

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

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

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

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

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

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

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

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

instinctive feeling that somehow we are the Absolute.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

So in any case we can not avoid religion. If we want to do this, it will be like the ostrich which has its face beneath the sand at the time of the whirl of the sand.

If we look towards Science then it is revealed that Science does not believe in Icon and it also does not create Icon as Science has realism, but it has no Iconism. But art, culture and philosophy has that luxurious expansion which is the gift of the abundant nature of religion.

Now the problem which baffles us is - why religion is so forcible? If we want, we can side track and we can say firmly that religion is the source of the ultimate sense of values. Man always builds a reference wall surrounding himself in all spheres and he becomes conscious of his own existence by the collision with this reference wall.

The Marxist concept believes that ethics depends upon the method of production and upon the economical environment. This concept is not fully equipped as Ethics somewhat surpasses these as it supersedes all these factors whether it may be individual or social. The sense of value is the precondition of man's existence. This value-sense is the criterion of the good and evil, should and should not be, honesty and dishonesty, beauty and what is the opposite of it. But the question is - who or what will

determine it?

This value - consciousness can not depend upon economical gain or loss and it can not depend also upon the satisfaction coming out from the economical condition. If, we want to realize the truth then we find that it depends upon life-consciousness and upon the success of that life-consciousness. For which an independent intellectual writer like Aldous Huxley searched the deepest value-sense of his life in his book "The island". Man's life-sense after all depends upon his world-consciousness. He wants the answers to such question such as - what is this world, what is the universe, why he must have to die in this world in which he lives. These questions haunt him in his conscious or unconscious moments. His life-sense, ethics and value-sense are established upon some simplified explanations of these questions.

There are two ways to find out an answer to these innate questions of men - one is science, specially physics and astronomy and the other is religion and God.

From the earliest stage of Science, religion is in backward step in proportion to each step of advancement of Science. This story goes on continuously without any break from Copernicus, Galileo, Newton, Social determinism of the Marxists to Einstein. But the modern Science does not stand at that platform where it was in the past as pure Mathematics and pure physics is now proceeding nearer to the explanation of the mysteries of the universe. The Science of the laws of Macro cosmos and the Micro cosmos is on the verge of disclosing the two great complicated mathematics of "General theory of Relativity", and "Quantum Mechanics".

With these two theories and with other information coming out of the observations of the universe "Grand Unified Theory" (GUT) is on the making. By this theory the mysteries of the creation of this universe, expansion of it and the future of the universe can be understood.

It is true that we are now proceeding too far with the assistance of Science yet some different and unknown factors are emerging the cause of which remains shadowy. We are now able to answer the question - what is the universe but the why of this universe still remains unanswered.

If we are able to answer this physical universe with any theory of Science then the question which naturally arises. Is this theory well-equipped to explain the diverse emergences of life, of biological evolution and of the emergence of consciousness?

The consciousness, made out of the dust of this world discovered the theory of mechanism. Now, naturally the question which flashes into the mind is - how is it possible for it to do this and why it has done this?

The problem which Science is now facing is - pure mathematics which is the vehicle of physics has reached that summit from where its complicated philosophy is losing its own identity as this is on the verge of mingling up with feeling. If we take the instance of a supposition that an object is then we may be curious about the expansion of the logic and the depth of this supposition. It may be that this is the simplest language of

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Axiomatic system. The theory of the incompleteness of Godel, and the question of how the shape of the Infinity can be brought into mathematics - (these incomprehensible factors) - come almost nearer to feeling.

It is no doubt true that the each forward step in advancement which is taken by science signifies a backward step of religion yet religion has always its existence in the light and shadows.

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

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

In his "A Brief History of Time" Stephen Hocking says that in our Real Time mathematical singularity comes at the beginning and in the end of this universe, after which mathematics or rational verification is of no value. He then says that if we imagine the world in a quantum State then in its Imaginary Time the world may be finite yet time and verification will go on. But now the problem is who will ascertain what is the right answer.

In the Puranas we find a clear difference between cosmic time and Terrestrial time and the task of standardization of this cosmic time was done through astrology. These Puranas speak of the interrelationship of space and time though not in

the way of Einstein. It is true at the same time that these Puranas have not given any proof to prove their own theories.

Indian spiritualism is firmly established upon world unity, upon indifferent attitude and upon humanity and we can not ignore this great tradition which is interwoven with our culture. It has not contradiction with Science and this spiritualism instead has supplemented science and creativity.

If we are wholly concerned with Proofs then we have to concentrate upon particle physics which is explained in terms of genetic structure and in terms of cell membrane which is the simplest chemical process exceeding any conception of explanation. But this does not suffice which will falsify the Science of Biology, physiology and medicine.

Even then we can say that Vedanta has trembled the world in such way that if any one who is acquainted with the Poem "If" of Rudyard Kipling they must have to agree with the vast expansiveness of the Vedic knowledge.

The spirituality is incessantly judged at the alter of Scientific verification. The whole world is looking towards Science which will be secular in its outlook and will be motivated with the ethics of spiritual world-unity. If it is so then it will not be wise for us to neglect religion with our educated intellectuality and we must not have to side track it in the bylane of ignorance.

Uptil now man is not able to create any firm and permanent foundation of creative value-consciousness other than religion.

Even Einstein, Muxley, Maughm have believed in the value-consciousness of the unity of the all humanistic spirituality. In this context it will surely not be superfluous to mention Rabindra Nath Tagore whose Jivan - debata and life-sense are mingled in to one unity by breaking all fencings if there is any.

Any true scientist, like Bertrand Russell, can believe the expansion of imagination and emotion which exceeds the verification of Scientific truth. Full and complete belief can only broaden the sphere of verified truth which is continuously depending upon verified truth.

Till then as pragmatists, the invaluable social value of this spiritual feeling of religion can not be surpassed and specially we have to think that this feeling does not contradict science. Religion should now come in the parallel line of science to create spiritual morality and creative civilization. This religion with its total devotion for love of humanity will regin supreme in this world. In this world there will be no difference between man and religion. Man will than dethrone God and will place himself in that throne. Then the death bell will ring out for the ending of any type of critical survey of the relationship between man and religion.

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