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The Harmonizer

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Published Monthly

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Science and Scientist

Sadhu Sanga

SOUL, CONSCIOUSNESS AND WORLD

by

Srila Bhakti Rakshak Sridhar Dev-Goswami Maharaja



Sripad Bhakti Madhava Puri Maharaja: When you said that the world is in the mind, isn't that idealism?

Srila Sridhar Maharaja: Berkeley's idealism: not that we are in the world, but the world is in our mind. Of course in a higher sense, we are not concerned with the mind. The material mind is also a part of the world of misconception.

The soul is living in the soul region, and the mind, ego, and everything else is dependent on the soul. If the soul is withdrawn, nothing remains. Here also, if life is gone, the body will perish.

If the souls are withdrawn from this world, nothing will remain. The soul is reality. This mundane reality is to be described as a misconception which appears in the soul much the same as a dream appears in a person. The soul himself is unconcerned. And if the soul is returned to the world of soul, and consciousness is withdrawn from this plane, nothing remains. It is all darkness. And it cannot exist independently. So this material reality is created by the soul's revolting attitude, his unhealthy attitude. Just as a man who is in a diseased condition experiences delirium. Disease is the cause of delirium. The delirium itself has no independent existence. The hallucination does not exist outside his mind. If you want to remove the delirium, you must treat the patient. His brain needs medicine. When he is treated, the world of delirium vanishes. In a similar way, the soul has developed a diseased condition, and he suffers from delirium. And as the collective souls are suffering collectively from this delirium, this world appears real. Collectively so many misguided delirious persons are being connected or disconnected with this material reality.

Dr. Murphey: Then what is the difference between the world of reality and the material world?

Srila Sridhar Maharaja: This material world is only a reflection of complete reality; it is a conception we find exciting to us. Compelled by local interest of enjoyment, we have embraced this creation of the Lord. With our spiritual vision covered by the spectacles of prejudice, we are seeing things in a distorted



conception. All planes of limited conception must be crossed. From soul to Supersoul, the soul must enter deeper and deeper into reality. You will find everything there. There you will find that Radharani and Krishna in Vrindavana is not false. It is neither poetry nor imagination.

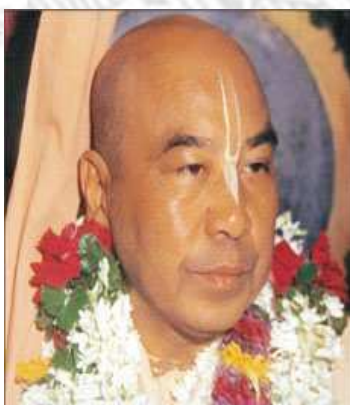
The only requirement is that we must develop our deeper nature, our self-identification, through self-determination. In Hegel's language, self-determination is the fulfillment of all of us. Self-determination in the Vaisnava conception means *svarupa-siddhi*, spiritual identity. Who am I? What is my deeper self beyond my mind or my intelligence? Where am I? What is my inner self-interest? I must enter the plane of reality, I must get back my proper self. And in Krishna's connection I will enter the environment and see what the world really is. If I am given some wine or some poison, then I shall become beside myself. I shall see things in a distorted way. I will be unable to recognize my sister or mother, and actuated by animal nature, I will see everything as an object for my enjoyment. The crude tendency of lust will cover my vision of everything. Then again when I am sober, I shall see the same things, but my perception of them will be changed. In this way we must be prepared to go deeper beneath the surface reality, and find out who we are, what is our real self-interest. We should try to see the paraphernalia of reality according to our genuine self-interest. Through self-determination we must learn to see things the opposite of the way we are seeing them at present. We must try to understand how to find ourselves. And by surrendering ourselves to Krishna's interest, then we shall try to go back home, back to Godhead.

way. The Lord is not to be blamed; our spectacles should be blamed. Everything is meant for Him; the only difference in our vision of reality is that our vision is tainted with the colors of our different kinds of selfish interests. And the different planetary systems in the material world are different sub-planes in the plane of enjoyment or exploitation. Our distorted consciousness is the source of the different colors of the things that surround us. And when these illusory conceptions are fully removed, we will find that everywhere it is Krishna and Krishna only. And when the conception of Godhead as Lord and Master is removed, then receiving his impetus of activity from Krishna consciousness, the soul will find himself in Vrindavana. But in order to attain that stage, we must have no consciousness of this body, or the mind, or the country conception, the nation conception, or the globe

LIFE AND MATTER: DEEPER EXPLORATIONS

by

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



We suspect that there are many fruitful avenues of scientific research that will lead to an understanding of some of the specific laws involved with life. We would particularly like to address the direct empirical investigation of the living entity, spiriton or *atma* itself. The most significant implication of the new paradigm we have outlined is that it admits the possibility of

takes advantage of the electron's magnetic interaction (or "spin" interaction) by the use of an oscillating magnetic field. If an entity does not interact in a particular way, then it is, of course, useless to try to observe it using that type of interaction. (For this reason, the particle known as the neutrino is very hard to study - it does not interact very strongly with any of the standard measuring instruments employed by physicists.)

Similar considerations apply to the spiriton or *atma*. According to the alternative view that we are presenting, the *atma* interacts with matter through the agency of the *Paramatma* or the all-pervading conscious aspect of the absolute truth. This interaction depends on higher order, non-mathematical laws relating to psychological principles such as desire and free will. For this reason we should not expect to be able to observe the *atma* by means of a standard physical apparatus, such as an electron microscope, which employs familiar physical laws. However, since both the *atma* and the absolute truth, or *Paramatma* are conscious, there is the possibility of direct

the *atma*'s recognizing its own existence, apart from matter. The table on next page suggests how this investigation could be approached.

The basic idea here is that a material entity, such as an electron, is normally studied by taking advantage of its characteristic properties and laws of interaction. For example, ESR spectroscopy

	MATTER	LIFE
Entity	Electron	Spiriton (<i>atma</i>)
Property	Charge	Consciousness
Laws of Interaction	Coulomb force law, Spin interaction	Law mediated through absolute consciousness
Means of Experimental Measurement	Set up an apparatus to take advantage of this law of interaction.	The same principle: we must also take advantage of the laws of interaction.
Example of Experimental Measurement	Electron spin resonance (ESR) spectroscopy	The techniques of nine laws of <i>bhakti-yoga</i>

conscious interaction between them. It is through this interaction that the *atma* can be directly studied, and this study also entails the study of the *Paramatma*.

Even though this subject matter is unknown in the domain of Western scientific knowledge, systematic and scientific

... the spiriton or atma interacts with matter through the agency of the Paramatma or the all pervading conscious aspect of the absolute truth. This interaction depends on higher order, non-mathematical laws relating to psychological principles such as desire and free will.

procedures for the study of the spiriton or *atma* have existed for a very long time. Thousands of years ago, they were expounded in the *Bhagavad-gita* and other Sanskrit texts, and more recently, they have been treated in great detail in such works as the *Bhakti-rasamrta-sindhu* of Srila Rupa Goswami. [1] Here we will only give a brief outline of some basic principles underlying these procedures. They will be described in detail in the author's other works.

Essentially, the object of study in this investigation is the investigator's personal self. The stringent experimental

The sensory apparatus for the study of the spiriton or atma resides in the atma itself. ... (the atma) possess(es) its own senses, or means of direct perception. It is this capacity of direct perception which must be invoked in order for the atma to study itself, other atmas, and the Paramatma.

conditions necessary in ordinary physical experimentation must, therefore, be applied to the mind and senses, rather than to an external experimental apparatus. The sensory apparatus for the study of the spiriton or *atma* resides in the *atma* itself. In the materially conditioned state, the *atma* normally perceives external

arrangements of matter through the gross senses of the physical body. The data for such perception pass through sense organs, nerves, and other physical structures. But in order for perception to take place, these data must ultimately reach the *atma* or spiriton. The spiriton must, therefore, possess its own senses, or means of direct perception. It is this capacity of direct perception which must be invoked in order for the *atma* to study itself, other *atmas*, and the *Paramatma*. Perception through the limiting medium of gross material instruments, including the bodily senses, can only give indirect evidence of the *atma*, since these instruments make use of an inferior mode of interaction.

One of the first steps required for the study of conscious interaction is, therefore, to purify the mind of the materially conditioned *atma*. A materially conditioned *atma*, spiriton or soul, is one who, devoid of real knowledge, assumes that he is a product

... the study of life ultimately involves the interaction between the individual quantum of consciousness (spiriton or atma) and absolute or universal consciousness, Paramatma.

of material interactions. He thinks that everything is within his power, and has a mental attitude characterized by the desire to lord it over nature. He tends to think that he can shape his own destiny, and that there is nothing beyond chance and matter. The words of the Nobel prize-winning scientist Jacques Monod are indicative of this type of mentality: "The ancient covenant is in pieces; man knows at last that he is alone in the universe's unfeeling immensity, out of which he emerged by chance. His destiny is nowhere spelled out, nor is his duty." [2]

Unfortunately, this attitude makes progress in the direct study of life extremely difficult.

As we have pointed out, the study of life ultimately involves the interaction between the individual quantum of consciousness (spiriton or *atma*) and absolute or universal consciousness, *Paramatma*. For the minute conscious entity to approach the supreme conscious source of all entities, a reverence for life in all its forms is needed, as well as a desire to cooperate harmoniously with the absolute source from which all life emanates. The study of life thus requires that higher psychological laws must be taken into account, just as the study of gross matter requires an appreciation of the natural laws that predominate in each particular experimental situation.

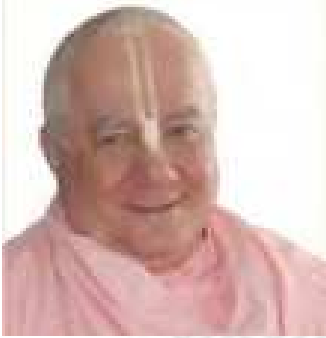
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1. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. (1970). *The Nectar of Devotion*. Los Angeles: Bhaktivedanta Book Trust. This is a summary study of *Bhakti-rasamrta-sindhu* by Srila Rupa Goswami.
2. Monod, J. (1972). *Chance and Necessity*. London: Collins. p. 180.

WHAT MOMENTS OF THOUGHT CONSTITUTE THE ACTIVITY OF PERCEPTION?

by

Sripad Bhakti Madhava Puri Maharaja, Ph.D.



There are two sides to perceptual consciousness: consciousness and the Thing. Thus far the various thought-components constituent of the Thing (the various moments of the Concept of Thing) have been observed. Now it is necessary to consider what thoughts consciousness, itself,

experiences in the act of perceiving.

Perception from the perspective of consciousness.

The development of the object given previously is actually already contained within consciousness (implicitly). Now it has to be explicitly made known.

The Ego apprehends an object as a One, i.e. a singular object, but along with it the Ego also perceives its properties, which are universals — e.g. a “white swan.” The swan is a particular One, but “white” is a universal — a color, as its property. There thus seems to be an incompatible mixture of particular and universal in One object. In order for the consciousness of perception to maintain the One object as truth, it takes itself as the source of the incompatible contradiction and simply considers its own perspective as untruth.

The content of thought may thus be delineated:

1. The Ego apprehends the object as a One - a singular or particular.
2. The Ego apprehends its property as a universal.
3. As a universal, the property is also a One, i.e. something distinct from the object.
4. Thus the object of perception must be a community (i.e. a unity of property and object).
5. But the property is distinct from the object; thus it cannot be a continuous unity but a fragmented juxtaposition of Ones.
6. Thus the One object is a collection of properties each mutually indifferent to the other.
7. The One object must then be a universal medium in which the collection of properties (which are actually sensuous universals) are suspended.
8. However, the perception of a single universal property **in itself** is not a property (since a property can never be isolated from that of which it is the property and still be called a property).
9. A sensuous universal property is also not a **distinct** being since it is considered on its own and not in relation to anything else — thus determination is not involved.
10. This isolated universal, therefore, has only a **relation to itself**, i.e. as pure being, and since it is a sensuous universal, it is

consequently an abstract sensuous being.

11. But sensuous being is what is only *meant* by consciousness (as discussed in a previous issue), and thus thought is thrown back into consciousness.

12. Still, something that is merely meant, again points back only to that to which it is referred, i.e. back to perception and sensuous being.

13. Therefore, it is this cyclic movement that is taken as the subject matter or content of the consciousness of perception.

The responsibility of consciousness in perception.

Once consciousness knows that it must run through this cyclic process in perceiving, in any future re-runs it no longer relates to perception the way it originally did, i.e. as a direct and simple apprehension of an object. Now it knows that its apprehension of the object is accompanied by a reflection out of that object and into itself as consciousness. The Truth is thus no longer just the object of perception, but the return of consciousness into itself which is directly mingled with the pure apprehension of the object; this can be considered a new truth or the actual truth. By taking responsibility for its own action in perceiving its object in this way, consciousness will eventually obtain the true object in its purity.

The similarity to the result that was obtained for sense-certainty may be noted. In that case, consciousness withdrew back into itself to grasp the actual truth within consciousness. Here, however, we have the moment of the **untruth** of consciousness occurring within perceptual consciousness. Consciousness rises above this untruth in its recognition of the distinction between what it considers as truth (the object) and its own untruth (in the way it perceives the object) and thereby notices that the truth does fall within consciousness itself.

It must be kept in mind that consciousness is now aware that it not only perceives an object, but is also aware of itself and its own role in the act of perception. So now both sides (the Thing and consciousness) must be considered together.

Consciousness is the medium of the diverse properties.

1. The Ego (I) is aware of a Thing as a One — a distinct unity.
2. The Ego holds firmly to this as the truth.
3. Thus in any contradiction that may arise, the Ego must refer to consciousness.
4. Various properties of the Thing also appear in perception.
5. Since the Thing is a One, the diversity of properties must be attributed to perceptual consciousness.
6. There are five senses, thus a Thing may be white to our eyes, tart to our tongue, cubical to touch, etc.
7. The Thing is one, e.g. a cube of salt, so the diversity of

properties must arise from the side of consciousness, not from the Thing. Each property is different because each sense organ is distinct from the other.

8. Consciousness, therefore, must be the universal medium in which each moment is kept apart.

9. In this way the truth of the Thing as a One is preserved.



G. W. F. Hegel

The Thing of perception is the medium of the diverse properties.

The unification for which consciousness accepts responsibility may, however, be equally attributable to the Thing.

1. Each property is regarded as distinct from the others by consciousness.
2. The Thing as a One is also distinct from the properties.
3. The properties as distinct from

each other are also Ones.

4. Thus One is rather what is the same in all of these unities.

5. (a) It is determinateness (i.e. the distinct properties) that identifies a Thing as such.

5. (b) These properties belong to the Thing itself.

5. (c) Yet these properties that are distinct from each other reside in the One Thing.

6. Therefore the Thing must be the universal medium in which the properties exist distinct from one another.

Next it is necessary to consider the situation from the perspective of *both* sides, remembering that consciousness is also reflected into itself, i.e. aware of both its roles in the constitution of the Thing as well as in the Thing of perception in itself.

Both consciousness and the Thing alternately unify the properties as *Also*.

1. In perceiving consciousness there is an **also**, i.e. consciousness is aware of itself and **also** of the opposite moment, viz., the Thing.

2. The Thing as a unity (One) excludes difference from itself.

3. It is this unity of the Thing (as a One) which consciousness considers in perception.

4. The Thing is also the subsistence of diverse and independent properties.

5. But that which is, e.g., white, cubical, tart, etc., **in so far as** it is white, it is not tart, etc.

6. Thus consciousness is given the job of maintaining this inclusiveness (by positing the Thing as a One, i.e. an indifferent *Also* and simultaneously the mutual exclusiveness of the properties of the Thing (by distinguishing each of the properties as a One, i.e. the *in so far as*).

7. The properties as Ones, however, are not really properties (as

mentioned above) and may be more properly understood as *free matters*.

8. In this way the Thing may be considered a genuine *Also*, i.e. a vessel for the various *matters*.

The truth of consciousness and the Thing each has a two-fold nature.

Thus both alternately obtain:

1. Consciousness makes itself an exclusive One with the Thing as the *Also* of many properties.

2. Consciousness makes itself the *Also* of many properties with the Thing as an exclusive One.

This is not only the Truth of perception, but the Truth of the Thing as well. In other words, consciousness is a One and an *Also*, but likewise so is the Thing itself a One and an *Also*.

Consciousness apprehends both the act of perception of the Thing (we can call this consciousness **for** the Thing), and the reflection **into itself** of that act. Likewise the Thing both exhibits itself **for consciousness** in one way, and is reflected **into itself** in the opposite way.

This whole movement is now the object.

The object must now be considered to be this whole movement, similar to what occurred previously with consciousness and its object.

1. The Thing, reflected into itself, is a One — it is for itself.

2. But likewise it is for an other — for consciousness.

3. Because it is for an other it itself may be considered other to that other, i.e. it is intrinsically other just because it is for another.

4. The Thing therefore has a double or differentiated nature, yet it is also a One.

5. The Thing is therefore a contradiction - double and One.

6. Consciousness thus has to step in to preserve the Thing as One and considers that **in so far as** the Thing is for itself it is not for another.

7. But the Thing as One, reflected into itself, preserves its own Oneness without the help of consciousness.

8. Yet the Thing as the *Also* of different properties falls within the Thing, and so does the Oneness of the Thing.

9. Because these two contradictory (One and *Also*) aspects of the Thing are present, and, if we do not fall back on consciousness to adjust the situation, then it must be accepted that there are two different Things.

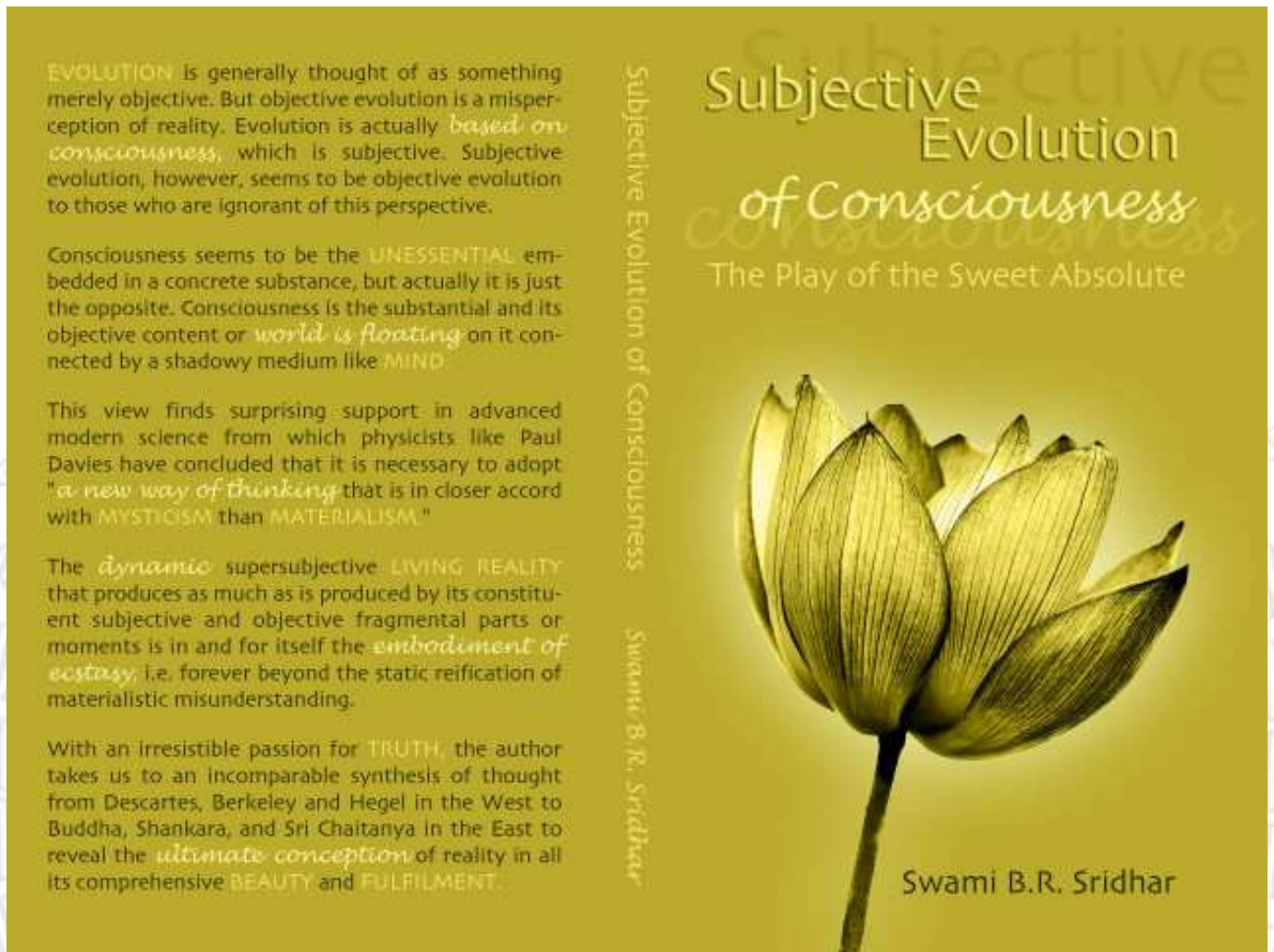
10. In and for itself, i.e. in its objective essence, the Thing is identical with itself, but within this identity there are two different Things.

11. In this way both the unity of the Thing as One, and the otherness (that should be outside or beside the Thing) as well are both preserved.

12. Because any contribution from consciousness has been neglected in considering the situation only from the side of the Thing, all of this is thereby outside of consciousness as well.

(This will be continued in the next issue.)

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* 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:
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