

The Science Fair

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Matrubhan



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Matter shall reveal the Spirit's face

“(Scientific) Genius is one attempt of the universal Energy to so quicken and intensify our intellectual powers that they shall be prepared for those more puissant, direct and rapid faculties which constitute the play of the supra-intellectual or divine mind. It is not, then, a freak, an inexplicable phenomenon, but a perfectly natural next step in the right line of her (Nature's) evolution.”

Sri Aurobindo

“It is the Godhead who manifests himself in the great thinker, the hero, the leader of men, the great teacher, sage, prophet, religious founder, saint, lover of man, the great poet, the great artist, **the great scientist**, the ascetic self-tamer, the tamer of things and events and forces.”

Sri Aurobindo

Science unveils the secret of Matter with the aid of **Intellect**, which is identified as the mother of Science. Science is not aware of hierarchies of higher **Consciousness** which is the mother of Intelligence. There is a Truth Consciousness veiled within the Matter and its face can be revealed by the intervention of Truth Consciousness from a Supramental plane above. This unfolding of Consciousness is a task and adventure of a Spiritual man to which Science and Technology can play a subordinate role.

Science begins its journey from an obscure and ignorant perception of the hidden realities of Nature and proceeds towards more luminous and more potential vision of the Truth. It is the outcome of the development of man's faculty of exclusive concentration and vast extension of practical physical mind. Integral Evolution considers Science as a part of occultism as it brings to light the Nature's hidden formulas and uses its knowledge to set free the operation of her energies and place all its inventions and discoveries at the service of mankind. Science represents a vast system of physical magic through utilisation of secret truths of being and secret power and processes of Nature and it cannot rest content with the barriers of sense knowledge. Integral Evolution further provides this input that success and completion of physical knowledge of Science can be arrived at in its range of inquiry by discovery of what lies beyond, the Supraphysical knowledge because behind the process of physical Nature there is a vast inner kingdom of Supraphysical fact which can be accessed through Subliminal and Spiritual vision and entry into the Occult movement of the Force.



Science dreams of physical conquest of death, discovers the necessary conditions or means for an indefinite survival of the body, has insatiable thirst for power and knowledge to capture God's Omnipotence and Omniscience, contracting Space and Time to vanishing point and it strives in a thousand ways to make man the master of the circumstance and it is arriving at the border where material is divided from the immaterial and the highest achievement of utilitarian Science has even reduced the dependency on external aid of machinery to a vanishing point. In the wireless telegraphy and telephonic communication the sensible physical means for the intermediate transmission of the physical force is removed and it is preserved only at the point of transmission and reception. The development of Supraphysical science ensures that dependency even on these machineries will disappear and direct communication can be established between mind and mind without the aid of the physical organs and limitation they impose on our surface consciousness. If we can recognise this fact then an enormous vistas to the future will wide open through Supraphysical Science.

Since the very Soul of scientific enquiry is the search for knowledge, so it cannot cry a halt at sense dominated knowledge and reasoning from sense knowledge and shall strive to go beyond the limitation and error of sense by revealing the facts and realities not seizable by corporeal organs. Science confirms *the Vedic* and *the Upanishadic* idea 'of the one essence with its many becomings.'

The dualist appearance of Matter and Energy are reconciled in Science as matter is energy or $E=mc^2$ and are reconciled in *Vedanta* as the Matter is *Brahman* Energy, *annam brahma*. It is evident that essential Matter is a thing non-existent to senses and is only a conceptual form of substance and a point is reached where the arbitrary distinction in thought divides the form of substance from the form of energy.



With the increase of scientific knowledge man becomes capable of regulating and indefinitely prolonging life, though not capable of an entire conquest of death. Science is capable of envisaging only external or secondary causes of removing death and disease to a distance and is not capable of the root knowledge of eliminating it; it knows the process of things but not the essence, thus it arrives at more powerful manipulation of circumstance without experiencing the essential control. But if we could go behind the surface nature and grasp the essential subtle nature and cause of error, suffering and death, we might hope to arrive at a mastery over them which should be not relative but entire. We can even hope to eliminate them altogether and justify the dominant instinct of our nature by the conquest of that absolute good, bliss, knowledge and immortality which our intuitions perceive as the true and ultimate condition of the human being. So the solution of the whole problem of existence cannot be realised by exclusive one-sided knowledge and process of the Science but we must know the process of mind, life, Soul and Spirit and all that are behind the material

surface, and then only we have sufficiently integral knowledge for the total solution of the problem.



Science is keen to take minute care, intelligent approach and one pointed concentration on smallest and largest of its works. This mighty energy is an equal and impartial mother and its intensity and force of movement is the same in the formation and upholding of a system of suns and the organization of the life of an ant-hill. We have already seen how greatly and scrupulously Science has served the ends of the Divine and we must preserve all the truths of material Science and its real utilities in the final harmony, even if many or even if all of its existing forms have to be broken or left aside.

Reason corrects the error and limitation of the sense mind and is therefore one of the most powerful faculties developed by Science and that is the chief cause of his superiority among the terrestrial beings. The reason of the enormous success of physical Science is that it works best and with a firm confidence, the truth and potentiality already contained in Nature, when it is given a substance to work or handle the cosmic force through acquired knowledge, deals objectivised actualities with sure steps of verification by positive reason and objective evidence, erects formulas and standards based on the objective and phenomenal reality and

proceeds from them for new invention and new discovery and it accepts the actual, physical and objective fact as self-evident truth beyond question. Physical Science enlarged the discoveries and released the huge secret material energy into action and for it physical actuality alone is real and Mind and Life are only the departmental activities of Matter and material instrumentation and it ignores the Spiritual, considering it as one form and fragment of Mind and it accepts all other subjective beings and things on the same condition in so far as they can become objects of our external evidence or acceptable to that part of the reason which builds upon the data supplied by them that relies upon as one solid basis of objective knowledge. Certain scientific discoveries are misused and clumsily used by humanity who are mentally and morally unready and unfit to handle powers great and perilous; for it would be an artificial control without any true knowledge of the secret energy that underlie and sustain our creation.



The ancient Indian Physicists had identified the hierarchies through which the pure Energy has condensed as pure Matter and the elementary state of material Force is a condition of pure material extension in space. The Material force first modified its ethereal status, *akasha*, and from this vibration the sense of sound is born and it further modified into a second state which is called in the old language the aerial, *vayu*, of which a special property of contact between force and force has emerged and from this vibration of force the sense of touch is born. The third self-modification of the primitive force is the principle of light, electricity, fire and

heat. *Agni*, which is again manifested in earth's atmosphere as sight. A fourth state is characterized by diffusion, is termed as water or the liquid state, *jala*, accompanied by the birth of fourth element of sense, the taste and the final modification is termed as earth of the solid state, *bhumi*, accompanying with it the faculty of sense, the smell. This is the attitude of ordinary consciousness towards Matter that in proportion as Matter is more subtle, less densely resistant and enduringly seizable by the sense, it appears to us less material. Thus the ancient thinking satisfied the query of the ordinary human mind, about how these forms which are so real, durable and solid to the sense can be in truth only temporary phenomena and things like pure energy are nonexistent, intangible and incredible to sense organs.



The integral *Vedantic* affirmation of universe confirms that the delight of its existence is at (1) first self-gathered, absorbed, sub-conscious in the basis of the physical universe giving birth to the five states of Matter, *akasha*, *vayu*, *agni*, *jala* and *bhumi* ; (2) then evolves the five subtle sense of life that of *sabda*, *sparsa*, *dristi*, *rasa* and *gandha*; this Life is Force and Force is Power and Power is Will and Will is the working of the master Consciousness; (3) then the life of sensation further emerges as growth of mind and ego in the triple vibration of pain, pleasure and indifference which is the limitation of the force of consciousness in the form

and from its exposure to shocks of the universal Force which it finds alien to it and out of harmony with its own measure and standard; (4) finally, the distortion of original consciousness emerges as the full *Sachchidananda* consciousness in its creations by movement of ascending and descending Consciousness whose pace is regulated (a) by universality, (b) by equality, (c) by self-possession and (d) by conquest of Nature. This is the normal course, evolution and movement of the world.



To realise its own power and to master and to know its world is therefore the increasing impulse of all individual life and that impulse is identified as the essential aspect of growing self-manifestation of *Sachchidananda* in cosmic existence or universalization of the individual Being and Nature. His limited mental consciousness has to widen to the superconscious unity in which each embraces all; his narrow heart has to learn the infinite embrace and replace its lusts and discords by universal love; his restricted vital being has to become equal to the whole shock of the universe upon it and capable of universal delight; his recalcitrant physical being has to know itself as no separate entity but as one with and sustaining in itself the whole flow of the indivisible Force that is all things. The Divine Life is born out of the deeper and wider truth of our being which is extended as life of unity, mutuality and harmony, which will again replace the

imperfect mental consciousness of artificially arranged and mechanized unity of material life into the oneness-in-all of the supreme Existence-Consciousness-Bliss. Reason and Science bind man within the limitation of Space and Time. The Space is defined as a stable extension measured out by divisibility of substance and mind places itself at certain point in that divisible extension and regards the disposition of substance around it. Time is defined as a mobile extension measured out by succession of the past, present and future in which mind places itself at a certain point from which it can look back and ahead. This experience of space and time in our waking state is what we call as a surface mental consciousness, and is only a small selection from our entire conscious Being. Behind this surface consciousness there is much vaster Subliminal and Subconscious mind, which is the greater part of our identity and contains height, depth and profundities to which no man can measure or fathom. This knowledge gives us the starting point of the true Science and also starting point of true Spirituality. This knowledge will deliver us from the circumscription by the material and illusion of the obvious.

Modern thought is unaware of invisible forces other than those revealed or constructed by Science; it does not believe that Nature is capable of creating any physical, vital and mental beings other than those around us in the physical world, men, beasts, birds, reptiles, fish, insects, germs and animalculae. These cosmic forces whose subtler substance is invisible to us, form conscious beings or use persons to embody them in physical forms and in a physical world and can act upon Matter and through Matter. As there are Powers of Knowledge or Forces of Light and Truth, so there are Powers of Ignorance, tenebrous Forces of the Darkness, Falsehood and Evil whose work is to prolong the reign of Ignorance and Suffering. The transformation of these universal forces attached to present unstable creation is beyond the scope and control of Physical Science. Science is oblivious and unaware of the Being, the Self and it experiences the separateness in the multiplicity and a dwelling or circling in the ill-understood maze of becomings but this limitation can be cured by the Soul in the Becoming growing into knowledge, into the awareness of the Being which in the multiplicity holds all these existences and their truth is already there in the Being's timeless existence. The Divine Being is capable of becoming innumerable forms, though He is beyond all form, He does not lose His Divinity in these multitude of forms but pours out in them the delight of His Being and glories of His Godhead; this Earth-power, principle of all this figured material existence, does not lose her immutable divinity because she forms into habitable worlds, throws herself out in the hills and hollows and allows herself to be shaped into utensils or the hearth and the household or as hard metal into weapon, engine, electrical and electronic appliances. The material substance, either subtle like air, ether, heat, electricity and light or rather denser in water, soil, rock and hard metal, are form and body of the Spirit and would never have been created if it could not be made a basis for the self-expression of the Spirit.



Science itself is a mental construction, a multitude of pragmatically correct formulas and devices, masterful in the creation of apt machinery, automatically infallible in its own field, but is entirely ignorant of the foundations of our being and of world-being and it does not throw any light on the major question of original cosmic process of how these determinates were created out of the original Indeterminate Existence. It cannot transform and perfect our nature and therefore cannot perfect our life. Rather it transforms all forms to serve their outward need. We do not gain essentially anything most needful by utmost widening of a physical objective knowledge like embracing the most distant solar systems, ride through the sky, explore the deepest layers of earth, sail beneath the sea and tracing the most subtle powers of material energy. That is why in spite of dazzling triumphs of physical science with all its achievements of making life of humanity materially one, proves itself always in the end a vain and helpless creed by fixing everything into an artificially arranged and mechanised unity of material life and can never achieve happiness and fullness of being for the humanity. Our true happiness and completeness lies in true growth of our whole being and transcendence of our existing Nature. So first we must grow into our full mental being which is the first transitional movement towards human perfection and freedom; it does not actually liberate the Soul but prepares loosening of the hold of material and vital absorption.



The Integral Yogi's distinction from other mental men is that he lives and acts in a greater vision and vaster Spiritual Consciousness that he has to express or rather that presses to express itself through him and moulds his works. After realisation of the Integral Divine, the static highest Oneness and the Dynamic greatest Power, an Integral Yogi returns to intermediate worlds for multiple perfection, *siddhis*, and again returns to earth and its multitude of problems, bears the burden of the world, enjoys Divinely its Self and Universe by renouncing the egoistic sense of desire and possession, *tyaktena bhunjithah* and transforms humanity. For his Spiritual Consciousness existence appears as a world of Spirit, *mayi vartate*, not a world of Matter but a God manifested in the form, not a world of life but a God manifested in the force, not a world of mind but a God manifested in the thought. His entry in Occultism is not confined to a subordinate action of astonishingly effective use of mind power and life power by mechanisation of latent forces but mind and life forces are made plastic, subtle, variable in their action and have not the material rigidity and they develop a subtle and plastic Intuition in the knowledge for the interpretation of all their action, process and application of established formulas. He enters Arts with the aim of a more glorious and beautiful manifestation; there the delight of the Spirit is ever new, the forms of beauty is innumerable, the godhead adored is ever young and taste of the delight is eternal and inexhaustible and attains to something of this true capacity for variable but universal delight in the aesthetic reception of things. His

aim in utilitarian Science is to enter the ways and processes of the Divine, to know the material and means of work to utilise that knowledge for the conscious and faultless expression of the Spirit's mystery, joy and self-fulfilment. His aim in Science is to discover, understand and execute the working of the Divine Consciousness-Puissance in men, creatures and in Nature's myriad manifestations. His aim in medical Science is to discover integral healing through intervention of the Divine Grace or Nature's all-powerful suprarational remedy which can be subordinated by the support of medicines and doctors.

Science discovers the fundamental truth of existence that the Matter resolves itself into form of Energy and studied opaquely Force and Matter. This force is fundamentally the *Chit-Tapas* or *Chit-Shakti*, Consciousness-force of the *Vedanta* which builds up and constitutes the Matter. Traditional Spirituality discovers the greater and completer fundamental truth that the Matter exists as a substantial appearance of Consciousness and the only reality is a pure Spirit or the Conscious Being. Integral Spirituality finds a link principle of **Consciousness** which is veiled as subconscious form in Matter and revealed as superconscious form in Spirit. Since to the Science, Matter is the beginning and end of all knowledge so it shows reluctance to accept Consciousness as the mother of intelligence and material Energy or blind Nature-Force is now ordinarily accepted as the sole cause and mode of things and the sole instrumentation of the World-Force. Science has worked marvels by organising the instrumentation of material forces and created an unlimited prospect of our existence and it does not accept the instrumentation of the powers of Consciousness and Spiritual and Occult forces exceeding and overpassing the limitation of existing Nature. When Science will be able to mend its earlier stand of recognising a subconscious mind or intelligence as creator of material universe but accepts an involved Truth Consciousness behind all material existence, then it will be able trace the hierarchies of higher Consciousness and gives way to the higher Spiritual appetite of integral Yoga and its unconscious wandering within Matter ends and it will recognise life, mind and Supermind as evolution of veiled Truth Consciousness in Matter or different grades of same energy, different organisations of the one conscious force of Existence. Purified Intelligence is an intermediate consciousness and it can trace the passage of Spiritualised Intelligence and Intuition of higher Consciousness. Science can find its full sense and justification by illuminating itself with the Light and Truth preserved in the ancient *Vedantic* Scripture. Thus we cease to reason and go deep into ourselves by stilling the mind. Knowledge of luminous vastness with illimitable self-vision awaits and is seated beyond mind and intellectual reasoning. Thus we can hope that a great progression of Science starting from the rudimentary beginnings of an awakening of the material forces, continuing with this mutual self-discovery and self-illumination by fusion of old Eastern and modern Western wisdom, might lead to another immense development and departure.

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References: The above study is made on the basis of the book '*The Life Divine.*'

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