

MAHENDRALAL RELIGION & SCIENCE

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Abstract:

The 19th Century in Bengal was immensely affected by intellectual development. There came new ideas in the world of science and religion. Darwin's 'The origin of species' published in 1859 terribly shocked the faith as well as dogma. Conversanilism came into conflict with radicalism nurtured by number of intellectuals. The intellectual aspect is reflected in the works of Rammohan Roy, Rajendralal Mitra; vidyasagar etc. In England Tennyson despite his basic idealism of faith, admits the necessity of scientific progress in his poetic affirmation. Dr. M. Sircar is the apt one to promote the cultivation of popular science and scientific research in India. His contribution in the field of science and religion brings a new era India history. At first the western countries dominated over the Indians in the field of works. The then Indians were the subordinates to them and worked under them. Dr. M. Sircar first broke the then traditional tradition and brought this advantage to Indians disobeying any creed and caste.

Key words: Conversanilism, radicalism, scientific research, etc.

Immensely, The origin of species, Indigenous bedrock dogmas. The conflict between reason and religion come openly with the contact of Ramkrishna and Mahendralal Sircar. The question from where the belief of God is true or false. Then Mahendralal Sircar replied that when God was viewed as the creator of creatures it was thought that he had a form but when he was viewed as the maker of the mind, he appeared to be formless. Ramkrishna said that it requires spiritual consciousness to make out the duality of God. M. L. Sircar is the pioneer in establishing the theory of science in Indian culture. The Indian Association for the cultivation of science was established at the beginning of the last quarter of the 19th century. It owed its inspection to the spirit of self determinism generated by the cultural, educational, religious and political movements of the times. This national institution founded by Dr. Sircar reflects on sciences by the natives of India. It was the unique merit of Sircar to realize that science would never strike a deep root in this country through the process of its introduction in the educational curriculum alone. The necessity was an institution for the creation of mass interest in science and for the training of scientists capable of undertaking original research. Dr. Sircar gave a fresh introduction of his lecture (scheme) and explained the object and the 'modus operandi' of his proposed institute. According to him the need for science education is not possible unless competent science teachers are produced in large numbers. Teaching-learning process must

be acquainted with original research. On the other hand we should remember that science is a part of culture and it is cultivated for its own sake. His cited famous line, "one of the great obstacles to the introduction of science into our schools and colleges in the paucity of indigenous teachers."

A great another significant feature of the schemes was that the proposed institution was to be founded, organized and managed with the country's own resources without seeking Govt. aid Dr. Sircar believed that to foster the growth of scientific research in an institution he thought sturdy independence and freedom from Govt. interference were in a 'Sine qua non'. This was the basis of his original view and he reiterated it at this.

M. Sircar had a view to eradicate superstitions and prejudices among the masses. Hence he wanted to inspire scientific outlook to prove it. He tried and stressed the need of a national institution for the specific reason that the colonial Govt. was not wishing to take part the scientific education to the common people. He was a true realist. He was worried about the nature of outwardly scientific education imparted in Govt. Colleges and Universities where there was no provision of practical work to support such institutions. The general masses were ignorant of the applied science, so he desired to set up a school, a training academy by native people to acknowledge science for nation moulding purpose. But he got some unexpected opposition from his own natives in this view. But never gave up his hope to establish reality. He tried his best to reconcile religion to science. He showed that the two were not exclusive terms. Science was rudimentally a search of truth. The first reason the discovery of the unity of nature and the rhythm of the universe. All are based on the Almighty.

From 1901 till his death in 1904 Dr. Sircar is more than one lecture bewailed the fact that reason of lack of charitable disposition of his natives; neither higher research nor popular science could be effectively undertaken at the IACS. Besides these, Dr. Sircar in his appeal was advocating science and the scientific spirit to fight dogmatism and work towards national regeneration. His life long labours for the advancement of popular science should end all controversies during his life time. In modern times his scientific pursuits have on dominating bias. His purpose was to train the first generation of scientists for nation-making. He wanted to make it possible that it was much difficult in colonial India to become independent scientists. To him, the first generation scientists would train the next generation and thus India would be Scientists. It is remarkable that his work was for the benefits of the people and the country as a whole charged by his keen patriotism and nation-making zeal. He got success as the pioneer of popular science. Dr. Sircar wished to make his institution, the IACS in bedrock. The then contemporaries went against him but some other foreign supporters understood the truth of his idea and accepted it. This was enough to scientise a generation. He continued such dogmas till his death. His contribution was for the benefit of the mass and the country.

From the above discussion it may be concluded that Dr. Sircar's dogma on science and religion highlights on the reality of nature. In his theory there lies a perfect understanding between spiritualism and materialism, religion and rationalism. In fact he was the great exponent of bringing the truth between the controversy of science and religion.

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