanity needs this transcendence urgently so that we can have the hold of Him for which all our desires and aspirations are rushing towards with vehement current. The Upanishadic saying 'Tat tvam asi' then will become a reality.

It might be urged that perhaps, according to Tagore, we have to take the path of Karma-Yoga to conjoin us with the Universal which is nothing but the Real Self. We have to travel afar to reach the real self. In each turn we shall remake ourselves and this remaking will pave the path for my conglomeration with the Universal. Action or Karma will dispel all the darkness and we shall find ourselves united with glittering light of the Universal or the Supreme Spirit. This feeling of unity with the Universal is the real humanity where we shall find that outside of me there is no other. Then we shall be able to feel the real brotherhood.

Tagore realized that remaking of the soul is not an easy task. He feels like Keats that 'this world is a veil of soul-making.' The emergence of the true self needs much sacrifices as the real self can not be satisfied in a baser manner.

The sacrifice of the baser self usher the appearance of the true self.

Tagore's all efforts are rushing towards the world brotherhood where all the barriers of castes, creeds, nationalism are washed off and the whole world becomes the motherland where all the worships and prayers will be towards men and the whole sphere of this new religion will be illuminated with the rays of love for human beings.

Man's own nature impels him to exceed his present nature in each and every step of his march towards the good. This self-exceeding nature makes him what he is now and his present state wants to exceed and to be more and more superior by which he would dethrone god by replacing god by himself. The term 'god' which was the central point of religion is now erased and there we can now hear the sound of the footsteps of men. Man's self-exceeding nature makes him to have the idea which is much more superior than himself and then god came to the scene. The idea of god is nothing more than the idea or imagination of self-exceeding man. Man can now be encrowned in and through his love.

From Tagore's writings it is evident that Tagore wants the utter destruction of his baser self by which he can feel in his heart the foot prints of the unity with oneness. He wants to abnegate his life by which he will be reborn and this rebornness will make room for the arrival of humanity.

Religion and man are two terms uttered by us differently and no doubt these two terms are meant for different purposes.

This is surely true at this present state. The history of man's evolution and the involution makes us to realize that man's destined goal is religion where there will be no difference between the two as these two will merge into one in near future. The gulf between the two terms is becoming more and more narrower.

It must be kept in mind that the term 'man' is too complicated to be defined as he is not yet a finished product, he is in the making. Man's past, present and the future is to be encompassed in this definition. So no proper definition of 'man' is possible upto now. He is in the processing. Man's past history shows that what he is now in the present he was not that in the past, and so what he is now, his position will be different in the future. The process of evolution and the involution is running parallelly in and through him.

Swami Vivekananda says that what man wants to be he will surely be that. His inner divinity will surely be splashed out. His victory over the nature is possible through science which makes it more and more certain as every branch of science seeks unity, that is oneness. This process is also true in his inner world where the involution is going on. We are travelling the road by which we shall be merged into oneness where all the diversities will evaporate and love towards man is that force which will banish all otherliness.

Man's inner divinity impels him to be in rush in the search of his inner being. Man's real history of civilization is a continuous flow which is rushing towards the real being of

himself . This is manifested in his search for art, philosophy, science and other branches of knowledge. From the very beginning of his past he is in search of this real being whatever the crude form it may be. This search for the inner being is so innate that man is not even conscious of it as like flowers which wait for the light of the day to blossom.

Similarly being in the darkness of ignorance we are the incessant seekers of the light which will illuminate our beings without any lapse of the continuity.

Bertrand Russell thinks that religion primarily is a social phenomenon though the word 'religion' is used nowadays to denote any serious personal convictions - it may be moral or it may be of the nature of the universe. To Russell, however, this use of the word is unhistorical. If we take the example of Christianity, we shall find that it is not Christ but the Church finds more importance and if we want judgement about Christianity as a social force we should have to follow the teachings of Christ and should not run after the Gospels.

It is equally true of Buddhism as the Buddhist priesthood as it exists in Tibet has become obscure, tyrannous and cruel.

There we find no difference between a church and its Founder. The body of experts goes on to interpret the sayings of Founder and these experts try to attain infallibility and power and exerts this power upon the mass. This is the reason behind the curtain for which the church opposed Galileo and Darwin and Freud also had to face the same fate.

According to Russell's View the objections are of two sorts-intellectual and moral. The intellectual objection finds no reason to suppose any religion as true and the moral objection conceives the religious precepts are backdated to perpetuate inhumanities and cruelties which the moral conscience of modern time can not digest.

On entering the adult life a young person will find himself into a world full of injustice, cruelty and misery which though come out of inheritance but it is not inevitable in the modern time in which he exists. He says, "It is possible that mankind is on the threshold of a golden age; but it will be necessary first to slay the dragon that guards the door, and this dragon is religion."

For Russell, mankind is on the verge of total peril as it is inclining to seek refuge in God. He thinks that the world is in a bad state which we can not deny but there is no reason to suppose that any religion will be able to offer a solution to the world-wide miseries and fears. He thinks that our troubles have sprung from the first world war which was totally Christian in its origin.

He then hopes that only more and more wiser intelligence can make the world more happy. The world now needs reasonableness, tolerance and a realization of the interdependence of the parts of the human family.

It might be pointed out, however, that the main tenet of all religions is reasonableness, tolerance and a realisation of interdependence. Due to shortage of space it is not possible at

present to set examples extensively of Buddha, Christ, Nanak, Mohammed, Mahavira, Confucious, Zarathustra. Modernity is now with the vehement current flowing towards love for humanity and this love for humanity engulfs tolerance, reasonableness and the realization of interdependence. Love has that great force by which it can erode all seclusions and can bind all men with one shackle that is the shackle of love. This is the teachings of all religions if these are free from the clutches of the experts of religions.

Man can not be parted from religion as religion is not something extreneous. It is the inner core of the human heart for which man has travelled, a long way and yet a longer way is to be crossed to fulfil his inner sense of value. Man's consciousness of his individuality, Society and of the universe is founded upon the expansion of his temporal knowledge of this world.

The expansion, depth and the types of his temporal knowledge expand into the whole society and gives birth to the social ethics which each and every individual man follows either consciously or unconsciously. Logic, Ethics and Normative Science exceed all types of verifications.

So now the question is - how can man live in a world which is devoid of ultimate sense of values which are most probably eternal?

Here in this critical juncture we may have a look upon religion, the web of which we can not shed off. History depicts that after seventy five years of communist regime, religion comes

in Soviet Russia and Yugoslavia with full force and all the blood sheds which are going on in those states is only for religion. It is not an exception in the case of Russia as all the violent battles and ruthless wars which the world scene has been so long, are fought only for religion.

So in any case we can not avoid religion. If we want to do this, it will be like the ostrich which has its face beneath the sand at the time of the whirl of the sand.

If we look towards Science then it is revealed that Science does not believe in Icon and it also does not create Icon as Science has realism, but it has no Iconism. But art, culture and philosophy has that luxurious expansion which is the gift of the abundant nature of religion.

Now the problem which baffles us is - why religion is so forcible? If we want, we can side track and we can say firmly that religion is the source of the ultimate sense of values. Man always builds a reference wall surrounding himself in all spheres and he becomes conscious of his own existence by the collision with this reference wall.

The Marxist concept believes that ethics depends upon the method of production and upon the economical environment. This concept is not fully equipped as Ethics somewhat surpasses these as it supersedes all these factors whether it may be individual or social. The sense of value is the precondition of man's existence. This value-sense is the criterion of the good and evil, should and should not be, honesty and dishonesty, beauty and what is the opposite of it. But the question is - who or what will

determine it?

This value - consciousness can not depend upon economical gain or loss and it can not depend also upon the satisfaction coming out from the economical condition. If, we want to realize the truth then we find that it depends upon life-consciousness and upon the success of that life-consciousness. For which an independent intellectual writer like Aldous Huxley searched the deepest value-sense of his life in his book "The island". Man's life-sense after all depends upon his world-consciousness. He wants the answers to such question such as - what is this world, what is the universe, why he must have to die in this world in which he lives. These questions haunt him in his conscious or unconscious moments. His life-sense, ethics and value-sense are established upon some simplified explanations of these questions.

There are two ways to find out an answer to these innate questions of men - one is science, specially physics and astronomy and the other is religion and God.

From the earliest stage of Science, religion is in backward step in proportion to each step of advancement of Science. This story goes on continuously without any break from Copernicus, Galileo, Newton, Social determinism of the Marxists to Einstein. But the modern Science does not stand at that platform where it was in the past as pure Mathematics and pure physics is now proceeding nearer to the explanation of the mysteries of the universe. The Science of the laws of Macro cosmos and the Micro cosmos is on the verge of disclosing the two great complicated mathematics of "General theory of Relativity", and "Quantum Mechanics".

With these two theories and with other information coming out of the observations of the universe "Grand Unified Theory" (GUT) is on the making. By this theory the mysteries of the creation of this universe, expansion of it and the future of the universe can be understood.

It is true that we are now proceeding too far with the assistance of Science yet some different and unknown factors are emerging the cause of which remains shadowy. We are now able to answer the question - what is the universe but the why of this universe still remains unanswered.

If we are able to answer this physical universe with any theory of Science then the question which naturally arises. Is this theory well-equipped to explain the diverse emergences of life, of biological evolution and of the emergence of consciousness?

The consciousness, made out of the dust of this world discovered the theory of mechanism. Now, naturally the question which flashes into the mind is - how is it possible for it to do this and why it has done this?

The problem which Science is now facing is - pure mathematics which is the vehicle of physics has reached that summit from where its complicated philosophy is losing its own identity as this is on the verge of mingling up with feeling. If we take the instance of a supposition that an object is then we may be curious about the expansion of the logic and the depth of this supposition. It may be that this is the simplest language of

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Axiomatic system. The theory of the incompleteness of Godel, and the question of how the shape of the Infinity can be brought into mathematics - (these incomprehensible factors) - come almost nearer to feeling.

It is no doubt true that the each forward step in advancement which is taken by science signifies a backward step of religion yet religion has always its existence in the light and shadows.

A never-ending conflict is going on continuously between physics and metaphysics and in this battle where physics becomes puzzled in solving any problem, metaphysics then comes forward. This is the story of many countless ages.

But to-day, from the corner of the mind and from the feeling, these two are coming too nearer to meet in one point.

In his "A Brief History of Time" Stephen Hocking says that in our Real Time mathematical singularity comes at the beginning and in the end of this universe, after which mathematics or rational verification is of no value. He then says that if we imagine the world in a quantum State then in its Imaginary Time the world may be finite yet time and verification will go on. But now the problem is who will ascertain what is the right answer.

In the Puranas we find a clear difference between cosmic time and Terrestrial time and the task of standardization of this cosmic time was done through astrology. These Puranas speak of the interrelationship of space and time though not in

the way of Einstein. It is true at the same time that these Puranas have not given any proof to prove their own theories.

Indian spiritualism is firmly established upon world unity, upon indifferent attitude and upon humanity and we can not ignore this great tradition which is interwoven with our culture. It has not contradiction with Science and this spiritualism instead has supplemented science and creativity.

If we are wholly concerned with Proofs then we have to concentrate upon particle physics which is explained in terms of genetic structure and in terms of cell membrane which is the simplest chemical process exceeding any conception of explanation. But this does not suffice which will falsify the Science of Biology, physiology and medicine.

Even then we can say that Vedanta has trembled the world in such way that if any one who is acquainted with the Poem "If" of Rudyard Kipling they must have to agree with the vast expansiveness of the Vedic knowledge.

The spirituality is incessantly judged at the alter of Scientific verification. The whole world is looking towards Science which will be secular in its outlook and will be motivated with the ethics of spiritual world-unity. If it is so then it will not be wise for us to neglect religion with our educated intellectuality and we must not have to side track it in the bylane of ignorance.

Uptil now man is not able to create any firm and permanent foundation of creative value-consciousness other than religion.

Even Einstein, Muxley, Maughm have believed in the value-consciousness of the unity of the all humanistic spirituality. In this context it will surely not be superfluous to mention Rabindra Nath Tagore whose Jivan - debata and life-sense are mingled in to one unity by breaking all fencings if there is any.

Any true scientist, like Bertrand Russell, can believe the expansion of imagination and emotion which exceeds the verification of Scientific truth. Full and complete belief can only broaden the sphere of verified truth which is continuously depending upon verified truth.

Till then as pragmatists, the invaluable social value of this spiritual feeling of religion can not be surpassed and specially we have to think that this feeling does not contradict science. Religion should now come in the parallel line of science to create spiritual morality and creative civilization. This religion with its total devotion for love of humanity will regin supreme in this world. In this world there will be no difference between man and religion. Man will than dethrone God and will place himself in that throne. Then the death bell will ring out for the ending of any type of critical survey of the relationship between man and religion.

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