

PRABUDDHA VIGYAN - The Universal Religion by A.C.Sekhar

Sciences and Religions had the same beginning and heading to the same end.. Both have started with wonders of Nature and heading towards finding the TRUTH of ULTIMATE REALITY in this Universe through different paths. Although they have taken different paths both have come across common features in their paths.. Both have met men of great wisdom, the Sages and Scientists; both have specified places of meditation and experimentation, the temples and laboratories; both have developed some axioms on which theories were developed.

Some of these theories and consequent practices changed with time and experience in both the cases. Both Sciences and Religions have created wars and landed in peace .Both have created strong imprints on minds of human beings which are the epic centres of all human activity. Both have played great roles in changing the socio-economic patterns of human society. Some thinkers have tried to equate the various theories of one with the other or even tried to merge them and explain the theories of one in the language of the other. But what seems to be needed is a very new approach to the very understanding of them as one and the same and a new system of education from the very beginning.

A modest attempt has been made in the following paragraphs and elaborate the above facts Prabuddha Vigyan (Sciencism) is proposed as the UniversalReligion; religion based on Science; science viewed from a different angle.

In the English language there are several words ending in 'ism' but there a set of words which - as dictionary says - can be distinctive but unspecified doctrine or practice of a kind.It is interesting to note that most of the religions that originated in the East ,end in 'ism' like Buddhism, Jainism, Sikhism, Shintoism, Confucianism etc unlike Christianity and Islam of Middle-East. From this view, a new word 'Sciencism' is proposed for Scientific philosophy derived from religious teachings or revelations During the past millenia several people of great wisdoms made deep searches for finding the REALITY and TRUTH of the Creation around us and its real purpose. There were mainly two types of such researchers; the first were called great Scientists and the other were called great Sages or Acharyas etc and by other names in other languages.

To mention the names of a few of the former,Aristotle, Copernicus, Galileo, Newton, Einstein stand in the foremost. Among the latter mention may be made of Vyasa, other Vedic sages, Buddha, Sankaracharya,and the great prophets of different religions. Several axioms and theories like Big Bang, Particle theory, Wave theory, biological evolution, Quantum mechanics, Relativity were propounded by the Scientists and yet no complete or universal solution was found for ALL of human observations and experiences. Some theories were subsequently changed or even abandoned in course of time.

There was a change from geo-centric theory to helio-centric and galactic theories of this universe. Cartesian concept was virtually discarded , Newtonian mechanics remained limited only to macro-states, absoluteness in science gave place to relativity, and certainty gave place to probability. Similarly several sages who propounded different religions have also not given any complete or universal solution or explanation. Many of their theories , sometimes told in the form of fables and stories have created doubts and even ridiculousness in human minds particularly with advancements in Science and Technology. 2 Faiths have been shattered in conversions and reconversions from one religion to another with economy also playing a role.

What was not explainable was directly or indirectly attributed to 'God' concept saying such experiences and happenings are on 'Will of God' or "God's ordain" Some aspects of religion became mere symbolic in nature and twisted into believable fables. In fact in recent years a new

idea has emerged in several quarters to blend Science and Religion wherever possible and feasible and treat them as co-existing and necessary for human happiness. Time does not seem to be fully ripe for a thorough and complete blend but some hopeful metaphysical thoughts have emerged from different sources like Bertrand Russell, Carl Sagan, even modern religious interpreters like Swamis Vivekananda, Chinmayananda, Ranganathananda of Ramakrishna Mission, various Hindu missionaries of modern India, the great Sufis, Theosophists, etc in spite of the fact that many scientists still believe that religions are full of dogmas and many religious leaders also believe that Science has diluted spiritualism. M

Maybe the new millennium will forge out a more sensible and comprehensive blend of Science and Spiritualism. Neither Science nor Religion can be really polluted by an appropriate amalgamation of scientific thoughts with spiritual thoughts. On the other hand an integral and total version of TRUTH may emerge. In order to achieve this, some axioms and theorems of science and religion may require to be redefined or replaced by new ones. In the following paragraphs a new approach is attempted to re-establish and re-define the fundamentals of some observations of scientists and some realisations of sages particularly of Hindu origin and Advaita philosophy which has already absorbed in a way many of the aforesaid scientific theories and changed the Hindu way of life - Hinduism of Sanathana Dharma - with time.

Every English knowing person may easily understand what is meant by Creation with a capital 'C'. Everything that a human being experiences and evaluates through his five physical senses the eyes, ears, nose, mouth and body touch, is the Creation or part of a whole Creation.

These senses are known as 'Karmendriyas'. We may for the present consider that every part of Creation consists of five basic elements as below (1) Matter : The material content existing in any of three different states, Solids, Liquids and Gases (2) Energy : The power content in different forms; potential, kinetic, heat, light, sound, Electricity etc. (3) Time: Past, present and future which defines 'when' the Creation existed and what period it lasted (4) Space: Area or Volume that the Creation occupies defined by coordinates and a starting point but extended boundaries upto infinity. (5) Cosmos : (Maya) The all pervading medium which guides/keeps transformations and all changes in the Creation and which is the means through which actions take place (Illusion) Of the above five, the first two fall under "Physical Category" (Bhoutika), the next two i.e. 3rd and 4th may be considered to fall under "Transcendental" (Adhyatmic) and the last under "Spiritual" (Divik) category. 3 It is quite logical to imagine when a 'Creation' exists, there should be some 'Creator' also or what exactly is responsible for creating the same.

In what shape the Creator exists, what are its powers, what are its functions, whether it is an external agency, or self generating internal power within the creation itself are some of the questions that naturally arise. The answers to these questions can be understood by analysing some of the events and issues existing in the present world of ours and the Universe; and by correlating with scientific observations. As the Creation has been analysed or experienced through five 'Karmendriyas' mentioned above so also the Creator can be conceived in the first instance through five spiritual or divine senses known as 'Gnanendriyas'.

These are (1) Mind, (2) Intellect (3) Conscience - in different states, (4) Memory, (5) Faith or Perception. Also as in the case of Creation, the Creator also can be considered (based on some concepts of Hindu religion, Sanathana Dharma; Vedas) to consist of five elements as below: (1) Brahma: Responsible for activating the Creation by the help of Knowledge personified 'in 'Saraswati' (2) Vishnu: Responsible for preservation of Creation with the help of wealth personified in 'Lakshmi' (3) Maheswar: or simply Ishwar responsible for modifications and alterations in Creation (sometimes called constructive destruction) by the help of super power personified in 'Parvati' Also referred in literature as 'Adi Shakti' (4) Self: Responsible for sustaining and keeping up the dynamic activity of Creation (Jeevatma etc.) (5) Destiny : Which

pre- determines and establishes the run and the end of a particular part of the Creation before it is finally altered. May be this is linked in a way with the DNA of the present day concept of the human body.

In fact there is a thought existing in the Hindu literature that the human being itself is the entire Creation-Creator complex put together. In many books of modern science, one can find the properties of and behaviour of all forms of MATTER under the influence of different types of ENERGY at different TIMES and in different types of SPACE. While the conventional books have explained 'what', 'when', and 'where' of various observations on Creation, the 'why' of the same has not been fully explained. At the most, some types of speculations exist on the basis of some axioms and theorems but the universality of explanations for all phenomena in the entire Universe remains eluded from human mind. Some religious scriptures like Upanishads, Bible, Geeta, Quran, Granth Sahib, Buddhist literature etc. have given some exposition of the unknown factors as propounded by the great sages, master minds, but many of these have not so far come under any repeatable experiments or trials by normal human beings for accepting the Truth or Absoluteness of the same.

However they have appealed to and accepted by logic of human mind and developed a deep faith. Hence there is a need for Science to be approached from a different angle and Religion should be understood more scientifically preferably in scientific terminology itself. 4 The fundamental postulate is that Creator and Creation are one and the same and inter-convertible, and are equal and opposite (similar to Newton's first law). This is a concept which not only appears as the ultimate but also requires a very critical and analytical mind with deep thought processes to be able to observe and absorb.

Next a set of new axioms and definitions as below may help to understand Religion more scientifically, to understand Sciencism (1) No part of Creation is permanent or stable (2) One part of Creation reacts with other parts and creates new parts. (3) If a part is removed from the whole, the whole is still whole, like something removed from infinity, still the infinity remains as such; a mathematical concept (4) Birth: Conversion of one part of Creation to another part of Creation (not always identifiable) with a chain reaction for further growth for some 'Time' in a given 'Space' (5) Death: Non-reversible conversion of one part of Creation to another part of Creation. (6) Divinity: A state of ethos in which Creation is not distinguished from the Creator.

This is a state where the opposites are perceived to be alike, no distinction between good and bad, between day and night, etc. where no duality exists. It is a state of highest perfection and harmony. In human mind it is associated with peace, tranquility and BLISS. (7) GOD: Goal of Divinity, the end of an action as destined. At this point it may not be possible to enunciate all theorems and axioms arising out of the above concepts of Creator and Creation but based on such concepts necessary mathematical models also may be worked out. Wherever applicable the Sutras of Vedic mathematics as enumerated by Sankaracharya of Puri, can be applied.

All modern scientific theories like atomic theory, relativity, galactic concepts, matter-energy relations, biological discoveries may also be explained in terms familiar to religions and similarly religious fundamental principles can also be explained in scientific terminology, on the basis of fundamental concepts of Creation & Creator and their elements discussed above. This is SCIENCISM Prabuddha Vigyan, a new religion for the current millennium. Sciencism does not begin or end with equating discoveries of modern Science with the words of Wisdom of ancient sages, nor does it attempt at amalgamating the separate identities which have been guiding human life so far, but it aims at teaching and understanding Creation in totality from the very beginning of our education itself particularly for the new generation of the current millennium.

