

Scienceⁿ ———→ Ultimate Truth
As ‘n’ ———→ Spirituality

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Every object in this Universe has a creator behind it and every creation has a spirit behind it. Infact, the spirit is the essential part of the creator, as far as the process of creation is concerned. Hence the essence of an object relies more on the spirit, than on the creator.

Science is the process which explains the real nature of the objective phenomena of the Universe, so that the phenomena can be repeated for the benefit of the human beings.

Let us take the example of a common man, who knows that clay is useful for nurturing a plant. By observation, he comes to know that clay from river deltas is better for this purpose, rather than a sandy clay. At this stage he acquired a better understanding of the nature of the clay and he feels that he understood the real nature of the clay. But, as days go by, some more phenomena related to clay remain unexplained and his quest continues. The quest, after a few centuries, leads him to the periodic table of Mandelif and again he feels that the ultimate truth is unraveled.

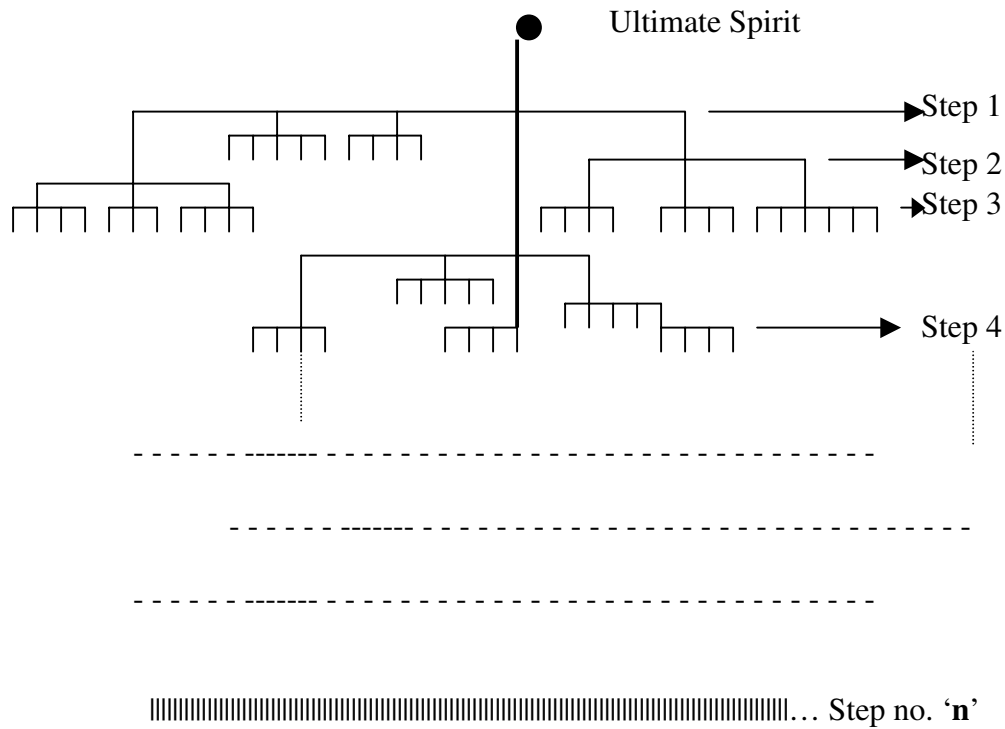
But, again, Nature challenges him with more unresolved phenomena and he is compelled to break the so called unbreakable atom, finds a relation between matter and the energy and equates them by a suitable formula.

Still the quest is not over. Questions remain unresolved. New factors continue to unveil themselves, the most important of them being the ‘mind’.

The emergence of this new factor, ‘mind’ , gives a ‘U’ turn to the search. And the searcher is now compelled to dive deep into himself rather than into the external Universe. As he goes deeper and deeper in this direction, he gets nearer and nearer to the spirit of the creation and now Science starts compromising with Spirit.

What is Spirit? It is the driving force behind the mind. That cannot be something different from Consciousness or Chaitanya. Anything related to Spirit or Consciousness is spirituality. Now, since science enters into a compromise with Spirit, spirituality becomes indispensable to science. At this juncture, the Science which was hither-to accepted as a materialistic one, finds itself traveling on a track parallel to that of the ancient Indian seers.

Infact, the ancient Indian journey and modern scientific journey, at this point of time, take place on parallel lines, but in opposite directions. We can equate this situation to two trains crossing each other in opposite directions. The Indian method of scientific search prefers a voyage from the spirit to the matter, while the modern science prefers it the other way round. To simplify the discussion, we shall observe the following figure.



The Universe, as on today, is in the n^{th} step. The branches of objects, in the Universe, are infinite. Their complicated inter mixtures are also infinite. The modern scientist starts his work at this stage. He combs the branches of objects, classifies and tries to understand them. So, he has come one step closer to the ultimate reality. In the next step, $(n-1)^{\text{th}}$ step, he comes nearer and nearer to the ultimate reality.

But the ultimate reality is like the number infinity in mathematics. We cannot deny its existence, but never catch hold of it physically. The same is the case with the “Ultimate reality” also.

To solve this riddle and to achieve the goal of ultimate truth, ancient Indians seers have chosen a different path. They started their search from this very point. They concentrated their eyes on the process by which the ultimate reality divides and expands itself into step 1, step2 etc., upto step n. At every step, there is an interaction of either energies or matters or both. At every stage there is a release of byproducts, which adds strength to its surroundings. So, the science developed by the ancient seers followed the same process and hence, there was no occasion for the generation of negative by products, which are generally called pollutants, where as our present day scientist is trying to create many objects in an unnatural way, which is bound to produce pollutive effects around the area.

We can take the *Newtonian period* as the beginning of the modern science. This period strongly believed that matter, energy and spirit were totally distinct and matter was more important.

Then in 1905, *Albert Einstein* established the famous formula $E=mc^2$.

This broke the concept of disconnectedness between matter and energy and raised the doubts about the distinctive nature of spirit and energy.

In 1927, *Heisenberg's* "Theory of uncertainty" proved that in the process of observation, the observing mind enters the process and hence no observation can be totally certain and infact, nothing in this Universe can be really defined. Accepting this theory *Arthur Eddington* said that with the advent of the 'theory of uncertainty', the modern science entered the domain of philosophy.

Eugene Winger, a Noble Laureate, also confirmed this by saying – 'It is not possible to define the nature of the sub-atomic particles without the direct stamp of consciousness on them'.

If it is so, an atom has no motion unless it is connected with the consciousness called 'mind'.

If every atom in the Universe is connected with consciousness, how can we call them inert? If no atom is inert, then this whole Universe, which is made up of atoms, cannot be inert. If it is not inert it should be conscious and then it should be the seer (the one that sees) but not the one which is seen.

Generally, everybody accepts that the Universe is inert and a seen object. But, *Heisenberg* and *Eugene Winger* have proved the other way round. That's why *Michael Talbot* said that, "the world is both the seer and the seen, at the same time". And – to express this idea, he coined a new word "omnijective"

This is exactly what the Triputi Doctrine of Advita Vedantha tells. According to this doctrine, the seer, the seen and the act of seeing (Drasta, Drishya and Dristi) are called Triputi. And when one realizes the ultimate truth, both the seer and the seen merge in the act of seeing (Dristi) and thus the seer transcends the Triputi. This complex theory becomes more clear, when we observe the similarity between this theory and the omnijective theory of *Talbot*. Now, at this stage of omnijective doctrine, science accepts that the apparently inert atoms are not really inert, and every atom of this Universe is associated with consciousness.

Now, we shall move to the next step and try to decide which of the two, namely, the matter and the spirit, is important. In 1932 *Max Planck* declared that the spirit (consciousness) is most important.

Then, in 1935, *Einstein, Podolsky and Rosen* conducted some experiments and established a principle called EPR Paradox. The gist of the paradox is that, "the whole Universe is closely interrelated and since nothing is a separate entity, if information appears to travel exceeding the limits of the speed of light".

Then, *Dr. Bell* proved that, “a pair of related particles, though situated several hundreds of miles apart, will still have some inexplicable connection between them.”

Light and electromagnetic waves have the highest velocity in space. It is 1,86,000 miles per second. Nothing else can travel faster than this. This has been demonstrated by *Einstein*. Such being the case, how can two particles situated, say, 8,00,000 miles apart behave as if they are connected to each other in the same moment? What is the nature of this relationship? Could it be a super luminal relationship, meaning a relationship which is beyond the speed of light?

This is the essence of the famous “Viraat Swarupa Bhavana” proposed by “purusha Sukta” of Rgveda. This Sukta confirms that the whole Universe is the body of a single divine entity called “Purusha” and hence every particle in this Universe is interconnected.

This ‘millenniums - old’ Vedic statement is now being confirmed by *Bell*. Surprisingly *David Bohm*, a British Scientist, confirms *Bell's* ideas and says that it is wrong to think there is a relationship between those particles and that, in reality, the whole Universe is a single entity.

So far, we have been talking so much about consciousness and spirit. But where is it located? A common man’s first answer to this query is –

“A Human Body”. The body of any being can be the seat of consciousness. But what is its exact seat inside the body? Many neuro-physiologists have been working on this for the last several decades and finally *W. Penfield* said that consciousness is not a thing which resides in the brain alone. He also ascertained that mind and brain are not one.

George Wald, a biologist and a Noble Laureate, added that consciousness was not confined merely to the head, but permeated the entire body. *Wald* also considered oriental philosophy as enlightening to him.

Then another neuro biologist, *John Eccles* ascertained that eventhough consciousness is functioning through human brain, it transcends that.

Here, we come to the Mahavyakya (great statement) of Upanishads. “*Sarvam Khalvidam Brahma*” which implies that the supreme consciousness transcends and pervades the whole Universe.

Do we need any more scientific validation for the Mahavakya, than the ones we have so far seen?

So far, we have surveyed a few of the scientific findings which won Noble Prizes. Strangely, each Noble Prize behaves like a step and leads us to the Vedic Mahavakyas like “*Sarvam Khalvidam Brahma*” (every thing in this Universe is nothing but consciousness), “*Pranganam Brahma*” (the spirit is the consciousness), “*AtmaiVedam Sarvam*” (the seen world is only a manifestation of the inner consciousness) etc, etc.,

The logic presented so far proves that there is an inseparable relation between the science and the ultimate truth of the Universe, called “supreme consciousness”. The logic also indicates that science can lead us to that ultimate truth. But is the modern science really doing so? I hope the learned scholars will share my agony in accepting the fact that the modern science is thrusting more and more sensual pleasures on the society, which in turn are encouraging unhealthy competitions and practices. Infact this is the most powerful pollution, produced by the modern science.

Now, our present question is, why is this science, which has a natural tendency of traveling towards the truth, is not leading our society to the ultimate truth?

The answer to this question is “Science, as such, is not at fault. But its power is not enough. We have to increase its power. Then it will be capable of leading the society to the ultimate truth”.

In the beginning of this article, we discussed about the difference of approaches of a modern scientist and a Vedic scientist. We said that the ancient Indian scientists followed the nature and traveled from the ultimate spirit of the Universe to the nth step of today’s creation. While doing so, he observed carefully, how the by products of the natural steps of creation are being absorbed positively by the surroundings. That means, nature chooses only that process of an action and reaction which yields palatable byproducts. That’s why, in its steps of progression, nature did not have any conflicts. Ancient Vedic Scientists have studied this natural procedures of creation and insisted that the society should follow the same principles. They have laid down some practical procedures to keep the natural process unadulterated. Spirituality is nothing but those procedures, Vedic scientists taught their society to practice science in a spiritual way and thus they succeeded in raising the power of science to the level of spirituality.

As a result of this, their science led them to the ultimate truth.

Unfortunately, in the recent times, the term spirituality is being misinterpreted to mean superstition, faith and dogma. Because of this misinterpretation, an average modern scientist is preferring to keep himself away from spirituality so that his dedication to truth remains untainted. This firmness has given some good results as far as the progress of science is concerned. But the ultimate fruit of the science remained untasted by him.

Indian scientific heritage has seen the lowest dip during the recent centuries, only because the original spirituality was replaced by religious faiths. As a result, they lost their science and even the spirituality became a part of their routine faiths.

The above two factors put together prove that the necessary and sufficient conditions for making the science capable of leading us to the ultimate truth is to keep the spirituality pure and pristine and raise the power of science to the level of spirituality.

I appeal to all the scientists and the philosophers to ponder over this issue.