

INDIAN PHILOSOPHY

RECONSTRUCTION IN INDIAN PHILOSOPHY

Philosophy in India has a heritage much longer and perhaps profounder than elsewhere. The several trends of philosophy such as the darsanas, both astika and nastika have had a long interplay so as to leave us with no pure philosophic system to-day. Whatever darsanas today operate as independent darsanas reveal one significant fact, namely they appear to be abstractions. The consideration of the extant sutras of each darsana reveals the appalling picture of 'cold storage' of the darsanas other than two: namely materialism (carvaka) and Vedanta.

The basic problem of philosophy to which all philosophical thinking has been directed has been the problem of freedom which was recognized as more fundamental in a sense than the problem of reality. Reality and Freedom are the twin fundamentals of

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Philosophic exploration and attainment. Thus the essential concept of Indian Philosophical thinking (including the hedonistic freedom of the Carvaka) has been Reality-Freedom, (or expressed in the modern language, essential axiological nature of truth. Truth is something not merely to be known but something to be lived and entered into.

This being the general nature of Indian Philosophical tradition, any attempt to separate the two spheres as western Philosophy has been trying to do is foredoomed to failure. Psychologically as well as humanly it is impossible to speak of a reality that is static and is claimed to be dynamic only in the sense of static dynamism of the mechanical view of life.

The mechanistic concept of materialism is unhelpful in solving the problem of freedom. The biological concept of reality is equally helpless though it also reveals some type of freedom only one step removed from mechanistic activity, for there is always a tendency of biological activity to settle down to mechanistic activity. It has been found that even mental activities tend to develop mechanistic tropisms

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in the field of thought both individual and social. Stereotyped behaviour is the contradiction of freedom though it is most valuable for the fixed patterns of activity.

The search for freedom obviously defeats itself at each one of the levels. Like Indra in the great discourse of the Chandogya Up. (8.vii.xv) one discovers that each level though gained through freedom becomes in its turn a bar to higher progress. Thus the attainment of absolute freedom is identical with the attainment of that Reality which does no longer bar a continual progress or experience of liberty – these two being realize to be synonymous.

This seems to be the ancient realization in India revealed in the twin concepts of Moksa and Reality which are integral to each other.

Our present problem is whether this knowledge is indeed helpful to us at present. There is no doubt that somehow the mechanical or mechanistic conception of reality has caught the imagination of the mass of the people. This is not surprising at all because

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other factors such as economic security and industrial potential and possibility of economical and social meliorisms through the instrumentality of scientific inventions have changed the attitude towards the problems of Reality and Value. Indeed even this is clearly seen to be linked up with the concept of freedom. It is freedom that is determining the concept of reality and concept of value. Thus it is through the concept of Freedom that we could link up the two great adventures of Reality-Value and Scientifico-Economic-Value. This could be but the reformulation of the ancient dualism of Mukti-purushartha and Kamyartha Purushartha. This duality has the double power of integration and disintegration – the dialectical opposition being the lower integration whereas dialectical subsumption through law is the power of higher integration.

Reconstructions:- Reconstruction can proceed either from the stand-point of the materialistic mechanistic end or from the idealistic freedom conserving and promoting end.

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Of course to-day we are confronted with the double reconstruction. This is something that cannot be helped, for Philosophy aims at a comprehensive understanding of the totality of Reality, however variegated Reality may be in itself.

The spiritual attitude is the experience of the axiological status of Reality as Freedom. The materialistic attitude is equally an axiological one but it is freedom of the materialistic hedonistic life. The concepts of *Iha* and *Para* illustrate the double synthesis that is being sought, through a two fold realization of the value of Reality.

We claim that the goal of Philosophy is the attainment of a consistent explanation of Reality taken as a Whole or Unit. All Vedantas are but formulations of the Nature of Reality. It would be fundamentally wrong to say that there has never been any reconstruction or reformulation, nor need there be any reformulation or reconstruction.

In the fields of Sastras – ethical and social dynamics – we have evidence of continuous

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reformulations of the ethical codes and even practices. These have not always been in the direction of a superior of morality of freedom – more often they have been dictated by the secular needs of adjustment for survival or the recognition of the imperfection of man or rather his inability to pursue the 'nisus' of the spiritual.

In Philosophy too, the metaphysical problem unfortunately has been diverted to one of Monism or Absolutism, and Advaita has been exalted to the status of the highest – the other formulations being considered to be the compromises with the imperfect. This necessarily does not follow. The problem of Reality is not the problem of pragmatism. This has been clearly seen by the Vedantic thinkers who have claimed that the other schools of Vedanta have as consistent an account of Reality as any absolutistic view can be – especially when such absolutism is fused with Illusionisms and phenomenalisms.

Philosophy itself has had to turn critical about its own instruments of knowledge. This critical turn is indeed the standing point of pramana-sastra. The fixing of the limits of each pramana, is the preliminary feature

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of philosophical thinking; a training in them is the condition of all types of knowledge. The relatively present and postulated in respect of the knowledge granted by these different pramanas is not to be taken as affecting the validity of their synthesis a fatal fallacy of the illusionist view being precisely this assertion that truths of the perceptual order are relative truths. Once we grant that they are true within limits, nothing should later be done to deny them that too. Some philosophers have realized this but others have forgotten this healthy restraint in their generalization of illusion. That is the reason why enthusiastic assertions of the discoverers of the Intuitive Experience have been met by equal vehemence from the methodological realists, who consider that Reality though One is composite of all types of realities, hierarchically arranged and integrated to form a single system directed by the Highest Spirits and maintained and sustained by that Spirit.

The conflicts between the pramanas – and therefore between the premeyas – is referred to the nature of the pramanas themselves – intellect versus intuition, intellect versus perception and perception versus intuition, and intuition versus revelations etc.

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The history of Indian Philosophy is a series of movements of thought seeking different formulations if not solutions to the problem of Metaphysics on the one hand and life on the other. Considered in this way it would be possible to reconstruct our entire conception of reality not independent of experience – experience being part and parcel of that reality – but as exhibiting itself in and through the different levels of experience.

It is impossible to accept the view that the last word has been uttered by ancient Philosophy in India and no more attempts are possible. This view is shared by two classes of thinkers; (i) that Absolutistic Mayavada which considers that Reality being beyond change and all predication not of course limited to the rational approach alone but all approach in the sense that our human reason cannot go beyond and cannot therefore formulate a different type of metaphysical theory than the Identity-view. To this school obviously Professor G.S. Malkani belongs; and (ii) the Dualistic Absolutism of the Dvaita-vada which again considers that no other formulation could justifiably or competently or possibly regulate the unity of the dualistic principles experienced and distinguished as such by all. To this

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school belongs Dr. R. Nagaraja Sarma. The latter writer concedes that a third formulation is possible but is inconsistent metaphysics, such possibilities may indeed be many but not consistent metaphysics. This too is the attitude of the intellectual Reason that revels in a sort of dialectical dualism having its incentive in difference. According to both these classes the tendency to philosophize then at the present movement which is obviously incurable though not a disease is wrong. All that we need to do is to make efforts to realize or experience or abide by the reality given to us by the great teachers of Vedanta (Advaita or Dvaita). Sadhana is necessary, that is all, for we have understood our philosophy. This sounds rather very much like that advice which Karl Marx gave to the diligent Lenin who had mastered Marxism, who had asked him as to what next 'Struggle' was the advice. Sadhana is the advice here. We should very much incline to this solution even at the cost of philosophy. But here comes the rub.

We have seen that Sadhana involves self-formulations however guided and helped and canalized by the Sadhya:(the goal) and these self-formulations

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discover the planes and purposes of the different facets of the one indivisible Reality. Philosophizing and Sadhana cannot be compartmentalized and rigidly fixed to theoretical and the practical spheres of Reality. It is precisely this phenomenon that we witness in the lives of the saints as well as Philosophers; their theory and practice weave a seamless garment.

Sadhana indeed helps reorientation or reconstruction. Ages of speculative activity are succeeded by ages of spiritual activity and practical reconstruction of spiritual and economic life depends on this two-fold continuity of processes.

Whether we like it or not there is going on reconstruction of a kind in the field of philosophical speculation. The only question then is this philosophical speculation something subordinate to a *priori* concepts or regulated by the infinite process of subjective experiences, however universal or uniform they may be finally apprehended to be?

The reconstruction of experience has become necessary not only because of its inevitability, thanks to

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the constant impact of the two worlds or planes of the theoretical and the practical or ideal and the actual or Jnana and Karma (*dharma*), but also because no concept however eminent can just stand unmodified or unmodifiably during history.

We can show how our concepts (our words) have undergone transformations in connotation and as well as denotation. We could have several papers of research on the several crucial concepts or words used in philosophy such as Maya, Avidya Karma, Sesa, Visesa, vijnana and so on. Our basic concepts of mind, (manas), atman, prakrti etc., also have undergone serious changes or evolution. Indeed the two dominant terms in evolution such as pravrtti and nivrtti have developed a history of their own. Indeed as Dr. Alfred North Whitehead had stated, echoing the words of Wallace: “The use of Philosophy is to maintain an active novelty of fundamental ideas illuminating a social system. Philosophy is mystical for mysticism is direct insight into depths as yet unknown. But the purpose of philosophy is to rationalize mysticism not by explaining it away but by introduction of novel verbal characteristics rationally coordinated”. But this is not

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all. It is impossible to introduce novel verbal characteristics just for the sake of introducing novelty in order to attract individuals to a new jargon. It is precisely because it is not easy to do so without what we call experience that is basic and real that we recognize a new philosophy as a New System when we recognize that experience.

The charge that such reconstructions with new verbal characteristics could be either old wine in new bottles or self-delusive cannot be avoided in all those cases where there is new insight into reality – a new vision of reality or the perception of a new factor in reality.

For the large mass of mankind insensitive to any new development, trying to adapt the world to their old fangled notions or struggling to adapt to the new world, it is perhaps unnecessary to toy with the idea of philosophies. But we now are witnessing quite a new tempo of human activity and this is universal and inevitable. The shape of the development of the mind has now become such that it is uncomfortable except

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when it becomes aware of the larger challenges. We cannot dismiss the problem of Reality as the Unreal.

We may yet take our inspiration from the ancient Seer who spoke about the practice of togetherness of contraries (opposites) – vidyan cavidyanca yas tad vedo ubhayam saha: or sambhutimca vinasamca yas tad vedo ubhayam saha – and follow up our spiritual philosophic endeavour.

This will lead to the real Reconstruction of Indian Philosophy.

Has this been attempted? Has this been successful?

These two questions are to us very important.

The writers to the volume entitled Contemporary Indian Philosophy edited by Dr. S. Radhakrishnan show us one way by which they had reinterpreted to themselves the philosophies of Ancient India mainly the Vedanta. This reinterpretation though made by the Indian mind was in the main through the western medium of intellectual philosophy. These philosophies

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are in a profound sense *impact-philosophies* rather than integrative philosophies which draw their sustenance if not inspiration from the depths of inner spirituality – the depths of spiritual freedom sought and chosen as such.

This ‘impact-conscious philosophies’ hardly arrive at a true integral apprehension and thought or what Sri Aurobindo calls the Real Idea of Reality.

The Philosophy of Sri Aurobindo can be said to have taken its stand on what we may call the integral realization of the Reality in all its planes of expression and experience. It may well be experienced in a single pulse of Spiritual Anubhava. It is the experience that has been prophesied and inculcated by the Vedic Seer and more. It is not merely a restatement but a reconstruction of the ancient unity of experience of the One-Many, Changeless – Change, Process and Progress and Purpose, Individual – Universal, and Social, Nirguna and Saguna, Personal and Impersonal, Ethical and the Supraethical, and so on.

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The integralism of Sri Aurobindo reveals an insight into the integral Nature of Reality as Existence, as Intelligence and as Delight. It is possible to show that Sri Aurobindo's reconstructive insight is richer and profounder than the best of the modern Eastern and the Western thinkers. Indeed it may well be clear to any one that all the past is conserved and transformed in the context of the Integral Philosophy. Dr. S.K. Maitra (of the Benares Hindu University) had indeed demonstrated the advances and modifications made in the several concepts of Western philosophy by Sri Aurobindo and how it shows the universalism of Sri Aurobindo's thought. It may be possible to show this to be the case with regard to the darsanas (both astika and nastika) too.

Similarly we could clearly see that certain lines of thinking have been advanced by Dr. S. Radhakrishnan. The merit of Sri Aurobindo's approach is that this insight is claimed to be derived from the dynamic status of the Supermind. This transcendental concept of evolutionary power and plenitude is lacking in the others, for this power is granted in a transmutive sense to the Ultimate Spirit or Person in the other and earlier

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philosophies and sadhanas. Prof. Malkani apparently holds that there is no need to assume the Supermind, as the Absolute Spirit or intellectual intuition is enough to explain transcendence, Intellectual intuition is a hybrid however, since it cannot dispense with the two fold forms of Reality as noumenal and phenomenal.

It would not be correct to create a fundamental dichotomy between intellect and intuition merely because the intellect has taken the route of analysis and the principle of contradiction and has later attempted the synthesis on the basis of dialectic. This is of course inherently a vicious process or as the ancient Indian thought has stated it is intellect that operates on the basic structure of avidya. It is perhaps the greatest merit of Aurobindonian analysis of the human mind to show up this nature as the biological or evolutionary result rather than a fundamental function of the intellect when it operates from the structure of the Supermind. This is definitely to assert that the future of Philosophy lies not in the annihilation of Intellect (and its fulgurative functions – *prapancikarana* or *nisprapancikarana*) but its transformation as the instrument of the Supermind.

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It is necessary to emphasize this aspect of the future possibility. The position taken by the exponents of the opposition between intellect and intuition is that philosophy is the attempt to explain reality in terms of the intellect and its accidental mode of finite intelligibility through the logic of the principle of contradiction, coherence and so on. The metaphysics of finite logic has been found to lead one no where. It is a dragon that slays the action, the creative being. It is necessary to instruct intellect with the logic of the Infinite – the Real – the thing-in-itself – which is grasped undoubtedly by the knowledge of the transcendental *Saccidananda*. But where many see the end of philosophy, (indeed this is said to be the highest of Experience) we have to see the beginnings of a new philosophy reconstructed by the intellect now laden with the logic of the Infinite.

Indeed it was suggested by me several years ago at this Congress in 1947 that what we need is the spirit of philosophizing proceeding from the logic of the Infinite to evaluate and understand the darsanas from the point of view from which they were formulated (namely, the supramental). This mode of evaluation

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seems to have been lost sight of and finally abandoned by most or all of the commentators of the darsanas, who have left us expositions based on the logic of the finite ostensibly for the purpose of intelligibility to the finite pragmatic mind. It is necessary to reconstruct the darsanas too in the light of the supramental logic of the Infinite.

It must have been some thing of a clear insight into this status of the Intellect that was at the back of the exposition of its nature by Rene Guenon, the French Orientalist, in his *Study of the Hindu doctrines* (p 41). In India also the word Buddhi as vijnana is essentially different from the mental for its activity is a liberating one; it reflects the Eternal and the Infinite' and goes beyond the limiting and dichotomizing principle of contradiction.

Therefore it is clear that we are today in a position to undertake a careful reconstruction of the Indian Philosophical schools or Indian Philosophy itself that is based on the Logic of the Infinite and the Infinite Experience. Though Vedanta may well claim that all has been said theoretically about the matter, it would

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yet be necessary to attain the Being that is creative
Eternity.

Not merely has Knowledge not come to an end
with Being but it is itself Being that is the creative
Infinite. This is the inner dynamics of the Supermind.
Philosophy in this New Key is yet to be fully articulated.

BUDDHISM AND ITS INFLUENCE ON THE INDIAN SYSTEMS ABROAD

I

What is it that made Buddhism possible in India? Could it be held that it was a reaction against the Vedic Upanishad cults that prevailed? Is it a new way of life and a new philosophy that helped the resurgence of the miserable man of the period? Is it only an ethical doctrine since it speaks of dharma as the path of ascent and wayfaring in this world? Several answers have been given.

Our modern interest in India should be traced not so much to the resurgence of the Buddha spirit in our people. It is of course not the first time that Buddhism appealed to the people of India. Like other views of life (darsanas), Buddhism reveals the basic fundamental aim of man to see life from the point of view of world misery and points out that the way to freedom from

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misery is to attain a state of nirvana (freedom from all vana or movement of the desires which have become centralised around the focus of the ego). Again and again this call to the renunciation of the ego, empirical ego being the only concrete ego that we know of, has been delivered. Whilst the Upanishads, a profound sense went deeper psychologically and postulated a super ego, an ego that is metaphysically known rather than known by the apparatus of the sensory-empirical psychology. Buddhism regulated all psychology by its sensate knowledge. Thus its dhyana or jhana was also tied up with the empirical sensory. No wonder it never had to acknowledge the self of the Upanishads which is known not by any amount of sensory empirical even when such an empirical becomes profoundly meditative and contemplative. This restriction of the psychology of meditation and dhyana or jhana to the sensory resulted in what was well apprehended, a scepticism in respect of the transcendental self. The sensory intuition of jhana never went beyond the super sensory or more subtle sensory but tied up to desire elements central to persistence in the sensory empirical reality. Once this limitation on man's knowledge was imposed it was clear

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that the transcendental or non-sensory intuitive realisation of the self becomes impossible. Scepticism regarding the transcendental in Buddha became nihilism at the hands of Buddhists. That the Buddha and Buddhists did experience nirvana as a non-sensory empirical thing and that it had non negative characteristics as was previously predicated is well known. It almost appeared to be the ananda experience of the Vedanta. So much so today philosophers of Buddhism consider that behind the negative nihilistic experiences of the arhat or attained one, there were positive excellences in that experience. Thus beyond the nirguna they realised the saguna or what Vedanta calls the Ubhaya linga dual characteristic of the Highest experience, but in a different sense, even as in Vedanta. Saguna usually means qualified, but when it is applied to the Highest it means that it is transcendental qualities that it refers to, not to the empirical sensory, however subtle and attenuated. As a matter of fact in Indian philosophy since Buddhi is a material category, experience with its help falls within the competence of the sensory, and the Self being beyond it, it is impossible to know it with its help also.

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One almost sees that Buddhism when properly understood showed more clearly than Samkhya the basic impossibility of knowing the Self by means of the buddhi which is a prakrti's modification owing to an unconscious desire to please or be pleased. The lacuna in the Samkhyan system was but more fully expanded and we find that the two are but variants of the same impulse to explain reality and one fails to do it being preoccupied with the practical problem of solving misery and the other entering into the metaphysical problem of enumerating categories. It is only when we find that the human mind is incorrigibly trained to search for Reality rather than get over its grief's and miseries and would undergo all the trials of sorrow and suffering and defeat and disgrace for arriving at it that Buddhism had itself to undergo a modification.

Thus the pure Hinayana underwent a sea change when Mahayana came in. We find a theogony developing on the lines of the tantras, a fourfold godhead culminating in the images of the Buddha and the other bodhisattvas. The need for God was not to be denied, all that has happened is that human persons who became teachers towards liberation were

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apotheosised. It has relevance to the very psychology of the human consciousness. The personality cult rose in its subtle form and the impersonal (so called) dharma got a body (dharmakaya) in the personality of the Buddha. This truth we find gets repeated again and again, whether it is eastern religion or mysticism. This basic fusion of the impersonal acts as the superior partner or as the inferior one, that is to say whether it is conceived that the impersonal bodies itself forth in the personality of the great teacher or world saviour, or whether the personality and person of the world saviour or creator ordains the laws which apply to all phenomena of existence. Laws are impersonal, it is difficult to conceive of laws without a law giver and therefore person. Science loves the impersonal law, whereas religion harps back to the person. The mass of people may rejoice in the uniformity of law and call it justice, but in deep moments of their own experience they feel the need for the personal relationship, a need for the experience of reciprocal feeling, which no law can grant. Dharma has to be exceeded (though some may feel it has to descend) and the dharma-kaya or

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Purusa has to be felt and loved and attained and worshipped.

Thus we find that slowly one sees the transformation of dharma into being the vehicle of the realisation of the super personal creatorship consciousness, and one passes beyond the nothingness of the world and self to the eternal presence of the transcendent Buddha, who is even now brooding over his realm. Such a culmination of course was not perhaps sought at the beginning nor was it visualised. Philosophy cannot be escaped. Though it begins with the very limited practical aim of trying to remove misery through knowledge of the causes of sorrow, such as desire and selfness etc., it ends up in trying to feel the general pattern of the reality within which both the bondage and the liberation are provided for; it entails the explanation of the causes of ignorance and the causes of liberation and how both these could be engineered and are being engineered. The possibility of these twin processes, originally called creation and destruction, sristi and laya (samhara), is in reality and the ascent and the descent or vice versa have to be explained by thought. That thought which

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has been habituated to descent cannot grasp the logic and law of the ascent is a fact that has to be admitted, even as the pure logic of ascent cannot but neglect the logic of descent. Thus philosophy tends to fall apart in its two tendencies, and though both are practical enough, yet it has become rather a habit of thought to assume that one process is practical whilst the other is theoretical.

Buddhism started with its conception of truth as that which is practically verifiable by what it does: a truth claim is justified only by practical verification. (artha-kriya karitva). This is again and again recurrent in the theories of truth of Nyaya and Visistadvaita Vedanta; the paratah pramana (extraneous test) and the Vyavaharanugunatva really owe their truth criterion to Buddhist practicalness of the test of truth, rather than a purely observational or so-called logical view of perceptual consistency or consistency as such, or coherence of the perceived with the already accumulated knowledge of the whole rather than the whole itself.

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The doctrine of vivarta or inversion is really an extension of the view that adharma – cycle is the opposite of the dharma cycle and there is the possibility of correspondence even like the original and its image in the mirror. The mirror analogy is an ancient one but really its full import has not been clearly visualised. The image (prati-bimba) resembles the original (bimba) but it can be seen that even perceptually there is lateral inversion. Thus dharma and adharma are to be known as the original and its lateral inversion and proceed in opposite directions. Maya is this principle of recreative disjunction of the image and the original which has the characteristic of leading one away from reality and to hug the image ultimately which is a false or unworkable counterpart of the original. The exploitation of this concept or principle that emerges from the simultaneous contemplation of the image and the original at the beginning will lead to the turning point in one's own attitude to the changing reality and its processes. As a matter of fact it is one of the basic realisations in philosophy that a theory of changeable and changing reality will entail finally its abandonment for a permanent reality albeit subjective. Thus

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Buddhism started with the acceptance that all reality is change, and somehow felt that this is not the ultimate truth since this changeability of reality produces misery to one and all. Thus another criterion was introduced and the optimism of attaining a condition or state which is transcendent to change was accepted: a twofold reality thus emerged. From this to proceed to deny the reality of the changeable misery producing reality is a short step. Thus realism ended in entertaining illusionism of what was previously considered to be real, and idealism resulted. Buddhism passed through realism and its hinayana phase and entered upon idealism when it took the subjective Mahayana phase. Man's need for permanence beyond misery dictated the 'illusional' theory. These needs dictated the acceptance of a super reality beyond all change rather than the logic of the phenomenal. It is here the axiological principle that the Upanishads stated was accepted by Buddha and applied with vigour to the problem of human misery. The logical contradictions were essentially inherent in the whole of reality, and though Buddhism did not realise it, it was sankara who revealed this essential two foldness of reality and

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showed the possibility of transition from the one reality (vyavaharika satta) to the other reality (paramarthika satta). The possibility of living in both types of reality again was shown by his concept of renounced living (detached existence) which was considered to be fuller than the ordinary living in the phenomenal though it was less perfect than the living in the Other and for the Other.

Though the doctrine of Advaita is prominent in the Vedanta of the Upanishads, it is not at all clear whether there is any theory of adhyasa or illusion. On the other hand it is through the Buddhist analysis of experience from the rational standpoint of sensory experience that the illusion theory gets its sanction and prominence. Its origins are axiological but since every fact of life craves for a metaphysical foundation as well we find that it grows metaphysical roots. We are not here concerned with affirming or denying its rightness as an explanation but that it has occurred – and nothing occurs without some kind of justification, ethical or aesthetic, if it were not logical.

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Thus Buddhism played a very important role by developing at first dynamically and positively an axiological ethical concern for freedom from misery which is real and issues from the nature of the world which is basically of the form of aggregation and change which never keeps anything remaining as it is. A more dynamic view would have led to the concept of growth, which should never have been analysed simply into the mechanical triple processes of making, preserving and destroying production, growth and dissolution; nor should the concept of mechanical aggregations and constructions, skandhas, avayava-avayavi relationship be considered only in the mechanical manner. Biological processes once having been reduced in this order which our reason by its very nature does, there was open neither to Buddhism nor the atomists or the originationists or the other theorists (like the vaisesikas, carvakas and other potter-god theorists) any other way out. A theory of change of the phenomenal reality cannot be reconciled with a theory of permanence of the transcendental reality except by negational logic. But that is not the real logic of reality which moves in terms of organic realism which

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reconciles the two in a continuous creativity and fusion of the two orders of reality; this was inherent in the Upanishads as Sri Ramanuja showed.

All the sutrakaras of the orthodox schools have been critical of the buddhistic logics and their extreme belief in the capacity of sensate logic or the logic of the negative to help establishing the extraordinary non-existence of the world. The very methodology of Buddhism was to show that no pramana or source of knowledge can establish reality, therefore reality is not or existence is not is a daring innovation which has been followed by Nagarjuna and Sankara and in the west by Bradley recently. Negational logic succeeds exactly in being negative, it cannot be expected that it would even succeed in establishing anything positive. How it ever expected to do that is more than what one can ever believe. But such things happen even in the domains of philosophy.

That is the reason why it was well known that a new logic which will not accept the methodology of buddhistic logic was necessary. Sankara's commendable attempt to turn the tables proved

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unfortunately unsuccessful, and therefore it was that the other schools of Vedanta had to throw the negative logic overboard or show its fatal defects.

The necessity to seek a pramana higher than the negative intellectual sensate logic was shown by them, which alone will rehabilitate the self in its real integrity; it alone can justify the claims of religious experience and the need for God. Godliness needs a God, and this is true even as it is in the case of the impersonal demanding the person as its cause or being. Thus sruti pramana was shown by all to be the only source of our knowledge of self, God and of our dharma (Rtam). Ethical life is not real unless it leads to transcendental life of freedom from misery. Its society or sangha is not the modern notion of humanity striving for its living in terms of this world of desires and needs but a humanity which has almost transcended such concerns. However today we find it is this lower essentials of living here that have to be provided for and society is said to be the order of life which ensures fair distribution of life's needs and comforts for all. Whether this needs a God or personality is a question that has to be answered by

the modern Buddhist, but it would surely be a translation rather than an exposition of Buddhism.

II

BUDDHISM ABROAD

Buddhism had a wonderful reception at the beginning. It was a religion of the common man who has hardly the capacity for deep speculations or metaphysics. It was a religion with tears in the sense of a long practice of reading and thinking and believing and doing activity. Yet it was by far the most epoch making religion of thought or reason. Practical reason dictated the discernment of the causes of man's state, his misery. But to know that all is misery is surely the beginning and this required thinking over all the instances of one's life and Buddha's own experience of the world of fading youth, failing health, fitful fate and collapse of life were not arguments or proofs for the existence of evil or misery of the entire world. The misery of the whole process of man's life and environment became recognised as one of the cardinal tenets of maya-vada or illusory theory. The sermon on

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the truth reveals the practicality of the instruction about life's evanescence and misery. The second doctrine of compassion really showed not so much what today goes as the service of man as the realisation of the extraordinary foolishness of men who seek permanent pleasure in this changing world. The pity of Buddha was not that of one who felt it as a sentimental feeling of sympathy nor even the dynamics of trying to relieve this suffering as to find an inward cure for the man in suffering, a cure which in a sense everybody has to effect by his own reversal of values. Man must pass from his adharma to his dharma and no one can do it for him except himself. Buddha however also taught that no one has a right to interfere with the growth and development or life of any one else. So the call is for individual effort and individual growth and transcendence of the world.

Buddha's teaching of awakening reason in each individual to its perception of the highest beatitude of nirvana was followed up by the ardent work of Asoka who with his sovereign position was able to carry the message of Buddha to all. He made Buddha a national

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figure and an avatar of Dharma – the true dharma of liberation and peace.

Moving southward Buddhism got adherents in the south and even occupied the whole of Lanka or Ceylon. The teachers of this message were purely wedded to the original writings of the Buddha and were in a sense fundamentalists. They were called men of the smaller vehicle – Hinayana. Buddhism spread in Ceylon. Here is pure Buddhism and it is this Buddhism that was the target of criticism from the vedantins and other systems. That Buddhism did provide a rethinking of values on the part of the darsanas is a fact of capital importance: ethical life based on the basic concepts of satya, aparigraha, brahmacarya and ahimsa was more important and will lead to the emancipation from samsaric cycle than the worship of the gods and sacrifices. This was a truth that held sway in the minds of the people of south India. Great thinkers were supplied to Buddhism from the south such as Dinnaga (of kanci), Dharmakirti (of Tirumalai) and Nagarjuna, and these thinkers could hardly have influenced the Hinayana. Indeed we find that these thinkers were most influential in the Mahayana or the greater vehicle.

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It is true however that south India gave to Japan the leading exponent of the Dhyana school or Zen (in China Chen). The yoga methodology of Buddhism stems out of the importance of Dhyana for Bodhi, there can be no Bodhi without dhyana. The most important technique of yoga namely citta-vrtti nirodha, usually translated as the restraint of mental modifications is unfortunately a translation that has hardly the sanction of practice. Indeed many yogis have gone wrong in trying to arrest all thought processes and ended up in that sleep-samadhi where consciousness was reduced to a state of exhaustion and this kind of dhyana was most detrimental to the vision awakening dhyana of the Buddha. Concentration arising out of the contemplation of the process of the dialectical mind and of the process of the stream of reality or flux raises the tension of the consciousness to vision of the true nature of the mind and consciousness itself. Indeed it is then that one transcends the dualities not by annulling them but by including them in the totality and perceives the arising and passing of all things. It is not the concentration on the permanent that leads to the discovery of the nature of reality but intuition into the change that leads to the

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vision of that which is beyond change or changeless state or nothingness. Nothingness is the very definition of permanence since all experience is experience of change alone. Dhyana techniques were devised to liberate consciousness from the permanence and finally bodhi was seen to have led to the transcendence of the limiting consciousness. True citta-vrtti-nirodha meant then the liberation of the citta from the modifications that it undergoes when it pursues the objects of desire or constructs them. It is a technique of awakening the true nature or consciousness by reversing its mode of modifying itself and thus turning it back into its own source or alaya. This alayavijnana of the Yogacara Buddhism is the most important discovery and contributed to that extraordinary capacity of the Japanese in their powers of endurance and conquest over the dualities and concentration of mind. It is that which led to their being even today the most active minds. Buddhism abroad has precisely led to the improvement of the mind of other nations, and its positive contribution lay in its leading to training the mind in perfect flexibility and awareness, whilst by a sad fate in India the very dhyana cult has been

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extinguished thanks to a metaphysical misunderstanding of the nature of Nirvana or Sunyata. That real apprehension of reality and true freedom cannot come about unless the mind itself is changed radically in such a way that it does not enter slothfulness or inertia or sleep at no time is the one supreme contribution that Japanese Buddhism has done to its own Shinto religion. Indeed it is precisely to stimulate that true worship of being which led to interiority of perceptions open to the soul of man in a sense that led to the transcendence of the private embodied ego. It is to south India that Japan owed this forward movement. Today all over the world the Zen Buddhist practices have become common and efficiency in work (yoga is skill technique) is now sought through it. But it is ultimately to lead to emancipation from the samsara, this view however is now relegated to the background thanks to the pressing needs of this world affairs and goods.

China had a long and hoary religion. But this religion too was more or less for human living. Confucius, Mencius and other thinkers were worshipping the highest as Tao. This Tao was said to

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be the highest that one should realise and live by in every thing. Chinese religion is the religion of the respectable and humanistic man. It was not otherworldly nor did it very much speculate on the Ultimate except in so far as absolutely necessary. It was by and large an ethical religion of good and decent behaviour in society. However ethical religion can hardly be satisfactory or satisfying to man as such for problems of metaphysical import constantly come up. Some explanations of the origin of the world come up for consideration however much put aside. So too naturalness of life itself bears the imprint of several kinds of naturalness. Confucius did discover that enlightened behaviour as basically related to reasonableness or reason, in the social context. This was and even today one of the attractive features of Chinese Taoism or Confucianism. Tao 'is principle of sagemess within and kingliness without', and is also the method for the attainment of the sublime and the performance of the common task. Again and again we find that this supreme principle of Tao is fully to be realised in the ordinary tasks of life and is not reserved only for the extraordinary works.

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Buddhism when it went to china thanks to the scholar monks at the invitation of the leading men of that country and was embraced by them, was in a sense supplying a want in the people. Good conduct even in the light of the Tao was not enough. Nor is this world-affirmation enough. There is a yearning to know the mystery of the beyond and mystery of birth itself. Buddhism has assumed that there is a beyond of blessedness and a returning cycle of misery if one does not go beyond. The role that it played in India was in a sense reversed, whilst in India it was a religion of negations it became even through its very negations a religion of affirmations abroad. China found in Buddha deliverer of the people from the thralldom to a habit of decency and humanism to which Taoism led it, though it should be pointed out that it was not so easy to confine Taoism to habit of cultured humanism. It required a strenuous awareness even as Zen had demanded but as we know there is a fatality in all practice that makes even consciousness sink into automations and habits. Buddhism gave a clear impetus to the rousing of the imagination of the people and in this great process of renunciation of life and

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search for Bodhi or illumination arrived at by renunciation of all life-values it formulated the greater vehicle. What obviously could not be developed in India for Buddha in the context of Indian mythology was developed abroad in the form of Mahayana theology of the Buddha. Great concepts and techniques were developed. The bodhisattva and the hierarchical arrangement of all the Gods, the mystico-occult methods of worship all returned to the scene of the Buddha. Tantricism also developed along with the basic urge to transcend all processes of nature. All desires were sought to be yoked to the all embracing desire for nirvana and with a logic that is capable of being understood only in the context of the need to satisfy the lower human nature somehow. Sublimation might have been the aim but it is clear that after a brief while they lost their capacity to transform man. It is no longer the religion that Buddha taught but a Buddhism that somehow fulfilled the needs of the hearts and passions of men that came to stay. However the solemn beauty of a Buddha was a more personal matter than the impersonal Tao, and China retained Buddha though not his basic teaching which was not quite different in

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matters pertaining to human conduct other than its own original Taoism.

The charm of Buddha, his purity and compassion, which is the dynamic urge in him to change and transform men into real seekers after peace and health in the nirvana have always that attractiveness which ages cannot remove. Even today the message of Buddha appeals because there is in it the secret of peaceful life, a life of renunciation and reason, a profound inner satisfaction of going beyond the ego of a thousand personalities or masks or births.

Buddha called upon man to form a true society or egoless souls and his greatest concern was to see that such a satsangh grew up and did not develop the cult consciousness or church consciousness which is but a glorified ego. That is why the nihilism of the ego in whatever form or of whatever pattern individual or social was his main consideration. Man should seek to be nobody, he should absorb himself in the Buddha who is absolutely free from all ego. Buddham Saranam Gacchami prays the Buddhist and only secondly does he say Dharmam Saranam Gacchami, which is the

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dharma of renunciation of ego and acceptance of all rules and methods which lead to the abolition of the ego, and lastly alone did he counsel the prayer of Sangham Saranam Gacchami for the sangha is the council of egoless men who increase the egolessness rather than promote it, not even for the sangha. However this last has been rarely achieved, and the sangha kills the dharma and the Buddha.

A note:

Buddhism influenced all the schools of Indian philosophy in a basic sense in so far as it focussed the attention on the problem of human suffering rather than on the problem of knowledge. Knowledge is not an end in itself but it is undoubtedly the means for liberation from sorrow. This knowledge is not the knowledge of reality but the knowledge of the causes of human sorrow. Likely it is that this problem was under the surface consciousness of the vedic seers who were engrossed in the metaphysical reality, the original cause of all things and of oneself. This large problem was restricted to an ethical level not as a search for the

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good, but as a search for the means of liberation from misery.

We can see that almost all the systems: Vaisesika, Nyaya, Samkhya and Yoga have made the pratijna or assertion of their problem of relief from suffering through knowledge. The Vaisesika Nyaya held that the knowledge of the categories of experience (saptapadarthi) and knowledge of the categories of dialectic or controversy are enough to liberate one from misery. Samkhya taught that the knowledge of the nature of prakrti and her evolution and the nature of the purusa or soul will liberate one from misery. Buddhism alone clearly put it that such knowledge of categories however valuable as knowledge does not lead to liberation but to a false sense of liberation. Thus Buddha gave up the path of Yoga too which was dependent on this samkhyan approach. Buddha counselled that the fourfold truths ought to be known and practiced. Thus the problem of suffering was the paramount concern of Buddha and other schools had to answer the problem. Even Vedanta had to assure its followers that liberation from samsara or suffering will be final and complete only when Brahman the original

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cause is known. Thus the causal approach which is considered to be the approach of rationality has been the significant direction of Buddhist philosophical ethical problem and solution.

ABHAVA AND ANUPALABDHI OR Non – Existence and Non – perception

The perception of non – existence is obviously rendered by the means of knowledge known as anupalabdhi. This pramana or right means of knowledge has to be admitted because it is claimed that this is a case of kevalavyatireki as a matter of fact for in the example ‘when there is no vision of an object there is no existence of it also since where there is vision of an object there is its existence. But it is seen that there is no manner by which one can grasp the want of vision or want of existence. This negative conjunction, if we may so say is a case of kevalavyatireki and it can never be really a method of arriving at an invariable concomitance. Negative being is held to be not an object of perception though Naiyayikas have held that non-existence is perceived as when we do not a fruit on a table where it was before. There is no doubt that we see a place empty of

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a thing we look out for. Thus non-existence is dependent only in respect of objects which are objects of perception, or revelation.

One of the most important defects of medieval logistics is that it does not see that its illustrations aim at proving the truth of revelation from the observance of ordinary experiences or perceptions. Understood in the sense, that the main motive of these scholars was to accept the pramanas which indirectly can prove their metaphysical assumptions from revelation, we can find that non-perception is used as a pramana to substantiate the non-existence of an object. “Non-perception of a sensible object generates the notion of negation immediately and not through other negations”. (Das Gupta. Vol I,p399). Advaita utilizes this anupalabdhi of the Mimamsakas (Kumarila school) to hold that negation is not a perception but merely the absence of perception. Thus abhava is an inference based on the absence of perception.

However let us ask ourselves in what context this pramana is being used even as pratyaksa, anumana and sabda are being used.

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The logic of Negation in Advaita Vedanta proceeds on the ground of fundamental contrariety between perception facts and revelational facts. The word 'facts' is used to designate the reality and existence of these kinds – the phenomenal and the noumenal. This basic difference has to rest on the reality or existence of both kinds of realities, the sensate and the non-sensate (Brahmic). The two are in a sense related to each other as a appearance and reality. If the two realms are held to be equally present as facets or faces of one reality it would follow that we grant to the appearance a permanence that cannot be removed. This is indeed a difficulty for the general purpose of knowledge which assumes that there is a wide divergence between the two and seeks to get rid of appearance as equivalent to non-existence.

Thus it assumes that there is contrariety between Brahman and the world including the souls, and if the one is positive the other is negative and this logical assertion is based on the psychological experience of non-presence of the characteristics of the one in the other. Thus the world has qualities, has change, has motion and differentiation or plurality, and

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contrarily Brahman has the non-presence of these. However whilst we see the world, we do not see inferential one so long as there is no intuitive anubhava of Brahman. The contrariety then ceases to be just logical but becomes psychological. That this experience of Brahman should lead to the denial of the characteristics of the world and the souls of it is but natural but not inevitable. The experience of Brahman as existence, intelligence, bliss is a positive one, whereas the experience of its being without the qualities of nature or its characteristics is a negative one in relation to the known world and self. The former is intuitive and transcendental to the inferential and perceptual and as such 'other' than these but need not be contradictory but only an other: the latter is a logical hypostatis of the non-existence of the perception as the Brahman – an inferential conclusion based on the correlativity of negational predications.

Advaita thus in so far as it uses anupalabdhi or non-perception of the non-existence as a means of proof or right knowledge concerns itself with the field of non-perceived existents but how it could pass to non-existence is a mystery. Non-perception of non-

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existence is not capable of yielding any real positive knowledge of the existents. The question then to be considered is how we can speak of Maya as a existence or non-existence or both at once or as indescribable in logical alternatives (kotis). Further to hold that anupalabdhi is capable of being the proof for non-existence almost amounts to the solipsistic view of esse ist percipi which is its polar-opposite-criterion.

That this is certainly not the view of Advaita we can immediately realize and therefore it is necessary to inspect a little more carefully what anupalabdhi means. It is the most important part of our investigation to ask whether upalabdhi means just sensory perception or all experience of anubhava. By parity of reasoning which we adopted in respect of upamana and Upanishad, upalabdhi refers to the concept of near or correspondential or similar identity. The non-existence of that correspondential or similarity is what is strictly meant by anupalabdhi. In respect of the real transcendental which is beyond all perceptions and mindings and language, which cannot be grasped by any of these modes of knowings, it is clear that it must be seized by a mode which is not like other pramanas.

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Thus it follows the existence of the transcendent is known negatively by denial of the known characteristics in every sense of these. It is not therefore that anupalabdhi (non-perception) is non-experience of the non-existence, which is the significance of the negation of the *nirvana* concept of the Buddhists. On the other hand, the anupalabdhi reveals the existence of the transcendent, however much in a negative way.

The mimamsa explanation (of kumarila) for the acceptance of this pramana lies in his trying to explain the dynamic nature of negative perception or non-perception or perception of the non-existent as in the case of the apurva or the potency that works later rather than immediately as in causation, through arthapatti or presumption is sufficient, yet in respect of the dynamic nature of negation to which Buddhism had called attention, regarding even the efficacy of the rites or karmas.

Though anupalabdhi is a species of inference in the sense of our making an immediate inference yet it is not strictly an inference based on vyapti or invariable concomitance, observed in perception. Though a logical

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instrument it is yet seriously dependent on the necessity to substantiate the theory of the transcendent which is beyond all perception, which sabda cannot by itself as aptavacana do. Indeed one is forced to the conclusion that arthapatti and anupalabdhi and upamana as represented by the Naiyayika and Purva mimamsa are assumed as the principles of the 'Logic of the Infinite' or the transcendent which help the communication of the truths of the transcendent or the real infinite to the finite consciousness.

'A logic of the Infinite' thus requires the adaptation of the same principles of our ordinary finitised and atomized and sensate thinking to the levels of the Infinite. If we understand the technique of the liaison performed by these principles without, as it has been unfortunately done even by the expositors of these principles reducing them to the level of mechanical sensate explanation or exposition, they would regain the flexibility and mobility and suggestibility that is the nature of the Infinite consciousness. The sabda as revelation tries to convey the truths of the transcendent and the Infinite to the

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finite sensate mind through these triple pramanas of
Upamana, Anupalabdhi and Arthapatti.

YOGYATA

The word yogyata means that which is fit for connection, from yoga and yuj - that which is fit to be associated with or fit for any purpose that might be realised or needs to be realised. Thus a word or term is fit to be connected with another word or not; a particular means is fit to be used or is appropriate for realising an end; or a particular act is appropriate at and for a function. Surely the use of this word yogyata has been used in many senses. In the logic of the propositions the word yogyata is used in the sense of a word or term being fit to follow the first term. The second word that follows the first is said to be fitness (yogyata). The usual example that is given in the textbooks looks to be very odd and itself not fit to be an example of yogyata. Thus it is said that if one brings a horse when all that is

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asked is salt (saindhavamanaya)¹, this is a case of ayogyata. But this ayogyata is an example of the ambiguous use of the word saindhava (horse:salt) rather than an unfitness to the sentence at all. In fact the unfitness in this case is the ambiguity in the word rather than the act of bringing horse instead of salt.

A clear exposition of this fact was made by me in a paper published many years ago. The three important criteria needed for a meaningful vakya (proposition in logic rather than a sentence in rhetoric or prose or even in the scripture) are akanksa (expectancy) yogyata and sannidhi (nearness). The first term evokes certain questions thus a word saindhavam evokes the questions, which, what, from where and so on. Any of the answers to these questions respectively would complete the meaning. Thus if one knows the meaning of the word saindhavam, it is easy to say what it is and do what is needed; but an ambiguous word makes any reply impossible: in fact it is not a clear case or it is a meaningless proposition. Thus the use of un-

¹ The usual example is the fire is sprinkled. This is said to be ayogyata because it is an impossible thing – of course not impossible today.

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ambiguous words is almost one of the additional necessities in language and this may be stated to be not merely a case of yogyata but a different condition altogether.

The expectancy (akanksa) is a valuable condition which reveals the necessity for completeness of meaning in a proposition - intended statement. The language construction in respect of statements of truth, either of fact or action or meaning, is different indeed from the sentences which are definitely imperatives either categorical or hypothetical or conditional. Imperatives flow from and towards actions, ethical or political. But statements of truth are not of the same order. Thus yogyata in this sense would be different even as expectancy. A servant waiting for the command of his master or a ritualist performer waiting for the command of his priest or the regiment waiting for an order, are all cases of imperatives, and expectancy is conditioned by the situation. There can be no meaningless commands or imperatives of obligation which are not definitely action – directing. But logical propositions are not of this order. Thus expectancy is

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limited to the predication of the term. There cannot be any other. Similarly once the second term or the predicate is stated it is clear that this involves the concept of sannidhya or nearness. The concept of sannidhya has again suffered at the hands of the logicians in India. The concept is simply the statement that the akanksa selects the appropriate term defined by its predicate - nature. The remoteness of the term or nearness of that term wither in a long winded sentence or in time as separated by many hours as assumed in the usual description of this condition of sannidhya, seem to be utterly unintelligible as logical explanations. The first term calls up the second and this second that is called up is that which is in our experience contiguous with the former. Thus we know that among the laws of association we have contiguity, contrast, similarity or striking quality words or terms becoming associated in our consciousness. Sannidhya seems to mean just contiguity or nearness or side-by-sideness. Thus a substance will recall its quality or qualities, a cause will recall the effect which is successive to it, and the correlative terms seem to be called up. In this thus comprises the basic meaning of sannidhya. To make it

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mean temporal discontinuity in utterance of the words comprising the sentence or proposition is to miss the natural psychology.

The usual construction of the Sanskrit sentence is the occurrence of the verb at the end of it. Thus whilst the English sentence will be Rama is King, the Sanskrit will Rama king is. Thus the natural linkage between the two previous terms comes last. Thus akanksa, sannidhi and yogyata stand for the two terms and the copula of affirmation or denial. Yogyata thus means to express the copula between the terms. Yogyata includes ayogyata also. So too in the imperative sentences the yogyata is expressed by the vidhi and its negation by nisedha. This makes the conditions of the logical proposition clear and precise and not what the expositors of the three have done in their commentaries.

The Aristotelian analysis of the proposition reveals this strict naturalness even as the psychological naturalness of the Indian logician's exposition of the nature of a vakya (proposition that is verbalised: vac).

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There is one more point that might be referred to in this connection. The mimamsa rule of interpretation of any name is opposite. Suppose there is a hymn addressed to Agni and in the course of it there is the name Indra used to address Agni, the rule enjoins that the word Indra shall be interpreted as yoga and not a rudhi. The word yoga is usually interpreted as connotatively by root – meaning rather than any other. Similarly rudhi means that which has been inculcated as a proper name. All proper names can become connotative though their normal function is denotative. In this context of usage this connotative or root meaning should be taken. Yoga here means thus a merely appropriate to the context meaning. This is the meaning of connectable (from yuj).

Thus it can be seen that yogyata is a comprehensive analysis of the entire scope word – usage in the sentences.

There is a problem raised whether sentences are to be equated with propositions. A truth sentence is a judgment (judges pronounce sentences) and sentences must be clearly a truth statement or real proposition as

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contrasted with abstract or unreal or fictional propositions. Indian logic demands a real logic, a logic set towards the ascertainment of Reality (correspondence or coherence etc being but ways of this ascertainment and statement - judgment or sentence). It is therefore clear that Yogyata is precisely the expression of ascertainment.

SANSKRIT OUR IMPERATIVE NEED

It would be indeed quite unnecessary to mention to the most cultured audience of Sanskrit savants about the glory of our ancient Sanskrit literature which has continuously fed us with the life blood spiritual freedom, whatever might have been the vicissitudes of our political life. When therefore it was found that invisibly for no reason men were beginning to lose interest in this literature, it was realized at once that we are also going the way of lost civilizations. Thanks to our spiritual leaders this threat to spiritual life was no sooner realised met by a definite call to the study of our most ancient Literature, namely the Vedanta (Upanisads), Bhagavad Gita which has become the gospel of Gandhi and Tilak and Sri Aurobindo as it was the gospel of Sankara, Ramanuja and Madhva of old. Ramayana and Mahabharata once again revived interest and reading translations in English at the

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beginning many a young man not having had Sanskrit education at the beginning had begun to learn the alphabets and study the Gita.

Indian philosophy began to be taken serious note of by the Western scholars and not merely brushed aside. Comparative philosophy and comparative Religion, which are considered to be scientific approaches to the study of language and religion entailed close study of Sanskrit which was recognized as one of the oldest languages in the world. What was more remarkable was that this Ancient language was not primitive, original and aboriginal, but well-made with its own grammar and metre and one which could be shown to be the matrix from which the others took rise. It was thus known as Devanagari and Sanskrit the language of the Gods (illuminating the mind) and of the cultured (Rsis, seers of truth and reality).

We all know that though the earlier writings of the Buddha and Jina were in prakrts, so called language of the people, later writings needing exactness and precision had to be in the language of Sanskrit. Thus Sanskrit was the language not of the

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respectability but of clarity and it was more the clarity that gave Sanskrit the lead over the prakrts. However again and again we find this eclipse of the Sanskrit and its coming to its own, and these synchronise with the fortunes of the people. Sanskrit again and again was studied to discover one's roots. Thus it was a reviving function that Sanskrit played down the ages of our History. Its inspiration flowed into the regional languages.

When therefore some say that Sanskrit is a dead language one wonders whether it not Sanskrit that makes dead languages and dying languages rise from their ashes.

This secret of Sanskrit is not in the magic of its language as such but what inalienably it carries with it, the spiritual power that has been imparted to it by the ancient seers of the Veda. We need not indulge in any sort of mysticism here: it is that peculiar quality of the Sanskrit language to grant that spiritual vitality to any thing that it touches. One cannot divorce the Ultimate Cultural process underway in humanity, that process

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which is for the spiritualizing of man from the language of Sanskrit at all.

The need to study the language of Sanskrit is not thrown only on the teachers and research workers but on every body who would like to be undying in the true sense of the term. Thus in a truer sense than recognized, Sanskrit is the mother of al culture and of all languages.

In an age such as ours – the Age of Science and the Age of Self awareness and the age of the Common man, there are questions raised by people who think that Sanskrit having been one of the oldest cannot have any place. By that token materialism in the only language of science and politics and spirit is an outmoded explanation. This alliance between science and materialism is unholy and not at all conducive to evolution or good life. Whilst man is extending the limits of his knowledge of the outer world, and perhaps even making efforts to know about his own physical body, he is not growing in wisdom that comes from spiritual culture. Thus knowledge and wisdom have become divorced. The ancient equation that one who gains

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immortality or the immortal-vidyaya amrtam asnute-is no longer valid, for his knowledge is not capable of making one grow wiser and saner and holier recognizing the Supreme Divine in all things. He is losing faith in religion, that bond between man and God, the Universal Self of all, and lacks the spiritual basis for his life. The gains of science for man enriches his self confidence whilst promoting his impoverishment in his relations with other men all the world over and the spiritual unity that supports all.

Far deeper than any social, economic, political readjustment, mankind is in dire need of a readjustment on the spiritual plane. What is needed is then the rediscovery of our roots. Secularism may be a stop-gap arrangement in the present moment, it is however never to be something that rules out all spiritual values from the ordinary life of man. The present crisis in the world or rather series of crises, are all due to the purely secular pursuits, whether humanistic or scientific or materialistic, all these ignore the spiritual yearning of man for growth and higher knowledge. There is a spiritual essence which is operating in all

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manifestations of life in the universe, human or animal, plant and mineral. A spiritual reconstruction of mankind alone can save mankind from self-annihilation. There are undoubtedly many ways proposed for the rehabilitation of spiritual values and moral rearmaments and so on. However it is in the lives of dedicated souls that we find this spontaneity of individual cultural transformation. The problem of Recovery of Faith is as urgent as any other. How can religion once again become the centre of man's concern in all walks of his life? What is gained in comfort from science is unfortunately bought at great price and the spiritual claims are being brushed aside. However in India as elsewhere science can be hardly a substitute, for religion. There are more things in reality and man than the science can explain. However in the mad race that is on it almost appears that science is winning all along the line. The Vacuum that it is creating in the lives of the human beings by this external expansion is however posing or will soon pose problems of serious concern to secularists themselves. What is the inner restraint that will be laid on men of science under the control of ambitious men of politics not to shatter the

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world of culture and life and reduce it to ashes and thus turning the universe into a vast graveyard (smasana)? Indian mythology indeed speaks of this vast development at the time of Ramayana and how the Avatar once for all destroyed the destroyers and created a world of culture out the derelicts of Ravana's people. So too was the age of Mahabharata. Science set up for destruction and conquest for secular purposes is moving inevitably (as the materialists of the dialectical variety say). Our spiritual education alone can rectify the situation and make real peace possible in this world. It is agreed that peace is indivisible, and so one should promote peace all round and at every point of life. Individuals as well as communities and nations have to learn the bitter lesson that the inordinate pursuit of power through science will tend to reduce men to the level of monsters. Education is thus central to our entire development and basic as a programme for peace. But here again what type of education should we encourage. It is to be integral; the secular must be subordinated to the spiritual and the spiritual must be made to express itself through the secular; thus the conflict between the secular and the

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spiritual should be resolved not by merely limiting the domains of each but by permeating the one by the other. Secularism has a tendency to divide and separate man from man but the spiritual tends to unite the divided not by annulling the same but by integration. This is clearly seen in the very development of the organic. Vedanta (and we have three phases of it) insists that the spiritual govern and determine the birth and growth and goal of sciences.

That these syntheses of all arts and crafts (kalas) have been achieved by the ancient seers of India can well be seen in the Epics and puranas of Yore. Scientific works of rare quality have been produced and written down in the technical jargon of each science and today research in these branches of ancient science seems to be absolutely necessary. The indefatigable Dr. Raghavan has to be warmly congratulated on his pioneer work but much more has to be done. Sanskrit was capable of evolving technical language to express advanced techniques in almost all the sciences, sculpture, iconography, temple engineering, icon casting, bridge building, metallurgy,

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etc., So too the planning of towns and drains and raising trees and building hospitals and in general town administration suited to the genius of the spiritual God-centered humanism. Arts also were scientifically explained and music, dance, plays of all kinds and decorations and dress making got treatises. So too taming the animals, elephants and horses and bulls became an art-not only for circus purposes but for spiritual purposes also. Sanskrit as the vehicle of all literature and scientific knowledge has played an admirably role which it can even now begin to play. But it requires the large dedication of men of sincerity and culture who have belief in its intrinsic spiritual power to rise to fullest heights. Of course it has to conquer the spirit of the Indian youth by its abiding spiritual quality.

Our temples in South India played a very great part in our cultural tradition. Barring certain extremist tendencies, it is undoubtedly a capital fact that Sanskrit spiritual literature played as great a role as the indigenous literature which has also a hoary spiritual tradition. The most important feature that we find is that after the extraordinary collapse of the Buddhist and

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Jaina adventures against the Vedantic tradition (which one might well refer to their purely humanistic developments if not nihilistic) that Temples became the centre of all life: Temple Culture is not to be interpreted as an idolatrous culture, on the contrary it was to make man ego-centric rather than ego-centric or anthropo-centric. It was as great a revolution as the Copernican revolution. Great temples demanding for their construction and maintenance skills of kinds were dedicated to the cultural development of a peaceful Society. South Indian Religions have had in common, whether of the Saiva or Vaisnava denomination, the quest for inward peace as well as outer harmony between the members of the society or village or town who had each his allotted function which he did in a spirit of spirituality or sacrament. Spiritual equality thus became a realized fact that harmonized without hitch or bitterness with the secular inequality that is organizational. Thus all gained that Peace that passeth understanding. A harmonious society demanding from each of its members his task or kriya which he can do and ought to strive in love to do and do well is bound to stand all the perils of outer attack.

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It was asked recently by an eminent writer as to wherein lay the strength of the Indian Society, one could well say it lies in the spiritual unity that pervades all the functions of the men dedicated to God in the temples. Once the temples are made weak it will not be long that our society will fall even like the mounds of Buddha.

Practical religion and culture were the concern of temples and the restoration of the temples to their pristine function is one of the major concerns of Modern Administration of the temples. The training of competent Vedic Scholars in the temples is almost an immediate *number one* concern. In an age where technocratic developments are disrupting the original forms and shape of the members of the different people engaged in the diverse occupations necessary for the efficient working of the temple, a determined effort has to be made to attract the best of men to take up this work of the temple to fill in the gap. Thus the investment on the temple reorganization of all sorts of functions and needs to suit modern conditions too without much distortion or without and possibility of distortion of the

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ancient ideal is bound to be a very sound investment on the spiritual side. We need scholars in Sanskrit in large numbers not only for daily needs of the temple but for spreading Sanskrit Culture in its spiritual purity to one and all through reciting and expounding the great literature to all. Surely the Tamil and Telugu literatures will have their role to play but they would also profit by this integration of themselves with Sanskrit. A new dynamic spiritual revolution once again centered round the temple which resembles more and more an autonomous University will transform the minds omen and turn them away from the glamour of duel, strife and competition, and war. Cooperation is the central concept of the Temple Culture and we are realizing that it is by far the best solution to human affairs. It however can never gain the spiritual strength if it remains as an attractive humanistic ideal or political solution of our economic needs. A spiritual call to the inward unity of all and towards cooperation for realising inward peace as well as outer harmony is about the only plausible solution. Look at the grant monuments and cities like Kanchi, Srirangam and even lesser cities like Tanjore and Tirupati, we have the visual picture of a great

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peace and harmony brooding over all minds soaking men in the purity that peace and harmony grant.

Sanskrit literature has done so much and it can do very much more in the future. The future of the world is linked up with the rise of not a new ideology but an old resurrection of Sanskrit to her prime place as the language of Culture in a sense that others are not. It is therefore with a sense of deep responsibility that I am constrained to plead for a great effort on the part of every body not to brush aside lightly the great tradition of religious knowledge that has been perfected in India and enshrined in the Divine language of the Sanskrit Sarasvati. It is capable of granting not only the philosophic facility but also material happiness based on dharma. It is one of the basic commitments of our Republic to pursue the paths of peace and truth and happiness that is compatible with and issuing from Satya and Dharma.

Rightly our Motto recognizes our traditional aims and goals. Through knowledge of the Highest Brahman alone can peace be everlasting. Truly also our sages have taught that through unceasing to our work in the

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spirit of utter dedication to God which thus includes selflessness or desirelessness, we should live for a hundred years. Our tradition has not preached pessimism but a divine optimism a world saving purpose has informed the least of our yogic endeavours. Our culture breathes the very atmosphere of a meaningful world. To one who has learnt from his babyhood to breathe the air of wisdom as provided in the temple and its arrangements, the world wears a different aspect and happiness seems to be compatible with human life and material welfare. Whether it is in the Ashrams of Rishis or in the sanctum of our Temples the atmosphere is of sacredness and holiness of all life.

It is necessary that this vast knowledge of the Ultimate is open to one and all who can profit by it. It is no longer to be kept in the secret vault of human hearts or caves but brought to the doors of all. This is a task to which all can agree. The Sanskrit Research Institutes must play a magnificent role and the progressive temples like Tirupati should earnestly carry on the task of making the recondite knowledge available to all. However it is a fact that with all these amenities offered

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so few come forward to take advantage of them. However the seeds of this endeavour will in the sunshine of the liberal policy of temples and generosity of astikas believers in Sanskrit Tradition bear germination and grow into trees that shall grant shade to all types of art and craft.

SANSKRIT POETICS

Kadambari

In Sanskrit there is no work of prose occupying a higher eminence than Bana's *Kadambari*. In every way superior to Subandhu and Dandin, the authors of *Vasavadatta* and *Dasakumara caritra*, who also flourished and wrote about the same time, Bana's imaginative art excels. Even when the prose of Bana is heavy with verbal plays and reveals 'cleverness in composition, its aim is what distinguishes it from theirs'. He obviously has a transcendent purpose, the attainment of the expression of true beauty.

It is the real artist's creative power to portray vigorously and picturesquely the passions and emotions. The composition is apparently in the *katha* style, that is, it is a particular kind of composition which embeds a narrative within a narrative. The advantages of this kind of composition are that it helps

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expression or rather self expression of each character within the story and the personal touch maintains interest in the story as a whole. The story of *Kadambari* is a complex one, but the main features of the story can be briefly outlined.

There was a king named Sudraka. Into his court a woman of the caste of the *chandalas* (outcastes) brings a parrot gifted with speech. This parrot is induced by the king to tell its tale. It narrates that it was reared by its father-parrot while yet a stripling. One day a hunter caught all the parrots on the tree where they dwelt. The father-parrot was killed but the young one escaped death. It was picked up by a hermit belonging to the Ashrama of Rishi Jabali, out of pity and compassion. When it was placed before the Rishi, the Rishi gifted with prescience narrated to his disciples the story of the parrot how out of *karma* it had become a parrot. Because of its foolishness on its previous lives, it fell down to its present low place. This story is faithfully narrated by the parrot to the king Sudraka.

Tarapida, king of Ujjayini, had a wife Vilasavati, and a *brahman* minister named Sukanasa. By Siva's

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favour, Chandrapida was born as son to the royal couple, and Sukanasa begot a son also named Vaisampayana. The two boys were brought up together. On attaining age they were sent out on a mission of conquest. Chandrapida was given a wonderful horse called Indrayudha, and a faithful servant companion Pattralekha. For three years they went out conquering other kings till they reached Hemakuta. One day Chandrapida pursuing two *kinnaras* near Hemakuta leaves his followers and wearied of pursuit finally reaches a lake. There he sees a maiden, Mahasveta, doing penance. From here he learns her sad tale, how she met one Pundarika, the son of Rishi Svetaketu and Sri or Lakshmi (Goddess of wealth), how she fell in love with him and was loved, and how he perished while she hesitated to cast aside her shame and mate with him without her parent's leave. She wished to die on the beloved's funeral pyre but then a divine figure (Moon-God himself) carried away his body and promised her reunion, and in the meanwhile bid her to wait for that day. From Mahasveta Chandrapida learns of her friend and relation Kadambari. He meets her and falls in love.

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She too reciprocates but both of them are reticent about their overflowing love. Chandrapida gets a call to go back to Ujjayini from his father, and making sure he is loved by Kadambari, he returns to Ujjayini asking his friend Vaisampayana to bring up the army. A few days after, Pattralekha who had been left behind with Kadambari returns and assures him of Kadambari's genuine love and devotion for him.

Bana's story ends abruptly at this place as the great master, it appears, died. His son however informed with the plot continues the story.

After a few days, taking permission of his father Chandrapida goes out to meet his friend Vaisampayana who he had ordered to come with the army after him. On the way he hears that Vaisampayana had disappeared he having insisted upon staying on the banks of the lake where Mahasveta dwells. Chandrapida returns to the city with the news and is blamed by the King for the loss of Vaisampayana. However the father of the latter censures his son's conduct. Chandrapida however is sent back to seek his comrade. Chandrapida reaches the lake and meets

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Mahasveta who narrates to him that a *brahman* youth sought her love but she being faithful to Pundarika denied him love and when he pressed her she cursed him to become a parrot. He fell lifeless at once. On hearing this, Chandrapida fell down lifeless with his heart broken. At that very moment Kadambari comes there and is overcome by sorrow. But a divine voice reassures Mahasveta of reunion with Pundarika and bids Kadambari and her to preserve the body of Chandrapida which has lost its soul because of a curse but would revive later. Both Patralekha and Indrayudha enter the lake. Indrayudha emerges out of the lake as Kapinjala, the bosom friend of Pundarika, and meeting Mahasveta tells her the truth. Chandrapida is an incarnation of the Moon-God himself, Vaisampayana was Pundarika and Indrayudha was Kapinjala. He also promises reunion. Kapinjala is however unable to say who Patralekha was and what happened to her after her bath in the lake. Mahasveta becomes more miserable but consoled. The body of Chandrapida remains intact without showing signs of decay. Both his father and mother come to live nearby it while Kadambari looks after it.

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When this story was told by the Rishi Jabali, the parrot began to realize that its previous lives were those of Vaisampayana and Pundarika, and now out of his folly he became a parrot, lacking self-control. Jabali tells the parrot to continue to stay on at the Ashrama and blesses it, that in due time, it would again get united with Chandrapida. But in a few days having got sufficient strength in its wings to fly, it sought to reach Chandrapida but was ordered to be captured on the way by the Chandala woman who now had brought it there to the King Sudraka. The Chandala lady when sent for said that she was Sri, the mother of Pundarika, who had the parrot caught, and now that the work of retrieving him by his father Rishi Svetaketu and herself had been completed, he was brought to him. Saying this she disappeared. King Sudraka realizing that he was indeed Chandrapida dies and awakens in the body of Chandrapida in the arms of Kadambari who at that very moment embraces it. Pundarika arrives there. The marriages of Chandrapida with Kadambari and of Pundarika with Mahasveta take place amid great rejoicing. Complete Happiness reigns at Ujjayini and Hemakuta.

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Thus far the story told with enchanting vigour.

The art with which the great author has presented it is capable of being considered in many ways. Though a complex plot mixing supernaturalism, myth and fancy, it reveals a truly human understanding of the sentiments that move such supernatural and mythical characters. The story itself is not in outlines at least new. Its original is considered by competent critics to be the *Brihat katha* of Gunadhya on the basis of a version of story found in the collection known as *Kathasaritsagara* or the Ocean of story (translated into English by Tawney). But what Bana did with that story is something remarkable, if indeed he did get his outlines from that source. He gave it a new direction and raised it from the level of a mere katha to the status of a piece of art, a thing of beauty.

According to ancient Hindu poetics (alamkarikas), a work of art must exhibit a chief *rasa*, poetic sentiment. There are nine *rasas* of which the chief ones that grant real happiness are *sringara* or love (in its double poise of union with and separation from the beloved) and *santa*, peace. The chief *rasa* of

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Kadambari is *sringara* or love. It is the love of Pundarika to Mahasveta which cannot stand a moment's denial or hesitation on the other's part, it is the love that Mahasveta displays in and through her self-sacrifice and penance and patient waiting and in her one-pointed love to him that even makes her curse Vaisampayana to become a parrot, a base sensual creature whom she unfortunately could not recognize as her own beloved Pundarika in another incarnation. It is again the love that Kadambari shows to Chandrapida after whose dead body she attends assiduously awaiting the day of union. These are wonderful portrayals of love that has become sublime and divine though passing through the physical phases. There is an ethereal air about this type of love. In these relations between the two sets of lovers there is nothing that is demeaning or disgraceful or vulgar. There is the sublime touch of the epic heroines in the two characters Mahasveta and Kadambari, which recalls the names of Damayanti and Savitri: a fate governs their separation and purifies their love through life and through death or rather through death as through life.

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Bana was a master of his craft of expression; but more complete is his mastery of the psychological phases of the erotic in its elevated and sublimated forms. A brief extract from the description of the reaction of Mahasveta firstly to the first meeting with Pundarika: 'Reaching home I entered the inner apartments of princesses; grieving at his loss I was never aware of anything: as to whether I returned or was still there: whether I was alone or with my maids; whether I was silent or speaking; whether I was asleep or awake; whether I was crying or not crying; whether it was all misery or all happiness; whether it was the yearning of love or a disease; whether it was a calamity or a happiness or restivity; whether it was night or day; attractive or disgusting – Being unfamiliar with the ways of love I understood these not". On seeing afterwards the letter, Bana in the words of Mahasveta represents her state, "By its being seen, there was produced (in me) by far a greater increase of the evil consequences of the malady of my love afflicted mind, as in one who has lost his way by also losing his sense of directions; as in a blind man by a night in the dark fortnight; as in a dumb man by cutting his tongue; as in an ignorant man

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by conjurer's waving peacock fan; as on a confused talker by the delirium of fever; as in one poisoned by the fatal sleep; as in a wicked man by atheistic doctrines; as in one distraught by strong drink; or as in one possessed by the action of the possessing demon; so that in the turmoil created in me I was tossed like a river in flood”.

The vividness of his comparisons, despite their multitude – here there are nine – the suggestiveness of their nature is one of the unique points of Bana's art and style. While there is no doubt that many readers of Bana are wearied of this style where comparisons and similes and conceits are piled up in such rapid and unending continuity and profusion, in lesser hands they become painful art; but in Bana's Kadambari there is appropriateness and brilliance, which is not just word play for the sake of play on words or puns. What Kalidasa is to poetry so is Bana to prose; in the use of *upamanas* none excels.

The vividness of the same *sringara* is represented in Kadambari's case. Kadambari reproaches herself on her lack of self-control as

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becomes a princess of her station. “I was not afraid of the disgrace of being rejected by him (Chandrapida) nor did I fear the elders nor the censure of the public. And similarly lacking courtesy I did not mind that Mahasveta was grieving, in my stupidity I did not even observe that my friends who were near me would notice (my actions)”.

There is high seriousness along with or controlling the wildest passions of love, and contrasted with it, is the male love of Pundarika and Chandrapida, in the former plunging into an unbrahmanical moral degradation and round of lower earthly existence, and in Chandrapida as strange reticence had found its debacle.

Despite the fact that western savants hold that Kadambari is a pure work of art for art’s sake, Bana seems to have made a great effort to delineate and express some of the most profound ethical and spiritual or mystical concepts well known to Vedantins and finding expression in the *Yoga Vasistha*. The mythological background and different timings or times of the events of the triple and double lives of Pundarika

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and Chandrapida while that of Mahasveta and Kadambari continues to be just one eternal time can only be explained on the basis of the *Yoga Vasistha* conceptions. Kadambari was written by Bana to exhibit this wonderful nature of time and the triple paces and their unification made possible by the play of love devotion and faith. In this respect too Bana's work gets the universal quality of wisdom, charm and beauty.

A NOTE OF KADAMBARI

Bana utilizes the metaphysical theory of the Samkhya in the description of the birth of Pundarika. Lakshmi on seeing the Sage Svetaketu (the Parama purusha) conceives Pundarika. There is no acceptance of her love by Svetaketu. The progeny is hers alone though she offers this child to Him and He accepts to bring up the child. In Samkhyan Philosophy Prakriti through nearness to the Purusha conceives the category of Buddhi or Mahan. Though reflecting the beauty of the transcendent Purusha it has in it the quality of passion that was instrumental in the conception by Prakriti. Pundarika though learned is swept off his feet by love or lust for Mahasveta and

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even dies. Kapinjala indeed is made to accuse the mother of Pundarika for his amorous infatuation and death, swoon of love.

The life that follows, namely Vaisampayana, as is a son of a brahman minister, a lesser status than that of the previous. Love lowers him in the scale. He again falls because of his memory of the woman, a vague memory, a supreme principle of smrti; and again pays with his life. The life of the parrot is the result. The parrot is also granted smrti by the Grace of the Rishi Jabali but release is yet distant. The smrti causes the parrot to seek to return to its former love. But the Mother Lakshmi comes and rescues the parrot, her own son Pundarika. The mother or Prakrti, reminds the author, has been performing a Yajna with the Great sage Svetaketu (the Purusha) for the redeeming of their child. In the Samkhyan system, the prakrti is also the releaser. But the author of the Kadambari gives a new turn, the soul is rescued by the Mother and the primal Purusha. Mother is at once the binder and creator and releaser. But there is enrichment of the created soul though it had to go through terrific pangs of separation and frustrated love. The moral of the story again is

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Vedantic. Even love of the most wonderful should never be against rules of consent. It not only affects the individual but also his progeny. 'Not only are we the inheritors of the virtues of our ancestors but also of their vices' said Nietzsche, recalling the ancient truth of the Law of Karma.

IS INDIAN PHILOSOPHY PESSIMISTIC?

Of late it has become a fashion to condemn all that is traditional. This tendency started with the new independence that India has begun to enjoy. The entire past of India has been historically studied and though much of it was admired it was felt that this 'discovery of India' left out significantly any contribution from the past. Of course science in India died long ago and philosophy which survived, survived only as a relic of a great past, but without any promise of life in the future.

Strangely too, it was with the advent of European scholarship that India began to learn that her whole life has been riddled with or stifled with a belief in the inevitableness of human or world destiny. The concept of inevitableness is a scientific law based on the principle of causality. The effect is inevitable or a necessary occurrence if the cause is present. Indian

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thought is said to breathe this inevitableness of life-events and the helplessness of man in the presence of this chain unbreakable of casual process. The early Vedic theories were said to be optimistic because they reveal that the people thought and acted as if all things are possible, though it was through prayer and magic and co-operation with and by Gods, or natural powers. The whole period of the Brahmanas breathes this optimism of man to conquer and subdue Nature and her gods. The Upanisads are said to turn inwards and speak of the bondage to the causality of karma. The fear of the effects arising from certain kinds of action (karma), ritual or non-ritual, gave rise to the need to solve the problem of the inevitable. Thus philosophy or religion through introspection of the causes of our bondage and analysis of action led to the discovery of the Self or All-Self and Over-self. The problem was verily that relating to the inevitableness of causal continuity and the solution was sought in the field firstly of abolition of all action, then in the detachment of desire from results of action, thirdly in the vision of the whole world being the Activity of One Supreme Spirit and to act in conformity with that knowledge an

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realization of that Activity is to be free from the experience of bondage and inevitableness and to enjoy Freedom and immortality.

Buddhism which pleaded for the life of freedom itself laid down the basic condition that life as we are living it is a life of inevitableness of sorrow and misery. No one seeks to solve a problem unless he is confronted with it. Thus it was laid down by him that the first or primary condition of entry into the path of the Buddha is the knowledge that all is misery, (sarvam dukham). This is tied up with the knowledge that all our activities propelled by desire (trsna) or hankering produce bondage and despair and sorrow. The life of freedom is freedom from desire. To make desire universal or altruistic is no solution to the problem of sorrow. It raises other issues such as group sorrow or group calamity or collective sorrow. The individual being a member of the group is involved in this sorrow though it may appear that he had but dismissed it from himself. This too is not quite true since when a group breaks up the individual member then begins to get the results both of the collective activities of desire as well as his own.

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The problem then becomes more acute than ever and its solution baffles understanding. Buddha preached that the life of man is sorrow and if he lived as he was living then his future was bound to be a vale of sorrow. This is the logic of human living. A different method of living should be adopted and that is to withdraw from all desire for clinging to the perishable things of life. If optimism means that one can go on merrily enjoying and desiring and expanding the areas of enjoyment and desire, and hoping that the world we live in is a glorious world (of lila or dance and laughter and so on), then Buddhism does not think so. The forwarding-looking nature of Buddhism is precisely regarding the men who have abandoned or renounced all desire, individual, familial, social and all. The Sangha of Buddhism is of those who have renounced all attachments and desires for everything and at all levels. A new community of 'naughted' ones however emerges and they seek to live the life of 'naughted beings (sunyata), egoless and desireless, seeking no future as they too are perishable.

Jainism also renounced desire for life as desire. Desire is basically individual and restricting and binding

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and its effects have the nature of habituating man to a life of bondage to them. Even food and family and friendships have this binding nature and materialization of man. Its deep spiritualism entailed the abandonment of all attachment. Pessimism is writ large in so far as it states the problem of sorrow and bondage and materialism clearly as the content of the life of man, and to get rid of this is desirable.

Both Buddhism and Jainism agree to hold that it is possible and desirable to get rid of this type of living through the path of detachment, reversing the mode of desire and finally abolishing it. Herein lies the optimism and good news that man can give up the life of sorrow and attain a life of beatitude by renunciation of the life of desire. Renunciation of life-values of man is the only means towards the realisation of true beatitude.

Not in this context of life can man realize his freedom and his true undiminishing happiness.

This is equally true of the Vaisheshika and Nyaya and Samkhya schools of thought, which hold that the goal of man is freedom from sorrow, and that this

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sorrow is the result of our bondage to desires for the material world and its several formations or modifications. Knowledge of desire's processes and goals is necessary to renounce desire itself. To turn desire Godward or towards freedom inevitably leads to abandonment of it in its usual manifestation as the fulfillment of the needs and demands of the body and society.

That there has been an excessive bias towards the life of life-negation is clearly one of the fundamental charges that can be leveled against the Buddhist and Jaina views of life which more than any other for a millennium and more influenced Indian life. The monk-bhiksu-cult of renunciation was glorified; and in Vedanta, thank to the influences of this view, Sannyasa became the most exalted asrama state. Men sought to end up in Sannyasa and it was held up as the ideal of human life. Such an exaltation denied man's life of its values and made it insignificant as compared to the life beyond man. Religion as the preoccupation with the future life became the sole and increasing concern, depleting all value from the life of man. Even the

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service of man was for his transcending and going beyond to the life celestial or super-terrestrial.

The pessimism characteristic of this temperament is surely in respect of this world, the world of matter and man. The optimism is in respect of the other-world attainment where the problems of this world are said to be liquidated. The consciousness of men was educated to look forward to another world as the goal of our present endeavours. This surely leaves the field of our religious thinking mainly pessimistic in respect of our present condition. Could not change in the values of life work out a better prospect; man must be changed; his ego has to be modified and subordinated to the Overself or God; his nature itself undergo change in order to be able to see more than his senses see and his desires prompt; a new kind of desire free from ignorance and limitation is the satya-samkalpa or divine will that will be the feature of the greater man. It is not impossible to have such a being on this earth. If this is possible then the pessimism could be counteracted. But men are offering resistances and indeed one of the most optimistic experiments made has been to bring down heaven to

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earth, to make or transform earth to the status of heaven dreamt of. The Kingdom of God on earth must be a compeer of that of His in Heaven – this dream is undoubtedly of capital importance in the hope of a new world and a new man. A survey of the whole range of Indian philosophical systems reveals that this great aspiration and dream is not held to be capable of being achieved in this earth-consciousness. This is surely pessimism. However the whole question is whether there is the possibility of transformation of the earth consciousness or earth itself into Heaven? We cannot produce milk out of petrol or silver out of silica or cloth out of air; then can we produce heaven out of earth? Can the laws of solids avail with liquids or gases? Is the disparity so great and opposed that one cannot produce the other? This is the question. If we answer in the affirmative there is pessimism, if in the negative, there is optimism.

Thanks to the genius of the Christian thinkers who have sought to make the impossible effort of making this earth safe for the Heaven-born, men like Jesus, it has become one of the major works of modern man to realise the Utopia, whatever its stature and

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structure and function, in the context of this world. The approach to this transcendental realization on this earth for earth consciousness is undoubtedly the inspiration of much of our modern Indian thinking also. That it is not purely a western Christian concept of ideal is all that they have been at pains to shew. The life-negating philosophies of Buddhism and Jainism and Advaita mayavada Vedanta which have been most influential during the past two millennium have had wonderful success and their 'optimism' of lifting people away from the morass of this world had succeeded beyond all expectations. Many wonderful souls have achieved this liberation from this world.

However there have been men like Trisanku, Visvamisra and Rbhus and the great Ciranjivis eternally youthful or immortals in Indian traditional thought and history who have sought to live the ideal life hereon this earth. Therefore this was reiterated and made the dominant note in recent Indian philosophy. This is but the recapitulation and remembrance of the Vedic optimism and alchemic promise of transformation of man into his divine nature and the founding of the Universal Sangha of liberated and divinized men whose

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thought and action and emotion were integrated in an universal purpose of Harmony. The Vedic Prayer of living together, growing together, rejoicing and learning together is in terms of universal love and brotherhood and peace that is indivisible.

Sri Aurobindo's message of integral Knowledge, a knowledge that rises from identity of thought-action-emotion, is a basic optimism of the Vedic kind and in a sense going beyond that in so far as it now concerns not man's relation to the Gods but men everywhere. A new vision is a need, a new dynamis is necessary to make our optimism justifiable and not merely a dream. The world has need of that. Have our philosophers found that either in action or in thought?

It may be conceded that Indian Philosophico-spiritual thought has discovered that such a dynamic vision and change are incapable of being engineered by the rationality of the sensory and reflective projections of science. Today obviously many persons think that 'optimism' belongs to science which has not only discovered the know-how of things but also the know-why of things. A world view of the old and the

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traditionalist being pre-scientific it is today clear that a world view of science in all its aspects also can be adequate. Here is science widening the horizons of man, having made man overcome the impediments and limitations to which his powers of the body have confined him. He is today cheered by the prospect of being the master of Nature. His indomitable courage and feeling of superiority over nature have made him the captain of his soul and the promise is that man shall not be creature of natural forces, waiting on nature for everything, neither sun nor moon nor rain nor mountains nor deserts can offer resistance for he can himself bring into being the conditions which those celestial powers create only when the seasons and daytimes and others come about. Man's independence over this environment is a result of the scientific advance which has helped him to create them and control the according to his whim and fancy or according to the need of his race.

This is the 'optimism' of being not a creature of nature but a creator of Nature. Optimism then can be described not merely in terms of a hope but of a realization of 'creatorship' and abandoning or

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discarding the sense of 'creatureliness' that has been the chief characteristic of religion.

Religions have always harped on the idea of 'creatureliness' of man, and the impossibility of man becoming ever the creator. Indeed at one stage it has transpired that man has been considered to be so much of a creature that it has been said that 'not even a blade of grass moves but for the will of God's and man's helplessness has been taken as the very nature of his existence; call it 'dasabhutatva' or slavery to God, call it 'waiting on God', akincata (non-anythingness), all these religious attitudes deny man's capacity to change anything in the Nature.

Science fights against this creatureliness of man. In this science is direct contradiction to the spirit of religion. However whilst this fact has been clearly recognized by Materialism (Russian dialectical materialism in the modern days), it is not faced by the European Countries which yet feel that science can be subordinated to religion, which is another way of saying that religion can be subordinated to science, and we may somehow be both creators in respect of world

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shaping in respect of our needs and comforts and freedoms, and creatures in respect of transcendental goals, if needed we do relegate all that vast area of existence beyond the grave. Indeed we shall try our level best to postpone that departure from this area by developed science which will help conquest of death.

The 'optimism' in this direction has unlimited extension. We have conquered speeds and broken sound-barriers and light-barriers too presently: we have probed into the depths of space and matter: we have been able to understand and demonstrate the infinite possibilities of inter-atomic forces and energies. Indeed we have been able to turn each one of the discoveries into instrument of further probing and conquest of Nature. Nature's yield up of knowledge has exceeded all our expectations. We have today the assurance of unlimited progress for man and his existence in this world. It is all for man and by man and all the world is in one area of opportunities for infinite exceeding.

No wonder Indian Philosophic thought centered round the 'creatureliness' doctrine with its

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concomitance of fate and karma appears to be an altogether unrealistic and outmoded.

Indian philosophy however in some aspects never completely accepted the creatureliness doctrines of religion and bhakti. That is one of the main reasons why the Advaita Philosophy with its affirmation of the 'creatorship' principle of the individual showed attractiveness to minds who have been convinced that creatureliness is only one half of the reality whereas the creatorship is the other half of the reality of the individual. The double nature of the individual has been recognized by the ancient seers. However at one stage, they have insisted that 'creatorship' of the individual would be just expression of his imaginative thought that produces delusive creations or inventions which might involve the individual in bondage to them. Love of one's own creations or inventions could be a bar to progress and might bind one more thoroughly than ever. Creatureliness however has the advantage of not getting into this cocoon of one's own weaving. Man must achieve a stature which will make his creatorship immune from the bondage which the creations prepare for him. This appears to be one of

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the possible meanings of the doctrine of bindingsness of all activity (which is creative or inventive). When however he can discover his oneness with the Supreme Creator of the Universe, then his activities become truly creative without reactivity and bondage. It is the belief of the ancients in Indian thought that this connection with the Supreme which is man's other aspect of being can be achieved immediately and now and here. Even creatureliness to the Creator and Creator only is helpful to this discovery and realization. This one-pointed dependence or creatureliness to God or the Spirit Universal links up the creature to the creator and helps creativeness that is New and ever expanding. This is the discovery of the optimum possibility of the individual and is that which justifies optimism.

It is when this possibility of Yoga with the Divine or Brahmasayujyam is denied that one is irrevocably a pessimist. The doctrine of jivanmukti shews in its dynamic aspect this realization of the oneness in all one's parts with the Divine and yet it intimates the other aspect that the life beyond this body is not less creative than the life in this body; indeed one derives the

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fullness of perfect creativity in God for God and till infinite possibility here and hereafter, on earth as also in heaven.

Thus it is not quite right to affirm that pessimism is the dominant note of Indian Philosophy. A restrained optimism has always been the note of Indian thought and it has never been its claim to affirm an uncritical optimism or an equally uncritical pessimism. It has been realistic enough to recognize that man's immortal soul and self which is its reality will never be content to be a mere creature of circumstances and environments either of this world or of the other. Its yearning sense is for the Infinite creativity and mastery of self and all and its goal has been Infinite undiminishing bliss here and yonder.

It has known however that not by any other path than that of knowing the Supreme Purusa or Person of God can there be the attainment of creatorship that makes one pass beyond all limitations and grants to him the sense of right living and right doing which will not cast shadows on reality or on oneself or on others. By the sacrifice of oneself to the Divine, by one's

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integral offering of oneself to the Divine fully and subordinating and identifying one's being and imagination and thought sense and ego with the creative Nature of the Divine does one really transcend the frightening prospect to the world doomed otherwise to self-destruction or suicide and worse.

Nanyah pantha ayanaya vidyate

BRIEF PHILOSOPHY OF SRI VEDANTA DESIKA'S BHAKTI¹

Sri Ramanuja in the very opening verse of his Sri Bhasya expressed the content and function of bhakti by revealing it in the form of semusi: "semusi bhakti-rupa". Semusi as essential knowledge of the Divine takes the form of devotion to the Ultimate form of Brahman as Sri-nivasa the abode of Sreyas, the freedom and liberation personified as the Divine Mother. Sri Vedanta Desika in his Sri-stuti spoke of the Sri as Sreyo murtih, thus confirming the view of the Kathopanishad that the Ultimate Lord shows the path of Sreyas not preyas.

The Divine to be worshipped must be one who grants this supreme state of liberation and immortality and absolute santi which even the lighting of the Nachiketa fire cannot grant. Thus the devotion to the

¹ * *Reference:* Srimad Rahasyatrayasara, Tatparya Chandrika, etc..

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paramapurusa spoken of in the Srutis--Brahman as the dwelling place of Sreyas—Lord Narayana--Vishnu—is bhakti.

Bhakti is capable of being given to the Purusottama in his murta or amurta forms; the former are obviously the Archa and the Vibhava, whereas the amurta forms are the Antaryami or Harda and Vyuha and Para. Though to certain persons forms of the transcendental order were revealed yet generally they have been conceded as amurta. The Divine Lord in both these forms is saguna not nirguna. He has the supreme perfect qualities which are infinite in number. Those qualities are such as remove or abolish the evil and imperfections on the one hand and on the other grant supreme felicities to the devotee; Heyapratyanika and supremely subhasraya.

Bhakti can be sadvaraka or Advaraka--through or direct, mediated or unmediated. One may develop the association with God through any other means or persons or may gain it without mediation. This point is clearly further elucidated when Sri Vedanta Desika affirms that Bhakti can be practiced directly by oneself

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(when, of course, any other person or guru is not available or unwilling) or through the mediation of an eminently qualified acharya (acharyanishta)

Similarly bhakti can be utilized as a subsidiary (anga) to the other yogas like Jnana or karma or this can be the anga and they could be made angas of this bhakti. Sri Vedanta Desika reveals an acute understanding- of the interdependence of the three modes of human consciousness, cognition, conation and affection. He reveals however that the other two modes culminate and find fulfilment in Bhakti (supreme devotion to God).

Even prapatti or Sharanagati is shown to be an anga of bhakti though again with an acute psychological understanding Sri Vedanta Desika points out that prapatti can become the end of those yogas, for human effort cannot avail and surrender is necessary to gain the grace of God.

Prapatti at the beginning need not have devotion but that becomes added to it when the Divine answers to the sharanagati. This is resulting bhakti (phala-

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bhakti) arising spontaneously from the experience of the grace of God. This may occur not only from the prapatti-experience but also from the karma or jnana also. Devotion can arise in almost every way as the usual ordinary course of bhakti-sadhana followed by the Bhagavata, Narada and Shandilya schools show, and might be expressed in all ways of human relationships, dramatized in the life as if of reminiscence. The alvars had revelled in the popular mode of Bhakti sadhana. Kulasekhara is a supreme example. More spontaneous and less schematized have been the bhakti of the other Alvars. Though Sri Vedanta Desika fully participated in this, his bhakti is more of the '*amour intellectus*' philosophical love or platonic love. His love was refined and sublimated and fully conformed to the view expressed by Sri Ramanuja as semushi bhakti.

Further this semushi bhakti can only arise when one has not merely realized oneself as the sesha of God but as the body of God (sarira-bhava). Sri Vedanta Desika emphatically stated² that the differentiating doctrine of Visistadvaita is 'Sariri-sarira

² Rahasyatrayasara

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sambandha between God and the soul. May that mean anything more than or less than living and moving and having one's being in the Parama Purusottama! It is true that Sri Ramanuja and Sri Vedanta Desika did not wish sarira to be understood in the sense of Naiyayikas or Vaisesikas or even other systems have maintained, but as that which the Divine supports, destines and enjoys for His own purposes. This definition applies equally to Prakriti or Nature ('achit'). The karmasarira of man is only partially under the control support and enjoyment. Therefore it is that one must seek the real sariri and depend upon Him, rather than on his own sarira or on himself. This is invaluable for realisation.

Above all bhakti is not a philosophy but a way of living in God, for God and by God. Sri Vedanta Desika wrote voluminously to impress on all aspirants for the highest Sreyas or nissreyas, the necessity to practice god-devotion in the fullest spirit that one is the body of God, living and moving and having his being in God and not merely a temple. The Sarira-Bhava had helped Sri Vedanta Desika to emphasize the panchakala-parayanata of the ekantins or parama-ekantins, giving a secondary place to the symbolisms of the temple. Sri

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Vedanta Desika synthesized all the various currents of spiritual devotion and ordered them in such a way as to deny none their legitimate place. For Himself however he liked the 'amour intellectus dei'.

This is a truth we have tended to forget during the past seven centuries.

May this spirit be revived.

ALVAR SATHAKOPA'S VISION OF GOD

1. Has the effulgence of Thine face expanded as the effulgence of Thine crown?

Has the effulgence of Thine feet pervaded Thine lotus – seat¹

Has the effulgence of Thine waist mixed with the effulgence of Thine yellow garment and ornaments ?

O Mal, Speak Thou ?

2. O Mal! Supermest Light! Speaking (truly) the lotus is not equal either to Thine eyes or feet or hands

¹ The Lord stands on the Lotus. The effulgence of the lotus does not add beauty to the Lord's feet rather the effulgence of His feet casts its radiance on the lotus and makes it shine.

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Even the purified gold cannot equal the effulgence of Thine divine body.

To praise Thee with analogues drawn from the world, being mere words will express faults alone.

3. Thou art the supremest light which is transcendent. Because there is not one other equal light, art Thou called the Incomparable Light transcendent. O Thou of transcendent Light, who through Thy will hast created the universes, have revealed Thy Form to me. Govinda! I cannot verily describe Thy nature.
4. When it was incapable of keeping Thine flower-like treasure-form in whose navel-lotus this great universe has its source, then Thou gavest an intellect to various philosophies incapable of attaining Thee. If Thou keepst mind in the blossomed tulasi, will not the great (vast) universe suffer?
5. How can I speak fully Thy qualities who art attained without effort (but who is) to be got with difficult *tapas*, who have an effulgent body with

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rays of light spreading all round, who have knowledge without effort, who pervade all objects without limit, who is the knower-destiner (determiner) of the past, present and the future, and who protect the universe in a uniform manner.²

6. Since the Vedic hymnist’s hymns and all its different branches in all the worlds, greatly, Thine qualities describe, but cannot go beyond, O Spouse of Sri, how can I with what speech praise Thee, who have Thine head adorned with red hued Tulasi on thy flowery head, and have Sri who has abandoned the lotus and taken abode in Thy chest?
7. There be many praisers! Out of Thy will Thou hast brought forth first Brahma to create all the water girt worlds.

² The world is governed impartially and according to Rta, the One Law, the law of truth, satya. That is why the world is a cosmos not a chaos. There is one law-giver and one supreme Law whose expressions are the many laws pertaining to the several planes of existence and worlds.

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If the increasing knowledged Hara and other gods who are immortal joined together and praised Thee, will Thine innate qualities be exhausted³

8. Oh Thou of faultless radiant form, neither, increasing nor decreasing, without any uncertainly and other faults, conscient, being all things and controlling all!

When the taintless superconscient head of the gods begins to praise Thee, does the light of Thine perfect lotus-feet become tarnished ?

9. Having in Thine beautiful left hand the disc of unbluntable points, hast Thou not shone by going with Garuda to save Thy service-loving elephant?

If Thou shewest mercy to Thy devotees in the world that is within Thy navel lotus that is caused

³ The qualities are not exhausted either because they are inexhaustible in number or because of their infinite depth and significance. The qualities may not be falsified or distorted by being praised by finite though immortal souls even.

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by Thy illimitable knowledge alone, wilt Thine supreme effulgent light not get enshrouded?

10. Thou who art the effulgent light, flower light enjoyable inner meaning of the four Vedas that veil! O Thou who creating all this universe, separated, eaten up, revealed and measured it! knowing Thy lordship(causality), is it a wonder that the moon-crested matted haired (Hara) and the four faced (Brahma) and Indra are standing (before Thee) for the sake of singing Thine lauds?

11. These ten verses out of the Thousand composed without any doubt as the devoted slave by Sathakopa of the big Kurukur, where dwell in joy men who have won knowledge etc., on the wonder producing qualities and deeds and on that real-knowledge granting Veda-expounded Lord, who is other than the wonderful, will, emancipating those who are on this earth of the three kinds of loud-sounding waters, cut off birth (in samsara)

THE FIVE FORMS OF SRINIVASA

Every temple has more than one *murti* of the Divine. Some have two or three four or five murtis. The temple of Srinivasa on the Tirumalai has five forms. The number of forms varies with the importance of the temple or the Agama which it follows. The five forms of the Lord on the Hills are, according to the Vaikhanasa Agama which is followed, *Mulavar* (dhruva), the *Ugra* (snapana), *Utsava* (malayappan), the *Bali* (koluvu) and the *Kautuka* (bhogar). These five forms are stated to be analogically the part of the Brahmavriksha, the root, is the Mulavar, the stem is the Bali, the Utsava and Ugra are the leaves and the Kautuka is the flower. These five forms have different uses (functions) in the temple worship. The Mulavar is the most important. All worship really is of Him through the worship of the other murtis. The Kautuka is intended for all abhisekas including the sahasrakalasabhisekam and also for the sayana (Night). The Mulavar on the Hills has abhisekas on Fridays only. The Utsava murti is for all festivals and all

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adornments. Excepting on one occasion when the Ugra murti is taken out of the temple, on every other occasion the Utsava murti is taken out into the streets of Tirumalai so that He could be worshipped by all. The Ugra murti is taken out on the early morning before sunrise on the Kaisika Dvadasi day. He is also worshipped inside the temple specially dvadasaradhana on the Sri Jayanti day (Sri Krishna's Birthday) The Bali murti is daily to hold Court in front of the Main Grha Mantapam and hear the recitation of the daily stellar time-table and accounts.

In the Pancharatra worship followed at other places, there are recognized usually the Vishnu, Purusa, Satya, Acyuta and Aniruddha corresponding to the Mulavar, Kautaka, Utsava, Ugra and Bali forms of the Lord. The philosophy of Pancaratra upholds the theory of Vyuhās of the Lord to be four, namely, Vasudeva, Samkarsana, Pradyumna and Aniruddha, the last three forms having the pairs of auspicious qualities of Satya-jnana, Virya-tejas, and Sakti and bala, respectively.

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The Lord as avatara has five forms such as the para, vyuha, vibhava, arca and harda. The representation of these five forms in the icons in the temples is much more important than the four vyuha forms. The Mulavar corresponds to the Para, the transcendent, the Immutable. The Ugra corresponds to the Vyuha, or the Aniruddha, the cosmic creator-sustainer-destroyer who has all the six auspicious qualities, the Utsavar corresponds to the Vibhava or the avatars, and the Kautuka corresponds to the Arca form. The *Bali* form corresponds to the *Antaryami* or the Harda. The aim of the ancient teachers of the path of worship both of the Vaikhanasa and Pancaratra systems seems to be to represent correspondentially at first the various levels of the Divine Nature and Form both within the world and beyond. To provide for their worship in the five times (Kalas) is the aim of proper worship. On the Tirumalai the worship is conducted in the five times reckoned as the five bells of the day.

Sri Ramanuja emphasized the fact that Vaikhanasa and the Pancaratra are in fact one sastra or one agama in so far as they conformed to the

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worship of the five forms in the five times. Sri Venkatanatha expounded this occult correspondence between the five times and the five forms in his famous Pancaratra raksa. This is a matter for contemplation and meditation of the corresponding form of the Lord in the respective forms. All the forms of the Lord are emanations of the One Transcendent Form, out of Grace to the devotees and creation. According to the Agamas to see difference between these five forms is not only wrong but also delusive. Every man must worship each form as the Supreme who has condescended to appear to the devotee suitable for the preservation of cosmic destiny and purpose, individual enjoyment and service, social welfare and dharma, individual enjoyment and service, social welfare and dharma, and for the grating of knowledge and liberation. To one who has awakened to a sense of the Supreme in His heart and has realized the *Antaryami*, is open the experience of the five forms in undivided and indivisible glory and puissance.

SRINIVASA AND VEDANTA

DESIKA

It is very well known that Sri Vedanta Desika or Venkatanatha was one of the most illustrious teachers of the Sri Vaishnava Sampradaya. It is also acknowledged that he was only second to Sri Ramanuja in every respect. During his own life-time he was considered to be an incarnation of the temple-bell of Sri Venkateswara or Srinivasa of Tirumalai; so effectively did he announce the good-tidings to the world of the ever-present Grace descended on the holy Hill of Tirumalai. Thus Sri Venkatanatha represented the entire tradition of the Tirumalai which from hoary times was the meeting-place of two distinctive and complementary cultural-patterns namely, the Northern Vedic and Southern prabandhaic. He was even acclaimed as the very incarnation of Srinivasa who had taken the wonderful role, even like Sri Rama, to go and meet His devotees through the length and breadth of South India and even the North, and bring them back to

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Him the centre of spiritual life and light, and the eternal Archavatar.

Sri Venkatanatha wrote an illustrious poem on Lord Srinivasa entitled, the Dayasataka, of 108 verses on Mercy which he considered was the supreme quality differentiating Srinivasa from other descents (avatars). Every lover of Srinivasa must contemplate and meditate on that work of spiritual excellence, for Sri Venkatanatha has a unique way of presenting the truths of theology inconsonance with the sruti, smrti, itihasa, purana and anubhava.

The work begins with the surrender to the enchanting Hills, serpentine and imposing and above all shining with golden lustre as the Sun plays on it. To Sri Desika it almost looks like the sugar-juice of Divine Lover of Srinivasa which has become the sweet sugar-candy mountain enjoyable within and without, from afar and near.

Then he salutes all the former sages and teachers who have been sent to teach the greatness of the Lord.

INDIAN PHILOSOPHY – SRINIVASA AND VEDANTA DESIKA

The Lord's nature is not merely to have created the world but to make men reach Him, by sending messengers or messiahs who will bear witness to the glory and grace of God. So splendid is the vision of the descents of the acharyas and alvars, so tremendous and yet so difficult the task imposed on them to make God near to men, that it is purely of the sweet grace of God which made it possible. The ultimate teacher is God along with Sri, His inseparable spouse, and this fact Sri Desika reminds us has always to be borne in mind. The Mother indeed is worshipped next, for the Lord on the Hills is Srinivasa, the abode of Sri also. This feature reconciles the philosophic and theosophic conceptions that the transcendent Being is a divinity, is a couple, divyadampati. The Mother is conceived not as Sakti, power supreme, but as Sreyasi, and Karuna of Srinivasa: *Srinivasasya karunam iva rupini*. What makes God the loveable and adorable and redeeming person is His love, His sympathy, which grants all knowledge and sustenance, even as a mother does. She is the mother of all. The Karuna indeed is accompanied with the two other personas of the Mother, Bhudevi known as Kshama, and Nila who

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prevents the Lord from perceiving the faults of the devotees or those who seek refuge at His feet. Thus is the Lord on the Hills governed by, (or shall we say expresses?) the triple superb qualities which are necessary for saving the souls, of karuna, ksama, and blindness to the faults of devotees, for these faults are natural to men. Thus Srinivasa's Hill is the ocean of Mercy and on that Love Hill is established the Lord Himself in direct self-descent. It has been also recognized that the Lord because of His mercy, grants all the *caturvidha-purusartha*s of Dharma, Artha, Kama and Moksa: to every seeker according to his need and fitness and what is ultimately good for him. There have been many who have attained their desires of artha, kama, dharma and moksa or final release. Yogis have realized Him as their inner self and as the Supreme and all. None need be afraid of not getting what he wants, protection from great fear and sin even when he has reviled God. Surrender is the swiftest way and easiest path to get the grace of God. Thus the Lord is addressed as Daya throughout, almost suggesting that we know the Lord only through this attribute.

INDIAN PHILOSOPHY – SRINIVASA AND VEDANTA DESIKA

Though God has other superb and transcendental qualities such as jnana, sakti, virya-bala, aisvarya-tejas, (bodha-balaisvarya-virya-sakti-mukhah), in Lord Srinivasa all these are subordinate to His supreme Daya. Indeed they all are made 'holy' by being so subordinate to Daya. None of them by itself or in conjunction can give an adequate description of God nor can they be said to be godly qualities, for they can become arbitrary and tyrannical and so on. That is the reason why Sri Desika clinches the whole theology of Sri Vaishnavism by pointing out that the real differentiating quality which makes Sri Venkatesvara, the God of Gods, devo devatanam, (amararkal adipati) is the transcendent Daya, incomparable Love, supported by knowledge and power, light and ability lordship and verve, (energy) and patience and tolerance. Not even at the time of supreme wrath does the Lord depart from the code of Daya, for it is His very nature (v.98). To His very enemies (to those who hate him) verily He bears love, for even by the punishment given to them they becomes bettered in their natures. Sri Desika shows in one of the most oft-quoted verses how His Mercy is so very powerful that it can make the

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greatest sinner (full-sinner) even fall at the feet of the all-saving Lord.

Aham asmy aparadha cakravarti,
Karune tvam ca gunesu sarvabhaumi |
Vidusi sthitim Idrsim svayam mam
Vrsasaillesvara padasat kuru tvam ||

“I am the emperor of sinners. And Thou art the Empress of adorable qualities. Thou who knowest this status (of both), do thyself place me at the feet of the Lord of Vrishagiri”.

How wonderful is the conception that Lord’s Love can itself abolish the faults without remainder, faults and sins of every kind, physical, mental, vital and who knows even the spiritual? The Love and Mercy of God knows ways and means by which all faults can be removed without remainder.

The great alvars and teachers of the past and all souls which have felt and experienced the glory and grace of Srinivasa have sought to be born at Tirupati. Alvar Kulasekhara sang and even today the Kulasekharappadi at the Tirumalai Shrine bears witness to that longing desire to feel the wafts of grace-breezes from the personality of the Divine Lord. Sri Desika

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echoes and prays for this consummation. Birth at Tirumalai is itself a first step of Grace, in whatever form, it might be. If it be not had, at least residence.

Sri Vedanta Desika's enjoyment and adoration of the activities of God's Mercy or Love (Daya) thus run from step to step with increasing tempo so much that every activity of good is referred to Her. Even the final remembrance is something done by God's Daya, the daily yoga-ksema is something looked after by Her, and indeed every movement of God is impelled by His love. Creation sustention, and destruction or withdrawal of the world as well as the granting of the wealth and enjoyment here of this world and the supreme bliss of freedom in the hereafter are all the activities of Daya-impelled Srinivasa. "Slowly Thou grantest the taste of God to all and gently sublimatest their desires till they desire the Lord alone", says Desika, for in contrast with the Saccidananda nature of the Divine all these appear mere trifle and of the size of a cow foot. Sri Venkatesvara is, because of this Grace-nature, the great transmutor of human nature and the maker of divine nature. It is because of His Grace all gods and

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men enjoy happiness, but so sublimated too do they become at the end that they no longer seek the lower pleasures or artha and kama but the interminable undiminishing enjoyment and service of God alone. Sri Venkatesvara is the same Purna Purusha and Purana Purusha who had incarnated or taken avatars well-known as the dasavataras and Sri Desika shows that all these are out of love and are acts of Grace (verses 82-88). He is also to be the Kalki. Kalau Venkatanayaka: in Kali, Venkatanayaka is the Saviour.

Concluding this masterly prayer to Daya, Sri Venkatesvara's inimitable attribute, Sri Desika makes his bhara samarpana seeking complete protection from all faults. Even as a Mother He should condone all faults and take the child back. The great idea is that Sri Venkatanatha (Desika) had absolutely no doubt that the Lord on the Hills of Tirumalai is verily the Supreme Absolute, God-head who is easily accessible and adorable, who only can save and redeem and transform all souls without partiality for HE IS DAYA AND DAYA ALONE.

SRINIVASA THE DIVINE DOCTOR

SPIRITUAL Healing has been indeed one of the most important achievements of god-knowers. Every religious man is presumed to have the power to heal and men have recourse to them for cures. Spiritual Cure is however much different from the general curative properties of the religious consciousness or spiritual touch. All the world over the faith in the curative properties of the spiritual consciousness has persisted. Buddha healed souls; Christ healed both the bodies and the souls. Formerly priests were both votaries of God and doctors of the bodies. Medicine men were firstly spiritual men. Then, thanks to the growth of knowledge of herbs and surgery, other persons also took to this profession of medicine men. It is clear however that the process of how the cure works is not known to the religious man, whereas the process of cure is capable of being explained by the ordinary

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scientist on the basis of the proprieties of the herbs and knowledge of the physiology of the body. Ayurveda as well as Allopathy, Homeopathy as well as the siddha and surgery, are based on the knowledge of causes and effects. Little, however, is known to the religious man who just blesses the patient, and the cure is affected (so it is held). This is however a partial truth.

Yogis have, it is claimed, a psychological insight into the nature of the psychic causes which have led to the manifestation of the disease. Being aware of the psychonic system, the yogi who undertakes to effect cures tries to rectify the mistakes of the psychonic forces, in the several nadis Ida, Pingala and Sushumna and others, and these rectifications effect the cure or restoration of the health in the body. The real cause of mistakes in the psycho-physical system is the individual karma. Karma or the result of former actions is the cause of disease, just as much as it is the cause of disasters and the cycle of birth and death, ignorance and suffering. Disease is the physical manifestation of the maladjustment due to improper karma. The treatment of Karma is thus a primary concern for the seer whereas the treatment of the effects of karma is

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the concern of the medical man and even the yogi siddha. Indian Yogins however knew that the treatment of causes is the more necessary in cases of radical diseases such as leprosy, deformations in the limbs, deafness and dumbness, blindness, crookedness of the spine, & etc. The technique of relieving suffering from diseases however calls for explanation. Some persons presume that the religious man or seer who seeks to cure the patient can abolish it straight away by giving medicated prasadam (cloves, leaves, fruit or water). This process would be identical with the ordinary medical man who administers counter substances or salts or herbs. The formula of medication by mantras is rather obscure but it has the sanction of long usage, not always trustworthy perhaps. The second method which is accepted by the seer is rather more serious. It is almost similar to the process of 'transference' in psychoanalysis. The psycho-analytic meanings of 'transference' are many, and in this instance the meaning is that 'to cure the patient, to utilize intensive suggestive rapport' which transfers the patient's original fixation to the physician. Freud claimed that this transference occurs in every treatment of a neurosis,

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although this is neither desired nor induced by either party. (cf. *Basic writings of Sigmund Freud* p. 936). The same is the case with the religious approach. The patient transfers his love, loyalty and faith to the doctor. The doctor becomes the object, and the transference here is unique. It is the business of the doctor then to abolish this transference through pointing out the causes of this transference, to the patient. The seer is the person to whom one goes to escape from or get relief from the distress. The seer takes over the whole disease on himself for the disease is a karmic acquisition and its results must work themselves out. No action can be abolished nor its fruits once it has started. The *sancita karma* or *prarabda karma* cannot be abolished or stemmed. The seer takes it over on himself in order to relieve the individual patient. Then he seeks to transfer this to the Cosmic Sprit who alone can rectify this misdirection. The process is through rapport with the patient or rather psychic mutual rapport. The disease is taken over by the doctor and by his knowledge he expels it out of himself. This process needs lot of sympathy and universal love on the part of the seer or doctor, and is fraught with great dangers to

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the seer himself. Most psychic curists undertake this process of transference of diseases of the patients on to themselves and then try to expel them from out of themselves. This is dangerous and many great religious men have paid the penalty of having had to suffer for the sins of their followers. Sri Ramakrishna Paramahansa said that the cancer in his throat was due to his having taken over the sins of the disciples. Nityagopal, another Bengali saint and contemporary of Sri Ramakrishna, also made the statement that he suffered from diabetes at the end because he effected the cure of a dire disease of a devout disciple's son. The acharyas of the Sri Ramanuja School who were empowered to perform the *bhara-nyasa*, the process of transference made by the disciple and accepted by the acharya as mediator of one's burden of sin etc., realised that this process of transference is fraught with danger. Accordingly one school taught the modification of the principle of transference or *bhara-nyasa* by which the individual is directly asked to surrender to the Divine Lord by his own speech under the guidance of the acharya rather than the more complicated process of transference first to the acharya who in turn has to

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transfer it to the Divine Lord. We can also clearly see that some very great men who have attained siddhi could not escape from this transference of karma on to themselves which had led to their suffering from diseases though they had destroyed their own karma and their results. I may suggest that this is likely to be the explanation of the cancer of Sri Ramana and the renal trouble of Sri Aurobindo. On no other account could their diseases be explained nor their passing away. It is well known that Sri Aurobindo and the Mother had undertaken the psychic or spiritual cures of many persons which included major difficulties and diseases.

The principle of *Bhara-nyasa* on the other hand is more integral, and direct approach and is the easiest and safest path. But even here we may ask whether and if so how the divine avoids the transference of Karma to Himself or abolish it. The divine is supremely pure, *sukram, akayam, avranam, apahatapapmanam*, one who immediately destroys the *papa* or sin of whomsoever he comes into contact with and so of the bhara transferred to Him. It is perhaps to show this immediate destruction of the sins, the Arcavatar of

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Srinivasa on the Hills has an incurable hurt on the chin¹, which is daily filled in with medicated camphor. The Lord shows the daily acceptance of burden and the transference of the sickness and diseases of His devotees on to Himself and how He annihilates them. The Lord is praised as the Ausadha, The absolute cure of all diseases and karmas; it is well known that those who visit Tirupati get cured of diseases.

¹ *The story in the Venkatesa Mahatyam is that God prevented the axe-blow from falling on the Cow by receiving it on Himself, a very suggestive Bhara-grahana act of Sri Venkatachala Mahatyam: Bhavisya U.P. Ch. 3*

VENGADAM

Srinivasa is known more as Vengadavan or Vengadanatha. The term Vengadam refers to the Hills. Vengadam is explained in the traditional commentary on the Tiruvaymoli (III iii.6) Idu. as comprising *vem* and *kata*. *Kata* means the triple rnas or debts and *Vem* means that which removes these three debts to rishis, devas and pitris. A visit to Vengadam accordingly secures the complete repayment of debts and one is thereafter free from debts. Debts have been at all times held by Hindus to be oppressive and difficult to repay. This meaning of course does not get any sanction from any other source. Apparently the term is Sanskrit but Tamilised. And we do not get this meaning from the term *Venkata* in Sanskrit. In Sankrit the term *Kata* means excess. It is used along with *aksa* in *kataksa*: grace-glance. *Kata* thus means grace. *Ven* is the word that denotes worshippingability. It means: to recognize, to

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reflect, to praise or worship (cf. A.Fick's *Worterbuch Indo-Germaniscen Sprachen* P.415 Vol. I). Thus Vengadam rightly means the place of 'excess of worshippingability'. The Lord Srinivasa is the presiding deity of the Hill. It is through His presence on the hills that the Hills get their sanctity and worshippingability. It is most so because Srinivasa is the supreme Lord as intimated in the great verses of the Alvars and Sri Ramanuja. Rightly also we find that Sri Venkatanatha (Sri Vedanta Desika) sings of the Lord as the Dayanidhi and Vengadam as the sugar-candy of Grace of the Lord (*iksusarasrsvantaiva yan murtya sarkarayitam*), almost bearing in mind this meaning of Vengadam. The Lord on the Hills is of the form of Grace, as all avatars are but manifestations of the never-exhaustible Grace of the Lord to the creatures. Archa typifies the fullest possibility of Grace to all man kind. Srinivasa is a *svayamvyakta* form, not invoked and got by any seers or sages. Thus rightly has the Lord himself been called Vengadam, and his Hill by transferred epithet is known as Vengadam.

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Another name by which the abode of the Lord Srinivasa is known is *Vaikuntha*. He also called *Vaikuntha*. The Santiparva (Mahabharata ch. 279, 29) states that *Vaikuntha* means “One who brings together all creatures”. The Tiruvaymoli(II.vi.1) states that *kuntha* is a weapon used in by the Lord to destroy sins. The word however is used in a different sense by Kalidasa (Kumarasambhava III. 12; Vikramorvasiya, I.14) to mean blunt, or dull and it is also meant to refer ‘to hide’. ‘Vi-kuntha means the reverse of *kuntha* or to hide. That is, it is the opposite of all that *kuntha* means. *Vaikuntha* is the place of utter freedom, completest light and knowledge. There no darkness or limitations which hide can exist. It is the world of transcendental perfection. *Vaikuntha* is the parama-pada of Srinivasa, even as Vengadam is the archa-padam of Srinivasa. There perfection resides. Here grace pervades. By these two words the nature of God Srinivasa is perfectly comprehended. The world of Grace is what the human seeks, the world of Perfection is what ultimately will be led to by the Lord Himself. The Lord is the granter of all the four Purusharthas, but only one must seek the feet of the Lord. Grace calls when the world around is dark

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and sorrowful and terrible. Humbled man should seek the feet of Grace. The glory of the Archa is to lead men through the path of grace to the paths of light.

It is the true that the Alvars and Acharyas of Vaishnavism have held that Vaikuntha is Vengadam itself¹. But for a proper understanding of the two-fold worlds of God, both are to be accepted. The Acharyas and Alvars felt that service here is of equal merit and enjoyment as service or rather enjoyment there in the Paramapada. Vaikuntha refers to the transcendent nature of God, whereas Vengadam refers to the immanent and dynamic father-mother nature of God. As the Upanishad states it, we must worship God in both ways and attain to the fullest perfection in service and realization of God.

¹ One may perhaps fancifully deduce from Vaikuntha: Vainkutha Vainkuta, Venkuta, Venkata, Vengada.

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The aim of all philosophical systems excepting the Carvaka materialist is moksa or liberation of the individual soul from the bondage to the world of manifestation and society, for these are fields of misery rather than of freedom, fields of pleasure trailed by pain.

So the *pratijna* of each system, Vaisesika, Nyaya, Samkhya, Yoga, and the Vedanta appears to be escape from misery by knowing the truth about nature, soul, and all relations which is that they are binding and abridging man's consciousness or existence. Karma Mimamsa which promises the enjoyment of the yonder world and also of this world by performing yajnas and other sacrifices finally tells us that such enjoyments of heaven etc. are not permanent but transitory though very much prolonged than the instantaneous perishing

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events of the material world (*ksanika*). Buddhism is definitely world-negating; so too Jainism. As it was pointed out the only school that tried to make the best out of this world was Carvakas who did not run out of the world because the things of this world are momentary and misery producing. A bird in the hand is worth two in the bush.

The social organization accordingly was biased towards escape from the world to the permanent world beyond or even to nothingness if it meant that.

The four purusarthas are graded in such a way as to lead to renunciation or moksas. The four asramas are, though natural, also directed towards exalting the renunciation of the world as the goal. Education is motivated towards the *nisreyas* and *moksa* values as against the values of life.

Thus this world is not the home but the yonder world of God or Brahman is the home of each individual soul, and of all souls.

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The four varnas or orders of society and the duties pertaining thereto are essentially to serve this trans-earthly life. Whether it is trans-social beyond is secondary. Further each individual soul has to make its own effort to be free from the bondage to the world.

It appears therefore that pessimism is the reigning attitude to life. No one tries to make the world a better place to live in even during the period of precarious sojourn in it, but it should be said every effort is made to make life here miserable, more miserable than it is, so that one could strive to escape from it even before the allotted span. Life is hard and made more hard, and for the spiritual man these are previous indications that he is beloved of God: they are boons and gifts of God ripening his wisdom towards renunciation-*vairagya* and *jnana*.

Even Yoga or God-union is said to be impossible except through *sannyasa*. This leads to detachment from all attachments and produces a person who acts impersonally on the basis of the law of dharma or renunciation of fruits if not of all karma.

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A Second Approach can be made.

The Vaisesika world-view is pluralistic. There are infinite number of souls and they have to live together. They adopted the fourfold society as well as the four asramas. A pluralistic society is based on the acceptance of the atomistic world with all its aggregating and disintegrating processes. The permanent souls have to liberate themselves from this eternal process-chance or *adrsta* works all though. But it is human will that should aim at *dharma* or law and create it however temporarily. Nyaya system reveals how this could be done by reasoning and discovery of concomitances and helps using them.

Pluralism is also the philosophy of individualism and democracy. However it also tends to get over the hard process of self-government by giving up or renouncing the job of government to a leader either by a covenant or by a convention or by just a course of habit of disinterestedness in the affairs of the world into the hands of a monarch or a living God who is a delegate of God the cosmic creator or any clique or coterie. As Svami Vivekananda pointed out in a speech

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he made in U.S.A., India loves monarchy. It cannot give up that. Pluralism that surrenders individual rights of freedom to govern oneself is pretty difficult to accept. We have disowned monarchs in this twentieth Century; pluralism exalts the finite individual by almost apotheosizing him into a God. And every one could become a God, but maintain a world of peace.

The individualist conception of society provides for the equal growth of every individual. His society must provide for growth and not merely for the preservation of the abstract liberty of each individual.

The social consequences of the illusionistic philosophy have already been stated in the sec.I. (approach). So long as the social four order arrangement is not seriously threatened, it does not matter what a man seeks or does or strives after. Once liberty is secure so long as one does not break the laws of the conventional society built up on the principles of society order, truth, justice, non-violence, chastity, and other virtues of Indian ethical or social life, no one is bothered about society. The yamas of Yoga are not only for the *mumuksu* but also for the *bubhuksu*.

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Let us turn to the collectivistic view that might be developed out of the Advaita view or the Absolutistic view.

The Absolutist does not recognize the diversity and as such does not accept the liberty of each individual unless it be of the highest spiritual consciousness. A realized individual is already integral to the whole or the Absolute and his consciousness would be super consciousness. But no one can say except perhaps oneself whether he has arrived at that superconscious state and is permitted to legislate for all other individuals less endowed than himself. But the individuals of the whole would have already begun to lose their individual separateness, would participate in the super consciousness. The *moksa* of one individual would entail the *moksa* of every other individual, and vice versa, if the individuals do not feel *moksa*, no one has been liberated so far.

The rational version of liberty as rationality solves certain problems whilst raising some others. The hierarchy of rationality even like consciousness levels

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would hinder the collectivist hypothesis as satisfactory to the social dynamism of evolution.

The only view that may help to solve the social evolution and flexibility or freedom would be the organic view of the mutually complementary opposites or polar opposites operating continuously to maintain a dynamic growth along with equilibrium of what today passes for homeostatis. The world and the individuals interlocked in polar opposition are dynamically modifying each other, in releasing the divine potentialities of matter or nature and the divine potentialities of each individual soul under the concept of the one divine immanent in both as their self or Ideal. They have been thrown together to bring out the cosmic meaning of being, the inherent freedom in all the three. This solves the problems of pluralism as well as holism. It cannot be said that this has been worked out in the context of a politico-social organization but it was verily worked out by Ramanuja in the context of temple organisation and his hierarchy of God-hood or statuses of God-as transcendent, as cosmic, as heroic, as inner ruler, and as the loving image or icon of infinite radiation in Matter.

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A temple centered culture has more significance for social dynamics than perhaps the modern temple, the industrial estate. But then all arts and sciences could be moulded to bring out the eternal significance of liberation and freedom not only here but also beyond. If in the past the freedom was sought beyond because of its richness in infinite measure, in the present it has to be sought here for this too is the necessity in God's Universe.

To Conclude,

Every philosophy as a view of reality entails a practical aspect. Some Philosophies deny a practical aspect for they affirm their 'contemplative' attitude as all-sufficient. They however accept a practical aspect for attaining the contemplative state and all social institutions are serviceable to engender this practical process or ethic to promote the theory of contemplation or *dhyana* or meditation which is said to promote the disengagement from Nature and promote liberation.

There are others who hold that after one attains a philosophy the practical may be said to be the

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consequence of the theory. It is the technique or art that expresses the freedom-this is the concrete freedom, a freedom in and not a freedom from, a freedom in and though. Society as a vale of soul making is one view, society as the *ksetra* of freedom or gnostic *yoga* is another. They however are not contradictory though both cannot be practiced by the same person. The individuality of any individual lies in his different fitness or *adhikara*.

The self-finding of this *adhikara* is very difficult at the early stages. The social organization in ancient times did provide guide lines. Since that organization has undergone sea changes what is needed is a rethinking on institutions today all over the world. Vedanta has shown three major lines, the pluralistic, absolutistic and the organistic and they could be synthesized where there is a will towards freedom and flexibility.

Social meliorism and humanistic work was said to be canalized towards spiritual upliftment of the individuals comprising the society or community by the *sannyasi* leaders-leaders who have arrived at the

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vrddha or maturity or old age having renounced personal attachments of all kinds. In one sense they are said to have renounced *artha*, wealth and power, *kama*, desire for progeny or love of them, and have taken to the way of *dharma*, righteousness completely, impersonally.

The Buddhist Monk was one who had dedicated himself to possessionlessness, who had shaken himself off from all social contact, but even he later on was asked to help every thing on its upward way. Compassion was the quality of the *bhikku*, a non-possessive compassion.

Jains also discarded society and social concerns were not theirs. Though all *sannyasis* in a sense were dependent on the lay society and prescribed duties for the householders to help these monks, *sannyasins*, *avadhutas*, *bhikkus*, they have been prescribed only the duty to live an unattached life of purest virtues of *satya*, *ahimsa*, *aparigraha*, *asteya* and *brahmacarya* and rigid observance of these, though they had also to renounce all lay duties of *dharma*.

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In fact at one time and even now in certain sects, a *Guru* should be a *Sannyasi*-a renounced one. Svami Vivekananda held that they alone could carry out spirituality everywhere as torch bearers. Patriots also must be sannyasins dedicated to the winning of freedom, spiritually and morally.

Sri Ramanuja in his time had non-sannyasins as Gurus to preserve the spiritual work. He did permit *sannyasa* but he did insist on the non-sannyasi being equally fit to be a *Guru* to lead one on to the path of *moksa*. The gain was the *Grhastha Guru* was in sympathy with the *Grhastha* who has been a much maligned person. The temples were not only like the viharas for men sannyasins only but for all people of all asramas and all varnas and in some cases even for the avarnas. Sri Vaisnava *sampradaya* thus made a departure from the sannyasi-Guru governed society to install the householder lay spiritual man to be the Guru in a *varnasrama* Society. This change had far reaching consequences following from the omnipervasiveness of God and his five statuses of Icon, Antaryami Vibhava-Avatar, Vyuha and Para as enunciated by the

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Pancaratra Idea of God with which Sri Ramanuja's philosophy of religion is fundamentally entwined.

It is not to be compared with the Protestantism of Europe which permitted their ministers to marry as against the Catholic view.

A CRITIQUE OF DIALECTICAL ADVAITA

The Advaita is a very important school in the history of thought. It is the foremost institution about Reality. To comprehend the oneness of all Reality, to emphasize its reality and nature as one all through in the face of all empirical and logical evidence is one of the most important standpoints and it is not by any means idealistic, that is to say that it is just a fantastic postulation. It is known that one of the deepest insights into Reality begins to relate the unrelated and bring unity where there is difference and conflict. The grouping of diverse factors in perception which entails the apprehension of gestalt is itself one such efforts of the mind in perception; so too the casual linkage that we make naturally as a law of mind or thought between antecedents and consequents and on the basis of similarity reveals the operation of this unification or Advaitic tendency in *anumana* whether deductive or

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inductive and casual or dynamic. In fact so imperative and obligatory to all thought does this tendency to assume a one reality or system appear that it has been claimed to be the real criterion of Reality itself. In all fields of existence the search for oneness is not only an obligation of thought but also of living and acting. We are more efficient when we know the unified law or the unifying law or system or order whether imposed or natural. Thus the Advaita is a reality and all that we have to do is to find out what kind of Advaita is real, and ultimately satisfying.

In all branches of live we have the actual existence of manynesses and differences. The differences are so very marked and the identities so very minute and invisible that it has become necessary to assume the absolute distinguishability of the diverse which is the very contradictory of the Advaita or unity of oneness of all. In fact Advaita and Dvaita are contradictories and some ardent thinkers do not see any meeting ground between them. If the one is true the other must be false: the law of excluded middle is applied to this thesis and antithesis. Therefore Dvaita

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rejects totally as unacceptable Advaita and Advaita reciprocates this attitude.

Unfortunately the law of negation (not contradiction) involves the dynamic instability of both these for one tends to pass over to the other at least logically and cannot exist apart from this counter-predication. They define themselves by their opposites and real Advaita is lost sight of. This is the debacle of dialectical procedures.

Thus any abstract Advaita is bound to be in difficulties even as any Dvaita is bound to come to some kind of compromise with Advaita. Thus we find Advaita assuming a second entity, *maya*, however much this term is abused by giving it the synonyms of illusion and *avidya* or ignorance, and thus settles down to the acceptance of dualism and pluralism also for one cannot stay at dualism but must wene all its way to pluralism – of course this pluralism can be abolished at the time of ultimate liberation. Similarly Dvaita or dualism which includes pluralism has to accept the oneness of the Ruler principle which is absolutely different from all the rest for establishing the oneness of

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Reality or Rule. All become subordinate to this Absolute Single principle. Monotheism rescues pluralism from falling apart; it confers the unity of all as a universe. Thus monism and monotheism are reconciled though as it was clearly noticed monism is irreconcilable with monotheism in religion itself, the latter reconciles this in philosophy or ontology.

Thus we have any number of attempts to restore balance and unity to the outstanding conflicts between pluralism (unmitigated difference, *dvaita*) and monism.

Sankara himself seeks to arrive at his Advaita by an effort to seek the meeting points of the several *darsanas*. Starting from a fundamental dualism in sensory experience philosophers confront both the realms of objective material life and the subjective experience of it. Apparently subjective experience of the external world is the only evidence for the externality of the objective world. All experience in one sense is objective and is perceptive or sensory and as Berkeley put it to be is to be perceived, though he was equally certain that existence as a perceiver cannot be lost sight of. A subject is not perceived but experiences

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perceiving which is of course different. The object is something 'felt' to be material and inert and inactive though here again we come to see that it is not necessary for it can stimulate the subject by such characteristics as striking quality, contrast and intensity. However though the object is an object because it is known by a subject and perhaps it may be claimed that the characteristics of an object are only subjective responses to it and not in the object as such as qualities or characteristics, the subject is important for without him there is not experience at all. Experience means the subjects' experience, conscious apprehension of objects other than itself but yet not independently of it. Having divided the real of reality into two as subject and object it was easy to develop this dualism.

The objective considerations or where the object plays the most important part are the system of Nyaya-Vaisesika, Samkhya-Yoga and Purva-mimamsa. Their considerations are capable of being classified under the *adhibhautika* (material), *adhyatmika* (psychological) and *adhidaivika* (supra-psychological or transcendental). Plurality of elements and atomism of the Vaisesika, the

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plurality of the souls, and dualism of the spiritual and the physiological-psychological of the Samkhya and Yoga and the pluralism of the gods and the dualism of the worlds of here and hereafter (*svarga*), are so much explained in these systems that they become problems of the Monism and contrary to Monism.

All these are relegated to the sphere of the *maya*, as products of *maya*, and are capable of being products of ignorance and are equally perceived only by the ignorant as such.

- The problems are:
- (i) Dualism and pluralism.
 - (ii) Matter (object) and Spirit (subject).
 - (iii) Pluralism of souls and one world.
 - (iv) Evolution of the many from the one or diversification in Nature. Is it growth or mutation or illusion?
 - (v) What is the principal criterion of truth or *pramana* for Reality?

The Samkhyan system accepts dualism of Matter and Spirit; it accepts the plurality of souls; and it

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accepts the oneness of *prakṛti* and not many *prakṛtis* for the many souls (*purusas*); it accepts the evolution and involution of *prakṛti* without the active participation of the souls, and this means that the subtle condition of the object becomes diversified or gross or perceived by the *purusa* and then it once again regains its subtle state after the liberation of the *purusa*. Thus the cause contains the effect and the effect returns to its causal state. Thus differentiation of Nature leads to *jñana* and clarity of knowledge is the goal of all consciousness in experience. Finally it is the distinct and clear knowledge of *prakṛti* that makes the *purusa* see its difference from *prakṛti* with which he had identified and thus get liberation. This knowledge of difference is the liberator of the *purusa* or the withdrawal of the *prakṛti*. It is intelligence that reveals this difference in its dispassionate and sovereign condition of knowledge.

Vaisesikas however hold that *prakṛiti* or nature or objects of knowledge are many, atomic, differentiated from one another. The souls are also many. The categories of *manas* (mind) are all individuated as instruments to each soul when it conjoins the grouping of the atoms and begins its organic life. The

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Vaisesikadarsana does not accept the growth-theory but only composition-theory. Thus the effect is something that is new and novel, something produced – it does not matter by whom, it in fact seems to entertain the view that there are four causes as even Aristotle distinguished, namely the material cause (*upadana*), the efficient cause (agent or his instrument) (*nimitta*), the instrumental cause also comes under this category – things with which the effect is shaped or built, the formal cause (the pattern to be produced which is in the mind of the agent) which can be seen to have been given to the matter and as such distinguishes the cause from the effect materially considered and lastly, the final or purpose cause. These four are capable of being considered separately. In a sense the definition of cause as a totality of conditions or causes in the presence of which the effect occurs and in the absence of which the effect does not occur and as such is the fixed law of causation (*niyata-purva-vritti*) of effect is fully explained here. Thus we cannot speak of subtleness and grossness as the distinguishing features between cause and effect. Thus the effect is non-present in the cause in any condition taken formally

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and therefore, the theory is called *arambha-vada* and *asat-karya-vada*.

The defect of this view is that it does not accept the identity of the material and efficient and formal and final causes which is claimed by the Advaita. This is against experience. Even the Samkhya cannot escape from this dilemma for it has atleast to accept the two causes, *purusa* and *prakrti* though the consciousness-reflection (*pratibimba*) in *prakrti* seems to do what consciousness directly can – a claim that is nowhere proved by experience as such.

The Purva-mimamsa is concerned with transcendental satisfactions of desire and in respect of the fruits to be achieved from the performance of *yajna* or *yaga* it is postulated that the result is *apurva*, not existent priorly in the *yajna* or *yaga* but has to be granted (automatically or mechanically or as *prasada* by the Gods) – and as such is a new product. This shews that *parinama-vada* is not accepted by them by only *arambha-vada* or *asat-karya-vada*. This is of course a limited application of the principle of non-identity between cause and effect. The whole problem

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of identity of cause and effect should not be restricted to material-efficient causes but to the whole of reality. But this cannot be done in experiences of such wide difference as the sensory, and the practical and the spiritual.

What does Sankara do with these ideas so divergent as these. It is possible to say that all these are wrong views but the fact remains that all these appear to be right in parts and in a critical valuation one should put them in their right places within which they will not only appear to be right but be right.

Dividing Reality into two as noumenal and as phenomenal, (*para-marthika* and *vyavaharika satta*) Advaita of Sankara accepts the Samkhyan *sat-karya-vada* phenomenally but refutes it in the *paramarthika* for the *paramarthika* is entirely different from the *vyavahara* world and is no cause of this and does not possess this even in a subtle form. It accepts the *asat-karya-vada* of *Nyaya-Vaisesika* but in a modified sense. The *vyavaharika* reality is the illusory manifestation of the *paramarthika* and is in every way a new thing, characterized by contradictory attributes of the

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paramarthika word or being or *anubhava*. This it calls the *vivarta-vada*.

Phenomenally the Advaita accepts *akhyati-vada* (non-observation) of the Samkhya as the cause of *avidya* or result of *avidya*, whichever is the cause, but transcendently it accepts the *anyathakhyati* of the Vaisesikas which is the perverse perception due to *karma*, *avidya* and so on the evolutes of *maya*, and calls its own species as *anirvacaniya*-because the perverse perception is indeed a fact of the phenomenal order. It is real, but since it is dissolved or dissipated (*badhita*) when the real experience occur it is *asat* (non-existence): thus being both *sat* and *asat* it is incapable of being defined as existent or non-existent. The *pramana* is claimed to be *svatahpramana* needing no other *pramana* to prove its reality for it can be logically shown to be consistent or inconsistent but actually like the Naiyavikas the extraneous test of another *pramana* is utilized to prove a thing's reality and truth by its concept of *abadhita-jnana* (uncontradicted testimony).

Phenomenally it accepts the *karma-kanda* of the *Purva-mimamsa* as helpful to the purification of the

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body or the soul but transcendently it rejects its value, because *karma* and *jnana* are said to be opposites or contradictories. How *jnana* can come out of *karma* and *karma* out of *jnana* is a problem of deepest concern and by refusing to solve it the Advaita relegates it as a dichotomy in its attempt to arrive at Identity or Unity. In fact *maya* is all solution but it cannot solve itself except by a fiat of transcendental *anubhava*.

The Advaita accepts the value of *pratyaksa*, *anumana*, *upamana*, *arthapatti* and *anupalabdhi* (a species of *abhava*) along with all other systems by taking all of them as valid within *vyavahara* experience. But all of them have no value for the ultimate reality depends on those Monistic texts alone which teach what these cannot and do not teach, and as such true *sabda*, *paramartha*. These texts alone are the means to transcendental experience – *aparoksanubhuti* – mystic revelation that once for abolishes the *vyavahara* world as a dream and influence of *maya* that deludes and makes one ignorant and creates all diversities that cause suffering and blindness.

KARMA AND REBIRTH

Assuming that karma produces rebirth we have to ask ourselves how karma is the cause of rebirth, and in what way rebirth is connected with it as effect. If karma potentially contains rebirth then it manifests it after one dies and moves towards getting the conditions that make rebirth of the soul, who does the karma or act. This would mean that rebirth is already present in the cause namely karma. If rebirth is considered to be a misery and wisemen would avoid it, then karma has also to be abjured. Therefore there have been serious students of liberation or moksa who have counselled absolute renunciation of all action (karma-sannyasa). This means that these thinkers hold that cause contains the effect potentially, a doctrine known as *sat-karya-vada*.

If on the other hand one follows the counter-doctrine or alternative doctrine that cause does not

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contain the effect, but it is a new product created by the efficient cause, then the efficient cause has to be inspected as to whether it can be the cause of the rebirth - this is revealed by all to be desire, *kama*, *trsna*, conscious or unconscious, voluntary in a sense. But when extended to cover all living which is said to be the 'will to live', then the abjuring of all desire would be the cause of non-birth. This means a *niskama* karma will not produce the conditions for rebirth or in any way stick to a man. The renunciation of desire is the *dharma* that has to guide the performance of all duties, not the renunciation of all karma. Karma then would be the *upadana* *karana*, whereas *kama* would be the *nimitta* *karana* of rebirth: and consequently *niskama* would lead to non-birth.

There are three kinds of karma which the ancient Indian thinkers have propounded, the *nitya* (permanent or daily) performance, the *naimittika* (occasional for one's spiritual advancement and for paying one's debts to one's ancestors, and gods on prescribed occasions), and lastly the *kamyas* (rightful desires which are for progeny, for success in one's undertaking). One is expected normally to perform all karmas with a sense of

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detachment in respect of fruits even. Desires for wealth, power, glory and knowledge are desires; even desires for emancipation and spiritual advancement are desires; and there are legitimate as well as illegitimate desires as well as means adopted to gain these goals. These could be the cause of pleasure or pain, success or defeat. There are desires to take further lives to ensure the fulfillment of one's desires or for taking vengeance.

We have to take note of karma which is not linked up with rebirth or even in any way restricting or binding the soul which does its duty by its knowledge of God's all-pervasiveness or presence and in the light of its own nature determined by this vision. Such action is capable of making one cross over death. As the *Isa. Up.* says, Na karma lipyate nare, and avidyaya mrtyum tirtva, the Lord in the Bhagavad Gita also says kartavyam karma has to be performed and the kartavyam karma are nitya-permanent and daily duty – such as the observance of self-discipline, yama which includes satya, ahimsa, aparigraha, asteya and brahmacarya which have to be followed as also the niyamas of Sauca and Isvara pranidhana. These duties

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performed with dedication of their results to God or without any attachment lead to svarupa avadharanam. It makes one know oneself as a spirit seeking liberation from the cycle of births and deaths. The nitya works are described in the Agamas as pancakala duties – so that one develops the conditions of God-mindedness (maccitta) or (man-mana) of the Gita which helps one to cross over all obstacles (sarva-durgani) through the grace of God (mat-prasadat). This shows that karma-yoga shows the way to realisation of moksa through performance of works through dispassion and dedication.

The naimittika duties are for higher evolution, for sublime happiness. One should aspire for the attainment of the divine nature. Here desire is sublimated and made to help the realization of the divine nature. This occasions the undertaking of *tapas* (austerity), *dana* (charity) and *yajna* (sacrifice). *Svargakama* which is certainly a higher sublimated experience and at one time considered to be the highest that one could aspire for, a world of light and bliss fulfilled only through sacrifice (*yajna*). Of course Brahma-yajna is very important, so too devayajna, pitr-

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yajna and atithi-yajna and lastly bhuta-yajna reveal the highest aspiration for the unity of the triple worlds, bhuh, bhuvah and svar. In a modern conception this is for higher evolution and births in higher worlds. Unless one goes to the highest one is said to return to lower worlds – the earth itself. One is said to return – *punaravrtti*. If one reaches the highest Brahman one does not return--na punaravrtti. The attainment of the Purusottama is said to secure this state of non-return. All yajna is for higher results. If we consider the kamyakarma these procure results even now and here such as progeny, kingdoms which have been lost, or attainment of world mastery or sovereignty. Yagas help these – these are called *istis* secured by offering yaga to the gods who could give or work for them directly. Here the results are not permanent and one may, because of sacrificial killing suffer also, though there is difference of opinion on this matter. It is only Buddha and Sankhya that hold yaga to be a violation of the rule of ahimsa. In any case it is kamyakarma that is capable of landing one in misery of rebirth. The fear of rebirth is therefore very evident in this conception.

II

It is a very fundamental question whether rebirth is not something that is not desirable. Though transmigration to lower types of bodies, such as that of asuras, animals etc is to be avoided the birth in higher types of bodies such as devas or of nitya-suris, rsis is something very much desired for, firstly because such beings are of the purest type, without a taint of sin or bondage, suddha sattva, ever apakrta, divya. Many seek to prolong their happy existence even on this planet and wish to be reborn again and again to be of service to God, or enjoy bliss even in this body. Some do not desire even Vaikuntha for service of the Godhead here seems to them to be preferable. But some others even though they express such sentiments seek to attain the state of Brahman or His world (paramapada) and as Sri Krsna stated that which determines one's next birth is the antyakalasmara – the remembrance at the last moment. This has therefore to be carefully watched. Since by the axiom that which we desire, that we become, rebirth is caused by the strongest desire at the last moment or during last days of a man's life, for he would have rejected many

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things, learnt also what not to desire and what to desire, and finally would be remembering his sins and transgressions for which he had to perform prayascitta, expiations and pray for being saved. This is the place for saranagati, self-surrender which helps him to cross over the birth into lower kinds of wombs. He is said to become quickly a good soul, a soul which has decided to help himself or uplift himself, kalyanakrt.

If unending births with unlimited joys – whatever these may be ‘is desirable’, then all that is needed is the performance of such actions which bring forth these results. Proper selection of actions for the attainment of these ends is important. Thus the Vedic seers knew of karma – divya-karma which led to results that grant joys or delight. The knowledge that one might have to return to mortal birth after exhaustion of the fruits of actions was also an incentive to (i) continuous performance of such karma (yajna) or kratu, and (ii) to discover that sacrifice which leads to non-return. The second was the self surrender – and bhakti into which it developed.

It is possible at this point to consider whether rebirth consciousness does not entail the remembrance

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(smarana or smrti) of past lives or not. One of the arguments against rebirth is that we do not remember the past life. There are cases of such remembrances. Swami Vivekananda himself has declared that he remembers them after performing samyama on that matter. A yogin can remember his past lives. For others it is a necessity not to remember not only one's own past lives but also others as well. Indeed forgetfulness or the necessity to forget is one of the great incentives to take one's life or suicide. Apoha or loss of memory is a great psychological or psychoanalytical fact about which Freud has written.

If there is conscious desire or volition to be born again there is also a conscious volition to forget one's past. Perhaps it is remembrance that makes saints speak about their sinfulness through lives. Therefore it is the belief in this power of will or desire (trnsna) that is expressed as the most powerful force towards realizations of both the good and the bad.

Sri Aurobindo has in his brilliant work on Rebirth mentioned that continuous or serial births is one way by which immortality of the soul is being demonstrated.

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The soul is the transmigrator, it is that which has been moving up the ladder of: evolution through several kinds of births in the several levels of consciousness from the elemental molecules or matter to the level of man by their appetitions and later desires and volitions.

Other seers also have spoken about their previous lives and despite the incredulity of modern materialists it is clear that one can realize his own past lives though this realization is bound to be of personal interest alone. This should not be a reason for dismissing the remembrance of past lives and rebirth therefore as sheer moonshine or imagination. Our hatreds and lives are verily based on prior life-histories as Kalidasa himself states. Sri Krsna himself mentions about his own previous lives all of which he remembers, whereas Arjuna is one who has forgotten them: *janma karma ca me divyam: bahuni me vyatitani janmani tava carjuna, tani aham veda sarvani na tvam vettha Parantapa (4.5)*. In the Bhagavata he reminds his mother about his previous births in her womb in her previous births.

Hinduism always believed in this cycle of rebirths

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and births-divine as well as human and sub-human of the soul. Karma is the cause of these, either as propelled by a divine desire and divine work, or by undivine desire and undivine work, as of the asuras and the human beings and sub-humans. To deny the rebirths is therefore to go against all facts.

The immortality of the germ-plasm and its continuity does not spell out rebirth idea. Rebirth in one sense is to speak about the continuous ascent of life. But it could well be just a cycle of birth and death at every level as such. We cannot directly affirm or deny the principle of karma-rebirth relation in biology. All that we could affirm is that lower organisms which are wholes become parts of larger wholes whilst yet keeping up their wholeness. This holistic nisus towards larger and more intelligent and conscious organisms in a polyphasic manifestation is about the most significant factor of organic evolution. But karma and rebirth are not of relevance at the level of the germ-plasm. It is the inveterate habit of some thinkers to seek to make Vedanta or any other scientific study by utilizing phraseology which they hardly perhaps understand as inapplicable at the lower levels.

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All such identifications are bound to be firstly first look analogies which fail to satisfy under scrutiny. Karma is something deliberately chosen and not all kinds of acts. As a matter of fact karma has been dealt with in three forms: 1. Karma-action which is done and it may be either dharma (righteous) or adharma (unrighteous). If former, according to Buddhism it severs the chain of rebirth-cycle; according to Mimamsa it is that which procures svarga: 2. Karma means not knowledge and therefore akarma means knowledge. Actions which lead to purification of the citta removing its vrttis is the preparation for non-birth. Thus avidya means karma and vidya means knowledge. *Isa* says that by avidya one conquers or goes beyond or crosses death, whereas vidya leads to immortality or non-death. The third is called vikarma which is wrong activity. It is this wrong activity that constitutes the principle of fall (*patana*). Asuric activities, transgressions of divine law, egoism and so on are the causes of misery, death, rebirth into lower wombs. Adam's fall is due to transgression of Divine counsel or command. So all transgressions involve death as well as birth into lower wombs, wombs suitable for the qualities of wickedness

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and so on with their resultant miseries and further falls. There is a hierarchy in the fall as there is a hierarchy in the ascent. The spiritual evolution is not like the biological evolution by which the individual soul is made to traverse the whole downward path through a search for pleasure or enjoyment of nature but slowly discovering that Nature can only give insecure and paradoxical pleasures and enjoyments attended by the misery (duhkha of three kinds adhibhautika, adhyatmika and adhidaivika) he gains wisdom through these anubhavas and seeks to liberate himself from Nature by withdrawal of Nature from him and or he from her. Science in this field is a little different and the laws of the higher level could only be by distortion applied to the lower levels like the biological life. Spirit has different aims and laws, perhaps remotely correspondential not directly. Swami Ishwaranandaji's paper confuses the two evolutions. The samskaras of pumsavana and simantham at the fifth and ninth months or thereabouts speak about the special process of entry of the soul into the growing uterus. How far this is justifiable from our present or current knowledge it is difficult to say.

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Further the transmigration occurs through the subtle body comprising the ten sense-organs, mind and the tanmatras and the Buddhi and the Purusa, in an infinitesimal state. The lingasarira is that which enters the body and groups together the gross elements according to the attractions of the subtle elements and with all the defects earned in the previous life. An alternative account is given by Plato in his Republic regarding how the soul selects its next body.

There is every evidence to hold that there are cases of the subtle or astral body moving about for a foothold again in some body in some womb. Some inexplicable cases of monstrous births are results of such wandering souls which yearn for a body. For the physical body is the only means by which they could expiate their past or redeem their future. The hereditary principle which tries to question the rebirth-karma principle is not conclusive. The divine determines the birth of each soul, according to a complex set of circumstances like the parents karma, the individual's karma, the conditions under which both karmas or other karmas as well would work out. Fate there is but it is conditioned by the principle of grace and the principle of

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ascent through aspiration or yearning after liberation and renunciation of the pleasure principle without hugging the pain principle.

The soul can exist in a disembodied state, that is to say, without a karma – body, or a body filled by karma as the Jainas say. To give up the body is to give up bondage. Such a condition is one of pure spirit. Such a soul is freed from all kinds of prarabdha, sancita and agami karmas, and lives a spirit. Such a soul it is stated can get a divine body and also could freely operate in all the worlds of God without any taint of karma or rebirth. The divine karma of avatars to which reference was made earlier in this paper reveals that when the Divine work takes place also the angels or rsis and liberated souls would be taking bodies to assist the avatara. Ramayana mentions this as also the Mahabharata. So is it with the disciples and workers who also come with their leaders. So too their opponents are said to come into the world to oppose the Divine, even as Zoroaster posited. The purpose of these divine births – of those who remember their previous lives – is to protect the good, to punish the wicked and to restore the reign of justice or law

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(dharma) in the world. They may suffer much but it is taken as a consequence of their past misconduct or papa, but as an expiation for other's wrongs and sins, or as preparing for the punishment of the wicked through giving opportunities for doing evil or desisting from it before it is too late for pardon.

We can also refer to the two lines of karma – the descending one determined by desire for low pleasures of the body, and the other the higher line of karma which seeks higher and divine births through purest aspiration for the divine life.

In the higher lines of birth we have a series of births spoken of as the twice born, the thrice born, the quadruple born and so on. The dvija is one who had the initiatory sacrament called the upanayana – which in a sense prepares him for study of the scriptures and also to worship the Divine Sun and Gayatri in order to go upwards to the next birth – namely of sarana or self surrender and self offering. The individual is then fit for higher births beyond the terrestrial world. This is what is intimated in the *Isavasyopanisad* – sambhutim ca vinasam ca yastad vedobhayam saha, vinasena

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mrtyum tirtva, sambhutya amrtam asnute.

Such births are invaluable steps which lead to that condition of being without a body, akayam, avranam, asnaviram etc. These are very important in order to show that one has to distinguish between karmas that take one down, because such karmas are pleasure-seeking motivated. There are karmas which lead to higher evolution because one seeks to transcend all sorrow through knowledge and devotion. These are important for evolution and liberation. There are karmas which are divine and do not produce any births. The divine personalities take births in order to liberate man. Karma does not condition birth but birth conditions karmas. These later do not come down to be subject to laws of karma-rebirth sequence at all. They may not elect to do any actions also-either divine or human. They can be perfect contemplatives-jnanins enjoying their samatva.

Their descent can only be through love – for to emancipate souls in suffering from their suffering. Such loving karma partakes of the divine nature, and can produce only happiness – sukha, because it is done

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with a prayer for the welfare of all – lokah samastah sukhino bhavantu. It is a blessing.

The Bhagavata-dharma also speaks of kinkarya or service of waiting on God as the most perfect expression of karma dedicated to the Ultimate seeking no return but love of God as an end in itself. Even the desire for liberation is surrendered because at that level one beholds God as the only object and Him in all. Na va are patyuh kamaya patih priyo bhavati Atmanastu kamaya patih priyo bhavati – Not for the sake of the husband is the husband dear but for the sake of the Self is the husband dear.

Such transfiguration happens when one seizes the inward divinity of dedicated activity of the higher lines.

Concluding, it can be said that biological conceptions are yet in their infancy in these matters of heredity and evolution. Spiritual truths have been discerned through revelation and sruti and not by reasoning or laboratory statements or even by dogmatic Christian or Islamic theologians who have not seriously

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weighed the testimony of the mystics. Perhaps there are hierarchical levels to which the denominational mystics belong who had kept certain realities of their experiences closed. An open mind can throw more light on the relationship between karma and rebirth, both higher and lower. It is an axiom of spiritual experience. It is a moral principle of responsibility. It does not abrogate at the human level the freedom of choice to do sacramental acts, or knowledge acts or evil acts at all, with the responsibility of getting their deserts. But this is an integral conception also and it is in this sense that one should conceive of it. To deny its operation on the ground that it belongs to realm of maya also is not to abolish it. Karma or dharma can transcend maya also if not make use of it for liberation itself when one interiorises it or turns it on itself or upward even like the Kundalini-kriya.

It is true that for one who is concerned only with liberation and jivanmukti the results of karma and rebirth do not hold any terrors. It is not to be construed that the fear of rebirth is a great incentive to seeking liberation from all birth. It is perfectly clear that as Silenus the Satyr said to King Midas that the first best is

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not to be born, and the second best is to die at once. The significant meaning is that every one should seek to avoid rebirth by knowing the Ultimate nature of Oneself. The second best is to be understood as the renunciation of all and become a nothing (akincana) or a zero, and avadhuta who has thrown away all that make one deem himself to be living in the worldly sense of the term. Dying to possessions and even rights and duties, (sarvadarman parityajya of the Gita) is to die at once and this will prevent the formation of the next life itself. This is done by Saranagati, as the great Sathakopa did show, and earned for himself the name of one who has destroyed and was the enemy of future births or the potency that makes for it (satha). Swami Ishwarananda's standpoint of not trouble oneself with karma or rebirth but to attain the ultimate state is understandable, but not the support he tries to get from biology or the science and physiology of life.

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VISION IN INDIAN PHILOSOPHY

Indian philosophers had a long tradition of searching for the Infinite Reality. Their first attempts have been fundamental research in many directions. Broadly speaking they probed the extensive regions of man's terrestrial globes to find out the basic substance out of which all elements in Nature have come into being. They sought for that one substance which constitutes the inward psychic being in one and all. They also sought to discover the One God who might be considered to be Maker, the Original Being, who had become the deities of the several areas of Nature, man and activities of the entire worlds above, here, and below. The devotion needed for this enterprise was of a rare and arduous quality.

The reasons for these attempts are obviously manifold. Some have sought to know in order to master Nature, man and deities. But it was necessary to know. The story of these enterprises at knowing the

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reality about Nature revealed a great amount of particular knowledges which pointed towards that one substance out of which all were produced. The problems of knowing were indeed many. The needed appropriate knowledge organs or instruments of knowledge or knowing for knowing the diverse and manifold world. Science grew out of this study of Nature. The attempt to study the knower who tries to know or seeks this knowledge of Nature led to the study of the knower as knower as a psychic being. The knower and known in relation to one another had been an interesting study of cognitive psychology. But the psychic being or knower has other attributes in addition to knowing even as the known or Nature has other attributes that being known, therefore the extension of psychology and science into fields beyond the knowing or knowledge. The nature of knowing had itself pointed out that the principle that is known to be at the back of Nature and the Knower is a higher luminous personality ordering the commerce between these two. This was the Deva or deity that one had to perceive in order to know fully or adequately. In fact the possibility of true

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knowledge or integral knowledge is on account of the guidance of the deity.

The ancients therefore had instructed that for all veridical knowledge there are three ingredients necessary. In actual practice of knowing they instructed that one should know the seer, who is the Rsi the world that one sees through the seer-vision, the deva or deity who is the presiding power determining that world, and lastly the energy that is pervading that world. The last is the additional fact necessary for the work that could be done with the help of that force.

The Vedic seers (Rsis) provided for the fourfold instruments or powers by which knowledge that is real, integral, and bliss-productive can be had. These are known as Rsis, Lokas, Devas and Chandas. Every one of these has a correspondence or in the human body they are each given a particular location. Thus:

Atri	Bhub	Agni	Gayatri
Bhrgu	Bhuvah	Vyau	Usnih
Kutsa	Svar	Arka	Anustubh
Vasista	Mahar	Vagisa	Brhati
Gautama	Jana	Varuna	Pankti
Kasyapa	Tapas	Indra	Tristubh
Angirasa	Satya	Visvedevas	Jagati

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They are integrated and interrelated within the system. Later thinkers had further referred these places to the six psychic cakras (wheels), such as the Muladhara, Svadhisthana, Manipuraka, Anahata, Visuddha, Ajna and Sahasrara. Which are effective centres of the different powers of the one Kundalini – the power that is secret and occult within the system, the awakening of which is deemed necessary for the realization of Union with the Ultimate Reality.

The Vedic seers had provided that there are of course four ways of knowing, such as pratyaksa, anumana, upamana and sabda (amnaya). But each one of them in order to be true has its application to the respective level of experience. The proper method of knowing and working at a particular level of experience is to utilize the seer, and the deva and the energy necessary for knowing properly or as it is in itself. Though this method was adopted by the seers themselves, the most important use of the fourfold nature of knowing was in the realm of institution. Thus before one ever undertook to do any work of real-cognition or intuition one offered the proper prayer

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which is the dedicated preparation for knowing-feeling or experience of intuition in all its forms. This appears like a ritual preparation or sacerdotal method, but it was found to be useful and effective in stimulating the Intuitive Way of Knowing.

We have also to consider the difference between the ordinary perceptive way and the intuitive way. In ancient usage there are two roots i) drs & ii) prc: to bring into contact with, join, unite. In usage pasya in the present tense is changed in dadarsa in the past. The transference from one root to the other requires more than a grammatical idiom-explanation. If we consider that seeing is later transformed into darsana or knowing through seeing and an element of memory and former experience goes into the making of a seeing when it becomes knowing through seeing – from nirvikalpaka jnana to savikalpaka-jnana to use the language of later thinkers, then we might be able to explain somewhat the process of grammatical substitution of dars in the place of pasya.

This takes us to another important aspect, of the levels of knowing. From perception we move towards

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inferential knowledge based on perceptions. We yet depend on our analogical inferences on perceptions. Therefore the passage from pasya to darsana is not unnatural. The past tense-use of the latter root is explained by revealing the latter root to apply only to explanatory of the fact that darsana means anything like an ordinary inferential knowledge based on the perception of the senses.

Darsana seems to have indicated direct Vision without the medium of the sense-organs and even the mind (intellect dependent on the senses).¹ It has the reference to the internal intuitive knowing. In fact one passes from the objective knowledge of an object to the subjective knowledge of the same object², in order to have an integral knowledge. The transition from seeing to knowing as darsana is therefore a movement of thought from its outer consideration to the inner consideration. Here again the transition should not be considered to be the subject's (knowers) reaction to the

¹ All knowing is of the mirroring of reality through the senses and mind.

² Knowledge of an object as it is for itself (subjective) and as it is for others (objective).

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object as subject but a knower's knowledge of the object from the subjective point of the object itself in addition.

The Intuitive or revelatory view of Reality steps beyond the sense-organs and the intellect or manas. It is the pure psychic way and it is through this way the several realisations known as Vidyas had been recorded. It is not exclusively the knowledge of Brahman or the Ultimate One Reality that is the province of intuitive or revelatory knowledge. The great discoveries and inventions of ancient times in the realms of art and architecture, of religious and secular processes of union with the Ultimate or which grant infinite meaning to the particular and finite seem to have been developed with this intuitive knowledge of Nature as well as of man and animal.

The approach to the study of Indian darsanas had in previous medieval periods been from the point of view of sensory seeing and intellectual reason based on these precepts and system-building, and therefore they have done less than justice to the intuitive approach of the darsanas.

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Undoubtedly due to the approach undertaken by Gautama Buddha the philosophical method was more or less intellectual in so far as the discovery of the causes of suffering was concerned. The means adopted for overcoming this suffering or for abolishing the causes of suffering were far from intellectual reasoning or dialectics. It was by a dedication of meditation (dhyana) which led to the experience of the state of Nirvana which was equated with non-suffering, bliss, enlightenment, that was of the nature of intuition or vision. The refusal to accept the vedic pramana was more in respect of the means adopted to get rid of human suffering, namely, the yajnas, sacrifices that involved avoidable suffering to other creatures who are not involved in one's own suffering or one's own release. Vicarious sacrifices are unfruitful in securing liberation.

The materialistic view denied the reign of intuition or the validity of the Veda or scripture and was devoted to the perceptual deliverances in regard to matters of every day. The materialist did not think that perception was insufficient for man, nor did he require

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intuition in respect of perceived things and human activities. It is not however possible to rule out all intuition even by them especially when such intuition becomes vision-stimulating perception.

The other darsanas or Visions were aware of this fourth Way of knowing and though they might have differed in respect of the extent to which they have to take its help, they did not wholly discard it. The more important point however in darsanas is that there is just a possibility of trying to see the world of Reality, comprising Nature, Self and God from the standpoint of Intuition or Vision, rather than utilize the lower powers for knowing them only partially or phenomenally.

Noumenal knowledge of each area of experience could however be misinterpreted on the basis of certain texts or intuitional statements in the Upanishads or other similar literature, though the Upanishads have been claimed to be of a unique order.

We have therefore to consider one point of great interest whether the six darsanas of Gautama, Kanada, Kapila, Patanjali, Jaimini and Badarayana, who are

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claimed to be Vedic rishis also, are philosophies of Reality from the standpoint of Nature (Objective), of Self (Psychological) and of Brahma (the transcendent whole which explain the other two in terms of its own body (sarira).

All that these orthodox or astika systems claim is that they are not opposed to conceding a direct intuitive way of knowing or sruti as transmitted through these sages of the Veda, though in a true sense it would be important if not imperative to demand these to illustrate their discoveries about nature self and the whole through intuitive experience. Later medieval treatment of the schools became more and more humanistic, that is to say, intellectual. The attempt was made to show that intuitive deliverances or the scriptures were not opposed to intellectual reasoning processes and sense-experience but were capable of being supported by these. Thus instead of the classic mystic statement that senses deceive even as reasoning does, and in truth inverted versions of the Intuitive, the humanistic doctrine that institution itself must submit to the court of reason and sense. Senses do grand truth as verily as

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institutions, and reasoning is reliable test of truth. Such a change in the approaches did in fact lead to the present condition of philosophical interpretation. Despite the homage that traditionalists pay to scripture it is clear that the humanistic approach clearly abolished the attempt to arrive at that supreme insight disciplined in the intuitive search for Reality for its own sake. In our history of philosophic thought, though Advaita realized the gap and the inversion (*vivarta*) of reality in the phenomenon. It was difficult for it to establish the relationship between the *pratyaksa*, *paroksa* and *aparoksa* except through appeals to transcendence contained in the scriptures themselves, a transcendence that remained inexpressible. *Darsana* remained even in Advaita a word for scriptural knowledge not quite an *anubhava* or experience of Reality *qua* Reality.

The basic concept of Reality as beyond all predications and beyond all *pramanas* or sources and ways of knowing (including feelings, and willing) made it impossible to have or attain Reality except by losing oneself and all in it. The logical exposition of

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transcendence in terms of language or rite became also impossible. If Void or Nihil meant this impossibility of expression or experience or both, then metaphysics would be impossible, though Advaita Vedanta could not accept this conclusion. Reality is a question of Being rather than knowing and the gap between the two is inexplicable or at the best is one of vivarta or inversion. Knowing is a knot in Being or a twist which makes phenomenal existence possible though undependable and is full of suffering and sorrow. The Buddha Darsana was bold enough to affirm that the Void or Sunya or Nirvana is a transcendental condition about which nothing can be said except that Suffering is not, desire is not, and the cycle of birth and death is extinguished once for all.

Sunya means extinguishment, non-existence or Zero-sunna is really a prakrtic form of the Sunya. The Vedic usage of Nya as going beyond or surrendering all ego prefixed by Su-excellent, makes Sunya a word of deepest import though in usage it was made equivalent to zero or nothingness or tuccha-a word used in respect of the world of change or valuelessness. The triumph

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over suffering or change or the cycle of birth and death which desire produces is about the one uniform goal of all lovers of peace which was equated with Permanence, Reality, Essence and beyond all ego and its formations including the mind. A state of amanaska (beyond mind or manas) of even buddhi or consciousness of duality or suffering was sought after, though it also meant being beyond the body (asarirata) that is liable to disease, decay and death.

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RELIGION is native to the human mind. In some form or other it has exercised profound influence on the course of human history. Its forms are many but its direction and progress have been steady. We may agree to trace it with the socio-anthropologist to a primitive state of mythical and mysterious religion of the tribe from which stemmed out all kinds of cultural activities. Supernatural religion yielded place to the natural religion of reason. Tribal religious and mythical culture was replaced by religion of the human mind or reason. Philosophic religion sought to discover order and cause in the world and gradually philosophy became man's increasing concern. Today the scientific spirit of enquiry is replacing philosophy by science, and the findings of science are accepted by philosophy as its premises and presuppositions. The tribal religion gave place to customary religion, and this in turn to philosophic religion and personal experience. The

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evolution of religion embraces in a sense all life though we may distinguish between the several stages of our institutions also. The tribal institutions in respect of family, race, state-organization or social authority have passed through stages till finally they are being incorporated in the present social context. But this social context is an ever changing thing. The world's civilizations and cultures, being varied according to geographical and economic conditions, have never been for long permitted to grow up in isolation. Isolation is the most unreal thing in the universe. Ignorance of the existence of others has helped the isolationist policies but science has been the greatest breaker of ignorance and the walls of isolationist institutions have been removed. Thus institutions from the biggest to the smallest have been unable to remain static or maintain their status quo, and all that now remains is to adapt one's institutions to the pressing needs. This adaptation has however been so very constant and continuous that it has been somewhat of a myth to speak of an unchanging tradition. The intentions of the original institutions, conscious or unconscious, have played a guiding role, preserving the thread of continuity amidst

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all the changes, some of them very drastic and revolutionary and some of them rather trivial but necessary.

Andhra is a part of India and has been almost uninterruptedly so. Indian Cultural tradition is also its culture and heritage. There have been certain earlier primitive cultural groups (as in the agency Area) and somewhat spread at several centres which have been under going a certain amount of absorption and integration whilst a portion of them has almost led a kind of suicidal isolation due to its unwillingness or incapacity for adaptation, Hindu religious and philosophic spirit by and large had made their integration possible, and gradually their cultural practices have been admitted to be performed by them, even after absorption. This is one of the reasons why Hindu religion, being tolerant and catholic has been able to give freedom of religious practice and even discovered deeper significance, even whilst insisting on the religious spirit in all practices. The acceptance of sacrifice even whilst spiritualizing its purpose and manner has finally made sacrifice a mystic symbolic set rather than an act of killing and cruelty. This shows how

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Hindu religion developed three aspects, namely the physical and material aspect (bhautika), the psychological aspect (adhyatmika) and the spiritual (divine or daiva) aspect. All progress is had by the intersection of the three. Physical changes could be made safely only when the psychological and spiritual truths are steadily pursued. Traditional Religion in India, being spiritual and psychological, has been able to make the physical adaptations to all and every type of condition safely and without imperiling itself. Even psychological religions (of the heart) have not been able to share the spiritual basis of the ancient Traditional Religious thought which enfolds all life.

What has been the historical tradition in Andhra in respect of religion? The earliest references to Andhra go back to the period of the Mahabharata. There is no doubt that Andhra came under the Aryan influence, for the Ramayana does speak of this daksinapatha and the regions of Godavari. But it is not clear whether the Eastern coastal route was well known as contrasted with the Western route down the Vindhyas.

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Our knowledge of the period after Buddha is more clear, Andhra was indeed a very important centre of Buddhistic religious life. The Asokan Empire extended upto Nellore in the South. The religious monasteries were strewn all over Andhra. The most important seats have been Amaravati and Nagarjunakonda. There have been about 27 Buddhist tirthas in Andhra desa right from Chicakole in the North town to Ongole, and the rock edicts of Asoka have been found in Gooty. The most important however among them had been situated on the banks of Krishna and a few on the Godavari. The story of this period has been of course well dealt with by scholars of Indian History. The decadence of this Buddhist period of roughly 1000 years of which the later 400 years have been the period of schools of Buddhism in Andhra, is clearly referable to the failure of pure moral religious thought to sustain itself even by means of the philosophical idealistic and sceptical arguments of Yogacara and Madhyamika variety. Scepticism is a good servant but a bad master. No one really can be satisfied with intellectual nihilism, for it does not satisfy the heart. Even nightmarish reality is better than

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philosophic nihilism. Even the disciples of Buddhism (not Buddha) degenerated into intellectual gymnasts on the one side and on the other libertarians in morals. As Buddha long ago warned the admission of women into Buddhism as bhikkunis (swaminis) led to predicted and strange results when Mahayana Buddhism began to make headway. Tantricism or the practice of symbolic rites, the creation of a pantheon of Buddhas, and the acceptance of saktis (consorts) of these Buddhas and their hierarchy, brought in their train some of the most reprehensible practices. With the passing of the Pure Hinayana (or the Ethical Buddhism of the Buddha) passed away the cult of the Buddha from Andhra. Though gradual, its passing out of Andhra and ultimately from India has been dictated by the inner spirituality of Hinduism. Buddhism, it has been recently shown, was a brave and bold attempt to purify Hinduism, and though it succeeded in this very well, it developed its own weaknesses quite alien to it in a sense, and had to be forced out. Hinduism asserted itself in Andhra (as in every other part of India), through a return to the traditional form enunciated by the Veda and the Upanishads, without the glaring defects of

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sacrificial mysticism against which alone Buddhism protested. Further the extreme nihilism of Buddhism was replaced by a fundamental faith in the living 'realisable' God; the Absolute Spirit or Brahman. The first development was the growth of the Bhagavata Religion, a revival of the Vasudeva Cult and the greater and greater study of the epics and the puranas. The age of the Puranas has been decidedly the age of the decline of Buddhism. In the South we find that this period is the period of the rise of the Tamilian Mystics and they belonged to the two major sects of Vaisnava and Saiva. United in their opposition to vedic religions, though differing from each other, they spread the spirit of Bhakti of God-love to all, without difference of Varna or ashrama, and taught that it is through Bhakti and Prapatti alone that salvation could be got, samsara could be crossed and bliss ever lasting gained. The Buddhists and the Jainas not having anything to offer except extinction and askesis, tried to get their new gods accepted, but they had neither reason nor tradition to buttress them up, and they ignominiously failed to attract and retain whatever loyalties the original religions demanded and got.

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Historically buddhists did encourage and improve the language of Telugu. "The period of Satavahana rule in the Deccan (about 225 B.C.-125 B.C.) witnessed the growth of commercial and colonial intercourse and the development of Buddhism and Buddhist Art. Nowhere can be seen today such a large number of ancient buddhist foundations as in Andhra. They are the relics of a culture which has gone to make up Andhra civilization. All the earlier culture of the Deccan came to a definite shape under Buddhist stimulus out of which emerged the new Brahmanical culture of The Post-Satavahana Period. The third century A.D. was thus the culmination of one epoch and the beginning of another in political and cultural history"¹. The Pallavas (225-340 A.D.) were a telugu power. They gave a great impetus to Brahmanism. They ruled from Kanchi and their territory extended to Krishna. The revival of Brahmanism included the performance of sacrifices as detailed in the Brahmanas. The worship of Narayana was established in temples. The names of the Kings such as Sivaskanda, Visnugopa, Kumaravishnu, show the trend towards Brahmanism and it is perhaps a

¹ Buddhist remains in Andhra (p.8); Dr. K.R.Subramaniam.

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period when Buddhism was not yet completely out of the picture, as there is a name of Buddhavarman as one of the most brilliant kings of this period among the Pallavas. He was the son of Kumaravisnu. The Ikshvakus and Salankayanas (275-450 A.D.) also ruled during this period and there is no doubt that as the names suggests they were anxious to trace their lineage to the Vedic rishis like Vasista and Salankayana. As Dr. Subramaniam puts it "Within the small ambit of territory delimited by the kings of Kalinga north of the Godavari, by the Pallavas south of the Krishna and the Kadamba - Vakatakas war zone on the west, the Salankayanas ruled with the proud and great title of Maharaja, accelerating the revival of Brahmanism and the resuscitation of Sanskrit language and literature." (p,93). The author further proceeds to show that 'the threads of their policy were taken up by the Visnukundins' and the 'Andhradesa is thus slowly lost to Buddhism with which her culture is saturated', and the Kadambas, the Gangas and the Pallavas of the South come within the sphere of the Gupta religious and cultural sway. The cult of the sacrifices was revived. Purvamimamsa was practiced to a fault. The

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Hindu temples begin to assume more and more importance and rulers gave grants to them. Patronizing of Hindu temples and practices was the order of the day. The way was prepared for the onrush of Kumarila Bhatta and Sankaracharya and the Bhakti schools which finally tolled the death-knell of Buddhism and Jainism which had by this time degenerated having lost all vitality, ethical and spiritual, in Andhra desa.

Thus a thousand years passed under the revived bhakti and jnana and Karma yogas of Hindu thought. It was the period of our wonderful literary activity. Cultural revival and spiritual exaltation went together with the founding of the Hindu dynasties. But it must be confessed as Andhra was sandwiched between the North and the South, it became the meeting place of cultures. The Mahabharata was translated; so also the Puranas and the Ramayana. All literary creative powers and sculptural and artistic talent were utilised for the purpose of spiritual regeneration. Indeed it is even conceded that it is Andhra that influenced wonderfully the South East Asian cultural development and the Hinduisation of them is due to Andhra cultural enterprise. Enthusiasm and emotional sincerity are

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verily the characteristics of Andhra ethos. Bhakti therefore became a passionate concern. Godliness and Saintliness were the goals of cultural life. Temples sprang up all over the country, replacing the mounds and caves of the Buddhist monks. Buddhism had been the religion of recluses and monks, and though a religion of humanistic compassion it did not show a way of participation of all in the divine adventure. Hindu revival centring round the temple and the sacrifice, art and culture because the participation of all in the divine work, karmayoga, even of those who may have hardly any qualification in one direction finding a means to express their love and dedication became a recognized fact. It is this that prompted granting place for the laymen of the society that made for the powerful universal liberation of cultural activity. Instincts of man became holy not by disuse but by dedication to the higher end. The caste system too was revived but it did not seem to be so oppressive as the renunciation of all work and dedication, and did not make for meaninglessness of oneself to oneself and to all. It is necessary to understand that any revival is impossible unless the common men are willing to accept it. People

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gave up the buddhist and jaina ways of life and elected to go back to a more concrete and realistic approach to the religious life. The Rulers only followed the wishes of the people. It is impossible on any other hypothesis to explain the complete disappearance of such an ethically noble humanistic religion. People were tired of nihilism and pessimism, and the spiritual genius of India returned to another method of integration of her spiritual adventure. This is the explanation of the rebirth of Hinduism. But it came as a decentralisation of religious culture through temples in every village and a community growing round it in a dedicated spirit of spiritual liberation, cooperative, organic, cultural and able all with the sense of community in God.

Saiva and Vaisnava sects arose. Later on the modified forms of Veera Saiva and Aradhya cults as well as Sri Vaisnava and Vaisnava cults of Sri Ramanuja, Madhva, Vallabha and Nimbarka and even Chaitanya in succession inspired the people of Andhra. Centred round wonderful temples, but linked up with one another by the hymnists, the age of revelation returned for a while to the South vying with the ancient Vedic mantra period. India was fused together by

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religious and cultural sentiment by these sons of God. The Moslem invasions and occupation of Andhra brought in a new challenge from about the middle of 13th century. Hindu institutions and the temples (the soul of the village and the community) were again under strain. They suffered seriously during the earlier period of Islamic fanaticism. Islam could not uproot wholly religious tradition. It could only displace the some of the customs of the converted. Islam promised the actuality of equality which was but the promise of the equality in realization of Hinduism. The Islamic tradition brought into contact with the Vaisnava and Veera saiva mysticism presented no large differences except in the type of worship and the name of the Godhead worshipped. Iconic worship is the major difference between Islam and Brahmanism as revived by Vaisnava and Saiva and the Tantric agama and the Saiva agama. The social differences were sought to be annulled by these evangelical schools. Andhra had the full experience of these religious and mystic forces. The great temples did produce some very great saints, Ramdas, of Bhadrachalam, Annamacharya of Tirumalai Tirupati, Potana of Vontimitta, not to speak of Vallabha

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and Nimbarka and the great acharyas of Sri Vaisnavism who had propagated and preserved the ancient traditions of spiritual bhakti movements.

The change during the early part of the Nineteenth century regarding the ideal and type of education to be given to Indians, the great decision of some of the leading thinker in Bengal like Raja Ram Mohan Roy to adapt western modes of life and to adapt our religious tradition to the western standards, as also to prevent certain absurd practices like sati, and others and bring about social reform by abolishing all that was distinguishable from western ways of life, provide the beginning of the modern period. The Religion of Brahmoism, which was sponsored by Raja Ram Mohan Roy, was in fact a Christian version of Upanishadic teaching, the content was surely the Hindu theistic Upanishadic thought, but the form was adaptation of the Christian way. But it was a very attractive attitude and the advanced minds of that period joined it. Andhra was also influenced by this Religious Social Movement and some of the most important personalities produced by this were the Raja of Pithapuram, Sir R.Venkataratnam, J.Venkatanarayana and others.

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English Educational institutions were also founded and Brahma Samajams were started everywhere. A later development more suited to the genius of Andhra was the bhakti movement initiated by Sri Ramakrishna Paramahansa. The social reform movements were also enthusiastically taken up by the Andhras. The Theosophical movement was another of the religious influences which helped to modify the attitudes. The energetic cooperation of Andhras in the Gandhian Programme and political struggle is incomparably one of the bright chapters. All these various movements brought out the fact that the original form of the traditional religion must undergo change. It is true that the spiritual and sentimental attachment to ancient culture was stronger than ever. The innumerable ashrams, almost with a minimum of one ashram for a district, the large number of Divine Life Societies and Theosophical Lodges and Samajas, show that there has happened a spontaneous urge for spiritual life on the part of the people. The questions that are of the greatest importance today is: is religious spirit more widely prevalent or less widely prevalent today? Are we attached more to the form or to the spirit? What exactly

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is the content of one Spirituality, is it Vedic, Upanishadic, Buddhist, or Bhakti; or is it even considered that the social frames of the earlier religious life are no longer needed? Such as for instance the family organisation, institution of marriage or caste. Are these the essentials of religion or not?

So long the impacts have been purely religious or social; whilst we admitted the social changes more or less we did not change the religious traditional attitude. That was our substance of culture, a matter of spirit and the psyche rather than the physical. But when the challenge is not from the spiritual or religious or social patterns, but from the changes in the environment initiated by industrialization and urbanization and the break up of the family unit by employment distribution it has now become a problem of real seriousness. The world has shrunk in space and time and commercial life has involved us completely in the prosperity and poverty of other countries and nations. Our study of ourselves in every sphere is under the general check-up of comparison with the rest of the world. Isolated in a way we hardly compared ourselves with others, but now it seems almost impossible to miss comparing

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ourselves with others. This has led to appraisals and valuations. The industrial developments though few at present are going to be speeded up. The duty of the modern citizen of Andhra is to find out what would be the consequences of these changes in the ways and modes of life on the family, marriage, employment, arts and crafts, initiative in religion and realisation of freedom, and so on, including such important problems of genetics as heredity and culture, and other values.

The present state of religious belief in Andhra is clearly to be gleaned from the social feeling and sentiment for religion in the countryside, and the spiritual feeling for culture in the urban population. This includes a consideration of the reactions of the different sections of the people, to the concepts of Religion and industrial development and ancient modes of religious life. The reactions are diverse. There is no doubt that herculean efforts are being made to canalise the materialistic attitude which has gripped the industrially minded and lower groups into fruitful religious ideals which are socialised so to speak. The religion of the sanctuary and solitude and isolation is sought to be replaced by the religion of service and dedication and

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community. This has attracted a large body of people. The temples have been taken over by the Government for the proper administration of its Conduct, and it is remarkable that the number of pilgrims to these temples which have been indeed a great experiment in decentralized religion, is increasingly great. Both the illiterate and the literate, the well-educated England-returned and trained professors and politicians and all, have felt the Influence of spirituality through temples. The rise in Income of the temples such as that of Tirupati during the past ten years shows the phenomenal influence of temples. This is in sheer contrast with the claim that science has a tendency to minimise the influence of the temples. It is certainly clear that religion and science are not opposites except when science is unwilling to recognize that certain phenomena are beyond it and are not its province, and when religion also concedes that scientific discoveries and technological developments and industrial expansion are capable of being yoked to human welfare and performed in the spirit of dedication to God's glory. A new yoga is the need. To industrialize production in such a way as not to lead to robotisation

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of man, or to make man just a cog in the machine though a well-looked after cog, but to make him realize the spiritual nature of all activity is the goal of the new Karma yoga. Thus religion and industry could cooperate in the endeavour to realise more fully the spiritual meaning of all life. The new bhakti yoga is to worship God as the One Supreme Being taught in all religions and to recognize that God is in the temples no less than in the hearts of seekers and in all beings high or low, has gained currency. Education which was devised for producing servants for Colonial powers is now being adapted to cultural conditions and the restoration of cultural values in all directions to suit our traditional spirituality is occupying the primal place. The distortion of ideas about our own culture requires to be rectified, for the application of western standards in every case to weigh and test Indian cultural tradition has been found to be the one way to go wrong.

The standards of the west which the earlier reformers adopted have been just the 19th century ones, and our knowledge of our own traditions had neither been full or informed. Thanks to the improvement of our knowledge it is possible to arrive at

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a proper appraisal of spiritual tradition and its institutions and shape our future not merely in a spirit of nationalism but in the context of the World Unity. The varied advice and attraction of material prosperity, the glamour of scientific progress, operate in one direction, towards the adoption of the western concept of progress. In the meanwhile the west is suffering at least in the conscience of its leading lights a nostalgia for spiritual values. An integration between secular prosperity through whatever means – India has chosen the socialistic, panchasila, path towards material prosperity and spiritual advancement - and ultimate trans-social values is the way out promised by its tradition. The call to world welfare (lokah samastah sukhino bhavantu) at once an ideal and a prayer to the highest Spiritual Power governing the worlds, is not a vain call. Through all the clash of tongues and colours, this call and prayer has been uttered not in vain. The message of Asoka and Akbar, Ramanuja and Sankara, is securely held in the conscience of the people of Andhra. The reformist mind has turned its work to creative Endeavour. Tinkering with social forms without an organic conception of the iha and para, this world

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and that beyond, man and his Godhead - spiritual Soul, has at least been found out to be inappropriate. Scientific developments have entailed certain forms of social development in the West; it is necessary to see that we do not merely accept them as such and in the form that they come, for they have been found to be inappropriate even in those countries. To break away from tradition is neither easy nor desirable; we have always to reckon with fundamental psychological phenomena of atavism and regression and pathological difficulties. Trees uprooted die, but men uprooted from tradition suffer. Tradition is not static but a dynamic soul of the people. India has recovered again and again her soul through her tradition, even as our survey of Andhra Religious history shows. It is true of other states as well. A more conscientious approach to the great tradition, an enlightened adaptation of that which is valuable in it to suit our scientific age and a definite faith that history has lessons to offer in its philosophy are necessary. Slogans are of no use except for hasty consumption.

We are members of the new world in birth. We are successors of a great and vital tradition, which has

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served us faithfully through history. We indeed are charged with the new adventure and a new creative possibility of spirituality, which is our claim and our heritage for being what we are - the advance guard of the human race.

MYTHOLOGY AND MODERNISM

It is usual to deride mythology in modern times. It is considered to be the hand-maid of superstition which like its comrade mysticism invades only primitive minds. It is declared to belong to the 'Tribal Horizon' that preceded the 'Prophetic Horizon' according to Dr. John Murphy, the Professor of Comparative Religion, Manchester University. The Tribal horizon is given to strong imagination; it is mythopoetic and given to dramatization; using images it aims at wish-fulfillment through dramatic imitation rather than prolonged thought. Indeed professor Bergson has also stated that since imagination is one of those strong traits of the primitive man by which he conjures up perhaps more fears than joys, raises up more spirits than ever can people the globe, it must be considered to be different in kind from the imagination which we call scientific and logical, involving abstract thought and concepts and an

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awareness of the ethical principles involved in abstract justice, love and law. He calls this the myth-making function which is a *virtual instinct*. This myth-making function which is considered to be the primitive method of response, instinctive and not intelligent, hangs round the edge of intelligence as fringe. We must also know that instinct strives to preserve the social fabric or solidarity whereas intelligence, seeking individuality, almost seeks to break up this solidarity. But as Nature is more concerned with society, than with the individual, we find that in advanced societies wherein intelligence has assumed the prominent and dominant role, the solidarity of society is sought to be achieved in two ways; through the virtuality of the instinct as myth-making function, or through intelligent planning. But more often than not the more elemental force gathers strength and the residue of instinct which survives on the fringe of intelligence, which cannot exercise direct action however, informs intelligence and side-tracks and defeats the intelligence itself. There is strength in this manifestation, but it is a strength that diverts or deviates the course of ascent of élan. As such it is something to be carefully guarded against. Mythology

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is a substitute for action, even as drama or poetry may be considered to be. This is the general thesis of Bergson.

We must note in this connection, that intelligence is as much social as instinct, but its methodology of integration of social life is radically distinguished from the animal organization – which works on the principle of an invisible *anastomosis*, especially amongst the bees, white ants and ants. But what intelligence seeks is the free intercourse of minds based on intelligence. Another act of the matter that has to be noted about mythology, or rather when one takes up the mythological as real, is what has not been considered. We know that the best example of mythology which has developed at great and prolific length after having reached the horizon prophetic is Hinduism. Other mythologies have undoubtedly been prior to the proliferation of thought which discovered the One Unity of the Divine in the abstract concepts of Rta, Brahman, Vak, as what in Greek philosophy the Being, the Nous, the principle of love, repulsion, attraction, and cause. The Hindu thought, it is said, fell down to the ritual

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mysticism during the period of the Brahmanas but resuscitated itself during the period of the Upanisads which again underwent a development in Buddhism on the one side and degradation in popular Hinduism in the other. Later however it again lifted itself up in the pure philosophy of Sankara, where the concepts of mythology were completely ruled out and thought in its sheer conceptuality was enthroned. Thus true mysticism – conceptual mysticism of intelligence became the pinnacle of our philosophy.

We must ask ourselves whether this is religion also, for it is constantly stated that ‘a religion without God’ and mythology would be beyond human mind and intelligence. Religion when it is merely the struggle for liberation from all bonds of perception and practical conduct undoubtedly does not need a God for its attainment. Thought in its rigid self-introspection and attaining the supreme concept thorough negation of all that it is not, will have arrived at that final concept through supreme effort of thought itself. As Plato stated it ‘Religion is the consummation of wisdom in self-knowledge’. Philosophy ends in the vision of the

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eternal Ideas or Idea. But theology looks to the Knowledge of God. Religion should embrace both. Thus wrote Paul Elmer more interpreting the *Religion of Plato*.

Thus we find that philosophical thought finally realizes the highest concept. It is the business of Religion in a sense to make that concept the guiding star of our conduct in relation to ourselves and in relation to others. This involves the belief in the possibility of the application of that High Concept into practical life which in social. The universal dispersal of this concept into each and everything, or what is known as the sense of pervasion of all creatures by the Divine which makes them our own selves, one with us, is possible only through theology. How has the One become the Many? The problems of philosophy are the realizations of the impossibilities of conceptual solutions. It would perhaps not do to say that 'All things are full of mystery (*enigmation*), both in poets and in philosophers. And for my part, I like rather their spirit of reverence towards the truth than the boldness of the moderns. For of matters dimly perceived by human

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weakness the more becoming interpreter is Mythology' said Maximus of Tyre.

Theology without mythology leads to a strange production. But have we no criterion by which we could understand mythology? It is not likely that there are two kinds of mythologies as I have hinted, the mythology that proceeds from the height of intellectual Understanding and the mythologies which are fancies and fantasies of minds seeking the satisfaction, through day-dreaming and dramatization, which are substitutes for action and thought in its rigid logical spin? The failure of most thinkers later on to understand the mythological references in the Vedic and Brahmanic literature (for even at the stage of the Brahmanas we find the lack of a sure understanding of the original figures, resulting in numerological mysticism, ritual mysticism, ritual mysticism, and sacrificial mysticism, must be considered tragic. The Upanisads, especially the smaller ones, gave up the pursuit of mythology whilst the Puranas involved themselves in continuous mazes. There is a tragedy in the myth-making function, which whilst it seeks to illustrate a profound experience,

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and where it is not merely for the sake of story-weaving or mere dramatization, and is didactic, different, from the kind even there from the stories known to us as Pancatantra it proceeds from a level altogether different from the 'fringe' of instinct that hangs to the intelligence.

We should proceed on certain assured lines in respect of mythology. It would not be wrong to deny that, after all, language seeks to represent experience of the physical objects. The interrelationships, which are observed, between objects give rise in intellectual beings of lower order just the realization of that particular relationship between two similar objects and nothing more. He is particular-minded. But a higher intelligence would be able to deal with any two objects provided the relationship is perceived. The intelligence focuses itself not on objects but on the relationships. It is possible that the myth-making function seizes upon this aspect of intelligence, and at once encloses it in its dramatization and novel-constructions, constructiveness being also as instinct. This is to particularize the relationships. Escaping from this particularizing of the relationships intelligence seeks to

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discover the rationale of all relationships and seeking to minimize its multitude. This the myth-making function finds it difficult to follow up. But it has also its substitute simulacrum, the *mana*, the Numinous of Rudolf Otto; but as will be seen this is a power not a concept, and not a relationship. But thought also attains a virtual abandonment of all relationships in the totally Absolute Relationless Existence, within or without according to some mystical thinkers like Sankara and Bradley, but some philosophers hold that it is the internally related to Absolute. Thus we are pressed to accept the mythological or instinctively mythological figure of a universal power on the one hand, and on the other, a concept of highest value to thought or intelligence. Religion as Theology had to solve the riddle, and it tried it by reducing power to the level of Avidya, subordinate to the concept, which is the Vidya.

Philosophy may be forced to evaluate and super-evaluate the conceptual understanding of reality, where the concepts may have an essential existence or more properly non-existence; but it is true that theology or the science of God has either to transvalue the concepts by

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revealing these concepts as intrinsic to experience or else discover a host of other concepts which will reveal the laws of the consciousness known as religious, which is persistent and elemental, to which man reverts after each defeat of thought, and from which he escapes only to be reminded of the reality fundamental to experience. It is in mythology that this elemental structure of reality is retained and acts as the powerful lever to conduct. But the dangers of an unenlightened mythology or an escape-mythology are great, and would profoundly affect our ascent into rational existence and through it to a spiritualised and divinized consciousness. It is the business of a philosophy of religion to rescue the discrimination, never wanting in the ancients, but which has been cut adrift and lost in the movement of history that has but preserved that which was as near aboriginal as possible. The value of a critical analysis of mythology which would sift the true from the mass of untrue and instinctive rationalizations would be enormous. But what shall we be guided by in this effort? It may be asked. Our answer is that the apparatus we shall construct shall not be merely the 'consensus of opinion' or agreed-similarities of the

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manifestations of the mystico-mythological fancy all over the world. Indeed the solar mythologism that prevailed in all periods and in all stages of mankind will point to the grave dangers of linking up the advanced with the primitive manifestations of the Solar Myth. Nor should there be the obsession that all the Puranas in the East and higher religions are true and have to be accepted till disproved. Rather it should be the other way about. In the name of super-spiritual experience the ancient fancies come in and are spread by the followers with a zeal and pseudo-rationality that imperils the fuller and finer understanding of pure mysticism. The 'Education' or drawing out of the rational and casual principles and morphological principles from the structure of spiritual experiences of every order to which eminently belong the mythologies of higher religion, is the desideratum. The concept of Avatar for instance, is a crucial example of the grace of the Divine illustrated in a variety of ways as the incarnation of the Divine as Son, as Lord Saviour, or Teacher and Prophet, in almost all the Higher Religions. The mythical stories woven round these figures, conceptualized or otherwise, and the creation of

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personas about them bearing names strongly reminiscent of the part they play in the eternal drama of individual life are palpably patent.

The truth is that the human mind is, as intelligence, rational; it will revert to reason provided it is given the chance. But it is also willing to experiment with truth and learn from the errors of its ways, and be stronger and more vigorous for every renewed adventure. It also probes and learns. Mythology of the higher order always whets its explorative fantasy; and the business of a philosopher may be, as M. Bergson has come to see in his last work, forced to clear the path of torrential mystic force of all the weeds of 'closing mythos', not indeed of all mythology, for his story reads like a Modern Myth of the Elan Vital with its threefold vyuhas of instinct, intelligence and intuition, but of all that have the inherent power of enclosing and stepping down the energy of growth of more and more widening consciousness.

A Science and philosophy of mythology thus seems to be necessary.

RABINDRA NATH'S PHILOSOPHY & RELIGION

Rabindranath is one of the most seminal thinkers of the modern age. His traditional roots are in the Upanishads and this is amply testified in his works *Personality, Religion of Man* and *Sadhana*. His poetry stems out of the deep and abiding inspiration that the Upanishads had on him. Unlike the Vedantins who had endeavoured to reach the Ultimate through Jnana (textual and scriptural knowledge) which has been the dogma of the Advaitins of the *Mayavada* school mainly, his approach has been from the Vaishnava view as he has himself stated of *Rasa* or bliss. This is not the ordinary poetic view which seeks to discover tastes (*rasa*) either in Nature or in Man or in technique or in expression. His notable aim was to make *rasa* a means to realization, bliss as a *pramana* towards infinite accomplishment and attainment. The intuitive realization that aesthetic intuition goes beyond the

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intellectual institution itself has been about the most important discovery of Rabindranath.

It did not come to him all at once but it did gather up because of the growing intensity of aesthetic enjoyment in Nature and Man which was stimulated along with the profound contemplation of the wisdom of the Upanishads, One of the Upanishads indeed had revealed that the highest is *Ananda*-Bliss, and that it was a status of reality higher than *vijnana* and *manas* and *prana* and *annam*. In other words, the ultimate reality was of the Order of Bliss, a term that was the Ultimate of Saccidananda and synonymous with the *anantam*(infinity). The means to realize this ultimate nature of Reality is not something to be sought outside of itself: not through reasoning but by means of bliss itself should this be known. How to make bliss the means to Bliss is the problem of problems.

Bliss as a means to Bliss as the end is through the realization of beauty, a growing perception of the beautiful in nature and all. Philosophers of science may use perception as the sensory means to know the nature of a thing outside. This sensory perception is

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invaluable for science. But beauty is a perception of the beautiful in the sensory and the perceptual activity of the bliss-activity or the beauty is what penetrates underneath the superficial form and grasps the symbolic or the suggestion of the Infinite in each percept. This requires a moulding of oneself in the intuitive change towards perception or of perception so as to release the symbolic and the Ultimate out of the sensory.

Once this dynamic nature of the bliss-governed perceptual activity was seized upon for interpreting Reality the whole world became a changed or transformed world or transfigured world. The meaningless world of philosophic intellectuals (*maya*) became a bliss world of meaningfulness (*lila*). The world-negational philosophy found its refusal in the world affirmation of Rabindranath. It is not the negational aesthesis of the bhakti schools of certain kinds but the affirmative aesthesis of the New World of mystics. The world regained its own meaningfulness as the field of Godly activity, existing for the Godly activity.

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Rabindranath applying the method of aesthetic intuition, amply supported by the Upanishadic, in his Hibbert Lectures, entitled '*Religion of Man*', as also his Andhra University Lectures on *Man*, has projected a poetic speculation of the creative process. It is highly suggestive though it cannot be considered to be a real account of the creative process; indeed it is neither a creative evolution nor an emergent one. It is, however, a most suggestive methodology of approach towards a constructive appraisal of the evolutionary or creative process. The ordinary Vedantin hardly realizes that by his theory of deterministic or rather planned and formulated creativity all that happens is but the manifestation of the already prefigured. A true creative act would rather bring into being novelties and every instant of creativity will be a miracle of self and thus give meaning to infinity. Rabindranath rather considers the creator to be a great experimentalist, first experimenting with quantitative extensities of infinity, and thus having produced the gigantic monsters and creatures of the early epochs of evolution in Nature and then having found that quantity cannot be truly representative of Infinity, experimented with and is

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perhaps experimenting with quality. The qualitative infinity that has resulted in the discovery of evolution of man has led to the freer manifestation of delight that is the secret of all existence, sustaining both. Matter and mind thus have evolved when these two were organized into being one being and for One being. This is the secret evolution of the Organic Man who has not merely the characteristics of the creature but also the more significant nature of creator as well.

This genuine discovery of the twofold nature of man reveals a new dimension in ontology viz., the concept of personality, as a twofold character creator-creature, the universal-particular tensions operating towards a dynamic creative synthesis known as beauty or Ananda.

The discovery of this magnitude was hardly developed purely in the religious or in the philosophic fields. Indeed it is strange that it rather found expression in the usual idealistic and aesthetic jargon quite prevalent about the period, that is to say, the first thirties of the 20th century. In the modes of poetic expression and sadhana preparatory to this aesthetic

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valuation and creativity, we find Rabindranath experimenting with all that makes this distillation and expression of Ultimate beauty possible. Undoubtedly, the chief strength and genius of Rabindranath did not take up the epic mode of expression which demands a universal vision and an altogether universal creativity like that of Sri Aurobindo. Grand though the manner of life of Rabindranath, this grand epic mode of expression was not his natural ground. His is a more spontaneous homeliness in the lyrical moment and the fragment in which was revealed the symbol and meaning and message of the eternal. His operative vision was circumscribed to the excellence of the insignificant significant or universal-to behold eternity in an hour and infinity in a flower. The Isavasyopanisad, which Rabindranath so much loved, had suggested beholding the Divine in every thing and everything in the Divine; it had also insisted that one should behold the Divine as having become each and every single thing in the Universe. To this truth Rabindranath dedicated himself, and every little thing was verily the womb of infinity. This extraordinary perception it is that has begun to work with such subtle refinement in his consciousness,

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so much so, he could behold the beauty secret and occult in everything.

That this supreme Infinity is a personality is the doctrine of the Mystical Vaishnavas all over. The All-pervading divinity in so far as he could be discovered and enjoyed in each and everything reveals a personality-nature that is of course different from the concept of person in western thought. The aesthetic approach of creative personality is unlike the theological and the dogmatic. It is learnt that Rabindranath did not so much relish the cast-iron rigidity of the dogmatic and speculative intellectual monists and dualists and so on. The dynamic reactivity of the personality (of the Divine as the human) demands an organic conception which will reveal the dynamic unity of the supreme Divine (Universal) working through the individual or particular infinity of Beauty granting the undiminishing experience of Ananda. This is the auspicious, Shivam, and harmonious, *sundaram*. Rabindranath more and more inclined to the Visistadvaita conception of the relation between the Divine Personality or God and the

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individual according to one of the philosophers of Visvabharati.

Indeed the philosophical system of Visistadvaita garnered upon the bhakti-mysticism of the Alvars was truer to the bliss-conception of Reality than the intellectual mysticism of Advaita that exalted the impersonal. Personality is focal to reality in Aesthetic mysticism whereas the impersonal is the reality for the monistic. The concept of the *Purusha*, later modified into *Purushottama* when the individuals were being realized as purushas, and the triple type of purusha was formulated by the Gita as *Kshara*, *Akshara* and *Purushottama*, happened to be the all-absorbing concern of the theism of Brahmoism to which Rabindranath belonged.

The Supreme Purusha is the ever-present presence in everything which sustains everything by bliss Ananda, and this is the highest truth which can liberate all that is best in each and everything, subjective or objective. Know that everything is sustained by the Bliss, *Ananda* that is higher than intelligence and higher than truth: - *Anandam, Brahmeti*

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Vyajanat says the Upanishad. *Anando vai rasah*: it reiterates. By this double emphasis is realized the unity of the Ultimate as the one that has to be attained—the parama purushartha. Rabindranath’s liberation is not through renunciation of the *anandanubhava* but by acceptance that all these verily are Brahman. Freedom or moksa is not restricted to the liberation from the cycle of births and deaths which is more of the order of escape; it is the creative activity that releases the Divine in the Nature and in man and manifests the unique union of the eternal and the immortal in the mortal and the fragment. It is not to see the whole steadily and as whole: it is rather the freeing of the ignorance that blinds us to the actual manifestation of the infinity in each and every thing in the manifested world. This freedom for creative being in each individual is verily moksa for it grants bliss, refined pleasure and happiness.

It is more easily through art that one releases one’s identity with the Divine: for it is at the basis, creativity, that is common to the Divine and the human artist. To utilize this granted freedom, ultimately in every other area of life, is one of the profoundest techniques

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discovered by man. Freedom cannot suffer abridgment in the process of true creativity. To suffer any abridgment in this regard is to annihilate the very nucleus of being of the individual. Thus artists are in a true sense liberators. Rabindranath was thus a strenuous worker for liberation of man from the thralldom of life to all unliberating influences; to expand the area of freedom for true creative advance had been one of his great aspirations. But, as in every thing, it demands the education towards creativity. Men must have faith in their inward creative freedom in all sectors of human activity.

Moksha which has been the aim of all religious thought was surely to be attained by practicing this liberty of expression in art, not in the sense that one could create as one likes but one who could create the infinite in each one of his works. This may not strictly take on to that freedom from the *samsara* and cycle of rebirths and ignorance. However it gave a new meaning to moksa: what it should do and could do.

Rabindranath's philosophy thus centres round the basic discovery of man not only as the bearer of

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value but as the creative-creature of the Universe in and through whom the Ultimate Creator or Man realises the continuous revelation of free freedom through Art. Illusionism is not the meaning of the universe nor bare freedom: the universe is the *lila*, play of bliss, which is the one essence or Rasa of Existence. Realisation of the artistic life is the fulfillment of the philosophic life as well. In this creativity of Art there is detachment from the purely physical perspective and apprehension and awareness of an integral organic enjoyment of the Divine and the human. Though it is not humanism yet in Rabindranath there is the incorporation of the human in the Divine Man, which makes man attain the sense of perfection as well as freedom and bliss.

In India, philosophy and religion have commingled even as theory and practice; one sustains the other. The philosophical thought of Rabindranath proceeding as it did from the aesthetic Ultimate and aesthetic intuition, developed a religion of beauty, of creative worship of the One Divine at the back of all creation. “Let me assert my faith by saying that this world, consisting of what we call animate and inanimate things, has found its culmination in man, its best

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expression, Man, as a creation, representing the Creator, and this is why of all creatures in has been possible for him to comprehend this world in his knowledge and in his feeling and imagination, to realize in his individual spirit a union with a spirit that is every where. (*Religion of Man*, p. 103) ‘My religion is a poet’s religion. All that I feel about it is from vision and not from knowledge” (ibid, 107) “The man whose inner vision is bathed in illumination of his consciousness at once realizes the spiritual unity reigning supreme over all differences. His mind no longer awkwardly stumbles over individual facts of separateness in the human world, accepting them as final. He realizes that peace is in the inner harmony that dwells in truth and not in any outer adjustments. He knows that beauty carries an eternal assurance of our spiritual relationship of reality, which waits for its perfection in the response of our love” (*ibid.* 108)

Thus the religion of the poet-artist achieves a union with reality that profoundly makes reality near to man-a man’s reality so to speak. It is to the nearness of Man that the religion of Rabindranath leads and to harmony that is dear to the heart of man. What a

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religion of the intellect achieves as a deistic Creator, the religion of the poet brings into the heart of man for adoration and love, service and worship. Thus it becomes possible for the poet to claim that the answer to the Vedic poet's query 'Which God shall I adore? to Whom offer our oblations that one offers to the God in man, in every thing and fragment. Thus a deep wonder and love well up towards all that is God's. To serve God in man through the realization that in all is God Himself possessing and enveloping all-*Isavasyam idam sarvam yat kinca jagatyam jagat.*

Thus the Religion we need is the Religion of Man (God in man) according to Rabindranath Tagore, the great creative artist of India during the beginnings of this Twentieth Century, whose Centenary of Birth we are celebrating this Year.

KABIR

The Philosophy of Kabir follows the path of devotion enunciated in the earlier scriptures. The central feature of this path is the realization that God is the self of all creatures. The universe is the body of God, the souls are the temples of the Absolute Spirit. God is accessible, adorable, is nearer than anything else to man, is capable of being known, enjoyed and entered into. The path of devotion comprises two divisions, bhakti and prapatti. The distinctive feature of the prapatti, which is taught by the Gita, is that it means seeker's refuge in the Divine Godhead by means of integral surrender. It is the way of unselfing which entails the act of making God the sole enjoyer (Bhokta) and controller and sovereign of oneself. It combines the path of devotion with the reign of Grace. Whilst bhakti, like other yogas namely jnana and karma, lays stress on the fitness of the individual (*adhikara*), a fitness that

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is for all practical purposes determined by his birth and status, in prapatti there is no such restriction. The only fitness is the possession of the ardent unquenchable desire for release, for being saved. It is for all those without any distinctions of caste or creed or faith, whose hearts are sore and bleeding, who have nothing at all, *akincana*, who are weak, weary and poor. Ramanuja taught both the paths as paths that lead to deliverance.

Kabir is the direct inheritor of this prapatti tradition through Swami Ramananda, who was well-known as a devout and scholarly teacher of the doctrines of Sri Ramanuja, who settle down at Kashi (Banares). Kabir was born in 1398 A.D. He lived for 120 years. Kabir was born of a poor Mohammedan weaver's family, but was very early inclined to the worship of Sri Rama. Kabir could not get initiated directly by Ramananda, and it was by means of a ruse that he got initiated. Kabir placed himself on the steps of the ghat that Ramananda used to frequent for his bath in the early hours of the morning, and Ramananda unwittingly treading on Kabir muttered thrice the holy

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name of Rama, as was his habit and lifted up Kabir, who in exultation announced himself initiated as disciple, Ramananda was glad. This appears to be almost the first real conversion of any one of another faith into the Hindu-fold. Kabir however used to say that both Rama and Allah meant the same Absolute Personality of god.

Kabir's acquaintance with Hindu scriptures is much more close than with Islamic thought. Not even Sufism seems to have influenced him much. Kabir practiced the trade of the weaver and lived simply. He also travelled much over North India. He performed miracles too. His life was one constant watch against all types of restrictions and superstitions, whether Hindu or Mohammedan, He had to undergo the usual trials incidental to realization of the Absolute, ridicule, repression and finally respect was gained. Kabir composed and perhaps sang his hymns and poems. Kabir was a poet of beauty. His poetic compositions are called Bijak and comprise Ad-mangal, Ramainis, Sabads, and others. Tagore, our Nobel Laureate, has translated some of his most beautiful pieces.

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Kabir's philosophy of Reality comprises two important features. First and foremost like the other mystics he stresses the importance of the conception of God as the benevolent transcendent Godhead, the Para, and Isvara, who is the true releaser of man from *samsara*. This godhead could be contacted by means of sincere *dhyana* on the sacred name learnt from the Guru. This Sacred name leads to the realization of the Godhead within and one finds oneself as coming from the Unconditioned, *Para* transcendent Being Himself. Kabir says "Now have I come from the Unconditioned; I was bodiless, I took body and I came; In this body I am called Kabir. The Swan¹ which has been separated from birth to birth I came to raise him up. I was called the unseen Purusa, Maker, Immortal. With all my body I belong to the sat-lok. I dwell in every heart. Kabir says Hear "O brother sadhus! I have manifested the true name". these words said to have been spoken by Kabir even as an infant, reveal that the Divine who was Para incarnates in the individual soul and even assumes the name of the soul, and if the individual understands that he is indeed different from his body and has Isvara's

¹ The swan is the discriminating Soul i.e. himself.

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grace his salvation is sure. The constant repetition of the Lord's name is the means to the realization of the unity with Brahman, who is Hari and who is indwelling in all forms and things, and keeps them as His temple. The realized soul is indeed the temple of God.

He is the Acharya or the Guru. So much so, Kabir says that the name of God is Kabir, or for the matter of that it can be the name of any great Acharya or Guru in whom the Divine has manifested Himself in full knowledge. Thus the more general theory of Kabir synthesizes the view-points of the infinite Transcendent's beneficence which is manifested by His central and full immanence in the hearts of all creatures who have given themselves up to Him. Man's whole being must be offered up to God and man's work lies in concentration upon the task of weaving the name of Hari constantly. Kabir true to his hereditary vocation as weaver says in his *Bijak*:

“Weave, weave the name of Hari on which gods, men and Munis are meditating. He stretched the warp and took the shuttle. The four Vedas are

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the wheel. One beam is Ram Narayan, fulfilling the purposed work.

He made the ocean of the world a trough; therein he kneads the starch. The body of starch is stiffened: few new it as starch.

Moon and Sun-the two are the treadle: in mid-ocean (light) the warp is made. As the Lord of the three words brushed on the starch Shyam joined the broken ends. He sets the pegs, and when he took the reed, then Rama was bound. As the reed beat up the warp, the three loks were bound. None he left free. The three loks were made one loom; the warp worked up and down. The eternal Purusa bade me sit beside him. Kabir entered into light”

(Sabad 64 trans. –Rev. Ahmed Shah)

In the above verse we can see the Agamas fourfold description of the Divine as the transcendent, as creator-source, as avatar, as the inner companion of the soul who watches over it and leads it by the path of light. Kabir wonderfully represents by means of the metaphor of weaver and the weaving the process of creation and liberation. Weaving is a wonderful

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profession so said Valluvar, the great author of the Kural, who also was a weaver by profession.

Kabir's vision of the Absolute was that of the absolute immanence of God in all forms and yet no form exhausts Him. There is no doubt that God can be in all things even like the whole sky could be contained in the pupil of the eye. Says Kabir, "I saw a passage smaller than a needles eye. Therein I saw thousands of camels and elephants passing on their way". This path is the path of inner vision, the vision of the Godhead in the heart is capable of being attained through the apparently trifling act of surrender, by speech of surrender by wearing the name of God always. Kabir entered a wider stream of consciousness when he began to proclaim that he was the Absolute himself even like the Vamadeva of the Upanishads. He was the seed of Brahma he said, the unbounded himself was he. Kabir was a siddha.

The knowledge of the transcendent nature of God alone is insufficient. The knowledge of the immanent nature of God alone is also insufficient. The two are not irreconcilable attributes of God. God is

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mahato mahiyan, anoronyan and pervades all things both inside and outside, *antar bahisca*. Thus alone must God be contemplated upon. Else ignorance will persist, if not result. The Upanishad states that this dual realization will make one cross over death and attain the Immortal. Says Kabir. "The world will die. But I shall not die. I have got one giver of life. Infidels will die; saints will not die. They will fill and drink the immortal juice. If Hari dies, then I will die: if He does not die then now why should I die. Kabir says I fixed the mind in the mind: I became immortal and obtained the Ocean of Happiness". The saints attain the supreme abode. Saints do not die. They only become flowers of the Divine, are gathered by the Divine for being worn eternally as ornament. The idea is not new. Pattanathar, a siddha, became a heap of flowers on dying. So too did Kabir become a heap of flowers when he passed away. The perfume of his realization spread over the face of Northern India. A new spirit was set afoot and steadily it became the most powerful influence towards communal accord in religious History. For Kabir was the Guru of Guru Nanak the founder of Sikhism. Both faiths claimed him. It is the nature of any

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universal message to cut across the frontiers of difference by penetrating down to the inner layer of individual being. “In every abode the light doth shine: it is you who are blind that cannot see. When by dint of looking and looking you at length can discern it, the veils of this world will be torn asunder. “The temple of God is a place at which all persons without any difference can worship. A living temple God is the teacher, the prophet and the seer. But he is not all. One should become born again of the flower one had become. So were the alvars, some of them. The world is a place of worship, a temple of the Lord. Says Kabir “By saying that Supreme Reality only dwells in the inner realm of spirit, we shame the outer world of matter and also when we say that he is only in the outside we do not speak the truth”. The world is not contradictory to God. The world and souls are organic to the Divine Lord.

Thus Kabir was conformity with the Bhagavata doctrine. The point of departure of the theory of Kabir from Ramanuja consists in the fact of refusal to recognize idolatry or the Arca-form. In this respect he

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shows his inclination to the Nirguna form, the truth of the Islamic tradition which has been consistently opposed to image worship of any kind. When reality is present why worship images? When we have the real mother before us why play with dolls of the mother? so asked St. Nammalvar and Tirumangai. This would be to take the representation for reality. This of course is not the meaning of the Arca-form of the Southern and the Agama Schools. But the refusal to recognize idol or icon worship was in tune with the spirit of Islam and was the meeting ground between the Hindu and Mohammedan conceptions of the deity. Thus Kabir reformed Hinduism and led the way for the emergence of a new phase of Hinduism in the North. He established Bhakti through surrender through repetition of Name as the means to realization. He showed the robust way towards the realization of the Divine even here and even in this body itself. He taught the four-fold truth of the nature of Godhead. He affirmed the reality of the process of divinization of Man, God's nearness and accessibility and grace.

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Modern Psychology has taken upon itself to analyse the complex sentiment of Religion. Professor William James in his classical work on the Varieties of Religious experience tried to establish psychological tests by which one could determine what constitutes religious experience.

We have to distinguish between religion as an institution and religious experience. The religious experience has been shown to be a kind of sense of the wonder and numinous and significant of the cosmic as against the individual and the sense-universe and so on. Many have followed this Jamesian track.

The Psycho-analysts headed by Freud have analyzed the religious experience and declared that it is

- i. a craving for protection and power. The infant's feeling of importance at the beginning gradually is given up and

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thanks to this need to be helped and protected by the environment and is sought to be regained by increasing one's own power either through the parents or some entity hypostatized.

- ii. It is also seen to be an attempt to get control over the sensory world directly but when this is impossible by alternative means which are psychological.
- iii. Religion itself is a great 'Illusion' as it posits the existence of a spiritual being who loves all – a father-complex or image erected into a higher reality. It is seen that God is a father surrogate' and the brotherhood among all is another imitational pattern.

This Freudian analysis is really materialistic though nonetheless valuable. Religion satisfies in one sense man's desire for knowledge and competes with science. As science advances perhaps we might give up the illusions of religion, as clothed in the myths etc., which could be psycho-analytically explained.

According to Jung who was much more concerned with the metaphysical analysis or meta-

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psychology God is an archetype. All religions are different methods of stating the same idea of God as a symbol of the psychic energy which carries a tremendous load of libido. In fact this leads to the concept of the omnipotence of God. Though this archetypal libido operates through the unconscious almost everywhere yet it clear that it controls and directs all conscious life and movements everywhere almost in an identical manner. The universality of myths and dreams is an evidence of this singleness of God-libido.

If it is asked how far their studies helped clarification of religious experiences all that we can say is with Sri Aurobindo – they have been walking in the dim-lit worlds of the shadows.

Eric Fromm and others interested in the study of human nature proceeded to consider the religious aspect as part of human history. History has been the source of factual data even as the myths have been the source of factual data for Carl Jung. Fromm has transferred the 'focal point from within the individual to the external objective conditions. The behaviour of

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individuals is shaped accordingly by their society and the society is moulded by objective conditions. The environmental approach to the study of human and individual problems may be acclaimed as a major step forward for science (which objectifies and seeks objectification as the norm of understanding).

That we have not progressed very far in this methodology in respect of the proper understanding of religion is self-evident. If we think that religion could be understood in terms of the institutions of religion – the priest craft, the fire-altar constructions, the incantations, the prescribing of taboos and the adoption of totems, or even the formation of mystery cults, dances and music and so on, then a study in detail of all the religious institutions from the primitive to the higher religions would provide invaluable data. The Golden Bough and the other studies do provide a much needed data. But that is not the spirit of religion. These are exteriorizations or improvisations of the inward welling up of certain sentiments and ideations, which are in fact inseparable.

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The religious institutions such as the Temple in India stand for a certain idea-the house of God. The Church is a place where one could pray alone and in company to that Highest Being who is everywhere. Here there is no icon (pratima) to give a visual representation of the invisible and omnipervasive being. The Mosque again resents the iconisation of God who is beyond all our sense-grasps. But what are the lower religions otherwise? May be they want a representation and idealization of the best and that which has helped them – or contrariwise that which has injured them and the feelings of guilt and fear and so on. The development of sacrifices – the most beastly and most bloody – have their source not so much in the sadistic impulse or some such libidinous impulse but in the need of give up oneself to the highest in all one's parts, property etc. – and the quantification of the 'giving away or up' has led to ferocious dimensions. Religion depraved in this manner had to emphasize the quality rather than the quantity – the psychological as against the objective or external offering. The external charity is to be measured only by the internal charity – not vice versa. The pull towards externality however has not

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even today ceased to operate. The Religion is not so much in grandeur of structures or rituals and sacrifices – festivals but in the ability of each individual to arrive at that direct experience of the Ultimate.

The religion of our temples has shown itself in the large formulation of the basic external symbolic form of the structure – its rising towers. It is usually said that the structure of the temple is based on the concept of correspondence between the human body and the house of God: But this would be to oversimplify the concept of the temple. The temple corresponds to the entire Universe – or creation which has grown round the central force which has constructed it. The central force of the temple is the innermost *sanctum sanctorum* – where the deity is installed. The several enclosures are said to represent the several sheaths – the *ananda, vijnana, manas, prana* and *anna* – five: some have seven prakaras – the symbol includes the three – fire, water and prithvi under *anna*. The towers (Gopuram) represent the ascending worlds – *bhuh, bhuvah, svah* – or seven adding the *mahah, janah, tapas* and *satyam*. So the symbolic nature of the temple seems to have been well-known to

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the architects of the temples. There is bound to be large amount of spiritual heritage in this symbolic temple architecture.

The icons themselves are designed to represent the forces of the cosmic order which one would like to worship or invoke. The attempt to objectify the inward powers also held as cosmic powers has led to many speculations and innovations and inventions. There are large differences between the Hindu and the Mahayana myths and types of worship but when we penetrate behind them we have a substantial unity of symbol. It is so as in the case of Jaina temple psychology.

There is a large amount of agreement in the matter of the goals of the three religious movements, Hindu (Vaisnava, Saiva, Sakta), Buddhist and Jaina: the goal is liberation - the means are also similar – the necessity of total abnegation of world-values: the first emphasizes a life of disciplined God-dedicated renunciation and enjoyment: the second emphasizes the dharma-dedicated renounced life; the third emphasizes the total dedication to purification of oneself till the least particle of karma-matter (*pudgala*)

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is thrown out and one becomes a jina – a free spirit without any bondage any longer.

Religion means more the discipline of one's life – a discipline that exalts the virtues of dedication to the ultimate transcendental freedom and seeks within the lifetime given to man to direct all energies to that goal.

This is the psychology of religious transcendental idealism. It does not make renunciation and end in itself but as a means to the attainment of that union with the life of the Universe and beyond that. This does not mean any pessimism, It on the contrary means a great deal of optimism. Pessimism is the condition that develops when one feels that his goals or ideals cannot be realized at all. That this world cannot be the world in which the highest can be realized is for most a bare statement of fact. It is a law of nature itself. To seek immortality in the mortal world would be an idle dream if mortality is a law of this world. This might be denied and a philosophy of basic transformation of the world would or may entail the abrogation of the law of mortality. Some thinkers like

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Sri Aurobindo hope for this. But this world would have become some other world.

Again it is not pessimism to affirm transcendence over this world alone will lead to absolute Bliss. The attempt to establish a kingdom of God on earth as it is in Heaven, would mean the abolition of the earth itself. But that notwithstanding, the social modifications of the earth society or community so as to bring about a new set of codes of life or laws are not beyond the earth consciousness at all. The aim of a godly world – a religion-directed world had been attempted. The temple-centred cultures all over the world have shown certain definite cultural developments. They have greatly modified the minds of men, weaned them away from the pure instinct-driven lives or ritual conditioned consciousness. But the new habits of mind also tended to lose consciousness and conscience and this led to the woodenness of ritual mortality, religious mortality and myth mortality and symbolic mores.

The psychology of self-transcendence is understandable – though perhaps it would be meaningless if it means the giving up of oneself for the

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sake of another – but this could be shown to be the newly discovered self of one: The basic religious sentiments are not static but dynamic revealing the great attractiveness of the ideals of Transcendence of the self. These ideals or goals are not immanent and cannot be discovered immanently. So much can be stated. The objective manifestations of religion are means and are symbolic. These symbols are in a sense universal and stand for objects of the spiritual mind not of the senses and even the ego-centered desires and needs.

It is in this that lies the secret differentium between the human ideals and the religions are transcendental ideals. In the modern world there is a tendency to claim that transcendental aspirations are also human and are the human whereas the immanent aspirations are lower than the human. This is due to the happy shifting of the co-ordinates of reference. But not all agree to this shifting. In a world of different levels of biological and moral development the psychic claims and aims are bound to the variant.

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In the modern world what are the most important needs which could be called religious or spiritual?

1. It is claimed that Santi or Peace is the real goal of all people.

Peace or Santi is said to be granted by religious life. It comes about as a result of a contact with God in contemplation. It may come about in devotional practices. It is said to come about during the performance of good deeds.

The peace that passeth understanding, which nothing can disturb is the gift of God or the Dharma.

What is behind this need for peace which this god-union can grant? We have to realize that Peace is the cessation of all activities – both the internal and the external or the quelling down of the movements of the mind which either is engaged with external objects or internal memory. This comes about through strenuous practice.

From having the peace of the individual we move towards peace outside in the world. Peace in the outer

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world is something very different – it is the harmonizing of all diverse movements – bringing about the reign of law and order. The external conditions of the world have quite an effect on man's life. Indeed most of man's life is devoted to acting and reacting in the environment. Peace is something that does not happen. We have a negative definition of peace: peace is absence of war or conflict. It may mean absence of difference of opinion or ideals. People go searching for peace to all places of religion: they go from one sacred place to another; from one saint to another saint; this continuous movements for the sake of inward peace may be considered to be a phenomenon peculiarly Indian, for men do not go here for learning, for sight-seeing or for any other purpose but for the purpose of getting peace – santi. A certain quiet is got but it soon passes away. Is it the mind that is the cause of this restlessness? The ancient statement – *mana eva Manusyanam karanam bandha moksayoh*; the mind is the cause of both man's bondage and liberation; bondage when it moves outward to objects of sense, liberation, in desisting from them. Mental peace is said to be arrived at by cultivating thoughtlessness or non-

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ideation of any kind. Thus impressions of objects and their memories float constantly on the mind or rise and fall like waves in the mind- the two analogies implicit are that it is a background and that it is a sea or lake.

Peace of this kind is the usual thing that one gets or at least is said to be felt when one goes to sacred places or the sacredness of the place or person is judged by this test.

This linking up of man's unhappiness or restlessness or non-peace with the mind is one important discovery.

This mind is said to operate through the sense – organs and the motor-organs and also of the pleasure and pain and memory of these impressions. Taken altogether with the eleven the mind is also engaged with the subtle sense-material (tanmatras) and the gross material substances both composing the body and the outer world. It is not necessary to make Mind an all creator but its activities are varied and integrating. One's experience (ex-outer perience: knowledge) including the bodily ones are entirely governed or

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assisted. No wonder the mind is over-worked and this develops what we call the three states of consciousness. The gross state or waking state or moving state consists of the total activities of the individual observable through the senses both of one's own body and of the outer world. But the dream state has suspended all the outer motions – though it is clear that internal or subjective movements are not made but appear to have been made. Dreams seem to have all the activities which none observes but yet subjectively done – so to speak – all this is imagination. No wonder the philosophers who generalized on this dream consciousness have built up a universe of imagination – of mental creation. That these creations could be fantasy, hallucinatory and fairly described as psychotic constructions is well known. A man may be known for his internal nature by seeing or hearing his creation – mainly imaginative and artistic. Perhaps it would be necessary to see whether there are not layers of this dream consciousness – and here we must be grateful to the modern workers: Freud, Jung, Adler, Fromm and others, and even the great artists Blake, Joyce, Lawrence, Elliot and others. Perhaps it is in the

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creative mind that is imagination the free flow of psychic energy expresses itself so to mould the given material of the waking consciousness. A fruitful study has been available on the work of S.T. Coleridge – *The Road to Xanadu*. There can be a great amount of psychic analysis on these writers taking them to be operating on the mind at this second level. The ancients called this level – taijasa-illuminating zone – not the dark zone but the luminous one not unmindful of the light this can throw on man's personality. In one sense this zone of man reveals his astral personality, that personality which is said to transmigrate to the other bodies at rebirth. Whether we accept this point or not the fact seems to be that crux of man's life is said to be discovered in his dreams or that illumined subjective condition which is dynamically constructive imagination.

True it is that the ancients held that one enjoys all his desires or their contraries in this zone of his daily life. Whether they are made by himself or by a higher than all – God – it is certain that there is an independence which disproves autonomy in the dream construction by oneself. However artists try to develop some amount of autonomy in their productions.

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However this poetic movement of the mind in dream conditions is sought to be transcended since all these productions or objectifications of inner conflicts and hopes and the peace. Fulfillment of the inner life is held by some to be the condition of peace – they call this the positive peace and the other peace is said to be the peace of renunciation – negative peace. This positive peace of fulfillment seems to be a great attractive force and ideal. The great literatures are in fact attempts to gain this peace through fulfillment: so too the great sculptures and paintings which immortalise the mortal in stone and marble.

But the means adopted for this purpose seems to be definitely not what the Psycho-analytic schools call analysis of the Unconscious through dream or association or myth or some other kind of complex arising from physical or ability-defect. The annihilation of the mind-nirmamata – is also sought. In fact in Buddhist psychology this condition is arrived at in jhana of the Void, mindlessness, *amanaska* and so on.

Thus the value of the modern psychological or psycho-analytic treatment lies not in the ultimate

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attainment of peace that religion aims at but at the lesser adjustment or adaptation to the cultural situation or environmental conditions etc. Perhaps it may be suggested that this mind-problem is essentially a human problem – for such conflicts are not available in animals etc. Whilst this might be the opinion of man it is held that they too in their own way have this difficulty at least at the greatest moments of crisis – of death through sudden conditions, like floods, typhoons, fires and so on. But let us not enter into that field firstly because of its patent obscurity and secondly because of its difficulty.

Man and his mind seem to be in this difficult station – his mind seems to bring about his distempers. The getting rid of mind seems to be the problem – its solution may lie in ever so many directions, through sexual orgy, wine or religion, which escapes from all the above, through penance and abstinence, perfect self-control and *dhyana* – meditation that seeks to serve the power of the mind over the self or man. These are powers used to check the movements of the mind, the movements which might even be imaginative creation and so on. Arts were looked down upon in religion at

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the beginning: later arts subordinating themselves tried to please religion by expounding religious motifs and themes; in the end arts conquered religion; religion's importance seemed to derive from art productions rather than art derive its power from religious experience. But since religious experience is the experience invisible or of the invisible etc., it had always to go beyond art.

If psychology considers that Art is not only a means of imaginative construction, it has also to take note of the fact that it is a psychical behaviour revealing the personality (or depersonality) or integration (or disintegration) of mind at the back of the process or mind in activity. Whether art can itself help in the overtification or externalization of the conflicts within the mind and manifest the inner repressions without being aware of their being repressed or without inhibition is a matter of great concern. Perhaps subtly most art is of this order and it performs a spontaneous function in restoring the normalcy of mental life – provided however it is not encouraged overmuch by neurotic audience or fans, who find in such exhibition their own repressed sentiments or complex getting an

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expression. In this sense the neurotic art may well help therapy. But this is a real field for investigation. We find in the religious institution the festivals and other occasions the institutions and rituals as well as the other paraphernalia do go a long way to satisfy this liberation of the pent up psychic forces. All that religion does is to canalize the movements and whilst appearing to permit or freely express the inward unconscious cravings it subtly regulates the actual culmination. Thus it is that religious houses have been considered to be houses that restore peace of mind that permits a free expression of pent up grief's, emotions the most urgent of dependence, of love, of sensual participation in idea and image, of repentance for sins so called, the lapses or possession by other spirits and so on. In fact the religious institutions are clearing houses not only of all dirt and disease of the mind but grant a sense of restoration of the balance that is the necessity between the three levels of consciousness – the waking the dream and the deep sleep. One finds oneself in a fourth state of liberated waking, dreaming and sleep.

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The institution of Surrender to God in works, in knowledge and in devotion, called *Bhara-Nyass* or Prapatti, even like its similar Confession in Christianity is a significant process of opening out without any reservation. All that modern psychiatrists try to do is to create an impression of scientific opening up of the inward life with perhaps success in all those cases where religious impulses have lost grip. The truth is that confessions have been abused and trustworthiness of the priest or confessor has been questioned by the mind or else there is no real confessing possible.

In ancient times of the confessor, the priest or the Guru is known to have the powers of reading the minds or its flow of impressions and as such one could not even try to hide or repress one's overt feelings. Indeed the real cause of fear of the Guru in most cases is this awareness of his omniscient gaze that penetrates the core of one's conscious as well as unconscious life. This may be called thought-reading, it is not simply that it sees through the very nature of subconscious and the unconscious as they seem to intermingle and confuse the conscious. Once this inhibition by the conscious is removed the

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subconscious begins to freely express itself and in and through it the unconscious liberated gives up its tensions. A visit to the Guru is a liberating experience and when this is not done one gets a kind of feeling of not having the santi for which one went to him. The realization that not all pundits and scholars or practicans are of this caliber is also known. They are a bundle of inhibitors themselves and do not get deeper into the hearts of men – though they are generous in themselves. The choice of a psychiatrist is as much an important factor as the choice of gurus – not all can be successful in this art of removing inhibitions in confession or association. There is a sensitivity, which cannot be known at all in the person who seeks to be freed from his tensions or complexes, which gauges the confessor or psychiatrist and rejects him or accepts him. It is this sensitivity that determines the success of the psychiatrist or the Guru. Any defect in morality or seriousness or cupidity or any other defect would definitely undermine the confidence and the Guru (his modern counterpart the psychiatrist) falls in the estimation.

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The important factor in Religious institutions is that the Guru must be of the ideal type, not merely one striving after an ideal – and as far from it as possible. It is usual for some to say that an ideal realized is no longer an ideal-yes, an unrealizable ideal is not ideal at all. This fact seems to have been missed by the idealists as a rule-especially British idealism suffers from this self-contradiction. This can be a ruinous disposition in any religious Guru or psychiatrist or any other. The Guru is no substitute for the psychiatrist but he does something that the latter can never do. The Guru is one who by his transcendental contact is able to stir the lowest levels of consciousness of the patient and thereafter regulate its free movement into the higher levels even as he makes the highest levels flow freely downwards to release the tension of all the three organic levels. This restoration of psychic energies – What is called homeo-stasis by psychologists in the little balances of tensions or forces built up within the psycho-physical system is the work of a Master of the psycho-physical system, is the work of a Master of the psychic and spiritual integrative processes. It is here that the truly spiritual Guru helps in a larger way

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towards santi (peace). This is lasting peace and not capable of being disturbed by the next onslaught. Temporary restorations are all that psychiatrist tinkering can do.

This is not to hold the view that religious institution of the Guru is not abused. We are not concerned with the professional misuse of all sciences and arts. The craftiness of man overtakes all crafts and makes man pessimistic about men. This is as much a modern danger as it was in ancient times but only much greater.

True religious transformation demands one's going beyond the objectifications of religious ideas and techniques. The tendency of all institutions to live for themselves and not for the purpose for which they were devised is a psychological fact or law which one should not be blind to.

True spiritual peace is possible only through spiritual freedom. This peace is something incommunicable. It is something not only felt within the individual heart but also by those who live with such as

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have attained it. Men gather round such a person for their own peace. The gentle vibrations that flow into the heart of all are not like the turbulent vibrations that arise in the hearts of lovers and others, it is that which reduces these to the condition of equipoise (*samatva*). One begins to discern the oneness in all, absence of non-equality in all and one rests in this as the basis of one's reality. One begins to exist in oneself truly and in all. A true cosmic awareness is available to such a person.

Thus the renunciation of the conflicts both within and without engendered by objective dependence and organic stimulations is transcended and real spiritual vision dominates that life which is beyond all this life. This transformative dynamism of true Spiritual Guidance is not only the necessity for man, it is also far beyond the grasp of the pure psychologist resting on his physical and mechanical techniques suitable for discovering his statistical laws and so on. As it was pointed out in that work called PSYCHE by Peter Hourke no psychological laboratory could find out his extraordinary faculty of predictive visions and so on. The exploration into Siddhis is not the province of this

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paper. All of them are within the competence of a mind that has opened up the activities of Cosmic minds. However there are others who hold that all that is imaginative projections, but they are nonetheless phenomena we can ill afford to dismiss in so far as they could be reproduced and affect large masses of people, even like the created illusory effects in the cinema and their capacity to modify or distort young minds and this whilst satisfying the subconscious and unconscious cravings of frustrated minds. Religion protests against this aspect at modern distortions by amateur and immature creative artists and libido-mongers.

Psychology can gain a lot of impetus from a study of Religious and spiritual phenomena-and these are more likely to be found in books of the highest caliber and from the Saints. Modern sainthood is not immune from some of the drawbacks of modern knowledge. We are however clear that Upanishads and the great scriptures can directly help to throw light. Jung has shown a right perspective approach to this problem (of. Psychological Types where he has tried to interpret Vedic passages).

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The general laws of psychology in religion are modified in the context of a different layer or level of consciousness. The physiological counterpart of this area in the human organism has not yet been awakened in most and it plays only the unconscious role-that is to say one is not able to locate or determine it. Ancients in the West located this in the Pineal gland. But in India it has been located in the Cerebellum (Sri Ram Chandra of Shahjahanpur).

The spiritual activity is in the form of vibrations and these have any number of modifications and grossening in the physiological system. The psychic or psychonic system (Bousfield's term) has to be recognized as the field of operations of the Extrasensory and Astral Vision and audition and recognition. It is this most causal field that reveals activities in progress long before their physical occurrence that is worked upon by the Spiritual Genius or Guru. This too he is permitted to do for the transformation of the individual so that he can grow into a healthy and transcendental being in due course. Such a one is cured of his complexes and repressions and

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conflicts, and all such tendencies as the inordinate Will to Pleasure, to Power, to Life and to Die.

The transcendence ultimately from the astral being of the individual to the spiritual releases him from the binding nature of all these life-phenomena and mind-phenomena and makes him realise himself as the spirit that is harmony and freedom for which we yearn in our depths, to which we turn as to a haven, and to which we endeavour to return even through death or suicide in our moments of greatest distress and conflict and inadaptability. The Spiritual Realisation is not had through this physical death as such but through a significant knowledge that liberates one truly and not only temporarily by suspending the physical body from existence. The astral and the unconscious bodies are casual bodies which yearn to create new bodies for enjoyment and fulfillment. The transcendence of the causal is the condition of perfect peace and freedom even in the causal and the physical. This is the promise of the Upanisads and the Yogis of India.

The mere study of the darsanas where in the terms and manas buddhi and ahamkara are analysed

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and expounded leaves much to be desired. The Philosophic understanding of these terms is very abstract and concreteness is sacrificed for the purposes of an abstract theory.

For example, the placing of *buddhi* (or *mahan*) above *ahamkara* means that *ahamkara* is a derivative from *mahan* or *buddhi*. This may be very good as a kind of anticipatory Kantianism in epistemology-the subject is a product of experience rather than its cause or its possibility. The object implies a subject but is recognized as subject only after the experience of the object. This is precisely what Indian Samkhya holds. But this almost means to explain that individual creation or the individual bodies are products of ‘I-awareness’ (*ahamkara* or I-Products) and this individuation is said to start only after the universal *prakriti* (Nature) has come to take pose of *Mahan* (vastness) or an intellection that is yet unindividuated. The order theory of the Bhagavad Gita and perhaps of Earlier Samkhya (theistic), is that individuation is earlier (I-product *ahamkara*) is the first formation of the nature and the intellection (*buddhi*) or *mahan*, because of its becoming poised for further manifestation as the foetus, organs

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and so on both subtle and gross, is the result of the earlier ego formation. This is a distinct point of psychological experience to explain. Do intellection and individuation maintain a relationship of cause and effect; which precedes which?

So too the point of enquiry makes us ask the question whether activity produces organs or organs produce activities? And are not activities equally as much as cognivities sources of knowledge? Could we separate the two functions which are in integral relationship between themselves in the organism and claim that only one set produces the knowledge and the other hardly does so and is in fact is an interference to knowledge? These questions have hardly been seriously noted by theoretical darsanikas without any direct inspection of experimental data. Religious Experience both in its interiority as well as in its objectivity tries to bridge the gulf that intellectual and abstract philosophies raise.

What is needed is a sound religious sensibility seeking to fathom the depths of the individual consciousness in all its levels so as to provide the main

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challenge to the self-the attainment of inward smrti or pratyabhijna that liberates from his privativeness and insularity and dialectical conflict with all, and facilitates the expression of freedom that is the love of God”

RELIGION AND THE MODERN WORLD

Religion has indeed become a point of discussion nowadays. The interest in it has of course proceeded out of curiosity. Even the savants of religion betray a curiosity-impulse in the forms of religion. They have conceded that it is a social phenomenon, socially useful for coherence and cooperation and unity, rather than a phenomenon that urges man to a different relationship with reality other than the social or the economic or individual freedom from wants and fears. Natural Religion almost divided its interest between the social and individual realization of the sense of holiness in life. All life is holy, because the whole is valuable for itself. The other interest that had dominated the religious philosopher has been the cultivation of a sense of harmony and happiness in all persons because of their being inheritors of the spiritual life of God assumed as the creator and father of all. It was

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held to be useful as a restraining influence on the pugnacious and marauding spirit of man and both the ruler and the ruled found in religion and God their security. There has however in modern times grown a sense of futility of the ancient superstitions of religion thanks to the so called advance of scientific techniques. Religion and science have arrayed themselves against each other and science has now become the modern religion which commands awe and reverence. Science halls, rather than churches, nowadays are holy places. Such a transformation of the situation has its own lessons to offer. Firstly, it is increasingly being realized that real understanding of reality demands the cooperation of knowledge, competent if possible, verifiable, and useful to life. Religion if it is based on belief that relies on no such cooperation of the inner demands for knowledge, not exactly logical, cannot instil faith. Faith is not a matter of the head it is sure, but it is not void of head either. The cumulative effect of modern knowledge would certainly win men to the understanding of the need for a different approach to Reality than the sensory empirical and the economic hedonistic.

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Secondly, men have to cast off the fear that religion is an opium, a drug that religious addicts more and more need only to make them more and more imbecile. The fear of this drug, so well expressed by Marx and the materialists, is a real fear. The release it offers is said to entail an illusory freedom but it is an escape-phenomenon. When men cannot think they seek refuge in religion.

Thirdly, we have modern substitutes for religion, may be they hardly improve upon religion. Educational institutions, humanistic hedonistic organizations have been able to harness the creative sympathies of man and women, even as in early times religion harnessed them. The nearness of the ideals and the goals fixed by modern plans give a concrete object for fulfillment within a limited and prescribed time, unlike religions which more and more have begun to feel that they are just idealisms which never can arrive at their goals. Concern for post-life is not a matter of the moment and preparation for it is deemed to be the job for an idler, or misfit.

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But all these are criticisms have been growing in volume and intensity during the past two or three centuries. The said period can be said to be the period of transition to secular knowledge. The knowledge of the world we live in is paramount over the knowledge of the other-world, the life here is more important than the life in the next, and it is clear that we can understand this world surely and more correctly thanks to our capacity to devise instruments of observation and experimentation. To say that the known world is inexplicable is unwarranted and has been shown to be just nonsense. Science has given the lie to this illusionistic superstition. Philosophy also has changed its master, science has become its guide in matters physical and psychical, and religion has been abandoned as irrational belief. Morals even have become scientific and laws of morals have been framed with the sole object of proving that happiness is what all desire and seek to promote, whatever this happiness may be, whether all inclusive or otherwise hierarchically arranged according to intensity or extensity and altruism or universalism.

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Such is the condition of religion which has become in its forms the bane of life, with its clash of tenets and dogmas and myths that man has just claimed to be above them by abandoning them. This at least was fundamentally true of the earlier period namely first half of the twentieth century. Rationalism and Empiricism joined hands against the religious Moloch. But during this period we have had very important seers who work from within, throwing up all the hidden fears and diseases even as the homeopathic drug is said to do. The work they did has begun to bear fruit. More and more men, though struck by the remarkable advances of science and happiness among men, have begun to see that it is one thing when all things are done by secular persons and quite a different thing when done by spiritual men. Not mere disinterestedness alone but dedication and direction are the cardinal principles. The happiness that scientific advance provides, is physical, economic and hedonistic; it hardly touches the core of man's being; the direction of man's life is for a larger comprehension of his own truth, his facts of freedom from larger fears. It is true that thanks to the advance in medical science

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we are in a position to increase the longevity of men, decrease the death rates, abolish previously incurable diseases and liquidate all types of threats to life. The amazing success of medicine is one which has been achieved through science without superstition. Religion is now becoming more interested in winning clients through such service, doing what the scientists had been doing all along, The idea of course of service of the suffering is quasi religious though very early in the history of religion it played an important role. The priest and the medicine man were one and the same for a community. Healing through religion however is of a different order, but slowly the naturalistic medicine displaced the super naturalistic or the religious power. Christianity and Buddhism were always devoted to the service of the poor suffering. Cure of the suffering of soul however has been paramount in all religions and herein we can see a broad division of religions which saw to the care of the soul's suffering, not to be identified with its physical suffering, and those which catered to the alleviation of the physical as a means to the further alleviation of the spiritual or physical.

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It is surely a stooping to conquer when the attention of religion directed more to the physical suffering rather than the spiritual. Men are at any rate materialistically minded for the pain of the body is what incapacitates a man from doing anything. It has become a modern truism to affirm that life must first be before it is enfranchised. The Spiritual can wait but the physical cannot. Secure happiness for the body, then the spiritual will follow. Indeed one need not worry about the spiritual. The theory of mutual contradiction between the spiritual and the material has been given up. Somehow men have come to believe that they can have the best of both worlds. The theory of *niskama karma* so thoroughly attenuated by the modern theory of disinterested humanism has provided for the hope of the best of both worlds, spiritual and material, here and now. The result has been the world of post-life has been of no concern at all. The two worlds previously referred to the *iha* and *para*, here and beyond, but they refer to the harmony of the spiritual and the material life of each and every individual.

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But it must be clear to all those who have endured so much and thought much that the picture of reality today is rather somber, too somber indeed for our likes. Human societies suffer from some ineradicable diseases as human individuals do. The distempers of society are much more difficult to eradicate and demand quite different approaches. It has been realized that all isms, racialism, communalism, religionisms, capitalism and communisms etc. are all signs of collective disease. No doubt thanks to the two world wars we are becoming aware of the presence of these as viruses and diseases, for men probably have not forgotten that these have been considered to be virtues which have to be cultivated in a civilized society. If caste much less legitimately becomes a target of criticisms, is it not surprising that today men hug to these isms with fanatical zeal? Is it not also a fact that social irrationality has become a danger and has risen to pathological proportions? A larger ism is much less commendable when in addition it has no justification either in nature or in ultimate reality of spiritual experience.

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Our way to peace then will entail a close and clear inspection of the religious life. Not only that it must start with a clearer perspective of what we want for man as a whole.

Let us proceed to re-evaluate our religious thought and life. Men have of late shewn greater interest in the phenomena of personal realization rather than collective superstition. Men have taken to the path of personal exploration. Unfortunately it does not happen to these persons even to think whether they are equipped for the task. Short cuts have been proposed and have indeed been availed of. But they have not been sufficient to give results. Men have been flitting from one teacher to another. Almost a new 'Heno-guruism' has come into being displacing the ancient 'henotheism' graphically described by Max Muller. The path of course is clear to those who have the will to pursue the larger and fuller life of the spirit which transcends the physical and the physical happiness of this life. That it has quite a new claim on man is also clear. This is the inescapable search that one enters into when he enters the religious life. Not humanity but

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godhood is the God that demands man's dedication, for we are discovering that the service of man has always been deteriorating if not digressing from the real goal of human life itself.

Peace sparsely we require but it is the peace of the soul in fulfillment that should be the ultimate goal. We hope that the international, inter-communal, inter-racial and inter-caste peace may be real steps towards it. On no other theory than the organic interdependence of all, both in the individual and the collective or communal, can there be an abiding peace, which is recognized and pursued as such. This is the true morality on which a rich and true spiritual life can erect itself. Without moral fitness neither sacrifice nor service of humanity can survive for long.

HINDUSIM is quite clear about these in its conceptions. Truth, Knowledge and Peace (*Ananda*) are the ultimate values of life, these are the substance and Being and the true participation in them is attainment and perfection and realization. This is the GOD or Brahman whom all describe variously.

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SRI AUROBINDO AND THE NEW EVOLUTION

Sri Aurobindo is significant to the world today. This is not to say that others are not equally significant but it is in a quite unique sense that Sri Aurobindo is significant. It is undoubtedly his superior powers of perception of the world's need that marks him out as an outstanding personality. He has not the advantage that others who have been in the fray of things have had. He was not either a statesman or a politician or a General who easily steps into the role of a Nation Builder. He had not been a professional philosopher or psychologist and sociologist, not even a "poet". His mould by and large is different and the direction of his life had been seriously upward and evolutionary. That the theory of evolution affected him deeply and moulded his yearning for higher than human evolution is true but what he did of it is something quite

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marvellous. He worked out the implications of the need for higher evolution, not merely as an individual effort but as a cosmic effort or nisus that is inevitable and divinely ordained. Man has come to the end of his journey: the next step is to pass over to divine evolution, an evolution that is inspired by divine knowledge and sovereign delight and beauty and love. No longer has man to hug to the principle of compassion or kindness and generosity in all affairs, for this leads to the impotent love of all and no more. Love of man is good not for its own sake, but all that modern humanism teaches is just this and no more. What is man's destiny or his ideal: service of man as he is, or is it for the higher evolution of man – a clarion call to a higher and richer and fuller life in the Universal Divine? Service then is for the higher movement. Surely Milton might be right when he said that 'They also serve who only stand and wait', for is it not true that our humanistic service of man has led to many odious results and has perhaps paved the way of a great relentless destruction of man himself. Science yoked to human comfort or needs has plunged man into

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the abyss of irretrievable fear and gloom – a paradoxical comfortable gloom.

There is in man, as the – Upanishads have stated, a greater than man – the empirical man of the world, the human ego – the Self that is to be chosen and followed and realized. The fulfillment of this Self is the real ideal of man – his rationale for existence and enjoyment. The discovery of this Supreme Self is about the most important for man, and it is this discovery that is the hope opened for man's fulfillment and completion. Service that tends to lead man to this ideal and realization of it is real service - all other service is perhaps instrumental towards it; perhaps necessary perhaps not.

The second important factor that Sri Aurobindo has emphasized is that the meaninglessness of life taught by Mayavada is not a correct view. That it is meaningless to an ignorant or less than intelligent consciousness may be accepted, but in the Ultimate Reality conceived as all intelligence and bliss there can hardly be anything that is meaningless. All is significant, evolution, descent into it and ascent towards

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the fullest manifestation of all the potentialities of the Infinite, all the objectification of the Infinite. In one word 'Lila' is the fullest expression, manifestation, perfection of the Divine not its imperfection, degradation; it is not the entropy that is tending towards the maximum: on the contrary it is the extropy that is tending towards the maximum in evolution. The spiritual evolution thus is in one sense moving opposite in direction to the material process of Nature. For indeed it is true that the physical and psychical belong to the order of Nature and matter, whereas the free Spirit moves towards the higher limits of its own infinite being and in the process modifies the entire processes of Nature itself. It is precisely the demands of spirit more easily than to the efforts of mechanics and matter. The perfection of the world or creation is the goal of the Divine Intelligence. The conception of the world as an imperfection or a fall or illusory manifestation or of ignorance stumbling towards doom is not the real meaning of existence. This dynamic conception of Reality is a kind of perfectionism and is in contrast to the various other conceptions of the same. Philosophers no less than poets have built round this world the aura of imperfection and darkness

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and escapism or renunciation of the world and its work the ethics of existence. Sri Aurobindo on the other hand rejects all such melancholy views or tragic conceptions and holds that the Divine is Good and Perfect and all that Divine does is good and perfect. All is verily of Brahman, not this inversion or perversion (vivarta).

Sri Aurobindo has by his integral theory of Reality revealed that it is wrong to reject as valueless the world of manifestation though it appears to the ignorant as meaningless nor reject as equally valueless the world of Reality for both together from one Reality; both are integrally based on Ananda and both verily are of the very stuff of Consciousness. Intelligence, though the one is of concealed or veiled intelligence and consciousness and the other is the Absolute. To realize that they are one reality and not two is the real Monism, Advaita that is integral. Even so is the relation between the One and the many - both are real and both are necessary for each other but it is the truth of integral being to feel that they are simultaneously real and have to be real to each other. Earlier thinkers counselled the acceptance of the one and the rejection

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of the other or the many or else they subordinated the many to the One either ontologically or organically. Sri Aurobindo found that they are necessary to one another in a more basic manner, for they form One – a Unity in every sense. The world has argued that theoretical knowledge (*tattva-jnana*) is more important than *hita-jnana* or practical knowledge, and has from beginningless time held that the latter is *avidya* or ignorance whilst the former is knowledge. Sri Aurobindo found that this conception of the relationship between Tattva and Hita or theoretical and practical knowledge is one-sided and it requires the basic requirements of devotion and dedication to know the Ultimate. It is in devotion that both meet and become capable of helping the ultimate realization. So an integral knowledge includes the karma as well as devotion and is really based on the requirements of devotion that is absolute and unconditional. Such an unconditional devotion is Surrender. But surrender means a kind of helpless resignation, as in War or contests or duals. Such Surrender to God or Master may mean only that one is helpless and suffers from impotency. It has not intention of rising with the help of

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the Master. At best it is repentance for the follies and sins that one has committed. A deep feeling of sin pervades the surrenderer. The falling at the feet of a Master or Guru or God (Prapat) is therefore not enough. What is necessary is the spirit of offering oneself (as Sri Krishna has stated “Pranipatena Pariprashnena Sevaya”) for the supreme service of being transformed or transmuted to be the servant of God-becoming a Brahmabhuta. Such a divinization is possible not to self-surrender but to self-offering alone. It is this need that Sri Aurobindo pointed out with luminous clarity as the primary need in divine evolution.

A mighty experiment in Divine Evolution is on foot today. The world is in the throes of a New Birth. The gnostic goal is the transformation of the earth-consciousness into the vehicle of Divine consciousness. Man has to be surpassed if mankind has to serve this purpose. Man is on the shores of a new consciousness. His psychic change is already underway. His physical changes are being ushered in by new atomic forces unleashed by man himself. A spiritual descent has indeed used and is using the forces of material nature itself for its transcendental

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purpose. How it works and through whom it is for the world itself to know. But the luminous figures of this epoch in history are undoubtedly Sri Aurobindo and his collaborator the Mother. A spiritual change subtly but inexorably brings about the psychic change, which, in turn, will affect the physical and vital and the mental simultaneously or successively, and the world will breathe a different air. Man lives for this triumph of man consciously and deliberately over all that ignorance has nourished for his mental, vital and physical preservation. Sri Aurobindo has announced the next step not as an ideal to be realized but as a fact that can be noted.

Sri Aurobindo is a practical mystic but does not end up in what passes for mysticism or mystic idealism amongst us. It appears that mysticism is to be defined as that elusive indefinable experience of Monistic Oneness in which all melt away into nothingness or non-experience. Such is not the integral view. It is well known that the real mystic deals with the entire world as it is real and true within which all values, the very ultimate values, can be realized. The ancient Rishis of India were practical mystics who saw the Ultimate

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every where and full (purna). Sri Aurobindo has discovered that whilst there were certain strains in them which emphasized the contemplative life and thus led by subtle valuations to the devaluation of all manifested life and action, there were others which promise that future of a perfect and full life here and now. Thus it is not only Christianity that promised the Kingdom of God on Earth as it is in Heaven, it is the earlier Vision of the Vedic Rishi that equally emphatically announced this possibility the reign of *Rtam Satyam Brahat*. Yoga is the path and the way of ascent but the cooperation of the two partners-God and Man-and even Mother Nature – is an absolute necessity.

The other yogas were partial and their direction was escapism or individual power in a limited way. But Sri Aurobindo pointed out that it is not liberation that is the aim-for that is secured by renunciation of all life and earth-consciousness-but the transformation of the earth-consciousness itself so that true freedom and perfection become possible here. It is true pessimism about the world's possibility has been inculcated from the dawn of human history. It is against this pre-conception or superstition that Sri Aurobindo waged a

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relentless war. No religion, not even the Christianity of the moderns, entertains the perfectibility of earth-nature or asura-nature. It is therefore not the consciousness that informed the prophets of the earth so far but a new consciousness that comes down from depths of Reality-as supramental consciousness-that can perform this task in the next step of evolution. Sri Aurobindo canvasses the possibility of earlier descents in the form of the several Avatars (descents) and sees in the new descent the fulfillment of evolutionary perfection of the earth-consciousness which would henceforth have a new kind of man, a man with gnostic knowledge-wisdom-love and delight spreading world harmony everywhere. It is not a speculative conclusion to a daring imagination that he presents but a divine life itself in the process of descent. For himself he does not claim this status of a descent (Avatar), but as a human who is seeking the evolutionary ascent so that it may be possible for all humans who have this aspiration and thirst for the divine life in all its purity, glory and eternity. Evolution to be real must be of the all, the souls in upward movement to perfection. It is true there are many who are bent on the route to the dark worlds

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where light does not penetrate; but to those who yearn for the sunlit worlds of Truth, Beauty and Delight and Awareness the hope of an evolutionary ascent is open.

It is true also that ancients had in view the devas or gods who were equally considered to be under a peculiar kind of limitation and were not perfect in every sense—they are powers of the one divine or personalities limited by their cosmic station and functions. Sri Aurobindo's superman is not one of this kind but a free individual of the Divine All, in whom the All eminently indwells and who dwells in the All.

Sri Aurobindo in one sense sums up all that is the hope of the future. Nothing that he has done in the spirit of a thinker but of master. He has broadly laid down the lines of human advance. His encyclopaedic knowledge and courageous interpretation of human destiny has opened up frontiers of hope in the human breast. He has himself guided, unlike the professors of the several faculties in the institution of education, the seekers after the Infinite in an integral way. There is to be a basic unification of one's inward personality which is the condition of evolutionary advance. Our system of

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education geared up to secular ends-indeed evolutionary ascent is not an end at all for the human in the institutions of education today nor indeed in other institutions of religion too-have almost bye-passed this grandest necessity. It is forgotten that those who wish to survive must advance or perish. But our vigilance is to secure liberty or freedom or retain it but to use it for advance. For even a little liberty utilized or constantly exercised for evolutionary advance will help the movement towards ultimate realization as well as survival as better men.

The world has been broken up into bits for convenience of government but languages and customs and other factors have built up walls that have tended to separate man from man, group from group. Our world now is divided by all kinds of walls, psychic, physical, racial, communal and religious. But again and again nature breaks these walls and helps man to break up these walls. But assiduously like termites we build them up rationalizing their necessity for preservation of the odd and the useless, sometimes called culture - a word more unmeaning than many social words of to-day. All patterns do not have the

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meaning for evolutionary ascent or transformation. Sri Aurobindo has seen that though there can be many cultures the true culture that liberates is that which produces the dynamic stimulus for higher evolution. All which only lead to the preservation of linguistic and other trends of the human order or paint a picture of rosy certainty of self-complacency are meaningless to divine evolution. A new approach, a new light in the heart, a new vision that integrates and inspires the heart of all, these indeed are our need. Sri Aurobindo has provided these for this age to assimilate.

Careful in respect of the growth of man into divine nature, Sri Aurobindo had hardly neglected the meticulous training of his Sadhakas for this great transformation, this leap into the divine Nature, this Divine Birth – *Sambhutya amrtam asnute* – this birth that leads to Immortality.

All salutations to the Seer of the New Age of Divine Evolution.

SOME BASIC CONCEPTS OF THE PHILOSOPHY OF SRI AUROBINDO

While the idea of the One Spirit as All is the basic concept of Sri Aurobindo, it is also his special and unique contribution in so far as he has tried to bring the two poles of manyness and Oneness together in a dynamic manner by his concept of divine evolution.

He takes for granted that modern science has proved the fact of evolution upto man, based on the large amount of convincing evidence about the general upward movement of life from its most primitive forms to the stage of man. The present century has continued the expansion of the theory of evolution propounded by Charles Darwin. Competent studies have emerged during the past one hundred years on several phases and areas of organic evolution. The transition from the inorganic to the organic is currently tried to be explained scientifically. Materialism has accepted the

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fact that life has come out of matter in its form of particles or waves or both.

The question is not, philosophically speaking, whether matter or life was the original stuff out of which all have been coming out, but what inherent forces have shaped matter to become life-laden and this in turn has been bringing into being the possibility of mind and its growth in the context of time. It is held by some thinkers namely idealists and absolutists and monists that evolution has not really occurred, it is something that cannot occur. A perfect Spirit has no inner necessity to change for change is a process involving imperfection. And if it did occur it must be due to other reasons than moving towards perfection. If evolution means that there is a goal to which all creation moves then it is not that kind of evolution that can take place in the Perfect or the Absolute¹. It may be a delirium of the will that has no other purpose except to exhibit it -- a kind of play if you please to call it like that, but not a real inner necessity for the Absolute, it can have no such inner or outer necessity.

¹ A.E. Taylor: *Elements of Metaphysics*, pp.277-8

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Some thinkers deny evolution to which some religions appeal. Dean Inge considers that religion does not need evolution for its acceptance, for spirituality rejects the primacy of the temporal process.²

While facts of evolution are interpreted in terms of the development of higher and more complex forms of life and organized behaviour, theories of evolution usually posit the continuous process arising from a cause, or causes. The original cause whatever it is should contain all the forms and potentialities emerging out of it or shaped out of it. This may be matter and of course it requires another namely motion. It may be Spirit and this requires also activity or motion. The question arises as to how this motion or activity arises or could arise from matter or spirit or is it an original second. Perhaps one could conceive of this Motion to be primary and consider Spirit as pure motion or pure Action whereas matter is either reversed motion or motion that has slowed down so much as to be no motion at all. In between alone we perceive the two terms in wedlock in different degrees.

² Bertrand Russell: *Religion and Science*, Home University Library, p.183. cf. *Mysticism and Logic*.

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The birth of motion is said to be owing to a stir in the Spirit which being perfect is changeless or at best must have equilibrium or rest or peace. But the stir or elan is possible only if it has something to realise, there must be a purpose. The stir is a projection out of the original substance, it develops a direction of movement or flow of itself. It may be called 'thought' or 'idea' which obviously must be of two kinds firstly to reveal the potentialities of its own self-recollected nature, or secondly it must be some external purpose which it lacks. If Spirit moves towards matter in a spiral of deterioration or grossening, this seems to be its purpose in evolution which is downward. If matter ascends towards Spirit or moves from grossness towards subtle being, from quantity to quality then it is clear that its purpose is to exhibit what is its potentiality. Any theory which affirms either the one or the other as cause is bound to accept the consequences of potentiality of the one in the other. Monisms have to explain the purpose of this evolution downward or upward and this purpose must be something involving the inner necessity in matter or spirit to become the other. The evolutionary theories would be called

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'degradation' theory or 'upgradation' theory--it depends whether we consider Spirit as more valuable or Matter as more valuable.

But in both cases it is clear that evolution is bound to be a kind of determinism either of spirit or matter - where every step seems logically (causally) to follow from the previous -- a kind of *pratitya samutpada* -- dependent causation theory affirmed by Buddhistic logic.

But if we consider that the most significant fact about us is the persistency of life, its struggle against matter on the one hand and for spirit on the other, the evolution-story would be the story of life utilising all the resources of spirit on the one hand and utilising all the resources of matter on the other. This is what biological evolution has succeeded in showing. Instead of asking about the metaphysical prius or original stuff we might well discover what it is at the end of our discovery regarding the process of life itself.

It may now be seen that life is freedom to *organize* the interplay of matter and pure spirit from the

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humble units of matter to the most complex and indeed subtle organisms of spirit. It is also possible to conjecture that as life has progressed through aeons of evolutionary history it has revealed its mansided simultaneous activities which are marvels of sheer intelligence, unconscious in a sense, but something at which all consciousness marvels as results of ingenuity and intuition which may well be called super-conscious. Though we may discover that matter has brought into being life and life has brought out mind, consciousness, thinking capacity, it would also be clear that these latter are already in incipient stages available in the so called inconscient matter. Thus it is through life that mind releases itself from matter and when we take the further step we may find that it is mind that has released the spirit from matter and life. Incomprehensible though it appears it is well known that the organization of the smallest particle of matter corresponds or is repeated in the Cosmos, in the solar system itself. Similarly it has been discovered that the cell, the unit of living matter is organized in a correspondential manner with that of matter with its nuclei and tissues. There seems to be a similar geometry or structural oneness in all whether it

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is an atom or cell or psychic being (jiva) or the cosmos. Plato's mystical statement that if you wish to know about man please look at the state and work out the correspondence. To know the small look at the bigger representation of it or its original. Thus mystic intuition has been one of the major helps for the solution of the problem of evolution also. Man is seen to grow and increase and seek out goals beyond himself, beyond death and life too. This fact cannot be denied or dismissed as illusion or fantasy or imagination.

The human being is midway between the atom and the star so said Max Born, and is about the most easily understood by us. But it is precisely this fact that was *denied by* people who said that though the imperative is 'Know Thyself' yet to know the state is more easy than to know oneself and one can know oneself through the knowledge of the society. In India, however, it was seen that it is more impossible to know the complex texture of a real society which is almost an ideal one if not utopian, and it is more easy to know oneself by the psychological study of his life in Matter, in society, in Spirit. The psychological and biological approach yields more results in so far as the growth of

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life in matter is concerned. It is the psychological moral approach that leads to the apprehension of the growth of man or mind in life and matter. It is however in the psychological spiritual approach that one discerns universality of evolution beyond man.

Further as Sri Aurobindo who was fully conversant with the theories of Creative Evolution of Henri Bergson, of emergent evolution of Lloyd Morgan and of Samuel Alexander, and of course the Heackelian and Darwinian versions of Evolution, saw that neither the evolution of mind through life of matter nor the evolution of matter through life of spirit can explain the fundamental nature of Evolution itself. On the other hand we witness an integration of several levels of matter and life and mind in the unique organism called man himself. Truly Professor Sherrington in his Gifford Lectures on *Man on his nature* has revealed the scientific approach towards the integration problem presented in human psychology. The works of Alexis Carrell have shown that we are not in a position to show how all this works. The intelligence seems to baffle all human diagnosis and in fact would thwart its understanding itself. The Spirit of man cannot be

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identified with his mind, its functions and consciousness. It seems that man is but a preparation for a greater evolutionary upsurge, for an integration with higher levels of being not at present open to him but which subtly, perhaps unconsciously push him up from within. This integrational possibility of a higher consciousness -- the Spirit in its purest form or at least more pure than what it has revealed in the human mind and for the human mind, has paved the way for conceiving a Divine Evolution. Professor Whitehead of course has intimated that this may be due to the 'ingression' of higher ideas, conceived not merely as thoughts or mental possibilities mathematically conceived but as forces capable of organizing the human tissues to respond to the new cosmic demands made on it by the rapidly changing environment - technology and atomic and nuclear potentialities for well or ill.

"The professed aim of a constructive philosophy of evolution is to work out a scheme which includes both the physical and the psychical".

(Lloyd Morgan)

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"I accept...as part of the constructive scheme of evolutionary philosophy, an ascending hierarchy of kinds of relatedness There is a kind of relatedness (a) of physical events in the atom: there is a supervenient kind of relatedness (b) of atoms in the molecules: there is a further kind of relatedness (c) of specialised molecules in the organic cell: there is the yet further kind of relatedness (d) of all the cellular tissues of the organism. These are only salient examples. We do not find (d) without (c) nor (c) without (b): or as I put it (d) involves (c) and (c) involves (b)

(Lloyd Morgan: Contemporary British
Philosophy, Vol. I, p277)

Further Lloyd Morgan finds in evolution not merely relatedness which would be a static hierarchy, of the four kinds mentioned above but also Activity. About this Activity he makes interesting remarks :

"The teaching of one school is that Activity is inserted into nature at this, that or the other 'critical turning point', of evolutionary advance -- say, at the level of life, or of mind, or (with Des Cartes) of the rational soul. The teaching of the other school, in which I serve, is that Causality (which I would distinguish from the naturalist causation adverted to above) is the universal

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operation of Spirit manifested everywhere and every when – not only at the level of life or of mind or of reflective consciousness. There is for us one immanent causality, of which the whole course of evolution affords diverse manifestations. On these terms the scientific concept of evolution, as epigenetic may be supplemented (not superseded) by the older philosophical concept of progressive unfolding sub specie temporis of revelations of that Activity which a universally enfolded sub specie eternitatis."

(Lloyd Morgan, ibid., p.304).

The Emergent evolutionist has in fact focussed the importance of having a composite theory of Causality that is continuous as well as discontinuous at points of 'critical turning points' in the evolutionary ascent but which are subordinate to the first type of causality. In other words there is an attempted reconciliation of both occasionalism and determinism. But both are subordinate to the third type of Causality which is that of Divine Plan through freedom—which contracts time or space or both when it transforms matter into higher and higher levels of Being. The

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denials of Finalism as well as of determinism bode no escape from the dynamic actuality of spiritual growth in man in his movements.

II

Sri Aurobindo has affirmed in the opening lines of the *Life Divine* that man yearns after four goals integral to one another and not opposed to each other.

"The divination of Godhead, the impulse towards perfection, the search after pure truth and unmixed bliss, the sense of immortality".

Divination or that occult manner of knowing God which is not to be had by means of the senses, nor by thought that infers the unknown by means of the known, but by a direct revelation of the form and nature of God to the awakened intuition. The impulse towards perfection is also not within the competence of consciousness that man has which is intended for his action, *vyavahara*, in society, in the environment. It is seen that this impulse is directly different from the instincts which are life-preserving autograms so to speak. It is deeper than the need for saving life, for perfection is sought even at the perilous cost of life

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itself and all. It is a value which transcends life-values. The search after truth and unmixed bliss again is not something like a search for needs of food and clothing and shelter or mate. Truth is indeed different from pragmatic truths, opportunistic acceptances as truth of things which have no roots in reality. Philosophers usually strive after truth for the sake of truth, but mostly they end up in neat non-self-contradictory systems or coherent systems of half-known facts for there are things of which philosophy hardly knows or can become aware of. Profoundly true also is the fact that truth eludes even as happiness, unmixed bliss eludes him when man is confined to his own private being or individuated existence. There has been so far no philosophy that has given us truth, naked and pure; for every philosophy, even the so called eternal ones, is overthrown by a higher intuition and revelation than the previous. Nowadays Existence (existenz) seems to be a category which has superseded truth. But this absolute concept when absolute is meaningless, and when relative too unhelpful. Above all the sense of immortality is a sense of existence and this is a

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revelation of one's own intrinsic necessity to be which has been overlain by all the others mentioned before.

Sri Aurobindo has clearly and in a classic manner stated the wherefore of evolution; the descent into matter and the ascent into Spirit, are verily for the constant realisation of the sense of existence, of immortality, through the unconscious urges of the former three.

In the *Ideal of Human Unity* Sri Aurobindo writes:

"Nature starts from the visible manifestation of the one and the many, from the totality and its constituent units and creates intermediary unities between the two without which there can be no full development either of the totality of the units. But whilst in the animal life she is satisfied to separate rigidly and group summarily, in the human she strives on the contrary to override the divisions she has made and lead the whole kind to the sense of unity and realisation of unity.. The ideal or ultimate aim of Nature must be to develop the individual and all individuals to their final capacity, to develop the community and all communities to the full expression of that many-sided existence and potentiality which their differences were created to express, and to

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evolve the united life of mankind to its full common capacity and satisfaction not by suppressing that of the individual or smaller commonalty but by taking full advantage of the diversity which they develop and so to increase the total riches of mankind and throw them into a fund of common possession and enjoyment.”

(Ideal of Human Unity, ed. 1919, p. 191).

It can be seen that the aim of evolution is more than what has been stated above as the ideal of human unity which Sri Aurobindo has visualised in such clear and unequivocal terms. But it is not mankind that is the goal of man; it is also clear that the ideal above sketched which humanists perhaps are trying in their own dialectical method to realise, cannot be realised that way. It is this discovery of the necessity to go beyond man and his dialectical rationality or dialectical materiality (the two forms under which dialectical frenzies have been taking place in the major movements of our times, namely absolutism and communism) that has made Sri Aurobindo go beyond the mental fabrications of an albeit well-intentioned rationality or humanistic logic. This is the discovery of the emergence of the super-mind which is not merely a

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substitute for the human mind and the lower minds, but an organizing force of the lower minds to the tasks of the cosmic and global and universal existence. Life has to adapt itself not to the motivations of the instincts or materiality nor to the aspirations and neat coherency schemes or plans of a discursive and dialectical thought or reason but to a new spirit or the supermind. The envisagement of this potentiality in Nature or rather this formulation of Spirit for the evolution of Nature so that Nature may more and more find union and fulfillment in Spirit is one of the serious and creative contributions of Sri Aurobindo to the theory of Evolution.

Though a metaphysical thinker, which he is very properly, Sri Aurobindo tries to evolve his theory as the play of manyness and oneness; yet his diagram of evolution constantly reiterates the historical evolutionary role of the interplay of the one and the many in several grades of realization or levels of unified diversity and diversified unity.

Evolution creates the conditions under which the individuals themselves discover their multiplicity as

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even the manyesses discover their organized unity. Thus we find that the mystic formula as in the cosmos so in the individual—*yatha ande tatha pinde* applies with perhaps just a difference that the whole organisation can find itself reversed or inverted at different levels.

This conception of divine evolution provides for the acceptance of the view that all evolution is a creative delight of the play of oneness and manyess in the individual as in the collective. Perhaps we may also conceive of the entire hierarchy of planes of life as holistic (as each being a whole which is integral to wholes of the higher levels of evolution). Altogether the motive for this creative delight of evolutionary activity is an inexplicable secret of the Spirit that is said to take delight in the manyess of the one and the oneness of the many. This includes the idea of a dialectical activity without its trenchant abstractions which kill the many or the one.

The unique advance made by Sri Aurobindo is to explain the transcendence over the human mind in which the abstractive activity of the human mind is

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surpassed. The human mind creates contradictions, oppositions, real or unreal or fancied, and sets in opposition all types of distinctions and differences. Therefore the dialectic of opposition is the law of the human mind. No one has shown as clearly as Hegel this kind of evolution as a synthesis of opposites. But this was so overworked that Benedetto Croce had to draw attention to the presence of an equally valid synthesis of distincts producing more stable synthesis than the former. This is, he showed, also a kind of dialectic. He considered this to be more spiritual, for Spirit is not only the synthesis a priori, but also a synthesis always in activity which heals all oppositions and confers harmony as well as growth into fullness and perfection. Croce's significant appraisal, I shall not call it analysis, really marks a transcendence of the sense of unity and harmony over the oppositional, debating consciousness that always looks out for fissures and winning points in the opposition.

Sri Aurobindo clearly perceives the twofold process in Reality. In his *Riddle of the World* he writes:

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*"There are in fact two systems simultaneously active in the organization of being and its parts: one is concentric a series of rings or sheaths with the psyche at the centre: another is vertical, an ascension and descent, like a flight of steps, a series of superimposed planes with the supermind-overmind as the crucial nodus of the transition beyond the human into the divine."
(p.7)*

It is only when the consciousness of the vertical becomes dominant to the vision that one goes beyond the concentric or rises above the concentric. Obviously humanity as also every other plane has this double characteristic. But each system in turn is also infected with this dual-being of the oneness and the manyness.

The higher levels of mind to which some of the past seers had access have been shown to be the Overmind and supermind (vijnana). The Upanishads have intimated this. They have also intimated the fourth condition (turiya) and some have even affirmed the Turyatita beyond the fourth state. Some have affirmed the Void --Unground--Paramam Vyoman. Sri Aurobindo in bringing all these into a systematic

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exposition has shown how the evolution of all life to these states is possible to man, who is yearning for that which is ultimate and beyond himself.

In fact if we consider that all evolution is a process of interrelating or rather is a process of uniting the divided and in the words of Lloyd Morgan establishing dynamic relationships, then the same could be described as Yoga. Life is a creative process of uniting or unifying properly for growth and increase of consciousness the several units of existence. Organization for growth of the psychic centre makes this less conspicuously unconscious. In man this psychic centre has begun to come into function, and all urges and yearnings are of it. It is from that centre the vertical movement must take place and can.

The descriptions of the overmind reveals the greater and greater subordination of the concentric movement to the ascending movement and in fact it is even a force necessary for a take off from even the physical body. The overmind really begins to see that the two systems are incompatible and the acceptance of the one is the rejection of the other. This has been

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the general view of spiritual evolution. It involves the rejection of the physical evolution, in fact it is a necessity for spiritual growth (*ujjivana*). The world has witnessed in all the religions this basic opposition between this world and the yonder world, between the soul and the body, each having its own domain and exclusive of one another. Almost all religious literature or even the spiritual mystic literature reveals this tendency.

This negation is a basic negation (*vairagya*) and all thought is focussed to establish this negation (*viveka*). It is against this that Sri Aurobindo projects his vision of the supermind which is a supreme affirmation of the integral organisational possibility of the physical life with the life of the Spirit. This meeting place of the life at two planes is crucial to the spiritual evolution becoming the legitimate next step to the biological instinct-intellectual evolutions that Bergson has so graphically evaluated, in his *Creative Evolution* and also his *Two Sources of Morality and Religion*.³

³ S.K. Maitra: 'The Philosophy of Bergson' : *Review of Philosophy and Religion*, 1942, Allahabad; 'Sri Aurobindo and Bergson': *Sri Aurobindo Pathamandir Annual*, 1942.

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Sri Aurobindo sees that the emergence of the Supermind is due to its descent into the organic mental body of man today and though it had several descents in individual cases as in the case of the avatars, yet for the first time in the evolutionary history the Supermind is to become the universal possibility of every one. It is clear that this is rendered possible by the sufficient growth of man to receive this ingression or new transforming force from the Absolute Spirit as a gift or grace so to speak so that the oppositional unification could be replaced by the organisation of an utterly spiritual kind. Mechanical ways of unity or even the enforced co-operational covenants hardly make for the change in the consciousness. Man is capable of becoming divine only when the divine consciousness takes up the entire work of physio-biological and psychic transformation. This requires a technique of a different kind and that is the supramental Yoga, a yoga which is carried on by the Supermind or one who is its advent or its full possessor. Individuals as well as collective organisations and institutions should offer themselves for this conversion or transformation of their very being in the light of this supermind. Supermind

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when it becomes the operational principle in man makes for his superman hood which is the next biological spiritual step. The physical change is no less an imperative of this supermind than the ordinary life of mind.

This is obviously the next step in spiritual evolution. It is not something that happens by the mere will to evolve as one very eminent stated – evolution happened in the animal, it has to be willed in the human, which is an unconscious limitation of the famous utterance of F. Nietzsche: Will to power. It is on the other hand a deep humility of the human to surrender and offer one's humanity at the altar of the Super-personality -- supermind. The recognition that at this level offering oneself to the Divine totally and in all one's parts is more powerful as an evolutionary force than the will to power, will to survive, or will to adapt is a dynamic resolution to the problem of the ego, that has been the bar to further progress or ascent and has only wheeled the individuals in the concentric circles of a horizontal movement.

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May be it is not the final step for the vast oceans of the Infinite are yet to be traversed -- though not in sorrow or misery but in the growing awareness of that original principle -- the Brahman – the Vast, Saccidananda -- the three supernals of Vedantic thought. That these have to be traversed in growing delight or newer and sweeter delights unmixed with sorrow or pain or death is undoubtedly the goal. Whether the supermentalisation of humanity even if it be in part will halt the other processes is a question of questions. Sri Aurobindo has basically stated the goal, the need, the way and the realisation of the supermind consciousness as the next step in spiritual evolution, the first after the biological human. A physical immortality may be a crowning achievement but the first appears to be the necessity for the physical to bear the force and weight of the descent and the capacity to yield to the stresses of the Spirit on it without breaking up. But these require the tender care of the Master of Wisdom of the Supramental activity and cannot be realised without it.

In spiritual evolution the necessity for the work of God or his deputy is very necessary to pull up the

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individual, to remove the 'golden lid that covers the face of truth' (Isa Up.) of the individual ego, as it is a barrier which the individual cannot push out from within. The immanence of the Divine is not sufficient to push out the lid or open it from within. The transcendence of God is necessary for this act. Therefore the typical mechanistic explanation of evolution or even the vitalistic (elan vitalistic) explanation of the impulse from within does not satisfy the higher need. On the other hand the eternal transcendence of the Deity in His ultimate status has been always at work at different levels of evolution--all of which are underway without intermission. No step of evolution has been totally annulled by the occurrence of the higher type or plane of being. At each level the evolutionary pulling up of the lower has been and is at work. At the human level we are aware of the need for the higher pull up, removing of the lid that bars man's higher evolution or the evolution of those who seek to go beyond man.

The Guru or Master is thus absolutely necessary for the Yoga of spiritual ascent and evolution. It is clear that God alone can be the adequate Guru or evolver and that is the reason why almost all disciples hold the

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Guru to be God Himself incarnate. However it is only after the evolution into the highest or supermanic status happens that one really recognizes the godhood. The fact that through all this training the Guru had been keeping watch over the individual aspirant and in fact carried him in his womb so to speak, makes the Guru verily a Mother. Sri Aurobindonian view sees in this a rare possibility of the Mother who at every level and plane of the disciple had been protecting the disciple and training him or watching over his spiritual evolution from the human to the Divine. Leaving the mythological garb in which he has dressed this fourfold activity of the Mother-function of the Guru, or Advent, it can be seen that the *jnana*, *vairagya*, *aisvarya* and *sakti* are the necessary gifts for the transformation of the entire nature which is fourfold, physical, vital, mental, and supramental.

To bring them upto perfection is the work of the Higher Supramental Nature, advented as Mother or Guru.

Needless to emphasize that the many implications of the genius of Sri Aurobindo do require

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an experimental experience to verify the same. It is fervently to be hoped that this process which is underway under the guidance of the Mother in Sri Aurobindo Ashram will be realised in the not too distant future.

It would be clear from the above that Sri Aurobindo has revealed genuine advance in his concepts of (1) the relation between the One and the many (2) in the solution to the problem of hierarchical organic relationship that goes along with the problem of the Transcendent or the Absolute (3) by revealing the spiritual evolution as a continuous development with the physio-biological evolution of the scientists (4) by revealing that the only manner by which Spirit can be real to matter and matter can be real to spirit is to accept the spirituality of matter and the materiality of spirit both of which are expressed by the idealism of the one and the realism of the other. Fifthly it can be shown that the ascent is not a mere objectification or heterogenefication of the homogenous One, but an integral revivification of the two poles of reality so that both are fully exhibited to the perfect superman. The last is the most relevant to the human situation.

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However it is to be noted that whenever Sri Aurobindo tries to expound the mystic or occult reality he utilises the super-consciousness or his supramental consciousness, not the humanistic jargon so famous and current to the modern intellectuals both within and without the academies and universities. It is basically necessary to realize that Sri Aurobindo uses that kind of knowledge that discerns by identity the real in its integral and concrete status what the intellect would only understand by means its knowledge by difference. His epistemological preparation is about the most striking evidence of his being more true as a world philosopher than the encyclopaedic intellectuality of even the most brilliant of the philosophers who could best be described as brilliant mediocres (humanists).

Whether the knowing by identity is possible to all mankind is problematical. But that it has been one of the most concrete possessions of the Mystics and Indian Seers of the original Darshanas is undoubted. Much of our failures to grasp the intuitive axioms of the several Darshanas today lies in this lack of *pramana*, the capacity to know by identity -- that which the Isavasyopanishad has stated most luminously:

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*Sa paryagat sukram akayam avranam asnaviram
suddham apapaviddham Kavirmanisi paribhuh
svyambhur yathatathyato'rthan vyadadhat
sasvatibhyah samabhyah ||8||*

"It is he that has gone abroad-That which is bright bodiless, without scar of imperfection, without sinews pure, unpierced by evil. The Seer, the Thinker, the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal."

SRI AUROBINDO *Wherein Lies His Greatness?*

SRI AUROBINDO, the sage of Pondicherry was a poet, professor, political worker, prophet and yogi. As a poet he had written much and in his last days was working at an epic poem, Savitri. He had written on the nature and scope of future poetry wherein he claimed that true poetry would hereafter bring down the supramental rhythms and express them in words charged with its force. As a political worker he had suffered and fought for Independence in the first decade of this century and left the field for what he himself felt to be a greater work for the world. His last will and testament to the nation on the eve of his retirement from politics in 1910 bears witness to the prophetic vision of the emergence of a new figure in the Indian political scene who would lead the country to Independence. It was not an accident, according to Sri Aurobindo, that Indian Independence was achieved and

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declared on his birthday 15th August, 1947. In the world political scene he opposed the dictatorship of Hitler and forecasted his collapse.

His period of Yoga from 1910 to 1950 was most fruitful. From 1910 to 1921 he was engaged in the most arduous task of realizing to the full the importance of the religious and spiritual heritage. Though as early as 1906 he had glimpses of the deep and abiding presence of the Divine Personality within himself yet the period of preparation continued. His own fundamental realization on siddhi came only on 24th November 1926. But from 1914, on the eve of the first World War, he presented to the world his system or Darsanam in the pages of his journal ARYA. His magnificent contributions covered all branches of thought and culture. The Life Divine, The Essays on the Gita, The Secret of the Veda, Commentaries on the Upanishads Isa nad Kena, and translations of the Hymns of the Veda, and the Synthesis of Yoga, are epoch-making in Oriental thought. In the field of controversy he contributed a series of articles entitled the Defence of Indian Culture. To political theory his contributions were the Ideal of Human Unity and the Psychology of

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Social Development (republished recently with the title “Human Cycle”). Almost all these writings have been revised and published in separate volumes except the Secret of the Veda, and the Kenopanishad. His poems also have been published in two sumptuous volumes.

Briefly his most important contribution to philosophic thought lies in his integral philosophy. His integral philosophy aims at explaining the whole creative process as the manifestation of the One Immortal Spirit or Brahman. Though one, Brahman is eternally many, and as One or the principle of Oneness He upholds, manifests, and establishes the Oneness of the many. The many are real, even as the Oneness is real. The world is a real world, the souls are real souls but they are a unity in the One, they are the multiplicity of the One. The world process or Change is a creative change, not a phenomenal projection merely. Divine evolutionism which Sri Aurobindo offers as the explanation is different from the ordinary evolutionary theory of the biologists and the logical evolutionary theory of the Idealists and the creative evolutionism of Bergson and the emergent evolutionism of Lloyd Morgan. The process of evolution is not merely an

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ascent of the inner impulse (elan vital) from a homogeneous undifferentiated matter or life to the complex heterogeneous organisms, nor the ascent of the logical ideal by a process of dialectical integration through opposition and abstraction; it is also a process of descent of the Primal principle or spirit for the purpose of self-limiting and self-dividing or multiplicity, and measuring itself out. By this process the world of space and time, and the several levels or layers of Being and consciousness are established. Involving itself in one part of its infinite being, there is the integration, biological or physiological part of its infinite being, there is the integration, biological or physiological and organic of these several planes in the personality of the many souls (psyches). Thus in the human evolution we have the integrated structures of the physical, vital and mental consciousness. But the organism is yet ignorant of the higher levels of the One Being which is organic to it. The primal spiritual principle is bending towards the individual with a new basic spiritual form, the supermind, which is a new universal-individualised form, dynamic and effective for the organization of social unity, in a global manner.

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The individual has to open himself to this descent of the supermind, which would grant him peace and poise and harmony. The discovery of the Supermind not as principle of explanation but as an actual presence, different from its manifestations such as poetic vision, intuition and overmental experiences which go by the name of occult or extrasensory experiences is the next step in evolution, the goal to which whole creation is moving. Man is not the highest term in existence. The Superman is the possible and inevitable next step. Nietzsche and Fichte theoretically canvassed this possibility, but it has been left to Sri Aurobindo to affirm its actuality.

Yoga is the means to this end. It is an evolutionary principle or instrument nor merely a transcending instrument or escapist method. Yoga is the integral aspiration for the total universal existence or realization of the absolute Existence-Consciousness-Bliss, Saccidananda. Jnanayoga, karmayoga and bhaktiyoga are all necessary. So too hathayoga forms part of this purnayoga. But more than all these yogas which are ego-centric and impelled by the half-illuminated consciousness and aspiration of the individual, it is

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necessary to open out to the Divine Lord in all things and creatures, and to His Power, to permit Him to work out the lines of Yoga for the sake of becoming supermentalised. This opening out to God is called Surrender, prapatti in all one's parts. Jnanayoga would become an opening of the mind to His divine transmutive action, karmayoga would become the opening of the physical and vital to His power, and bhaktiyoga would become the process of opening to the delightful surge of His consciousness which permits the experience of His abiding love universal.

Sri Aurobindo thus opened up a new chapter in Vedanta and Yoga. His greatness lies in his having done so much pioneer work in this direction. The morass of superstition and apathy in matters spiritual had to be cleared and a new path almost forgotten opened up to man. Sri Aurobindo not merely cleared the old path but extended it to territories beyond. Herein lies his greatness. The world is poorer by his death.

PHILOSOPHY

MYSTICISM – A CRITICAL STUDY

“The Aim of philosophy is to maintain an active novelty of fundamental ideas illuminating the social system. Philosophy is mystical, for mysticism is direct insight into depths as yet unspoken. But the purpose of philosophy is to rationalize mysticism, not by explaining it away to but by the introduction of novel verbal characterization rationality coordinated”

A.N. Whitehead.

INTRODUCTION

Mysticism is the theory regarding the way of life which furnishes a supreme transcendence over all divided or disintegrated methods of living. It is a life lived constantly in union with the bed-rock of reality, which is conceived to be one and the only absolute Being or Existence. A mystic is one who lives entirely in and by this awareness of that reality. Through no adequate description or analysis can be given of this

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awareness of the Integral¹ or the Absolute, yet it is possible to understand what it is and distinguish it from what it is not. The descriptions and delineations of this experience however widely differ from mystic to mystic.

Mysticism can, however, be said to have three fundamental characteristics which are common to all mystical experiences. First and foremost there is the quality of transcendence over (or freedom from) the forms and patterns of thought and perception with which man is normally acquainted. Secondly, there is the quality of dissolution of the individual himself in a larger and universal variety—a dissolution which has degrees and stages. Thirdly the mystic awareness dissolves the multiplicity of the world in the Oneness of the Absolute. Therefore transcendence dissolution and unification seem to be the essential qualities of mystical experience. Because it has these three characteristics, the mystical consciousness is said to involve supra-sensory knowing process, quite unlike our normal

¹ Integral means the unique totality which satisfies and sustains every fact and facet of beings, individually or collectively, and therefore the true concrete Universal

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knowing (or cognitive) process. It involves a different method of acting in the world, since all our actions centre round individual fragmental portions of reality whether these be men or matter or even God's multiple personalities or powers. We seize upon one fact or portion of a fact in a large area and concentrate our efforts on the same. Even so is this true of our emotions and volitions.

Our sensations are fragmentary snatches of sense, like colour, sound shape, taste or touch, Kant's² explanations notwithstanding, in this togetherness of senses in the perception of an apple for example, there is no given unity nor is there any necessity which compels us to perceive them together. To infer inner necessity or prove it is impossible. This Gautama, the Buddha, and Hume, the British Philosopher, have shown once for all Mystic-sensory experience is super sensation, since it grasps in a single moment without

² Kant was a very great Philosopher in Germany. His discussions on our experience or knowledge are contained in his three critiques. Critique of pure Reason, Practical Reason and Judgement.

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the mediation of the diverse sense-organs the universal-particular nature of the object. Thus the reality given in the mystic supersensory and supra-rational experience is a true and integral reality requiring no further assistance. Of course a distinction has to be made between this mystic sensation and the non-sensory perception (or mental perception-*manasa-pratyaksa*). This latter is the extrasensory perception of modern psychologists. But ESP is not mystical, because it does not possess the three fundamental characteristics of transcendence, dissolution and unification as applied to sense-knowledge.

Mystic experience is of the universal reality as an existential imperative of Being of which one feels oneself to be an integral or inseparable part. One experiences even in this part of a feeling of fulfillment through the drive of an interpenetrative perfecting power of the Spirit that is One and indivisible. There happens an enlargement of one's consciousness which almost reaches co-existentiality with the entire spread of Reality. This is also described as an experience of fusion of oneself with the Infinite. The experience is

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such that the feeling of one's erstwhile finiteness tends to be replaced by the feeling of one's new-born sense of infinite freedom. The passage is from ignorance to knowledge, (a passage that illumines not merely the forward but also the behind), from darkness to illumination, from mortality to immortality, from conditioned-ness to unconditioned self-freedom. Mystics know these in different levels and in different degrees of intensity, but the complete mystic experience-purnabrahmanubhava is not satisfied with any one of these but knows that all these are necessary for the integral experience of the Divine Absolute Spirit.

It is in this four fold movement that one becomes gradually compresent with God or the Absolute and is fused in an 'osmotic' inter-passage and finally inseparable union with Him. Such experience leads to the realization that all reality has a peculiar fullness in each part and in all its collective being. It is impossible for man to accept that what is true of the individual can also be true of the collective, for the collective is a new fact which cancels individual differences and evolves a new pattern. Mystic experience however transcends

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this collective and seizes the universal behind the collective and the individual and states the axioms of mystic truth: that 'what is in the microcosm is in the macrocosm', that 'What is true of the microcosm is true of the macrocosm, structurally, functionally and axiologically,' and that it can be accepted that 'if one knows oneself one knows the All'. But this self to be known is not the superficial physical, or the psychological or rational being, but that self which is intuited by mystic experience. He is God, immanent in oneself, and one discovers oneself with Him, of Him, dependent on Him, existing for Him, freely luminously immortally moving with Him in all His worlds, and beloved of Him. To know the One is to know all else.

Mystic vision leads to a peculiar perception of the human world and helps to transcend the human world. It would be wrong to say that it sublates the world. Certain changes happen which are incidental to seeing suprationally and supersensorily, or from an integral spiritual view of the Self. At first or almost the very first thing that happens is the reversal or inversion of the percept or inference or comparison. Pratyaksa,

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anumana, and upamana, these instruments of knowledge undergo inversion.

- a. Not the object but the subjective state it is that becomes an object.
- b. The inductive is deduced from the deductive. Vyapti³ (invariable concomitance *Sahacaraniyama*) is given first and everything is shown to be a particular. Or even a particular is treated as a universal and universal as a particular.
- c. The abstract appears to become concrete and the concrete tends to become abstract and afar.
- d. In comparison that which is normally the *upameya* becomes the *upamana*. The archetype and the unperceivable becomes the upamana, or the upamiti-karana, which is used to explain the perceived, particular⁴.

³ Vyapti can be abstractly defined as a relation which is invariable concomitance between any two events. This relation is presented first and the relata later.

⁴ The integral view can be said to be the most clear and complete perception of the entire reality from the spiritual inner point, or as

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God Indra is said 'to be like Sri Rama ordinarily, but in this consciousness Sri Rama is said to be like Indra etc.

- e. The mystic experience is its own authentic self certifying experience not dependent on any sruti. Sruti becomes helpful or subservient to this mystic omni-pervading comprehensive reversed experience. Pravrtti or the external activity becomes an expression of the reversed withdrawing experience and activity. Reversed imagery is the quality of the mystic symbolism of self-experience; and expression in poetry and art lays bare this reversed (unnatural, unscientific, irrational) form.

The mystic fusive comprehension of reality in its extra subjective or trans-subjective form is best

Leibniz suggests from within-monadically which is the clearest perception of the mirrored universe including the Divine and all monads. Reversion is the clear perception of that which is known only immediately through reason and sensation. Which we normally call direct or immediate. Jaina doctrine called the inner knowing pratyaksa and not the indriyatha Sannikarsa Jnanam.

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communicated in the form of myth. But there is only one form which is suitable, if the myth personalities constantly, invariably should suggest and concretize their multiple reference in all the planes of experience and help recognition of their different forms (or masks so to speak). The wrong myth is 'closed' as Bergson put it, and expresses only the unconscious racial or biological, sexual or power-perpetuative drives within, surging up and creating more heat than light, more confusion than clarity, more bondage and ill-health than freedom. Myth of the higher order, as Plato knew, and invented is unhomeric, and is not the creation of lower forms in conflict with higher or equally demonic forces. But Plato missed the sheer unity of the Supreme. Mystic experience is, as already pointed out, more than the cognitive affective unity of total being apprehended in an immediate integral vision. It is supra-affective since it reveals that one's own being is suffused with an overpowering delight in an orgasm of unity. Each pore of one's being suffused with the higher power and being becomes a prism so to speak that synthesizes or analyses the elements of super cognition and fusion. In

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this multiple integration is seen the dynamic energy of the myth-making function, where the myth becomes a real expression, and the only means of expression.⁵

The cognitive-affectivity of the Mystic consciousness is to be known as a dynamic creative continuity or infinite prolongation of the recovered unity with the whole. It is this intrinsic power of self-continuity without interruption or diminution through the Absolute Being in its infinite nature that gives the quality of immortality and peace. Mystic silence is the first sign of mystic experience of inward strength, and of solid knowledge. Further it is an experience of infinite bathing in the waters of light which flow into oneself from overhead enveloping all round, illuminating, cleansing, and delighting, opening out the interiors to the overhead consciousness leaving no darkness or suffering, no crookedness any where. One who has had this

⁵ Integral Mysticism (of Sri Aurobindo) aims at the experience of the Divine in all and all in the Divine. It is the *Simultaneous* full experience of the Eternal oneness of the eternal Manyness, which transcends all the states of mind, life and matter yet maintains them. It reveals this occult secret of oneness-manyness in each and every plane of *Existence-consciousness-Delight* and thus transfigures the so called levels of ignorance.

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experience is a fearless forerunner, a quiet concentrated pillar of light-power, a messenger from above to lead, to teach, to transform and illumine the dark abyss within and show its possibility. Such a mystic is 'an Open' one. Such a mystic has real existence, not indeed is he a vegetative animal or mental being closed up in customs which have lost their significance or hugging differences which have lost their boundaries. Even the ancient traditions and ways are restored to their eternal meaning. Thus is he restored to universal eternal history. Smrti in this great and universal sense, the smrti of one's own eternal or long and beginning less past, and smrti of one's own fundamental nature are granted by mystic experience becoming slowly the only experience displaying every other.

The soul in its ineffable rapturous union with God realizes its eternal oneness with Him. But more than this oneness there is the sense of 'return' and therefore reunion and rejoicing which does not forebode any further 'separation'. Metaphysical it is difficult for the logical mind to grasp the meaning of the departure of

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fall or the meaning and significance of ‘return’ while yet clinging to the experience of ‘eternal belonging’ (*aprathaksiddha sambandha*) to the Divine or in Sri Aurobindo’s terminology ‘eternal oneness in eternal manyness’ having the ascent and to the descent away from each other or fronting the one or the other poise of the Eternal. The mystics have always felt that this separation from God is due to a beginningless ignorance, karma or sin or fall or Ignorance which is due to the power of the Divine (*mama maya duratyaya*). Whether this is a delusive separation or otherwise there it is as a confronting fact. This is an original and primordial mystery of creation and to get over this mystery or maya it is necessary to have the grace of God. It is then that the Divine knowledge bodies forth into the individual and makes him realize his eternal oneness or unity with the Divine and grants the experience real existence (being). It is the culmination of integral divinely bestowed knowledge in vision and feeling (beauty)⁶.

⁶ A brief note may be added here to show the difference which mark out the three kinds of mysticism: advaitic, dvaitic and visistadvaitic.

II

MATERIALASTIC MYSTICISM AND MYSTIC
MATERIALISM

Mysticism is a supersensory suprarational or transcendent form of experience of Reality or things comprising reality. Matter or Nature is one such element in our ordinary experience. Matter is said to be an obscure substratum which is subject to change at all

Advaita mysticism is the fusion and dissolution of the many in the One, a complete nisrapancikarana of the world so that all that is just being or existence. This can be called Existentialistic non-relativistic Experience of the One, Identity.

Dvaita mysticism is the functional identification though dependence with the Godhead, which prognosticates a state of non-function through dependence with the Godhead, which prognosticates a state of non-function and as such of separational existence. But since the functional dependence is all through available it is the realization of functional identity.

Visistadvaitic mysticism is organistic unity, where the functional identity is as permanent as the existential for the individual and nature is the body to the self, who is the divine, in knowledge, works and delight. Thus it synthesizes the advaitic identity with functional identity, a synthesis that abolishes the need for nisrapancikarana or abolishes the world and the embodied state as such.

Aurobindonian Mysticism seeks the installation of the divine Mind in the embodied terrestrial existence and thus transforms the human and all and realizes the Divine organic transcendence which ensures the immanence of the eternal oneness in the eternal manyness.

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times. It is seething with activity evening its smallest atomic particles. It is humming with activity. Mechanical activity forms as much a part of it as the purposive activity characteristic of living creatures, cells or corpuscles. Mental activity in addition to being purposive is correlational conscious activity. There are several philosophical theories about matter and motion and mind. One view holds that all motion and mind are material in substance. We see matter, and what senses it are organs which are in ultimate analysis matter or extended things. Mind itself is a product of the aggregation of material parts. A mind is seen only in an organism made up of parts which are most diverse in structure. And though it is argued that it is mind that confers and upholds the unity of the organism, there are indeed cases when mind itself is in a disintegrated condition in organisms. In such cases we are either to accept a soul which is incapable of being proved or known or we have to accept matter itself as the only principle which has the powers of keeping unity, of exhibiting purpose and of breaking up unity. Thus mystical experience or knowledge of matter or Nature

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reveals matter in its real nature as the principle of change which can work and is working under the inner impulse of an intelligence or consciousness and for its enjoyment. The various forms of this Nature are our own several organs of sense perception which gather information about the outer world. They are the doors opening outside. And the mind which organizes and integrates the diverse impressions is also of Nature. It is also seen that the pseudo-soul or, ego which unconsciously gathers these *sensa* and preserves them in memory and own them, and the reflective mind which discriminates these and confers permanence to them in consciousness as images and things also are recognized to belong to Nature. This is so far as the manner of knowing the nature of Matter in regard to one's own inner psychological structure goes.

The second form of Nature is to intuit the nature of each fundamental quality of an object. Things or qualities are sensed. There are five types of objects known by the five senses. These are intuited as sound, touch, taste, form and smell. A finer purity of these sensations is available which is almost always a mixed

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experience. The experience of the atoms or the finest sub-divisions or units of these elements is rendered possible. And in each case our intellect grants a cause-effect account of them. Indeed it is even claimed that a history of each atom is also delivered in the mystic perception. All the same the recognition of atoms and the perception of the process of their aggregation or disintegration are beyond the ordinary perceptive level. Even modern science can only assure their existence and their constitution by the effects on paths traversed or the lines of movement. The search for the structure of the atom has proceeded with a definite faith in its discoverability. So too, the search for the knowledge of the stellar cosmic structure is governed by a similar faith. That every part of the universe is reciprocally related to every other part and reacts to every change wherever occurring however obscurely, is also the faith behind the astrologer's reckonings and postulations. The entire question is, as it always has been, how far can human capacity go to the unravelling or calculation of the possibilities of Nature. Nature seems to be inscrutable in its minuteness as much as it is in its

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vastness. But what gives a ray of hope and light is the mystic faith and recognition that the structure of the atom is similar to, corresponds with and reacts or is repeated in the cosmic structure. An identity of structure pervades all nature. The atom, the embodied personality and the cosmic prakrti are of one pattern. This is the mystic materialism which is being gradually taken for granted. The organismic pattern seems to be repeated both above and below: man is midway in size between the biggest and the smallest as Max Born stated. He is important in respect of the lower and smaller masses but insignificant in relation to the masses of stellar magnitude. But in structure too there is correspondence, as the atomic (Vaisesika mystics) said that the minutest atom should have six primary atoms⁷, the psychologists (yogis) (declared that the

⁷ Nyaya Vaisesika conception of a visible or experienceable anu is that it is composed of six primary anus. This is a mystical correspondential theory. We shall have to remember that the six Qualities of the Divine in triple dyads is a further focusing of attention on this peculiar structural mysticism- Yatha pinde Tatha Brahmandah. The number of heads of gods or titans has something to do with symbology. The four-headed Brahma, the five-headed Rudra, the six-headed Kumara, the ten-headed Ravana are symbolic of qualities. Even so, the elephant headedness or horse headedness have symbolic reference to

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human organism has six systems or charkas in organic unity, and the theists affirmed that the Divine must have six attributes or centre of radiating energy of Being for all existence to be.

A peculiar mystic meaning is given to numbers – two, three, four, five six, seven, eight, nine and ten. We are of course not concerned with these symbols. But the materialism of the mystic is a real recognition of the correspondence of the planes-the reality of the planes being accepted, and the identification of the supreme principle in and through Nature. Natural Mysticism in either of its forms leads to the recognition of a supreme transcendent principle which is actively associated with it, which in a sense exists for its control and enjoyment and which can be recognized as helping its own transition from one kind to other kinds of activity or changes. Nature thus is revealed as the field and body of God. One supreme Nature diversified into many

qualities. The Gk, *Satyr* having human head and horse's body is the exact reverse of Hayagriva-both of them being representatives of highest wisdom, *Satyr* in form however is identical with the Indian *Kinnara*.

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bodies of the soul in every one of its parts, continuously exists as the body of God by the principle of being determined, supported, controlled and enjoyed and helping its own fulfillment exclusively by God in a transcendent manner. Nature is in an essential revelation fused through and through in God and is indeed the first discovery of the cosmic consciousness. The pantheisms of Giordano Bruno, of Spinoza and Shelley, are close parallels to the experience of *Svabhava-vadins*.

Mysticism is realistic and recognizes that all aspects of reality or existence must be granted real status not the inverted status that philosophy grants to them. Nature has no absolute independent status as such. But every part of it in so far as it is experienced is a real experience. Its existential status it gains in and through the cosmic spirit but the experience of this cosmic spirit underlying it does not sublate it. It is fused with it. Pantheism is true in this sense, but pantheism emphasizes Nature and denies the transcending factor of mystic experience and triumph over process which grants sublimity.

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In the experience of Nature there is also another factor that presents itself in the process. All process is rigidly determined by the law of uniformity. Given the same conditions the same effects follow. This law is the characteristic of natural process. Science aims at discovering the laws of nature having faith in this axiom. Mystic vision finds law to be the prime form of correspondential structure which must be felt and cognized in a universal form. In one sense a running thread of identity pervades all branches of knowledge, and both science and mysticism aim at the same goal, only mysticism has a more integral purpose and vision of the substance of Unity through law than science. The mastery over matter by science is a hope; mysticism discovers mastery in the freedom of the soul to see not only what Nature can show in it but something more, and thus gives a new direction to Nature itself.

At this point I would like to make a distinction between materialistic mysticism which is acceptable and mystic materialism which is an aberration. All the criticisms leveled against mysticism by science are due to this kind of materialism. Indeed when materialism in

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its naturalistic or animistic or vitalistic forms becomes a 'vague cognition without clear understanding' (a type of monistic materialism of the Heackelian variety) or becomes a type of omni-organic feeling, primitive and atavistic sense of herd-cognition, then it is mere heat without light. It is then best described as mystic materialism. Indistinguishability and non-discrimination parade as direct apprehension or direct and unmediated sensibility. A vegetative stupor however produced is not real experience of being, which is eluded by this process. Men seek to practice all types of sensibility through decoctions and drugs, secret and hidden practices of postures and rites and fancies. Though these may be surely beginnings of science, yet rarely have they led to the real mystic experience of freedom, sense of existence and truth. They are more often escapes from existence-consciousness.

There are mystics who have seen in matter the absolute negation of being-which is the polar opposite of spirit (*atyanta-bhava*). A deeper abyss than matter is God. If darkness is matter, greater darkness is as it were God who makes possible this darkness. The

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pantheistic identification is surpassed or transcended when God is said to be the creative ground of non-existence. This means that in an ultimate consideration, non-existence is an opposite outside existence but inseparable from God in every way. But there are degrees or grades of non-existence or existence. The passage of any ray of existence from non-existence to existence is a passage in every way different in kind and free from any relation to it. One thing is certain that this is different from matter which is but existence inversed, an existence which is wrapt up or inconscient as Sri Aurobindo puts it.

There is great truth in materialistic mysticism but none whatsoever in mystic materialism which is vague, indefinite and escapist and not different from a superficial idealism.

III
PERSONALISTIC MYSTICISM

Materialistic mysticism, as I have shown, tries to understand Nature (including its several phases of the

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mechanical, vital mental and intellectual forms and patterns. The mystic principle or axiom of a transcendental immediate cognitive form of experience revealed to us the fact of a Natural theology, and the plausible justification of pantheism as an experience certifiable as mystic. We however showed that a clear mystic unity is recognizable as between Nature and Spirit and this unity-pattern is 'organistic', not merely in an outer semblance, as Swedenberg would put it, but in a deeper functional sense of an inner godhead on whom there is an intrinsic dependence in every regard. This is further truly characteristic of any body (or entity) than the various forms and organs.

One of the flaws in any theory of Organisms is the search for organs or locations of functions rather than the mystic unity and the features luminous in and amenable to mystic vision. Organistic mysticism seizes upon this mystic unity-factor rather than the physical or physiological structure that is natural to our perception and inference.

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The importance of this realization to the knowledge of oneself is brought home to man in his most elevated moments. Preceded though by a veritable dark night of the soul, the search for oneself, the eagerness and earnestness to 'see' oneself as one is, has its finest moment in a glimpse, as pure light (*tejas, jyoti*), in a supersensation. It is perceived supersensorially not as a mere bundle or series of sensory impressions, memories, imaginations and perceptions but as a sheer luminous self-existence. It is indeed the vessel and ground of these series of impressions and memories, but these are its forms in consciousness and not its central essence.

The individual then realizes what he is not. Gradually he realizes that he is not the body, nor the mind, not even the intellect. Assuredly this is a negative inferential procedure, well-known from the earliest speculations of man. Man's consciousness of himself is at the beginning with the physical distinctness from others and his 'surround'. But with the perception of some identical features which dominate his practical thinking (for identity helps uniformity of response and

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obliteration of distinctnesses) the difference refuses to be abolished. He discovers his consciousness in all its ramifications to be a central fact about himself, whether in his walking or dreaming or sleeping condition. All these states are indeed transcended in his spiritual awareness wherein he feels himself is what one finds oneself to be in this depth of experience when the body-consciousness is rolled up and is seen to depend on this central consciousness. But this consciousness no sooner than it is attained by mystic vision reveals itself an insufficient in its private character and displays itself as fused with a central cosmic consciousness or self which is seen to be the self of all else perceived in the ordinary consciousness. This insufficiency is not however an insufficiency in the sense of lack of any characteristic truly valuable to being but in its impossibility to remain alone in its personal privateness to which it was accustomed. The mystic experience of oneself is one of unconditionedness from privacy and existence in pure isolatedness which is possible in ordinary life. Truly the realization gives an enjoyment of freedom from privateness, a privateness which now

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becomes more and more clearly a case of deprivation. Many mystics have sought their self realization through God-realization, as that made their own self realization permanent and not short lived. Man in himself has no self-sufficiency and is a term in the Existence of God. God realization is the experience in mystic life of fulfillment or self-sufficiency. The experience of God entering within up to the finger tips, controlling every sense organ and mind, illumining every single part of one's organic being, is an expressive experience of extraordinary meaning to oneself. It is this process which is the ascent to cosmic consciousness, and a step towards divinization, 'brahmanisation' of the atman. God as indwelling cosmic will, cosmic reason and cosmic personality makes the individual's consciousness expand to the levels of transcendence over even the cosmic level, by making it assume such proportions as to feel, to think and to experience in and through God; and by God's inward presence and penetration to gain for one's consciousness, the gift of cosmic expansion, if not absolute, transcendence itself.

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In this gradual absorption and expansion, one's existence becomes fused in God and rejoices in this unity of being, consciousness and delight. It even arrives at deeper levels of experience when it finds itself to be a living temple, a bhagavata, a saint and an amsa, a living portion of Divine Being. Whilst men may not recognize their nature to be divine-and the destiny of man is to realize this inward divinity as the Universal Self, the mystic feels it to be not an ideal, something to be cogitated or thought hard after, something in the womb of the future, but a fact, and an ever present relationship. Man's personality becomes more and more important as he pursues the divine realization and worships or meditates on the Divine as '*Tad Vanam*', Garden of wonderful Excellences, or transcending auspicious infinite attributes and modes of Being. A mystic who enjoys and meditates and loves and serves this Divine in all his parts, becomes most attractive to all creatures, and they seek him. A mystic becomes a presence of the Divine. And so closely realized is this presence that one cannot distinguish which in him is the divine part and presence. The indivisible Godhead

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pervades all through and through and one perceives Him as All: *Sarvam Samapnosi tatosi sarvah.*

Again and again the centre of concentration shifts from one self to the central core of one's being which is either the heart or the crown of the head. It is this experience, which is more central than oneself, that gives it the sense of 'drinking' the immortal nectar of being, of discovering the hidden treasure of uniting with a 'Perfect Person' and 'Male'. Such an indescribable union or pairing with the Divine spirit yields a unitive or bridal ecstasy. It is discerned in many wonderful and ever-new and novel unimaginable ways. By each of these supra-conscious ways (or rather through these) the conscious existence increase in depth and steady inwardness and silent rapture. Man more and more withdraws himself in God. Alone he is for all practical purposes, but he is alone⁸ with an inner poise from

⁸ Much of mystical thought has found its real poise in 'loneliness'. Prof. A.N. Whitehead spoke of Religion as 'what one does with his solitude'. Obviously the experience of solitude is a real fact of Religion. Ibsen in his '*Doctor*' pleaded for this standing alone 'as a peak of courage and spirituality'. 'Ekaki' as the Nature of Brahman, 'Unenjoying na rameta' is a mystical experience. I shall examine this in another set of *Meditations*.

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which he derives all benefit, *sreyas*. Death is transfigured into silent inner union. Or Death is left behind, for death is only of the physical body. The seeker discovers in a single experience of the inner self, which is as swift as lightning, the radical difference between himself and his body and perceives that the unity granted between them is a result of a deeper activity and purpose which is not of the individual, or of an indescribable beginningless activity and ignorance. Some mystics indeed have had glimpsed this to be due to an original fall or due to an act of essential freedom granted to the individual by the supreme Ground or Being or God. Freedom is said to be the essential truth of both the individual and God. But the difference lies in this that the Divine Freedom does not lead to bondage at all, whereas the individual's freedom or finite freedom so to speak can lead either upwards to the unconditioned Divine Existence or to the absolute negation of Freedom itself.

The personality of man gets a new dimension. Man in this experience lives in an utterly separated but sympathetic unity with his body in Nature. Nature in this

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sense becomes a supple instrument of the supramental will in all its parts and grants a rich integrative perception to the soul which observes, approves and enjoys the process of a truly creative silence, conferring peace rather than war, clarity rather than abstract abolition of distinctions or discrimination.

For man there is a purpose clear and inescapable: a destiny which is from the very beginning of his career beckoning, an appetite dimly urging from within towards the divination of godhead, or realization of fullness or perfection or an attainment of real communion, 'a losing oneself in the other', or an undiminishing undisturbed peace and unshakeable strength and faith. All these and an omniscient consciousness or awareness or knowledge of all things in their eternal nature, are possible indeed only through a total dedication and complete or radical separation from Nature, so that a new approach to Nature may be rendered possible and a new evolution start from a point where both can be real to the Ultimate Being through a new relation between them.

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There are several mystics who experience themselves as losing themselves once and for all time, utterly in a vast Universal Consciousness indistinguishably like rivers in an ocean, or like a light that merges in an illumination million times brighter than itself. There is a sense of dissolution of oneself in a Nihil or Supracosmic impersonal Being⁹, a dissolution which thereafter compels the utter giving up of all distinctions and differences between itself and others. Indeed it may be that he experiences none of these and least of all himself. One ceases. He alone is. He is the 'I', the only 'I' or the 'I am or He or Thou or That'. Brahmanirvana is this losing of oneself in Brahman. This may be what Buddha might himself have meant by Nirvana, a total annihilation of the Nature that dragged itself inexorably with the soul and the soul itself. All

⁹ Impersonalism claims a mystic status as an experience beyond Subject-object relationship or Personal Existence. This conception is of two kinds.

- a. There is an experiential spiritual idealism beyond subject-object and experience of a Bare subjectless 'Objectivity or Reality, this remove the edge of the criticism of conditionedness and reality.
- b. A different impersonalism is the ethical transcendence of doer and deed or the ought to be done.

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these are experiences of unity passing on to Identity. There is however another deep kind of mystic experience which constantly reveals the alternating or simultaneous process of real transition or play between unity and identity without ever reducing it to the conflict of separation and unity, difference and identity. This is an organic experience between God and soul, the characteristic poise of the soul in a creative fusive oneness. So much so the characteristic of the soul is a finite unit, whereas the characteristic of the Divine is an eternal Oneness and an eternal supra-distinctive manyness which engages in a personal identity unity play with each of the soul in their inner depths.

Thus personal mysticism is different from mystic personalism. The latter emphasizes the experience of personality as an ultimate category in the subjective form. Real integral personality achieved through the transcendental awareness is a category which focuses all reality and reflects it or conditions it or mirrors it so to speak.

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Leibniz's conception of the monad reveals a clearer concept of mystic experience of the personality than any pluralism, or personalism.

Modern psychologists and novelists however try to make the individual almost a glorious mystic force having an ineffable excellence and superiority. We have the cult of the hero or the apotheosized human or the Dictator who achieves superiority over his fellows and seeks to maintain it through myths of all kinds. Far from being an attractive soul, breathing love and compassion, light and life, such personalities mystically claiming divine right to rule and self-power and self-legislation, breath fire, fury and force and strike terror and awe. Service of truth and light and goodness and worships to God are useful means to their glory. Mysticism of this sort is a kind of pseudo-mysticism unless reversed.

Personal mysticism reveals the real value of the personality in and through the Divine All.

IV
SOCIALISTIC MYSTICISM

Mysticism has yet another facet. This is of course integral to the materialistic and personalistic mysticisms. We are conscious of Nature and of ourselves in a mystic apprehension. We are also aware of the Godhead who alone confers on us the mystic transcendent perception, which is unmediated by sense or reason or buddhi (intellect). It is kind of soul-sight (*atmadrsti*). We become aware of the existence of other kindred souls in Nature, companions and competitors in the travail, heirs to sorrow and suffering and struggle. Naturally we aggregate, group ourselves according to passing interests, and form conflicting associations, developing peculiar kinds of fanaticism and coherence which oppose equally developed fanaticisms. Institutions with rival interests get formed. But brotherhood in institutions is sustained by the commonality of purposes and interests rather than by any intimate reverence for persons. Our social patterns are purposive being either self-defensive and co-operative and security-grating or competitive. Mysticism in regard to our social associations and institutions

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almost seems to reverse these purposive combinations. Institutions are for man and not man for the institutions. A State exists for the promotion of freedom in man and for man and not for the sake of the security and sovereignty of the State. This pluralism is at bottom realistic but it is also mystically hugged. An institution is a rigid pattern of association, confining man and restricting his freedom to a particular defined field, even when it is organized for the liberation of all. The realization that each individual is an end in himself and not merely a means, which Immanuel Kant emphasized, is a very vital institution. It is something that a mystic discovers even amidst his preoccupations with the world of Nature and reason. A mystic discovers in difference a need to explain its very existence and persistence, to show its reality. An individual enfolds a secret substance of real being which despite its indivisibility is within him. An institution is a mere collection of individuals, though it subordinates them by means of a feeling of their unity within it and develops in them a fear or despair that if the institution fails, their unity and themselves would be lost. It is fear that

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breeds the unity rather than freedom. In fact it is fear that continues to exercise restraint on individuals. This is true of all institutions whether they are like States, unique, absolute and super arrogating, or like religions, wide, universal and demanding obedience to faith and doctrine or any lesser co-operative principle. There is an undeniable tendency for institutions to deny loyalty to any other than themselves and lay claim for exclusive allegiance. Institutions are such that only in their collectivity or unity there is strength.

Mystic individualism or personalism tends to emphasize the freedom of individuals or persons, as if they are part from others or the whole or the Divine Godhead. Whilst there is supreme truth in the individuals, since each will have to realize his freedom, each individual becomes aware of the divine or moral responsibility within-an imperative inalienable and unsurrenderable-to reveal and express absolute loyalty to the Indwelling Creator-principle. The institutions almost tend to usurp the function of this principle from the very beginning and translate the imperative into one of custom, ethos, general will and etc. Associations

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which exist for a common economic and hedonistic purpose (artha kama) are not guilty of this usurpation. Mystic personalism claims a sanctity for the individual which it cannot sustain except abstractly. And when it takes the help of theism then it transfers the personalism to God rather than retain it to the individual.

A mystic seeks a loneliness in the heart, a rapture within rather than his abolition by renouncing the world and the ends of the ordinary man and indeed by accepting the opposite ends of dharma and moksa, freedom from body, wealth, law and love, from birth and death. The world of mystics comprises men who have accepted the gospel of freedom, the negation of all the world-values and associations. They live within themselves. This is one important aspect of the mystic realization in life, to live in the forest apart and away and afar from the madding crowd.

Yet the social aspect is not neglected. Men having been perceived by the mystic to be centres of universal consciousness, though they may be unaware

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of it, are realized to be co-sharers in that Consciousness or God. In that consciousness of God the mystic finds all to be related uniquely. It is a *dharma-sangha* wherein one meets another in God and each praises the Divine who had conferred such unity to which there is no parallel or comparison in the sanghas of the world-desires and possessions and powers. The Society of such souls, mystically seized with the love of God and His Nature in all its expressions, holds all as belonging to God and shares communion with all. The traditions of such love of god are preserved in such a society and these keep the flame of love and faith bright and continuous. To share the life of such a community, for that truly is a community where there is communion between all its members, is to maintain and continue it for an endless future.

The members of such a mystic society recognize diversity of functions but emphasize the equality of sharing. All work is known as the worship of the One Divine, as establishing a continuous unity with Him and increasing the enjoyment of unity and knowledge

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between them. All are members of the Divine, not as constituting Him but as enjoying measures of His Love. To each according to his needs, from each according to his ability is a modern slogan and ideal; but it is the essence of the Divine Love. The Utopia or Republic or Paradise as well as the Hierarchy of caste and Sangha, Western or Eastern, mystically emphasize the equality in God whilst maintaining the diversity and hierarchy in functions. Maintaining the commonness of all things of the world it emphasizes that each has to discover his or her function. Mystic life reveals to each his or her function in the body politic, which is the Divine Polity so far as the mystic is concerned. The mystic refuses to compromise on this inner meaning of function with the outer enforced or regulated direction as to function or status. What is necessary is the inner reconciliation with the 'Divine works' which alone can grant satisfaction.

Socialism in mystic life is a real sharing; it becomes a communism and a real exercise of common disinterestedness, Ethical conduct gets greatest free expression for the realization of the Highest Good. It is a good which even in the language of the utilitarian is

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that of the greatest number. Mystic Socialism however worships society or social institutions with an ignorant faith as an end in itself for which the individuals have to live. It is Procrustean in its attempts to level down and level up all to an economic stature of equality, and this is its one goal. The equality conferred in this manner is not capable of being retained. Subsidizing for equality in every matter can only lead to degeneration or denial of equality. It has really no roots in personal being of worthiness of its members. Forced socialism or revolutionary communism like forced freedom, has its nemesis in the disruption of the society. It is unclear, bigoted and self defeating. It engenders fascism and fanaticism and fury-the most disruptive forces in society. Absolutism results as a consequence.¹⁰

Religion is (said to be) a social institution as important as the State. Religious institutions are

¹⁰ A mystic can never be an absolutist except when forgetting the meaning of the individual, and the never can afford to do. Hegelian Absolutism is a lopsided mysticism and wrong. Theistic Mysticism deifies God, but it is not the Absolute of the State or the Deification of the State or the concentration of Power in any individual or system or Group. Racial Mysticism is impossible but it is easy and natural to grant a fictitious sanctity or personality to the Race or Culture. Mystic Racialism is a vague hypostasis of Racial Value.

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repositories of mystic tradition and literature, even as the State is the repository of the laws, customs and usages. Spiritual institutions answer to the soul's needs; and social arrangements for the 'saving', and 'healing' of the mind and body are the special province of religion.

Rites and rituals are intended to answer to individual needs, like hospitals for patients. Social rites are indeed equally necessary for welfare of the society or community even like the activities of health departments. They are necessary, but mystic religions, mystify, and make obscure the forces active in the spiritual life of the people as well as the individuals. Ancient mysteries are known to have been every different from the animistic rites with which they are confused. Modern research has tried to interpret all advanced ways of symbolism in terms of the primitive practices. Evolution is said to be this manner of ascent. What such explanations do not however explain is the fact that progress cannot be explained purely in terms of the Toynbee conception of adjustment to environment, by mutation, retardation & etc. Rightly

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conceived, there is a breaking in of a higher consciousness an insight, a mystic transcendence of the perceived which might have modified these primitive rites into real symbolisms of a universal process or God-consciousness. Is the primitive not the inversed one, whose rites are the reverse of the liberating? None the less the retarded symbol has congealed into a meaningless pantomime or performance. The sophistication of the higher cultural patterns is the measure of its advance. This view is held by mystics who have observed the peculiar inversion of the rites. Black magic is the reverse of the white, which seeks power rather than love, control of Nature and other spirits rather than association and comradeship. That these two types of magic persist side by side is another fact which throws a flood of light on the mystic conception that this polarity is an eternal compresence of opposites as Zoroaster shewed. Society itself is rifted in this manner and the mystic aims at the transcendence of these opposites by reversing the process itself or arresting the entire structure of existence. There is a truth which the

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communistic philosophy has shown, namely, that the inversion of the Hegelian pyramid restores the socialistic democratic ideal to a stability since the stable is not the apex but the base of the pyramid. But coupled with the concept of a procrustean equality, this socialism tends to become romantic and truly utopian.

A mystic view of social life undoubtedly recognizes the equidistant possibility for all to realize themselves and perfect them selves, within and without, for a cosmic or transc cosmic, immortal sense of being.

Religious mysticism, like state mysticism then is a real mystic experience of the Divine within and above the institutions of men; and the realization of God in society or community is rendered possible through inward personal peace. Thus when an illumined soul says that non-violence is the essence of communion with all, it is because the Divine is experienced in each and every creature, as the core of all. A rich and creative society where peace and communion with God is had in and through the other members of God's Being, or Personality, is a real and ever present

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possibility, whatever may be the stage of every other member. But the hope of the mystic is a hope in the transformation of an ignorant communion, gashed by conflict and opposition into a cosmic union, interiorized fully.

Buddha's Sangha, the Vaisnava Bhagavata gosti, and other churches have communism in life, seeking welfare for all along with an uncompromising undivided and indivisible allegiance to the inner light. Pan-socialism is a mystic version which equates God with Society. But it is only a variation of Pantheism. God is more than soul, more than Nature, more than society of men or the world. A true society is built in the life of the one supreme secret Divinity and manifesting in and through every individual who more and more becomes an embodiment of Universal spirituality, a universal man, a mahatma.

V
THEISTIC MYSTICISM

GOD is experienced as the only real being or existence or the ground and basis of all the categories

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of experience. This experience is what one has in the depths of one's own self and Nature. One becomes aware of His presence in moments of exquisite perception of beauty or truth or goodness. He needs His presence more and more. To know Nature is truly possible only through what it depends on for being what it is or is thought of. So too the human soul is known only through what it lives by. God thus is the central meaning of all existence. Without Him neither nature nor man can be known at all or be at all. He is known only by a direct or unmediated experience. This experience is called mystic because it is the experience of a 'fused' or integral or organic unity between the knowing person and the known object. So to speak there is a coalescence, fusion, interpenetration, a locking up in embrace, an osmosis, which gives the sense of losing and finding. God is all, this is the central fact of mystic experience of God.

Whether it is Nature Mysticism or Personal Mysticism the same psychological process happens. A return to the prior condition after this orgasm enchants and enhances the knowledge tempo, due to a strange

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intimacy and holiness which nothing else can simulate. The distinction between a mystic rapture and any other excitement in swoon or forgetting of self lies in the extraordinary and almost transcendental clarity of the cognitive process. One who experiences a mystic rapture even once emerges out of it a 'sage' and not like a 'lost one'. The perfume, the taste, the light, the touch, the voice of the Infinite come along with the mystic trailing as inseparable parts of the being to which he had access. Then alone one realizes that one has become part of the Infinite united with it in his depths and may hope for it on the surface too.

Different indeed are the experiences of God in the cognitive understanding. God is experienced as different in kind from the soul, however eminent or advanced or freed it may be. In this experience the mystic perceives God's absolute transcendence and otherness and wholeness, pure and absolute transcendence and otherness and wholeness, pure and absolute, but and because of these, having complete Mastery over Nature and souls. Isvaratva or Lordship is the sign of this experience. God maintains the laws of

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all things and actions in Nature and ordains the ways of men in Goodness. The mystic's way of unity is to attain the closest service of God through utter dependence on Him, feeling love for Him and devotional ecstasy. But without God's service man is but a worker bee who without the queen bee, being helpless hopeless and masterless perishes. This ecstasy of the servant (*dasa*), selfless and dedicated and existing for the Godhead, is a mystic experience relevant to Deism. This experience is substantial. This is also said to be dualistic mysticism or transcendental mysticism.

Another experience of Godhead is monistic. The mystic experiences God as All. Nothing is outside Him, everything is Himself. Nature, souls and all Time and Space are fused into an ecstasy of Oneness so much so the distinctions are all abolished in it. Void of all characteristics one discovers the All as God and All as God only. Absolute experience of Identity is a state of immanence-a perfect featureless distinction less Being. All relationships are annulled or sublated by this experience of the relationless one beyond all thought, and all senses. Pantheism is the theism of immanence

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and identity. Thought annuls itself in this supra intellectual movement of itself towards grasping the Identity in All. God is the core of Identity and only supra intellectual cognitivity is capable of realizing this identity. This path was followed by great teaches like Sankara; and in the West also we have Plotinus' experience to testify to its reality. It is the realization of the Impersonal Absolute. But as Patanjali found the theory of Maya or illusion of the many is not necessarily mystical. Yogavasishta pleads for an illusory theory, a relativistic revelation of experience. But the main difficulty is that imaginism itself requires to be explained. By referring all to sankalpa or imagination or desire, the problem of manyness is not solved. Whatever may be the logical aspect of the matter, mystic monism cannot explain the emergence and existence and persistence of manyness in being. Illusion is not mystical. Monism is not an explanation of unity. It is an assertion of identity on the basis of primacy of aesthesis. But as all mysticism is an experience of a union, a uniting, losing and a finding of one in another, monism or mystic monism is an

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aberration. “There can be no greater error than to interpret mystical experience in terms of monistic experience “said Berdyaev.

The organic experience of the Divine as the Self of all, including Nature and Souls both individually and collectively, is a mystic experience of a real order as distinct from the abstract order of experience in mystic monism. The unity of the multiplicity by which the multiplicity in nature and souls is being sustained, and supported, is a real principle subordinating the multiplicity to the Unity and Oneness of Spirit or God. In Him they find their fulfillment and value; for Him they exist; and attain for themselves too that perfection that is possible because of perfect awareness of Him. In God everything is realized as a perfect existence and real and not as an illusion. As Leibniz would say each monad attains perfect knowledge of all from within, and God is the sum-total of all perspectives which the monads are. This mathematical mysticism of perspectives which are diverse and cannot be identified (dissimilarity of the diverse) gives the supreme appetite within, a *nisus* towards total apprehension

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from a single perspective rendered possible by the Grace of the All or Godhead.

A variation of the organic existence is found in another mystic experience when the soul itself is beheld not as a body or part or ray but as the supreme Divinity in his eternal Multiplicity while remaining the One Eternal in all. But this experience of the Divine Multiplicity or personalities or Names, when experientially explained and not intellectually interpreted is a reiteration of the Upanishad “Purnamadah purnam idam purnat purnam udacyate Purnasya purnam adaya purnam evavasisyate”.

Various interpretations of the above santipatha of the Isopanisad have been made. The reference could be between the Divine in His immanence and descent and in His Transcendence. In whatever form He is, He is integral and full. As inner ruler immortal the Divine is wholly herein the soul of each and the devoted mystic finds Him within wholly and not a part of Him alone. In Nature too the Divine is fully present in all His plenitude of being. The Transcendent of whom the

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immanent is a descent or ray is again perfect and full. Whatever is taken away from Him is full and whatever remains of Him above is full. This fullness experience of God is indeed the real experience of Godhead as establishing all things in their real nature (*yathatathyato arthan vyadadhat sasvatibhyah samabhyah*).

The fully mystic experience of God is apprehended when He is simultaneously beheld in this five forms (1) as the Eternal Transcendent, (2) as the Cosmic Creator sustainer and transformer or changer or destroyer, as the Time Spirit in Nature and souls, (3) as the antaryami, in each soul immanently inspiring each, instigating and leading each, (4) as historical descents in the forms of saviour, teacher, leader and ruler, here on this terrestrial planet of ours, and also as the (5) Sacred form for worship and surrender the arcavatar. Here the manyness of the Divine Presence and projection or descent is reconciled and experienced as the One in all the infinite five forms. Through whatever form one approaches Him he begins to know the others. Each form enfolds the rest. This is the mystic meaning of the Upanishad when it says that the

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Lord pervades or can pervade all that is moving (souls) and unmoving (Nature). This mystic experience is a unitive experience of the Divine quintupleness as eternally available to one who has surrendered oneself wholly without any reserve to the Divine. He must abandon ahamkara, renounce all fruits of actions, and open himself to the manifestation of the Divine to him. Then he begins to experience the incoming Divine, and enjoys and revels in the expansion of his consciousness or rather awareness of the universe in its depths with beauty, and holiness and awe. One loses nothing in this close union with the Divine but death, defeat, poverty of being, imperfection, bondage, sin and the dualism of suffering and pleasure, gain and loss. One experiences fullness, the overflowing-ness of God within.

This transfiguration of experience by the Divine indwelling touch grants the real or eternal point of view *sub specie eternitatis*, called divine vision.

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God reveals the extension of terrestrial life beyond the confines of the terrestrial. It is not only as a mere extension of the limits of finitude but as a liberation from them. God becomes nearer than anything or soul in this world and hereafter. God is all not only in the natural sense but also in a valuational sense. One realizes God as the supreme beloved power of good and for good, engaged in a splendid salvaging and evolutionary effort of all beings. In him one finds the wisdom and the truth and the love and power that is ultimate and the source. All else are seen to derive their truth (satya), existence (sat) and being (satta) from Him.

VI
EROTIC MYSTICISM
Or
(Bridal Mysticism)

Great mystics there have been who had earned for themselves a place in the galaxy of self-enjoyers. In all cases self-enjoyment in its higher forms has been mystical, that is to say an experience of union with the All, the infinite, the Absolute, the Cause and substance

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of being. Each poise of the infinite has led to the experience or approach of an appropriate complementary or relative poise on the part of the individuals seeking knowledge and enjoyment or service of the Absolute. If the individual be just a poise of the Infinite Absolute, even then though individualized in a particular direction it has the possibility of being infinite in that direction. The great philosopher-mathematician Leibniz had attempted most ambitiously a representation of this qualitative infinity possible to any monad or self in a particular direction and asserted that it can attain to a total clear comprehension of all in a particular station or perspective. Equally Sri Ramanuja tried earlier in the East to grant this infinity to the consciousness function of each soul in its liberated condition. Indeed liberation and equality with the Divine means this complete expansion of the functional consciousness (dharma-bhuta-jnana) unconditioned by any space-time or causal conditions or karma and which preserves the individual's personal perspective and being. In this sense the whole experience of the All and the Universe would become intensive and inward

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experience. This is called by some to be idealistic mysticism. But even then a qualitative difference would remain between the Godhead and the monad (soul), since God includes every perspective of every soul in its fullest infinite expansion both intensively and extensively. Leibniz was thus in a definite philosophic predicament. His mystic intuition did not triumph over his logical, whereas in the pluralistic mysticism of Sri Ramanuja each individual soul achieves a double poise but is integrated by the concept of Organic relationship between the Divine and the soul.

But aesthetic union is a peculiar experience. True mergence may well be the fulfillment of a nihilist mystic, but the aesthetic demand is not to become sugar but to enjoy sugar. The bridal mysticism is the experience sought by a lover of the beloved. According to the highest conception of this poise and approach, the finite soul surrenders and absolutely gives up itself to the Infinite Godhead who accepts this surrender and offering. The nearest approach to this total bodily giving up is that of the lover to the beloved. From the moment this surrender is made the beloved is the life of her life,

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the source of honour, fame, fulfillment, support and all. The infinite thus chosen and surrendered to becomes everything and all. The representation of this mystic union is apparently a union of two persons, a union of body, mind and soul sought with the infinite, the beloved. In mystic rapture one experiences the transformation of one's entire being so as to appear to be that of the beloved Himself.

This experience with the Infinite has made a demand on men and women alike. Men have indeed sought to experience the union deeming the Infinite as the female. The Punjabi Sufi mystics, indeed even Omar khayyam of Persia and the tantrika vamacaries, have more or less adopted this path. The female is Mother or Beloved. But the Infinite as female is difficult.¹¹ Nietzsche's famous statement 'I have not

¹¹ The view held in some schools that every soul is a biunity of male and female an original division into male and female had been the cause of this seeking of 'beloveds' on corresponding counter parts or the other halves. Some-mystics of the Southern C.V.V. School of Yoga, free masons of the Maria Corelli School hold that a male continues to be a male and female as female till they meet and forge a unity or oneness so to speak. But the quest for Infinity is not of this order. The male is God infinite and all souls are female according to Bhagavata Reversing this to

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found the women through whom I can have children. I love thee, Eternity! I love thee' may utter the supreme spirit of philosophic mysticism on the creative level. The finite seeks the infinite to 'beget' creation or creative fulfillment, creativity, real and eternal, comes from the Infinite. Finding oneself as 'male' in a biologic sense or structure one seeks the Woman. So for those who have yearned for a biological perpetuation or higher evolution this is a perverse approach since it seeks to make God a field or ksetra. While the finite can be a field or instrument, the Divine cannot be anything other than ksetrajna-the creating principle. This is the mystic significance of the Ramayana wherein Ravana sought the Infinite for ksetra and disastrously failed.

The correct mode of approach then is to be the field of the Infinite, the ksetra, the female, rather than the male. But it is difficult for a male (biological) to become a female. Through a series of lives, a man or women, seeks the infinite among and in the finite man

say that God is Infinite Female and souls are male is a fateful approach.

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or women, misses it and glimpses it and loses it. But the search is unending. This is one more argument for the reality of the prior births and rebirth as a purposive process or function. We can otherwise never be able to explain the reason for the loves and hates, and searches for fulfillment in different types and in different relationships and in different ways. The beloved-approach is a fulfillment of all types of relationships. Nor is the experience easily satisfying in these human relationships of brother or sister, mother or father or wife. Whilst these relationships may grant felicity of association or happiness none of them can grant creative delight. To make marriage an intellectual a sublimated acquaintance for mutual benefit is to be incapable of becoming either spiritual or physical. For a creative fulfillment of each is needed. Poets know the intellectual marriage with the infinite spirit of poesy. So too we find spiritual brides of the Divine; though male in gross physique they are willing adoring hymning spouses of the Divine begetting creative fruits of poesy and mantra and art. The Gopis were such brides of God. St. Aquinas was also one of those who held that

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not until one becomes a woman can one know God. To this group belong also St. Sathakopa, St. Tirumangai, St. Manikkavacagar and Sri Chaitanya¹². Sri Rama Krishna Paramahansa also trod this path.

By this approach they became creative fields of the Divine. Such is the glorious possibility of this union that it had even been possible to experience a complete triple union in body, and mind and self or and in cognition, feeling and willing, so much so the ancient Upanisadic experience of God had become a solid experience of *Saccidananda*. Such occupations of the physical body by the Divine had resulted in stigmata or signs of indelible character being imprinted on the physical body of the devotee. Spiritual marriage is a consecration for a spiritual creation, the fulfillment of the

¹² There are several views indeed which are relevant to this approach. The souls are females and the divine All (Sarvesvara) alone is the male.

Another view is that all males (God, man or animal) are Visnu, and all females (goddess, women etc.) are Sri and the males must move to discover their appropriate, destined females, *Vishnu Purana* I 8, 35.

Deva tiryannmanusyesu Purnama Bhagavan Harih |
Strinamne Srisca Vijneya nanayor vidyate param. ||

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infinity in the finite, of God in the soul, of perfection bodying itself forth in and through the soul. And thus it is a real and total integral function of the Infinite. One may not speak with any intelligibility about the 'infinitisation of the finite' except that the finite is spiritually, mentally and physically made capable of being used creatively by the Divine. It may of course mean that the functional awareness or consciousness is removed of all limitations and conditions. The view held is that the final perfection of the soul lies in its becoming the *sakti* of the Divine as the Vishnu Purana says, and as the tantrika system metaphysically claims each soul to be.

Ancient Indian thought designated the Divine as having six excellences or qualities, namely, *jnana* and *bala*, *virya* and *sakti*, and *aisvarya* and *tejas*. These three pairs of attributes when closely examined refer firstly to the *Sacerdotum-Regnum* (Priest-Ruler) combination; secondly to the Male-Female dyad combined to yield a single personality or a diunity of personalities united in function but separate in essence. Thirdly, the three pairs of attributes refer to the three

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planes of organic experience, namely the physical, the vital and mental, and the spiritual. Representations of such themes vary in different contexts. We can see them in the conceptions of Zarathushtra and Blake.¹³

But this primary biunity is a representation of the mystic experience. The abstract representation of this unity does not bring about the intimate marriage-possibility between the infinite and the finite. One would rather think that such a possibility is only between two infinities as indeed Sri Vaisnavism envisages. The Mystic Diunity of Brahman and Sri is such that it is a unity of two Infinities who essentially act as One Person. Even so in Tantrika conception is the relation between Siva and Sakti but it is more often reduced to one of substance and attribute or Word and Meaning (vak and artha).

¹³ In the Religion of Zarathushtra, the Excellences of Ahura Mazda are enumerated as six archangel personalities Vohu-mana, Amesha spenta, Vohisit a spenta, Aramaiti, Haurvatat, Ameretata. In Blake's "Jerusalem" there is again a pairing of the four loas yos, arigen, Luvah and Tharmas, with their female counter parts. Four mighty ones are in everyman. Perfect unity cannot exist but from the universal brotherhood of Eden

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The soul however can never secure this status in an infinite measure. It must remain in an impossibility despite the saints of the bridal path. No one became the 'Mother' or identified with the transcendent Mother Isvari. But some have claimed for them that close 'essential part hood (amsatva). The mother is as much an indwelling presence as the Divine Isvara. She is the Sraddha, Medha, Sarasvati, Sri, Aditi and Daya. She has also the six qualities or three dyads of qualities, and she too has the fivefold manifestations or descents and forms¹⁴. All these the soul has not. The Soul in spiritual marriage is wrapt in silence and trance, ecstasy, and the influx of radiance which are indescribable and is *en rapport* with the divine and the mother. Everything assumes the 'holiness' which is the symbol of Perfection and its power. Until one becomes a woman, a field, a patra or vessel of the Divine, willing nought else and seeking Him alone does this spiritual

¹⁴ Ahirbudhnya Samhita VIII 65 and XXI 8-10

Eka Saktir harer visnoh sarvabhavanugamini |
Devi sadgunyapurnanya jnanandakriyamayi ||

Quoted by Nanjiyar (Ranganatha Muni)in his *Srisukta Bhasya*

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possibility of a perfect infinite finite union occur. One could be a servant (*dasa*), a *sakha* and companion but none develops into this total or integral union. The Divine may not play on the biologic note of reproduction nor even on the mental perpetuative note. Mental reproduction and mechanical reproduction may well happen. The spiritual reproduction or rather creativity may conceivably displace or supplant the other two. At present at any rate there has been an effort to affirm that denial of reproduction in the biological sense is the condition of spiritual creation or realization or union itself. Mystics however there are who would like to keep the problem of creation or creativity open. Such then is the experience. No one who seeks the mystic experience, male or female, should seek any satisfaction in these directions with anybody in any sense. This *ekanta*-state or *pativrata*-state is the aim; not the abnegation of all union but abnegation of union with any other soul or partial power except with the Highest Divine.

Thus in Hindu thought and Mysticism, Andal or Goda wooed and won an integral union having become

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feminine in a triple status, spiritually, mentally and physically-vitally. For the Divine she existed and for Him only. This consecration of the entire being by Goda is a peak of bridal mysticism. Variations of this approach have been also described in the story of the medieval saint Mirabai and in the puranic Radha.

The Bridal path is the culmination of a seeking for union in an integral or total way which includes the essence of all other realizations. It is the culmination indeed of the jnana, karma and bhakti paths. It is therefore called Sringara-path. And it is the most dynamic creativity that is the fruit of infinite love for God. Mysticism reaches the peak of existence-consciousness in this alone. God's Infinite Beauty as Krsna is the eternal enchantment of the mystic's urge for union. For verily the finite belongs to the Infinite and the Infinite longs for the finite.

KNOWING OURSELVES

Why should we know ourselves? This question seems to be on the lips of almost every present day young man. There was a time when it was thought that the duty that every man owed to himself in life was to know oneself. The Delphic Oracle spoke but a platitude of ancient times. Today however it has become important to raise this question again. We wish to know the world, the universe both in its physical aspect and in its social nature so that we may be able to live more efficiently and happily. Indeed we wish to extend the frontiers of our knowledge so that we may be able to master the universe. The hope of science is verily the unlimited extension of human knowledge and also the unlimited extension of one's duration in the world. Physical immortality is a goal that has been most attractive if not fascinating prospect. Kayakalpa of yore achieved both by means of rasayana and yoga seems

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to have had a short term but man has not ceased to entertain the dream. In Europe the three-score and ten, and in India satamanam or hundred years have been exceeded by certain peoples who had the good fortune of living well till one hundred and fifty. The knowledge of oneself thus has been not quite the problem - rather it is problem of living well during the period of living whatever may be the duration.

Thus the perspective of the modern man has changed. What with the invasion of the technological age that promises the millennium of happiness in all its four parts the very pattern of individual and social and political life has been changing. Nothing of the past seems to be adequate to this new pattern. Call it the phase of Kali or the phase of the lower mind or call it the birth of the integral mind, the break up of the mind of man has been rather continuous and speedy.

It must be asked then how man will be under the challenge of knowing himself. The need is, as I have said, to live somehow and hope for a better world adjusted by the wisdom of the human head and heart. Not until this fails - and it need not for failure is not

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inevitable - will man be able to seek a meaning for himself. The meaninglessness of life as he finds it, lives in it, and grows in it if he can, alone will make the discovery of oneself imperative.

Many men – including scientists – have been arguing against the threat of the atom-bomb and such other inventions. Some have seen in this new threat an opportunity for religious values. But it is somewhat naïve and indeed it is a return to a kind of response that was tried previously – religion can be an atavistic response especially when it is not capable of revealing the purpose of human existence.

Today we have turned our backs on the ancient goal of liberation from the human bodily existence and the society in which we grew. Liberation today is the liberty to have access to abundant life. Indeed very much early even it was well known that the goal of life is meaningless to mankind unless it can promise an abundant life here and now and God's Kingdom of happiness without sorrow is capable of being realised here. The appeal of most modern religions is to this aspect of life and today more than ever even the claim

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for revival of religious attitude is in respect of such a realisation of abundant life for all. This aspect may be considered to be the contribution of west to religion. Whilst mysticism may be considered to be the worship of the Transcendent and the longing for the perfect and eternal life the characteristic trait of religion seems in the main to be the longing to bring down that eternal quality or as much of it to play in the lives of men here and promote concord, happiness even of the physical level, harmony and a sense of humanity and rationality. This description is of course rather general but some of the western scholars are prone to say that religion is not the characteristic of the East whilst mysticism is its character. It is clear then that religion must be this worldly whereas mysticism is other worldly. Religion seeks liberation in and of this world whereas mysticism seeks liberation from this world.

This neat kind of distinction between religion and mysticism is not acceptable to India. The tendencies of both are available even here, the spirit of St Thomas

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Aquinas as seen in his prayer¹ is about as constant the nature or the Indian bhakta or devotee. However the emphasis on the bringing down the Kingdom of God on earth as it is in Heaven is a call for transformation of earth consciousness itself and the attempt of some modern religions to fashion and shape and idealise that as the goal of man (parama -purusartha) is much more ambitious than the love of God for the sake of going beyond to our eternal condition or realizing our true self or merging ourselves in the vast Eternal Being beyond all change and flux and time and space.

¹ St Thomas Aquinas's prayer (quoted from St Thomas Aquinas: Gerald Venn p.62) "O God, in whom is every consolation, who discern in us nothing that is not your gift, grant me when the term of this life is reached the knowledge of the first truth, the love of the highest Good. Give my body, most generous giver of rewards, the beauty of clarity, the swiftness of agility, the aptness of subtlety, the strength of impassability; Add to these the affluence of riches, the influence of delights, the confluence of good things; that so I may rejoice, above in your consolations; below in the pleasantness of the place, within in the glory of soul and body; about me in the delightful company of angels and of men. With you most merciful father may my mind discover the illumination of wisdom, my efforts, the praise of triumph, there where, with you is the escaping of all dangers, the distinction of mansions, the concord of wills, where reigns the amenity of spring, the lucidity of summer, the richness of autumn, the quiet silence of winter, grant me God life without death, and joy without sorrow, there where reign supreme freedom, true security, secure tranquility, joyful bliss, blissful eternity, eternal beatitude, the vision, and the praising of truth, yourself, AMEN.

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Despite the scientific veneer of modern man, he is essentially living in an anthropo-centric world, man-centered rather than God-centered life. The man-centered world of humanism has a tendency to refute the important things, that we can realise anything and indeed we can plan our lives ourselves and do not need to have the faith, the belief or even the help of the highest spiritual force, namely God. If ancient sacrificial mysticism finally sacrificed God and made results come out of sacrifice itself without reference to gods or God, modern scientific mysticism is a revival of the same atheistic (or even euphemistically called agnostic) attitude that dispenses with the spiritual life of man, his God and all that it entails.

We have always had in history the two ways of approach the theistic or God-centered or whole-centered (Purnanubhava) science, economics, ethics, yoga, and liberation, and attainment and the atheistic or man-centered, part-centered, science, economics, ethics, yoga and liberation and attainment or perfection. The latter is apakva, imperfect and never perfectible. The process of history has been a periodically dialectical swing from one extreme to the other. And a

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third path has always been open to those who saw beyond the God-centered world that mediated between the transcendent Reality and the man-centered world of Nature. The discovery of the self has oscillated between finding it in nature as part thereof, or as part of God and in either case it meant a partial realization. The whole truth about the self is incapable of being grasped as long as there is rightly or wrongly a dissatisfaction about either of the above solutions. There is a transcendent sense of self-existence that remains dissatisfied. This dissatisfaction is born not out of any cussedness or even the feeling that man is more than man, but out of the realisation that in nature and in society, in earth centered consciousness there is hardly to be had the sense of existence or being or living. This arises even when the theistic temper is on. Indeed the realisation of God enforces the transcendence of the human and his social and natural world. That is why to know oneself one has to know God and only when God is known as transcendent to and not merely immanently the world and men, is there the real possibility of a liberated existence. Pragmatic approaches or political idealisms notwithstanding the high peak of Vedic

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thought has a far-vision whereas the modern astronomical temper too is surfeit with near-vision.

The Vedic seers saw clearly that we have to transcend the human and the natural and perceive both human and nature from the standpoint of the Divine. The concept of God in tantra reveals this dynamic sacramentalism revealed in the poises of the Divine as Being and the Divine as Power or Creativity or Mother. That it was later expanded to cover the meaning of the extraordinary multiplicity of posers and creations and statuses or gods and goddesses reveals how the One may be considered to appear as the many not fictitiously but really and truly, not for deceit and ignorance but for revelation and expression and redemption. The Pancaratra Agama is unique in this respect in so far as it introduces a concept of supreme import and this concept entails the realization of the five-fold status of God - four in his descent (avatar) and one in his transcendence, towards which all souls are being led through these descents and by these descents.

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It is the realization that the one Godhead is indeed from which all other godheads arise - to which Sri Krsna refers significantly /yad yad vibhuti mat sarvam Srimadurjitam eva va / tad tad evavagacchattvam mama tejomsa sambhavah // X.41. and says also that all this by one part of Himself – eka amsena - is established.

The Divine Godhead as transcendent is the goal of man; and the realisation of that Divine Godhead in His descents as the Creator, sustainer, withdrawer, redeemer ruler of all, as Samkarsana, Pradyumna, and Aniruddha, as the historical descents within and among men and the world – known much more as avatars in general usage (rudhi), whose last full descent is said to be Sri Krsna (though others include Buddha) and in the heart and in the icon (arca), is the pathway or how the Divine who is transcendent stoops to lead the humble seeker after the nisseyas. The arca, harda (antaryamin), vibhava (avatar) and vyuha (cosmic lord) form thus the leaders of man whom man can worship and serve and know. It is these four forms that act as the Vedic Agni to take us to the Visnu, the parama, and the Purusottama, beyond the ksara and the Aksara.

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There is the worship of the temple icon which is the perceptible outer object whose presence and awakening within the heart posits the second descent - this is what is described as the realization of the Kingdom of God within, and capable of being so established in the hearts of all. Yogis realize God within themselves in their hearts, as the Inner Ruler Immortal. The realisation of God as Avatar or historical personality with a divine mission to establish righteousness everywhere is much more difficult. Indeed it is only the Grace of God that makes the yogis perceive him as the Divine personality - Indeed Sri Krsna says that ignorant men treat him as just a man not knowing his divine nature - whose birth and activity are divine - janma karma ca me divyam. A Prahlada knew Vamana as an avatar, a Hanuman recognized Rama, Vidura knew Sri Krsna to be the Godhead - apart from the Rishis and Gods.

To serve Him in the world is indeed a glorious service and leads to the realisation of the Cosmic Deities of the three spheres of Bhur Bhuvah and Svar, and the great trinity spoken of in the Agamas. Above it one comes across that mysterious power called the

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Mother who throughout has been present as the protecting angel of the soul that had surrendered, and she is the Godhead who takes us across to the ultimate Realisation of the Transcendent – *tamasah parastat, tad visnor paramam padam* –the Brahma nirvana. This vision includes all that science may seek, religion aspire for and mysticism embrace. Surrender is the path, the method, and indeed ends in that unitive experience with God in all His fivefold nature, integrally. Sri Krsna taught this yoga in Pancaratra, and it is clear that the echoes of this doctrine are found in sections in all religions. We out to be satisfied with nothing less that the ultimate that is the Indian way, the integral way, the only way – *nanyah pantha ayanaya vidyate*.

MAN'S ASPIRATION AND HIS QUEST

What is the exact thing which man seeks and when will his seeking come to an end? This has been one of the major problems. When he seeks to find satisfaction or happiness in things of the world, he finds that such satisfactions have a transient nature and further that they do not satisfy one completely. They seem to lead one on to others than themselves. Material things, life and even rationality or mind of imagination do not seem to be completely satisfactory for they bear within themselves the possibility of their annulment. As the great logicians remarked all things seem to be riddled with contradiction or should we say be devilled by their own opposites. That is why it was seen that the Real permanent is not to be had in the world of matter or motion or life or mind. All things are carrying within themselves their certificates of death and disintegration, in whatever way those two may

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manifest themselves. To dismiss this as logical sophistication and assure ourselves that whether permanent or transient life must be for enjoyment or happiness is of course one way of escaping from the contemplation of the future. Opportunism has a great attraction to human minds, even though the best is sure to come to an end and the worst may take its place. The dialectical or polar tension is a fact that life and reason demonstrate.

Thus man's yearning for that which can satisfy or help fulfilment is eternal. This yearning for that which can fulfil is usually called the quest for perfection but then this perfection is thought of as of the order of pattern of life or of mind or of man. Wherein lies man's perfection or that which more truly can be spoken of as the principle which makes one feel completely satisfied and for ever this is the question.

It is said that if one knows oneself that is the perfection. Self-realisation is said to be an all-solvent of the problem eternal unrest. This self-realisation is sought for introspectively in meditation or dhyana or Samadhi. It leads one on to something that transcends

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all thought and truth and even one's personality or ego. Some others take self realization to be the realization of the rational self which is in so far as it is rational, a universal self, or common self of all on the plane of reason. Some others take it to be self – realization in the community of human beings and institutions. Thus family, religions sects, or church or state is that which in objective reality forms the basic means for self-realization. One finds that the self thus socialised or communitised or statised even when such socialisation or communitisation or statisation is based on so called rational principles bedevils the whole process in the dialectical see-saw and precariously imperils the self that seeks its realisation, for every realization is followed by de-realization.

Man’s self is not complete within itself so long as the self that knows and hugs to is made to be what it is, a social term or ego. No other ego however eminent can fully complete the search for the soul that is in unrest.

It is true that man is insufficient in himself, and feels himself to be insufficient in the world of matter and

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life and mind and in society. What then is the quest for? It is a quest for that principle of completion or that which can complete the soul when it becomes attained. Who will remove this basic insufficiency in the individual? The very nisus at the heart of every individual is the need to attain sufficiency. This is the power behind the religious quest. It may be diverted to goals such as truth, consciousness or power or other men and things or beauty even and goodness, but the measures of their being the principle of sufficiency or completion are determined by their ability and capacity to do so.

The object of all religious endeavour or its ultimate endeavour is that principle that helps completion of oneself. That is it is that which fills a person completely occupying him in all his parts and grants a harmony of being which no other principle or principles or a whole collection of them can fill. Thus the ultimate object of human quest and one may perhaps add of all that exists is the full or Purna; it does not imply that one knows or can know whether and how it is full in itself, but that it fills to the very brim every soul that aspires. In this sense then does the Veda use the

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name Purna to the Ultimate Deity: Purnam adah Purnam idam, where He is or God is that in full or becomes full. Therefore we have to recognise that the object of religious quest is that filling principle to the brim of being and thus quenches all search for anything else. This is the meaning of self-realization which is only to be had in the Godhead and not in one's own fragmentary or partial being or amsa. We have to find our amsi or that which completes and restores to wholeness our being.

Such a principle of Fullness or Purna as God is very satisfying as granting an explanation to the search interminable in the world of life and matter and mind and society and transcendence.

Having thus defined the call of religious quest as the call to discover that which can complete one's being and all wholly, it is our next business to consider whether the objects of religion offered to us by religions are such principles. Following the same method adopted earlier it can be shown that the representations of God for human worship and satisfaction are incapable of granting total satisfaction.

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There are persons who would represent the Godhead in or by some symbolic object. Trees and animals and utensils of natural phenomena are worshipped as God. Though each one of them had perhaps saved or protected for a while from disaster or from some calamity there developed superstitions which have proved such religion to be inadequate to the reason and deeper intuitions. Nor have painting and idols as representative signs of numinous objects inclusive of wonder and awe helped to satisfy the human yearning for completion. An ancient maxim that men become what they worship has proved such inadequate objects to be not only the grave of all progress and attainment but led to deteriorating effects and regress.

Religious object by some has been stated to be the inner principle of man. The kingdom of God is said to be within. God is said to be installed in the hearts of all creatures. To discover him and live by is light and grace is said to be religion. It is clear that it does not provide for the problem of completeness – attainment as the Self to be know as also the Universal Self but

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also precariously solipsistic and dependent on the life of the body. The antaryami worship is very valuable and is the basic form for both ethics and religion, as the centre of conscience and inner voice. But the life of the body entails the concept of transcendence of the antaryamin in and through and inclusive of it.

The Religious Object is claimed to be the prophet, messiah, avatar or some leader who by his services to mankind has got apotheosized or lifted up to the status of the Godhead. Such men too however eminent proved unsatisfactory to the religious consciousness which got a temporary satisfaction but had to revise its notion of Godhead when such persons passed off leaving their footprints on the sands of time. Their immortality is a posthumous immortality, an immortality in the memory of a people or a nation or a cult.

Nor is the worship of the Gods or God who had made the creation as a whole and who runs the cosmic show sufficient and satisfying as it depends on the cosmic process. There is a beyond creation. Thus the concept of a Creator-sustainer, Redeemer God does

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not satisfy the inmost demand for an Ultimate God whose Being is greater than all the four forms that we have enumerated.

Therefore that the Ultimate Transcendent beyond all our conceptions and processes is the one all-satisfying principle, all filling principle or Person is known.

Hindu Spiritual thought has through all ways of knowing arrived at this Ultimate Being, beyond all perception, beyond all reasoning, beyond all minding and knowing and even intuiting - na caksur gacchati, na vag gacchati, na mano, na vidmo na vijanimo etad anusisyat - says the Kenopanisad.

The Ultimate supports and elevates the lower forms of conception of its existence or lower statuses of its own dynamic formulation to the mind of the souls.

Thus it gives a comprehensive formulation of Deity and man's ascent from the lowest to the Highest by sublimation and transformation of the lower to the integral Nature of the Ultimate.

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Hinduism does not reject the lower for it answers to some fact of reality of the All existence. It in and through the lives of the souls threads them together as the One that appears as all these manifold forms and names and all.

Thus the One truth or Reality that embraces all is the Highest formulation of the Integral Hinduism.

A CRITIQUE OF WAYS OF KNOWING

The most interesting analysis of the ways of knowing reality and at once the most simple is given by those who uphold the four ways of knowing: the perceptual, inferential, analogical or correspondential, and the revelational. There are others who hold that there are the rememberential (smṛti), traditional (itihāsa), historical (puraṇāgama) which could not be brought under the former classifications, since these depend upon the person knowing himself but on others and in that sense some would like to make revelational knowledge not personal but received from some one else. But we can surely have a direct intuition ourselves and that experience may have none of the characteristics that we have associated with other ways of knowing with regard to the scriptural knowledge. Meditating on the scriptural revelation (Veda as such) one lights on an experience which is unique, self-

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revealing and spiritual and it is not to be identified with the remembered traditions or even historical facts. This could be known only in personal spiritual experience – it in that sense almost appears to be a direct revelation of meaning even as the object is the direct appearance to the senses or the mind in perception, or the direct awareness of the vyapti in anumana or the direct awareness in upamana or the similarities in the objects, present or non-present or present and non-present.

Having regard then to the quality of our present experiences we can classify our knowing into two broad divisions: one for self (svārtha) and another for others (parārtha). This classification is accepted in Indian Logic only with regard to inference. The svārthanumana is inference for oneself which may or may not need all the five premises or proposition (pratijna), reason (hetu), example (udāharana) generalization (dristanta) upanaya (application) and conclusion (nigamana) which are needed for parārthanumana (inference for others). Experience and demonstration of that experience are two different things. But a complete knowing process would involve not only that we know but that we would communicate the same knowledge to others. Else

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knowledge would be incommunicable utterly. This proposition unfortunately is widely held, though it is specially said to be true of perception and revelation. Logicians do believe in demonstrating their conclusions by means of proofs, even as poets believe in vividly portraying the uncommon similarities and indeed the greatest poet is defined (perhaps not at all quite happily) as one who is the master of a million similes, conceits and so on.

Thus just as there is a svarthanumana, there is a svarthupamana which is a direct awareness of similars between any two objects or experiences, and the logician and poet do know this: even as they have to prove and illustrate their experiences of uniformities or invariable concomitances, and similarities in their creations. A poet shares his knowledge of the upamiti (correspondential knowledge) with his audience.

It is no doubt true that this is not so easily perceived in the case of pratyaksha and sabda. It however cannot be said that perceptive knowledge is incommunicable or unformulatable in terms of language: what is incommunicable or unformulatable in

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each case is the affective state which may vary from mere prehensive activity, pleasant or mildly present or unpleasant, to one of intense emotion pleasant or unpleasant. Knowledge is always definite or capable of being fully described: which may vary from mere predication which involves the processes of recognition and comparison of qualities and generals or universals and actions and relative non-existence or existence in space and time to the representation of the form of the object seen in either language or gesture or more properly in pictures or pictographs which is the beginning of plastic arts and paintings. The latter form is surely as valid as the language or logical propositions. The aesthetic communication is said to be an art-product: but knowledge it is that is really being communicated by one who wants a demonstration of it. Knowledge is known only by its being represented. Thus pratyaksa-knowledge is communicable through arts and is for others (parartha-pratyaksa): Whether it is properly done or not is a matter for the tests of truth. There is a manner of real experience which eludes the sense-organs which the art-craft reveals but mere sense experience is communicable and verifiable

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through pictographs or drawing or representation in some form. This is not to annul the distinction annul the distinction between art and science, doing and knowing, though no such absolute distinction could be made between the two. Sometimes the only test of knowing is doing; demonstrating that one knows is a part of the test. Whether we call this verification or proof of perceptual knowledge is certainly not identical with inference: the test is not coherence as such or correspondence as such, but a formulation or representation which corresponds with the original object as perceived by another (or others) who is called upon to share the knowledge. It is because verbal formulation is symbolic representation where the symbols have to be fully grasped by the person to whom one seeks to communicate the perceptual knowledge of the object, that it becomes difficult to find a common language so to speak. Where this is found as in the masters of language or communication and in his audience or listeners who are fully equipped with the delicate uses of words (sophisticated so to speak), the perceptual knowledge is capable of being communicated with extraordinary fidelity. Literary artists

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and poets are admired precisely for their ‘fidelity to nature’. We call that word-painting.

Thus it is clear that though men are aware of this distinction between svartha and parartha it is only the parartha that is socially valuable and in a truer sense a test of perfect knowing. Musical critics who cannot sing or songsters who cannot sing or execute their inexpressible songs are species of non-knowers-arrested knowers-arrested half way to knowledge of their subjects. So also painters who cannot paint or artists who are just art-critics and nothing more are of this category.

A poet combines the genius of the artist with the vision of the reality which he sees much more than the ordinary seer or observer. He observes more than the ordinary man, who sees the peculiar identities which are not within the province of the ordinary logician or scientist, though it would be profoundly good for the latter to accustom themselves to see the unities and identities of a different order, and the correspondential which is possible to a trained imagination. The true poet is the poet of truth not merely of imagination, for

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imagination is precisely a way of knowing reality beyond the presented or rather behind the presented. It is wrong type of sophistication which insists upon the poet being as far from reality as possible, without knowing or even imagining that the reality to which the poet shall conform or is obliged to conform is more truly true of reality or reveals a fuller articulation of that Reality or reveals greater dimension or larger number of dimensions than presented in the human tri-dimensional or bi-dimensional reality of the pratyaksa, and four dimensional anumana (inference).

There is therefore the well-attested experience of poets which is appealing and satisfying and even amazingly inspiring in contrast with which the logical intellect appears barren, unsatisfying and certainly not appealing. It is not by adding emotion that we get the quality of the poet but by a more conspicuous totality of understanding – the intellectual liberation from the presented and the uniform necessary connections, it is indeed an entrance into novelty that the Upamana-consciousness-knowing or upamiti grants. But greater than the poetic intuition is the Divine revelatory knowledge that comes to one as the bodying forth or

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the deliverance of the Truth itself into the consciousness; it is a liberating effect that one gets through all one's being. Perception gives us a liberation of a kind, anumana liberation of a different kind, upamiti already a participation in the spiritual unity and identity of all; but it is Sabda, the voice and meaning and even spiritual perception or presentation of the Reality in its wholeness that is altogether surpassing in its comprehension to the lower ways of knowing that gives us the truth. It is thus Truth that ultimately triumphs: it is this truth that also leads to the wide luminous expanses of the Reality (Satyam Brihat, Rtam Brihat). It is that which makes wide the pathways of Reality. This divya anubhava is over-whelming. This anubhava makes many pause and chew the cud of bliss: and some indeed become so thoroughly inspired and God-mad that its inexpressibility is taken for granted. At least the inexpressible is known to the inexpressible in logical forms, or in forms of correspondences and sculptural and painting and representational art.

Man yearns for expression and the expression lags behind the reality. Reality is more than man's comprehension and knowledge of the dimensions of

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being. Yet the Sabda claims to intimate the Reality and asserts that one who knows the Brahman becomes Brahman. Mystic experience is of several ranges and in each it finds the Brahmic experience verified and enjoyed-known and entered into. The only manner by which the Sabda can be an intimation and communication or the Transcendent Brahman or Reality is through the Veda-seen and entered into by Rishis, the mantra-drastas. This is also the meaning of the famous sutra of Badarayana: Sastra-yoni-tvat: The Veda is the paratha-Sabda, the inner Veda – adhyatma yoga finds in the transcendental experience of Unity with Brahman in whom one loses oneself utterly where in the mind reaching returns not, nor eyes nor any sense organ or what is expressed in another sense whom the mind nor eye nor speech reaches or return baffled and dazzled. The Yogis reach it in their turya or fourth state or Samadhi, the Rishis in their sublimest devotion and enjoy the supremest ecstasy, an overflowing knowledge in its utter liberation from all limitations which the lower ways of knowing like perception, inference and poetic fancy impose on the ultimate knowledge. It is they in their claim to speak the

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truth, the whole truth and nothing but the truth have given to mankind (out of their kindness so many say) Vedas in order to demonstrate the existence of the dream of the poets, (a dream which is perhaps far short of the Reality rather than the overworked imagination of the dreaming poet) confirming in truth the adage that truth is stranger in fiction as seen in the criminal stories from real life.

Thus we should conceive of the four ways of knowing to have both the subjective or personal (or for oneself, svartha) and the demonstrative and objective (or for others, parartha). This will entail certain consequences. To emphasize any one of them at the expense of the other is to miss the whole meaning of the process of knowing.

THE FUTURE OF MANKIND

Our present owes its roots to scientific developments that have been taking place at an enormous rate during the past two centuries. Above all this in an age of electricity – whose discovery synchronized with the discovery of the planet Uranus by Herschel. It synchronized also with the first revolution in Modern Times of an ideology, however unplanned or unsatisfactory, “The French Revolution that started with the slogans of Liberty, Equality and Fraternity”. Thus three events transpired together, the scientific, the astronomical and the social or statal; and if astrology be believed, this coincidence may be due to the new or novel action of the powers of Uranus on this planet and on the lives of men and nations. Uranus is the planet of revolution, electricity, invention and genius. It is the planet of unity and rebirth and Order (Rta) Cosmic and Divine. For Uranus is Varuna. His bipolar activity –

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one on the *adhyatmika* side and the other on the *adhibhautika* side, - yokes the present age to the Evolutionary theory. We may see in the lives of the most brilliant discoverers and inventive geniuses that this planet Uranus is somewhere very dominant in their horoscopes. Mystics as a rule have this planet dominating their lives¹. Equally when Neptune was discovered there happened a clear indication that forces of a superterrestrial nature were released on this planet to quicken the evolution of men even to the destiny of the goods. Aerial inventions and aerial navigation became almost a rule, and by the same token on the astral side and *adhyatmic* side, we have a deepening sense of mystery of the Unconscious Unity in all, the cosmic memory, as Jung would say, becoming a factor in the lives and thoughts of men. It is again no queer incident in the history of the human race that large spiritual societies guided by masters of wisdom, and godmen like Sri Ramakrishna and others were born in India and elsewhere to key up the pace of the transformation of man in two-fold directions, such

¹ Dr. Besant, J. Krishnamurthy, Sri Aurobindo, Swami Vivekananda, etc. cf. Alan Leo's *Hundred Horoscopes*.

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as ‘technical transformation’ of our material environment or rather efficient material and scientific life on the one hand and an efficient and large spiritual unfolding on the other side. The great interest in the psychological and psycho-analytical sciences in modern times has indeed played a supreme part and men no longer go by the outer symptoms of disease or personality but by the inner coherence of personality-factors. Further there has arisen an awareness in the minds of men that an age of scientific technocracy cannot go together with isolated and primitive thoughts and instinctive crude adaptations to novel developments. That way leads to disaster. A1 machinery cannot be handled by C3 minds. An earlier age when the scientific discoveries were not made by superior and inventive minds was an age of A1 brains with C3 machinery. Now that such a state of affairs has been reversed, the insecurity of the modern man has become more patent. No culture can permit itself to be annihilated by machinery, for culture is always the dominance of mind over matter, plan over chaos, it ‘is a life-form that is the direct manifestation of Spirit’². Mind

² World in the Making: Count H. Keyserling.

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cannot rule matter unless it can probe into the secret recesses of itself on the one hand and on the other into the secret processes of matter. Growth in knowledge of matter is directly proportional to the inwardness achieved by mind. For Mind and matter are in reality sustained by a third, Absolute Spirit whose manifestations (subjective and objective) are these. By the route of matter we shall arrive at the Spirit but these processes cannot happen unless the route of matter is accompanied by the lower mind according to its own route³.

Thanks to the discovery of (lost or) ancient civilizations (like that of Mohenjodaro, Ur, etc.) the new and wide distribution of the truths of all religions and faiths, a growing uniformity in the content of knowledge of all minds, brought about by the phenomenal growth of newspapers and other means of communication including the radio-developments, wireless and others,

³The doctrine of parallelism affirmed by Spinoza here undergoes a modification, for matter through mind alone reaches up to the Spirit, but mind cannot reach or lead matter unless it unifies itself with the Spirit. Transformation of Nature or matter in any manner is possible only when Spirit descends in some biological manner into both. It seems however more easy for mind to respond to Spirit than matter.

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the Unconscious of man has been stirred deeply to the foundations. This is a cosmic Yoga; a churning process of civilizations making them yield whatever treasures life underneath the waters of the Unconscious, stilled by surface automatism. This is the cause of great upheavals in every direction. All racial and geographical conflicts which till now were covered by a veneer of religious tolerance have been thrown up for solution or extinguishment. That is why despite all talks of intellectual co-operation and cultural understandings the greatest of fanatical war is being waged, for it is now the cosmic universal values that are set against the private and instinctive and unconscious values of the old age. The Unconscious has become conscious and is stirring fiercely and ruthlessly the primitive elemental values. Our intellect must either rise to the occasion or perish. The serpent-poison has at long last been exuded and like primeval fire it is burning everything that is before it. The present war, the fourth within a century and a half, has the characteristics of elemental cosmic fury.⁴ It is necessary to extinguish

⁴ The puranic story of the “Churning of the Ocean” by the Gods of Light and Powers of Darkness may be seen to be an archetypal

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this fire of the unconscious, this poison that is terrible to life-cosmic. And this can be done only by a consciousness poised on the infinite and eternal values of Universal Divine Life, beneficent, transforming and radical.⁵ Imperialistic aims either individual or racial or national have no place in that consciousness and have no value for that Consciousness.

Thus mind has to enter into its own celestial cave and worship at the altar of Spirit. It has to invoke itself to take a direct hand in its transformation from the private company of instinct to the universal company of intellect and rationality. It has to become supermind, more than mind and intellect and instinct. By such a path it would be able to release the Unconscious of its violence and fury and make it capable of universal beneficence. The Unconscious has in it the supreme capability to resonate with the Conscious, and as such the super-conscious must be more and more made to

act of the wars on the planes of evolution. 'Poison, Purity and Perfection are the three stages at every step of the ascent. But it is also to be noted that the whole process is engineered by the descent of a super-power than that available which makes for all these reactivities.

⁵ Siva is the beneficent power who could drink the poison and the nectar equally. Such is the nature of the Supermind.

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occupy the field of consciousness so that we may be in tune with the beneficence of the Supermind and invoke or instigate the harmonic rhythms in the Unconsciousness which today typify the material nature. This is what I mean by the 'leading up of the Matter through its own route with the help of the mind that has gone into its own recesses and unified itself with the Spirit Transcendent!'⁶

Thus a descent of the superconscious or supermind or Spirit into the intellect of the modern man must be achieved or else an ascent into the states of the Supermind must be made by the mind. But we have seen that any radical transformation of the private and possessive into the universal and integral could only be done by a force transcending the mind, which is universal and integral in its very nature. The first flush of the descent of such a super-consciousness may be such as to produce all sorts of conflicts or to throw up all the biological memory of the individual so that the new tenement may be fit for a permanent residing of the higher consciousness or it may even entail in some

⁶ See Note 3

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cases total giving up of terrestrial or material being itself through a total immergence in Absolute Spirit (Saccidananda). The first paragraphs of this address will reveal that the descent of higher universal forces was not by any means accidental but purposive and providential and necessary for the next step in Divine Evolution and therefore the last of the alternatives would appear to be not specially the goal of the historical Process of Evolution.

Thus we are confronted with a new cultural impulse, a new pattern of society and individual, a new dimension in the psychic organization and a new biological mutation. Unlike previous epochs in known history it is universal and integral and the drive of the inner Spirit of man has been two pronged or many-pronged. Old religions and traditions have to undergo and are undergoing transformations suited to the new age that is emerging and the new race with its genius for symbolic interpretation on psychological and spiritual lines will transform the meaning of these religions in such as to present fundamental truths of Spirit which is unity and multiplicity, perfection and creation, Intelligence and power, revolutionary and

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beneficent. Our old cultures may have to pass if they cannot adjust themselves to this new force which is multi-dimensional and multi-planal and integral.

A cosmic or ecumenic age is upon us, and a divine nature alone will be able to fulfil its demands. Our entire being has to be sublimated, transformed and transcended. It is not enough to become universally-minded in some respects; materially, for it cannot be secure for ever without a new education that makes men think and feel and sense universally, globally and divinely, for that is the characteristic of beneficence in all our undertaking. The fundamental goal of man is universal delight and universal happiness and fulfilment. Universal Truths are impersonal, and may or may not be beneficent, even like universal power which may act, impersonally, imperially, and ruthlessly. What is necessary is the universal goodness and love what transforms the brute and exalts the truth and makes for beneficence in all activities. This is the inner secret of Divine transcendence. From love is born truth, and from truth power.

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But love is here not impersonal but more than personal. It is the secret unity of the One with its many, that makes it pour itself, lose itself and find itself in the many. It is the sacrifice, the Yajna, the perpetual Yoga of the Divine Nature to be and to express itself in universal and divine terms on all planes and existences which hang together in It and by It, and are held together as their *Substans* and Truth.

In the cosmic terms of space-time-causal nexus it is the glory of that One, the true infinite, to manifest His supreme transcendence in the many of his eternal Nature. Such is the Lila, that it can only imperil false infinities and not true Infinity. Perfection can yet be possible in terms of these conditions and under these conditions there can be what is called a pulsation of infinite dynamism which will integrate symbolically with the Whole and the transcendent find thus form oneness or identity or more truly resonate in perfect union. To sound the one is to tune the other. Such a creativity on the part of the individual integral being will make it continuous with the entire reality in and through the Divine Nature and man would have ceased to be the intellectual private creature he is and become a divine

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being with super-senses (*samjnana*), super-knowledge (*vijnana*), super-power (*prajnana*), and *Ananda* (super-feeling).⁷

This is the future of mankind. To become organic with the integral Divine, limbs and organs or instruments or vehicles of the Divine Universal in action, transformed in every fibre of being so as to respond to and resonate imperfect unison with, the universal Super-personal Divine One. Such is identity in nature (*Brahma-sampatti*) possible to the individual, so much so the Divine would have transformed utterly the human into His own nature, for His own beneficent dynamism and enjoyment and Being.

⁷ cf. *Synthesis of Yoga*: Sri Aurobindo (chapters on these topics) in the “*Arya*” (1915 – 1921)
A careful reader of the works of H.P.B. would clearly perceive that the Masters of Wisdom are really aiming at the emergence of a New Race whose faculties would be almost characterized by the *Vijnana* or Gnostic consciousness or *Buddhi*.

HUMAN RIGHTS-REFLECTIONS ON CULTURE

It is undoubtedly a glorious day when the United Nations Organisation asserted that human beings everywhere have 'rights' which have to be recognized and enforced everywhere. That it has become necessary to enforce this in every country and in every form of Government is a significant fact.

This has become necessary owing to the cynical treatment meted out by governments both of the left and the right, demagogical and exploitative. Colonialism has been the main cause of creating two types of men, the ruled and rulers. Imperialism is but a dignified name for the mercantile colonialism. Expansionism is a third form of this principle of classification of mankind. That this might be psychologically and biologically justified has been recognized; and it may conveniently be argued that just as children cannot govern themselves

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and just as sick men cannot be left unprotected, protective custody has been left to the doctors of politics. This the wise men either self appointed and self-styled or really so had undertaken in many ways to enforce. Surely society has both these kinds of men. The aim is to cultivate all men to the sense of their individuality and health. Crime, their and anti-social activities undoubtedly stem out of lack of education. Primarily then men have the right of growth to their full individuality or reason, and all such that help the process of growth to this rational individualism. Thus a state's primary duty being education of all men, both intelligent and the healthy and the unintelligent and the unhealthy, the power to educate becomes a matter of deepest concern. Human nature unfortunately is not simply reason; it has a good slice of the forces that have built life, competition, survival, possession need for happiness. But needs have a tendency to turn into greeds because of the peculiar instinct of gathering for future use or provision for the future and the rainy day and lean harvests. Therein is introduced the principle of individual survival and competition and the instinct to gain advantage over the future is sought to achieve by

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every means, fair or foul. It is precisely this fear of the future that turns needs into greeds. As against this principle of individual planning for his own future, a right it may be claimed, natural and innate, there is enforced the recognition of equal rights of other individuals. Thus we are confronted with the problem of reconciling the rights of all or surrendering the rights of some for the welfare of some others. This latter alternative it is that has led to the competitive machinery of civilization, and this has naturally been possible at the expense of members of one's own clan or tribe or in many cases at the expense of other clans and tribes, nationalities and communities. The process is not therefore limited to any one field, as it encroaches on all fields. This naturalness of man has time and again been the basic fact of loss of human freedom and the fathering of rights of some at the expense of others, less fortunate, less mighty and less intelligent.

Thanks to the realization that all men are equal and because of that new sense of recognition of openness of nature in all peoples of the world and in all strata of society, primitive or advanced, it has become possible to speak of a real brotherhood. A host of

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valiant figure of humanity and wisdom saw that political and economic prosperity usually go with a kind of exploitation. Unless political and economic life of persons to be ordered on the basis of recognition of rights of all equally human nature will be forced to go the whole way through a competitive psychology which was suitable to a different kind of words. The recognition of human rights became urgent at the social pattern of life turned from primitive agrarian, nomadic and exploitative, scientific and technological. The contents of rights might have change or additional rights may have come into being and certain have to be abridged or expanded. Man has begun to realize that rights of life work, occupation, defence, education, speech, possession, leisure, and enjoyment are all necessary for establishing his dignity as an individual. Self-determination then is the right that man demands, both individually and socially. This is the freedom. Are there limits to this self determination. Obviously there are in so far as this self-determination should not encroach on others' self-determination. Nor can the self-determination of an institution encroach on the basic self-determination of each individual. The clash of

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freedoms or rights is the problem of the modern society.

Rights are not however a modern discovery. Individuals always have fought for freedom from fear, from insecurity, from dominance, for being oneself even in the minority, for all these have been considered necessary for one's sense of existence. Ancient Indian thought rightly then held that men must have the right to property or that is the meaning of power to dispose of what one earns and acquires or makes as one likes, not merely to be a trustee for another men must have the right enjoy one's life or pursue certain desires which are considered to be natural, in other words, to acquire and enjoy these which are not necessities as such for life but which make life pleasant. These have varied from time to time but on the whole man has sought pleasures and objects of pleasures. Here again is the recognition not merely of hedonism as the good but that participates in the good. The right to equal treatment before society or in societal affairs, independent of property qualifications, is again the original freedom for freedom for equality in the eyes of the law. This has become indeed the first important right through history for the unequal treatment of human beings in respect of

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property, or pleasures has become a basic cry for justice. This enforcement of equality in social matters is not certainly in the interests so much of the society or state but certainly a recognition of the conscience of man. That other factors have blurred this recognition showed that man's conscience always reveals this sense of justice, expressed as sympathy or lawfulness or dharma. The final right of man is to freedom in respect of his spiritual destiny, it becomes a factor in the recognition of the trans-social nature of every human being. This trans-social nature of man is considered to be spiritual and includes the element of striving towards the attainment of fuller meaning of one's existence. The four purusharthas then, reveal that man's natural right is fourfold and it is the business of Human Society or its Rules or powers to make for these four freedoms. That men may close one or two or even three or all the four of these freedoms is again a matter of freedom. An open society then cannot shut out any one person or a body of persons from pursuing and getting the best in each. But as it can be seen, this recognizes the metaphysical right to be free and individual and the metaphysical truth of pluralism.

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However individualistic and pluralistic the above view might be, the ancient aim has been to recognize that in respect of society the freedom or right are not to be entirely separated from the fact of brotherhood or social identity-of interest between members which makes the exercise of a right conditional on the possibility of equal exercise of other's rights or freedoms. This is a Dharma or law or the expression of justice. Social rights then demand firstly an obligation to respect other's rights and indeed the framework of these rights get concrete sanction and reality in the context of societal organisation. Secondly there is always in the social context an attempt to hedge in this right or rights by imposing the obligation to exercise these rights. Being natural they will be exercised; but if any element of coercion in any manner either as duty or obligation be entertained it is clear that rights turn out to be not freedoms but otherwise. It is this element that is sought to be carefully avoided by those who see that rights cannot be made to be exercised and one cannot be compelled to be free, under peril of making them cynical as in Hegelian theory or dictatorial parental government.

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Integral education even in the best sense cannot be enforced. Persuasion by shewing the consequences of partial choices in respect of exercise of rights and failure to grow up to realise the full meaning of the human personality and individuality alone can help the vigilance that is necessary to preserve the rights. Otherwise bare rights as demands and privileges to exist in a particular manner remain to burden the conscience of the individuals and the society. There is no easy method by which men must be made to recognize their individual destiny or their trans-societal nature in society and it is not a wise way to shew that individuals are just societal and their rights exist only in and for the society as such.

Rights of human beings as individuals however have been fought for, though in each case one had to fight against one's own rulers who did not have the vision or capacity to liberate men from their servitude. Wars have hardly been fought for the individual liberty, or for the realization of his perfection. They have been fought for property through plunder, pleasures through reduction and rape, and have established slavery of the conquered rather than freedom. The recent world wars

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however have ostensibly for the rights of small nations and for the rights of oppressed peoples. Man is coming to his own thanks to the work done by the revolutionaries of the earlier centuries. However the individuals who have carried out these wars and the leaders who are governing the nation have not quite abjured the ways of war. It is surely to Gandhiji who had seen more clearly than the Christian nations that we owe a new technique of persuasion and conquest of men to ideas is taking place. It is surely again, a great idea to resolve to settle all differences at every level by means of consultation and discussion, by exchange cordially of opinions and to have given this a forum. The United Nations organization can be said to be the first concrete realisation of the idea of Reason. Here again it is not like a debating society and so on which lead to dialectical solutions. It is deep concern for the ordinary human being and his intrinsic value, whatever his present condition in the social and national and racial context may be, that has made and will make that organization a true conscience of human growth and destiny all the world over. It is again a great recognition that this concept of human rights is indivisible, and

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wherever there is the negation of this, there is already a great possibility of that disease becoming rampant. There is thus, great truth in our discovering thanks to the unification of mankind that the pluralism of the individuals does not fact entail their indivisibility. Not merely man cannot suffer abridgment of his own freedom he becomes the champion and fighter or the same freedom from abridgment of others rights as well. This concept of indivisibility is essential for the realization of human unity. A Government which therefore suffers the abridgment of the right of any one of its citizens indeed is under a grave responsibility to restore that to him or else persuade him to see that such an abridgment is lost in so far as it has entailed a transgression or trespass into other person's rights. Mankind has to be educated, persuaded, both by press and practice of its leaders to see that theirs is a right way of exercising a right and wrong way of exercising it and raising the conscience of each person to the perception of justice or dharma. A dharma rajya then can succeed in these democratic only by the members of the society being cultivated in the knowledge of equality and brotherhood. A spiritual education can

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reveal the axiom of equality in a better way than other positive sciences. But then what with the divergences in the notion of our individual destiny or salvation, here or beyond, we are hardly in a position to deliver the goods.

Great civilizations it is seen, express an idea. Our modern age is also said to be the age of ideology. Communism is said to be an ideological movement as a counter attack against Absolutism. The pluralistic note of communism very early was given up in favour of class patterns of organization which alone grant power to coerce. Indeed communism speaks about its liberating mission. However it can only end up in making liberty a mockery- at least the means do not show any sign of leading up to the end. Any return to ancient patterns of thought cannot throw up a galvanizing idea that will create a new society, instead of a new social class, that is about similar with earlier patterns of the past. New names do not alter our difficulties, though they may be intended to deceive. The new idea that man has to realise and make as his guide in his social and individual life so as to evolve to higher levels of his own existence - whatever that might be must then spring up from the hearts of saints of

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mankind, rather than from the heads of its philosophers. For it is indeed significant that the great political leaders of the U.N.O have always appealed to the significant words of the great spiritual leaders of mankind Christ, Buddha, Confucius, Mohammed and Lord Krishna. Again we turn to the eternal message delivered in diverse parts of the globe that was distant to them but so very closely brought together by science to throw up a deep and significant message for man so that he may evolve into a universal man, a true citizen of the free world, and proclaim the oneness of mankind and his freedom.

MEANING OF HISTORY

Is there meaning for or in History?

Is it discernable in the mere march of events or facts or is it something that a mind prone to generalisations like science sees in this march of events: A science of History would perhaps help to reveal the meaning of History. The meaning of science for most lies in its discoveries of laws which help prediction about the future. There are many who deny this scientific determinism in History. Science in physical life is possible-perhaps with the help of statistical probabilities even other natural sciences could progress; in the field where matter is like money and power (*artha sastra*) the sciences could progress very well. But it is very doubtful whether in the fields of psychology that deal with spiritual activities, of ends that transcend the terrestrial scheme even though

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operating in the context of this terrestrial scheme there can be any science in the sense of physical and natural sciences.

Let us note that Aristotle in the West classically stated the types of causes which operate on the events of every day. He listed four types of causes: the material, the formal, the efficient and the final. Science most often deals with the first and is content to observe and deal with the uniformity of causes and effects, their identities and similarities. The second, formal cause is of the form of ideas, patterns of making which are not in matter but are introduced into it and this is done in a mechanical conception by an agent in whose mind the forms are in clear form. The potter knows what form of pot he wants and gives this form to matter (silver or brass or clay). The form is the idea which is introduced into the scheme. In our own conceptions a plan is the idea which has to be executed in the material of the people. Thus an intellectual being capable of having ideas introduces or works this form into matter very much like a jeweller. But in organic life where the idea is unconsciously held it is seen to manifest itself in terms of adaptation of the environment to man's needs

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or life's needs, even if this need be just survival. The inner movement towards having a different form in order to survive is the life. This same formal force operates through the efficient causality of life in the lives of social groups leading up to the concept of mobility (social and cultural). Natural mobility is the efficient causality operating in and through diverse instrumentations, organic and inorganic, and this is the third kind of causality that Aristotle mentioned. In Nyaya we call this causality *nimitta karana*. But *nimitta* is also an ambiguous word; it suggests also the reason for occasion for causality or causal activity. This brings us to the final causes or goals for which the idea is devised, matter shaped and modified continuously and new tools improvised to bring about the desired forms suitable to fulfilling the ends or goals of man.

The proper understanding of these four causes which in fact are all necessary for any explanation or meaning of any emergence or result is a basic necessity. If we can show that History, that is the march of humanity through the ages starting with its emergence from a lower level being to the present day, has a goal, that goal would throw light on the progress

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of movement down the ages: if we cannot see this or discern this goal in and through the process we can hardly speak of any progress at all for progress is a relative term, meaningful in terms of its approach towards the *realization* of the *goal*. In fact the word evolution itself is a relative concept dependent upon the goal of life--quite arbitrarily it is held that evolution is a process by which homogeneity leads up to heterogeneity--the unicellular organism becomes a multi-cellular organism--diversity leads to the fullness of unity whilst yet maintaining the unity in a different form than oneness, is said to be a fair enough description. So too the Monolithic society of the family with unity and identities of blood gets diversified so much as to attain the goal of a pluralistic democratic society. Every attempt at paternalistic government by Dictatorship is a regressive feature which is rejected by the evolutionary niusus, Thus we can find that history to be meaningful must have a glimpse of the human destiny or else it can be but a serious catalogue of events which have nothing to link them up except chronology, or time. But even time begins with us with an event: a group of planets in a particular house (e.g. *astagrahakuta*) or the

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Birth or Death of a great individual (Krsna or Rama or Buddha or Christ or Mohammed or any other) or a great catastrophe like the Flood. Thus its impact on humanity in the shaping of man's terrestrial activities is a notable date. But by itself either one should trace history as an unfolding of that idea through time and give an appraisal or historical judgment about its realisation or progress or it should discover how that idea finds its impediments and halts and diversions and collapse.

A philosopher of history could proceed to see in the large canvas of centuries how the Idea however conceived at the beginning by humanity as a whole or in a segment of it flows out inevitably and is determined by a suprahuman elan towards its realization in the *homo sapiens* and *homo faber*. But what is less realized is that this process or movement is motivated towards a goal that is incapable of being discerned in the process according to some, and capable of being discerned by others. Those who discern it are those who see life as a whole and steadily, *sub specie eterni*-- they can be called the *Rsis* (*tri-kalajnas*) and Platonists or Utopians if you please. The others are those who see little purpose and their realizations but cannot see a

goal of History as a whole.

The two kinds of philosophers of History can be called the Platonic and the Bergsonian. The former holds the goal to be the Realisation of the Ultimate Idea - Harmony and all Beatitude and Society (Sangha), but the latter holds that the future is open, unpredictable, immense novelty deriving its new shapes by that ever present inexhaustible spiritual mobility. The future is for ever bringing forth novelty (*navo navo bhavati*). Bergson in fact contends that the impulse towards unity that philosophers discern in history, as the goal of mankind, is not at the end but at the beginning itself. One unitary force or *elan* winds its way up and down creating matter, life and mind and urging itself on towards the shaping of the gods or supermen. Thus a philosophy of history based on the theory of a *sub specie eterni* vision (*kranta darsana*) is not correct and leads to such pessimistic views of history as that of Spengler and others. But this Bergsonian theory lacks the spirit of Real idea which in fact dimly, unconsciously, subconsciously urges the life itself towards its enhancement and transformation even up to the point of its own decease (death). That the infinite

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versatility and creative inventiveness and planning of Spirit is available for it in freedom shows that freedom itself exhibits itself in and through all the self-determinations that it makes.

It was Van Hartmann who held that for our human mentality the process of history is irrational and works through much violent dissipation of energies and absolutely ceaseless bungs. It is part of chance play and adaptation vigilant towards new situations. There is obviously nothing uniform in nature, a success in one sphere is no guarantee it would help success elsewhere or else whence. History being an irrational endeavour to seek scientific law or philosophic meaning in it is meaningless. The irrational qua irrational is meaningless. George Trevelyan therefore refused to think that history is meaningful. In fact a scientist of history would refuse to consider final causes and devote himself to discovering just those uniformities which recur again and again. Such a view that might emerge if one were partially scientific in so far as the final causes are ruled out as in the consideration of natural sciences - might lead to a statement of a theory of eternal recurrence. In fact the survey by Professor

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Toynbee of the rise and fall of civilizations would give the first impression that there is continuous recurrence in history as fact: indeed one seems to recall Caesar in Napoleon, and Alexander in others. History repeats itself. There is the large cycle of the order of birth, growth and decline and death; and another civilization is born elsewhere not always on the ashes of the former repeating the same curve of evolution and decline – and committing the same mistakes. There were always the ages of growth and enthusiasm and decline of morals and increase of cupidity and hedonism. Though many might have forgotten the historian Freud. He almost in the same terms as Hayek (the author of *Roads to Serfdom*) enumerated the parallels between the ancient Roman Empire and the British Empire (vide his *Life of Caesar Julius*). One seems to be seeing the same phenomenon over again even in one's own lifetime, and a sense of reminiscence seems to grasp our thought and makes us deeply moved by pessimism. Even the graphic histories of Gibbon and Carlyle are just deep penetrative insights into this truth of eternal recurrence. In fact Ouspensky claimed that this recurrence is a fact that makes it

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rather pessimistic. But he himself pointed out that there are certain circumstances that lead to the breaking up of this cycle of eternal recurrence at each level of being.

I think that the element of transcendence over this cycle of existence, *punar-janma-jara-marana*, has been the most important concept of Indian thought. They found that in the Itihasas and Puranas this eternal cycle is prevalent at all levels. No one transcends his level of being, as a materialist, or hedonist or politician unless he is able to get a new force introduced into his consciousness by way of a spiritual initiation that leads to his abandonment of the old goals. This theory of eternal recurrence is also known in Buddhism as the law of dependent causation, *pratitya samutpada* - this being that arises in a chain. We can well discern the principle of Rake's progress in this chain. This is the general law of life at each level. This chain is available even in respect of cosmic events like rain as the Vedas have enunciated. Even the gods are not free from the deterministic chain, but they have the capacity to pass from one chain to another. Conceive of a spiral and a circle concentric and the transition from one to the other by a leap, but it is leap secured by an upward pull

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rather than a push from below. Ouspensky showed by a diagram that in the ordinary circle that goes round – the going in one direction results in finding oneself moving in the opposite direction – though subjectively yet moving in the same direction. Thus when man thinks that he is progressing, others would find him moving in the opposite direction. It is doubtless true that this is the law of degeneration or regression or retrograde movement in all circular orbits. Seizing this principle Professor Toynbee assumed that the uplift of several civilizations is by a shift of the orbit from one to another higher up spiralling above the lower and in one sense apparently reflecting the stages of the lower. The March of Civilizations has been achieved along with the recurrence but developing a new meaning because of the introduction of new values however subtle. But as most people can grasp the lower rather than the higher, there happens the fact of considering that one is higher when in fact one is lower, and vice versa - that one is yet in the lower cycle or circle or orbit when actually one is in the higher level.

The new world has always the characteristic of being new because of the introduction of a higher

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consciousness. In our Indian tradition, this introduction of a higher level consciousness takes place by the descent of the Divine Consciousness to that level and lifting up creatures from their lower circular orbit and giving them or placing them in a higher evolutionary orbit. This shift of orbit is not automatic movement but a conscious or super-conscious function which may be called the Deity. Professor Alexander almost suggested this emergence of the Deity in his magnum opus *Space, Time and Deity*. The higher elevation of the evolutionary species has been rendered possible by the descent of the *avatars* of different level consciousnesses, such as, the matsya, kurma, varaha, narasimha, Vamana, Parasurama; Kakutsa, Rama and Krsna (*Bala-Rama*) and so on. This shift of levels is a phenomenon of utmost historical evolution not only of animals and other life but of humanity as well. The four ages of humanity, the four asramas, the four castes and the quadruples of Indian thought really must be interpreted in terms of the orbits and key points of orbits where a passage could open up to the higher or would open up then. The secret of this ascending ladder to terrains higher is a closed one to those who have not

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arrived at the fitness for the evolutionary ascent as well: wherever men have refused to see beyond or become aware of the terrible determinism that stalks all cyclic movements depending upon repetitive adaptive behaviour (*pratitya-samutpada*). Nature is a field of freedom as well as necessity. Human history is a series of attempts to develop and integrate its freedom and as such it moves forwards through all martyrdom towards the realization of freedom. History in fact seen from one point of view and that is the legitimate and spiritual point of view is the great and glorious revelation and assertion of freedom in all facets of existence, in society, culture, art and music and it reveals itself as the creativity at the back of spirituality. There can hardly be any spirituality or spirit without this manifest creativity of freedom; a freedom that uses destruction itself for a new creation when it cannot break through recalcitrant nature. One shapes a bangle by melting gold since the nugget cannot itself be turned into a bangle and so also man himself will be broken and moulded into, a higher type by the Visvakarma if he refuses to move. It is stated in a *Pauranika* story that when some gods refused to

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incarnate they were made to take birth at a lower level and assist a higher evolution in those with whom their lots were cast. Nobody can resist the call of freedom and a freedom for all and it is an eternal process and therefore just as every rose at every dawn and its blossoming is beautiful the inward surge for real in the intensity of that hour, so too freedom in each individual heart demands the making of history of the eternal which freedom alone can envisage if it can. Since our freedom is only an expression not of our creativity but an ecstasy of getting out of the wheel of becoming, the orbit of the lower order values and existence, it does not fully comprehend that this freedom is but a possibility for creative being though it may turn out in lesser men a curse leading one into deeper darkneses than the previous. Spiritual History as Berdyaev averred is basically internal, and so does Sri Aurobindo hold it: it is that which grows in freedom and is nourished by it: it not only tries to keep up its freedom by creative activity but proceeds to expand the frontiers of freedom for all because of the oneness of Reality. All histories are parts of one Universal history as man understands it and comprehends it. In fact spiritual history might be

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asserted to be trans-historical or ahistorical. But it is not so. There is no antithesis between the historical and the transcendental spiritual. The historical in a sense may be said to be the external expression of the internal spiritual. The quality of the spiritual is not entirely absent from the historical: in fact there are moments in history when the quality of spirit, as seen in the efflorescent periods of creative art and inventiveness and appearance of geniuses or heroes, is present in all its parts. The degradation of historical significance arises from the weakening of the spiritual through the mechanisation and materialisation of spirit. This weakening process has to be constantly or vigilantly arrested and reversed: but it is a fact that this has been done in previous epochs only by heroes and geniuses, *avatars* and *rsis* seized with cosmic purpose and spirituality. In our own time the birth of the great men (*mahatmas*) of global perceptions, and insights and urges of penetrating spirituality, e.g., Mahatma Gandhi, Svami Vivekananda, Sri Aurobindo, and others less known but not less significant to human evolution has signaled the advent of a new age, opening up new dimensions of spirituality. But it would be foolish to

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think that all this is inevitable. Inevitability or decreedness of Historical future is a logical postulate of Marxian dialectical materialism: provided there is no incidence of a new Potentiality--which may well happen through the radio-active fallouts--not spiritual indeed in the ordinary sense but biologically significant and psychologically pregnant. The world of inventions fortunately makes it impossible to be certain of the determinateness or predictability of life-movements and human movements.

Earlier epochs have perhaps witnessed the glorious manifestation of religious and mythical structures and sculptures and brought out what goes by the name of spiritual architecture and culture. But it is well known that round the world we can perceive the derelict remnants of religious art and culture from Maya and Aztecs to Bali and Angkor vat not to speak of the demise of culture in the most civilized belts of humanity in Asia and Europe. A peep into the past may provide a depressing sensation albeit not meaningless. Mankind unconscious and conscious has seized this failure and today has brought into being an atomic age or Nuclear age and with its global pervasion and industry has

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provided a new environment that challenges the laws of the past cycles and recurrences. Today nothing is just recurrence of the past. The masks are different indeed. But even here one may see how freedom has forged the weapons of freedom for freedom of the spirit bringing out the need for real creative peace and a new consciousness which is unlike the frog-in-the well consciousness with its limited sovereign domains.

It is to this new possibility of consciousness working on cosmic scale and power that Sri Aurobindo calls attention. Instead of this age being called a nuclear one it is also psychically a supramental one. The supermind is not represented in any one single *avatara* as in the past but in each and every one striving for real concrete freedom of the world and oneself.

There have been undoubtedly some who have felt that history is meaningless and man must learn to get out of this meaninglessness. Some apophatic theologians think so, and Berdyaev includes Indian philosophers with their entire lack of interest in history among them. They consider that this is a *maya* (an

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illusion). Berdyaev himself considers that history has meaning as a tragedy of humanity except for the Supreme historical event of the Crucifixion of Jesus which alone can make man transcend the historical. But these are perhaps to peg spiritual form to a single event which because of its significance beyond all space and time, has meaning to such as feel the triumph of the spirit over time or history. However all these attempts reveal the fact that whether the Spirit pushes humanity towards to itself in all its significance or pulls humanity towards itself in order to grant it significance in its struggle and satisfaction in the attainment, it is to a factor beyond and in history that they call attention. Whether it occurs only once or many times depends very much on the weakening of the spiritual force and the necessity to lift up the movement out of its routine orbit to one that lists a higher value for the sake of which the lower is willing to die and die once for all.

A study of history from an integral point of view has been developed in another place¹. The meaning of progress has also been developed by me in another

¹ *A Critique of the Philosophies of History*

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series of lectures². Here I am showing or rather attempt to show how we can look at history both as significant and spiritual and show also how the spiritual and the material-biological work in unison for the constant production or creative result of unending experienced of *saccidananda*: Existence – Reality, intelligence – Idea and Bliss-fulfilment in freedom for each and for all.

² *Human Progress*

PHILOSOPHY AND LIFE-I

There is a growing realization amongst philosophers that Philosophy and Life at the present day are somehow divorced from one another and the main drift of late has been in the direction of drifting away from one another. We have known at this end of India that Universities even and Governments have been giving left-handed treatment of Philosophical studies. It is said that 'Philosophy has divorced man from life's pursuits and has depleted the vitality and energy of individuals from the promotion of human welfare'. This attitude has not a little to do with the anti-intellectualist bias of political theories and also philosophies of the Bergsonian school. In the name of realism there has been an attempt going along to put down the study of philosophy. That Philosophy has not made for the betterment of the state or country, and that it has acted as a lure to mere word-quibbling and slovenliness of

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action is a criticism that has been made through out the past few years with a constancy and perseverance that even philosophers believe that there is much truth in that criticism, and the weak amongst us have already succumbed to this slogan. What is wrong with Philosophy that it should have shrunk to this measure of contempt, repression and ridicule? In what has it failed? It is up to Philosophers to discover the underlying causes of this great and pathetic fall.

We have Philosophers anxious undoubtedly to contribute to world-thought, but who have somehow contrived to get it into their heads the notion that it must be a restatement of past philosophies. This is important, for whilst a restatement of Philosophy in terms of ancient thought to which all the people have accustomed for centuries has the initial advantage of appeal, it need not because of that turn out to be truth. All the same, the failure of Philosophy to encourage an indigenous and fundamentally agreeable doctrine to the mass of people will lead to its own debacle. The failure of Modern Philosophy in India has been not a little due to the strangeness of the doctrines and to the novelty of

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the contents, however much comparative religion and philosophy might seek to discover correlations. Thus Indian Philosophy has to go to its own ancient roots if it has to succeed at the present time, and yet it does not succeed. The reason is the failure that it has registered in the course of life of Man in our country. Thus a paradoxical situation has arisen. “By the fruits shall a tree be judged”.

Thus we find that Philosophy if it has to be loyal to the cultural situation cannot but refer to its own ancestry. And if it did, it will only meet with the disaster that will overtake it despite this incidence of alien cultures and ideas. The position is one of unrelieved gloom. Just as it is with political renaissance and resurgence, so it becomes imperative that there should happen an incarnation of an adequate genius to the new situation, who would synthesise in himself both the ancient and the eternal, and the temporal and the present.

We would have to state our problems of Philosophy with sincerity and clarity. What are the problems of Philosophy and what relevancy have they

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to the immediate and remote problems of life? Philosophy aims at a world-view, and unless this world view taken in the abstract and the most universal eternal manner it cannot be adequately representative of the truth. But then this world-view need not be the *welterchanuung*, a life-view. Unless they synchronize, or unless the one follows logically from the other, there is only a remote chance of philosophy governing the life and conduct of people. It is true that without intelligence and planning, life must find its end sooner or later. Either we plan our civilization or we shall perish. But this planning must proceed from the most adequate view of reality and influence the relationships so that they could be ordered logically and successfully. A Philosophy that does not aim at bringing about a synthetic view or organic view of the entire factors of the world, which does not guide us in conduct and which engages itself in querulous and garrulous discussions as to the most unimportant aspects of reality courts an early demise. The fact is that without a logical system of ordered thought, no action can successfully be performed, but whether this logical ordering can be called truth is a different matter. For

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we can, as Bertrand Russell claimed, have logical groupings of facts or fictions as many in number as we will, but none of them need be truth, that is, none of them need be the most exact and correct logical theory of Reality. The political theories of Marx and Hitler are logical theories put into practice with ruthlessness and consistency, but they are not because of their expediency or efficacy as such truth. Indeed the psychological factors which Hitler has put into execution with remarkable success show that we can by constant and consistent effort condition a people in their thought and behaviour so as to make it impossible for them to think otherwise or see otherwise. This is the psychological influence of Philosophy on Life. The world is mostly governed by these pageantry of thought and behaviour, because they are conditioned by these for a considerable time, intensely and uniformly and consistently.

But this effective doctrine of conditioned reflex, despite its utility, is not at any rate what a philosopher really bent upon knowing the real constitution of the world can permit himself to exploit or to submit to. The

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doctrines of realism and idealism have had changing fortunes but they have not ceased to take interest in the specific problems of how we know and what we know and how we know and what we know. The nature of mind, the nature of matter, the nature of relations, the nature of the content of knowledge, the knowing, the positive evidence of growth and progress, the end of man and his life, the rules governing his moral life and social life and religious life, all these fall into the purview of Philosophy. All these have to proceed from the ideal conception of their relationships or integral unity of these relations, so as to yield deductions as to conduct. The truth about the Kantian theory lies in the postulate of the need for deduction from *apriori* synthetic Judgments of the three kinds, according as they fall within the Critique of Pure Reason, Critique of Practical Reason and the Critique of Judgment. This is because the Reality from which all activity, of cognitive, conative or moral and religious life and aesthetic enjoyment proceed from the Unity of it. This Unity is important, for without this world-view of Philosophy or true view, that does not undergo deformation in consequence of temporal conditioning, because it is uniquely implied in

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the structure and nature of the Integral Truth-view, there can possibly be no activity, no progress.

The application of the Integral eye-piece, so to speak, to the problems of the immediate situation is what is demanded from us in our moral life as well as in our social and political existence. The idea of a fluxional system of change without consistency, of chance that cannot be explained in any manner except through the cry of ignorance, the non-mathematical view so to call this, is utterly un-satisfactory and cannot be a profitable role for Philosophy. Indeed if Philosophy undertook this role it would be acting as a fifth-columnist. Romanticism in Philosophy, Utilitarianism in ethics, and mysticism in psychology are all such efforts which make Philosophy discreditable. Philosophy cannot and must not forsake the realm of rationalism, and logical unity, but this unity of logical understanding must be forced to undertake the effort of deducing all facts from the nature of the totality of life and being. Can Philosophy ever gain this force of pure Existence on the plane of life that surges with emotions? Is it not a far cry to seek to govern all life from the basis of this

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abstract life and being? Life and vitality are not seen to flow from this abstraction.

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Writing in the latest number of the Philosophy¹, Dr C.E.M. Joad pleaded for the return to the classical tradition in philosophy. The classical tradition according to him lies in the application of the principles of philosophy to life, even as Plato and Aristotle did. The fact that their theories may not have been true did not make them forbear from applying the principles of which they were convinced to the conduct of life itself. In other words, their ethical interest in life was greater than their purely metaphysical interest. It is all right to speak about the need for knowledge for knowledge's sake, but it is imperative in knowledge itself to get its sanctions and embodiment in the living tissue of civilization. Thus politico-ethical interest dominated their thought. If we further enquire into this tendency to apply the discoveries of thought to the plane of action,

¹ October 1940.

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we find that it has been the one surest knowledge, knowledge that has arrived at that certainty of a workable proposition, knowledge which cannot but seek its realization in the concrete world of human experience. It is only the abstract and theoretical interest in discovering the unities and constancies in the changing and fluctuating phenomena of the outer world and human life that precluded any application of these discovered principles to the ordinary conduct of the world. As a matter of fact, this abstract tendency of the theoretical interest went so far as to urge a complete separation from the application of those theories to practical conduct that has led to an anti-podal movement in both. It is true that disinterested discovery of principles is and should continue to be the fundamental purpose of philosophy and science, but it is equally urgent that these principles should be obliged to render account to the phenomena of life and conduct so that they should not lose sight of their matrix of expression and loyalty to the earth.

It is a pity that the cooperation between the ideal and actual has been wanting, as we can witness in the constant opposition raised between the two. The earth

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and our life refuse to be moulded in the pattern of our interests. They reject the claims of thought to dictate to the world. This is a important fact, and reveals the impossibility of applying the ideals of philosophy to fact. If the ideals of philosophy are not other than the ideals of science, which is pure and disinterested knowledge verifiable by experience, then science which has at present landed us through its discoveries in the present age of scientific self-slaughter, and philosophy which is unable to stem the tide of the progressive applied science, cannot be helped. On the contrary, it is very well recognized that philosophy and science are different, though they both seek knowledge, the one of the terrestrial and the other of the eternal which includes the terrestrial. The ideals of philosophy then embrace the ethical and the religious and cultural values more than the mere science, and thus grant a *direction* to the discoveries and inventions. The power of knowledge is granted by science as method, as Yoga is said to have done. But it is quite different when the ends are not the ends of wisdom. Yoga even might go astray, might lead to chaos in conduct and to reaction in social action. Thus mere knowledge that is not

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governed by knowledge of the fundamental unity of all life under the life of spiritual values is a foundation concept with which we have to begin to apply ourselves to the task of restoring the classical tradition in philosophy.

It is no less true of all true religious and mystical consciousness that the enlightenment or revelation or vision leads immediately to the fulfilment in conduct of that which that vision imports. The command of God or the Vision to execute in the temporal context the intuited truths of the supramental vision is an imperative, a sacred calling which the mystic or the religious seer cannot even think of disobeying.

It is said of Buddha that at the moment after his enlightenment, he was tempted to give up all contact with the world, and escape into his own supreme Nirvana.

"Once, Ananda, I was staying at Uruvela on the strand of the river Neranjara under the ayapala fig-tree, immediately after I had attained the highest insight (sambodhi). Then, O Ananda, Mara the evil one came where I was; he stepped

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forward to my side and standing by my side, Mara the evil one said to me: Into Nirvana shall now, Lord, the holy one enter, into Nirvana the blessed one; now, Lord, it is time for the holy one to enter into Nirvana."

"After that speech, O Ananda, I said to Mara, the evil one, as follows: 'I shall not go into Nirvana, thou evil one, before I have monks as hearers, wise, disciplined, experienced, well-informed, who possess the doctrine of salvation, who have the calm corresponding to the doctrine of salvation not until these themselves, after commencing their teaching office, impart, proclaim, teach, determine, explain, expound, correct: not until they have suppressed the protests of others which can be suppressed by the aid of the doctrine of salvation..!'

This is so even in the case of those who have affirmed that to live here is living death, is illusion which must be got rid of. This is a precious inconsistency, precious because without it the knowledge of the superterrestrial cannot even filter into our consciousness, and form the basic foundation of our abstract speculation on the eternal as contra-distinct from the temporal and the phenomenal.

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Such indeed is the vitality of the mystic vision that cannot but be the voice of the eternal, a voice not in the wilderness but a voice which is capable enough and profound enough to find resonance and acceptance in the minds and conduct of the living mass of humanity.

The only question is whether we can speak of applying the results of philosophy to the conditions of our life-time and thus influence a radical departure from its set and slavish habit. If it were so what are the discoveries which we have made which can in some measure be made to so influence the direction and end of the human existence and culture. Are we sure that we have arrived at a workable unity in our knowledge of philosophical problems? What with the babel of tongues in philosophy, with its 'multifariousness of opinion' about problems, of subject, object, substance-attribute, the nature of the subject and the nature of the object, the knowledge of other minds, whether viewed from the pluralistic or the monistic or realistic or idealistic or organistic or evolutionary standpoint or the pragmatic or humanistic standpoint? Our problems having received diverse opinions, our attitude being undetermined and

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confused, thanks to the marvellous changes in the knowledge of the external universe, and the continued apprehension that they are not capable of giving us any final truths even regarding the nature of the physical world, we are in the words of Sir S. Radhakrishnan "hastening confusedly to unknown ends."

The counsel of Dr. Joad that it is better to apply certain principles assured to us and then to seek to find out the deficiencies even as the a *priori* thinker of the type of Plato did, is no better than the pragmatic claim to put into execution hypothesis based undoubtedly on axioms of supreme certitude. Indeed it is perhaps worse. We find that the theory of aristocratic difference between the ordinary man and the philosopher who alone must be made to govern the country or the state is not acceptable to the democratically minded. And in a democracy then the race-aristocrat, or intelligence aristocrat or the expert has no chance of being heard. Nor are the methods pursued by these thinkers likely to bear a fruitful result. The total regimentation of consciousness of all individuals their lives and their bodies, to a set routine of emotional unity, however efficient in itself, is not going to make for the liberation

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of intelligence from its own fugitive and insular and isolated condition, which at least is the agreed goal of all philosophers. Nazism and communism have striven to implement the psychological truth in the method of conditioned reflex just as much as the ancient Manu and the law-givers of India are alleged to have done with such conspicuous success in regard to the homogeneous unity of culture called Hinduism. That it is necessary to condition the consciousness of the individuals all through the world by a systematic, consistent, and uniform method of substitution of universal ends in place of the narrow parochial and patriotic motives must be conceded if life should evolve to a better order and plane. Can these be done by pure persuasion all the time? Should not the means be of the same order as the end mystics of all ages have affirmed. Sattvatas. Buddha and Gandhi for instance? The essential trouble is distrust of human motives and the configuration of these known as the personality-factor. Psychology is going to govern mankind more than philosophy. The Mein Kampf is a closely reasoned study of the psychology of the crowd. Nothing less than the application of the truths of psychology to

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the conditions of the human situation is needed at the present moment. The science gives us laws, but not the ends. The ends may be anything. As Professor Watson declared, we can make a child either an idiot or a genius, by applying the different environmental conditions. This is the trust of Plato, Nietzsche, Manu, Buddha, Hitler and Lenin too among our foremost thinkers. In the ends have these people differed, not in the means. The greatness of the prophets lay in the ideal trend of their psychological applications, the philosopher and seer in them has shown the movement of the inner purpose of mankind.

The philosopher, however, finds it difficult to admit the absolute truth or ideal construction and application of these ideals to the conduct of life even during temporary periods. The philosopher has to bend the world and its forces to the ideal of his thoughts and visions. He cannot step down truth to the level of compromise which really surrenders the ideal. The implacable intolerance of the Jesuits, much admired by many, the unbending pursuit of the truth of the sastras on the part of the orthodox, the belief that cannot put up with any diminution in its strength, have always gained

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admiration and then approval. The psychology of admiration has always been based on the strength and uniformity of pursuit on the part of the follower which despite ridicule and repression has won at long last respect and a place under the sun. Compromise is impossible on the plane of universal values of human life, and these may be not what we are agreed upon. Liberty, in mind and body and movement in speech all these may be greatly needed for development of the personality. But are we certain about the modicum of liberty which whilst pursuing its helpfulness to personality does not infringe upon the total social context? In the excellent book *Civilization* by Clive Bell, he declares "Superstitious ages are inevitably cruel: one of their superstitions being, invariably, that pain is good as a means, a doctrine which commends itself especially to those who are ashamed to confess that they deem it good as an end. After all, the sadism of civilized eccentrics may be nothing more than a relic of barbarism" (p. 118 Pelican ed). There are two kinds of superstition, perhaps a natural biological pre-rational state when the superstition was a normal device of the mind to escape from the collapse of its action, and the

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other and second kind of the modern dictators which is an attempt to bring back to the rational mind, in its confused state the solace of the superstitions of the former age. The effective advertisement of the ancient superstition engenders unconscious vibrations, and loyalties spring up to this root-reaction of atavistic behaviour. The patriotic impulse which is sought to be awakened by theories of race, of culture, of religion all betray this appeal to the pre-rational unity of the consciousness, which has long since, lain dormant and hidden under the fine manners and platitudinous exterior of our rationality. Thus it is impossible to create myths and manners and mysteries as of old, nor even to appeal to the past in the same way as is being done by dictatorial psychology. To succumb to this pseudo-philosophical jargon of patriotism and other isms is to forsake the firmest foundations of our life. An accurate and piercing analysis of the triple ends of life shows that some kind of adjustment is constantly needed between the forces of freedom, equality and brotherhood of man, on the plane of reason and not on the plane of mere emotional life or instinctive ends. "Common sense and a respect for realities are not less graces of the spirit

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than more zeal", says Professor T. H. Tawney (p.249 *Religion and Rise of Capitalism*. Pelican ed). But this respect for realities is not to be confused with the compromise formulas. There need be no betrayal of the rights of reason whilst we accept to apply the eternal principles in the conditions of the temporal. The philosophic dichotomy so constantly praised and pursued between the eternal and the temporal requires a firm and complete repudiation. Pluralism is the life and function of reason, but it is not certainly separativism or isolationism. Our realistic outlook tolerates and worships difference in functions as enriching the unity of its structural pattern, but it does not permit the isolated existence of any fact whatever without explanation. The unity that is striven after is at the basis of our interrelations, perhaps in the form of an inchoate organic unity, not indeed in the form and structure of the actual typical organism which we know, but the archetypal foundational plan of a unity. But to make it real and expressive of the dynamic, it can never be the permanent static concept of the Absolute, which knows no progress and permits none. The individuals should seek to rediscover on the plane not of myths

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and mysteries and superstitions of patriotic unity and identity and relationships, but on the broad and universal basis of equality and freedom of life of reason, the unity of the Organic. There is no compromise if reason is that which pleads; there is always a faulty compromise when the terms are those which belong to two different planes. Compromise must be such that it never surrenders to specious pleas. Thus it is that we find that religious seers have always surrendered or compromised with what apparently are to us serious lapses, but have refused to yield on points which to us appear as unimportant and not fundamental. This apparent inconsistency in their activities and decisions, has not a little provoked uncomfortable feelings on the part of their disciples. Philosophers if they would but conjure up such a vivid sense of the important and the essential, will undoubtedly be able to carry their ideals into practice and execute their dreams on the canvass of the temporal. But such a faculty or ability or purposiveness is incident on the fundamental quality of intellectual sympathy with the real and the objective situations in the light of their possibilities. The eternal possibilities in the womb of the present may be indeed

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possibilities that have been engendered by the past of our life on the terrestrial plane, but it is the something more, the dire alternative of skipping back to the ancient and the atavistic behaviour that more often than expected has assailed mankind after every huge and terrific effort to jump it over. The alternatives which psyche-analysis has promised have not the power to shew us anything that might be profitable to human evolution or shew the possibility of the ingression into the terrestrial scheme of the ideals which have been struggling for an embodiment. The theory of emergent evolution with its unpredictable emergence of novel and the unexpected has not been able to even make guesses at the future. What with the demolition of the logic of causality with its strict predictable future, there has come into being chaos or novelty. The giving up of the concept of finality has added to our troubles. We have now to restate our principles of causal continuity. Can we? The doctrine of suddenness has not been altogether sanctioned by the study of our pioneers in spiritual and prophetic consciousness. The study of the mystical consciousness shews nothing more than the feeling of peace, a transformation of the consciousness

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and the attitude to life as a whole, novel in itself but not capable of giving us a new philosophy. The cultural patterns of their environment have afflicted their rational cosmology, and we find them to be purely speculative if not merely unnecessary for the growth and development of human life. What to them is fundamental is the feeling and realization of oneness of all life, the togetherness of their existence which is ultimate and inexplicable by any human terms or logical terms. The aesthetic feeling or reaction of total pleasure or essence of pleasure, *rasa*, this is the summit of their consciousness. Thus we find that whilst there exist great divergencies in their cosmological theories, on one point, namely the relationship of the individual to the total All, (God), there is no divergence whatsoever. There is a functional and foundational unity, a unity that realises even an identity at some points of deepest intuition, so much so one is enabled to speak those wonderful words "*So hamasmi*" "*Tat-tvam-asi*". "There is nothing else." Does this peak of intuitive realization bear the existence of the world, can it render itself in the figures of the objective? Can we ever project this inward and interior vision, non-sensuous and ecstatic

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into the temporal and the manifold changing, transient, clash of colour, race, interests and instincts? The application of the philosophical principles must be then realistic and not idealistic, for to speak of the idealistic trend of life might be right but not the idealistic application. No doubt "the practical man" with his business habits ingrained in him, counting his shillings and pence and looking eagerly at the market conditions does not represent our ideal of turning philosophers into practical men. In the words of G. K. Chesterton "A man must have his head in the clouds and his wits wool gathering in the fairyland." whilst he applies himself to the task of extricating the world from its barren practical mindedness, for the practical man is a creature of the circumstances and creatures of the mere animal desires cannot be expected to take an idealistic view which demands competent execution. The lunacy of the practical and the economic is too much with us. It is undoubtedly high time that utopians take their turn. It is always the impractical man who has made the impossible possible. Thus the unpredicted comes into actual operation due to the faith in his vision of that one man. Laugh the world may its fullest. But the man with

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his faith in his wonderland has made the impossible, the unpredictable came into existence. Because verily he is the master of that secret unity of the vision and the real here, the vision that is an impossibility far the ordinary man with his practical-mindedness with his mind enclosed within the particular facts incompletely linked together without that saving knowledge of the progressive movement inherent within them requiring just that amount of faith to stimulate the achievement of result. This saving knowledge is the vision, the imperative of the prophetic insight, that promises despite all calculations to the contrary, the realization of it in terms of the temporal which according to definition is ruled out. The vision is never wrong, it is the definition of the relationship between the temporal and the spiritual and the eternal that is verily wrong and requires a recasting. When therefore the emergent evolutionists, moral evolutionists, creative evolutionists speak about the unpredictable nature of the creative activity, it is perhaps true of the lower species, but looked at from the point of view of the prophet and the seer here too we have the predictive possibility. It is the two-fold instruction of the path of prophetic insight that it

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points out only two ways, the way of death and the way of light, the one pointing out the summit in clearest language and the other showing the results of defeat of light, and the peril our consciousness is in. Is all this untrue even from the philosophical standpoint? Not so if we view the dialectic of Hegel from the standpoint of the realist or the evolutionist. It was Sir Radhakrishnan who beautifully said that the "evolution happened in the animal, it has to be willed in the human." Moral responsibility to choose the good, the religious responsibility to be dependent on the Highest Ideal or God we know who albeit may be conceived even in the manner of Ahura-Mazda as fighting for the restoration of the Good, the mystical responsibility not to yield to the lower and the comfortable path of mere acceptance of the present conditions, all these show that man cannot, must not keep quiet--He must take sides in this activity of life for the sake of the triumph of the vision, which he has been vouchsafed. It was said: "If thou canst not be a saint of knowledge, be thou at least its warrior" and aptly. The Philosopher cannot now refuse to choose to act. It is perhaps to instruct this great truth the Lord in the Bhagavad Gita says "even a little of this

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knowledge makes you cross over great fear."
svalpamapyasya dharmasya trayate mahato bhayat.

Thus we find that whilst the application of the finding of philosophy to current problems of the world cannot by any means be final, yet to start on this work is all to the good and indeed imperative. The laws discovered by the sciences have a neutral or ambivalent nature capable of being used or misused. Thirdly we cannot speak about the unpredictability of the future with any sense, as that is to lose sight of the ability of the saving knowledge achieved by mystic and religious and philosophic insight to plan and save humanity and lift it up to the higher levels of consciousness. The fundamental vision must be there to be dynamic and imperative in a total sense, than the mere economic imperative, or emotional imperative or geographical or racial imperative or moral imperative even. It is the total-imperative of the knowledge of Organic Unity of Spirit that can further life's progress and achieve it. The faith in the *Purna* the fullest, in the All, the *sarva*, in the *Ekam*, the Unity of all, in the Light and transcendent Reason, it is that which makes the philosophic utopian, the most practical. The failure of

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Plato, Socrates and others is grand. It is immortal. It is their faith that must find a dynamic content for it is that lack which made their failure possible. Reason is and must be enthroned. But greater than reason is the Life of Spirit, that fundamental solace of human relationships in the universe. Thus we return to the beginning. Philosophy must be rescued from airy nothings. Its most abstract truths must be and perhaps are truer than the less abstract which are untrue alike to truth and to abstractness. The gain that we have registered in philosophy so far has been negative, critical. It has not yet found the positive, the constructive. Even the so-called constructions have an air of mechanical patched-up affairs. There is no life or movement possible nor could life and movement be breathed into them, as Christ is said to have done in regard to the birds he made of mud.

A synthetic or organistic standpoint, or rather a total stand-point of the Spiritual which embraces all the terrestrial and the cosmic, temporal and the fluxional must be our one aim. In which case action is implicit in that dynamic totality, and life becomes an emergence out of this totality in complete harmony with its total

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nature. Life then becomes transformed, even divine in the true sense of the term. It would be perfect action, spontaneous, and self-fulfilling or rather self-manifesting in the whole as also in parts. The specious doctrine that the imperfection of the parts is consistent with the perfection of the whole will not find a place in it. Is this a possibility at all, it may be asked? Let our seers answer.

MESSIAH AND THE MONK

In a thought provoking book entitled OBJECTIVE SOCIETY, Everett Knight has posed a problem of great interest in typology and its consequences to social understanding. His concern has been the extraordinary situation to which academicians have arrived having built themselves a way of looking at Society objectively that is to say detachedly. The scientific out look has been to look at the world contra-subjectively and this has led to the hypostatizing of categories galore which have hardly objective existence though they have all been invented or discovered in the course of the necessity for assuming or presuming an objective world independent of the subject or his experience. This detachment from subjectivity and attachment to objective reality as if it has nothing directly bearing on the life of the individual or his ethic or politics or in one word, his religion, has been a phenomenon which

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should make one shudder about the future of man. This tendency of the mind to cloister itself and build up an ivory tower is the essential characteristic of the monk. Sri Aurobindo called it the 'ascetic' detached from the world and away from the world in all ways except perhaps in the forced prison of the world and all its tormenting changes that change nothing at all. That this monk cult should have invaded the scientific mind and the academies is the one distressing factor even when such men do indulge in the study of society and so on.

The Messianic type of person however there is in this world: he perceives the world to be the object of his work and needing change according to his pattern of thinking or planning or reasoning. He sees that the world as he lives is an ethical field for his struggle and conquest for reality. The unreal world of the past is to be replaced with the dynamic reality of the future. Always we have had men who saw that the world requires to be changed and shaped according to great ideals. He is no pessimist who knows that the world needs change but is ineffective to do it as he knows not the know how of things. The know-why of things needs to be necessary for the know-how and since the know

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why is beyond his rationality and perceptions, the know how is delayed and thus the pessimist is the arrested messiah. Ideological messianism we have always had and utopian messianism is also what we have had. Science however has been able to promise messianism its help but what with the indeterminacy and the threat to human life itself not to speak of its being incapable of integration with values ethical and religious it appears that messianism is bound to find itself in difficulty. Further both monk and messiah are anti-rationalistic and emotional or sentimental. Thus these two are said to be antithetical to the rational spirit which smothers all action.

The struggle today is not between the Monk (the otherworldly human) and the Messiah (the this-worldly futurist) but between thought and action. Thought has been said to be the cause of action, and a rational or thoughtful person always plans his action and then acts. The intellectual in being truly intellectual is at the arrested level of objective knowing rather than getting involved in action. His Olympian attitude is of course much appreciated though it is exasperating to find one whose doubt is so omni pervasive an element of his

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existence that his existence itself requires to be questioned. Of course the doubter must exist according to Des Cartes for his thinking is nothing but doubting, However it is to the credit of those who have seen through the flaw in this 'detachment' and pre-planned activity of as Bergson says of perception this 'virtual action' itself is said to be action, a sort of behaviour and reckoned even by psychologists as such, to claim that action there is which verifies the rightness of the thought or the doubt and such action is of course cooperating in the field of real knowledge. We always find this integration of thought and activity in the very process of cognitivity, and the arbitrary division of thought from activity in cognitivity itself not to speak of life is an abstraction of the most disastrous order which has led to the present stalemate in philosophy as well as politics and other areas of human existence. Pragmatism was right in insisting that knowledge is or becomes truly knowledge when it is acted and action is the test of the rightness of knowledge. This was the truth insisted upon by the Indian Realistic logicians and organists and personalities that action is what is intended in all knowledge and the verification of this

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intention is indeed itself knowledge-acting towards truth and reality.

The present tendency in university education is precisely to debar this and develop an objective outlook that is arrested at perception what does not develop into perception at all for perception requires an perceptive mass of activity and knowledge which is excluded in the temples learning.

The modern types of political life and indeed no one can escape from coming to grips with it leads us to accept a philosophy that could in a sense take cognizance of both the individual detachment and messianic aspiration. The cry that the academies should be free from the emotional and other factors entering into the field of political or social life shows the voice of the Monk: the refusal to participate in life to be able to carry on work of the most abstruse and obtuse types is considered to be necessary preparation for life itself so far as the students themselves are considered, but not in respect of the adults who are in charge of the academies themselves. The division of labour has been carried too far: it has also meant that the academies

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unfortunately do not care for the dynamic social situation which demands a messianic zeal that would develop perceptions of the new world, dreams that demand to be realized. That is one of the reasons why the academies have become the bye-word for snobbery and scholarship and antiquarianism. These charges are rather harsh and the anti-intellectualism that has pervaded both the fascist and communist types of minds which are socialistic in a sense of being concerned with society which awaits to be conserved or transformed and organized, is mainly due to the slogan of objectivity, which is the principle of cat on the wall which has been played assiduously and cultivated unconsciously by all concerned with education of the youth.

In India this danger has to be averted before it ripens into a rigidity that this tradition of the monk or ascetic is strong is clear: it is the basic dynamism if one may speak of it as dynamism at all, of Mayavada. The Messianic role itself was turned into a monkish business: messianism helped monkhood and this is precisely what Everett Knight has not canvassed. The Indian mind has seen the two types: the mystic and the

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religious: the religious and the secular, and has striven to resolve the conflict by an appropriate adjustment of human psychology. The mystic need for cosmic or supra-cosmic freedom and perception of the Oneness of the world is like messianism, for the mystic not merely attains but seeks to communicate his vision to all so that all can participate in that experience, that world. His cry of liberation and Union with all is a basic individualistic-cum-cosmic urge voicing forth its most urgent demand for values to be realized in this world itself. However it is a cry which embraces the option: if possible here if not in Heaven or the cosmic. The religious type is that which engages itself in a series of acts of devotion which are designed to reveal the dependence of man or soul on God. The self-surrender inherent in religious devotion is the seeking of absolute dependence on that supreme person who alone can reveal one's own true nature and emancipate it from all bonds, of life, of imperfection, of sin and ignorance. This twofold typology is helpful in the mystico-religious search for ultimate or Absolute Reality. However it has been shown that the mystic is not afraid of the impersonal experience of liberty and as such may

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hasten to deny the deity which alone can grant it the union which is the passionate embrace of the Infinite. The two routes were well-known to the ancient Upanisadic seekers or seers, who described them as the seekers after vinasa and the seekers after Sambhuti.

Or again in a different typology as the seekers of avidya and the seekers after vidya, meaning the scientists who devote all attention and life to the discovery of the laws of the areas of reality instead of the cardinal principle of Reality as a whole and integral. The Vidya seekers are those who seek the absolute apart from the world and not as controlling, sustaining, supporting and leading the world of souls and Nature to a greater evolution.

The typological disjunction however is a fact that occurs in the world of history or evolution itself. Indeed it is not merely ideological. It is one of the great truths of Marx that he gave blood and life to the bloodless ballet of impalpable categories of Hegelian Dialectic by the messianic drive of the economic homeostasis. So too we find again the embers of religious fanaticism have

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been lit and racialism has also through the emphasis on apartheid and self-government of the under-developed and the underdeveloped peoples have put the dialectic in a war of life and death. Thus one can hardly be a scholar merely for he is being dragged into the fray of events and cannot escape reflection and action. However it is one of the facts of our day that academic insulation cannot last long: monkdom is forever gone: forces of life are in total warfare: science and ethics are in moral grips with one another. The Messianic temper is more in the climate of the day and whilst it is time it is for the rationalistic monk to see the light and guide himself and the messiah to the haven of a possible universe, for the messiah is bound to fail in the long run leaving a slogan of rich timbre.

TIME AND SPACE AND REALITY

The calculation of time has been of hoary ancestry. It is possible to see that there has been a rational in the measurement of time. The basic needs for improvising a measure are (i) the necessity for its being easily measured unit, (ii) the necessity for its being universally objective (iii) the necessity for evolving a type of absolute measure practically useful and absolute in a sense though it may be relative too.

The relation between measurement that is spatial movement and time which is duration taken for an event to happen has been well known. Velocity of a body is measured by the distance between the points to be traversed or taken as space and the duration or time taken to traverse it. $d/t = v$. So too $t = d/v$ and $d=v*t$. Time is the interval duration or duration taken to traverse a distance at a particular uniform speed. Three things then have to be fixed for this purpose. What is

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that event or phenomenon which can be observed as the points for the distance? This is provided by the interval between sunrise and sunset. Whether the earth moves round itself or the Sun moves round the earth, the fact of sunrise and the absolute uniformity of the phenomenon makes it an objective fact, universal to all peoples. The next step was to observe the equal duration of the night time and day time. Thus all concepts depended on the division of time into day and night having about the same duration.

The second fact that was brought to the notice of the ancients was equally striking. The Moon which is an object of great interest to man revealed the phenomenon of regular waxing and waning. The fullest brilliance and wholeness was seen as the culmination of the waxing. The same period was observed for the waning which started with the fully moon culminating in the total disappearance of the Moon and his subsequent appearing which was designated as the New Moon. These two periods were found to be on the reckoning of the days and nights about equal, each period comprising of 15 daytimes and 15 night times. Both periods thus comprised 30 daytimes and 30 night

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times. The total was thus 60. This was about exact though it was recognized also that it was less than the 60 by approximately one night or day time.

Thus we find that the day time was divided into 30 parts or ghatikas (as in a fortnight) and the night time was also divided into 30 parts. The total day comprised 60 ghatikas. (this was again subdivided to make 60 vighatikas for each ghatikas: Similar is the division of the hour into 60 minutes and the minute was divided into 60 seconds. This shows the influence of the lunar monthly reckoning on the divisions of time regarding the hour and minute as it has been shown to be in respect of the Indian time measure of ghatikas and vighatikas.)

A third kind of measure was also thought of. This was in respect of the Solar revolution so to speak. The Earth goes round the Sun. Or rather it was found that the sun moves northward and southwards of the central line called the equator. The time taken is measured by two major halves such as the northern path and the southern path.

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Ancient Upanisadic thought has called the Uttarayana the northern path of the Sun and the daksinayana the southern path of the sun.

This is a year (samvatsara). The number of lunar rotations during this period was found to be 12. The number of fortnights (full moon and new moons included) is 24. The Seasons which are previously reckoned as four each comprised 6 new moons and full moons combined. The number of days was found to be 360 (including both day times and night times). This number is approximate as in the case of the number of days in a month.

Broadly we can see that 24 is the number in relation of the moon (fortnights) to the Sun, 12 being the half we find that the hora or hour system of reckoning adopts the 12 and 24 as well as 6 as the unit of time. Thus there are six seasons in Indian year. Twelve months in the year and each day has 24 hours.

However the two systems based on 12 and 24 on the one hand and 15 and 30 on the other must have come to a clash. The adoption of a unitary duration as

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not effected. The mixture of both the reckonings is seen in the calendar times we have as also in the clock time.

Thus one day = 24 hours = 60 ghatikas
One hour – 60 minutes
One ghatikas – 60 vighatikas
30 days (about) – One month
12 months = One year = 24 fortnights
6 seasons = one year

The result is that the two systems are not uniformly followed even by them. The 12 and 24 and 60 get mixed up. There is however a clear enough attempt to link up the earth-moon-sun movements in order to give us a measure of time which is at once easy, objective, observable.

This is the traditional basis of time measures such as day, month, and year taking the relationship between Earth and its own rotation or sunrise and sunset, the relationship between the Moon's rotation round the earth calculated in terms of earths self-rotational days (or in terms of the waxing and waning of the moon itself), and the rotation of the earth round the Sun (or the northern and southern passage of the sun with reference to the equator).

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These time measures are objective and not subjective and indeed it is possible to conceive that other planets and their corresponding movements might also be included. Thus we can see that the number twelve refers to the 12 year Cycle of Jupiter, round the zodiac, and 30 year cycle of Saturn round the zodiac or Sun. The ancient do not seem to have thought of the outer planets which have been since discovered. The 84 year cycle of Uranus is interesting, so too the neptunian and plutonian years.

Thus our clock time may be considered to be traditional well established linking up the mathematical uniformities demanded by all for conversion purposes. Though mechanical there is no doubt that later the relativistic scheme was accepted as not only useful but necessary and true. The criticism of Bergson that this mathematical time is practically useful but not real does not illegitimise the nature of time itself as having both an objective measurability and subjective experienceability which need not coincide. All persons especially the astronomers were aware of the fact that the sunrise at 6 a.m. at one place need not be sunrise at another place to the East or West of that place.

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Similarly the time on the earth at 6 a.m. Standard earth time and need not be 6.00 a.m. Martian or Venusian or Lunar time. Thus time whilst being relativistic does not abolish itself or render itself illusory.

The divisions of time as pointed out earlier have a hoary tradition and mankind has through its astronomers and scientists accepted this fact. We may devise a centum or metric system for time also. That would verily be arbitrary having no connection with real time as measured by the Earth's diurnal rotation, lunar or solar measures¹. The rationality and objectivity of measures of time cannot be disputed. The divisions of time have theoretical as well as practical foundation. We have tried to show how astronomical factors which do influence our organic and mental lives have determined the twelve fold, twenty four fold, six fold, thirty fold and sixty fold divisions. These have been synthesized or integrated in a sense but one can see that this has not happened fully since the consistent use of the twelve and twenty four or the thirty or sixty

¹ Celestial Influence: Rodney Collin, Vincent Stuart. London.

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has not be effected. A unified theory on this matter has not been achieved.

Now we turn to the organic time or living time. Biological changes take place regularly time is reached in terms growth of the organism, such as ovulation, insemination, embryonic development and birth, maturation, old age and death. The fruition of course of each life unit reveals its trying to perpetuate itself in its progeny through which its own life seems to be continued. Observing the processes of growth it has been found that they bear relation to the astronomical times that we have discovered. Some of these processes regularly are related to the astronomical phenomena of day-night times, bright fortnight-dark- fortnight times, the seasonal times and so on. Indeed not merely the linkage with the three major factors of our terrestrial life such as Earth, Moon and Sun, but also the planetary times seem to determine the organic factors, Obviously the ten-month time for conception and birth is also a factor. However it was held that on this basis there was a time when they had a ten-month year but it was discarded rightly for the development of foetus has been seen in the case of extraordinary

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personalities to have taken twelve lunations, and not ten.

The other factor corresponding to a cycle of lunation is of course the woman's menstrual periods-monthly periods as they are rightly correlated. That there is a connection between the lunar cycle and the organic changes within the body of the grown up female or procreative function seems to be indicated. Mental changes at this period do correspond to heightened imagination, impressibility and other factors which are either canalized into creative work or procreative erotic life.

The duality of birth and death corresponds with the light and night of the day. The near duality of waking and sleeping times is another correspondential point between the earth's diurnal rotation and organic life's two conditions. This duality is further seen in the two major seasons (uttarayana or birth of plants and so on and the daksinayana or aging and death of plants).

Organic time is closely linked up with the psychological time also. The dualities of pain and

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pleasure, sukha and dukha, is linked up with the duality of sita and usna (cold and heat), and further is gain (labha) and loss (alabha), victory (jaya) and defeat (apajaya), Mind itself is shown to be dialectical in its oscillations between the two concepts of being and non-being having and not-having, immanence and transcendence, and so on. Paksa and pratipaksa (subject and contra-subject) is a basic determinant of all thought processes that progress towards apprehension and comprehension of reality.

The two moments of time, of thought, of feeling, of becoming, all reveal a basic diunity (unity of two). Thus the creative time of Bergson though conceived psychologically reveals twofold frenzy which he brings out in his *Two Sources of Morality and Religion* implicit though it has been although in his earlier works. Upwards ascent and downward descent katabolic and anabolic processes are the very nature of time. But how to correlate these with the organic time or astronomical or clock time that is the question. This is undoubtedly difficult but not insuperable.

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Duration itself has the characteristics of twofold process. The interlacing of these two processes is what we witness in the organic life. This is a fact to which Bergson did not pay sufficient attention. Despite his earnest pleading for an intuitive language he had himself begun to apply the mechanical analogies of the lower order dialectic. The recognition of the existence of many dialectics according to the grade of being that is necessary Dialectic or dialectical thinking of two-fold frenzy or integrative disjunctive unity or conjunctive duality all these apply to the basic interdependence of the reality systems.

Time is essentially linked up with space in the mechanical and astronomical systems. Time is essentially linked up with the twofold processes of organic life and mental life. The unity of the reality systems is seen in the interdependence of these process and movements. Space itself becomes the organism within which time incorporates itself. Surely these are closed or finite systems, we cannot hazard to say anything about open systems. Since space itself undergoes changes or transformations duration also does. Thus though it has been recognized that time is a

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measure relative to the point of references and time may also be considered to be diverse yet it is clearly a case that time is an enduring element in experience.

To evolve an absolute time means to have a measure that is taken from the most inclusive system of Reality as a whole. But it may well be asked whether it has the dimensions of past, present and future that we grant to time or the dimensions of past, present and future that we grant to time or the dialectical frenzy or moments or space. In a sense the very unity of space and time and motion or growth that we have makes time a kind of substance or dravya which has properties of its own in conjunction with space and motion and growth. Thus logically absolute time seems to a contradiction. However if we can discover an absolute velocity of light or assume it, it may be just possible to think of an absolute time though this would mean time that is capable of being used to measure all other times such as the terrestrial, astronomical, evolutionary and organic and mental and intellectual. Such a concept was evolved for the Cosmic time of Brahma which is almost said to be the centre of reference for all measures of all bodies both in terms of their motions

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and growths and organic processes. Brahma Kalpa thus is the concept of absolute time and this was found to be capable of being discovered in terms of the individual's psychic time in samadhi translated usually as trance but really it refers to the union with Brahman of the individual soul or in other words when the soul realizes its life or time in terms of the Brahman (the soul and self of the whole universe and all souls) round whom it moves (salokya) and taking the same form (sarupya) and by having gained that union of inseparable movement or enjoyment (sayujya).

Timeless existence refers to this ultimate absolute relationship in which the usually conceived temporal patterns do not occur. One experiences as it were a kind of absence of time itself. The changeless state is said to be the timeless state and one almost presumes that both space and time cease to exist when one enters the ultimate Reality status. However it is seen that this is the source of all time and space and as such status has within itself both or all three processes in suspension. Thus we have a trinity of the space-time-motion (change) corresponding to the Alexandrian space-time-deity, the last perhaps implying both

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movement change and growth and evolution in one world, which emerge it appears when space and time integrate or rather which are recognized as the ground of or abstractions from movement itself, Kala or time is coeval with reality and is nearer to it than space.

Indian thought has thought of space (akasa), time (kala) and dharma (motion or law of all being) an essential the reality. They are capable of being related to the other triplicity sattva, rajas and tamas. Tamas is space, Rajas is time, Sattva is the Dharma or law of being or it is possible to think of rajas as motion and sattva as time. But these are not necessary at all.

SPIRITUAL FOUNDATIONS OF CULTURES AND CIVILIZATION

The symposium proposed is an attempt to claim that all cultures and civilizations have a spiritual foundation. It is unlikely that all cultures and civilizations have a spiritual foundation. That they ought to have a spiritual foundation if they have to survive or have the capacity to grow fully is another point. Further the world culture is having dubious meaning as some sort of training into a pattern of life that has been decided upon by a community. We know that of late ethnologists and anthropologists have been studying primitive culture and have indeed been anxious to preserve such cultural traditions. Civilizations too are institutions which have for the individual and his community provided certain lines of development for their continuance and persistence and perpetuation. Both cultures and civilizations do not therefore have a definite connotation as being valuable. They are just pattern which have

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been forged as desirable and are relative to the needs emphasized by the community as a whole.

Culture as refinement is quite a different thing and is what character is to an individual. However we know that culture and civilization have to be differentiated as high or low by the direction of the ends or goals that they have placed before them selves. Indian thought has basically analysed the human goals and indeed men move or are rather moved by one goal and can be typologically distinguished from others. There are thus men moved by wealth-motive (acquisitive), and there are men who are moved by desire for happiness (hedonistic) and comfort. The modern cultures which have been growing are centered in the business of integrating these two basic motives through the concept of power of procuring both for every man. Our civilization is less in respect of psychic development than in respect of material welfare and comfort. Our sciences which are the wheels of modern culture (as in ancient times crafts have been) have shewn that the goal of man is well-being. We are quite a long way from our ancient ideals of right-living and free-living and free-living. Indeed there is today a

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growing consciousness for a righteous world. Righteousness then does not inherently a fact of either wealth or happiness. Those who speak as if material prosperity will ipso facto bring in the age of righteousness or justice and those who speak of happiness as the just goal of man are finding that we want a different goal to be superposed to control the wealth and comfort incentives. But the clarity of perception as the nature of dharma or righteousness or dharma is not yet had. Righteousness or justice is a term which is bandied about as if it is but a form without matter, and that matter is to be supplied to it by wealth and desire for happiness or objects which procure them and the means required to procedure the objects of this category.

Man's true culture or development takes place when he passes through these satisfactions of cravings of his nature, and he has come to realize the necessity for knowing himself as an independent personality, free from the incessant dependence on the wealth-happiness cycle. Most of our modern trends of thought and culture are aiming at the proper distribution and production of this cycle of artha and kama. Dharma has

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come to mean just means of this distribution. However the human individual is getting himself pushed into all sorts of institutional formations both cooperative and collective and has become at once the person to whom justice is being done and who will have to be the individual who will mechanically get it in the process and realize it also. It is in this process of squeezing the individual into all sorts of procrustean patterns, that man discovers his own real nature as different from all that had contributed to his pleasure and comfort. Bondage to these being the one thing that enforces his compulsory loyalty to them, he seeks to find himself by freeing himself from these ends of life, wealth and happiness.

It is verily a triumph to say that no until one has become aware of one's bondage to the ordinary and common ends of life wealth, power and happiness (in more trenchant terms, wealth, wine and women), will one really arrive at that culture which is the process of releasing the individual or oneself from the thralldom that appears as justice. In a civilization in which there is hardly an attempt to bring about this awareness but every attempt is made to encourage the bondage to the

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'basic' needs of life, such as the above, not to speak of increasing the quantum of such supplies of 'basic' needs or the minimum of them, as decided by social justice, there is hardly any doubt that it will have to awaken with a rude shock and terror at the self-defeating nature of its enterprise. History is strewn with the derelicts of such cultures and civilizations as of individuals. The moral that one can draw from the of the historical cultures and civilizations is that without the vigilant subordination of wealth, wine and women, or artha and kama, to the supreme aim of continuous liberation of the self from its dependence on these, there is bound to be a collapse of our civilization also.

Liberation-incentive is as strong and firm in man though it comes to full force only when maturity of experience arises. The liberation incentive expresses itself firstly negatively as vairagya or renunciation, which is a result of discrimination which is not got merely by study but by painful experiences. Without this basic revolution from the lower ends of life there is hardly any possibility of even taking up the higher ends of life. The latter does not even enter the view of man.

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In a sense the liberation-incentive is closely tied up with the need to discover oneself. This is the beginning of a conscious culture and a self-directing civilization.

So far mankind has been advancing unconsciously impelled and governed and reason has entered into the several phases as a handmaid colour wants. The time has come for a self-directed conscious evolution. May be it may be necessary to go higher up in the scale of our consciousness and demand the operation of a disinterested reason and higher than reason which is purely spiritual with its directives of truth, intelligence and liberty gotten delight, not depending on objects other than that highest self or God.

Till now there have been god-centered cultures and civilizations. But the gods themselves have been stepped down to the level of our wants. A culture that does not step down God to the level of man but brings up to the level of God is a truer culture and such a civilization is a truer and happier civilization.

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The march of true civilization constantly discovers through its mighty and pioneer spirits the drive towards the Ultimate God. This is a continuous inner history of mankind, lived through its luminous self realizing selves, who constantly free man from his physical and mortal chains.

To such a band Sri Ramana belonged. All honour to Him.

**“CONCEPT OF MAN AND THE
PHILOSOPHY OF
EDUCATION IN EAST AND WEST”**

NATURE OF MAN

Any philosophy of education would very much depend upon the concept of what a man is. There are many views about what man is, though there seems to be a large amount of agreement as to what the spiritual part of him or the soul-aspect is. The person whose education it is with which we are concerned is an embodied creature or spirit. There seems to be no doubt about the actual condition of the consciousness he has. It is limited or conditioned, ignorant in many directions, and partial or fragmentary knowledge is all that he gets. There is also a wide area of agreement in respect of the knowledge that is got by him through his sense-organs and through his logical abilities. The purpose of Indian thought is to liberate man from his

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fragmented existence or knowing by a radical shift from the sensory or inferential processes to the utilisation of the spiritual or direct cosmical or, as the Modern Sage Sri Aurobindo styles it, the integral immediate knowing by the self. Even here though there have been some differences as to the theory of knowing between the Vedantic Schools, there is no doubt that mystical knowing – a knowing or grasping of the unity in diversity without annihilating the diversity but granting a more secure reality to the diversity in the Unity – is what can be a fundamental educable ability in each individual.

Man is an evolving being. The word 'evolving' may mean just the process of continuous ascent to higher and more adequately adapting form of living. This is certainly not the idea behind much of Indian Thought – by which I refer primarily to Vedantas. But there is no doubt that if evolution is the process of growing out of or manifestation of the immanent spiritual nature gradually from the veils of ignorance and material formation, the soul as spiritual regain its nature, as a fully conscious or universal consciousness which is indeed also a consciousness both subjectively to freedom from Nature and its ignorance (mukti or

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moksa) and objectively of Nature (the bondage that it was). Jainism and Buddhism also are agreed about this 'transcendence' or 'conquest' which is incognitive terms known as knowledge (Jnana). To know Nature itself as a field of Divine Action which is only action done in the knowledge that All in the Nature and Souls is of the Divine is the end. There are several points of coincidence between the Medieval East and West or the traditional East and the traditional West. The emphasis on self-discovery or the discovery of the self as the spiritual entity which ought to be freed from the Nature or body or be the intrinsic value of itself which has been lost in the pursuit of Natural ends, is a point of great importance.

We have to reckon three entities, Universal, the Individual and Nature or God, Soul and Nature. The inseparable relationship between these three is accepted by the Visistadvaita of Ramanuja and all that we are aware of is that these inseparable relationships have to be interpreted rightly. A wrong emphasis on any one or the other of the categories due to preoccupations with one or the other of the categories has led to a lot of confusion and delusion. The

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individual *qua* individual is seized with the purpose of becoming aware of the Universal, central to his meaning and existence or his 'self' and of knowing himself as the expression or function or dharma or prakara of the Universal Spirit. The intimate conviction that the individual is charged with the purpose of discovering within himself the Universal Spirit for which purpose he acts in a cosmic manner that is in a disinterested self-surrender to the Divine as the Visva or the All, leads him to the realization that he is the body of the Divine. Education in this consciousness is to draw out the essential principle of Divine Oneness or the One abiding, supporting and controlling Deity in All in oneself. Monotheism reconciles itself in the Polytheism of the other individuals because it begins to perceive that the One Divine can and indeed does appear and indeed exists as the many Gods.

Universal Religion is possible only when men begin to realize that God is One who is also many or having infinite personalities or functions, each of which is infinite, indescribable or holy. As with our Idea of the Concrete Universal Godhead realized by all sages and mystics, despite differences of language and

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experience, as real and necessary for individual realization and freedom from intestine conflict and World-Freedom and Peace, so also the realization of the identity in nature as functions of the One Divine Spirit or God or Brahman is a necessity. This is again possible only when each soul is considered to be an end in itself as Kant put it because it is 'eternally seized or indwelt by God'. As such is a bhagavata (having the Divine), and not merely as a means. In the West also this same idea is deep-rooted and the Political life of the West (and its instrumental theory of Nature as means) reveals that recognition. Indian thought can grant this inward respect for all individuals and to life itself a deeper character and greater amplitude. There is not much fundamental difference in the ideas but in the technique of realization. The beliefs in the possibility of transformation of Matter itself as capable of being (and holding that it is always such) and instrument of the Divine and a field for the manifestation of the Divine is dominantly pursued by the West, and Hegel has given it a great impetus. For Hegel Nature is Objective Spirit; State is the temporal Absolute, the individual is a means for the Realisation of the Absolute

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in the temporal and the objective. This is a lesson which East might take in order to explain an immanent transcendence possible and open to the soul, whereas the West must realize that the world is not an end in itself nor even the conquest of Nature but the means for the living realization of the Souls as one supreme body of the Universal, spiritual and essentially valuable to the Divine per se. Collective life directed towards the exploitation of Nature and pursuit of needs of the body-physical, which mystic thought in East and West has shown to be a deviation of the pursuit, does not but lead to a sharing of the world at best. It has of course brought up problems of distribution and population etc., which have to be solved in a collective rational way. Those problems whilst urgent from the point of view of the ordinary man need of course a global vision and perception and reasoning freed from the prejudices of the individual or national and racial kinds. The Universal however is not exhausted by the collective security means and measures. It promises a new dimension to being itself which would liberate it from the pursuit of distributions and exploitations for pleasure, more the knowledge. If we shall certainly know man as

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a peculiar and significant unity of the Nature and God, for the realization of their significant and eternal unity or inseparability, it would reveal man to be not merely a creature torn between the two but also to be a synthesis and fulfilments as the child of the Divine pair. The reconciliation of Nature and God in Man, through the perception or awareness of the Divine in Nature and in all other souls as their significance and meaning, is a truth that may be characteristically and in different ways and traditions be shown to seekers. This does not abolish the unique qualities of the traditions but lifts up the possibility of a universal intelligent understanding of world tradition.

The Universal's participation in a collective effort by individuals aware of and vigilantly acting in and for the universal values of the Divine who gives meaning to Nature and the individuals is an education which would enfold the twin truths of drawing out the spiritual and the universal immanent in each and the evolution of the natural by a gradual process of transmutation and translation of the individual and the hedonistic organizations or organs so as to take over the universal functions to which he is the heir.

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East and West have agreed on certain fundamentals so far as the mystics are concerned. Whilst the emphasis on the monotheism and the monistic view have been dialectical poses opposing the polytheism and pluralism, this real opposition has and can be overcome when the reason of each individual synthesizes in the spirit of the Mystic Wisdom of the Vedanta and Plato that the real monism must enfold and describe the pluralism, and monotheism should explain and grant strength to Polytheism. Rational Mysticism in education which suggests the universal of our problems is, it appears, capable of doing the job. But a large metaphysical and psychological understanding must be a prelude; and teacher's needs must have this supreme qualifications. Educational Psychology has to be grounded not so much on science of physiology as on axiology.

There is no opposition between the East and West, though during the period after the advent of Science there has been preoccupation with Nature and Economics and the appreciation of the poverty of individuals which, it was discovered, it is necessary to relieve. The preoccupation with the spiritual was that

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the real sufferings of the people were thoroughly forgotten. This is as much a snare as the mother preoccupation with the Natural or the individual. Our present condition is that we are preoccupied not so much with the individual as such but with his very existence, his survival. Intelligent people have discovered that this cannot be solved by a programme of economy or politics, and were faced with the problem of hope in the ultimate global wisdom of all men. Does Religion (and Education) promise this? So far the religions have not; on the other hand, they have developed new impervious ideologies and have had recourse to the most extravagant myths. A new educational theory must start over again the process of liberating the individual from old and stagnant but no less impervious ideologies and make him the seer of the universal, and the embodiment of the universal. This is the substantial freedom that education can encourage to discover and practice.

I agree with the view that we have no doubt that doctrinal differences may exist and be held if viewed in the right perspective, and all that men and teachers of the *unesco* can do is to supply this fundamental and

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foundational pattern: Man is the body (particular, individual, function) of the Universal Spirit (Ultimate, Brahman, God, Truth, etc.). So is the Nature (the World, Matter, Energy, Field). The Process is the realization of the Universal by the individual (embodied in Matter or Nature). He is the meeting place or junction of the Universal Nature and Universal Spirit. He grants significance and objectivity to both. The three are inseparable – a triunity. Nature is dependent, instrumental, objectivity of the Universal Spirit. All men are equally, though uniquely, bodies or functions of the Universal Godhead. They have a dual responsibility, not only to act in and for the Divine but also for the welfare and unity of all others of whom they are aware through Nature at first and through God at the end and in fullest realization.

KABANDHA PHILOSOPHY AND RAHU PHILOSOPHY

SRI VENKATANATH of the Visistadvaita School of Philosophy wrote in his Paramatabhanga that there are two schools of Philosophy known as Rahu Philosophy and Kabandha Philosophy. Every one acquainted with Indian astrology knows that Rahu and Ketu are shadowy bodies. Astronomy has stated that these two nodes of the Moon are placed at the distance of 180 degrees from one another. Indian astrology explaining eclipses states that the Rahu and Ketu are head and tail of a Dragon or Asura who tried to become immortal by eating Nectar or the potion of immortality and being discovered in the act was severed into two. Obviously Rahu and Ketu became the two ends of the Asura conceived as a serpent. Though thus disconnected or disjointed they are immortal portions and bind the world or earth in a sense. A Solar eclipse occurs when the moon intercepts the rays of the Sun

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from falling on the Earth and the Earth is covered by the shadow of the Moon: this is described as the swallowing of the Sun: and in the Lunar eclipse the earth interrupts the rays from falling on the Moon, and the shadow of the Earth falls on the Moon. This is the swallowing of the Moon. This is mythology.

Whatever this might the Rahu Philosophy takes its name from this severed head which is immortal. It is a philosophy disconnected or abstracted from the beginning or physical and vital life. It is the philosophy disconnected or abstracted from the being or physical and vital life. It is the philosophy of mere mind uninterested in the world and life of matter and life and is concerned with pure thought and it is geometrical or mathematical. It gains by its abstraction from life and food or matter, its power. This abstract power is enormous. Indeed it was the expressed opinion of the great mathematician who afterwards turned a Philosopher that abstraction realizes the truth of Nature better and knows deeper than concrete science itself. Mathematics guides all knowledge. Rahu is jnanakaraka-the instrumental force of knowledge in astrology. More abstraction, more penetration into the

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form of things and therefore more power. Rahu inverted by metathesis becomes ahura; the great god of Zoroastrian Religion-the Asura or power of Gods of the Veda itself. Thought, abstract thought, is capable of knowing Reality and it alone grants Reality to being. It can shape Reality also. Such is its promise-the promise of mathematical Idealism.

Rahu in Indian astrology is said to be the instrumentator of jnana or knowledge. Knowledge is thus acquired through the karakatva (instrumentation) of this abstract thought force. But it is also a great liberating force but its excessiveness it is that causes greatest idealistic philosophies dependent upon the abnegation of all world values. He is a great philosopher of rationalism mathematics and abstraction and rejoices in his own vast domain. There is no heart in him, it is a reality of its kind but capable of being illusory or rather shadowy.

Ketu, his counterpart, is considered to be the tail or the ray or fire or flag of being. Being fire it is emotional and yet it is considered to be also the moksa-karaka, one who leads to liberation or the significator of

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liberation, that is the ultimate. It is true that liberation can be of various kinds and levels. Perhaps one may say that wherever Rahu is in a horoscope, there is knowledge (abstract and powerful) in respect of that bhava, and wherever there is Ketu in a horoscope there is liberation in respect of that bhava. But it is a significator of aspiration for the highest realization an ascending force even like fire-a carrier of all offerings to the Ultimate. No wonder the Brahmana says that Agni is avamah and Visnu is paramah-the lowest and the highest among the Gods, and if the imagery be accepted, Agni is Ketu, then Visnu is the Rahu, and it is stated that it is Visnu who separated the Rahu from the Ketu, and it is the business of the whole edifice of Yoga to unite the disjoined, to join the disjoined: within us is the aspiration urging forward and upward, and above us is the sovereign head that has to be attained-the power that is great and all-enveloping.

A Ketu philosophy would be the philosophy of aspiration, of scared will. But it too can go wrong by excess. A philosophy of sacrifice or yoga apart from the exercise of knowledge-a mudha-bhakti or devotion that permits no enquiry or abstract ascent to higher and

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higher knowledge, would ultimately defeat itself. But in a sense the heart-philosophy is nearer to this than the head-philosophy. Inseparable however in reality, however separated by the Supreme Visnu for the safety of the worlds of the gods, these two immortals have to be reckoned in all integral philosophies.

The contradictory to Rahu philosophy is not Ketu philosophy because it is integral to it, though separated from it, but the Kabandha Philosophy.

If the soul of man remains in the brain or intellect or Buddhi in Rahu Philosophy, the head of the Kabandha is in his belly or stomach.

Kabandha is an asura. In the Ramayana he is described as having his head in his belly. The symbol reveals that there was a person whose thoughts were all centered in the eating and everything that he could get he could interpret only in terms of eating. All his aspiration was for a good meal every day. All creatures were intended for his eating more than for his service. We could see that in the modern world all efforts proclaim that every thing is for eating. Though all

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scriptures prescribed that only plants can be food for man or animal, yet since some animals had taken to living on other weaker animals man also has fallen into line with these carnivores. Man was granted a greater power than eating the animal for the animal can be domesticated and made useful in growing more food and not be themselves food. The concept of Vahana or vehicle was mainly intended to explain this transformation of the concept of use or usefulness. All animals are useful for man's work of developing agriculture. Domestication of all animal life is the great leap of man over the animal since he can now control production of plants for his food. Even food could be got from animals but food produced by them in the form of milk etc., Due to exigencies of climate and change and struggle for survival, man began to cultivate the taste for animal food and turned into animal eater rather than domesticator and now it is not restricted to that at all but for the extraordinary purposes of just skins and so on. Kabandha philosophy; thus leads to what we may call eating-philosophy; today most meetings and conferences are conferences for eating and eating everything, and all social life is built around this

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congregational eating and promiscuous eating. Though we can say that all satisfaction and allurements are centered round this eating table, and great transactions are taking place round the eating table, yet man is not just an eating animal: values are not just eating and there need not be all this food-centeredness. Food can corrupt and that is why purity in food habits has been said to be most important for being: aharasuddhi is what leads to sattva-suddhi; as the Chandogya Upanishad says. But we are reminded about this being just a kitchen philosophy by very good men who hardly worried about the food. The trouble has been that there has been the basic distinction between the meat-and-flesh eating and the plant eating persons and this distinction is basic somewhat to a proper perspective in human affairs as well as spirituality. The former is gross and leads to loss of sensibilities about life whereas the latter does not lead to insensibility about life. Men who can kill animals for food would hardly hesitate to kill men if not for food but for other things linked up with their food and enjoyment.

The evils of this world are more dependent upon this loss of feeling for life and also the extraordinary

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appetite for such food that it verily makes for the asura. The power of food is more than the power of the brain. The materialist civilization is geared up for this great appeal to food as the welfare condition of the State. The State's function is to provide food for all: this is truly a welcome thing. But food-habits must be cultivated that will not demoralize man and make him brutish and short-a pseudo-cannibal or incipient one. The great efforts of the Buddha and Mahavira were precisely to put an end to this flesh-centered or sacrificial-animal-food centered civilization of the greedy sacrifices in the name of Brahman. This shift to food-centeredness from God-centeredness is easily had because food is a prasada offering going along with worship. It is a sort of conditioned reflex that has led to linking up sacrifice with flesh-food, or temple-going with sweet-food and so on. It is true that Anna or food is a primary need but it is regulated food that is satvik that brings about health and real happiness rather than other things that promote other tendencies like sexual and other irritations and aberrations. One of the most important features of modern civilization is the growth of hotel and eating houses in plenty, which cultivate and condition

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tastes that help not health and goodness in nature but intimidate man to do things which he dare not dream of doing without them. Moral inhibitions are removed and man is turned into a beast-and what with wine and other things. Kabandha civilization starting from a necessity which is good that preserves one from falling below the human line or plane of being develops the tastes that bring down man to the level of a hunter and prepares for the loss of his sensibilities in other directions. His knowledge is centered on these wants and appetites and does not go beyond the sense of smell of food. Indian thinkers always associated food with smell, for smell is the indicator of earth or food, its guna so to speak. Where there is smell there is food and no wonder we are earth bound men relishing smell and seeking it.

Kabandha philosophy is most enticing to the earth-bound souls who seek to live forever for food. Life is for eating-happiness rather than eating is for living and growing into a real being of thought and realization and values that are truth and wisdom. Man's food makes him survive as an animal but his life itself is capable of being renounced in his search for other ends

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and goals that appears to him on his onward march. These values that are apprehended by the conscious being are firstly those that make the food-value instrumental for their realization if possible or even to be renounced if necessary. In other words food may be an instrumental value to higher values but it is just possible that it may not be for its renunciation even may be necessitated for the realization of the higher values. Thus it is emphasized that food must be abstained from – fasting (*anasakayana*) should be restored to in order to show that man does not live by food alone: food is necessary for the physical body, breath is necessary for the vital existence, but it is mental impressions that are necessary for a mental being and it is the higher mind impressions and apprehensions that make one who has yearning for highest values live at all. This hierarchical perceptions reveal that Kabandha philosophy may be displaced by Kama philosophy but both will be surrendered to the dharma (mental) philosophy that seeks the discernment of a law which makes one live meaningfully. But even this will have to be given up for the sake of larger dharma or worlds beyond the physical, beyond life itself. Life itself which has been the

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end for most becomes an instrumental value. For life itself is seen to be transcended by the mind which becomes life for the mental being. One becomes aware of one's possession of a mental body which outlasts the physical and the vital. And there are those who renounce the mental body (the Rahu-body so to speak), in order to arrive at that life or existence which transcends the individual finite yearning ineffectually for the infinite knowledge and power that are beyond the mind (manas). Thus the Upanisadic concepts of sheaths or bodies becomes meaningful only in terms of the realization of what is life in matter or by food, life in life through sexual desire, life in mind through intellectual knowledge of law and order (dharma) or society, and life in supermind or cosmic life which provides him with his spiritual body beyond this world or earth-bodies which can life through all the disasters and renunciations of the lower bodies.

Kabandha symbolizes this lowest type of body, which one gets in the fall from the high state for there is the truth that as one relishes that lower one becomes lower and life itself appears to be the lower. Thus an ascending spirit (deva-sampatti) seeks renunciation of

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the lower bodies for the sake of attaining the highest body of ananda, whereas the descending body or spirit takes delight in the life of grosser and grosser bodies which may well be called the formations or concretions or involvements or veilings of the higher in the lower. The Kabandha of the Ramayana got tired of his annamaya sarira so to speak which lived by anna or food and sought the highest by seizing the Divine Rama and Lakshmana and that led to the severance of his life in annam and for annam. He was restored to the effulgent form –his spiritual nature that lived by the vijnana and the ananda. One lives by matter not for the sake of matter but for the sake of the supreme self; knowing this truth one renounces or enjoys life in the Supreme Self. This is the truth that one must learn if one wishes to get over the diabolical preachings of the food-philosophy.

Sri Venkatanatha applies the term ‘Rahu Mimamsa’ to Advaita and Kabandha Mimamsa to Purva Mimamsa which does not accept Isvara (nirisvara mimamsa) and these two should signify that the former denies the Karma portion of the Veda and accepts only the upanishads called Veda Siras (head of the Veda)

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though actually it is the end of the Veda (Vedanta), Rahu being the head of the dragon or Asura, the Advaita Vedanta which denies the karma-kanda is called Rahu mimamsa, Similarly the Purva Mimamsa which denies the Upanishads as authority and clings to the Karma performance or dharma rites and rituals and attainment of enjoyments of heaven and etc. is interested in enjoyment (bhojana) is Kabandha Philosophy. No wonder that Vedanta Desika (Venkatanatha) has not called Advaita Ketu Philosophy. [Because it is the Mimamsa about the tail of the Veda (Vedanta) for it is also called the Head (Siras) of the Veda, by convention because it teaches the paths of attainment: though really the Purusa-Sukta should be called the highest teaching or Veda Siras].

Advaita refutes the world of appearance as Maya or illusory as changing and as full of misery. It therefore emphasizes the need for realization of the Absolute Brahman apart from Maya and as such is an abstract philosophy. It is the philosophy of renunciation of the world and the creation of Brahman which are considered to be illusory and full of self-contradiction. It bases itself on the Axiom of Brahman's incorruptibility

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and transcendence, an axiom accepted from the Scripture of course but even like the axioms of geometry not evidenced by the experience of the world but to which they are applied with success undoubtedly in a limited way, for we find that other sets of axioms equally apply, as we know from Einstein and Euclid and Reimann and others. Abstract axioms are at basis based on intuitions and revelations and insights and not gained by inductions. Thus it has been argued that Advaita is an intellectual philosophy with some high intuitions thrown in. Thus mere transcendentalism or anti-phenomenalism is intellectual abstractionism.

Purva Mimamsa since it is much more concerned with getting phenomenal benefits by the performance of the rites and rituals is a bread and butter philosophy-or flesh and meat philosophy-or sensual philosophy too for it is dependent on desires for everything both in heaven and earth for which it seeks help of rites and rituals and gods as agents who grant these automatically or impersonally.

EMOTIONAL MEASUREMENT

Though Humanity's progressive organization on the basis of better distribution of wealth and betterment of the conditions of labour and life is possible only to intelligence or rationality consistently and purposefully applied, a great part of Humanity is, as it were, immune to the appeals of Reason. Factors there are within the human being that refuse to be so cavalierly treated. They insist upon their rights within the human society. The great upheavals in society reveal that the progress of reason has not been as much as desirable, and that at the end of each of these we remain as we were.

What happens in society is mostly a rationalisation of sentiments and instincts. Mystification happens and a mythology is set up. Reason too is made to come to man in the form of sentiments and mythology. Hence there is so much excellence in mythology and so much of truth in its metaphorical

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utterances. This latter process of reason appearing in the forms of taboo and totem, in superstitious forms is very clearly demonstrated in the highest civilizations. The most prominent example of this sentimentalized rationality is the Hindu practice of Soucha and Yoga. Here reason has to gain sentimental value to be useful to society. But we would rather have this mode of organization than that sentiment should parade as reason. There is, however, a danger in the sense that man does not understand the purpose of a sentimentalized reason, and ends in blind acceptance.

In the definition of intelligence and its measurement, we are not in the presence of the equally important factor, the emotional and personal quality that alone can reveal the positive value of the individual to the society. Reason pure and simple is not a dynamic force of transformation: emotion alone gives it impetus and a hold on the human consciousness. If Industrial Psychology has helped the invention of methods of measurement of intelligence, classification of work, and conditions of work which would not only make for better output and humanize industrial conditions at the same time, it has not found the difference in emotional quality.

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The factor of interest has been investigated, but it has not been linked properly or even scientifically with emotional conditions. There has been immense increase of insanity due to maladjustment of conditions of labour and unsanitary conditions of life of the working classes. Better feeding, better environment, that is, a feeding and an environment not dependent upon the precarious earnings of a father or widowed mother, has led to a remarkable fall in the mortality rate in many industrial towns. It has been found also that the fever and haste of modern life with its craze for speed and excitement has not a little to do with nervous prostration and utter breakdown. This has led to emotional disturbances.

We have found one supreme physiological truth that emotional disturbance is obviated by nervous organization and control. Putting this in psychological terms, what the nerves are to the emotional centres, the glands, that is intellection are to emotion. Prof. McDougall's theory of emotional drainage is a statement of the conditions under which emotions occur. Emotion occurs in the manner of an explosion or out letting through nervous channels, muscles. glands

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etc, when there is a damming up of energy in the nerves due to excessive nervous exhibition, in one direction and excessive nervous demand in another direction. Clearly, then, the entire dynamic centre of man's life consists in the emotional instability or stability dependent upon the demand for energy. But it is also seen that the overflow, explosion and drainage of this vital factor is not identical in all persons.

No doubt, the prude, the sentimentalist, the meticulous, and the society-lady and even the animals register the fundamental emotions in an identical manner. The science of expression in emotions is identical for any one emotion. But it is not known, nor will it ever be known by what particular stimulus they could be made to register it. Habit and environment determine a lot, especially in the case of minor emotions. An object, which appears dangerous, may provoke fear and then intense action. Rage may be produced by an object or person who interferes with action. But as to what objects are dangerous and what objects do interfere with action, that is altogether individual selection. What one detests and gets wild with may not be what another likes and enjoys or what

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still another person is indifferent to. The indeterminacy of the explosive moment is the most important psychological fact.

There is in spite of this indeterminacy a factor of universality in emotion. That is what every one recognizes as fear, anger, rage or joy when he sees it. Men can communicate with each other through their emotional expressions. Great psychologists like Darwin, Ribot, McDougall have analysed these signs and the total form, *gestalt* of these emotions. But then emotional indeterminacy and its explosive force have been eluding them.

Even in the best organization of society, alteration in the environment, feed, etc., have made emotions not feeble but infrequent. Though the animal expression of it has gone, there is none the less an expression of it in the more disorganised units of nationality and community in a very similar manner. The instinct of self-preservation and fear have alone been able to keep men away from the expression of diabolic frenzy and utmost cruelty. In the vaster organization of our national and communal life we are not on firmer

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ground. We have tried to impose a standard ethics, an ethics of restraint on the members and have succeeded in checking full expression in its animal way, but we have not been able to arrest expression as such. In the family, because of a mixture of instincts we are able to live in peace. In a community, because of our gregarious instinct, we are able to live without conflict. We give up some of our methods lest the same methods be meted out to us. On the whole, we are restrained in our less desirable instincts. But when we come to conflict between communities and families we are not on firm ground. A geographical boundary may guarantee the same unity that we find in the family and maintain the peace through affection for the members. It is, however, only in times of danger to the entire community or to the boundary we unite in one body and subscribe our wills to the preservation of our inviolability. In all these what happens is the restraint of our emotions. But as would be seen instincts check instincts: they limit emotions, and not reason. Reason comes in later to justify the control, or the morality, and this on the basis of utility. There is also the protective frenzy at work in the community and the nation.

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Irrational control pleads for a rational existence here. All the same even in the society, there is needed an outlet for the dynamism of emotion. Sports, competitions etc., just exist for these explosions of emotion. But when in a Puritanical society the strain on the nervous mechanism is maximum, or the limit of repression is reached, there is a terrific outburst of emotion. Emotion seen under these conditions is not linked up with any particular instinct nor idea. It is impossible to canalise it into any channel other than hatred and greed, nor with either of these could this be permanently linked. Emotion is polyandrous, in its being there is neither faith nor sanctity. Its frenzy is always primitive, repressive, barbaric and sudden. No wonder despite all attentions to its study on its physiological side by Prof. Cannon and Pavlov, and on its psychological side by McDougall, Ribot, Claparde, Lange and James it remains as mysterious and baffling as ever.

The fundamental determination of emotion as extrovert or introvert by Psycho-analysts like Adler and Jung has not produced a more satisfactory result. Measurement of Emotion with the aid of Galvanometer etc., has been most unscientific as William Brown and

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others have shown. It is one of the most credulous piece of psychological fiction. It does not measure the quantity, nor nature of emotion. In what sense it could be considered to be a measurement God only knows. It shows at most that the neural discharge in emotion is electrical. In muscular activity the heat and the activity done could be measured. But not the amount of electrical energy released. As to the very specious claim that the discharge of electricity enables us to determine the criminal from the innocent, well, it is only one of the American yarns.

The measurement of intelligence itself is an attempt to arrive at a constant for each individual and at a dependable statement of a man's maximum capacity for work and organization. This itself is arrived at by determining the standard for the age and comparing it with a particular individual. The emotional measurement does not depend upon a standard for an age, nor could the standard be arrived at. In fact it appears to work at an inverse ratio. As age advances, there is more nervous control and, therefore, less emotion display. Nutrition and better environment and education do lessen fierceness, and the direction of emotion is also

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regulated. Despite all these difficulties, there is a need and a vital need for determining the emotional quotient of an individual.

Intelligence quotient has been found necessary on the belief of a maximum or limit of intelligence of each individual. Behind this belief is Spearman's proposition that there is a maximum power invested in each individual to which he could attain, but beyond it he could not go. But it is possible to diminish the power by malnutrition and prostitution of energy. On the truth of this proposition of limit also depends the truth of the emotional maximum. We could only arrive at this truth by statistics brought out by investigation. That would be our step. We have, however, stated, at the outset, our *a priori* reasons for its non-acceptance. But we have also found that they do not sufficiently warrant our giving up the search for the emotional quotient. We have proved that men are not equal in intelligence. That they may be lifted to equality by better adjustment is a probability on which we stake our experiments. "Intelligence and Passion are very close to genius. Who in our century will have the honour of bringing them together?" asks the artist and painter Albert

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Bernard. Emotional quotient then is a necessity that we perceive in the very success of the I. Q.

THE RELIGIOUS MORAL AND SPIRITUAL BACKGROUND

I am sure that there is need to define at least provisionally what we mean by Traditional Culture. There are many cultural groups in South India and though each one of them has its own unique pattern yet they have their own spiritual and religious and social traditions. We have secondly to consider what kinds of industrial developments, if already present in sufficiently advanced stages, have had their impact on these traditional modes of life and personal and social conduct and religious experience. We have also to take into consideration what social ideas have reference to the socio-religious philosophy of the traditionalists on the one hand and to the industrialists on the other.

I for myself can speak of the Hindu community in particular. The type of life that men have lived through the centuries has been multi-sided, according to the

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religious sentiment that had throughout dominated all aspects of human behaviour-cultural and creative as well as practical and political. It had been keeping the members of the community together. Whether it was Vaishnava or Saiva (or even Buddhist and Jaina in the earlier period) we have had great religious tradition. The composite nature of this tradition also has to be admitted, as it tried to imbibe the best of the Vedic (Nigama) and the Agama. Through its genius for synthesis it had made for the collaboration of the two Vedantas: though this is specifically the name of the system of Ramanuja, this term (ubhaya vedanta) could in some measure be extended to denote all the systems of South India, for they doubtless claim accord between the northern Sanskritic tradition and the Southern Tamil tradition. The social tradition has been despite the difference between the Vedic (politico-social) organic conception of the four-castes and the one-class of spiritual society of the Alvars and Nayanmars, to live a corporate life of unity and functional difference. It led to the sharing of the moral and spiritual and material goods of the world. This however cannot survive without a constant and

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continuous awareness of the spiritual tradition on the part or the large part of the community. The kind of life was a theocentric or temple centered one. Industries and fine arts were yoked to the spiritual ideal, contemplation of perfection of divine attributes and so on. The goal was salvation through devotion. The mass of the members of all communities lived this kind of life. The otherworldly bias alleged is not quite the fact against which the present day recoil is seen. This world was sought to be enjoyed as part of the Divine plan, but that meant disinterestedness in the performance of duties rather than indifference to them. The present day recoil cannot be explained on the neat pattern of criticism to which we are accustomed, that it is a recoil from the otherworldly and pessimistic view of life of tradition so far imbibed by all.

The Vaishnava and Saiva are them most important religious approaches and the majority of the community in South India are worshippers of both. The earlier tradition of exclusive devotion (ekanta-bhakti) has undergone changes during the recent period of impact from modern mystics, a more original and earlier

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tradition of the Veda having replaced the sectarian or puranic dualism or trinitarianism.

The moral and ethical tradition is common to all the communities, and in fact the need to live a life of Godliness has meant a life of inner purity and tolerance and love for all. Ahimsa has greater appeal to the Southern Tradition, for south India had fewer occasions for resorting to fighting in self-defense of hearths and homes and gods. There have unfortunately been internecine warfares. But the great Tradition of the Alvars and Nayanmars (South Indian Tamilian Mystics) as well as the philosophies of Sankara, Ramanuja, Madhva and the Samayacharyas with their illustrious continuous stream of disciples (Guruparampara-sampradaya) made the practice of ahimsa and satya very necessary and habitual. Wherefore the south Indian tradition is less violent in temperament. It was easier for it to restore periodically ancient religious and spiritual tradition through tolerance and understanding and assimilation, which are today recognized as the most genuine principles of Hinduism.

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We have to reckon with this important fact that the traditional spirit of Religion has again and again returned to restore the permanent qualities of south Indian tradition. The more violent and pragmatic adaptations of north Indian religious schools are not available in south India. The way of life went unchanged through ages, at least less drastic have been the changes. There has also been a great stabilizing force in the combination of philosophic adaptation and religious experiences from the intellectual groups who had the initiative and the power to command reverence. Whilst the northern Indian tradition remains a shapeless unity and is more and more becoming a sentimental and emotional unity, the southern Indian tradition has a shape and intellectual pattern to sustain its unity.

The brahmanic tradition in the south is an integral tradition, and has with the help of the upper groups served to maintain this cohesion and permanence in the face of the severe environmental changes, political and social and economic. There is resistance to change, on the one hand but there is also the awareness of the inevitable character of the change

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to come. There is however a psychological struggle in the mind of the tradition governed communities. It is likely to become more and more acute as the demand for adaptation or uprooting from tradition becomes urgent and inevitable.

There is no question of an unchanging tradition now. In every sector of life there have happened changes thanks to the slow but unbroken penetration of other modes of life; or at least the educational and social changes incident to foreign rule have had a large part to play.

A reaction against this encroachment of western modes of life has grown in volume. The reaction is witnessable in growing urban communities in cities where the uprooted or partially uprooted educated men live and have their being. Here tradition is revolting against its absorption in modern social modes through recourse to Kalaksepa etc. Adaptation has, however, come to stay. It may be quite difficult to reverse this trend. The civilization of hotels and culture through films has displaced the civilization of asramas through films has displaced the civilization of asramas

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and culture of the gurukulas. Family arrangements have broken, thanks to the diffusion of the present employment possibilities. Ties of the joint family life are slowly untying. It has entailed even the giving up of family modes of traditional worship and living. Family members in different trades and professions have set up different modes of routine of life adapted to their professions. Religion at home has ceased to be a force, as the ideals of life of the parent or his own hopes of professional career for his children have changed.

The old agraharam civilization has collapsed not directly due to the growth of any industry (for such industries have come only after the village economy has collapsed) but because country life does not present any attractions and the city does. The urbanization of the people has also led to the breakup of and breakaway from the traditional modes of employment. Everybody is looking forward to state employment and is indeed being encouraged to look to it. Enquiries in all walks of life reveal this significant fact. This tendency started almost with the incoming of the empire builders. Office allurements on the one hand and failures of their hereditary professions at home on

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the other, had driven all to the town for clerical and other trades.

The growth of industry is the second point. It has attracted young men to the several lines of engineering and they have found it advantageous in the monetary sense. Humanities have hardly this temptation or attraction. There is no money in it. But the cultural background has along with this abandonment of the ancient traditional vocations by those who were following it, led to the depletion of traditional knowledge. There has been failure of religious cohesion and unity, for education too was very early divorced or severed from religion and religious ideals. Thus the Western impact through industry and culture has made for a reversal from traditional standards and aims of life. This failure of religious tradition in respect of vocation and profits of profession has brought about the present crisis.

The condition of traditionalists has only to be looked into. Pundits have almost ceased to have spiritual and social influence on the community. The purohita instead of being a leader has become a

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follower. The opportunities way of life has replaced the sampradaya modes of life, and learning. The apathy of the large mass of men to things spiritual has grown thanks to the caricatures on the stage and film and text books (so called socials) on the one hand, and on the other to the educated uninformed secularists. But behind this surface apathy there is a lurking sense of need of religion and spiritual solace in almost every serious student of life. There is a sense of loss of one's moorings and one feels as if one is adrift. This can be seen in the increasing interest in unorganized and pseudo religious literature displayed by all kinds of people. This interest has to be canalized. How that can be done without the help of pundits of tradition has yet to be determined. There is hope that we could secure some of the eminent of these to help this revival of reverence for real spiritual aims of the modern society, however much it might have suffered disintegration or industrial adaptation.

University men are not as a rule, at the present moment at any rate, traditionally minded except in a very superficial way. It is perhaps true to say that they are inheritors of a new tradition, a short tradition so to

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speak. Perhaps it is too soon to say that the modern civilization is already a tradition to them. We must however make a sharp distinction between what we have inherited from the immediate past, and the tradition that is of ages past which is strictly religious and social tradition. The British and Islamic influences cannot be classed as tradition however much they might have influenced us and formed a behaviour-pattern which is of a mongrel character, being as yet not integral to the common people as a whole, not to speak of the advanced sections of the community. Can the University men become substitutes for the pundits of tradition? If they cannot, the leadership in adaptation to the changing shape of things will inevitably pass out of their hands. Nor will the restoration of traditional spirit be possible unless the University men can become in some plausible sense the repositories of it. The dangers of easy adaptation by some pundits to the new modern way of life cannot be exaggerated too much. The University men themselves are having a double inheritance and the alien supersedes the indigenious. Science perhaps demands outlooks in consonance with the Western patterns of thought, but does it entail also

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social and spiritual atrophy and disinterest? Humanism at least could be more of the spiritual tradition of the East in every way. No one can really influence anybody unless the genuinely sincerely is loyal to the spiritual tradition of the people of this country. The case in point is Gandhiji himself. When Gandhiji adopted the way of life of the common people of this country and even their traditional spirit and approach to problems of every day, it was not only a wise way but the only way to leadership. Other examples are of Sri Aurobindo and Swami Sivananda. University men are not in a position to become leaders of the country in tradition; of course they are not yet leaders in industry, and may never be.

If University teachers should seek to wrest the spiritual leadership they should seek traditional roots. The Pundit who abides by his tradition should not merely be encouraged to play his important role but also his livelihood, economic as well as social, must be assured and ameliorated. There is a tendency to treat pundits, even as the teachers of Humanities or intellectuals as 'lazy' non-working or non-productive class. Only it has to be recognized and emphasized that they are preservers and transmitters of cultural

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values which are much more necessary for the country and the world than economic values. Else it would be a great tragedy, for it is difficult to find a nucleus of them again. The true safety of the socialistic pattern of society on the economic level depends on the trans social life of the few individuals of tradition and of serious religious purpose. The graft of men who have hardly any roots in the tradition of the country, such as may be engendered by the exchange programmes of the immature men may lead to very undesirable results at every level of life, leading to hybridizations of culture which are unsatisfactory to everybody concerned.

A gradual process of bridging the gulf between the way of life of the traditional class and the University educated secular types has to be attempted sympathetically and reverentially. So that in the long run, at least two generations hence, the diversity of these two would not be as pronounced as it is at present.

Regarding the difficulties inherent in the geo-cultural pattern of South Indian culture communities which comprises all types of possibilities, these could

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certainly be solved with understanding and patience. It should be gradual, but not necessarily snail-slow, evolution that we seek. The tempo of modern types of movements may only be quickened and sustained by an integral understanding which sees not only the pattern of culture here but also aims at integrating it with world Culture that is being born. The communal tension and racial tension problems are not inherent in the social formation as such in Society, but should rather be properly traced to the political pressure groups and to the break up of the traditional modes so called of the community. It is only remotely (and only recently) that we would trace it to the growing volume of industrialization. Due to rapid absorption of the alien model of behaviour and thought in an uncritical spirit (attractions of novelty and fashion undoubtedly playing an important role) by the large mass of educated men and University products too (and teachers are by no means an exception to this), it has meant an uncritical sacrifice of ancient patterns of value and culture. The fact that these acceptance of Western and alien modes have been popularized in indigenous languages (regional and other languages) has not reduced but

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rather has increased the difficulties of real integration of social life on the best possible lines. It has created conflicts of an altogether irrational nature in the large mass of uneducated men or partially educated men, who are workers in the several fields of social life.

The changeover from rural economy and civilization to an urban industrial civilization in Britain and America did not mean the breakup of the religious and social traditions as such or a breakaway from them. The so called socializing process has not entailed the breakup of the traditional spirit of society. Industrial civilization goes along with a certain amount of socialization of the individual and his knowledge, but beyond a point it is bound to be not only difficult and undesirable but also to be resisted.

It must be recognized that though religion is a socializing force, it aims at the trans-social life of the individual. Society must constantly serve and help this trans-social existence and life of all its members if it wills to retain their social loyalties. If tradition stands for anything in a religious society it is for this goal. Humanistic aims try to contain the individual within the

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purely socialistic patterns of life, for in its conception the individual is obviously to realize that social life is his goal and without it he is nothing and ought to be nothing. But this is a short-sighted view. The modern ideal of socializing the property and work of man at first and finally man himself completely can obviously not succeed. Sooner or later the inner urge in man for his trans-social life (though not his individual life) and values would assert themselves. And is it not better to guide and plan in such a way that the socializing process would be through out guided by the trans-social way of life (which is the traditional spiritual way)? Should we not realize before it is too late that the ideals by which revolutions are being made are not hugged in a spirit of abstraction and extremism? Are we aiming at Society or Socialism, which I submit are two different things? There can be no antagonism between spirituality and industrialism provided we carefully reorganize our social and political and individual life on the basis of spiritual freedom and social conformity which only an organic conception can provide at least as working principle (and not as met-physical theory). This has been achieved in a spirit of cooperation in

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regard to the reorganization of village and cottage industries, which avoids the evils of industrial concentration and robotisation.

Therefore our present challenge lies in the complexity that has arisen in the traditional life of the different classes of the community. Firstly there has happened the collapse of the traditional social patterns. An apathy to the ancient forms of worship and moral restraints has also become the feature of worship and moral restraints has also become the feature of the people. The earlier subjugation by foreign rule has made the situation worse. This has however rendered adaptation to industrial (unspiritual?) modes of life easy. But moral and religious restraints have surely suffered a severe setback. This is the most dangerous feature of the modern situation. One important problem awaiting solution is how to restore confidence in moral standards and religious values. Leadership certainly is needed to get the moral and traditional values accepted by the large part of the industrially employed and minded. Social changes of a far reaching nature have been legislatively undertaken, and these have been sought to be explained not so much as a restoration of the

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ancient Vedic way of flexible social existence as the answer to the demands of modern conditions (a pragmatic social theory at best). It tends to forget that history is not eradicable so easily or so absolutely. We cannot skip over all that has transpired in our evolution; (historical realism may well be called for: revolutionary thought need not mean revolutionary practice or adoption of revolutionary means). A fundamental condition of real and integral revolution or evolution in the spiritual (traditional) way depends on the firm bases of moral and spiritual life in the member of the teaching class from the lowest to the highest. A firm insistence on the basic moral and spiritual values would help both the teacher and the taught to have faith in the trans-social goal of society. An equally clear understanding of the trends of home and social life would effectively help the individual thinking based on the universal concept of human dignity and unity in all walks of life. There is needed a reverence for intellectual attainments on the part of the public which is essential for social transformation. A public that is fascinated by other faculties than the intellect and has no reverence for moral principles, is almost half way down and lets down

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values that count. The strict moral approbation of values that count for pure and honest living, and disapprobation uniformly and consistently of all those that contravene such trans-social and spiritual values, seem to be called for. Practiced with scrupulousness, earnestness and faith, by the educational institutions and the government from the very bottom to the top (as in ancient traditions both in India and in Plato), it is likely that the traditional spirit will grow into the life of the industrialised community and be its living soul.

OMNIPERVASIVENESS OF GOD

GOD is more than man and the world. He is beyond the relative terms of our existence. He is above the world and its vicissitudes and evolutionary processes. His will omnipotent has brought into being all creatures and things. As the Ultimate cause of all, He is untouched by the imperfections of the world and the souls, by their changes and their sorrows. Having created the world He governs it by His law immutably and ruthlessly. But being essentially good the reign of God is good and righteous. The world in which we dwell is the best possible of all worlds. Browning described such a God in the line

“God’s in his heaven –
All’s right with the world!”

God is God because He is transcendent to the world, uniquely different from the world and the souls.

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Mystics and Rishis however knew of another aspect of God. God, though undoubtedly transcendent in the sense of being the Creator and Ruler, is also immanent in the creation. He could be realized not merely as the law immanent in Nature and in oneself but also as present within each and everything. The world and the souls are not naturally acting according to an original law conferred on them and thus mechanically going round their functions, but are being constantly impelled from within. This impulsion from within in each is the cause of progress that we observe in each soul. Every soul aspires to be greater than what it is. The cause of this aspiration is God within who impels every soul to great endeavour, and this is the urge within Evolution. God is the self of all beings, seated within the heart of each soul, who could be realized if only one yearns for Him, opens out to Him, loves Him with all one's being and dedicates oneself to His service. God can be loved, known and entered into through devotion. Religion includes this immanent realization of God, this knowledge of the fullness of God in His creation – *sarvam vishnumayam jagat*.

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The Chandogyopanishad expresses this in the passage: *Sarvam khalvidam Brahma*: All this is verily Brahman. The Bhagavad Gita proclaims this as the acme of jnana, to know all this to be Vasudeva: *Vasudevassarvam iti*. Vasudeva is the Self of the world and all, and all these are His body (sarira).

The Isavasyopanishad varies this instruction to suit the realization of God within oneself and all by the seeker, who is ignorant of this saving truth. He has to realize the presence of God within himself. He must strive to bring down the presence of the Transcendent God into each. The Rishi declares that it could be done, for all things moving and unmoving can become fit for the indwelling of the Lord: *Isavasyam idam sarvam yat kinca jagatyam jagat*. This realization of the possibility of God indwelling actually in each individual makes the meaning of God-filling each, satisfying. It is not merely the immanence of the Law of God, of His original fiat in things, but the realization of the actual residence within oneself as Self and Soul, *atman*, that makes religion meaningful to man. Else a rational naturalism would be sufficient for man.

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Hinduism has given several names to God; each name reveals a particular aspect of His unique and eternal Nature. Three popular names however have survived among us, Brahma, Vishnu and Siva, answering to the logical existential, the volitional, ethical, and the aesthetic affective ultimate aspect or modes of the One supreme God. Vishnu brings out the aspect of Brahman's personality as the Regnum or Sovereign-principle, who is the Upholder of both the Outer law of Nature and the inner law of the souls. As the name signifies, He is the pervader or omnipervasive Spirit capable of indwelling all creation; He confers and maintains the reign of Dharma and harmony in and through the evolutionary process. As immanent in the process He is eternally actively liberating the souls by making them conscious of their ultimate Destiny in the world and beyond. As the avatar He uplifts and establishes the reign of dharma, by liberating dharma, in various ways.

Each soul has a dual responsibility, of realizing God within itself as its Self and of regarding Him in others. Thus each individual becomes the body of God,

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a temple of His presence. This is the realization of God as all this, as filling all this without remainder.

This experience is a transcendent one got through the grace of God but earned through devotion, and selfless dedication to one's inner nature (svadharma) as the body of God, and by intelligent performance of one's duty by one's station in the cosmic and social scheme.

HUMOUR IN PHILOSOPHY

The attempt to make what is serious business something that is not serious or at least something that need not be taken seriously, at the beginning at any rate, is rather doubtful of success. But Philosophy is neither so serious as it is sought to be made out nor so trivial as any attempt at cheap teaching of it may make it. I am therefore to explain this difficult situation which is indeed humorous. Humour is precisely the situation which to an observer appears to be nonsensical, ridiculous but to the subject absolutely serious. A philosopher accordingly appears to many as a figure that is cut out for humorous reference. He has been included under a general class comprising poets and fools. But there surely is a difference. A philosopher not only looks at things but also at himself and looks at others from their own points of view as also looks at himself from others points of view. A poet may do this imaginatively, a fool rather inconsistently, but a

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philosopher does this systematically and hopes to be able to ascend back to the height. He appears to revel in paradoxes, and paradox is the soul of wit, but these paradoxes may puzzle the uninitiated, appear as just play of words, and pose. A comic philosopher may thus enjoy himself in this constant exercise of logical subtleties. I have seen people amused at the very important question ‘what supports which – the ghee the vessel or the vessel the ghee?’ This humour is often interesting and yet serious. Behind every paradox and behind every view there lurks problem which could be approached with the attitude of a seeker after truth. Every humorous situation has a serious purpose – the Discovery of Truth.

Similarly every serious occasion has a humorous side, the human side. Therefore is it possible to approach the problems of Philosophy from the more human and humorous side and reveal the nearness on the problems which the more serious minded men have made remote and abstract. That is being done in literature and in arts. Socrates had shewn the vast problems of truth to lie near our very door through his dialectical questioning and jest cleverly turned to yield a

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sense of humour in the audience. The exploitation of the dialectical method and mythology in the teaching of Philosophy is undoubtedly a necessity for it makes the teaching of Philosophy homely, suggestive and lively. The secret of Ancient Hindu thought lies in this essential homeliness of its understanding even when soaring into the realms of highest fancy.

The modern age has many novel features. It breathes the air of freedom and propagates the cult of liberty and egalitarianism. The freedom from limitations of space and time and want are all worthy features of our age. With this growth of the sense of freedom it has also devised the significant apparatuses of reason, rationalism and rationalization which are said to be adequate means for the attainment of such worthy ends. All these have become commonplace opinions if not sentiments of the ordinary citizen, since science has promised and achieved tremendous spectacular successes. The humanities such as the study of thought and activities of human individuals had in singular contrast not offered any such freedom from limitations. On the other hand with their emphasis on rightness and law, the humanities have laid limitations

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on the freedom that can be won in the fields of science. Humour has apparently nothing to do with this aspect of the interestingness of the humanities or of science for the matter of that. The real humour, rather grim indeed, lies in the fact that searching for freedom from limitations of space and time, man has become a creature of want and wealth, desire and comfort; and the joy that came with the opening of the Pandora's box has been smothered by the cry of anguish at letting loose the Furies. So much so we have begun to ask whether freedom can be won at all and if won whether it is worthwhile. Just as the facts of science are limitations on theory, so too human nature and ideals have been limitations on theory, so too human nature and ideals have been limitations on human conduct. Striving for freedom paradoxically means getting bondage and the philosopher suggests whether striving for bondage man cannot become free. It is precisely the discovery of the limitations of science and philosophy that gives a sense of humour which is the knowledge of the unpredictable and chance in human affairs, what Hindu thought designates by the term *daivam* – the transcendental.

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The everyday man somehow does not like seriousness. He would like to take a holiday from hard thought and consistent conduct. There is however a delight that could be extracted from the study of such men. Even today men ask the same questions that men two or three thousand years ago had asked. Even today the same answers are being given with but such changes of language or variations of jargon adapted to the audience trained in different modes of thought. The climate of opinion and fashion has changed only the form and not the substance of either the questions or their answers. For example, in ethics the question is asked why a man should speak truth and not a lie. Obviously because a lie cannot be made universal conduct. A lie works only as long as all others are truthful or honest. The old story of deceit practiced by some merchants of a town to worship God with milk taking water instead deeming that others would bring milk and so their deceit would not get detected, is a story of teaching this by humour. So too with all vice. This approach of showing up the ridiculousness of incorrectness with living examples is an instance of humour teaching truths.

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Or let us take another example. It must be confessed that the one freedom that the modern mind has secured for itself with such violence, propaganda and war for liberty, equality and fraternity is the freedom from thinking on things that matter. The modern Age of Reason is governed by mobilized opinion; and opinion is never a sure guide to good life or thought. The ancient parable of an old man, his son and the donkey shews with peculiar flavour the humour of the situation. Common man – alas he is a fiction – is governed or rather tossed by a multitude of cross opinions albeit apparently helpful. In philosophy this illustrates the danger of accepting opinions however well-intentioned. If opinion is to be accepted it must have to be well attested and dependent upon the character and equipment and intelligence of the attestor. This is the meaning of *aptavacana*. How much depends upon the informant's character is illustrated by such humorous episodes found in any number in the Panchatantra which is glorified as a book of wisdom both philosophical and practical.

Or again take the problem of knowledge when approached from the point of view of ordinary

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sensations. We are all subject to illusions; we see a post and mistake it for a man; we see mirage in a desert or an asphalted road; a rope is mistaken for a snake; we see the whirling fire-brand as a circle; an oar dipped in water appears bent and so on. All these are capable of making men behave ridiculously and have formed subject-matter of jests. Perverted minds have perverted visions and perceptions. This truth has with classic perfection been presented with grim humour by the great Vyasa in the Sabha-parva of the Mahabharata – the poor perverted ones like Duryodhana fell into illusions the most humorous. Bilvamangal who caught hold of a huge python mistaking it for a rope suspended by his thoughtful beloved and ascended to the terrace of her house is indeed a humorous situation. Infatuation has no eyes. But what underlies this illusion? The discovery of the laws of Matter gives a heightened interest to this undependability of the senses and perhaps yields a new field for creative minds for creating illusions as modern Cinematography is doing. And yet when some philosophers declare that all sense-reports are illusion and maya due to ignorance that is an occasion for showing that

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generalizations of thought on the basis of a few instances are erroneous and fruitful sources of humour. Just as a partial truth can be source of error, a partial untruth can be a source of truth.

All this shows that living approach to the ever-renewing problems of Philosophy that willy nilly affect all minds is a necessity. They are not always amenable to solutions from any single point of view. It is the essential quality of a humorous approach to look at things upside down or downside up. Either men must think so or imaginatively create or construct this situation. This the philosopher has made into a perfect technique and shares the purpose of the humorist. G.K. Chesterton had made this technique a perpetual enlivener of his paradoxes in his essays and stories; to many they appear humorous and ingenious if not silly, but to him it was the most arresting and direct way of presenting high seriousness in comic form, and through this comic form teach the high seriousness of philosophical wisdom. Shaw once remarked that one of the most humorous facts about the Soviet Philosophers or Dictators is their lack of humour or rather the habitual pose of high seriousness. Ancient wisdom however

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delighted in the exploitation of paradoxes and in the lightness of humour that reveals the colours and contrasts and objective reactions of the observers. It combined this with subjective seriousness in the pursuit after total comprehension. This double view gave Indian Philosophy its concept of Lila, which is neither mere illusion nor meaningless play but an essential quality of self-revelation, self-power and self-illumination in terms of opposites and contrasts which need each other for a perennial that it almost left this lightness of vision of contrasts poets and psychologists. Much of the despair and fright caused by modern academic philosophers is certainly due to their abstract idealism and pursuit of abstract consistency which humorously or paradoxically enough betrays inconsistencies and straight-jacketedness of which they are sublimely unaware. It is again the failure of some philosophers to arrive at the peak of sympathetic intuition or awareness of other aspects that makes them either extremely forbiddingly serious or sceptics and doubters. But scepticism when it is seen to be humour turn-serious half-way, becomes a living avenue to truth. What is needed is the artist's touch that makes

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doubt and scepticism living and dynamic attractions to the soul yearning for infinite comprehension.

A dynamic return to the problems of philosophy then can be undertaken since they are not foreign to the life of the ordinary man. He indeed confronts them but is lost in the confusion of its contrasts and contradictions, and variations. These can be shewn to be the sources of humour and with when men are unable to adapt themselves to them. The philosopher does not stop at the affective result of humour but goes boldly forward exploring the possibility of their wherefores and whys. If men even young can be made to be interested in the growth of a flower, the hoots of an owl and the movements of bats, and if the greatest attempts in history have to do with the growth or individuals and groups, Philosophy then can be shown to be the human interest in the multiple-sidedness of experience. Taught in the language of unsophisticated human experience, Philosophy will always have an abiding quality of interest underlining science and art, for it is their synthesis and culmination.

ANCIENT HINDU THOUGHT AND MODERN MOVEMENTS

The contributions made by ancient Hindu thought during the past century and a half have been considerable both in respect of quantity and quality. In one sense this is due to the impact of western modes of approach to the problems of life based on not so much an occidental philosophy but on the Christian conception of God's relationship to man and creation. Though commerce was the first among the multiple character of the impact it was followed by conquest as a result of the discovery of the weakness of the Hindu structure already under disintegration thanks to the sapping of its social strength by the Islamic hybridization of life, language and culture. An extraordinary development quiet in keeping with the conquest formula came in the field of indological studies. Eminent and even good and great scholars of Britain and Germany and in a lesser degree in other lands began to discover close interrelationships in languages that apparently belonged to the different

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racial groups even. The interpretation to the west of the nature of the religious patterns of culture in the East as also the need to carry on the evangelical work of Christianising the east forced this development. The missionaries set to work on this dual role of messengers of the west to the east and of the east to the west. Thus it became very evident that religion from the west, like its more energetic predecessor was evangelical and proselytizing. The threat to Hindu culture and custom had become real. It was all the more necessary to meet this apparent menace. In the meantime, the young and the youthful minds of the east had become admirers of the novel western pattern, for more reasons than one: economical, psychological and social. Rulers got admirers and willing servants. English literature being the royal language became the language of the 'cultured' even as Persian fulfilled the role earlier.

It is in this historical perspective we have to consider the advances and studies made in Indological thought in this country. He indeed becomes a great man who could seize the opportunity to work for the reconciliation or adaptation of the western to eastern

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conditions. That this was indeed the tendency to zeit geist was apparent to anybody who was even normally aware of the times India was passing through. The synthesis if it could be had, a compromise if the former could not be had became inevitable.

The problem of the modern world was thus directly faced by the adoption of the adaptational theory of survival. Wedded to the Indian cultural consciousness the leading thinkers of India began to delve into the scriptural past, of the dateless Vedas and the Upanishads and the Brahmanas, and the tantras, so as to discover anticipations of the modern theories in theology, philosophy, sciences and history. It is of course a natural psychological reaction to the west: and in so far as it was accepted and followed up with the faith it could make for Hindu survival it was all to the good. The linking of the present with the elemental primal past restored not merely dignity to the Indian thought and nature but also integrated it with its natural roots. An uprooted race was no more to be thought of.

Raja Ram Mohan Roy, the founder of Brahmoism aimed at the reformation of Hindu life in

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pursuance of this aim of adaptation to the modern world. The synthesis was to be between the intellectual highest of the Upanishads and the Western Christian methods of religious life. The result was not a revolt but a reformation of the spirit of Hindu life in terms of upanishadic Brahmanic thought. It meant in one sense the discarding the large mass of ritualistic observances of the grand social ramifications of popular Hindu religion as found in the traditional setups of caste and marriage. This tendency was undoubtedly facilitated by the resurrection of the opposition between jnana and karma kandas of the Veda counselled by the great Advaita teachers like Sankaracharya, but amplifying the connotation of karma to include all observances not merely Vedic ritual. The jnana kanda so to speak of the ancients was sought to be reconciled with the karmakanda of the christian civilization. This is the incarnation of the eastern soul in the western body. Though it can be said that it proved to be a failure then, the more we see it now it seems to have been quite a success especially after the period of national struggle was over and the demand for the one world has become quite vocal and vociferous. It is a bold

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experiment. But at that time it moved none deeply. The emotional quality of the western body was unsuited to the eastern genius. It proved to be barren too.

A deep foundational or elemental quality of creativity had to be found. In the Advaita Vedanta and Tantra was found the possibility of such a creative foundation. Swami Vivekananda, the illustrious disciple of Sri Ramakrishna Paramahansa, whilst rejecting the social and sartorial adaptations of the west welcomed the daring scientific progress of the west which he wished to yoke to the Vedanta tantra of the east. The integration of Vedanta with science was facilitated very much for there was the same urge towards egalitarianism, political as well as economic, which was sustained by the intellectual monistic conception. The recognition of the individuals dignity and value, even in an ultimate sense as the pluralists hold, was assured but modified by the concept of the One Universal Spirit embracing and maintaining each in his own individuality – value. It is to this general line of development again we should turn to find the place of Mahatma Gandhi who turned to the Bhagavad Gita and the Isavasyopanishad to build the most epoch making

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conception of a spiritual world order based on peace, and fostered and sustained by the ethical idealism of non violence and truth. We can obviously see that this is the greatest flower of the Age. A definite challenge to the Western concepts of materialistic democracy and mechanisation of production was thus delivered. A new world based on non-violence and truth was not merely conceived but shown to be possible. The discovery of the dynamism of non-violent truth is the greatest single contribution made by Mahatma Gandhi to world civilization.

Swami Dayananda Saraswati's Arya Samaj was another major movement during the period. His was a more restricted endeavour. The monism of the Vedanta was to be supplanted by the monotheism of the Vedas. The hymns indeed already declare the source of polytheism lies in the monotheistic conception for the many powers of the One supreme appear really as many gods and goddesses. This defensive reaction against an arid and barren intellectual synthesis is not suited to the genius of Hinduism which 'rather strangely' entertains the many and the one in an inseparable unity – many are indeed the One and the One indeed is the

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many. This may conceivably be trans-intellectual intuition, but this is the basis of the Vedic Hymns and the seers of the Veda. The strenuous efforts to bring back to the western educated the meaning and the message of the Hymnal literature were matched only by the scholarship of the great savant. The Hindu considers the Veda to be 'The Knowledge' not merely the beginnings of knowledge as the western savants were trying to make out. Truth that is universal is the content of the Veda. In another sense Arya Samaj was a reaction against Brahmoism in so far as it went to a deeper level of unity than the merely intellectual abstractions and universals.

It must be remembered that about this same period a world wide movement was inaugurated by Theosophic leaders – namely Madame Blavatsky and Col. Olcott, which felt in Aryanism the possible branch of that universal movement in India. It proved an abortive attempt. But we know the theosophy tried to bring about a splendid synthesis between the ethos and cultures of the several races and religions and though it has at the beginning resulted in a loose syncretism it had begun gradually arriving at a broad cultural

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harmony between the several branches of the human race. Hindu thought received a cordial reception in foreign lands. We know that the writings of the some of the most famous writers in the west had taken sincerest interest in the cultural traditions of the east and especially of India, and their numbers are increasing every day. The restoration of the mystical tradition to its true universal character owes not a little to the theosophic movement.

Western mystical tradition yearns after the same goal as the Eastern. But the diversity of traditional currents and usages, due obviously to the different kinds of challenges met with in the different parts of the globe, have kept them apart and prevented their being unified or becoming organic or complementary to each other. But it is not so much the integration of these two mystical traditions that is now a serious matter but the reconciliation of the organic growth of the world cultural unity which would embrace the east and the west. A deeper and more penetrating basis of spiritual unity has to be found at the back of the intellectual and the mythical-mystical uniformities or universals (the latter of which is found explained only on the basis of the

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universal unconscious). Inevitably the one world concept has to be understood either as the recognition of the intellectual monistic possibility or the expression of a deeper passion integral to some deep layer of human consciousness sustaining and supporting the racial divergences. Further it has now profounded a new dialectic, the dialectic of materialism and spiritualism. This is but the recurrence of the old dualism of Samkhyan metaphysics. But this dualism was resolved by Vedanta by making God the master of both the material and spiritual pluralities and conferring on both the unity of organic integration. But this lived in a precarious conception of marriage between matter and spirit under the ordinance of the Supreme Spirit such as karma and so on. Sri Aurobindo, who voices the return to the Vedic Hymns and the Brahmanas in their adhyatmika conception and interpretation only, offers a reconciliation, the most ambitious on record, between the two sets of categories of matter and spirit, unity and plurality, being and non-being, life and death, change and permanence, personality and impersonality, ignorance and knowledge, mortality and immortality and so on. So long as the individual is under

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the thraldom of matter and ignorance, the struggle between the two forces (or pluralities) of the Spirit would prevail. The transcendence over the ignorance by a direct revelation of the Transcendent by an Act of Grace would restore to both reality and truth. Matter then, would become real to spirit and spirit become real to matter. Matter will become to be recognised as really a power of Brahman and the spirit or soul would be recognised as equally a power of Brahman in evolutionary lines of progressive integration rather than an illusory involvement or real involvement to which it was condemned by Vedantas. All then would be realised as the illimitable Saccidananda. The above account is an over-simplification of the Aurobindonian theory but in a brief article such as the present one it could not but be put and especially in the single perspective, adopted here.

Dr. Sarvepalli Radhakrishnan, is another big contributor to the philosophy of our century. He has remarkably shown how the hard core of all religions personal experience has the supreme quality of catholic unity that provides the pivotal idea for unity in the world distraught. Charity in every sphere for all and ill will to

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none will reveal the One truth that manifests itself diversely. The east supplies the true catholic universal conceptions of religions with which the western highest intellectual flights of reason are compatible. It is true that certain modern Christian writers argue against the universal religion as conceived by the great seers of India, Ramakrishna, Vivekananda, Gandhi, Aurobindo and Dr.Radhakrishnan and theosophy. But ungrounded as their fear is on the one hand, it will prove inevitable that they must recognise that peculiarity and particularity whilst compatible as subsumed under the universal are anti-thetical if pursued as ultimate.

Thus during the past century and a half the progress of the Eastern religious thought shows a continuous effort to get the sanction of the soul of Indian culture as embedded in the Vedas, Brahmanas, Upanishads and the Tantras and the Gita on the one hand and the rich contributions of Buddhism and Jainism on the other, for their adaptation to the world needs of the present moment.

We are in a wonderful period of creative unity.

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IN INDIA
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The spectacle of philosophic march during the past fifty years present certain definite outlines at this distance. We have in turn witnessed the growth of the spiritual movements of Ramakrishna--Vedanta which has spread itself all over the globe and has influenced deeply the minds of young men yearning for meaning of life in terms of that which is transcendent. In fact if we consider that explanation is always in terms of causes and grounds, the ground and causal origin of man and his inner essence has been shewn to be the transcendent All. A wide humanity has entailed the service of that humanity labouring towards its meaning. Neither Man nor humanity have any meaning apart from this Transcendent One Spirit. That this ancient doctrine of Advaita or Oneness (*Ekatva* of the Self or God or Brahman) has found a verifiable medium in Sri

¹ Dr. S. Radhakrishnan Souvenir Volume – 5th September 1964.

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Ramakrishna- Vivekananda has a meaning for the development of Indian philosophy.

This is the Ramakrishna Darsana which almost swept South Indian scene. Men turned to Philosophy not for a career but for an illumination. Dark though the atmosphere was, fully clouded by the activities of the foreign missionaries and in a sense encouraged by them to study for ourselves their great literature, this spiritual light handed to us by this Darsana had helped a better appreciation of the West as well as the East, and though at the beginning patriotic it has finally become universalistic, belonging to no nation or peoples or countries as such. Philosophical thought rightly depending upon the universal realistic mystic realization attained a force but it had tended to become idealistic--something to be achieved rather than something attained. One can almost hazard a statement that true mysticism is realistic universalism whereas philosophy is idealistic universalism in so far as such philosophy depends on mystic truths.

No wonder the growth of Philosophy in the Academics has been idealistic. The most important

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thinker of this is certainly our President, Dr. Radhakrishnan. He has shewn that philosophy is idealistic and cannot remain however merely limited to explaining all by means of ideas, those products of thought, but must yearn towards the ideal of being. *Brahmavid* must become or strain towards the attainment or becoming of Brahman (*Brahmaiva bhavati*). But this lag between being and becoming is most difficult to surmount. Philosophy may find its hunt very satisfying and stimulating but its non-attainment of the ideal, *qua* ideal, becomes rather a source of dissatisfaction. It is true that man as man and trying to remain human will find it difficult indeed to seek that which goes beyond the human or to a level of de-humanization or super-humanization. However a gradualness in the march would almost extinguish the difference between the human and the super-human to be. The transitions from jiva to atman, and from atman to brahman have to be achieved through gradual culture of values and value seeking in terms of the human world. The Humanism that Dr. Radhakrishnan counsels is not remote from the trans-humanism towards which he leads the thoughts and hearts of

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men. It is not a merely epistemological humanism or social humanism that tries to justify the non-valuational human; it is precisely the integration of the higher and superior than human which the human seeks and yearns after as his ideals with the life of the world and all that it means, that would lead to the appreciation of the human as a seeker after the eternal, the unborn, and the universal. The characteristic practicality of this human idealism lies in its yearning after universal values already envisioned by its seers all over the globe and all through time and history. That is why the secret of Radhakrishnan lies in its innate homeliness to human being, yearning for the realization of the eternal in one's life. But the vast labour of comparative philosophical research and mystical experience has gone into this prodigious work of transforming mere man into a universalized human being seeking the values that count for all and for harmony. So near has this humanistic idealism been to that of the ethical idealism of Gandhiji that it has been not very difficult for Dr. Radhakrishnan to join the forces of ethical idealism, that paves the way for a dynamic participation in life's global efforts to solve the problems of survival not of

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men only but of values mainly. This humanist approach whilst it had seized the minds of the common man, has unfortunately the tendency to give up the emotional stimulation which has been the strong point in the Vivekananda Darsana. The Vision of the ascetic has the strong suggestions of courage and adventure, whilst the vision of the humanist has rather a mellow attraction. When however the philosophers of the colleges had settled down to make philosophy just a pastime and a game, it became clear that other disciplines like economics and other sciences and history gain an advantage. For though 'ideas have legs' and they do travel, it is clear that only those ideas which also ensoul an ideal and are dynamic, travel at all. Ideas may not be blind but they are lame almost remembering the Samkhyan analogy—*andha pangu nyaya*. But an ideal is not blind to carry an idea and there this analogy breaks. A greater light and power to creativity is in the ideal that is Real, whereas in the human world there are certain ideals which have an illusive nature. Through man's history one could see how illusory ideals have side-stepped and arrested his movement and evolution. But it is precisely these ideals

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that have come under the fire of philosophical dialectics. The great seers of all times have seen that man must firstly be trained towards seizing the real and permanent universal ideals, ideals that can unceasingly inspire man towards the realizations of harmony and peace.

The ideals of the human race on the whole to which Dr. Radhakrishnan contributed not a little to unravel through his philosophic approach of comparative appraisal and appreciation have been Peace and Harmony and goodwill and understanding that makes for mutual cooperation and sympathy. It has become clear also that as in the relationships between individuals and individuals so too between nations and nations, communities and communities, the values of truth, non-injury, non-passion and non-possession and in a word restraint in thought and word and deed is necessary. A life that is not based on the twin principles of truth and ahimsa cannot hope to attain freedom from fear and sorrow. It is not necessary for this purpose to think even of an eternal life but *yama* is necessary. The philosophical development outside was political and Gandhian, the philosophical development inside the

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academies were Radhakrishnan; and comparative Indian Philosophy gained much incentive and inspiration from him. A whole school of thought developed under its wings, though there has unfortunately been a lack of interest in philosophical study and since 1930 it has been very difficult in South India to get students to take Interest in its study. In fact people began to feel that philosophers were a useless lot for the political work before the nation and this inference though unjustified has worked adversely to philosophical studies. It is true that owing to other factors as well philosophical studies have suffered. These factors are individual and social, deterioration of standards, and employment-possibilities so called had led to its becoming an unwelcome and uninspiring study at college and universities. However if appears that it is not by providing employment possibility that its studies could be improved, but by making the philosophic mind itself a necessary cultural attitude whatever discipline one opts for his employment or hobby. It should be the part of one's general education for it is that that would finally make one live a human life. It appears almost an irony that other humanities

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which concern man but which dehumanize him – I refer mainly to the commercial humanities like economics have been encouraged by Governments and other cultural bodies for promoting humanities and not philosophy. A robust philosophy needs a robust philosophical approach in terms of science and thought disciplines which are generally needed for all, and also a strict ethical conscience has to be cultivated. As Sri Krishna long ago stated, it is *abhyasa* that helps the control of asocial and contra-ideal conduct and helps the appreciation of the Universal Good that is achieved by devotion to its attainment. Today we have a cynical set of philosophers and educationists who consider that merely adumbrating or repeating slogans achieve the inward discipline in students. Student indiscipline comes for a deep sore in social conscience – the regard for the basic values of life and disinclination to achieve ideals based on the largest universal experience of sages. Men are making themselves meaningless – they yearn towards nihilism – and call it search for happiness: in their search for materialism.

This is the present impasse in philosophical studies. No great galvanizing force in academies has

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risen and modern western brands of linguistic analysis and so on boredom are sure to be incapable of rousing any deep interest in it. But Philosophy cannot die, though philosophers may fail.

We have in the meanwhile had a new darsana—the Aurobindo darsana - the philosophy of integral realization and evolution - this darsana is indeed original, though it is based on the most ancient thought. If the Ramakrishna Vivekananda philosophy or Vision more correctly erected itself on the Vedanta of Sankara which of course it had to interpret on the lines of reconciliation of the phenomenal world to the Noumenal,—at least in respect of such work or service as would help transform it into the noumenal or help individuals caught up in the world of ignorance to escape it or cross over it, the darsana of Sri Aurobindo erects itself on the basic realizations of the Vedic seers and Rsis of the Upanishads going behind the commentators of the Vedanta darsana. This difference has made for the reaction against the Sankara tradition fostered and accepted by the first. The darsana of Sri Aurobindo calls itself Purna-yoga or Purna darsana—an integral Vision and integral Union with the Ultimate

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Reality. The word 'Integral' is more meaningful than the word 'full', for 'full' may be homogeneous One but the integral is the unity of the many, a unity that reveals identity in and through the many. His integral Reality is all-embracing Vision and Intelligence and Delight of Being. But it is in his exploitation of the notion of evolution, an ascent of all existence through the terms of matter (inconscience), life (sub-conscient), mind (conscient) and supraconscient (sub-liminal) as evolutionary integrative unity of planes and laws and movements that has given his philosophy the distinctive note of Real Idealism. It is not an utopian idealism of the philosophers but the Real Idealism of divine Evolution that makes his darsana a fulfilment of the mystical realism of the Vedic seer. Today, it is clear that to those who see that the human is not the ideal realized, that the ideal for man is far ahead and beyond him, Sri Aurobindo's darsana has a strong appeal. It does not content itself to perceive truth through the many-coloured glass of comparative religion and philosophy, for after all it is a human seeing that has not transcended the darkening effect of its limitations. Though the yearning and faith in the possibility of

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discovering the universal insight is strong in philosophic idealism of Sri Dr. Radhakrishnan, in Sri Aurobindo the reality of it is attained and the darkness and cloudiness of idealism passes leaving the Reality without veil of waveringness. The approach to the Reality and its nearness to realisation condition marks a great step in philosophical understanding in Sri Aurobindo. The ideal is pitched beyond man, but it does not negate man but fulfils him and its appeal to the heart is firmer and not merely brainy and intellectual.

The purna-darsana is a recovery of a great dynamic truth veiled in the most ancient world literature. Sri Aurobindo finds that it is also the most comprehensive spiritual document of all eternity which the rest of the universe has profited by unwittingly. It is no longer through inductive generalizations and probabilities that the mind of man has to move. It does not of course mean that authoritarianism has come back to philosophy and the heavy hand of Vedic thought-rite and being would settle on man's mind which Buddha and Mahavira and other lesser lights have thrown off. Indeed the phenomena of J. Krishnamurti almost suggests this fear of tradition

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slipping back to arrest man and his freedom through the garbled interpretations of Theosophy and nascent Hinduism including those of Sri Aurobindo. His constant emphasis on the need to liberate thought, not only includes a liberation of thought from the confines of philosophic systems and jargon (which has been quite Vrtra of the Vedic symbolism) but also from the political and social and other equally binding forces of social life and being. It is liberation of the very being from all thought that is achieved at that exquisite point of tension that dialectical thought imposes in some queer form or other. The philosophic attitude of dialectical analysis is indeed helpful in so far as it leads one to that point when it transcends itself in experience. In other words, thought's transition to being is achieved by intense vigilant awareness of its own being: it leads to its own expiry and transcendence. The method of purposive doubt is precisely to arrive at that self-conscious or trans-thought being at the moment of extraordinary vigilance. To such a darsana it is clear that all traditional thought and myth and system is alien and obstructive of Vision or existence-awareness. Whilst some may think this ought to lead to nihilism or

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Absolute Nihil that is mystical transcendence of Being itself, it does not appear to be just another version of either Zen or Ouspensky.

All trends of thought and existence have had a resurgence during the past fifty years. Great movements of thought and religion and mysticism have influenced deeply the moulds of philosophic understanding. However one does not see any real reorientation of human minds to the larger dynamic possibilities open to the spirit of mao or the spirit of God immanent in man. South Indian philosophers have indeed to be grateful to Dr.Radhakrishnan and J.Krishnamurti for their work of incubation of the philosophic eggs so to speak but much warming has also been done by the great work of Sri Aurobindo and Gandhiji. These are in a profound sense not regional men but universal men, on a universal mission, human and divine, for the separation of the two is impossible. We are already passing to a stage when we can say that there can be only one philosophy for mankind—the spiritual universal integral—neither Indian or Eastern nor Western.

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It is true that all the thinkers or philosophers or seers we have mentioned above are deeply conscious of the influence that Western religious thought and philosophy had on them. It is also clear that their recognition of the stimulating nature of the Western might well have been cathartic and produced profound heart-searchings and led to some compromises which do not touch the deep core of individuality of the East or India. Philosophic and religious thought had to undergo deep and powerful scrutiny, and discoveries of certain trends of thought suppressed or slurred over were taken up for development and expensive treatment.

Thus the service of mankind as the purification of the soul preparing for its liberation has been the most important note taken from Christianity: the demand for going beyond the icon and the rite for the experience of the divine in the heart, and the realization that political freedom as well as economic freedom expressed in basic individualism not contrary to social equality or egalitarianism is another contributory much-needed emphasis that western political theory has given to Indian ethical idealism and humanism: the acceptance of the truth of evolutionism propounded by Darwin and

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Lamarck has led to the great generalization and insight into creative process as adumbrated in the Vedic theories of creation and sacrifice by Sri Aurobindo's philosophy. The need to develop that consciousness to awareness in work and not abridge it or negate it in a quest for a pseudo-peace is a contribution that has been forgotten in India revived by the modern Gurdeiff-Ouspensky and J.Krishnamurti. However, all these show that Indian philosophy through its seers and thinkers and to a little extent through its philosophers of the academies has been trying to recover its attractiveness and emotional force that will make man strive for the integration of all science and arts through a dynamic integral Yoga that is the culmination of philosophizing and meditation and Work – what Patanjali long ago called *Kriya-yoga*.

The interest in *anubhava* or experience is waxing and all persons want experience but it is not known however that this *ex-perience* or *anu-bhava* is yet an external factor needing all the disciplines of aspiration, *yama* and *niyama* as well. When one begins to move towards the Being then *anubhava* begins and culminates in the realization which is Being (*bhava*).

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Anubhava is a bhava derivative exteriorizing of the being-in which it is transcended. Philosophical thought must gain this directional idealism in order to be living inspiration and aspiration to all men. Philosophers must themselves be inspired by this and all cultural bodies should encourage this attitude rather than become substitutes for it, as most literature and teachers of literature are doing:-indeed the greatest disservice that the latter are doing lies in precisely this that they are trying to be substitutes for philosophy and ill indeed!

I have surveyed the general trends that have been moving our philosophic world both within and without the Academies. But the luminous light that had done so much to awaken the minds of the usually cloistered academicians is yet with us and occupying the highest place that a country could offer any one and this is admittedly the most significant of all. Whilst a nation could bring itself to offer this to a philosopher it speaks of its innate disposition – to honour wisdom and peace and charity. India has been noted for its philosophic and mystical attitude: and amidst all the travails of its history it has stood for these ready ever to shed light and lustre on all. Whilst in the modern world it

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would be sheer arrogance to claim that India has a message for mankind, it can be fully and confidently stated that India has a service for mankind-a service that she alone can render remarkably by her philosophy and mystic realism.

May Dr. S. Radhakrishnan live with us for ever more and carry the banner of spirituality 'and enlightenment to all the peoples of the world.

TOWARDS A WORLD PHILOSOPHY

PHILOSOPHY DURING THE AGES

EVERY serious thinker during the ages attempted to intuit the nature of Reality. He attempted not only to have a single vision of the Whole but also to communicate that vision in terms of thought and feeling and action. The whole was perceived to be One yet distinguished by manyness: indeed it was precisely this multiplicity that seemed to have been the problem for most of those who had tried to express their single experience or vision of Reality not merely to themselves but to others as well. In fact the second was much more difficult to do unless the others to whom this vision was communicated or described could in some measure go beyond understanding what was being communicated or described and be helped to recover or attain that vision. The need to have vision and the further need to communicate it to others and also help them to attain to it – these three seem to be essential to any philosophy,

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understood as the love of wisdom or knowledge that is Ultimate.

The Nature of Reality has been elusive in a sense because of the further considerations of the knower, the known and the knowing which differ according to what is to be known and who is the knower. If the knower belongs to a level of being lower than that of what has to be known, the known eludes his grasp. The adequacy of each to the other is the measure of the possibility of knowledge. This means that sensory knowing can only give the known of a certain quality and not that which is different or higher than it. It is precisely because most speculations on the theory of knowledge do not perceive this ill-mated adventure into philosophizing that there have resulted diverse philosophies not independent of each other as they ought to be but mutually accusing each other of inadequacy if not erroneousness or falsity. The solution to this situation is not to be found by developing a theory of hierarchical or relative truths leading up to that ultimate truth which will contradict absolutely all that is below it in the shape of knowing. Extraordinary logics have been developed by logicians belonging to different

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levels of cognitivity which have been most amusing on the one side in so far as they have led only to the determination of error rather than to comprehension of reality, and on the other side tragic in so far as they have all been shown to confound reality with their reasoning.

When the great thinker of the Vedanta Sutras stated that the Ultimate cannot be reached or established by tarka, he meant that dialectical logic, or logic that tries to reduce all propositions to absurdity, cannot establish the existence of Reality. But since the meaning of the word tarka itself has been forgotten it was thought that all reasoning belongs to the logic of reduction ad absurdum. No wonder the whole of philosophy became impossible with the help of reasoning.

SRI AUROBINDO AND THE DIFFERENT MEANS OF RIGHT KNOWLEDGE

Sri Aurobindo has clearly perceived the necessity for different means of right knowledge adequate to different levels of experience. This is in line with the ancient metaphysical thinkers. But it needs the

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proper presentation of the nature and limits of each *pramana* or measuring of experience and this unfortunately the ancient thinkers did not always clearly perceive. In the important translation and elucidation of the Kena Upanishad, Sri Aurobindo pin-pointed the need to discern the different kinds of *pramana*. He showed that man's knowledge of the reality can proceed from either the grasping of the difference by means of difference, or by means of identity and difference. The first kind of knowing is what we are all aware of when we perceive objects. We distinguish particulars and understand other things by means of particularized comparisons or sheer particularities. This means we use firstly enumeration (*sankhya*) and then comparison (discrimination of identical qualities). Thus Samkhya is the discriminative procedure of knowing which knows by means of identity and difference. A third step may be seen when one tries to grasp the nature of an object by means of identity alone. This is knowledge by identity which discards the difference. There are grades of course in these ways of knowing. In the world of philosophy we know that a different method of classification of the ways of knowing has

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been available. Thus we have the sensory way of knowing called *pratyaksa*. The second way of knowing is called *anumana* or inference based on invariable concomitance (*vyapti*) because things occur together invariably they belong to one another. The third way of knowing is inference based on partial identity (*upamana*), whereas the fourth way of knowing is stated to be intuition (*sabda*). Revelational knowledge is something that breaks in from above the sensory and the rational (*anumana* and *upamana*). It has not been demonstrated that *Sabda* is knowledge by identity, though intuitive knowledge is explained as knowledge by identity.

In fact a very important question in philosophical speculation is the confusion that usually prevails in respect of the *pramana* and *prameya*, the way of knowing and the object known. Do we know an object as characterized by the way of knowing? Or do we make an appropriate adjustment of the way of knowing to the object that has to be known? Further, are there not objects which require special means and ways for knowing them? These are questions which have been critically considered by philosophers all over the world.

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It is true that as is the means so is the object. The means limit if not distort the object and as such give false knowledge of objects. The subjective approach through duality or difference makes the object distinguished and diversified or atomically particularized. Knowledge by difference as if difference were the characteristic of reasoning, or analysis as the way of knowing, becomes defective sometimes, especially when the object cannot be analysed or broken up into parts.

So also if the means or way of knowing is through identity then the object even if diversified or distinguished would appear to be one whole without diversity at all. Thus identity becomes the object of the means called knowledge by identity, even as knowledge by difference grants only diversity. Similarly if the approach is from the point of view of knowledge by partial identify and difference the object grasped would have the characteristics of partial identity and difference which make comparison and analogy a fruitful explanation of the objects.

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**MECHANISTIC, VITALISTIC, MENTALISTIC
PHILOSOPHERS**

We know that there have been philosophies based on the mechanical modes of explanation as in science today, especially in physics and chemistry and in other allied branches. The whole universe or reality is conceived in a mechanistic manner or, in other words, mind and life are reduced to the level of mechanism subject to the laws of mechanics. Similarly vitalistic or biological sciences have begun to explain all phenomena on the lines of biological laws and evolution based on the higher organizational powers of the organic over the mechanistic. However much materialism may attempt to bring all life and mind under the concept of mechanism, slowly we are having a new type of materialization which could be called biological materialism. Still earlier, attempts have taken place to bring all mind under the materialistic and mechanistic hypothesis. Reversely we have mentalistic philosophies which try to bring all materialism under the mental concept of idea and ideas or experience as such. Epistemological idealism is irrefutable when it reduces all experience as the real and the real as experience.

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Yet there is a surplus, inexplicable X, which goes beyond the particular and mind and mental experiences and this, though beyond most human beings accustomed to sensory experiences and inferences, is a transcendent reality, obtained by intuitive self-evidence. But there is an epistemological situation which grants existence to that which transcends the human ways of knowing.

THE SENSUOUS AND THE SUPER-SENSUOUS

From very ancient times we have had the second struggle, the struggle between the veridicality of the super-sensuous and that of the sensuous, between the human consciousness of practicality or the pragmatic test of truth for man and that which is transcendent to his purposes and consciousness as well. All philosophy is an attempt to have a view of Reality as a Whole, either as one undistinguished bare identity or a differentiated unity varying from organic integrality to a mere confluence or mechanism or clock to which Leibnitz compared it, and a bare plurality without any rational mode or permanent possibility of unity other than aggregation. A world Philosophy is the

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aim of the human mind in its highest flights of intuitive awareness. That this may be beyond the modern capacities of man can be admitted. But that philosophy should never go beyond these capacities, else it should cease to be a philosophy, cannot be as easily admitted or accepted. The greatest Seers of the East have gone beyond the humanistic self-imposed limitations when they affirmed the truths of mysticism and religion as transcending the regions of pure intellection of the human mind.

IS HUMANISM A SUFFICIENT PHILOSOPHY?

Humanism, however practically useful and intelligible, is not capable of being a real world philosophy. Or if the word 'world' refers to the current evolutionary conception of man alone, the reality which transcends man and his faculties would forever be refused the name of philosophy. In fact, that this is not so strange a conclusion can be seen from the enormous seriousness with which the pragmatic materialistic and mentalistic speculations about Reality have a larger hearing than the call to understand this world in terms of spiritual conceptions beyond the range and ability of

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the human consciousness as it is. The trend that registered itself as important in recent times was the linguistic analysis of sentences which condemned outright all metaphysical statements as meaningless because they were not current in daily speech and verifiable in the sensory or emotive way. This has found favour also among some Indian thinkers who have held that philosophy must be expressed in the language of the people, *loka*, the only world of discourse that merchants and common people know and live in. Perhaps the technical jargon of philosophy as of other sciences is sheer nonsense, more so for a philosophy going beyond the sensory and emotional intellectual universe which uses the way of knowing by difference rather than by transcendence and spiritual oneness. This criticism is unassailable but false.

There are more things in nature than philosophy dreams of. Reality is more than human thought. One of the most adventurous things or enterprises for man himself is to attempt to go beyond himself. Religion and mysticism show the way towards transcendence of the human even as society shows the way to transcendence of the personal and the private and

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particular. That modern theories of knowledge have recognized the social theory of knowledge as well as the personal theory of knowledge shows that Reality has more dimensions even within the humanistic views than it recognizes. Similarly in regard to the reduction of religion to the service of humanity there can be quite a distortion of the very basis of religion which is the attainment and experience of the Divine or Godhead who is recognized as transcendent to the human and his values. Modern philosophies so intricately and inextricably wedded to socialistic human patterns of behaviour or humanistic goals could hardly make themselves sensible to religious consciousness and much less to spiritual consciousness. It is the lesser way of knowledge dictating the boundaries and verities of the higher than the human.

Though a World Philosophy as the consensus of human philosophies may turn out to be humanistic in general it would yet reveal its imperfect apprehension of Reality. Humanism urges its own transcendence when it confronts the experiences known as the mystical and spiritual. That is why we cannot accept humanism as a sufficient philosophy.

OTHER INTELLECTUALISTIC PHILOSOPHIES

Mechanistic and humanistic philosophies having been found inadequate it behoves us to consider whether we would accept other equally intellectualistic and philosophies taking their stand on vitalism or life principle or on mentalism or mind principle as more ultimate. A recent book of distinctive merit, Professor Errol Harris's *Foundations of the Metaphysics of Science*, has projected a comprehensive account of the whole field of science as a serious rival to philosophy. He has been able to discover that the mystic truth, 'As in the macrocosm so in the microcosm', is verified in each of the sciences. He has also been able to show that the higher laws or laws of superconsciousness, more fully understood and interpreted, would very much help towards understanding of the microcosm and even sub-atomic structures. A mind is at work at every level and is the principle or energy that organizes even as it provides the constant and continuous reorganization of units of existence or being. This is perhaps the most important work which would illustrate the approach taken up by Sri Aurobindo in his attempt at enunciation

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of a world philosophy or rather a philosophy that will be all-embracing and adequate to explain experiences of all levels of being in a unitary conception.

The question that might arise at this point would be whether we are not assuming that the most important philosophical category is not Monism (*Advaita*), for that is indeed what all thought is impelled to arrive at. The scholastics always felt that a Philosophy must arrive at a One or Oneness which allows or permits or suffers a manyness within it. All problems of philosophy centered upon the need for a oneness of the many or a manyness in the One. It has been easy to dismiss either oneness or manyness but not both: but this too was attempted by the transcendentalist nihilist who abolished both, and claimed to have reached the summit of philosophy by going beyond it. It appears that the real problem of Philosophy was almost by-passed when the monistic and pluralistic mathematical modes of looking at Reality were seriously accepted as philosophical explanations. Thus the Advaita-Dvaita dialogue in Philosophy was extraneous to the real concern of the human individual, which is Reality.

SRI AUROBINDO AND THE REAL

It is one of the merits of the Aurobindonian approach to have realized the entire unsatisfactoriness of explanations based on this neat patterning and classification of philosophy in terms of Advaita-Dvaita and the in-betweens of varying degrees of Advaita and Dvaita or oneness and plurality or multiplicity. The true world philosophy should not get bogged up by this simplicity of mathematical oneness and manyness, but go beyond towards the apprehension of the dynamics of the process of creativity and perfectibility of the categories of being and non-being, mortality and immortality, darkness and light, so to speak. The relative according to some, whereas the real is the rational according to others, to still others the real is the absolute to which all tends. To Sri Aurobindo the Real is that which infiltrates and perfects the relative and grants to each status of the relative the perfection of itself. The creative evolution of Bergson provided the ascent of spirit to a more-than-human status, the emergent evolutionists revealed how in the process of evolution new characters or emergents arise revealing

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creative novelty. But in the Aurobindonian evolutionary explanation the significance of the descent of the Perfect into the multiplicity of statuses and individuals is to uplift them to the perfection of the perfect in them and for them and by them. Perhaps it expresses the process called the 'transformation' of the imperfect into the perfect or the divinizing of the undivine in the multiplicity itself. Thus the meaning of existence or being for each individual which is explained as the liberation of the individual from his individuality or individualness in other systems, is exceeded by explaining that true liberation lies in the realization or the fulfilment of the Perfect in the individual and through him alone. The abolition of the individuals or multiplicity is avoided by showing that there is nothing wrong in aiming at being individuals but only in attempting to avoid the incarnation of the Perfect in him or the perfectibility of the individual or the multiplicity. Thus in a sense Sri Aurobindo goes beyond the walls of reason based on intellect and explores the infinite possibility of the Infinite as it realizes itself in and through the individuals or multiplicity. In a sense it is not enough that the individuals lives and moves and has his being

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in God, it is necessary for the Godhead to live and move and have His being in the multiplicity.

The philosophy of intellect or divisive or dialectical reason is superseded and made to function if at all in terms of the higher supermind. The life of man is lifted up to become the life in the Divine. The spiritual incorporates the mental and the vital and physical in an integrative way. The Integral Philosophy becomes more truly synthetical than the usual synthetical philosophies that juxtapose the multiplicity.

THE INTEGRAL PHILOSOPHY

The Integral Philosophy is more truly capable of being a World Philosophy than the humanistic and dialectical materialist philosophies which claim to be truly representative of the pluralistic individualistic aspirations of the many-phased Reality, Democratic imperfectionism would be overcome only when there is a spiritual One operating in and through each of the manyesses so as to realize its own perfection and fullness in each of them. But such a Spiritual One is transcendently perfect as well, even in the most imperfect gross many. This is mystery of the Spirit that

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cannot be equated with any entity or reality already known to philosophy, eastern or western; perhaps it is nearest to the description given in the Veda as Purna, Brahman, Para that is described by the Agama as sustaining and supporting all its other statuses, and enjoying itself in and through the all without diminution.

Compared with the synthetic philosophies of the modern thinkers and with the synoptic thinkers of the past like Plato, Aristotle, Kant and Hegel, Sri Aurobindo provides a clear and dynamic account of Reality, more integral and holistic than any. Nor have modern thinkers been anywhere near providing an organon of philosophy which could cope with the magnitude of scientific and spiritual knowledge available, Partial in their approach, fragmentary and dialectical in their method, profoundly prejudiced in their mental structure and elevation in favour of humanistic traditions both existential and axiological, modern thinkers have been frittering away their philosophical heritage. With rare exceptions like Whitehead and Errol Harris, we have men who are hardly aware of the existence of the problems of philosophy as such. Whilst in the climate of India men yet are trying to knead all new knowledge

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into the ancient vessels of dialectical and superdialectical Vedantas, Sri Aurobindo sees clearly the goals (*purusarthas*), the means of approach and attainment (*sadhana* or *yoga*) and the possibilities opened up to man's evolutionary ascent into Divine Nature. It must be a matter of satisfaction at all philosophers that a new dimension to philosophy has at last been opened up by Sri Aurobindo in his classic works.

THE CONCEPT OF PROGRESS

There seems to be no single concept of progress today in the speculations about the advance of either knowledge or technical skills. Spectacular and stupendous though in one sense the advances in the knowledge about matter, energy, motion and force, cells and organisms, and evolutionary processes, yet it is doubted whether the advance in our knowledge about the world around us constitutes the meaning of progress. Indeed the advances in our knowledge in this held have produced fear of science or scientific progress itself though the more optimistic among us have been advancing the thesis that there can be a peaceful use of this knowledge through science. The atomic age has been both a threat and a challenge and man is now girding up his loins so to speak to meet the threat and accept the challenge. Humanistic values have been resurrected in this context and man is

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admonished to restrain or rein the scientific mind. Others have counselled the socialistic theory of social values as against the mere or non-humanistic use of science. A few have however stated that we must emphasize the 'atmanistic' or spiritual values to counter the materialistic values of both science and socialistic humanisms.

The conflict then envisaged is the formulation of the principle that there is an inverse relation between the materialistic humanistic science and spiritual inner development of man. Humanistic evolutionism is opposed to the spiritual evolution of man. The outward opulence of man reveals the inner impoverishment of man. This inverse proportion is clearly to be perceived in the march of civilization in the historical process. Progress in the one direction reveals regress in the other direction. The optimism of integral evolution is unjustified idealism or utopian dream. The deep pessimism that history is alleged to teach has been attempted to be overcome by some historians like Professor Toynbee (albeit unsuccessfully) in his study of history. The philosophical application or justification of this law of inverse progress has been developed in

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the contradiction or conflict between the spiritual and the material views of life. The concept of maya or the illusoriness of the world was developed to counteract and in fact aid the development of renunciation towards the world and at one stage the ideal of monastic renunciation was basic to spiritual enlightenment. The quest for perfection was sought outside the world and its transitoriness and its goods. Jnana or knowledge was defined in a sense as the knowledge of the ways and means and goals which are other worldly. Spiritual Progress is the process of gradual total renunciation of the world--its things, its demands for desires, and even the claims of worldly duties to society and family, and all that are other than the Spirit or Self. Progress spiritual is thus the path of self-perfection. Progress material is on the other hand the path of perfection of the material comforts and securities.

This has been the general conception throughout the conflict of religions and for the first time it must be said that the world was made to confront the definite affirmation that real perfection and evolution lies not in abandoning life and its sensate values but in fulfilling them without sacrificing the spiritual. Indeed the

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spiritual must be utilised to attain the wealth and prosperity of the worldly life. Man's life should be made tolerable. Dialectical materialism has posed this problem in all its logical and materialistic implications. Melioristic humanism has not been able to formulate the general theory of progress. The revolutionary egalitarianism has shown that mankind is tired of utopian heavens after death and had demanded the practice of spiritual virtues and active work for making utopianism possible on earth. This spiritualization of materialistic welfarism has been shown to be the real meaning of progress by modern mystics. The mystic hopes of a spiritual world on earth or the bringing down of the Kingdom of Heaven on Earth is sought to be realized by revolutionary materialism or economism or historicism. Progress thus is sought to be explained not either in terms of welfare economics or other worldly or unearthly realization of the self but the realization of self in terms of the earth and in it.

The socialistic conception of progress lies in bringing into real being the spiritual and mystical values of equality, liberty and fraternity—which all religions, at least of the higher levels subscribe to and insist on

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following in their little domains far from the cities. The bringing of the values of the forest into the cities in a sense is the beginning of a revolutionary process, progress in this sense consists in the quantum of achievement of the goals envisioned above to which we have been adding a few more which are but amplifications of the threefold goals of mystic life in heaven. The historical process now underway is really the spectacle of this movement in which the 'ingression of the mystic unearthly ballet of categories' is forcibly, psychologically, being conditioned at the political level.

If we could but look back in history to the decried democracy of ancient times we could surely see that the mystic beliefs of a few advanced souls has become the materialistic beliefs of the common man—the ignorant voter of a democracy all over the world. Though men have not been educated to think as well as they should they have been entrusted with the vote that means that one is made of his individual choice of the triple goals of a mystical earthism. Would it be progress if these ideals of humanity were realized? Obviously the social utopian would think so, and modern man turned social mystic would embrace this

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ideal and seek to promote if despite all the obstacles to their earthly realization. The amount of sacrifice and suffering that go into this process is great and martyrs have not been wanting who have laid down their lives for it. The abolition of human slavery, the establishment of the reign of reason through legislative and judicial processes all over the world during the past three centuries despite dictators in a pronounced affirmation of the mystic truth that God or Spirit is not alien to the world but immanent as the force that uplifts the world towards the realization of the Divine purpose on the earth.

These could be certainly instances of the growing rationality of humanity, at least they mark the departure of humanity from the mere brute way of life, of nature red in teeth and claw. Humanity's conscience seems at last to have taken a role in human affairs. The progress of science, means of communication, organization of mass-media of education have all rendered possible the criticism of man by man, of rational man of the irrational man, and have shamed man into forming an ethical and judicial sense of justice which is indivisible all over the earth. This surely is an

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awakening on a scale never before known to mankind except in idealized and poetical versions of the glories of the little past.

The values of the spirit are for the first time common property of the human conscience. For the first time rationality, expressed through mutual discussion and for mutual welfare or in one word cooperation, has come to be the manner of our way of life. The argumentum baculum, argumentum vericundiam, argumentum misericordium, all seem to have receded and the argumentum of justice, social and ethical and spiritual, seems to have become the primary concern. No one begs for rights, he claims and asserts and obeys that law of individual expression. The claim to protest against injustice is as terrible a right as the right to freedom to live according to one's nature (rationality).

This progress cannot be denied. As literacy increases and man begins to realize that he is to be rational, and the right to rationality is a basic undeniable right, he would exercise it if he were entitled to be called human. This is the role of humanistic idealism in social

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dynamics, of growth of man and humanity. The other rights are yoked to the development of the conscience of this right to rationality or the obligation to live rationally.

There was a brief spell of historical adventure which demanded of man a condition of higher than rationality, a step that was ahead of human evolution. Spiritual intuitional life or the mystic life was considered to be the real goal of man's life. Undeniably spiritual religions sought to promote this faculty or power of the mind or over-mind in men and with some success. We could perhaps point out that in the conception of reason there have operated two movements. Reason discerns the permanent behind all change according to one school and correlative propositions are deduced from this concept that the permanent must be unchanging, and therefore involve no process or progress and therefore perfect or vice versa. The change, etc., become accordingly illusion or illusory irrational phenomena. As distinct from this view was developed the logic of change which reveals that change is the only permanent and all permanents are illusory. The Parmenidean versus the Heraclitean--the No change as

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against All change--has been one of the basic paradoxes of reason. We have the static logic as against the dynamic logic and both are real and neither ideal or illusory. Thus to see change in the permanent is as rational a business of thought as to see permanence in change, Hegelian dialectic sought to correct the basic logic of static being by his dialectical logic of dynamic synthesis. The intuitive logic of the progress would be to see not only the permanent in change or change in the permanent or both together but to see the infinite in the finite as well and the finite in the Infinite. This perception would correct the conception of revelation of the finite in the infinite (if one were capable of perceiving the infinite) and the revelation of the Infinite in the finite (which is what aesthetic philosophies try to do, and mysticism counsels one to attain). Further the whole process of Being or Reality is to reveal being in becoming and becoming in Being, by two processes of descent and ascent, the *pravrtti* and *nivrtti*, involvement and dissolution. However in a dynamic sense of progress it would be the process of the becoming of the infinite in the finite and the ascent would be the becoming of the

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finite as the infinite-the former would be the discarding or veiling of the infinite, the latter would be the revealing of the Infinite and both seem to be the expressions of the ecstasy of the infinite or his *lila*. This is the last version of Sri Aurobindo.

Progress is the gradual revealing or integration of the Infinite on the stem of the finite and this being the mode of Being at present it is progress that is now taking place on earth, though perhaps the reverse process is happening elsewhere for it is necessary to hold that both the processes are eternal. This of course goes against the very conception of an indivisible reality. This latter dogma is not however justified because the mystics have realized the fact that any abstract notion however non self contradictory need not be true absolutely. Only one fourth of Reality has projected the downward movement or descent and similarly only one fourth is in the travail of ascent says the Veda.

There is really no standard of the measurement of our progress or regress except the quantum of integration that has taken place between the unity

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principle and the diversity principle in terms of the organic in biology, in terms of social organizations, in terms of politics, in terms of spiritual awareness of the Oneness in all and in terms of spiritual living.

Progress towards the divine living is of course a great ideal where the oneness-consciousness would dominate the diversifying consciousness. However as we know modern scientific theories of evolution look upon diversification or heterogeneity as the hallmark of evolutionary ascent, though latest writers are emphatic that this heterogeneity is integrative and integrating in the highest as in the lowest. The *elan* is thus an organic force or life itself which must be sought to explain the meaning of progress. But then the mystery of life is something not cleared up by science or even religions.

A transcendent mysticism rejects life itself and even prophetic awakening only calls one to greater life that is perhaps a denial of the life as we know it, and it is by no means despite modern Christian thinkers life-affirming. It may euphemistically be called greater life for it is life after this single death. Indian thought realized that life is different at different levels of

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consciousness existence. Thus the life of the earth is much grosser and heavily clouded and restricted than the life of atmosphere and so on. Similarly the life of mere food is poorer than the life of creatures. So too the life of mind, and then of super mind and life of the Infinite as such.

The levels of organization would obviously be different at those levels and in any case it is useless to imagine them to be similar or identical. For it is likely that they may be inversions of each other. The mystic axiom, as in the microcosm so in the macrocosm and vice versa, would not be exactly true though inversely true. However progress cannot be expected to be defined in the same way at the different levels. The organism itself represents these multi-formal or polyphasic synthesis for there are along with the anabolic processes katabolic processes which are both restrained and regulated by the general hormic nature of the organism. Similarly the progress achieved in terms of growth of the individual's psychic being or organic being or social pattern is regulated by the above two processes or rather these are restrained and regulated by a universal hormic Reality. This synthetic

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conception of Progress would help to give a deeper inner hormism of the basic Reality of the eternal Spirit playing in terms of the forces of space and time on the one hand and on the other preparing for an order or kingdom that truly mirrors the eternal in the multi-temporal grades of organic life and growth.

A further concept could indeed be offered to clarify the basic growth of the organic psychical being out of the gross physico-chemical, and this foundational pattern seems to be extended beyond the bio-chemical complex of the organism and spiritual progress seems to be realized only when one is aware of this formation and functional effectiveness of the organic that has become super-conscious or supramental and subtle or astral which begins to organize the biochemical and physico-chemical forces and particles. Indian thought when illuminated with the concept of real progress or the organic nature of the material world as well as the individual growth and evolution leading up to the integral influx of the highest spiritual Being or Reality, reveals this omni pervasiveness of the Spirit in all levels and organisms represented in reality. Social systems which were based on the organic lost their inner pulse

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of growth by denying the twin processes irradiating to and from the central living being known as Sac-cid-ananda.

No concept of progress would be complete without mentioning the extraordinary speculations of the Russian schools of Berdyeav and Ouspensky-Gurdieff. The meaning of history is rendered significant by the unique and single advent of Christ Jesus in order to lift the temporal to the status of the eternal. Similarly Ouspensky had affirmed that when progress returns on itself on its tendency towards recurrence, the influx or shock from above or higher levels brings about the upliftment of evolution to higher levels. Toynbee almost utilizing this concept affirms that the pattern of continuity of past civilizations in history reveals that there has been a shock and a continuance of the meanings and civilization and culture of one into another elsewhere on earth. Indian thinkers had envisaged the concept of *avatar* or divine descent as occurring at critical points of history in order to open up higher lines of evolution when the previous almost seemed to have come to a stop or perfection. The law of growth into higher patterns seems to be inevitable. It

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is on this assurance that Sri Aurobindo also asserts the inevitability of the next step in evolution. Dr Radhakrishnan has admitted that higher evolution of man has to be 'willed' by humanity or man and though he does not deny the 'descent' he does not assert its necessity. In any case we are today seized with this concept of progress or evolution beyond man and his brute existence and the theories about it need not be considered to be other than the demands of the soul of man for a higher and finer and healthier humanity if not always happier.

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The evolution of one's philosophy is almost synchronous with the evolution of one's personality or rather its maturation. The broad outlines of the development of one's philosophy however are conditioned by more factors than one. The very climate of one's traditional and cultural situations mould the formation of one's philosophy. Not all are called upon to accept the challenge of these hereditary conditions in the changing situations such as have faced the modern world and in India.

The east that was content to accept the traditional interpretations and act accordingly through a millennium of undoubtedly provocative changes had at long last to rise up and seek a new way of living its old life and this is above all one revealing fact in the attempts that have been made during the past half a century - the meeting of the East and the West, the

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intelligent appreciation of the good in both and an active intelligence that makes the blend a real organic synthesis useful not merely for the East or the West but for the Global world that we have grown into. The critical estimations of our reactions-the traditional reactions to the shocks administered by global science, global economics and strategies for health and warfare not restricted to meteorology, have in recent times produced quite a good amount of direct and sincere thinking of our metaphysical assumptions, a new. Old dichotomic and dialectical theories have been forced to meet with the transcending factors which refuse to oblige their interpretations. Thus those who have been both in the age-the age of transcendent change-such as our present, have been forced to examine presuppositions and question our postulates and never under any cover accept them as axioms or proofs.

These forces have had their main say and man is seeking a philosophy for man rather than a truth about reality. This is the most ancient problem when man was confronted by physics his discovery of himself became important. Not because reality exists for him,

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but because the reality he knows depends upon what he is.

The problem about the nature of the external world-its reality or unreality, its relativity and so on are subject to the most important factor-the individual who arrives at the solution to the problems. There is clearly the need for inspecting the instruments of our knowing as a preliminary to the attempt to know or understand the nature or reality-the objective world as well as the subjective. The basic discovery is then the discovery of the nature of the individual who is claimed to be the knower, for whom this knowledge is necessary. This led to the psychological inspection of one's nature, one's ways of knowing reality or whatever confronts him in his life. The sensory world known through the senses are undoubtedly about the most clear and sensory knowledge began to occupy a very large canvass in one's thoughts. These fragmentary knowledges through the senses however were discerned to be limited activities of the mind behind and useful for all activities in the world-catering to the body which seems to be made part of it so to speak. The inferential modes of connecting or linking up experiences that have been

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seen to recur opened up a wider world for action and the knowledge of this phenomenal world became extended. There it stopped. Man is not merely a being who senses and acts with his body, but a dreamer-a new world opens up to one in this vast domain of independence and still more the vast sleep-consciousness in which all the senses find their sleep and yet renew their power and ability to act. Man is multi-personal, his waking, his dreaming and his and his sleep awarenences are new frontiers to his being and unless be integrates these three his knowledge itself falls into three irreconcilable, mutually stultifying experiences. The integration of the physical or mechanical (jagrat), the emotional (instinctive) (svapna) and the su-supti (deep sleep) is the basic necessity for being able to be a knower of Reality. This integration was envisaged by the seer of the Mandukya Upanishad and he called this integrated being-the fourth, turiya which pervades and suffuses all the others. The sensory itself would undergo changes even as the dream would open up extra-sensory or manasa-possibilities and the susupti would reveal the basic

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ground of human integrative oneness-the calm that abides.

All these are facts which have to be experienced and that is the most important fact about the literature that speaks the language of attainment or experience or intimate awareness. The path towards this integration is not limited to the cogitations of the mind, but rather the attainment of this integration at the level of superconsciousness (turya). This has been said to be the process of becoming unified in oneself and getting over the processes that have divided. This has come to be known as Yoga: the yoking of the triple forms of the person (purusa), which have got divided and into apparently irreconcilable dualities and trinities. Yoga became the one great preoccupation for philosophical understanding not the mere cogitations or the logistics or even ennobling dialectics. This is a strictly scientific methodology to arrive at that real awareness which is known as self or atman or Brahman because it is vaster than the three severally as well as jointly taken.

To one who has arrived at that awareness of oneself as an integrated person alone is possible that

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vision of the Kavi who sees beyond the three, and who sees Reality as it is in itself as from eternity yatha tathyato arthan vyadadhat sasvatibhyah samabhyah).

It is clear that to depend upon our senses alone or along with the reasoning process that connect these sense observations themselves could hardly lead to our apprehension of the world out of which much is left out as meaningless for our immediate human needs. The individual psychology of today is in pretty difficult condition and does not go with our physical sciences. With both out of tune, our knowledge today is unenviable condition. Thus when the ancient opening is available it is best to explore this methodology of integration of the human person-who becomes a real self capable of integrated knowing –leading up to real and ultimate knowledge – absolute knowledge so to speak.

The seer having been attained as the Rsi, Kavi, Drasta, His knowledge becomes the pramana. This in fact is the aptajnana without illusoriness or fragmentariness or negations.

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The attainment of aptajana may be considered to be the attainment of real experience (anubhava). Not all experience is capable of being the carrier or bearer of the true nature.

The wisdom that comes from exercising this 'experience' that has reached its fullest integration is something that transcends the world values and instils the dynamism of eternal values.

There is an ancient myth-and myths of this higher world order give us transcendent clues to the inner knowledge of this world itself. It is not only to Plato we owe this recognition but to the ancient seers of the Upanishads and the Puranas.

Every one must have the double fold knowledge of this world and yonder. Some called this the knowledge of the life and death. The Upanishads indeed have spoken of avidya and vidya (knowledge of works and knowledge that leads to freedom) as both necessary; they have also spoken of the knowledge of birth and non-birth also (sambhuti and asambhuti). Both

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have to be known in order to gain the status of freedom from death and immortality.

The myth that refers to the moon and the Sun as the two eyes of God refers to the twofold vision of the world of man through the Moon (symbolic of knowledge through manas) and world of Gods through the Sun (symbolic of knowledge that is of the atman or dhi). The great gayatri mantra of the Vedas speaks of this higher knowledge from Savitar as the dhi. Later thinking may have reduced this dhi to the status of the Samkhyan buddhi which is the mirror of the soul in Prakriti or matter. The knowledge of the Moon-knowledge or manasa-knowledge has to be interpreted in and through the sun-knowledge which is of the eternal. The Moon-eye which is said to be the left eye is outward turned (paran chikhani) whereas the sun-eye the right eye ought to be in turned (pratyak) and develop the inner vision in dhyana – the path of the dhi (dhiyana): thus the twofold knowledge procures the fullest meaning of the outward world and the inner worlds-and thus we are enabled not merely to state that one is the shadow of the other or merely an inversion or perversion of the other (vivarta) but also as the majesty

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of the inner Light world as it has manifested even to the very eye of the mind. Thus the myth of two headed Janus is in a sense repeated in the myth of the twofold eye of the divine. Greater than the two eyes a third eye also has been spoken of – the third eye not always of anger or fire of destruction but that which reveals a transcending of the solar worlds too-for such is the Infinite, unfathomable, that sustains the worlds of light (Sun) and the Moon (shadows).

This integration of the world-consciousness with the higher world consciousness, alone can confer a vision that is eternal verity.

A WAY OF LIFE FOR THE MODERN MAN

There are many ways of living and as many as there are men. However broadly speaking there are two ways alone, one is to live according to Nature and the other is to live according to Spirit. Human life is not capable of adjusting wholly to the one or the other. By nature one may mean the uncultivated, ill disciplined, desire and instinct driven person. This has been one view from the earliest times. The other view about nature considers that it was a paradisiacal state of utmost equality of all men, out of which flowed the feelings of rationality of all men. In any case men did not seek liberty, for the community gave ample scope for harmony without it. Liberty comes in only when one wishes to equalize himself with others or seeks fraternity which he does not get from unequals. In any case, what we discover is that Nature has two faces, the face of strife and struggle for the elementary needs

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of life, and the other face that looks forward to an era of peace undisturbed by the other face.

When the face of strife and struggle was sought to be overcome by this ideal presented by the face of equality and fraternity, there arose what we call the period or age of nature and culture. Culture itself has been an unceasing struggle to enthrone the values of quality and fraternity and freedom to arrive at this peaceful paradisiacal state. In other words, it is a continuous process of overcoming the forces of divisiveness with the power and force of the ideals of spirit which is the other face of Nature. Ancient Indian thinkers described this as the struggle of Para-prakrti or higher Nature against the force of the apara-prakrti or lower Nature. One may not straightaway equate this higher nature with God or the Absolute nor equate the lower Nature with the Earthy material which we are determined to yoke to human needs. They also helped us to understand that the Higher Nature is in a state of equilibrium, whereas the lower Nature is in a state of inequilibrium or disintegration and division. This is a state of Anarchy (as Mathew Arnold would say) whereas the former would be the state of perfection of

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Culture, culture itself being a process tending towards the higher Nature.

The modern man or rather man living in the modern world is placed in an advantageous position today than ever to meet the demands of our higher nature which we apprehend in the form of our ideals of civilization or spirituality. This is due to the fact that several religions have already prepared the grounds for the perception, cultivation and habituation to the ideals of religion and spirituality—each in its measures and also each in a broad sphere of taming the instincts of pugnacity, separatism, egoism and brutal way of living not only with one's own family members but also with neighbours and aliens. Religious injunctions have prohibited many uncivil ways of behaviour in or public life, but have moulded rather slowly the inner and personal life. In some cases it has been otherwise, in one's personal life one has indeed been restrained and self-controlled but in the mass or in public life many have run amok if not wild, unleashing the most reprehensible types of animal behaviour, of which even animals would be ashamed. The wars have shown how out of the environment of fear and revenge men have

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yielded to the temptations of inglorious behaviour. Man has not been able to transform his animal nature, sublimate it in any way except that by and large he has succeeded in enforcing criminal law and less successfully the civil laws. During the periods of national panic whether internal or external, these decencies have been suspended, though not the law of the jungle, yet man is untamed in parts, rational in a few, and the application of rationality in all spheres of human behaviour, personal or social, individual or collective has been tardy and perilous. Therefore has it been claimed that the two, the higher and the lower Natures, are dialectically opposed to each other even as been God and devil, and there is hardly any possibility of bringing about harmony between the two. Most religious wisely or unwisely have hastily fostered the oppositional view of these two natures, so much so they have vowed to exterminate the lower nature, though the process they adopted to exterminate it have been precisely the manner of the lower nature. Higher brutality is but a lower one draped with the signs of the higher it is wolf in sheep's clothing, the brute in the robes of sainthood.

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Two ways were open, one that meant withdrawal of man from the society following the laws of the lower nature and the other was to struggle with the forces of the animal with the help of reason, dialectics, and bring about a mental change in social thinking. The former led to the cult of the monk and the monastery, in every religion, and the other to the academies, institutions of education, ashrams, viharas, where righteous thinking, higher rationality that showed the values of cooperative living, purposive self-control that brought about social change. Renunciation was tried to be yoked to educational techniques, indeed education was taken over by the monasteries and monk (sannyasins and fakira) so much so rationality was made to suit the monastic will. In fact with all the will to bring about a change in human nature by transforming its sensate and animal nature, it had inculcated the dogma or axiom of renunciation of social life or societal life as the sine qua non of spiritual liberty or freedom or even rationality. However with the enlarging of the spheres of activity of the monks, monk ethics and social psychology said to be ethics of a higher Nature or spirituality more and more began to take the shape and

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form of the lower nature. As Shaw said the Christianisation of the barbarian only led to the unexpected result-the barbarizing of the Christian. No wonder the present self-revelations in political and national life all over the world has revealed most disturbingly this fact-that instead of eradicating corruption even the institutions pledged to do it have become subtle centres of spiritual corruption. This is one of the major factors disturbing the modern intellectual. It has unfortunately led to the conviction that human nature is by nature corrupt and despite heroic and martyric efforts to bring about lasting change towards divine life, it tends to revert to its animal basis as more secure for its continuance. The realistic hedonistic revulsions against the idealisms of the utopian monks and saints is one major characteristic of the modern mind in disillusionment.

Though the enthronement of rationality in political and social life is continuously being attempted, yet the results have been appallingly poor if not paradoxical. Where there is more reason at work the forces of irrationality have gained ground with simulacrum of reason.

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The renunciation of argumentum baculum or War is of course a major triumph for the values of reason. The table might bring about more mutual understanding and secure some kind of peace. However not all are agreed on this procedure. It makes two to keep peace but only one to break it. Thus we are compelled to go beyond the ordinary dilatory tactics of the round-table reason or parliamentary debate because self-interests dominate over true justice or reality or truth. Truth is not a compromise of standpoints, it is something that arises out of the intuition that develops and grows and is awakened into being through these processes. However human character demands a change of approach of attitude towards its own well-being. When this becomes the habitual way by being constantly chose as such, despite gravest provocations then we can conceive of a time when it could become universal.

The Modern man has been offered as I said many ways – the Gandhian Way of life, dedicated to non-violence and reasoning, a total abjuration of the ways of violence which he designated as animal reversion: the Aurobindonian Way of supramental

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Transformation which involves the bringing down a superior mind or super-mind into almost every human being so that he begins to think and act in terms of the laws of the supermind or cosmic consciousness: a way of life as expounded by the Sri Ramakrishna-Vivekananda order, taking up the service of humanity as the service of God in man. Other ways of life are also propounded so that man can live and move not as an alien in the world nor as a victim of cosmic and social circumstances, with which he finds it difficult to reconcile. Not all the poets and martyrs seem to have any effect on the instinct of tyranny that works through all institutions without exception. The discovery of the soul of man or search for it has been an eternal one, it came to one person here and one person there in early times, but the problem is confronting every one simultaneously now.

Science has made this possible. What is there in a soul? Bernard Shaw's work on a Black girls search or Dr Jung's search by a Modern Man are not just theoretical propositions but critical situations of the modern man with his mind in torment wrestling with unknown forces that parade as solutions. The scientific

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pragmatic age has produced astounding problems of knowledge and technology and has made an earlier appeal to God almost impossible. We are today either atheists or agnostics. Man has been made to feel that within him alone lies his salvation whether there are gods or God. This dependence on one self on personal commitment to live rationally and peacefully with one's neighbours with the minimum of needs fully attained - not at all impossible as he thinks it – is absolutely the one thing that the modern man cares for. All else may be moonshine. The way of life according to science forward-looking, pragmatic and growing must be all sufficient to him. However the limits of science are found in the human personality itself – the serious problems of post-life or after death, the conscience within that seems to throw a shadow of itself on the future after life. But these may be exceptional to some men at present, it was a very common problem or enigma in the past – in the lives of the monks and sannyasins or the escapists so to speak. This science has not yet been able to solve, not to speak of undertaking to face. The world is too much with us: death poses no problem for it appears to be solution to

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problems not only regarding oneself but also of others as well. Liquidation of opponents even like the liquidation of unfits would be as it has been a quick solution.

This is surely cynical solution. Religion promises that men enter a greater life after death and a more lovable world would be their new home. God indeed has been said to reign there. Whatever the religion it has been at pains to reveal that a good life, a life of virtue and character maintained through all kinds of trials will lead to a world of happiness and release or freedom from all the sorrows that befall the good here. We have come to regard that this hope is perhaps a sheer wish-fulfilment idealization. Have we any other? except to strive to make this world itself a godly world – but that is precisely the problem and challenge to the modern man. Short lived hopes just melt away when the lower nature quietly but ruthlessly has its way of shattering them.

The only way then open to us is to find out a method by which the lower nature can automatically be controlled and also reveal the future of man after his life

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is over. Death may have its terrors but life has revealed it so much that we would rather welcome the regions of death. The spiritual way precisely promised to unravel this mystery. The past of many religions however has not provided a rational or even a reasonable account of it. Most ended in the dreams of the poet who merely extended the pleasures of this world thinking that he has sublimated it with profuseness. Poetry is no substitute to realization. It may not even be considered to be an expression of the genuine and authentic realization.

The technique of linking oneself with the core of Reality that embraces both the life and the death is perhaps the only way. Yoga is said to be the description of this process of linking one with that central Reality. So far in the history of Yoga the paraphernalia of preparations for this linking have been more ardently cared for than the actual linking itself. None of the so-called yogas or means of connection with God has actually brought about the same. Neither selfless works, nor deep thought processes or intellections, nor mere devotion helped. Nor have mere change of nomenclatures helped. Ritual mysticisms

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have not produced the results. The yoga today has been reduced to a theatrical operational method – so much so it has become the bye-word for self-hypnotisms or megalomaniacal behaviour. All sorts of supra normal miraculous things are claimed for it. This has been rather unfortunate.

A way of union with the Ultimate Reality discarding all these paraphernalia or miracle-mongering or claims will have better chance of bringing about a change of real attitudes or of consciousness itself. This is precisely what the new method of Rajayoga propounded by Sri Ramachandraji of Shahjahanpur has done. The process is scientific, verifiable, easy and simple. It is the special method by which the divine consciousness or ultimate thought force is transmitted into the heart of the seeker after union, that produces the illumination of both the here and the hereafter. This is transmission of the supreme or ultimate consciousness which is presumed to be the primal cause. It is that which makes both the birth and the death each of which is noted as the real to which one flies. It is that which makes for the transcendence of the dialogue between death and life which has been the

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source of play for some but misery for most. This transcendental thought-force called Prana or life itself is capable of bringing about the proper moulding of the lower nature in terms of its own nature which is the highest and thus confer on the human organism, inclusive of the senses and the mind a peace and calm. The goal is not just a kind of thoughtlessness or a feeling of Void or nothingness (sunyata) but the experience of real being beyond thought itself, individual, cosmic and even supra cosmic. This is possible because at the bottom of all this creation, this mind and ego are one with that by which they all live and move and have their being, but which they know only unconsciously and grossly. Once the human organism is made responsive to this inner deep and fundamental Real Being by the introduction or ingression of the Ultimate then they become responsive slowly but surely to the Reality which has been uniformly experienced as the peace that passeth understanding and is verily Godliness. The Ultimate Being does not refute science or matter but makes it the vehicle for its own supreme functions which are of the highest Nature, Peace, Reality, Harmony and

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efficiency that does not bring down the return of the gross condition.

This is a method without dogma or ritual, a religion of the pure Spirit that does refute matter which is but its nether form.

It appears that this could be done with all human beings who feel the call of the higher nature and train themselves with the help of the persons who know this art of bringing down or introducing this highest Spirit into their hearts.

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