



## THE SCIENCE AND SPIRITUALITY GO TOGETHER

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### ABSTRACT



According to super genius Einstein, “without religion science is lame and without science religion is blind” (9b.14 march, 1879 ; d.18 April, 1954). With this context Sri Aurobindo's teaching and philosophy is utmost important for present society where science and spirituality should go together. It is very much necessary to uplift the human being into spirituality besides science. The modern society has surpassed many cross roads but real progress can be attained when both science and spirituality travel together. According to Aurobindo, unless we change our life style according to yoga, and desire only to have materialistic achievement we will wander on the earth like a blind who has lost not only his external sight, but internal also, In order to save the mother earth and humanity we must follow the philosophy and the teachings of Sri Aurobindo.

Indian philosophy begins with the Vedas (1500-500 B.C) and Aurobindo as a representative begins the Vedic perspective. In Indian thought philosophy cannot be regarded as merely theoretical knowledge. If that knowledge cannot transform one's routine life then it is invalidated as philosophy. Indian philosophy in this regard is more likely the wisdom traditions of the West. Freedom and enlightenment is the goal of Indian philosophers which is not only loyal to the vedic traditions but gives it further development. The common man who is caught in samsara lost his identity and fails to understand the philosophy of real life. The sacred word divine truth has power to transform one's consciousness.

**Keywords:** *Philosophy, Truth, Vedas, Consciousness, Transformation.*

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Sri Aurobindo philosophy is based on the concept of 'reality of Being and consciousness' amidst the big universe in which we live. He wants people to become aware of their 'true self' and feel the presence of divinity lying within them. Aurobindo said, 'if an individual wants to experience delight he must strive to discover the higher spiritual nature' When a person discovers his true self and the power of divinity within him, it brings about arise in his level of consciousness which enables him to raise above ego. Ignorance can be replaced by knowledge which paves way for the success of a person. Aurobindo's opinion about teaching is that "nothing can be taught" as he mentions that knowledge is already with in the child and so the teacher is not an instructor or a master: he is a helper and only a guide'.

Sri Aurobindo Ghose, born on 15<sup>th</sup> August, 1872, right from his childhood was interested in philosophical matters and was a great philanthropist. He was imprisoned for criticizing British rule in India. Later he became a spiritual reformer. He studied for the civil service in Cambridge University in England. He was a brilliant scholar and a spiritual guru. He was regarded as a wonderful writer of the 20<sup>th</sup> century. When he was in Jail, he experienced miracles and spiritual experiences. His life was radically changed due to these experiences and realizations. He said, "he was visited by Vivekananda in the jail: And it is a fact that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence'. Aurobindo developed a method of spiritual practice called 'Integral Yoga'. The central theme of his vision was the evolution of human life into a life divine. He believed in spiritual realization that not only liberated man but changed his nature, enabling the divine life on the earth

In 1926, with the help of his spiritual collaborator Mirra Alfassa (referred to as the mother), he founded Sri Aurobindo Ashram. His major literary works are *The Life Divine* deals with the literary aspects of integral yoga. *Savitri: A Legend and a symbol*, is an excellent epic poem. His works include poetry philosophy, translations and commentaries on the Upanishats and the Gita. He

won Nobel prize for Literature in 1943 and 1950. He died on 5<sup>th</sup> Dec, 1950 at the age of 78 in Pondicherry.

Aurobindo was brought up speaking English and, he described the British Raj, 'a heartless government' He established contact with Lokamanya Tilak and sister Nivedita. He was influenced by the studies on rebellion and revolutions against England. He started new publications, *Karmayogin* in English and *Dharma* in Bengali. He delivered the Uttarpara speech hinting the transformation of his spiritual matters. The British prosecution continued because of his writings in his new journals and in April 1910 he moved to Pondicherry where the British police monitored his activities. He dedicated himself to his spiritual and philosophical pursuits.

Aurobindo concept of yoga is described in his books, *The synthesis of Yoga* and *The Life Divine*. Aurobindo believed that Darwinism only describes the Evolution of human life but does not explain the reason behind it but he finds life to be already present in matter because all of existence is a manifestation of Brahman. He opines that the nature (Divine) has evolved life out of matter and mind out of life. Super mind is dynamic manifestation and the intermediary between Spirit and manifest world enables the transformation of common being into divine being. The super mental transformation gives scope to rise to a new individual, the Gnostic being which is superior by creating a new social life and order which leads to greater unity, maturity, mutuality, and harmony. On 29 February 1956 Sri Aurobindo's Co- worker the Mother, announced "the manifestation of supernatural upon earth is no more a promise but a living fact is reality. On Jan' 1<sup>st</sup> 1969, the mother at the age of her 90 announced the 'arrival' of the 'superman consciousness'-the intermediary between man and the supernatural being.

Aurobindo's spirituality was united with reason. His aim was not only liberation of the individual and realization of the self to effect the spiritual transformation and to bring down the divine nature and the Divine life into the mental vital and physical nature and life of humanity. He observed, "The Divine truth is greater than any other religion or creed or scripture or idea or philosophy. In one of his articles he wrote, "The evolution of human life into



life divine was the main theme of his vision". Man is a transitional being. He is not final. The step from man to superman is the next approaching achievement in the earth evolution. It is inevitable because it is at once the intention of the inner spirit and the logic of nature's process".

Aurobindo's philosophy based on facts experiences and personal realizations and his spirituality is united with reason. His goal is not only the liberation of man but "to work out the will of the divine life into the mental physical and vital nature and the life of humanity." And the call upon us is to grow into the image of God to dwell in him and with him and be a channel of his joy and might and instruments of his works purified from all that is evil 'we have to act in the world as dynamos of the divine light which send it through mankind and so hundreds of men may become full of his energy and force full of God and full of happiness. "Theologies and philosophies have failed to save mankind as they bury themselves with intellectual creeds and institutions... as if they could save mankind and have neglected the power and purification of the soul."

Aurobindo in his major work *The Life Divine*, starts from the fact of human aspiration for a kingdom of heaven on earth working through man towards a higher stage of perfection. According to Aurobindo Hindu religion is an eternal religion which embraces all others. If a religion is not universal, it cannot be universal. Religion is the one which can triumph over materialism by including the discoveries of science and speculations of philosophy. It is the religion which can impress mankind and takes us closer to God and embraces in its compass all the possible means by which man can approach God"(Aurobindo 1997d)

Can science without religion exist? Can religion without science go further?

No exactly, science and religion are in separable and there is no place for superstitions in the name of religion which were created by man's innocence and ignorance. Science can not advance without spiritual thinking. Science is absolutely relevant to conscience of the mind, soul and heart. Vedas provide much 'Gnana' (wisdom) for the sake of science. Therefore one cannot become a scientist without studying religious scriptures such as Vedas

which provide vast knowledge of science and spirit. Hence when science and spirituality travel together with philosophical approach man can create wonders by transforming himself from ordinary man to superman by finding his true 'self' which the God lying with himself.

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