

Dharma and Science

The modern age is a age of scientific approach in all ways of life. The influence of science is so inevitable on modern educated mass that the latter even cannot be ready to listen a word not supported by scientific reason.

The traditional form or religious nature of Dharma which has been demonstrated before the mankind could not satisfy people scientifically on that's approach and so has been rejected by them to dustbin as unnecessary article.

Sri Sri Thakur Anukulachandra, the matchless inducer of Dharma in the novel and realistic approach protests against the mismatch of Dharma with science and opinesññ there is no any sort of fighting between Dharma and Science. Dharma is that which nourishes the upholdment of human existence. The duty of Dharma is to cross over ignorance and unwiseness, but up to which limit man goes ahead in field of knowledge, there will be something beyond that limit and for this man will suffer. If man egares to avoid the sufferings being dependant on science and its machinary, why will he not utilise the vital force and body-engine; the best scientific machinary yet created and is a gift of God to mankind, preserved in his hand ? Therefore, by eliminating

the practice of keeping the body and mind healthy, responsive and tolerable the scientific practice does not achieve perfection at all. In one way you may call Dharma also the science.¹

XVIII.01 : The Science defined

The word 'Science' comes from L. Scientia, from sciens, ñentis prp of scire to know.² The root verb behind science is to scire which means to know. So science means knowledge.

The term science is defined as ñ knowledge ascertained by observation and experiment, critically tested, systematized and brought under general principles.³

Sri Sri Thakur defines 'science' ññ To know a thing with all its components and their co-ordinating adjustments, peculiarities with their actions, differences and similarities, in all specific specifications is science ñas I call.⁴

The Characteristics of Science.

- (1) Science is a knowledge.
- (2) The process adopted to know is based on reality.
- (3) The method of knowing can be demonstrated to people.
- (4) The observation is there.
- (5) The knowledge is acquired through experiences of continuous observations.
- (6) The theory or findings of science can be demonstrated for proof.

(1) Alochana-Prasange, part : XVIII (Dt. 30.09.1949).

(2) The Chambers Dictionary, p. 1542

(3) The Chambers Dictionary, p. 1542

(4) The Message, Vol. VIII, Verse No.: 174

- (7) Imagination and absurd thought have no place here in science.

XVIII.02 : Dharma and Science

Dharma and science, the both have many similarities and few dissimilarities also.

To know the Dharma of anything is to know the clue of its unfoldment and existential attributes;

Science smiles there with its shining resources of present and future in every lofty mood.⁵

Similarity :

- (1) Dharma is real in sense, science believes in reality.
- (2) The clue of existence and growth of humans and others is attempted to know in the both field of study.
- (3) Dharma is the eternal law of being and becoming. Science is there to invent this for the betterment of people.
- (4) Dharma is the law and science adds practical approach to it.

Dissimilarity :

- (1) Dharma is related to God in all the way, but science is hesitant to declare its relationship with God in any way.
- (2) Dharma aims at auspiciousness and betterment of mankind, science does not necessarily aiming at auspiciousness and betterment of people. Atom

(5) The Message, Vol. VIII, Verse No.: 173

bomb, a product of scientific research destroys people in lakhs.

- (3) Dharma is pure and auspicious in both theory and practice. If one tries to misutilise Dharma in a bad way he cannot do, as to live and let others to live is the slogan of Dharma. How can one misutilise the life of oneself and others against the life and growth of both him and others ? If one misutilises in name of Dharma, another's life for own sake it cannot be called Dharma at all.

Science may be pure or impure and auspicious or inauspicious and all these depend upon the utilisation. One can misutilise scientific knowledge in his own selfish way and do harms to others.

- (4) Dharma has only positive approach, an approach having a smell of negativity cannot be regarded as Dharma.

Science has both positive and negative approach and it depends upon the mode of utilisation. By the help of science many ruins have been done to human society.

- (5) Dharma is the law of being and becoming and that what is good for life and growth individually and collectively is Dharma.

Science is a clue or key to knowledge on achieving that one can misutilise it against life and growth if he wishes so.

XVIII.03 : The Science sponsored by Dharma :

Sole science can do good or bad to mankind. It can create or destroy. But when the science being sponsored by Dharma is demonstrated that does well.

By the help of the science sponsored or supported by Dharma it is possible to eradicate the problems like disease, poverty, ignorance, penury to character and heart in proximate future. Our *varnashrama*, marriage principle etc. are the result of system, scientific research done by our ancestors. The social base of our cult was according to scientific principle, so the nation was so higher than others in past days. That is why, brainy men are required who will demonstrate the scientific base of upholdment or Dharma and cult absolutely.⁶

Dharma guides science in the way of auspiciousness to the life and growth. If the scientist or user of science does believe in Dharma he will not misutilise science against life and growth of mankind. So, at first science must be sponsored or guided by Dharma then it will go to people being coloured with Dharmik principles.

When the science is not for nourishment of existence and growth that cannot be called Dharma-giver.

XVIII.04 : Dharma permitted by Scientific law.

Dharma may lead to blind belief if it is not permitted by scientific law. The principle, saying, practice etc. all should be based on scientific approach. In order to distinguish which is for life and growth and which is not only science can guide and scrutinise in detail for judging what is Dharma and what is Adharma or anti-Dharma.

A devotee lettered to Sri Sri Thakurñ "his cow yields milk in the month of Bhadrapada which can not be offered to deity and so also for drink due to its inauspiciousness. O Lord, please guide me in this regard, whether the milk milked out from cow first

(6) Alochana-Prasange, part-3, p. 42 (Dt. 04.01.1942)

in the month of Bhadrapada is befitting for God or not, if it is befitting I can use it after offering to God, if not then I will reject all of it to dustbin."

Sri Sri Thakur ordered his devotee nearby to note down and send to that questioner that what is for life is based on Dharma. Everything favourable to life and growth is supported by Dharma. It means that man has to test that milk by drinking, if he feels ill he should quit that quickly. The principle of milk of Bhadrapada is healthy or unhealthy and suitable or unsuitable to God's utility is called Dharma. To test the milk for its healthy or unhealthy condition is the science.

XVIII.05 : Dharma or Science aims at same goal, but moves each in a different way.

Dharma and science aim at same goal the allround betterment of human society. To find out the befitting way to achieve the goal of perfection and guide people to go on that way positively is the purpose of both. The being and becoming of all should be preserved, protected and nourished, unless the very existence of all animates will face extinction in future, so the need of Dharma and Science arise to uphold these. For this reason both require some reformation.

"Do remember, your Dharma and science should be protector of distinctiveness and rectifier of cleavage, be regulator of mass enriching the man in the act of enkindling towards existential traits; do not make Dharma or science democratic, rather make that fulfilling, protector of distinctiveness and nourisher of existence, in the external way of inquisitive practical service you will be enlightened flourishingly with well consistency".⁷

(7) Vidhi-Vinyasa, Verse No.: 251

Dharma and modern scientists

The scientists mostly turn up their noses from the talking of Dharma, but to determine the Dharma (the characteristics) of each one is their duty. Suppose, a potato, what is its nature, structure, and what utility it does have in human life ? A scientist has to conceive all about potato and try his best to convince others in this regard. All of these activities are nothing but to follow Dharma and let others to follow and practise the same in their life as so to say Dharma is nothing but to know and realise the basic principles. A discussion in this regard with Sri Sri Thakur was done.

Sahayram babuñ Albert Ainstaine is the gratest of all scientists, but he obeys Dharma and God.

Sri Sri Thakurñ Dharma is that what the science is.

Sahayaram babuñ Ainstaine does not support the destructive application of science. He hopes the scientist should be honest.

Sri Sri Thakurñ They should be honest. Not to be honest means to cheat. If one wants to be gainful being evil he will gain cheating.

Sri Sri Thakur turns to subject matter of discussion again and toldñ whatever we do, whatever we need all for existence only. The existence is basic point. Man becomes passionate out of ignorance and this let the existence go into imperilled condition. The necessity of God in human life is also for evolution. By untottering love towards Him the being gains perpetuity and leads to the path of light. Everyone needs Dharmañ Whoever he may be, a scientist or politician !

Kestodañ the science comes from the Love and inquisitiveness towards unknown.

Sri Sri Thakurñ I do not understand unspeakable one. We have to be concentric in Ista, the personal lord; a living being.

Someone manifest auspiciousness is required. Ista is the alter of Brahman.

KestodañWhat is the necessity of middle person or Living Ideal; the guide ?

Sri Sri Thakurñ He inspires. What is the need of professor ? He has seen through inquisitive findings. So, it is had from him. The sunrays become concentric in crystal stone. He is the establishment of Brahman; the supreme being. The divine sport in form of human being is the best of all such of Lord Krisna.⁸

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(8) Alochana-Prasange, part : XVIII (Dt. 30.09.1949)