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Science and Scientist

Sadhu Sanga

MATTER COMES FROM LIFE

by

Srila Bhakti Raksak Sridhar Dev-Goswami Maharaja



Srila Sripad Maharaja (Dr. T.D. Singh): Once Bhaktivedanta Swami Maharaja asked us to prove that matter comes from life by using science. I didn't know how to start. How can we prove that matter comes from life?

Srila Sridhar Maharaja: The definition of evolution given by Darwin is that life comes from the fossil. But we say just the opposite. Evolution from inside of consciousness is the cause of our seeing the different things of this world. The evolution is from within. Evolution is not from the outside, as we might ordinarily think. This is the teaching of *Vedanta*. Reality does not develop from imperfection to perfection; it is only that a part of the perfection seems to be imperfect. To theorize that the imperfect is producing perfection is ludicrous.

It is far more reasonable and easy to conceive that a part of the perfection has somehow become imperfect. It is perceived by us to be imperfect. That is the natural and more reasonable conclusion. We have to accept something of what Darwin says but where does the fossil come from? And that the fossil can produce the infinite is a foolish idea.

The body is amazing the doctors with so many wonderful phenomena. They cannot fathom so many questions. How is it built? How are consciousness, intelligence, and genius centered in the brain? That wonderful thing which we find in the brain, the thought of the genius, is not produced by a material thing. The starting point must be the wonderful thing. We say that really exists – that wonderful thing, the source of all wonders.

Everything is full of wonder. If we analyze the atom, we will be in wonder. Only we impose limitations. But when we analyze the atomic parts of wood or stone, we will be in wonder. The infinite is everywhere. Perfection is everywhere. The trouble is that with our limited thinking we have produced a world of limits. But we who are captured by the 'scientific' way of thinking are not ready to admit that. That is the puzzle. From the biggest to the smallest, from the lowest to the

highest, everything is wonderful. But we won't admit that. We will go to the fossil and say that the fossil is producing everything. But what is that fossil?

Sripad Puri Maharaja (Dr. M. Marchetti): But how can we prove to the scientists that matter comes from life? These are philosophical arguments. The scientists will say, "What is the utility of philosophical arguments?"

Srila Sridhar Maharaja: In the beginning of the electric generation, the famous scientist Michael Faraday gave a public demonstration of the power of electricity. In one experiment, Faraday generated electricity. With the current generated by his dynamo, he was able to move some pieces of paper. After watching the wave of current move some pieces of paper, a lady challenged him, "What is the utility of your electricity, Dr. Faraday?" And he said, "Madam, would you please tell me, what is the utility of a newborn babe?"

Is death philosophical? Death is there to frustrate all other things if you don't take shelter in philosophy. Only philosophy can face the greatest enemy, death. And death is not limited to a particular thing; it will include the whole world. The sun, the moon, the stars, this globe, and everything else will vanish in due course of time. The scientists themselves tell us so. If we want to live beyond the plane of death, philosophy will help us have an eternal life of eternal peace. Only philosophy can give us that.

All these sciences of technology are simply an attempt to increase the glamour of this life. They are all enemies of the soul, deadly enemies. All of them lead us but to the grave. The grave is true and only dealing with the grave philosophically will relieve us. Otherwise, we are all finished. These materialistic scientific conceptions are cunning enemies surrounding us. They are tempting us, "Live in the material world. We shall help you." This is illusion.

THE AXIOMS OF LIFE AND MATTER

by

Srila Bhaktisvarupa Damodara Goswami Maharaja (T. D. Singh, Ph.D.)



We shall see some direct implications of the alternative paradigm presented in the last two issues (**October and November 2011 issues**) once we have considered the fundamental nature of individual living beings. This is outlined in the following Table.

*bhumir apo 'nalo vayuh kham mano buddhir eva ca
ahankara itiyam me bhinna prakritir ashtadha
apareyam itas tv anyam prakritim viddhi me param
jiva-bhutam maha-baho yayedam dharyate jagat*

Translation: "Earth, water, fire, air, ether, mind, intelligence and false ego -all together these eight constitute My (Lord Krishna's or God's) separated material energies. Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature."

| MATTER | LIFE |
|--|---|
| 1. The inferior energy (<i>apara-sakti</i>) of the absolute truth. | 1. The superior energy (<i>para-sakti</i>) of the absolute truth. |
| 2. Satisfies the conservation of (material) energy. | 2. Satisfies the conservation of (spiritual) energy. |
| 3. Eternal. | 3. Eternal. |
| 4. Obeys the laws of physics and chemistry to some extent. | 4. Non-physical and non-chemical. |
| 5. Lack consciousness and inherent meaning and purpose. | 5. Possesses consciousness and inherent meaning and purpose. |

Matter and life are fundamental categories of reality. Matter is the inferior unconscious energy of the Supreme and life is a superior, conscious energy of the Supreme. The source of both is the Supreme. Life is designated as the superior energy because it possesses the fundamental feature of consciousness, whereas matter does not. Both of these energies are eternal, and both are composed of basic elemental units. Both satisfy principles of conservation similar to those in modern physics.

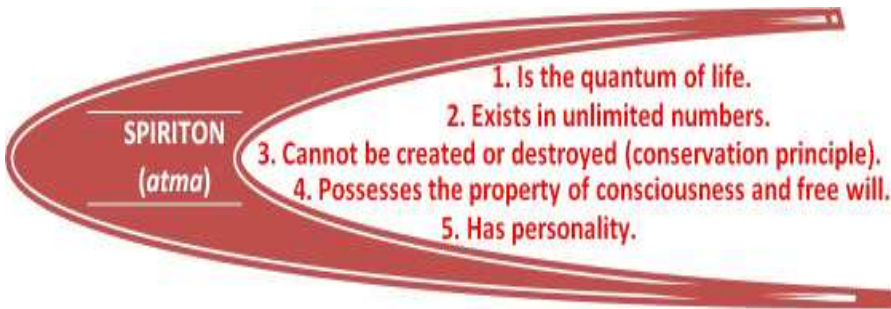
Matter is essentially an insentient substrate from which temporary forms can be constructed by atomic combinations. It derives its properties from the absolute truth, and its transformations are governed by laws emanating from this source. However, it is qualitatively inferior to its source of emanation, since it lacks the inherent property of consciousness.

Life consists of innumerable fundamental units, which may be referred to as spiritons or living entities. These are described in

First of all, in the alternative view we are describing, matter and life are understood to be two distinct kinds of energy. Life is not an emergent product of evolution of material particles. The *Bhagavad-gita* (Bg 7.4-5) refers to this as follows:

the figure below. The spiriton or *atma* may be thought of as a fundamental quantized part of the absolute living being

involved (inanimate matter). However, these are at best limiting cases of more general laws that are involved with life.



The interaction of life with matter ultimately depends upon higher order principles that cannot be reduced to any mathematical formulation. Essentially, the conscious, superior energy interacts with the inferior energy through the consciousness of the absolute truth. This interaction cannot be completely described in quantitative terms, but it can be understood and investigated. It entails fundamental psychological principles such as free will, purpose, and value. Ultimately, this

possessing the irreducible property of consciousness. The spiriton or *atma* may thus be compared to the electron, which is regarded as the fundamental quantum of electricity. These quanta of life share the qualities of their absolute source – including consciousness and purposefulness – in minute degree, and are thus regarded as the superior energy of the absolute truth.

interaction can be understood as the direction and supervision of the individual *atma* by the *Paramatma* (the Supreme Lord): as the individual *atma* develop various desires and psychological states in the course of their experiences, the *Paramatma* observes these and adjusts the material situation accordingly.

Both life and matter operate according to the natural laws, or ultimate causative principles. However, certain laws are more specifically associated with life, and others are more specifically associated with matter. The simple push-pull laws of physics and chemistry undoubtedly have some bearing on the behavior of matter, especially in circumstances where life is not significantly

Thus, the distinction between matter and life is the quality of consciousness. This is the main reason why scientists have had such difficulty in defining life. They either try to avoid consciousness completely, or they try to imagine generating it by molecular combination of inanimate matter. Thus an approach of both scientific and scientific thinking is called for in order to understand the distinction between matter and life.

ACTUALIZING MOVEMENT OF THOUGHT

by

Sripad Bhakti Madhava Puri Maharaja, Ph.D.



The individual is the universal.

The consciousness of sense-certainty proves itself to be dialectical. It starts out with the certainty that its object is a singular immediate being. But it is just this 'singular immediate being' that turns around into its opposite to become a universal – i.e. it is true not only for a

single but all individual objects since everything is a 'singular immediate being'.

'Every individual is different' because each has free will and is independent of others. If this is universally true then it dialectically turns around to its opposite and becomes 'everyone is the same.' This is called "negative movement" or dialectical because each side of the individual-universal relation negates itself to become the other.

Immediate consciousness is called ego. The consciousness of immediate sense-certainty is not aware that ego is *related* to the object which it considers as immediately being. The admission of relationship cancels immediacy because a relation is something that mediates between two things that unites them, i.e. changes them from two independent beings into a unity or oneness. This change is negation, thus the many-ness is negated to become one-ness or unity as a relation. Of course the many-ness is not destroyed in a relation, or the relationship itself could not exist as such. This is the nature of negation – it does not annihilate but sublimates; unity *implies* that two or more things have been *united*, i.e. the explicit multiplicity is sublimated (becomes implicit) in the concept of unity.

The change in going from one moment to another in this movement or process is called experience (as discussed in the **November 2011** issue). [1] Taken together these experiences of consciousness are called its history. It is not a history of the world, or the development of consciousness through historical time. It is simply the experience or change due to the movement of thought explained previously – involving the purely philosophical, logical or conceptual events. The series of these experiences is called its history.

Unknown to naive or natural consciousness, this process is continually going on. But even after analyzing and making all this explicit, consciousness forgets what it has learned and again absorbs itself in immediate being as its object, i.e. as the truth for consciousness. It thinks ‘singular immediate being’ yet this is really a universal, the very opposite of what it means.

That genuine being does not reside in the singular immediate object is also true for the object itself since it *is* only for a time and then it *is not*. “For us” the object may also be consumed so that no lasting independent being can be attributed to it. Something that *is* for a time and then *is not* is called *appearance*, i.e. its real being lies in something else. Hegel comments that we should rejoice in the fact that our environs are mere appearance lest we should perish of hunger (§ 131 Zu)[2]. We will return to this distinction of being and appearance based on the criterion of permanence later.

A particular assertion states the direct opposite of what it means.

Hegel claims that considering examples may be the best method for reflecting on the contradictory nature of sense-certainty. The



G. W. F. Hegel

logical conclusion is that the individual being of an object that is meant, is in fact a universal, which, as such, is not an object of the senses but an object of perception. Thus the conclusion is that Being is in truth a universal, i.e. of the nature of thought. This recognition of the universality of the being of an object is called perception. This is distinguished from sense-certainty that only considers being to be the individual object of sense.

Being and forgetfulness.

Kant tried to resolve the duality between knowing and known within subjectivity, and rightly distinguished the sensuous aspects as mere appearance so that what was left over was supposed to be the pure being of the thing in itself. But rather than accepting this *residue* as the pure abstraction or pure negativity that it is, i.e. pure thought, and in spite of his correct rational analysis, he still presumed that being was somehow a concrete thing outside experience (*naïve realism*). Hegel, on the other hand, takes the rational part of Kant’s conclusion and adheres to that as the truth of the object, viz., that the object is in itself appearance, and being is a pure abstraction rightfully belonging to thought. Unfortunately, it seems that the perennial forgetfulness of these deliberations has forced philosophy to deal with this issue repeatedly for centuries, to the neglect of



Immanuel Kant

other important philosophical problems.

In the **November 2011** issue, it was found that what is *meant* (the individual being of the object) is other than the actual Truth – the universal. Illusion also means to take one thing to be another – e.g. a rope to be a snake. Thus absorption in the object as an individual being rather than the truth of being as universal (yet to come is the unity of these two in the detailed determinations of the self-particularization of the universal) seems equivalent to the concept of *maya* or absorption in the world as being. “*Ma – ya*” means “not that” where “that” refers to universal truth or being. It is not that the world is itself an illusion but in mistaking it to be immediate being, while in truth being lies in something else — and this is what is implied by the term *maya*.

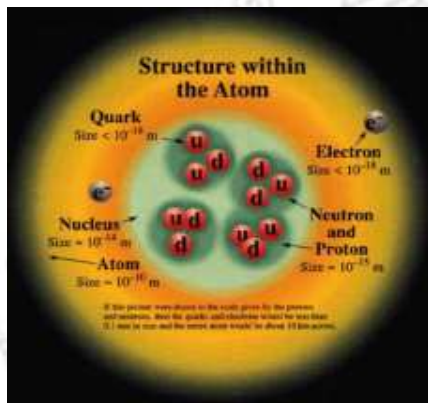
Appearance itself implies that there is an essence or ground that is hidden or implicit. The world as appearance implies that there is a Truth as the ground of the appearances. The concept of a Supreme Being, for example, does not mean that there is something like a tallest or supreme mountain among other mountains, but rather that God is the true essential being relegating all other beings to the status of appearance. Thus objects are to be understood fundamentally as appearances or phenomena in themselves – not that there is a substantial being or thing-in-itself behind the object. In spite of the tendency to project or assume a thing-in-itself as the substance of sense-objects, reason will have to maintain the upper hand as far as what is accepted as actual reality. Thus, for example, the rational understanding of the solar system is that the Sun is fixed, despite the experience on the Earth of the rising and setting of the Sun.

It is upon rationality that science must be built in confirmation with the sensuous. The rational conclusion of what true Being is does accord with the experience of the impermanence we find in the sensuous world. That being is the permanent is what the Greeks accepted as a logical conclusion of abstract understanding, since non-being cannot simultaneously coexist in being. Similar conclusions are found in books like the *Bhagavad-gita* where it is said (*Bg. 2.16*), “Of true being there is no cessation, and of untrue being there is no endurance.” However, at the conceptual level there is a dialectical relation between being and non-being.

The main difficulty in understanding Hegelian philosophy or Absolute Truth, in general, comes in forgetting the difference between rationally established truth and what appears to be true based on uncritically accepted opinions based on sense experience. Even sense-experience when critically or scientifically analyzed will be in agreement with reason, although for unexamined sense-certainty based on subjective “meaning” and not on objective grounds there may at first seem to be a disagreement. The ability to understand and remember this point is essential in philosophical thought.



Plato’s *Parmenides* [3] deals with the manner in which universal Being ‘participates’ in the individual. It is one of the most important books of the ancient world on this topic. The concept of participation is the metaphorical term used by Plato to vaguely indicate the relation between the universal



Modern science is also based upon the principle of seeking the permanent as the true nature of being. Atoms or elementary particles are supposed to be the genuine unchanging substance upon which the changeable substances of the ordinary sensuous

things are based. Here we find the same tendency to look beyond the changeable things, that are considered mere appearances, to the real underlying unchangeable nature that is particulate according to atomic theory, or of uncertain and complementary nature according to quantum physics. Of course one may always ask what the nature of the fundamental particles are, and in this way ultimately come to abstract/indeterminate being again.

Plato

and individual. Aristotle further specified the more detailed explanation of this relationship in terms of the process or production (Gr. *entelechia*) of the determinate or actual from the potential/implicit Idea. Hegel develops the detailed movement of thought in terms of the dialectical relationship between the universal and particular and their subsumption in the individual. The attempt is made here to systematically present the detail of this actualizing movement of thought.

References:

1. Hegel, G.W.F., *Phenomenology of Spirit*, Translated by Miller, A.V., Oxford University Press, (1977).
2. Hegel, G.W.F., *Encyclopedia of Philosophical Sciences*, Oxford University Press, Part I.
3. Plato, *Parmenides*, Refer: <http://classics.mit.edu/Plato/parmenides.html>

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, Sri R. Sridhar Dev-Goswami Maharaja the author of *Subjective Evolution of Consciousness* book 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: editors@scienceandscientist.org