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**CLARIFICATIONS OF THE THESIS ENTITLED 'MAN AND RELIGION : A
CRITICAL STUDY' SUBMITTED FOR THE PH.D. DEGREE OF THE
UNIVERSITY OF NORTH BENGAL.**

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With reference to the Serial Nos. 1 and 2, mentioned in the Examiner's Report, I have given titles to all the chapters (which were omitted earlier due to the typographical mistake) and to all the sections of each chapter of my thesis entitled 'Man And Religion : A Critical Study' submitted in 1997 for the Ph.D. Degree of the University of North Bengal. And I have tried my best to improve my unintentional "diffusing presentation" of each chapter as advised in the line 6, Serial no. 1 in the Examiner's Report.

With reference to the Serial no.2 mentioned in the Examiner's Report, I have rewritten the page no. XXII giving a detailed but brief and pointed outline of my research project as advised.

With reference to the lines 3 and 4 in Serial no.3 in the Examiner's Report, I have now supplied all the bibliographical references at the end of each Chapter and also at the end of the thesis.

With reference to the line 7 in the Serial no.4 in the Examiner's Report, I have tried my best to clarify the position of P.F. Strawson vis-à-vis 'revisionary metaphysics', though I did not go into details out of the fear of diversion.

With reference to the Serial No.6 in the Examiner's Report, I have supplied a Table in Chapter-V illustrating the family resemblance of the attitude towards religion of Swami Vivekananda, Sri Aurobindo, Tagore and Radhakrishnan. In the Second chapter, I have tried to give another Table illustrating the family resemblances of Logical Positivism, Agnosticism, Communism, Naturalistic Humanism and Nothingness of Atheistic Existentialism. I may humbly mention that this time I went through the entire typed thesis thoroughly and checked as per the advice of the Examiner the lapses and errors to the best of my knowledge and effort.

Basabi Ray
(Basabi Ray)

The Project will be worked out in the following form:-

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(i) Introduction; (ii) Definitions of Religions; (iii) Various types of Religion; (iv) Origin of Religion; (v) Search for the Meaning of Religion; (vi) Religious Unity; (vii) Present State of Religion.

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Chapter - IV - Religion, Marx and Science -- Interrelationship

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CHAPTER - I

MAN

(i) Introduction

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 one 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.

(ii) Empirical Concept of Man

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. For 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.

(iii) Metaphysical Concept of Man

Metaphysics views man as essentially a substance and individuality of a man consists in its separateness 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 thinking¹ of Kant, Hegel and T. H. Green. 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 existences 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 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 makes 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. In spite 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.

(iv) Agnostic Concept of Man

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, pantheism 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 Bergson, William James and Kierkegaard. 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.

(v) British Idealistic Concept of Man

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,² 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 a thinker like A. S. Pringle Pattison,³ leaves 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. McTaggart⁴ who rejected any notion of an ultimate, transcendent reality. For him, love is the basic emotion which binds the finite selves to one another and apart from this community of individuals there is a no reality and the extended material objects are really minds or parts of contents of minds.

(vi) Materialistic Concept of Man

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 satisfactions and this pursuit constitutes historical development. It is a mistake, Marx⁵ argues, to attempt to understand human existence by appeal to some universal characteristics like consciousness, speech of 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 predominant 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. Nietzsche⁶ 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 is merged into the ocean of sorrows, sufferings and anxieties. He has never met with the actual man who exists in the concrete reality.

(vii) Existentialistic concept of Man

We can now turn back to the actual man who is really the admixture of the actual and of 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-intuition 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. 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 means 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 differences between the idea of existence and existence itself, though in Hegel we find that the intellectual tendency towards the reality of man makes it a mere category of thought.

Soren Kierkgaard⁷, however, 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 the actualization of possibility.

The systematic shape of this type of philosophy was given a distinct philosophical approach by 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. It is clear thus 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 not 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.

Heidegger⁸ 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 'worldly'. 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. For Sartre, "This consciousness we ought to consider not as a new consciousness but as the only mode of existence which is possible for a consciousness of something". 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. 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. The subjectivity which is involved in existentialism amounts to be mystic in its nature and their preoccupation 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 existence.

Now we can look towards P. F. Strawson 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.

According to Strawson¹⁰, 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 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 from 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.

He holds further that the concept of a person means a type of entity which engulfs both predicates, ascribing state of consciousness and predicates ascribing 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 'and ego' might be disembodied Person retaining the logical benefit of individuality from having been a 'person'.

(viii) Grecian and Indian concept of man

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. The thought "of the Greeks, being both rational and humanistic, has become the standard for philosophical judgements in the East".¹¹

Indian culture with its concept of 'tat 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 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 Buddhists 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 Buddhists. "The main aim of almost all the Indian systems is to show the way to salvation and they were written after the ideal of renunciation took definite shape".¹²

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 Ramayana, 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 self for doing the moral duties of everyday life. The 'Gita' 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 thrown against him.

We find the resounding sound of the romantic attitude of Kierkegaard in thinkers like Rabindra Nath Tagore and Sri Aurobindo. Rabindra Nath Tagore finds the finite man loosing 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 to cultivate the innate humanity residing in us. For him, "Man is also ever claiming self-renunciation from the individual units".¹³ 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 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. This remaking and refashioning of mankind is urgently necessary. This task is too tough no doubt. We should not loose heart as religious discipline can shoulder this task to pave the path for the emergence of a new world and society. It will awaken the new spirit of humanity. The awakened state of consciousness makes man feel his incompleteness which he will want to complete man's immense potentialities will at last conquer the kingdom of God¹⁴.

Rabindra Nath Tagore visualizes evolution as an unfolding process without any recess. For him, being so evolved man finds his interconnectedness with the whole of humanity. This needs evolution of the spirit of man where life marches onwards to gain perfection. Here 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 a 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 the 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, as he is the Man of the Heart.

If we look at Sri Aurobindo 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 prejudgements which will impair the logical power. For Sri Aurobindo, the agnostics are determined externally by objects. The thesis that we can deduce from this is that Aurobindo's concept of man takes a good account of the projective mental power which can account for imagination. For Sri Aurobindo¹⁵, 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 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 the 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's and the '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.

(ix) Some Movements encircling the concept of man

It might be said be said 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 thinkers in Britain to whom 'Mill's System of logic' is a sacred scripture and at the same time there are 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 movement. Transcendentalism with its difficult conceptual problems still has its votaries and the leading voices are¹⁶ Henry Daniel, Thorean Brownson, Theodore Parker, Margaret Fuller, George Ripley, Bronson Alcott. Thorean's Civil Disobedience was figured predominantly in both Gandhi and Martin Luther King. Brownson was wholly interested in social aspect 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 social aspects of human life.

Then we can turn towards Tractarian movement, the unity of which 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.

Romanticism offered a way round the more difficult epistemological problems. Coleridge, Emerson and Schleiermacher are the spokesmen for this new sensibility which made Romanticism one of the last great international movement of thought in the modern period.

This new rise of thought shows the rediscovery of feeling as a significant dimension of human nature. If we look to Soren Kierkegaard then obviously the picture that will be depicted before us is that Kierkegaard is a major figure whose vital insight into our understanding of Philosophy, religion and life is of great significance. His theory of existence which has a distinctive meaning, refers a transition from potentiality to actuality, Kierkegaard regarded man as a being who is in the process of becoming a full-fledged man.

From the above discussion so far made, it clear that man is yet not a man. He is in the process of becoming to be perfect man for which 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 his 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 with his mental gift of love, will overshadow all the differences that may have. 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 now to be awakened towards the conscious stage of spirituality. In this awakened state of spirituality, man now can philosophize about world-society and world-solidarity where concord will reign supreme. 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 be actualised 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 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 Satgamaya, tamaso ma Jyotirgamaya, mrtyer mam amritam gamaya". (Lead me from the unreal to the real. Lead me from the darkness of 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 actualise 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 which is 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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CHAPTER - II

THE CONCEPT OF RELIGION

(i) Introduction

In our critical survey on 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.

(ii) Definitions of Religions

To define religion is for the historians a recurring problem. The historians of religion concern themselves with the study of religions 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.

For this problem of the definition of religion 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 a persuasive definition.

In our search for the common essence of religion, we can say that religion is a belief in god but then we are confronted with the fact that many of the world religions, such as Buddhism, Zen Buddhism, 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 Pantheism, by Spinozism, Schelling and Scheleiermacher and by some of the religions of the Orient tend to identify god with nature. So all religious men are not devotees of the Supernatural.

This 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. But neither makes place for traditional religious concerns though these may provide answers to the question of the meaning of life or the meaning of history. Some can have religion out of success or wealth or golf but the common essence inhered by the great religions such as Christianity, Buddhism, Judaism, Islam, Hinduism, is too much lacking in these types of religions. There is no distinctive mark which these religions have in common. Men find an ultimate set of values in the great religions of the world, but this applies to lesser religions as Communism, Nazism, humanism, fishing and golf. 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.

A recommended functional definition of religion is Paul Tillich's¹ assertion that religion is a state of being grasped by an ultimate concern. The strength of Tillich's definition lies in capturing a common and distinctive essence for most of the things that can commonly be labelled as religion as the Ultimacy of human concern seems to be the least common and perhaps distinctive of all religions. No doubt his definition of religion widens the scope of religion but at the same time it loses contact with fine concerns of religion and of the concreteness of religion. At the same time all religious persons are not so well-integrated to have the concern for the Ultimate. Tillich's definition is not free from the normative connotation which is intrinsic to Tillich.

Now if we go to explore the domain that is the search for the family resemblance of religion then we find that all objects which are called by the common name have not the common essence but they are related by a fabrication of overall similarities and of detailed dissimilarities. Now our concern is to find out the family traits of religion. For this 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, in Communism and in Naturalistic Humanism. Christianity, Islam and Judaism have the common trait in believing a complicated world-view interpreting 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 in Naturalistic Humanism.

Selected Family Traits of Some Religions

Family Traits	Christianity Islam Judaism	Vedanta Hinduism	Communism	Naturalistic Humanism
1. Belief in a Supernatural intelligent being or beings.	P	P	A	A
2. Complicated 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 is sanctioned by a superior being or beings.	P	P	A	A
6. Theodicy	P	P	A	A
7. Prayer Ritual	P	P	A	A
8. Sacred object and Places.	P	P	A	A
9. Revealed Truths	P	P	A	A
10. Religious Experiences.	P	P	A	A
11. Deep intense Concern.	P	P	A	A

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 decide and to determine to call something as religion. This psychical exercise indicates the richness and concreteness of religion. These traits though not fully complete yet are too nearer to be the necessary conditions of religion.

No definition of religion has ever been framed which can touch its every aspect in life, as because of the amazing complexity inhered in the idea of religion. Though it lies independently in the heart yet it embraces all the aspects of life. If we want a most probable definition of religion then we have to go we want a most probable definition of religion then we have to go deep into morality as morality is an unavoidable condition of religion. So in this context, it is necessary to discuss Kant for whom morality must take the place of religion. We have in Kant, the complete reduction of religion to morality as for him, mortality alone constitutes the essence of religion and nothing else really matters. Kierkgaard ² emphasaized the point that the concept of religion is much richer than Kant would ailow. He views that religion can not be reduced to mere morality a there are many dedicated men of religion who do not subordinate to the ethical values. On this point Kierkgaard found himself to be in agreement with another religious thinker of the nineteenth century that is Frederich Scheleiermacher ³ for whom "Religious essence is neither thinking nor acting, but intuition and feeling". He thinks that the most insane and meaningless things are done as pious acts with the most admirable things as experience teaches us so. For him, religion does not impose man to activity but it dictates man to feel and in the feeling of mystical experience the whole soul is merged in the direct and immediate feeling of the Eternal and the Infinite. But this description of one particular type of religious experience is merely persuasive as ordinary experience of religion is more richer than that.

Logical positivism with its verification principle views that religious propositions are not capable of empirical verification for which these propositions do not possess any factual meaning. But this principle of verification is not and can not be a self-evident statement as 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.

At this juncture of discussion if we recognise positivism then we find that positivism assumes to answer the major philosophical problem offering a metaphysics of Science. In materialism, we find that it attempts to explain all the facts of the universe in terms of matter and motion and for which it regards consciousness as unnecessary. But consciousness though itself is not an object yet it enables us to observe objects. The world in its totality 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 and metaphysical truth involves exercise of intuitive understanding.

Scientific metaphysicians like Bergson, Alexander and Whitehead conceived that there is an empirical root to all metaphysical reality. For Alexander,⁴ infinite universe is potent with the highest quality of Deity. Whitehead⁵ conceives religion as a transforming power which enriches the lives of the individuals.

In India, religion means 'Dharma' which is derived from the root to uphold, to sustain, to nourish. For Buddhism, man has to become a man who is in urgent need to follow the code of conduct laid down by Buddhism, Jainism by definition is a collective phenomenon which is waiting for its completion. Mahavira is the man who was able to realise the inward dignity of his own self and for him religion is a transforming experience in the life of a man. For the Sikhs, man has to obey a code of conduct by which he will realise his own self. The basic principle of Brahma Samaj is fellowship and union. For this Samaj, Vedantic message of a central unity is expected to lead mankind to the realisation of universal, Religion for which he has to undergo a fresh turn of mind in the direction of wisdom and self-control.

Humanism is unique by giving high rank to man viewing him as a part of nature who is gifted with immense potentialities. For humanism, love makes man's life meaningful. But this type of religion does not warrant absolute devotion which is the sole condition of religion. This humanist aspect shows its

face in Christianity in its teaching 'Love thy neighbour as thyself'. It is also present in Hinduism, Islam, Buddhism and in all other great world religions of the world with some sort of peculiar labelling.

If we go to unearth the region that is the search for the family resemblances of Logical Positivism, Agnosticism, Naturalistic Humanism, Communism and Nothingness of atheistic Existentialism then we find that they are related by a complicated fabrication of overall similarities and of detailed dissimilarities. We know that the members of the same family resembles one another and are recognisable as the members of the same family though there may be differences among them.

Selected Family Traits of Logical Positivism, Agnosticism, Naturalistic Humanism, Communism, Nothingness of atheistic Existentialism.

Family Traits	Logical Positivism	Agnosticism	Naturalistic Humanism	Communism	Nothingness of atheistic Existentialism
1. Belief only in experience.	P	P	P	P	P
2. Belief in a complicated world view interpreting the significance of human life.	A	A	P	P	P
3. Belief in Moral code.	A	P	P	P	A
4. Belief in religious experiences.	A	A	A	A	A
5. Belief in deep and intense concern for man.	A	P	P	P	P
6. Belief in Theodicy.	A	A	A	A	A
7. Belief in Prayer Ritual.	A	A	A	A	A

The above chart shows that these isms have over all dissimilarities no doubt yet these are members of the same family as because of the similarities common to all of them is their non-belief in moral code, religious experience theodicy, Prayer and ritual. Agnosticism, Naturalistic Humanism, Communion and Nothingness of Atheistic Humanism resemble one another for their intense concern for man though Logical Positivism shifts its stand to a somewhat different position. Yet these theories inherit a common heritage that is the materialistic attitude with which these concepts revolted against medievalism which had the tendency for Supernatural explanation of the world.

(iii) Various Types of Religions

Our search for Various types of religions reveal that there are so many various types of religions in the world that for which these various types of religion should properly be catalogued.

If we concentrate upon the classifications of religions we find Nature religion which existed in the primitive men who were totally dependent upon the mercy of nature. This nature worship was polytheistic in nature. The folk religion existed in Greece, Rome, Babylon, Egypt, ancient India, ancient China and in ancient Germany. The animal cult, personalistic deities had shown their faces in Egypt. The Zoroastrians had their religion in their thinking that the ultimate goal of life was to gain victory over falsehood. The Aztecs had their religion which was conjoined with animism, nature worship, magical customs and rituals. The Mayans offered plants and animals to their gods. The Incas worshipped the Sun. The Teutons were much involved with the magical powers. Celtic religion had a highly developed demonology. The Greeks had their life-affirming religion which was polytheistic in nature. One of the extinct religions outside Europe is Sumerian which was polytheistic in its character. The Religion of Rome was utilitarian in its attitude. But the Oriental deities and the message of brotherly love of Christianity which was universalistic in its tune exerted lasting effect upon the souls of the Romans.

Among the living religions, Buddhism is enlisted as universal religion for

its unending labour for saving the soul from suffering. Jainism emphasises the divine potentiality of man. Islam affirms the supremacy of God and brotherhood of men. Nanak founded Sikh religion combining Hindu and Muslim religion. This religion gives a code of conduct by which the dignity of man will be flamed with its all glamour. In Zoroastrianism, in its present form is an explicit definition of a universal religious community which exceeds all differences of race, caste and nationality. Hellenistic religious life is vastly transformed due to the penetration of Indian and Zoroastrian ideas. For the Jews, personal sanctification is essential for man as it makes a turning of the soul which will create a new world and a new man. For Christianity, man has the promise and pledge for humanity.

Atheists, Pantheists, Polytheists Henotheists have their places in India and they live in mutual respects. Veda initiates human potentiality to know the Brahman and intuition opens the door of Reality. For the Upanishads, man is a celestial Being. The Hindu religion is enlivened in India by Sri Ramakrishna, Sri Aurobindo and by Sri Vivekananda. In Ramakrishna we find that his speeches are the last words of Vedas, Vedanta and Upanishads. Sri Vivekananda propogated the Vedantic message all over the world by which the Western world was shaken and feels interest to know the philosophical message of Indian philosophy. The Hindu religion was devoid of missionary Zeal before Vivekananda and Vivekananda inspires the Indians with the missionary Zeal by establishing Ramakrishna Mission.

(iv) Origin of Religion

Fetishism, animism, totemism are always discussed in literature as quite distinct categories of ideas or theories about primeval religion. The animism and totemism are simply fragments of the earlier fetishism which is all-embracing in its nature. A fetish is believed to be inhabited by a life or soul.

For Taylor,⁶ a real fetish demands that a spirit is embodied in it. Spencer followed Taylor as for him fetishes are objects inhabited by ghosts. But Muller rejected the idea that fetishism was a religion. "In the McLellan paper of 1869-

70 totemism is simple a sub-type of fetishism" 7.

The mana theory was introduced under the title of pre-animistic religion. The sense of awe which is innate attribute of human nature, may be the source of animistic theory of the soul. Science was distinguished as knowledge at a particular stage of civilisation and the residue was superstition from which religion was discriminated and the last residue was magic. For Frazer, negative magic is taboo.

Through myth is a sacred tale so that an interconnection between myth and religion was built. But in the course of time mythologies came to be viewed as non-rational and foolish stories conveying no expression of religious beliefs. Max Muller attempted to establish Rig Veda as the basis for all modern cultures.

It has become increasingly crystal clear that there is no common entity which can be thought of as primitive religion or the original religion as the religious beliefs and practices in the societies which were not literate, was formed and expressed in accordance to their thought which was not polished in nature. So it is difficult for us to understand the true religion of the primitive peoples which was expressed in behaviour.

(v) Search for the Meaning of Religion

Now the time is ripe for the discussion of what really religion means as very few care to enquire 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 Bergson. 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, rationalist 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 vacillating 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 the 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 the glimpses of the Divinity. This 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.

(vi) Religious unity

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 experiences are ineffable. We can hear the whispering sound of it in the mystic experience of Buddhism, Christianity, Mohammadanism, 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. Josephs 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 can not 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 religions 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.

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 of this mystical experience that the Upanishads everywhere speak. This self can not be understood as its essence transcends all multiplicities in the unifying vision of the one. That the world is an illusion is the standpoint which finds expression in the Hindu doctrine of maya and in a less fully developed form in all the philosophies of Plato and Spinoza and in Bradley, who hold that the space-

time world is an appearance and 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-solidarity can be found 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, Buddha, Jesus, Mohammed, 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 super approach to the Ultimate Reality.

(vii) Present state of Religion

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 secularization 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 makes room for inner disorder in our mental make up. Religion now comes back to shoulder the responsibility to save the utter ruins of our civilization. Reasonable faith, intellectual integrity and ethical conviction of this religion can claim loyalty of the whole of mankind.

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

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CHAPTER – III

DIFFERENT ASPECTS OF MAN-RELIGION RELATIONSHIP

(i) Introduction

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 classification of man in accordance to his religious temperament and the classifications of different religions with this temperament.

(ii) Classification of man in terms of temperaments

The most satisfactory classification is given by Dr. William Sheldon¹ 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 viscerotonic, the somatonic and the cerebrotonic.

The ideal of universal brotherly love represents the rationalization, refinement and sublimation of the Viscerotronics. To the somatonic, religion, 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 like luxury and nice things around him. When he becomes religious he gives up nice things to himself. Among cerebrotonics, hermitages and contemplative orders are too common. The great systems of spiritual philosophy, such as those of Shankara, Plotinus, 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 Somatonic in nature

that 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 extraordinary 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.

(iii) Relation between Religion & Culture

Religion is tightly interwoven 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 shivering with uncertainty and fear. At the same time, we have deep despair 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 aspiration. The advancement in civilization is equal to 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 and spirit. He thinks that regard for spiritual values and sympathy for the oppressed and the belief in the brotherhood of man can only save the modern civilisation. For Radhakrishnan ² 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. Marx³ 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. Radhakrishnan feels that what we need in this present stage of civilisation 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 to nourish fellow feeling. This is really the goal of religion 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. 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 to remake and to refashion man. We must be reborn through religious discipline.

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 for us is to change the human nature. Religiously disciplined man can achieve that goal by which men will be acquainted with the reality and will shoulder 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 towards the Divine plane. Our all efforts and longings are directed towards the attainment of this Divine plane. 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 should have the social imagination to actualise the principles of love and peace to form a new society where education is a necessity which will create a perfect society.

(iv) Relation between Economics and Religion

Religion is closely related with economics if religion is taken to mean 'dhr' which means sustenance. Man can not live alone. His life means his

relationship with his society. In this relationship between religion and economics, economics plays a vital role without which society can not exist. The progress of the society or state is determined by its progress in its economical condition which is to be religiously disciplined for the sustenance and maintenance of its people. Adam Smith has pointed to the instrumental importance of 'rules of conduct'. "These general rules of conduct, when they have been fixed in our mind by our habitual reflection, are of great use in correcting misrepresentation of self-love concerning what is fit and proper to be done in a particular situation" ⁴. For Amartya Sen, "There is a complex instrumental ethics involved in such social morality. In such problems as pursuing industrial relations, achieving productivity within the enterprise, and a variety of other economic exercises, this type of behaviour may well be important" ⁵. He thinks that economics to be welfare "can be substantially enriched by paying more attention to ethics" ⁶. For him, we should aim at social justice for eradicating economic disparities and for attaining economic opportunities. "Economic integration will contribute to national unity" ⁷. This unity of feeling and purpose will be possible through a sound system of education. "We need penetrating minds, creative ideals and a burning conscience" ⁸ for the wellbeing of economics. This burning conscience comes out of religiously disciplined nature of man which gives rise to the ethical structure of mind. So religion subserves a good deal for the wellbeing of economics.

(v) Relation between Politics and Religion

Politics, being an integral part of human society is closely related with religion. The Hindu and the Buddhist, the Jews and the Zoroastrians, the Christians and the Muslim religions at their best, teach the lesson of love and compassion and this teaching is too necessary for political order. This love "is the health of the soul hate is the disease of the soul we can live without hatred and envy" ⁹. For this, a new pattern of living is required which will unify the peoples of the world.

We are at the threshold of a new age which needs hard work and a new spirit of hope. To make ourselves functionary, to be fit for this new age, we

have to remake ourselves to make the whole political scene undisturbed and peaceful. This remaking needs self-cleansing and self-changing. This self-cleansing will be possible through reverence for life and respect for the others. If we practise the process of reverence for others and the process of self-control then the political scene of the world will be like the heaven which is cherished and nourished by Vedanta which exercises an incalculable influence on all over the world. As a humanising agency nothing is comparable to Vedanta as it views life as an activity and knowledge for action which has primarily a spiritual bearing. Now the task for us is to practise the above mentioned code of conduct for having a peaceful picture of the world.

(vi) Standard of Religion

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

In this modern age 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 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 of the reveal truth. Men come in touch with many forces of the phenomenal world of which they can not give any proper explanation. 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, 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 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 as drug. 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 for religion. Religion wants to unveil the truth. And 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 where the feeling of britherhood comes out. Here lies man's true worship as all religions of the world nourish man's feeling of brotherhood which breaks 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 are sometimes rapid and sometimes slow.

The seventeenth century 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 changes 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 whereas mechanical explanation wants to explain this world in terms of mechanism which is commonly associated with science any explanation which does not introduce the concept of purpose can be termed as mechanical. In this sense of the term, though science is mechanical yet modern science shows a different picture. We have to remind ourselves of the fact that the characteristic of a religious attitude towards the world is teleological. The concept 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 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 altar 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.

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CHAPTER - IV

RELIGION, MARX AND SCIENCE - INTERRELATIONSHIP

(i) Introduction

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 we have attempted to make religion victorious and now we have to stand at the alter of some doubts which have been raised against religion to encrown religion.

(ii) Religion - The Saviour of Civilisation

In this complicated age of science some doubts have crept into the domain of religion. The positivist raised the objection that religion can not be understood in terms of sense experience. Scientist's Kaleidoscope is tilted 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 Spencer 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. Spencer views "Science is partially-unified knowledge; Philosophy is completely-unified knowledge" ¹. 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 converts men 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, Berkeley, 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 moon, yet we are clinging to find out 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 ² 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. Ayer³ 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 religions have rendered to humanity by sustaining the sense of the spiritual. But 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 Marx⁴, 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 as free and disinterested spirit is a necessary condition for religion. True religion asks us to meet hatred and violence with calmness and dignity of a free and disinterested spirit. The world is now 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. What we need now is a recovery of the spirit of religion to save us 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 for which we are on the threshold of a new age of spirit.

(iii) Relation between Science and Religion

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 have undergone a revolutionary change as the atoms can very well be looked upon as fields of force rather than as a particle of matter and so 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". 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 very constitution of nature. This principle of indeterminateness finds out 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 quantas. 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 atom 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 radioactivity. The disintegration of the atoms is said to be discontinuous as long as no cause of this disintegration be forthcoming. The fate of the deterministic theory must remain hanging in the balance as long as the cause of the disintegration be forthcoming.

Sir Arthur Eddington⁵ 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. 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 to find out 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 spiritual 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 stands as witness to the spirit in man. The nature of the cosmic evolution suggests the reality of underlying spirit. Albert Einstein⁶ 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 as it is the binding force which will deepen the solidarity of human society, and love for the others.

(iv) **Karl Marx and Religion**

The above said discussion would not be complete if we do not discuss the revolutionary view of Karl Marx. 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. Marx⁷ conceived 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 Radhakrishnan⁸, what is urgently needed at present, is a spiritual upgrading which will bring forth deep spiritual impulse. Religion 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 deepening the solidarity of human society as religion is the practice of discipline of the 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 each and everyone. As for it Brahman is immanent in this universe, in and through Him every name and every form has its existence. The world phenomenal world is to be considered pervaded by God – is the saying of Isha Upanishad.

The various sayings of the Upanishads have furnished materials to different schools of philosophy for giving different explanations regarding crea-

tion. The Upanishads^o 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.

(v) The Present State of Religion

In this changed era humanity is taking a leap into the future. In this era we have 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 and religion will now shoulder the responsibility to save us from the utter ruins. All the living religions of the world that is Hinduism, Buddhism, Islam, Christianity are readjusting themselves with the changed world and are now examining their basic tenets to find out whether these are relevant to the present conditions of the world or not.

The theory that this world is a machine excludes from its range any type of purpose or telos. From the mechanical explanation of the world however, it can not be deduced that machine has no 'telos' or purpose. Each and every machine subserve a particular purpose for which 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? Then there is no cleavage between the scientific explanation and the mechanical one. A fact is explained scientifically when its cause is given.^o 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 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. 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 can not 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.

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 Scientist's mind. In this modern age, religion in its Polluted form, is operating to build walls between one another which is the main reason for which so many crusades and jihads are going on 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 think calmly, they find that nothing but man is the real object of religion and 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. The ultimate goal is common to all, we should be overflowed 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 which type of religion is fit for upgrading our lives. Arts, Science, Philosophy and ethics give evidences of the higher life of man. Religion is most the vital force 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 which is brotherly love and fellowfeeling by which we can have the vision of union call of Vedanta.

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CHAPTER - V

SCIENCE AND RELIGION - SAME GOAL

(i) Introduction

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. So the natural question 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 science can not solve the deep mysteries of nature. The higher scientific ideas can hardly be brought within the scope of rational concepts as these ideas exceed our comprehension. In all directions the scientific investigations bring an insoluble enigma as human intellect is endowed with limitations.

(ii) Religion and ultimate Reality

Now the question is - can religion concern itself with the ultimate Reality which is transcendental in its nature? In this context 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 Ramkrishna, Swami Vivekananda viewed that it is through the heart that all realisations come. Sri Ramakrishna assured us that it is open to every-one to see the godhead for which we have to purify our minds and hearts 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 the 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 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 has 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. 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 had the vision of the unity and harmony which are reigning supreme eternally within the core of the universe and their religiously disciplined nature alone prepares the mind to unveil the fundamental unity of the universe. Universal love will then 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 manifesting the Divinity in us. More than this 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 judging it by the consequences of its perverted form. It might be emphasised that this perverted form of religion is the basic 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 reinstated 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 and it is crying for the response. Mankind now should have the feeling of reverence towards religion.

(iii) **Can Religion bring forth 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 following amongst the philosophers, scientists, moralists or artists, we find that the leading persons like Rabindra Nath Tagore², Sir Arthur Eddington³, of the world of philosophy, art and science are men of strong religious characters. This is because the constituents of true religion are reason which can stand at the alter of experiments and tolerance for other religious faiths. True religion is a grand combination of reason, faith, tolerance and morality. Religion inspires the spirit of man by which he will be awakened to bring about the higher starata for the brings of the society.

In this modern age, we are too much engaged with our existential for which 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 whole world. We have to win the heart of the whole world as discords and disharmonies are not the last words. Concord and harmony will surely be achieved where the melody of harmony will be heard and men will be shackled by the chain of love. Then and then only we will be the members of a world-society which has the demand for the fellowship of man. We have to suffer much with our fellowmen as we are bound up with the chain of love. This bond of love makes life complete as here there is no chance for the feeling of otherliness. If so then 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 so deep rooted that even a man who does not believe in god, has also his religion. Religion being a growing experience its expanding its horizon more and more by intellect so the nature and character of religion is 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 is to be encompassed. This world society has its concern for the unification of mankind through modern techniques of modern science. 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 co-operation. This is the most vital factor for the survival of human beings.

(iv) Is Religion an experience of the ultimate Reality?

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 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 well fabricated 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 it is now operating 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 a deduction. There is big gap between the immediate contact with reality, given by the religious reflection and religious contact and theorisation about it.

The fulfilment of man's life lies in the spiritual experience where the whole mind has its leaps and goes beyond phenomenal fact without any logic, argument or hypothesis. Without this spiritual recovery, we cannot have the touch of the feet of reality. We are in the incessant search for the achievement of the ultimate goal and the ultimate goal of life is really the "Inness" or "oneness" of all beings. This realisation needs the practice of discipline of our nature. This disciplining of nature can reach the altitude of perfection where it can dispel all darkness with his intuitive self-knowledge.

It might be pointed out here that William James⁴ 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.

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 necessary 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. We have the need now for the proper growth and

nourishment of our psyche. Man's basic physical structure is the same all over the world. To share a common destiny religion should not block the rational thinking and social progress as these are 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 by the modifications of themselves.

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 as the sociology of religion is well fabricated with social phenomena. In the modern age 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.

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

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 important part in the life of the thinking being.

In modern philosophy we find that the examination of our nature as moral agents enables Kant ⁵ to give 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 reason for which we find, in the philosophical circle so many proofs for existence of God whom we think as Reality of 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 search for the Reality though their methods are different. In the modern age, 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 and for the attainment of this height we have to bear much pains and sufferings. 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. 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 make science to cease to be mechanistic. Teleological view of the world is the general characteristic of the religious attitude. 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.

(v) The world is a moral order

It is 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. These words subjective and objective are extremely ambiguous. If the existence of value is wholly or partly dependent on any human mental states 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 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 co-relation 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 until 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 the 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 enveloping existence in the life of man. Man cannot 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 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. 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 Christaianity. The ancient Hebrew religion is permeated by it. The ancient Greek philosophers like 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 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.

(vi) The Relation between the Eternal and the Temporal

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 striking to note that the philosophy of Eckhart and Otto is substantially the same as that of Samkara. For Eckhart, "The knower and the known are one". Samkara thinks, "Talk as much philosophy as you please, worship as many gods as like,..... liberation never comes..... without the realisation of the oneness of the self". Otto conceived that "intuitions brought to the higher vitality by, an individual with an innate divinatory gift" ⁶. 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. But we should 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 detachment, a widening and deepening of mortification.

Nietzsche⁷ 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 and this is the call of Vedanta.

We are now going to explore the domain of the family traits of the philosophy of S. Radhakrishnan, Rabindra Nath Tagore, Sri Aurobindo and of the Synthetic philosophy of Vivekananda which is Vedantic in its tune.

Family Traits	S. Radhakrishnan	R. N. Tagore	Sri Aurobindo	Vivekananda
1. Belief in Religious Philosophy.	P	P	P	P
2. Belief in traditional caste system.	A	A	A	A
3. Love for fellow beings.	P	P	P	P
4. Preaching of Religious Theodicy.	A	A	P	P
5. Formation of Religious Sects.	A	A	P	P

The above shown chart shows that the belief in religious philosophy, love for fellow beings and non-belief in traditional caste system, are the common family traits of the Philosophy of S. Radhakrishnan, R. N. Tagore, Sri Aurobindo and of the Synthetic Philosophy of Vivekananda which is Vedantic in its tune with its practical outlook though there are dissimilarities among them in preaching of religions theodicy and in formation of religions sects which are secondary issues coming out of their common heritage in the belief of religious Philosophy, love for fellow beings and in their non-belief in traditional Caste Systems. So these philosophies are the members of the same family that is recent Indian Philosophy.

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