

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For Radhakrishnan<sup>2</sup> 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 days in Hegel's belief that an absolute mind is materialising itself in history whereas Marx conceived the historical events as primary and our ideas as secondary. Marx conceived in the inevitability of progress of the society but history depicts the picture of peril of social progress as it is not a continuous development through conflict as conceived by Marx. Love and friendship, courage and adventure will be the more potent power than struggle for power and self interest. Economic condition

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

co-sharer of this enriched economics,

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

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

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

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

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

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

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

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

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

Their quest for the beyond leads them to win the invincible regions of the nature. This quest is not at a halt there as so much religious movements are going on in the scene of these countries. T. M., R. M. S., ISKON are some of these movements and at the same time much publications of religious bulletins are going on. In the recent time Palley<sup>3</sup> has published such a publication. So it is now clear about reason for which it seems that the third world is more prone to religion than the developed countries. This third world has forgotten their past rich tradition and culture as because of their poverty whereas the developed countries are inspired to a new spirit of wisdom be more inquisitive about religion. The practice of religion in the under-developed countries is nothing but the followings of some creeds and dogmas whereas the developed countries are attempting to practice the right spirit of religion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It might be noted that the Metaphysical thinking can be defined only in terms of an attitude to life, which logical analysis by itself can not establish. The most intense experiences like of the excitement of beauty or the power of goodness, can not be excluded from the world of empiricism. Consideration of all data of experience is necessary for any serious attempt of philosophical interpretation. The sense of moral obligation is difficult to explain in terms of science.

For Ludwig wittgenstein, even if it is possible for us to solve all the questions of science, the problems of our life remains far away from any solution.<sup>4</sup>

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

not comprehend the world with knowledge. There are two realms of knowledge - the realm of facts and the realm of values. Besides knowledge we are gifted with intuitive understanding which is a total response to reality. Metaphysical truth involves the exercise of intuitive understanding. Scientific metaphysicians like Lloyd Morgan, Bergson,<sup>5</sup> Alexander<sup>6</sup> and Whitehead<sup>8</sup> claim that metaphysical reality is rooted in the empirical knowledge. There is a never ending attempt to account for them. The Taittiriya upanishad distinguishes matter, life, mind, intelligence and spirit in the world process.

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

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

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

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

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

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

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

For Einstein<sup>9</sup>, the greatest scientist of our age, religion is the strongest and the noblest source of scientific developments. His religion is humble admiration of Superior Spirit who manifests himself even in the slightest details of this world. No doubt, the mechanism of the Greeks from that of Thales to Empedocles influenced the modern science but the modern era is indebted to the thoughts of Plato and Aristotle and not Democritus, the materialist.

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

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

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

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

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

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

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

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

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

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

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

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

These changes is sometimes rapid and sometimes slow.

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

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

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

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

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

CHAPTER - III

- (1) Dr. William Sheldon - Classification of man in accordance with his religion.
- (2) S. Radhakrishnan - Religion and culture - p-90-109, 141-152.  
" - The present crisis of Faith p-1-9, 50-74, 91-97  
" - The Search for Truth - p-7-87
- (3) Paley, work - (Boston, 1811) Vol-III-p-70
- (4) Ludwig Wittengestein - Tactus Ligico Philosophises-  
transl. D.F. Peers and B.F.  
Moguinness, London, 1961  
- Ludrig Wittengestein : Philosophy  
and language, Amboss, Aliceand  
Lazerwitz, London, George Allen &  
unwin Ltd., New York.
- (5) Lioyd Mongan - Suggests the following steps; atom,  
moleenleo, colloidal unit, cell  
membrane, multteellur organism and  
society of organisms.
- (6) Bergson, Henri - Creature Evolution, tr. Arthur  
Mitchell, New York, Modern Library,  
1949.

Bergso, Henri

- Time and Free will - The two sources of  
of Morality and Religion.
- " - Works on Bergson - H. W. Carr  
The philosophy of change, New York, 1912.
- " - Henri Bergson, Chevalier, Jacques, London,  
1928.
- (7) Alexander - Space Time and Deity
- (8) A. N. Whitehead - The philosophy of A. N. Whitehead, ed.  
by Schilpp (1941) p. 698 Adventures of  
Ideas (1933) p.66.
- (9) Albert Finstein - The main paper being (Die Grundlage der  
allgemeinen Relativitatsheorie)  
On the Method of theoretical physics,  
Oxford, 1933  
The Herbert Spencer lecture delivered  
at Oxford, June 10.