

# The Harmonizer

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of the same tree of knowledge

## The Harmonizer

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Science and Scientist

Sadhu Sanga

## EVERYTHING BELONGS TO CONSCIOUSNESS

by

*Srila Bhakti Rakshak Sridhar Dev-Goswami Maharaja*



Try to find yourself. Then gradually, you will come to know that you are the soul, the particle of consciousness within. And just as you are spirit covered by matter, the whole world is also like that; the spiritual reality within is covered. Upon realizing yourself as spirit soul, you will be able to see that everything is a part of consciousness. Within the world of consciousness, worlds of different sorts of experience are floating. In the conscious sea, the sun, the moon, trees, stones, human beings, our friends, and our enemies are all floating. As we approach the spiritual plane, we will find it to be nearer to our real self. And in this way, we will see that matter is far, far away, but the soul is near. Try to conceive of reality along these lines. Soul, spirit, consciousness, is nearer to the soul and you are a child of that soil. Matter is far, far away. But the interrupting planes are so close together that we don't see the nature of spiritual reality, just as if you put your hand over your eye, you can't see the hand. But if the hand is only one foot away, we can see it very clearly. Sometimes what is very close, we cannot see. I may be able to see so many things, but I cannot see myself.

Although the Buddhists and other atheists argue that consciousness is a material thing, I say that there is no material thing. If I am to answer the question of whether or not consciousness is produced from matter, then I shall say that nothing is material. Whatever we feel is only a part of consciousness. Everything is an idea. We are concerned only with consciousness from the beginning to the end of our experience. Beyond that we cannot go. Everything is an idea: the stone, the tree, the house, the body – all are ideas. The plane of consciousness is very much closer to us than we perceive. And what is shown as a particular thing is far away. We are involved only with ideas. We can't go outside that. Everything within our experience is a part of our mind.

**Question:** The *Puranas* say that there are 8,400,000 species of life. Are they only ideas?

**Srila Sridhar Maharaja:** All ideas. Consciousness is always in the primary position. Yet these ideas are real, because they are also originally present in the spiritual reality, *Vrindavana*. Nothing is eliminated in our conception of reality; everything is harmonious. Everything has its proper position; nothing is to be eliminated. The only thing necessary is harmony. Only our outlook, our angle of vision, needs to be changed. But in order to have that kind of vision, we must give up being self-centered. Both exploitation and renunciation must be given up. These two things cause this hallucination. Everything has its contribution to the service of the supreme Center, and if we can understand that, we become free from this relative world. The material world is a reflection of the spiritual world. There is undesirability here. From *Brahma*, who holds the highest position in this universe, to the lowest creature *abrahma-bhuvanal lokah*, everyone is prone to misconception. On the other hand, everything in *Vrindavana* contributes towards the pastimes of Radha-Govinda. Everything in *Vrindavana* is Krishna conscious; every tree, creeper, and shrub. How can they be useless or ordinary shrubs and creepers? Uddhava is the greatest devotee of Krishna and he aspires to take birth as a creeper or a shrub in *Vrindavana*. What then, is the value of the shrubs and creepers of *Vrindavana*. Should we think that Uddhava's aspiration is imaginary or theoretical, with no practical value?



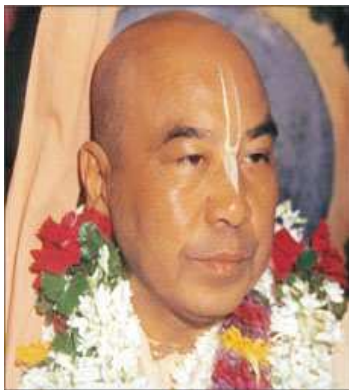
*Everything has its proper position; nothing is to be eliminated. The only thing necessary is harmony. Only our outlook, our angle of vision, needs to be changed. But in order to have that kind of vision, we must give up being*

*self-centered. Both exploitation and renunciation must be given up. These two things cause this hallucination. Everything has its contribution to the service of the supreme Center, and if we can understand that, we become free from this relative world. The material world is a reflection of the spiritual world. There is undesirability here.*

– Srila Bhakti Rakshak Sridhar Dev-Goswami Maharaja

## REALITY IS NOT EXPLAINABLE BY THE LAWS OF NATURE

*A Discussion between Prof. Michael J. Behe and Srila Bhaktisvarupa Damodara Goswami Maharaja (T. D. Singh, Ph.D.)*



**Prof. Michael J. Behe (Henceforth MJB):** Welcome Dr. T. D. Singh.

**Dr. T. D. Singh (Henceforth TDS):** Happy to see you Prof. Behe. As a token of respect we brought a silk garland for you from India.

**MJB:** Wow, thank you very much. And it's red, white and blue.

**TDS:** Recently, I visited the University of Illinois at Urbana Champaign and stayed in the campus for a few days. I found that there are more than 500 Indian students there, mostly engineering students.

**MJB:** Five hundred you say?

**TDS:** Yes. (Points to Abhishek Tiwari) He is a graduate student at the campus there. He just finished his second semester.

**MJB:** I think that if it weren't for Indian and Chinese students, American universities wouldn't have any students at all. At least not graduate students. That's very good. And the University of Illinois, Urbana is one of the best and prestigious campuses in the USA. Do you still work as a chemist?

**TDS:** No, I am not working as a chemist now. I am working fulltime on the interface between science and religion.

**MJB:** Interface between science and religion?

**TDS:** Yes. I am active in promoting dialogue between science and religion in an attempt to help solve many difficult issues of human concern such as the search for ultimate reality, understanding life's purpose and meaning, and creating lasting world peace. These activities keep my interest in science alive. Also, I'm pretty active in the field of interreligious dialogue for world peace. I don't know whether you are familiar with them but I participate often with interreligious groups, like Council for a Parliament of the World's Religions (CPWR), World Conference of Religions for Peace (WCRP), and United Religions Initiative (URI). I also try to introduce the importance of science and religion dialogue in interreligious gatherings.

Your views about life, especially on the Darwinian conception of evolution, are quite strong. [1] I think there are very few scientists like you in the world who speak so strongly with great commitment. In the Indian religious tradition, called *Vedanta*, we also have a different type of conception than the Darwinian viewpoint on evolution of life.

One thing I find very interesting while interacting with many physicists is that they often talk of “fine-tuning” regarding the physical constants of the universe. They acknowledge that the world is fine-tuned; however they don’t speak of any conception of God. They don’t directly say God. They use the word “fine-tuning” in terms of the values of the physical constants like the speed of light, Planck’s constant, gravitational constant, and so on (see the Table below). Even the masses of electrons and protons

Speed of light	$2.99792458 \times 10^8 \text{ ms}^{-1}$
Magnetic Constant	$1.25663706144 \times 10^{-6} \text{ Hm}^{-1}$
Electric Constant	$8.854187817 \times 10^{-2} \text{ Fm}^{-1}$
Charge of electron or proton	$\pm 1.60217733 \times 10^{-19} \text{ C}$
Rest mass of electron	$9.1093897 \times 10^{-31} \text{ Kg}$
Rest mass of proton	$1.6726231 \times 10^{-27} \text{ Kg}$
Rest mass of neutron	$1.674929 \times 10^{-27} \text{ Kg}$
Electronic radius	$2.81794092 \times 10^{-15} \text{ m}$
Planck constant	$6.626076 \times 10^{-34} \text{ J s}$
Boltzmann constant	$1.380658 \times 10^{-23} \text{ J K}^{-1}$
Avogadro constant	$6.0221367 \times 10^{23} \text{ mol}^{-1}$
Loschmidt constant	$2.686763 \times 10^{25} \text{ m}^{-3}$
Molar gas constant	$8.314510 \text{ JK}^{-1} \text{ mol}^{-1}$
Faraday constant	$9.6484531 \times 10^4 \text{ C mol}^{-1}$
Stefan-Boltzmann constant	$5.67051 \times 10^{-8} \text{ W m}^{-2} \text{ K}^{-4}$
Fine structure constant	$7.2973531 \times 10^{-3}$
Rydberg constant	$1.0973731534 \times 10^7 \text{ m}^{-1}$
Gravitational constant	$6.67259 \times 10^{-11} \text{ N m}^2 \text{ kg}^{-2}$

*Some of the unique physical constants of our universe. If the value of these physical constants had been slightly different the universe would have been very different. That makes many think that our universe is very special and has a purpose. [2], [3]*

are arranged in such a way that nature is very fine-tuned. They don’t say anything directly about God. But in your analysis you say that there is an intelligent design and thus a designer. To me fine-tuning and intelligent design aren’t that much different, at least from the spiritual perspective. I was wondering if you could

give a brief explanation of intelligent design. Is “intelligent design” the same thing as “fine-tuning”?

**MJB:** Is intelligent design the same thing as fine-tuning? I think they can be understood in different ways. With fine-tuning, one is saying that the conditions of the universe are sufficient to permit life. That is, if the universal conditions were a little different, life couldn’t exist. But when you say that something was designed, you’re looking at the thing itself, not outside factors, and saying how the parts of the system itself and the structure itself are put together strongly suggesting that somebody arranged them in a certain way. So we might say that, for example, you had a lawn mower to cut the grass. You might say that the laws of the universe are necessary for the lawn mower to work. And if the charge on the electron was different, or the chemical reactivity of oxygen and gasoline were much different, then this structure wouldn’t be able to work. So the laws of the universe permit it to work, and they might even be simply necessary for it to work. If they had changed just a little bit, the lawn mower might not work. But that fine-tuning is not enough to explain why the lawn mower works.



*... in order to explain the faces of the presidents in the mountain (referring to Mount Rushmore) you have to invoke more than just the strong and the weak forces of nature. You would have to say somebody came along*

*with a chisel or a jackhammer, or something, and actually carved those faces. They are not explainable by general principles, like the laws of nature.*

**- Prof. Michael J. Behe**

You would have to say this particular bolt had to be this shape and the spark plug had to be this shape, and there are no general laws, not even any general initial constants, that explain that lawn mower. And in my thinking, many of the structures of biology are more like the lawn mower. Universal laws and constants, and so on, are required for them to work, but they are not sufficient to explain how they got to be the way they are.

Another example I sometimes give is that of Mount Rushmore. Have you ever heard of Mount Rushmore?

**TDS:** Where is Mount Rushmore?

**MJB:** It's in South Dakota. There's a picture there. (Points to a picture of Mount Rushmore on the wall.)

**TDS:** Oh yes, the four U.S. Presidents.

**MJB:** Yes, the four presidents. (Both laugh.) I used it for a chapter in a book I wrote. Even in trillions of years, could these figures appear on the side of this mountain by chance? You can say that the mountain wouldn't exist if the structures, the strong and weak forces in the universe and electromagnetism weren't so. In other words, you wouldn't have a planet or a mountain without these forces. But in order to explain the faces of the presidents in the mountain you have to invoke more than just the strong and the

weak forces of nature. You would have to say somebody came along with a chisel or a jackhammer, or something, and actually carved those faces. They are not explainable by general principles, like the laws of nature. So, I guess that's one way to distinguish fine-tuning from intelligent design.

**References:**

1. Behe, M.J. (1996). *Darwin's Black Box: The Biochemical Challenge to Evolution*, The Free Press, New York.
2. Ross, H. (2001). *The Creator and the Cosmos*, 3<sup>rd</sup> edition, Colorado Springs, CO, NavPress, pp. 145-157, 245-248.
3. Barrow, J.D. and Tipler, J.F. (1986). *The Anthropic Cosmological Principle*.

## SUMMARY OF THE DEVELOPMENT OF CONSCIOUSNESS FROM SENSE-CERTAINTY TO PERCEPTION AND THEN TO UNDERSTANDING

by

*Sripad Bhakti Madhava Puri Maharaja, Ph.D.*



In Sense-certainty, the being of the particular object of sense was found to belong to the universality of consciousness. This relationship between the universal truth of the object and its sensuous determinate particularity is called the Thing of

Perception, basically a Thing and its perceived properties. However, in perception it was concluded that the particular Thing is ultimately resolved into the unconditioned universality of the Understanding. Thus in both Sense-certainty and Perception the particular object or Thing proves to be essentially universality.

It is important to recollect the development that has taken place up to this point, i.e., the various moments and movements of thinking that constitute the activity, or dynamic essence, of what is called, in totality, consciousness or knowing. The full explication of what consciousness is in its completely developed form has not yet been reached, but only what may broadly be referred to as the first three stages (Sense-certainty, Perception, Understanding) in the complete activity that will be necessary

and sufficient to adequately comprehend consciousness. When the movement of consciousness is completed, the development will continue onward to the stages of Self-consciousness, Reason, and Spirit.

From these first two chapters, the basic nature or intellectual milieu in which Reality is to be comprehended by philosophy may be seen. Essentially it is in the dynamic of thinking, i.e. process itself. The activity of rational thinking reveals the determinate activity that constitutes "knowing" or being conscious of an object, when we perceive a thing, and when we understand things. This grasp of Reality as essentially process, activity, or dynamic thought is not abstractly related to a static given objective world outside of that dynamic. The object, the thing, and so on. is, itself, wholly integrated within the process of knowing, although this is not yet fully the case at this point in the development of knowing thus far. There still remains the unresolved opposition of consciousness *and* object at this stage.

It may be noted that the modern "process philosophy" espoused by philosophers such as Whitehead, Hartshorne, Rescher, and so on consider reality not so much as static substance but as active process, was actually already finely developed by Hegel in his system. The test the more modern version has to pass, is whether it approaches the systematic comprehensiveness that is found in Hegel. In essence, the test is to determine if they reach the level of the Concept, i.e. the conceptual unity of being-

for-self and being-in-itself, to achieve Truth in and for itself. However, such a comparative study may only be done after completing a thorough study of Hegel.



**G. W. F. Hegel**

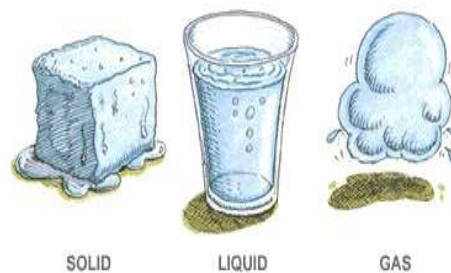
Philosophy is generally considered an unsystematic activity that proceeds by reasonable-sounding claims and counter-claims. Hegel, on the other hand, shows how philosophy may be systematized and establishes a scientific method for its development, so that the merit and place of all that is presented in the name of philosophy may be fairly judged.

The aim, of course, is to make philosophy as reputable a method of acquiring knowledge as the physical sciences have become. How far an actual Science of Philosophy can be universally accepted, depends on understanding the Scientific Concept of Philosophy and maintaining that as the standard by which all philosophy is done – similar to the scientific methodology that is standard in the physical sciences.

Before going on, it is important to recognize the particular “pattern” that consistently arises throughout the development, namely, (1) dialectical relationship, and (2) sublimation (also called, sublation). A dialectical relationship is established between *opposing* elements or moments, essentially on the basis of the negative relationship or negativity of such moments. Sublimation is the unifying of the totality of moments and movements in a particular dialectical relationship as a higher (in the sense of comprehending or including that which is within it) universality or Truth. Thus, for instance, the various opposing perspectives or aspects of perception were unified as a totality in the unconditioned universal. This took place through the dialectical relationship between being-for-itself and being-in-itself resolving into unconditioned universality. In this way the universality is something more than just the collection of parts (moments and movements), which thus supersedes them, while at the same time preserving them as its own content. This is a much better explanation of Hegel’s method than the formal notion of thesis-antithesis-synthesis that is ordinarily given as an explanation. Furthermore, it must be understood that the method is not what is normally understood by method, in the sense of something that is applied to an already existing matter. Rather the method or, perhaps more appropriately, pattern emerges *after* the subject matter develops itself, arising from the nature of the

intrinsic dialectical relationship that the various moments of the subject-matter have with respect to one another.

The next significant feature of the development that has been presented so far is that consciousness or knowing has become integrally entwined or interwoven into the object of sense-certainty, as well as the Thing of perception, and the universal of understanding. The being of the object of sense-certainty is both identical with and distinct from consciousness itself. The Thing of many properties is both held together and differentiated by consciousness in its relationship to its object. In fact, the Thing as a unified object or One is, itself, tied up with the entire movement of the development as a whole, i.e., including consciousness. Once the details of the process of perception are known, the fallacy of empiricism as mere perceptual knowledge is revealed, viz., that perception on its own cannot unify the properties it



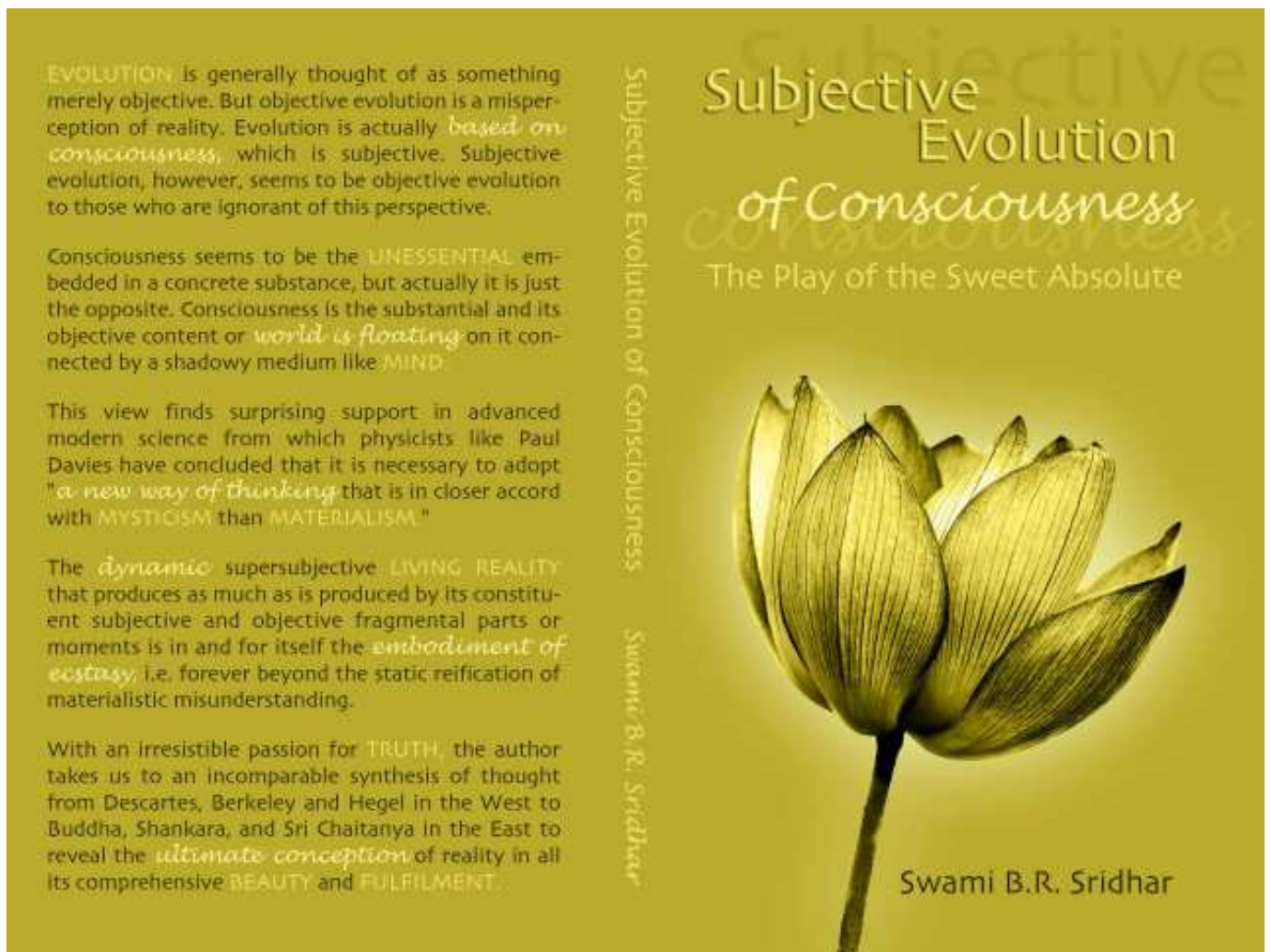
**Liquidity is a condition dependent upon the temperature**

alone deals with. It will be impossible to refer to a Thing without the additional underlying movement of rational thought that constitutes it as a One, i.e. rational thought

cannot be eliminated from empiricism. It is never merely a matter of simple sensuous apprehension.

The point is that consciousness is tied up with its object or thing, as well as the universal totality of the whole development that is called the unconditioned universal. This is important to know when trying to understand why it is called “unconditioned”. Basically, ‘conditioned’ means to be dependent on or derivative from something *other* than itself. For example, water is liquid at standard pressure, under the condition that the temperature is between 0° – 100° C. Thus its liquidity is a condition dependent upon the temperature. Here, one thing (liquidity) is dependent on another (temperature). In the case involving universality (as the totality of the moments and movements of consciousness) and Thing, in which that totality is taken as the object of consciousness, the object is implicated with the same consciousness as the consciousness for which it is object. This means that consciousness confronts consciousness, so that there is no real *other* to the object, thus it is not conditioned by anything other than itself. In this way it is characterized as unconditioned.

# Subjective Evolution of Consciousness



Evolution is generally thought of as something merely objective. But objective evolution is a misperception of reality. Evolution is actually based on consciousness, which is subjective. Subjective evolution, however, seems to be objective evolution to those who are ignorant of this perspective.

Consciousness seems to be the unessential embedded in a concrete substance, but actually it is just the opposite. Consciousness is the substantial and its objective content or world is floating on it connected by a shadowy medium like mind. This view finds surprising support in advanced modern science from which physicists like Paul Davies have concluded that it is necessary to adopt “a new way of thinking that is in closer accord with mysticism than materialism.”

The dynamic supersubjective living reality that produces as much as is produced by its constituent subjective and objective fragmental parts or moments is in and for itself the embodiment of ecstasy, i.e. forever beyond the static reification of materialistic misunderstanding. With an irresistible passion for truth, Srila Bhakti Raksak Sridhar Dev-Goswami Maharaja, the author of *Subjective Evolution of Consciousness* takes us to an incomparable synthesis of thought from Descartes, Berkeley and Hegel in the West to Buddha, Shankara, and Sri Chaitanya in the East to reveal the ultimate conception of reality in all its comprehensive beauty and fulfillment.

To obtain the book “*Subjective Evolution of Consciousness*” please contact us at:  
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