

# Synthesis of Science and Spirituality

Views from the Gaudiya Vaishnava Perspective

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Issue 04

## The Goal of Science and Scientific Exploration



A.C. Bhaktivedanta Swami Srila Prabhupada - Religion also means science. People have wrongly taken religion to be faith. It is a science – the science of how to get release from birth and death ...Science must be based on logic and philosophy. Science means that. And religion means sometimes sentiments. So religion without philosophy is sentiment, and philosophy without religion is mental speculation. Both must be combined. Then it is perfect. You cannot have religion without philosophy. That is sentiment, fanaticism. And if you simply take philosophy without religion, without sense of God, this is mental speculation. Religion is the science of sciences. Because you are trying to find out the original cause, and as soon as you come to the original cause, He is God, original cause.

So, as soon as you come to God, then there is religion. So religion must be

the basis of science and logic. This is first-class religion. The English word religion is a little bit different from sanatana-dharma. Religion conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another; but sanatana-dharma refers to that activity which cannot be changed. For instance, liquidity cannot be taken from water, nor can heat be taken from fire. Similarly, the eternal function of the eternal living entity cannot be taken from the living entity. Sanatana-dharma is eternally with the living entity.

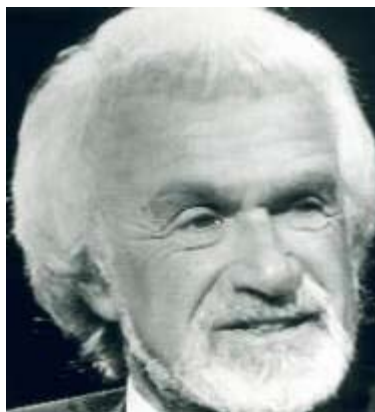
But if we go deep into the matter and take everything in the light of modern science, it will be possible for us to see sanatana-dharma as the business of all the people of the world, nay, all the living entities of the universe. Non-

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## Bohm's Implicate Order: Implications for Re-incarnation

Background: It used to be thought that human memories were localized at certain sites in the brain. This basically followed the Newtonian model of material reality. However, researchers have found that memories are distributed throughout the brain.

Neurosurgeon Karl Pribram offered a holographic model to explain this distribution of memories and abilities. Holography is a photographic process in which laser beams of the same wavelength are split to produce images in special holographic patterns. In holograms, it is possible to produce complete three dimensional images from any location of the hologram, and information



Karl Pribram

of the whole image is located in any fraction of the hologram.

Karl Pribram

The brain in this model is a transformer that translates the frequencies of holographic wave patterns after they enter our nervous

system. This led Pribram to the conclusion reached by David Bohm: that the entire universe is a hologram.

It is well known that in quantum physics that subatomic phenomena act in some very strange ways: they act as both waves and particles, that there is interconnectivity between these phenomena regardless of distance, that they manifest simultaneously in several different places, and that the presence of an observer can make phenomena behave differently at different times.

David Bohm

Bohm took the concepts of quantum physics much further. He theorized that the wholeness is in primary reality, which he called the implicate order. Out of this implicate order come stable structures, which he called the explicate order. Bohm uses the

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## The Origins and Meaning of VEDANTA



(Excerpted from an article by Dr. T.D. Singh)

The first aphorism of the Vedanta-sutra (VS 1.1.1) is stated as follows:

athato brahma-jijnasa

Translation: "Now, therefore, one should inquire into the nature of Brahman, the Absolute Truth, or God."

According to Vedic scientific views, there are 8,400,000 varieties of life (microorganisms, plants, aquatics, birds, reptiles, animals, humanoids and human beings) counted on the basis of different species having similar states or degrees of consciousness. According to the conscious evolutionary cosmic time scale, one gets the human form of life only after passing through millions of varieties of life.

It should be noted that, according to Vedanta, biodiversity exists to accom-

modate the conscious level of each individual and there is a gradual evolution of consciousness passing from a form of a less conscious state to a form of a higher conscious state according to the subtle laws of karma (cause and effect). Vedanta further explains that many life forms manifest simultaneously. In other words, genetic variation is already within a cosmic plan. Arber's observation that genetic mutation is not due to error or mistake corroborates with the Vedantic conceptions. According to Vedanta, biological forms are already within the cosmic plan and it is, therefore, just the opposite of Darwin's concept of biological evolution. It is not that natural selection and random mutation will be the cause of biodiversity. The conscious self (or soul) will continue to transmigrate from one form to the next until the conscious self, or the spiritual particle (cit-kana), reaches the human form.

In the human form of life, the consciousness (cetana), intelligence (buddhi), mind (manas) and senses (indriyas) are fully developed. Thus, human beings are totally equipped to make the deepest jijnasa (inquiry) – the spiritual inquiry. A similar message echoes in the state-

ment of Albert Einstein, that "knowing the plan of God is most important and the rest are details." By this inquiry, sambandha, the relationship between the self and God, will be established and the pure spiritual knowledge of the self will be understood. Isa Upanisad further declares, isavasyamidam sarvam: everything belongs to the Supreme Lord. Therefore, everything, including the works of the scientists and all the leaders of the world, should be used in the service of the Supreme Lord. In a nutshell, this is the view of Vedanta regarding the prime duty of humanity.

The words "now, therefore" bear a deep significance. Many erudite scholars explain that the two words imply that now you have got this human form of life you should, therefore, inquire into the nature of Brahman, the Absolute Truth. A thoughtful person will find that after experiencing all of the so-called material happiness and opulence, he or she will, sooner or later, see that the material world is a place of unending suffering, rather than a place of happiness and fulfillment.

Human life is most precious and there is no guarantee that one will get another chance of human life in the next birth. It is the only opportunity in which one can get out of the cycle of birth and death in the material world by cutting completely the chain of karma. This is accomplished by the spiritual process of bhakti yoga: sravanam (hearing), kirtanam (chanting) and smaranam (remembering) of the transcendental glories of the Supreme Lord. A serious person would not like to miss this golden opportunity. For this reason, Vedanta does not recommend unnatural activities like euthanasia, mercy killing or aided suicide – even for persons who have terminal diseases – or to lengthen life artificially. Thus, Vedanta also has a lot to say about biomedical ethics. Therefore, the words "now, therefore" carry a far-reaching meaning regarding the great significance of human life.

Read more about the first aphorism of the Vedanta-sutra in Dr. T.D. Singh's book *Life and Origin of the Universe*, published by Bhaktivedanta Institute.

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sanatana religions faith may have some beginning in the annals of the human society, but there cannot be any history of the sanatana-dharma because it continues to remain with the history of the living entities. So far as the living entities are concerned, we find it from the authority of

the sastras that living entities have no birth or death. In the Bhagavad-gita it is clearly stated that the living entity is never born, nor does he ever die. He is eternal, indestructible and continues to live after the destruction of his temporary material body.

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With reference to the above concept of sanatana-dharma we may try to understand the concept of religion from the Sanskrit root meaning of the word dharma. It means that which is constantly with

**“When the scientist, philosopher, and medical man will get the opportunity to study systematically what is God, what are His energies, what is my relationship, how to approach Him, then only there will be paradise.”**

the particular object. As we have already mentioned, when we speak of fire it is concluded at the same time that there is heat and light along with the fire. Without heat and light, there is no meaning of the word fire. Similarly, we must find out the essential part of a living being which is always companion with him. That part of constant companion of the living being is his eternal quality, and the eternal part of the living being's quality is his eternal religion.

Although there are so many departments of knowledge, medicine, mathematics, astronomy, etc., the science of God is still to be introduced. When the scientist, philosopher, and medical man will get the opportunity to study systematically what is God, what are His energies, what is my relationship, how to approach Him, then only there will be paradise.

*From Savijnanam Vol. 1 pp 3-4.  
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*David Bohm*

holographic concept as a conceptual base for this implicit/explicit order theory.

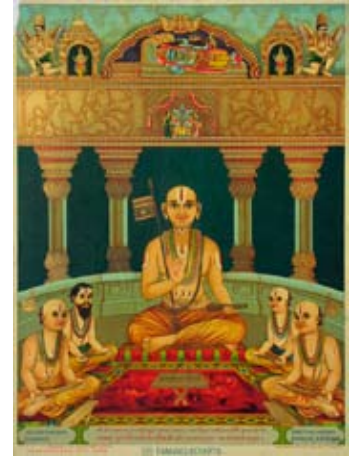
Implications for re-incarnation: Bohm believes that space is full of energy, that it is not empty. Because the implicate order is the foundation of the universe and is beyond the space-time continuum, it contains every-

thing that ever was or will be.

According to Bohm's implicate order (and holographic theory) each person has access to knowledge and experience of the whole implicate order. When one enters an altered state of consciousness, one can access energy traces (including patterns of previous lives) in the form of frequency waves in the implicate order.

**Sri Ramanujacharya**

Bohm's ideas find resonance in the teachings of the medieval Indian philosopher Sri Ramanujacharya. His philosophy of visishta-advaita (qualified non-dualism) posits similar ideas. He describes the spiritual world as "Independent reality" which describes the entire reality, from which springs the material world, which he describes as "Dependant reality."



*Sri Ramanujacharya*

He also describes the material world as a subset of the spiritual world. The spiritual world contains traces of all previous karmic reactions (sometimes known as Akashic records) and thus acts as a substrate for the functioning of the phenomenon of re-incarnation.

*Hari mohan dasa*

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### Buy this book:

*God, Intelligent Design and Fine-tuning – a dialogue between T.D. Singh and Michael J. Behe*

This book is a profound exchange between Dr. T.D. Singh and Michael Behe, exploring how the recent advancements in science points amazingly towards God. It took place at Lehigh University, Bethlehem, PA, USA on June 9, 2004

Available through the Bhaktivedanta Institute: [www.binstitute.org](http://www.binstitute.org)

Bhaktivedanta Institute is a not-for-profit organization working for the synthesis of science and religion for the benefit of humanity. We hope to see spiritual reality accepted and incorporated into scientific research and advancements, and to have scientific principles and methods integrated into the practice of spirituality. The Bhaktivedanta Institute was founded to establish the objective scientific truth that life comes from life, and on this scientific principle, to make possible a synthesis of Science and Spirituality.

As achieving this goal requires sweeping changes in the cultures and core beliefs of both the scientific and religious communities, we believe our mission could transform human consciousness for the greater good and lead to a global social covenant that would profoundly benefit our planet.

### We organize dialogues

We promote quality dialogue between scientific and spiritual leaders by organizing international conferences and local symposiums. We have organized four international conferences, including the most recent one on "Life and Its Origin" - *Exploration from Science and Spiritual/Religious Traditions.*

### We present our findings

We meet and discuss with scientists and scholars from around the world who are interested in the potentials of integration between science and spirituality for a better world and deeper understanding of the nature of reality. We publish these findings in our books and annual journal.

### We perform outreach work

As a part of our outreach program we visit universities conducting science and religion educational presentations. We inform students and faculty about ongoing global efforts on the synthesis of science and spirituality and the opportunities that close cooperation between the two may bring

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