

THE SCIENCE OF GOD: IMPERSONAL AND PERSONAL ASPECTS

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Abstract

Since time immemorial, the constant debate on the nature of the ‘Absolute Truth’ has been a major impetus for inquisitive minds in their attempt to understand the Ultimate Reality - be it the Sariraka bhasya commentary on Vedanta Sutra by Sankaracharya or the Govinda-bhasya version by Baladeva Bidyabhushan. This attempt continues till date in the form of scientific experiments to understand the ultimate mysteries of the universe and also through the synthesis of science and spirituality. Thought provoking statements of prominent scientists impel one to deeply consider the Truth that lies in wait to be revealed.

“God is wonderful, when I look at results of science. It just increases my wonder at how great God is.” - William D. Phillips, Nobel Laureate in Physics

“I saw in it (the atom) the key to the deepest secret of nature, and it revealed to me the greatness of the creation and the Creator.” – Max Born, Physicist

Dr. T.D. Singh, the founding director of the Bhaktivedanta Institute and a pioneer in science-spirituality synthesis touched a significant milestone in history by his bold publication: ‘God is a Person’. Vedanta, the oldest treatise of knowledge succinctly explains the personal features of the Absolute Truth through reason and logic which is relatively easier to grasp and assimilate than the impersonal view of the Mayavada school of Philosophy. Impersonalists equate energy to the energetic, thus their efforts culminate in the conception of God as void, whereas personalists accept the Absolute Truth as the eternal form of knowledge and bliss, and they relish ever increasing mellows through devotional service in unlimited and ever increasing variegatedness.