



THE RELIGION  
OF THE  
TWENTIETH CENTURY



**THE RELIGION  
OF THE  
TWENTIETH CENTURY**

*by*  
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**CALCUTTA**  
**RAMAKRISHNA VEDANTA MATH**  
**19B, RAJA RAJKRISHNA STREET**

73

Second Edition, April, 1940.  
Third Edition, May, 1955.



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Published by Brahmachari Amar Chaitanya, Ramakrishna  
Vedanta Math, 19B, Raja Rajkrishna Street, Calcutta, and  
Printed by Benoy Ratna Sinha at Bharati Printing Works,  
Road, Calcutta-6.



Library IAS, Shimla



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## **THE RELIGION OF THE TWENTIETH CENTURY**

The twentieth century may be called the age of science and reason. In this age everything that is based upon scientific truth or upon rational foundation appeals to our minds and we accept it as truth. Science today rules over our thoughts and reason and our present tendency is to make all physical and mental activities harmonize with the laws explained by modern science. Our general tendency is to apply the truths of science to the acts of our daily lives. In cooking, eating, drinking, dressing, walking and in all avocations of life we try to observe the laws of nature as discovered by the scientists of today. We are now ready to reject everything which is not approved of by the scientific thinkers of the world. Every day science is forcing us to remodel our old ideas, to change our habits, to rebuild our dwelling houses, to reform our societies.

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Scientific investigations have opened before our eyes the doors of the unknown realms of the universe. With the help of the torchlight of modern science, we are now able to see the vastness and grandeur of the phenomenal universe and the most exquisite beauty and perfection in every minute detail of the objects of nature from the smallest to the largest. Science has revealed to us the profoundest depths of nature and has taken the seekers after truth, step by step, along the path of evolution into the realm of the finer forces that operate upon the invisible particles of matter known as atoms and molecules. Scientific researches have not only explained the constituent elements which produce the phenomenal objects, but have lately revealed to us that those which were so long known as atoms are not in reality indivisible units. There are particles finer than atoms. Each atom can be subdivided into electrons and protons which make up its body and form. Each of these electrons may be called an ethereal centre of force similar to negative

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electricity. Governed by the law of attraction and repulsion these electrons produce atoms, molecules and elements of nature.

Today the light of new knowledge has dawned upon the horizon of our minds and with its help we can see things which were unknown to the thinkers of the past centuries. Science has also demonstrated that the various forces of nature, like electricity, heat, light, motion, gravitation are nothing but so many expressions—so many manifestations of one eternal cosmic energy.

Modern science has disproved, as we all know, the theory of special creation in a definite period of time, but, on the contrary, it has shown that this world has come to its present state through a gradual process of evolution which must have lasted for millions and millions of years. By this theory of evolution modern science has given a death-blow to the Biblical cosmogony which depends upon the theory of special creation.

The astronomical discoveries of the present century have shown the most wonderful things



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of the visible universe. Modern astronomy teaches us that the distance to the sun from this earth is only ninety-three millions of miles. Most of the planets are over one hundred millions of miles away from us and the diameter of the solar system is only six thousand millions of miles; and, to cross this space, light travelling at the rate of one hundred and eighty-six thousand miles per second would take only nine minutes to reach us. The nearest star beyond our solar system is so distant that the light emanating from that star takes three years and a half to reach our earth. Some of these stars are so remote that the light which we see from them today, probably left them long before Jesus was born, before the Egyptian pyramid was built, nay, long before the earth was created according to the theory of the Genesis. Perhaps when that light reaches our planet, the star from which it emanated centuries ago, has become extinct in the meantime. Think of the immensity of space and vastness of the universe and conceive of the time when these luminaries

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first appeared in the heavens and compare your conception with the stories of creation which you have learnt from your childhood.

The geological researches of this century have shown that man did not appear on the earth for the first time six thousand years ago, as the Christian Bible teaches, but in the Tertiary period which goes beyond fifty thousand or one million years from today.

Comparative anatomy and physiology have proved that human organism was not the result of a special creation as described in the Genesis, but that it was closely related to the organism of the lower animals. It was the result of the gradual process of evolution from a lower form to a higher one. Furthermore it has been scientifically demonstrated that the life-principle manifests itself not only through animal forms but also through vegetables and even through inorganic metals. We have learnt today that the plants have eyes and other senses, that they have something

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like a nervous system, pulsation, heart-beat and the power to feel pain, etc. Those who have read Sir J. C. Bose's famous book entitled '*Response in the Living and Non-living*' will remember that ordinary metal like iron or tin manifests life-force and responds to an electric shock in the same manner as a living tissue or a muscle of a living animal. This discovery has revolutionized our conception of life and non-life. Moreover it has emphasized that old truth mentioned in the Vedas that life-force or *Prâna* is one and universal, although its manifestations are multiform.

Biology has disproved the old theory that God breathed life into the nostrils of the first man before he became a living animal, as if the lower animals had no breath of life at all; on the contrary, it has proved that the minutest protoplasm or bioplasm or amœba possesses life; nay, the whole universe is filled with the eternal life-principle or vital energy, that there is no such thing as dead matter, and that the life of a man is not the

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result of some supernatural intervention, but that it is as natural as the life of plants and of lower animals.

Comparative psychology has taught us that the lower animals have sensation, feeling, reasoning, memory and many other mental faculties like those of ours, that they are as valuable in the economy of nature as we are. We have learnt that mind is as much subject to evolution and growth as the gross physical body. The scientific investigations into the constitution of the mind have proved very recently that the mental functions are the results of the vibrations of the finest ethereal particles; and that thought-force is most intimately correlated to the physical forces. As physical science has proved that the life-principle is one and universal and has also explained by the theory of evolution, persistence of energy and correlation of forces that all the various forces of nature are but the expressions of one eternal energy, so mental science has proved the same unity in variety on the mental plane.

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Thought-transference and telepathy have proved that the individual minds are united to one another, that they are like so many eddies in the eternal current of the cosmic mind. Every thought which we think touches and influences the minds of other persons, whether they are near to us, or, far away—the distance on the physical plane not affecting our mental conditions.

As on the physical plane wireless telegraphy has brought us above space relations and has revealed to us that the atmospheric electric current is much more powerful than electricity produced by artificial means, so thought-transference and telepathy have brought us above space relations and have also shown that the atmospheric thought current is infinitely more powerful than the thought current that is manifested through individual centres. Now we know that if we can harmonize our mental conditions or the vibrations of our own minds by tuning them in harmony with the vibrations of the cosmic mind, then we can make ourselves the store-house

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of infinite powers and infinite possibilities.

The result of the psychological studies with the help of experiments has broadened our views of life and mind to such an extent that now we are able to say positively that wherever there is the expression of life, there is also the manifestation of certain functions of what we call mind. All the discoveries of the higher laws and finer forces of nature, and all the inventions of scientific instruments of the present century have testified to the fact that human intelligence and will-power are but the expressions of the all-knowing intelligence and almighty will-power of the divine Being.

Again the scientific monism of this century has given an irreparable blow to the old dualistic theory that mind and matter were two separate entities. Now we know that matter and mind are but the objective and subjective manifestations of one Substance or Reality which is called by modern science the unknown and the unknowable. Herbert

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Spencer says: "Matter, motion and force are not the reality, but the symbols of reality". He also says in his psychology: "The same reality is manifested objectively and subjectively". It expresses itself in the objective world as matter, in the subjective world as mind; in the objective world as gravitation, electricity, heat and motion, in the subjective world as intellect, understanding, emotion, will, etc. The reality is one but the manifestations are diversified. Thus the ultimate conclusion of the monistic science is unity in variety. Through the help of this monistic science we can now say positively that the material and efficient causes of the universe are in one Substance or Being, which is the common source of all mental and physical powers.

The students of modern science can no longer believe in a Creator who dwells outside the nature, who commands from His heavenly abode and creates the universe out of nothing. Modern science has discarded the old absurd idea that something could be created out of

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nothing. It has also given sufficient evidence by which it can be proved that like matter, the germ of life is uncreatable and indestructible and that this germ of life is subject to the law of causation. It possesses infinite potentialities and unlimited possibilities. Parents do not create these germs of life or the individual *souls* as we call them, but they become the principal channels through which the germs of life manufacture gross physical bodies and manifest those powers which are already latent in them. This truth of science has destroyed the foundation of the old belief that the germs of life or individual *souls* were created fresh at the time of the birth of a child by an extra-cosmic Being. Moreover by proving the indestructibility of the germs of life and of the life-force, the problem of birth and death has been brought to the door of the truth of pre-existence and of continuity of existence after death.

Today we know that we can never die, or can never be destroyed or absolutely annihilated: but that there will be other manifestations so



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long as the germs of life will continue to exist. This leads us to the theory of rebirth or reincarnation.

The theory of reincarnation again makes the germs of life or individual souls act as free agents and reap the results of their own thoughts and deeds, being subject to the law of cause and sequence. They mould their own future, create their own destiny and being subject to evolution, they rise from lower to higher stages and progress onward to the ultimate goal. They are indestructible; and they continue to exist whether on this plane or on some other. This has helped us to realize the truth of the greatest philosophers of India, that the *souls* are immortal and eternal by their birthright. They mean by *soul* the same thing which modern science means by the germ of life.

Thus by studying various branches of science we learn that *unity in variety* is the plan of nature, that there is one ultimate Substance which is the material and efficient cause of the universe, that the germs of life are un-

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created and indestructible and that they are free agents.

Now these are the most salient points on which science has been at war with the dualistic religions of the world. In ancient times religion performed the function of science in trying to explain the phenomena and their causes. But now the discoveries of modern science have shown the errors and mistakes which were committed by orthodox theologians and religious teachers of the various sects of the world. Consequently they have been left far behind by the advanced scientific thinkers of the present age.

The result of this fight between science and religion which finally began in the last century has not ended yet. All the existing great religions have been shaken to their very foundations. Various attempts have been made to harmonize religion with science but all such attempts have ended in complete failure. Now science has become stronger in power than the existing religions. Sectarian religions are struggling hard to keep up with

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the progress of science and are obliged to reject those theories and beliefs which were based upon tradition and not upon scientific truths.

Not very long ago, the Dean of Westminster Abbey, London, said in the course of an address: "That much which was accepted literally by our forefathers could not be accepted literally by us today. The first chapter of the Genesis no longer means to us that the world was made in six days. The second chapter of the Genesis no longer means to us that God moulded clay into a human figure and breathed upon it or that He took a rib from Adam and made Eve. These and many other stories like that of the talking serpent and the talking ass, we do not take now as historical facts, but as imagery which clothed certain spiritual lessons."

Most deplorable is the mental condition of those who still cling to the belief that the scriptural texts are the revealed words of God and that they are infallible. The eyes of the masses are now opened to scientific truths and the

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world now demands absolute harmony between religion and science.

Thus when the scientific minds of Europe and America took their stand against supernatural revelation and showed its errors by impartial criticism, the ready-witted defenders of the traditional religion tried their best to avoid the conflict between religion and science and supported the theological dogmas, either by taking shelter under history and calling their religion historical or by making it stand on faith alone, because faith according to them is above all criticism.

But the archaeological researches and the higher criticisms of the Old and New Testaments have enlightened the minds of the present generation by explaining the origin, authorship and the dates of the composition of each of the canonized books of the Christian scriptures. If we study the various religious scriptures of the world, we shall find that one religion is just as good as any other, and that one set of scriptural writings which claims to be a direct revelation of God, has just as much

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argument for such a claim as the others have. If we accept one scripture as the revealed Word of God, we shall have to accept all the other scriptures of the world as such. We cannot reject any. If, for instance, we accept the Christian Bible as the revealed Word of God, we shall have to accept the Vedas, the Korân the Zendavesta, because the reason and arguments given in each case are exactly the same. Furthermore the comparative study of the various religions of the world has taught us a great lesson that no religion whether great or small ever had a supernatural origin, but that every religion, on the contrary, is the natural result of the attempts of the human mind to grasp the truths and explain the mysteries of the phenomenal universe.

The comparative mythology has shown that mythical elements exist in the Christian scriptures just as much as among the non-Christian Bibles of the world. Some myths were but personifications of natural forces or events, some were the developments of metaphors, some were the survivals of early superstition;

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while others were the exaggerated accounts or descriptions of some real events in the life of some great spiritual leader or holy personage who was deified by the people.

Prof. Bacon of Yale University says: "The earliest narratives of Genesis are already prophetic in character, because they turn to the mass of mere folk-tale and legend current in the eighth or ninth century before Christ". Regarding Abraham, for instance, the learned Professor says: "The figure of Abraham appears purely and simply as the type of pre-historic Israel brought from the far off East by Yahveh to inherit the land of Canaan". He also says: "The Abraham of the New Testament would not be the historic figure, if there were one; it would be but the ideal heir of Yahveh. The true Abraham is the ideal and this Abraham lived only in the minds of Prophets and Seers'." The story of the Deluge and Noah's Ark has been proved to be absurd and meaningless by Huxley and other scientists. A parallel for the story of Noah is to be found in the mythological story

of Deukalion among the ancient Greeks; such stories existed among the ancient Hindus, the Chinese and other nations.

The accounts of immaculate conception and of the virgin birth are to be found in connection with the lives of all the great saviours of the world, most of whom lived long before Christ was born. The healing miracles of Æsculapius (Esclepius), the ancient Greek physician, suggested those of the New Testament. Thus we see that the scientific researches of the nineteenth century have removed the historical prop of the traditional religions.

Those who believe that Christian religion stands on faith alone abuse the true meaning of the word 'faith' and mistake the sheerest credulity for it. According to most of them 'faith' is another word for that which the old Father Tertullian meant by 'belief,' when he said: *credo quia impossibile est*, that is, I believe because it is impossible. But scientific minds do not care to entertain this kind of belief or blind faith; they are not ready to

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give such an uncertain foundation to the religion of the twentieth century.

The twentieth century needs a religion which will be in perfect harmony with all the truths discovered by modern science, which must be based upon the principle of unity in variety, and which should regard the material and efficient cause of the universe as one and the same.

The twentieth century needs a religion which will advocate freedom of thought, freedom of speech and at the same time, which will be in perfect harmony with the conclusions of modern scientific researches; a religion which will harmonize with the monistic philosophy, and every step of which shall be founded upon the solid rock of truth, unassailable by the critics whether of higher or of lower order. As the spirit and ideal of modern science have been absolute freedom of thought and independence of the authority of books or personalities and as the sole object of science has been the discovery of truth and the worship of nothing but truth, so shall be the spirit, ideal



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and object of that religion which will be fitted for the present century, which shall stand on the adamantine rock of truths already discovered by modern science. That true religion will reign supreme over the minds of all the seekers after truth who live in the present century. In that scientific religion there will be no scheme of salvation; no dogma of heaven or hell; no fear of eternal punishment.

The spiritualistic movement and the researches of the Psychological Societies have already given a death-blow to the dogma of hell-fire and of eternal punishment. This is not a small gain achieved by the Western people of the present century. The system of religion which is needed for the twentieth century must not be limited by sacerdotal institution, must not acknowledge the divine right of the priesthood, and must not be governed by the authority of scripture, of any book or personality, nor should it insist upon practising the ceremonies and rituals which form merely the non-essential parts of

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religion and which are not absolutely necessary for the salvation of the souls from eternal damnation.

The twentieth century needs a religion which will not support any doctrine or dogma, which cannot be sustained by scientific reasoning. The twentieth century needs a religion which will be free from all superstitious ideas, doctrines and dogmas that give countenance to the creation of the human being out of nothing.

The religion of the twentieth century needs a conception of God who is personal, impersonal, and beyond both, whose supreme aspect will harmonize with the absolute Reality of the universe called by different names, such as the *Substantia* of Spinoza, the *Unknowable* of Herbert Spencer, the *Good* of Plato, the *Over-Soul* of Emerson, the *Ding an sich* or the transcendental Thing-in-itself of Kant, etc., who is transcendent as well as immanent and resident in nature, and who is the Soul of our soul, and the Life of our life.' He should not be confined by any particular name.

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When we give a name and personality to the divine Being, we project our own ideas and make God limited by our conception of His personality. Why should God be limited by our name or our conception of His personality? We must realize Him as the infinite Being, beyond all limitations of our conceptions, of our ideas; and the divine Being should also harmonize with the highest ideals of the greatest philosophers of the world. In that way, we shall find an absolute harmony between religion and science.

The twentieth century needs a religion which will harmonize with the ultimate conclusions of all the great philosophers of all countries and will be based upon the moral and the spiritual laws which govern our lives. That religion will not only accept all the truths discovered by the various branches of science but will have room for other discoveries which will be made in future. As the aim and ideal of modern science have always been towards the support of truth and the independence of blind faith or tradition, so that religion which will be fitted

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for the twentieth century must have the same aim, the same ideal and the same object to perform. Now the question arises, is it possible to find a religion which will be in absolute harmony with science and with the great philosophies of the world? The answer is in the affirmative. True religion and science are always in perfect harmony. There never has been any quarrel or fight between true religion and science, both of which are universal in their scope and are one in their ideal.

Prof. Huxley said: "True science will continue to fulfil one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion".

Herbert Spencer had this in his mind when he said: "The most abstract truth contained in religion and the most abstract truth contained in science must be one in which two coalesce. To reach that point of view from which the seeming discordance of religion and science disappears and the two merge into one, must cause a revolution of thought fruitful

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and beneficial in consequences and must surely be worth an effort”.

Time has come when we must make an effort to see the harmony that exists between true science and true religion. We must examine minutely and impartially all the existing religions of the world and see which of them is based upon the principle of *unity in variety* and which of them accepts the grand scientific truth of one substance as the material and efficient cause of the universe.

If we examine carefully Christianity. Judaism. Mohammedanism, Zoroastrianism and all other special religions, we find that they are not based upon that principle of *unity in variety*, because they teach two Creators, the Creator of good and the Creator of evil. They are dualistic. The Creator of good is fighting against the Creator of evil. The Creator of evil is fighting against the Creator of good. So they do not teach the doctrine of *unity in variety* but duality of existence. Buddhism also does not teach *unity in variety*.

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There is only one religion, and it is the universal religion of Vedânta which has been teaching the same truth of *unity in variety* from pre-historic times for nearly five thousand years. This religion is now given to the world. In the Upanishads we find: "As one 'fire' coming into this world manifests itself through various forms so the one eternal absolute Being manifests itself in the various phenomena of the world." "As one 'air' passing through different holes of a flute produces various notes of music, so the one eternal Substance manifests itself in the various phenomena of the universe". "From that one Substance has emanated *Prâna* the life-force of the plant, life-principle in all mind and all the sense-powers, also that which is space, that which is gaseous, heat, liquid, and that which is solid". This idea cannot be found in any other scripture of the world.

This universal religion is nameless and formless. It is in absolute harmony with science. Vedânta teaches that one Substance or Reality is the material and efficient cause

of the universe. It also describes the evolution of the phenomenal world and rejects the theory of a special creation. The process of cosmic evolution as described in Vedânta is this: From that one Substance came ether, from ether that which is gaseous, from the gaseous state heat, from that state liquid, then that which is solid; and later came gradually the vegetables, the lower animals, and from the lower animals up to the highest man. Thus it explains that the phenomenal universe with all the varieties of names, forms and forces has evolved out of one eternal cosmic energy called in Sanskrit *Prakriti* which is the mother of all manifestations. It is one and universal. Vedânta teaches that God is personal, impersonal and beyond both. Individual souls, according to this religion, are not created out of nothing, but are eternal; they are eternal germs of life, subject to the law of cause and sequence. They are indestructible, immortal; and these germs of life are free agents, manifesting powers which are latent in them. It teaches that mind and

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matter are the subjective and objective manifestations of that one Being.

Is it not a remarkable fact that these ancient seekers of Truth discovered that which is the spirit of this age, that is *unity in variety* and the one Substance which is the material and the efficient cause of the universe? These are the grandest truths. But when modern science has proved these truths and confirmed the old truths, the scientific truth is established as doubly true, because we find that different thinkers, starting from different standpoints, arrived at the same conclusion. The great seers of ancient India arrived at that conclusion from their subjective conception and vision of the Truth and reached that highest goal; while modern science starting from the objective world has reached the same goal. These two when combined will produce the most wonderful harmony between true science and true religion.

Modern science is just beginning to grasp the truth that the cause lies in the effect, that cause and effect are like the unmanifested



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and manifested states of the same thing. But this truth has been taught in India from very ancient times.

Science is trying to discover the eternal Truth of the universe; and religion is trying to worship that eternal Truth, but that worship of the eternal Truth must depend upon its discovery. If we do not know the eternal Truth, how can we worship it? We must put every thing aside which is not in harmony with the highest conclusions of modern science. So this religion which is such a universal religion, and which, as I have already said, is nameless, is the one which embraces all the religions of the world. No other religion can be so universal because other religions are more or less built around the personality of their founders. Thus Christianity is built around the personality of Christ; Buddhism around Buddha; Mohammedanism around Mohammed; Christian Science around Mrs. Eddy. Any religion that is built around the personality of its founder cannot be universal because that personality may not be

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accepted by all. This religion, however, we find is not built upon the personality of one being, but upon the spiritual laws which govern our soul life. It has existed for five thousand years and it will continue to be the religion of the world in future; this is the religion of Vedânta. It deals with principles and leaves all the details to be worked out by science. It admits a personal God who is to be worshipped through devotion and through love. It teaches that God is one Substance, and we are but parts. Then again as Christ said, "I and my Father are one," so the absolute monistic Vedânta teaches 'I am He,' that we are all absolutely one with the supreme Spirit, that our individual souls are nothing but so many expressions of the one universal cosmic Being, who is the Lord of the universe. The Creator is nothing but the first manifestation of the absolute Being. Therefore, He is called the first-born Lord.

Modern science has one idea which was given in Vedânta centuries before Christ. In modern science we study that evolution is

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followed by involution and that evolution lasts for a certain period of time, which is called a cycle. This cycle is followed by the cycle of involution, and this chain of the cycles of evolution and involution and then again involution and evolution is eternal. So there is the beginning of the cycle of evolution, but there is no beginning of matter, no beginning of force, no beginning of the Substance of the universe.

Thus there may be a beginning of the physical form, but there is no beginning of the essence that lives and animates the physical form of the individual soul. Each individual soul is subject to the law of cause and sequence, which is called in Vedânta the *law of karma*.

By studying this law of cause and sequence and of action and reaction, we find that we get to the scientific explanation of the cause regarding the sin, misery, sickness and suffering of the world. Vedânta does not teach that the Creator of evil is one personality and the Creator of good is another. Vedânta teaches

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that so long as there is good, there will be evil; one cannot exist without the other. So if we take the one we will have to take the other. Reject both and see that the *soul* is neither good nor evil. Evil is only ignorance; whatever we do without proper knowledge is a mistake and each mistake is a great teacher in the long run. Therefore, each sinful act has its value; it teaches the soul the law that governs that act. In that way all sinful acts are the great mistakes which we are bound to commit, because we have come to this world and are making experiments all the time to find out exactly what we want. Being born in ignorance we are bound to make mistakes. Why should we blame the Creator for our mistakes? Therefore Vedânta teaches that there is neither a Creator of good nor a Creator of evil, but that the *law of karma* (cause and sequence) will explain all the inequalities and diversities that exist in the world, and God is not regarded as the Giver of rewards or the Bestower of punishments. God never punishes the wicked,

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nor rewards the virtuous, but that which we call punishment is the reaction of our own mistakes, which must come back to the soul from which the action started. That which we call reward is also the reaction of our own good acts. So, why should we blame God? God is the ocean of love, the ocean of intelligence and justice.

Modern science says that the source of the universe is unknown and unknowable. Vedânta also teaches that it is unknown and unknowable by the mind, but can be realized by the Spirit, because it is nearer than our mind, nearer than our heart; because it is the Soul of our soul, and the essence of our beings is that Substance. It can be realized by entering into a higher state of super-consciousness. Thus it harmonizes with the monistic science of modern times. But according to Vedânta that one substance (Brahman) is not insentient, but it is the source of intelligence and all knowledge; otherwise if we did not admit this, then the question would arise where did our knowledge come from? Can

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intelligence come from something which does not possess intelligence? It would be as absurd as something coming out of nothing. Therefore Vedânta is more logical and more scientific than the materialistic monism of science. Vedânta gives a scientific basis to religion, because it explains religion through science, in other words, through the accepted rules of inductive and deductive logic and it accepts within its limits the supremacy of reason. Any system which admits these two points is absolutely scientific. But if we apply the rules of logic to the existing religions of the world, at every step we shall find that they cannot stand to reasoning; consequently they fall to pieces. None but the universal religion of Vedânta can stand the test of logic and science. The conflict between science and religion ends in the universal religion of Vedânta. Herbert Spencer wrote just before his death with reference to Vedânta that he was gratified to find a philosophy akin to his own thought in India.

Again Vedânta gives the fundamental prin-

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ciples of, and the rational foundation to ethics; for true ethics must be based upon scientific principles, otherwise it has no value. The greatest ethical law which teaches "Love thy neighbour as thyself" does not give any reason why we should love our neighbour as ourselves. Christ preached the same, but he did not give the reason. The reason we find in Vedânta which teaches the same truth declaring "*tat tvam asi*". We shall love our neighbours not because they have done some good to us, but because we are one with our neighbour in spirit, and children of the same infinite Being. Love means *expression of oneness*. That spiritual oneness should be the foundation of ethics, and then we shall never do anything to hurt anybody, nor anything to enrich ourselves at the expense of others.

The truth of Vedânta which is absolutely scientific, should be preached before the world and then we shall find not only peace and harmony among the different sectarian religions of the world but also we shall find harmony

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between true religion and true science, and that harmony is needed in the twentieth century. Max Mueller said:

“Vedânta is the most sublime of all philosophies, and the most comforting of all religions. It has room for every religion; nay, it embraces them all”.

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