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ABSTRACT

Many thousands of years ago, our culture was not broken into fragments as it is now. At that time, science and spirituality were not separated. Since then, they have grown far apart. It is important to bring them together. Well known thinkers and prominent scientists play an important role in human society as they are very influential and highly respected throughout the world. Some of them are also interested in promoting a dialogue between science and spirituality for seeing a better world. Science is basically an abstract sort of knowledge, systematically and rationally organized and aimed at grasping knowledge of what is general and what is necessary. Newton's laws provide one of the ideal forms of such knowledge. Science is basically a collective activity, and through it people work together to build up a body of common knowledge over time.

I. INTRODUCTION

Science would not mean much without that. However, science has in it certain features, such as wonder and curiosity, which go beyond knowledge. And it has an additional feature that is crucial; science acknowledges a fact or its interpretation—whether we like it or not—that is, whether it agrees with deeply held beliefs or not. This dedication to facts is seldom the case. For example, one would not get very far that way in politics or in religious organizations. What is spirit? The word is derived from a Latin word meaning breath or wind (like respiration or inspiration). It is suggested by the trees moving with the invisible force of the wind. We may thus think of spirit as an invisible force—a life-giving essence that moves us deeply, or as a source that moves everything from within.

Such an insistence on a certain kind of honesty is the key point of what I call “the scientific spirit.” This is a principle that infuses scientific activity. The very way science has developed has, implicitly, considerable spiritual significance. It would be extraordinary if this spirit could prevail in the whole of life. It would remove a large part of our problems. Spirituality is filtered divine knowledge far away from superstition and hollow popular religious beliefs whereas science is empirically tested and verified part of the infinite divine whole of knowledge, therefore, integrated vision of spirituality and science in the divine system of the universal whole.

II. SPIRITUALITY AND SCIENCE

Spirituality and science are inextricably intertwined in their origin as both are the reflection of the divine power in their purest and refined form, hence in the true sense every spiritualist is a great scientist and every scientist is a profound spiritualist as the aim of both is to reflect reality and truth for the welfare of the whole creation on this earth.

This truth and reality exists in the mind as well as in nature : *A Reader* (2000) points out that — there is divinity within mankind and within nature, and that all divinity is perceivable by each person who lives a life in a way that is in harmony with spirit divine and ultimately become one with it through the keen observation of nature. Rising above the time and taking time-continuum into consideration in which man always lives in the ‘Eternal-Now’ with past as present memory and the future as present anticipation, Emerson in his essay -Self-Reliance states that ‘man cannot be happy and strong until he too lives with nature in the present, above time therefore, the entire progress, be it spiritual or scientific, originated in mind is the outcome of the fruitful intercourse held between the innate divinity of mind and the external world of nature as both of them are two sides of the same Divine Power.

Noam Chomsky's belief also highlights innate divinity of mind because his notion is based on the innateness, intuition and tactical knowledge in human mind as he assumes that _the phrase structure rules represent the internalized and unconscious working of the human mind, deep structure determines meaning and surface structure determines sound' which reflects a spiritual and scientific system of thinking in human mind.

S.T. Coleridge in *Biographia Literaria* remarks if we have eye to see and ear to hear , is truly a reflection of the divine culture for the bright, better and happy future of mankind on this earth. But unfortunately, what is happening in the present-day world-scenario in different cultures is that spirituality is being abused and misused in the name of false religion whereas science is passing through stifling tunnel of narrowness by making itself more specialized turning its back on humane thoughts.

Einstein rightly thinks that if religions are not —purified of the elements of superstition and science is not replete with spiritual and ethical values, —there is no salvation for humanity because without ethical culture all these hard-won achievements of science in the hands of our generation are like —a razor wielded by a child of three therefore, the need of the hour is that we must connect science with spirituality as Einstein remarks that —We must build spiritual and scientific bridges linking the nations of the world. In order to understand the intimate co-existence of spirituality and science we will have to go to their roots to make a sound and solid bridge for happiness in the existing most civilized world of today.

Both spirituality and science are moving towards the realization of the nature of reality in their own ways for the fair and better understanding of the world, hence at the very outset, a step towards knowing the nature of reality is a must as both of them are oriented towards its revelation. Generally speaking reality means the quality of being real or that which underlies the appearances, or it is the truth hidden under appearances or phenomena; or it may be taken as true or actual nature of something.

The philosophic school of idealism regards reality as —spiritual or mental and atomism takes it as plenum whereas realism regards it as the objective existence of a subjective conception and states that in human knowledge objects are grasped and seen as they really are in their existence outside and independently of the mind. Plato takes forms' and ideas as reality which are different from appearances or phenomenal manifestations and according to him reality has an underlying, timeless and unchanging nature. Aristotle rejecting Plato's dualism sees reality as a composite substance of matter and form. Naturalism believes that the only reality is nature and change is —an essential and inescapable part of reality. Materialism takes matter as reality but rationalism regards that reality has an inherently logical structure as Hegel asserts that the real is rational, and the rational is real and truth is the whole. Descartes takes God, mind and matter as reality whereas for Spinoza both thought (mind) and extension (matter) are the attributes of the same supreme reality—the Divine Being. Leibniz does not accept matter as reality and holds the view that _reality is constituted by the pre-established harmony of monads' whereas empiricists like David Hume think that the ultimate constituents of things are not _material but mental and Berkeley also emphasizes that all reality is mental.

William James, the pragmatist, asserts that reality is _neutral monism' and —a true idea must agree with reality but the Eastern philosophers like Sri Aurobindo, Swami Vivekananda, R.N. Tagore and S. Radhakrishnan espouse the spiritual nature of reality. According to Buddha reality —whether of external things or the psycho-physical totality of human individuals consists in a succession and concatenation of microseconds called *dhamma*. In the light of all the afore mentioned views it is clear that reality and truth can be apprehended with rational and empirical approach, therefore, an integrated vision of spirituality and science reflecting divine culture becomes essential for the peaceful coexistence and fair understanding of the nature of life in this world .

III. FREEDOM AND CREATIVITY

Undoubtedly science has contributed a lot to social, political, economic, cultural and technological development as it has blessed us with god-like powers but if these powers are not saturated with spirituality the world in spite of moving towards emancipation may lead to annihilation.

Chetan Bhagat, an icon of the postmodern youth, expressing his concern over the loss of spiritual and ethical values in the technical system of education, which is creating hum-drum existence, confesses in *Five Point Someone* that the IITians, who are expected to conquer the world, are struggling to survive and ultimately are going to lose it and in *Revolution 2020*, he anticipates that the prevailing corruption and misuse of power in the technologically advancing world of today in the absence of spiritual and moral values is not an auspicious indication of genuine progress for the coming generation on this planet.

In this postmodern era when life has become more comfortable in almost all walks of life with the blessings of science and we want to enjoy full freedom but we must keep it in mind that without spiritual and ethical values this freedom may prove dangerous as John Macquerrie in *Existentialism* points out that freedom seems to contain in itself the seed of its own destruction, so the mystery of the origin of freedom runs together with the mystery of the origin of evil and further states that — Freedom may be dangerous, but there is no human dignity without freedom [52]. Therefore, Scientific development, genuine freedom and creativity coupled with spirituality reflect the color of the divine culture which is conducive to real peace, progress and prosperity of this world. Thus man endowed with freedom and creativity; and exercising them with the power of science replete with spirituality, can contribute to the divine scheme by creating new values which can alter and improve the conditions of the God-created world and thereby can move towards eco-justice which is the need of the hour for the integrated whole of spirituality and science.

IV. CONCLUSION

The integrated vision of spirituality and science is the only helping hand to us for the solution of the cultural, ethnic, racial and gender problems which the modern global world is facing at present. It also reflects the real nature of Eurocentric, Anthropocentric and Andocentric world which in the light of scientific and spiritual thinking demands justice. Man, being a paramount being and an integral part of this spiritual universe, is expected to establish harmonious relationship not only with the fellow-beings—both humans and non-humans but at the apex level it is his moral responsibility to maintain harmonious relationship with the rhythms of the universe by providing proper space to the world of nature including birds, beasts and trees which will be the reflection of his divine culture conducive to happiness.

Man's commitment to spiritual and scientific thinking will assign him his graceful position as a human being as Jean Paul Sartre in his essay — Existentialism is Humanism rightly asserts that —we define man only in relation to his commitments and further stressing creativity emphatically states that .

Therefore, man is himself responsible for his making or unmaking because through his actions he infuses meaning and purpose in life as Sartre further suggests that —Life is nothing until it is lived; but it is yours to make sense of, and the value of it is nothing else but the sense you choose hence what life is depends on thinking and doings; and if thinking and doings are in the light of science and spirituality, life gets a halo of admiration and illumination scattering around the light of happiness, hence endowed with freedom and creativity man becomes what The Pope in *The Acting Person* calls —a potential being.

In this way man provides a shape to his destiny and the world with his divine innate creative power and takes him out of the iron-cage of fatalism which is harmful to his progress, consequently the notion that man's destiny is prefixed and human efforts cannot change it proves superstitious in the light of spiritual and scientific thinking.

The rational nature of the world as well as of the human beings give clear indication that the scientific world of thought has strong spiritual foundation which may not be verified empirically but it does exist as Einstein connecting science to spirituality and placing spirituality on a higher level asserts that _the rationality or intelligibility of the world lies behind all scientific works of a higher order and this notion which Spinoza calls _pantheistic' belief Einstein says—represents my conception of God.

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Strengthening the bond between spirituality and science as well as reflecting their integrated vision Einstein asserts that —I can not conceive of genuine scientist without that profound faith. The situation may be expressed by an image: science without religion is lame, religion without science is blind. Thus, this integrated vision of spirituality and science is the reflection of divine culture whose absorption in human nature may prove conducive to peace, prosperity and progress of the world.

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