

Vedanta

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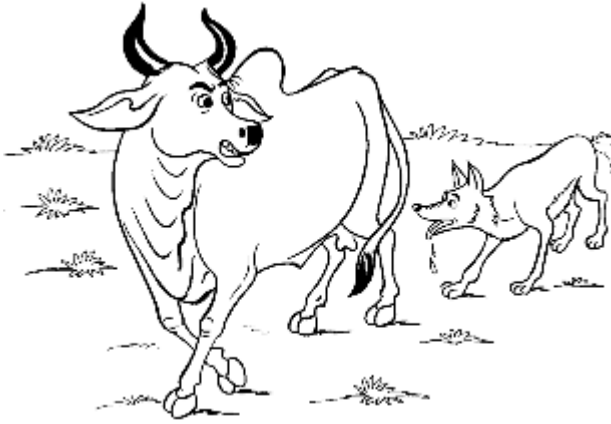
**Indian Holistic Experience and Analytical
Rationality**

Raja Ramanna

The Idea of Purushartha

Professor M. Hiriyanna





The Jackal That Won't Leave the Company of a Bullock

ONCE a jackal saw a bullock and would not give up his company. The bullock roamed about and the jackal followed him. The jackal thought: "There hang the bullock's testicles. Sometime or other they will drop to the ground and I shall eat them." When the bullock slept on the ground, the jackal lay down too, and when the bullock moved about, the jackal followed him. Many days passed in this way, but the bullock's testicles still clung to his body. The jackal went away disappointed.

That also happens to flatterers. They think that the rich man will loosen his purse strings for them. But it is very difficult to get anything from him.

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Swami Vivekananda and His Scientific Approach to Religion - 2

Swamiji wanted to apply the principles of science to religion too and wanted a constant interaction between the two. He said: “Science and Religion are both attempts to help us out of bondage; only religion is the more ancient and we have the superstition that is more holy. In what do they differ? In application.” (CW: 7.103) “Religion deals with the truths of the metaphysical world, just as chemistry and the other natural sciences deal with the truths of the physical world.” (CW: 6.81)

Swamiji met Nikola Tesla, the great scientist who specialized in the field of electricity. He invented the AC motor, power generator, transmission systems and also his famous patent in wireless transmission of power through Tesla Coil Transformer. He met Swamiji at Sarah Bernhardt’s party and they discussed among other things Vedic Science, and Sankhya theories of energy and matter. Tesla was fascinated and also offered to mathematically demonstrate that prana and akasha (force and matter) could be equated to potential energy in some fashion. Tesla was charmed to hear about the Vedantic prana and akasha and the theory of kalpas or cyclical existence, and he said these are the theories which modern science can entertain, prove and verify. It was finally verified by Einstein in his special theory of Relativity about ten years later.

Swamiji explained the harmony between theories of Vedanta and Western science through the following diagram.

Brahman = The Absolute

Mahat Or Isvara = Primal Creative Energy

Prana and Akasha = Force and Matter

On May 5, 1897 Swamiji laid down the Aims and Methods of Action for the Ramakrishna Mission. He wrote: 1. To train men so

as to make them competent to teach such knowledge or sciences as are conducive to the material and spiritual welfare of the masses. 2. To promote and encourage arts and industries.

Among other things, he thus institutionalized the role of science and technology in the developmental process of the nation along with the spread of Vedantic ideas as enunciated in the life of Sri Ramakrishna when he founded the Ramakrishna Mission. Following his footsteps, the Memorandum of Association of the Ramakrishna Mission was formulated on May 4, 1909 with the following: (i) To impart, promote, and undertake the study of and research in arts, science, technologies and industries in all their branches both basic and applied. (ii) To undertake scientific research in the area of medical sciences. (iii) To train teachers in all branches of knowledge above mentioned and enable them to reach the masses. It is also worth mentioning here that more than a century ago, Swami Vivekananda inspired Jamshedji Tata to establish a Research Institute for Science in India. Even more remarkably, Jamshedji Tata offered the first directorship of such an institute to Swami Vivekananda. We quote below Jamshedji Tata's letter to Swami Vivekananda,

"I very much recall at this moment your views on the growth of ascetic spirit in India, and the duty, not of destroying, but diverting it into useful channels. I recall these ideas in connection with my scheme of Research Institute of Science for India, which you have doubtless heard or read. It seems to me that no better use can be made of the ascetic spirit than the establishment of monasteries or residential halls for men dominated by this spirit where they should live with ordinary decency and devote their lives to the cultivation of sciences – natural and humanistic. I am of opinion that if such a crusade in favour of an asceticism of this kind were undertaken by a competent leader, it would greatly help asceticism, science, and the good name of our common country; and I know not who would make a more fitting general of such a campaign than Vivekananda."

(To be continued...)

Indian Holistic Experience and Analytical Rationality

Raja Ramanna

It is an old classification that divides the Universe into three sets: things with consciousness; things without consciousness; and God—a classification which, after several centuries of development, including the amazing advances of science, continues to remain valid. The understanding of the relationships between them is a very complex problem and there has been hardly any progress as to whether they are disjoint, or whether there is an intersection between them, or whether they are merely subsets of each other. The problem has remained in this state, though it has engaged the best minds over several centuries.

Using a slightly mathematical terminology to avoid contradictions of language, the classifications can be defined as follows:

(1) Sets of all things which have no consciousness, referred to as the *A-Chit-set*, $S(A)$, (*Chit* meaning Consciousness);

(2) Sets of all things which have consciousness, referred to as the *Chit-set*, $S(C)$; and

(3) God, referred to as the *Ishwara-set*, $S(I)$, and, for the purposes of this limited discussion, defined as a set of all possible sets with the widest possible scope, including things responsible for the origin of life. We assume for the time being that $S(I)$ is not merely the union of $S(A)$ and $S(C)$. In Vedantic literature, God does not necessarily mean an all-powerful anthropomorphic Entity.

As is known, the brain is capable of being programmed, as in a computer and in lower animals. But the human brain and perhaps those of some higher animals have special capabilities that can question their own actions and thoughts. Among these can be

included will, conceptualization, and the like. Wherever the word 'consciousness' is used, it refers to the non-programmable part of our consciousness. As to the demonstration of its existence, we refer to daily experience.

We have defined the S(I) as God as defined in older literature, and we repeat—in Vedantic literature God does not necessarily mean an all-powerful anthropomorphic being and a capricious law-giver. Another definition is given, hopefully without contradiction, so that the relationship between the modern physical view and the Vedantic view can be analysed in a fruitful manner. As seen later, the S(I) becomes very significant if an appropriate interpretation is given to it.

The significance of the relations between the various sets as seen by a mechanist scientist, a quantum scientist, and a follower of Vedanta as expounded by the great Indian philosopher Shankara and others who came after him will form the substance of this paper.

The Mechanistic View

This view is based on a model of the Universe as a system that works on purely mechanical principles. Such a view was strongly prevalent in Europe until the end of the nineteenth century. Its importance now is that it is an example of how immediate successes of a theory covering one branch of knowledge does not necessarily imply universal validity. It was further believed that there is no requirement for a separate S(I). Such views gained added strength from the work of Darwin, though it is not clear what is meant by 'survival of the fittest' and such other non-molecular statements. The strongly materialistic view of nature is not new and is well expressed in the Charvaka philosophy of early Hinduism. It was rejected by the savants of the time to give place later to Buddhistic thought.

In the mechanistic view, since the Universe is made up of physical entities whose laws of behaviour are supposed to be well understood, consciousness is said to arise from the physics or chemistry of the materials that constitute the body and nothing else. There is, of course, the question of how life itself originated. Assuming that it did originate from some physico-chemical processes, it is conjectured that the creation of consciousness would have come about by some such similar process. The effect of drugs on consciousness, a fact known over a long period of time, adds strength to this view. The general belief was, and is, in some quarters that it would perhaps take a few more years to understand the details of the physico-chemical processes that constitute life and consciousness.

We recall that physics and, therefore, the rest of science has been defined as the science of measurement (Kelvin). The supreme position Science holds in defining knowledge arises from the fact that it gives, in a consistent manner, a satisfactory explanation of the behaviour of inanimate matter. The word 'consistent' is used here to mean that it avoids problems of begging the question.

Measurement and quantification have led us to believe that the language of science is mathematics. This association has been extremely fruitful not only in explaining scientific facts but even in being able to unify a large body of information in such a way that it can be expressed in a very concise form, demonstrating that they do have a unified origin. All this has contributed to the spectacular success of the scientific method.

However, these very successes have sometimes foreclosed our analytical powers, and our reasoning seems to have become conditioned to search for problems whose solutions suit the assumptions of the theory and reject those problems which fall outside its scope, as though they are not problems at all. This is

often done on the grounds that the problems do not fit into a scheme of quantification or measurability.

We note that, even when one moves from the field of numbers to a more general concept of sets, particularly an infinite number of them, pure logic can lead to inconsistencies of a very fundamental nature. The theorem of Godel demonstrates that mathematics, with all its rigour, is not all that complete as to be able to tackle all types of problems.

Since physics is defined as the science of measurement, it is interesting to ponder over the origin of this word from its root. The word comes from the root *ma*, meaning measurement, from which the Indo-Aryan words such as *metron* (Greek) and *matra*, (Sanskrit) are derived. But what is strange is that the Sanskrit word *maya* also is derived from the same root. The word *maya* is normally translated as 'illusion', but another translation could be 'immeasurable'.

To erase Western notions of the State of Science in ancient and medieval India, I quote the following verse from Sanskrit logic which defines the word 'measurement'. It runs as follows:¹

Paratvam caparatvam ca dvididham parikirtitam;
Daisikam kalikam capi murte eva tu daisikam;
Paratvam murta-samyoga-bhuyastvajndnato bhavet;
Aparatvam tadalpatva-buddhitah syaditiritam.

Distance and nearness are described as being of two kinds, viz. spatial and temporal. The spatial abides only in measurable things. Distance arises from a notion of preponderance of the intersection of measurable things, and nearness is said to arise from a notion of its meagreness.

The idea of 'measure', 'set' and 'intersection' is fully implied and yet, as we see later, the Vedantist would prefer us to have it that it

is Maya (immeasurability) that represents Reality and not that which can only be measured.

The Quantum Mechanical View

The powerful new method of physics, that is, Quantum Mechanics, does allow for a greater flexibility of interpretation than the mechanistic view of the Universe. The theory has a right to claim to be a universal theory to explain 'all' phenomena. However, ever since it was proposed, it has been facing problems of consistency and incompleteness, some of it arising from pre-conditioned notions based on mechanistic thinking. It allows, at least to some physicists, for the mind or consciousness to play a part in the completion of a measurement. All descriptions in Quantum Mechanics are based on probability amplitudes, and its conversion to an actual measurement requires the mind to operate (collapse of the wave function). There has, of course, been a tremendous amount of effort to avoid the inclusion of the existence of a separate entity called 'mind'. Among these are, for example, the hidden variables theory, the many world theories, and so on. The seriousness of the need to find an explanation of the collapse of the wave function in the measurement process, within the body of physics, is understandable, because if we accept the assistance of something outside that of physics, then science will no longer be an all-comprehensive field of knowledge and its very foundations will be in question.

Strangely enough, all the efforts to resolve this problem have not succeeded and have led invariably to a null-type result, that is, to a solution which neither says 'yes' nor 'no'. They seem to require more assumptions than one started with or they lead to inconsistencies that are more severe than the assumption of the existence of mind. At least, the mind is observable, if not measurable.

The most recent of the attempts are based on the consideration that Quantum Mechanics works best for isolated particles and, as one moves to conglomerates, a process of 'mixing' takes place, leading to classical descriptions, thus eliminating the need for the collapse of the wave function. The theory gives no prescriptions as to where one draws a line between a few particles and a conglomerate. Recent experiments indicate that Quantum Mechanics seems to be meaningful even in macro-systems, for example, superconductivity, and the like.² The controversy is not a new one, as the very founders of Quantum Mechanics were aware of it right from the beginning.

The flexibility of Quantum Epistemology rests on the fact that an uncertainty principle operates in the process of measurement itself and the phenomena one is looking for may be disturbed by the very act of investigation. It has even been pointed out that the processes of life may be screened in this permanent way from physical investigation. However, to invoke 'uncertainty', one must show that the conditions that are required for this principle to operate are indeed fulfilled.³

We thus see it is, in principle, possible to decouple some aspects of physical existence from physics through the Uncertainty Principle, and also from the requirement of a 'mind' to complete the process of measurement. Another limitation comes from within mathematics, that is, from Godel's Theorem, though some scientists are inclined to believe that it has nothing to do with physical investigations. But the theorem clearly states that, within its own set of postulates, it is possible to show that there are an infinite number of propositions that are true but that can never be proved within its own framework. Expressed in not too exact a language it says, 'Truth is greater than Proof.'

It is not the intention of this paper to discuss the epistemological problems of Quantum Mechanics, as there is already much

literature on the subject. The objective is to point out the long way epistemological problems of Quantum Mechanics have travelled from the mechanistic conception of physics and how the present philosophical approach leans more towards Vedantic thought. Unfortunately, the old literature in Sanskrit has been translated into English by people who have had no knowledge of Science, and even texts that are fairly simple and straightforward in their purport are made to look complicated and mystical.

For the purpose of showing the overlap between modern scientific philosophy and Sanskrit thought when it is properly translated and interpreted, some facts about Quantum Mechanics are summarized below:

(1) Quantum Mechanics is essentially an abstract theory. Non-observables are used and have to be properly interpreted to get useful information. Not all physical quantities associated with an atomic system can simultaneously be measured or given numbers. There are definite limitations on the amount of information that can be obtained about any atomic system. The theory itself gives only probabilities. The probabilities used here are different from that used in the tossing of a coin. It can apply even to single events.

(2) How far one has moved from the earlier concepts will become clear from quotations from the writings of Lord Kelvin, one of the great physicists of the last century, and from Dirac:

Kelvin: It seems to me that the test of 'Do we or do we not understand a particular point in Physics?' is 'Can we make a mechanical model of it?'

Dirac: The methods of progress in theoretical physics have undergone a vast change during the present century. The classical tradition has been to consider the world an association of observable objects (particles, fluids, fields, etc.) moving about

according to definite laws of force, so that one could form a mental picture in space and time of the whole scheme. This led to a physics, whose aim was to make assumptions about the mechanism and forces connecting these observable objects, to account for their behaviour in the simplest possible way. It has become increasingly evident in recent times, however, that nature works on a different plan. Her fundamental laws do not govern the world as it appears in our mental picture in any very direct way, but instead they control a substratum of which we cannot form a mental picture without introducing irrelevancies.

A typical example of irrelevancies is the beautiful experiment with neutrons:⁴

A beam of neutrons is made to go through two holes, as in the case of Young's experiment on interference with light. The theory predicts that an interference pattern should appear on the screen. The intensity of neutrons is such that there is a large time difference between the arrivals of the neutrons at the holes, and yet an interference correlation appears on the screen. The question usually asked is: How do the neutrons communicate with each other in order to be able to stabilize the pattern? It seems that the very abstract nature of the theory by itself takes all this into account and makes the question irrelevant.

From all this, we can conclude that it is too drastic to assume that $S(C)$ is a subset of $S(A)$, and it is likely that the two sets have a disjoint portion.

(3) We are all aware of the existence of static symmetry, for example, geometric objects, etc. Expanding on this idea, we can define time-dependent symmetry (dynamic symmetry), where the invariance is not the shape of the objects but the physical laws themselves. It is thus possible to express all physical laws as abstract symmetries, either as those arising from symmetry considerations

or due to departures from them. A law can arise out of symmetry or asymmetry, that is, a break of symmetry. In this way, it is possible, in principle, to arrive at a situation where all physical laws can be unified by arriving at some sort of an all-supreme Symmetry and departures therefrom. Using this possibility, one can define the S(I) as giving rise to sets from the symmetric and asymmetric components of the Supreme Symmetry. The possible existence of a Supreme Symmetry which forms an all-comprehensive set in idealized symmetry and contains all that we need to know, and from which the measurable world can be projected directly or through departures from it (Supreme Symmetry), leads us straight to Vedantic thought.

We note here that, since we are talking of physical laws, the Supreme Symmetry has not been given anything more than pure physical meaning. It remains aloof from that which it creates and is not particularly concerned with the welfare of what it creates. It is not clear that it is even responsible for the non-programmable part of our consciousness. The very idea of unity through Symmetry is an example of order coming out of order and, before we commence considering the implication of modern scientific thought on philosophy, we quote the following polemic from the *Chandogya-Upanishad* composed about 3000 years ago:

'...though some hold that chaos alone was before a second, and order came of it, how can it ever be so? Order indeed was alone in the beginning....'

The Vedantic View (Shankara, Eighth Century)

A holistic appreciation of the Universe has not been fashionable in recent centuries. This is because of the great benefits that the scientific method has bestowed on mankind. In view of the

successes of Science in explaining the $S(A)$, it is not unreasonable to assume that every aspect of the Universe can be explained by its methods. It is, however, important to separate the material usefulness of theories and their universal validity in discussing philosophical matters. One must also avoid even deducing too much from symmetries covering smaller regions of knowledge. An example of the latter is the interpretation of the new discoveries in molecular biology. The biologists would have us believe that their results confirm the fact that the $S(C)$ is but a subset of the $S(A)$ and that the DNA molecule would explain all aspects of life and consciousness in due course. Our comment is that the break between the two sets is a more fundamental one than what biology can offer us as solutions. The problems under consideration refer to the limitations of Quantum Mechanics, and no symmetries observed in bio-processes can bypass these fundamental questions.

We have seen in the last half century how new discoveries in the sciences have altered our thinking. It is now time to examine whether the altered path is turning us back into the past, even if it be only to have a new look at the older deductions in the hope that it could lead to new methods of investigations.

The criticism of the older methods has been on the grounds that they are (1) not based on measured data; (2) based on verbal testimony; and/or (3) mystical. As mentioned earlier, (1) may be the very restriction of science, restraining our understanding of all knowledge; (2) and (3) may be partly true, but such views have come about owing to unsympathetic translations and other historic reasons.

Shankara was a logician, highly influenced by Buddhist thought. From Alexander's time, the Buddhists had been in close contact with Greek civilization, as many Buddhist areas came under Greek rule, especially Bactria and Afghanistan. While they were deeply

influenced by Greek sculpture, the Indians did not completely accept either their mathematics or philosophy. For example, the Hindus never accepted the supremacy of geometry and preferred analysis and number theory. In spite of Greek mathematical inputs, philosophy in India gave great, if not more, importance to things that were beyond measurement as possessing the ultimate truth. However, that Shankara had an objective approach to these matters is clear from the following verse:⁵

'This universe does not exist apart from the sense of perception; and the perception of its separateness is false like the quality of the blueness of the sky. Has a superimposed attribute any meaning apart from its substratum? It is the substratum that appears like that due to delusion.'

The Vedantic view insists that it is the S(A) which is the subset of the S(C). It is consciousness that perceives the Universe to the extent it can be observed. If there was no consciousness in man, he would not be able to observe its existence or communicate with others to ask what is its structure or purpose. Search for reality is that which makes one see things that were not visible at first sight. Our consciousness appears in various states, and what we observe in the normal waking state may not be the reality.⁶ Yoga (not as exercise) and meditation could improve one's perception.

This Vedantic interpretation of the Universe implies that there must be an unchanging Supreme Brahman. It is described as something having a symmetry of symmetries—remote and pure. Only from the departures from this symmetry do the laws of the observable Universe begin to exhibit themselves. The departures are said to arise from Maya, the one that screens us from the Supreme Reality. Creation is thus considered as a fall from an otherwise perfection, which either 'was' or 'will be' but never 'is'.

Shankara has been criticized over the centuries, not for his logic as much as for the fact that his perception of Brahman is one that is remote, unresponsive and sterile. If we compare the Supreme Symmetry, Brahman, of Shankara with the 'Unification' proposals of modern physics, both show similarities. They both claim that it is the departure from symmetry that leads one to the laws of the measurable world. Given the necessary flexibility in interpreting an ancient exposition to compare with the modern technical language, the parallel is striking. Both refer to a Supreme Origin of Symmetry, which takes no moral responsibility for what it can create.

The comparison between Shankara and modern physics is made not because it is the intention to show that everything of modern science had been understood in the past by intuition, but just to indicate that there are other methods of thinking to arrive at generalities, in much the same way the works of the great Indian mathematician, Srinivasa Ramanujan, whose birth centenary was celebrated in 1988, demonstrates in the field of mathematics. He could arrive at theorems in the forefront of mathematics for which often he would give no proofs at all. Even to this day, proofs are being supplied by others, for which they have had to use developments in mathematics that just did not exist in Ramanujan's time. That this is possible in a field like mathematics suggests greater possibilities in the realm of philosophy.

The Vedantic View (Ramanuja, Twelfth Century)

The person who criticizes Shankara is another Indian philosopher, Ramanuja.⁷ His criticisms are not so much on Shankara's logic as on the grounds on which he created S(I) which is absolute, remote, unchangeable and sterile—and, as has been observed, a sterile set can never create. It can only project and hence comes the concept of Maya as illusion: a sterile unchangeable entity

can project only by illusion. Further, the laws of the Universe come about on defects and departures from the Absolute Symmetry.

Ramanuja's contention is that the S(I), if it is to be responsible for the creation of the Universe, has to be by a process of achieving order from chaos—"The blossoming up of Reality from initial chaos"—in much the same sense that modern non-equilibrium thermodynamics would have it. Further, a study in systematic terms of chaos suggests that, even in systems having a few parameters, imperfect knowledge of the initial conditions can lead to elements of order in chaotic systems and phenomena. Can we say that this is an echo of 'beauty in the eye of the beholder?'

Ramanuja holds that since creation is derived order from disorder, it also implies that the ever-changing Supreme Brahman 'cares' for that which It has created. The use of humanitarian language may upset people who have been brought up only in the scheme of science, forgetting that humanitarian impulses are as much a part of the physical world as any of the laws of thermodynamics.

We have seen that the successes in explaining the S(A) are based on measurability. It has been so successful that one is tempted to believe that this is all that we have to know of the Universe. But from within measurability itself it speaks of its limitations, much as a scientist would not like it to be so. The Uncertainty Principle is a limit to the measuremental attitude towards all knowledge. Godel sets a limit to what can be done with the assistance of mathematics. The very null-type of resolutions to the problems of Quantum Mechanics would indicate that there is a break between knowledge based on measurement and things immeasurable, that is, life processes and consciousness. While we may never be able to demonstrate the Supreme Symmetry to which all knowledge leads

us, departures from it can lead us to a branch of knowledge known as Science that is not inconsistent with scientific ideas.

There is perhaps also a break between the S(I) and the S(C), which represents a break between purely life processes and those leading to the unique feeling of concern for human welfare, in much the same way as there exists a break between the S(A) and S(C) through Uncertainty, etc. Ramanuja's criticism of Shankara may be the break between the S(C) and the S(I). He argued for this status nearly a thousand years ago. It is unlikely that methods other than holistic experience have the key to the understanding of this problem. Ramanuja's ideas have either not been studied or not known to the Western world. It is possible that revaluation of Shankara and Ramanuja may lead to new pathways in the study of all knowledge.

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The Idea of Purushartha

Professor M. Hiriyanna

The idea of *purushartha* has played a very important part in the history of Indian thought. All the *vidyas* or branches of learning assign to it the foremost place in their inquiries, though they differ from one another in various respects concerning it. We propose to consider here what this idea stands for in general without entering into details.

The term *purushartha* literally signifies 'what is sought by men', so that it may be taken as equivalent to a human end or purpose. The qualifying word 'human' here may suggest that the term is not applicable to ends which man seeks in common with the lower animals, but really it is not so, for we find it used with reference to several among such ends like food and rest. The qualification should therefore be explained in a different way. We know that man, like other living beings, acts instinctively; but he can also do so deliberately. That is, he can consciously set before himself ends and work for them. It is this conscious pursuit that transforms them into *purushartha*. Thus even the ends which man shares with other animals, such as food and rest, may become *purushartha*, provided they are sought knowingly. The significance of the first element (*purusha*) in the compound is not accordingly the restriction of the scope of the ends sought, but only of the manner of seeking them.

The implication of the other element (*artha*) in it is that the end is non-existent at the time it is cognized as worth pursuing, and is still to be accomplished. It is a 'to be' which is 'not yet', and therefore demands for its attainment effort on the part of the person seeking it. For this reason, it is described as *sadhya*, which in the terminology of modern philosophy may be expressed as 'a

value to be realized'. Fame, for instance, or what comes to the same thing, the feeling of gratification resulting from it, which cannot be attained without much toil, is a value in this sense. Now the pursuit of a value presupposes a knowledge not only of what that value is but also of a suitable means to its realization. Sometimes this means or *sadhana* also is styled a *purushartha*, giving rise to the distinction of 'instrumental' (*gauna*) and 'intrinsic' (*mukhya*) values, as they are called. For instance, money, which is ordinarily acquired as a means to an end, is an instrumental value, while pleasure, which is sought for its own sake, is an intrinsic one. We may thus define a *purushartha* as an end that is consciously sought to be accomplished either for its own sake or for the sake of utilizing it as a means to the accomplishment of a further end.

From what has been stated so far, it appears that a *purushartha* is something which does not already exist, but is to be produced anew. Indeed, according to some Indian thinkers, viz., the early Mimamsakas, no existent object (*siddha*) can by itself be an intrinsic value or a *purushartha* in the primary sense of the term (*na bhutam bhavyaya kalpate*). It can, at best, be only of instrumental interest. But others allow that the achievement of a value need not always be understood in this positive sense. The end sought may be already there, and yet we may not be able to get at it owing to some obstacle or other as, for example, in the case of buried treasure. Here achievement consists merely in removing the obstacle. When that is done, the treasure, with the accompanying joy, is attained at once.

This variety of value also requires the exercise of activity before it is attained, though the activity is directed solely towards the removal of hindrances which stand in the way of its attainment. Hence such values also may be described as *sadhya*, but only in a negative or an indirect sense. Nor need this hindrance be always

physical as in the above example; it may be mental, being merely our failure to realize that what we seek is already in our possession. To give a trivial but typical example, a person may be so much beside himself as to set about searching for his eye-glasses while he is actually wearing them. Here 'attainment' consists in the person in question overcoming the delusion into which he has fallen, either by being appraised of the fact by someone else or by himself coming somehow to discover it. This kind of *purushartha*, again, may be classed as *sadhya*, provided we grant that knowledge also, like action, can be the means of achieving values. Here too, as in the previous case, nothing new comes into being. But both achievements alike involve a change in the existing state of things; only while the change brought about in the one case is in the realm of being, in the other it is in the realm of thought.

The *purusharthas* that have been recognized in India from very early times are four: *artha*, *kama*, *dharma* and *moksha*; and the main aim of every *vidya* is to deal with one or another of them. This shows, it may be stated by the way, that the Indian thinker was actuated by more than speculative interest in his investigations, and that he carried them on, having always in view their relation to human purposes. Not all these values, however, are of equal rank. They admit of being arranged in an ascending scale, and the determination of their relative status forms the chief problem of philosophy as conceived in India. We can refer here to only one aspect of it, viz., the distinction between secular and spiritual values. To contrast them generally, the former are what man is naturally inclined to seek, while the latter are what he ought to seek but ordinarily does not. The notion of higher or spiritual values is suggested to him as the lower or secular ones are not finally satisfying. A lower value may, when realized, bring immediate satisfaction; but sooner or later the satisfaction

terminates. Other values of the same kind will thereafter make their appeal, but the result of pursuing them will be no less transient. It is in contemplating their invariably transitory character that man comes to think of enduring values and to yearn for them.

Of the four values mentioned above, the last two, viz., *dharma* and *moksha*, are spiritual; and the sole purpose of the Veda as it has for long been held is to elucidate their nature and to point out the proper way to realize them. But pursuing these higher values does not necessarily mean abandoning the lower ones of *artha* and *kama*, for there is no necessary opposition between them—at least according to the majority of Indian thinkers. What is discountenanced by them is only their pursuit for their own sake and not as means to a higher value. When they are made to subserve the latter, they become totally transformed. There is a world of difference, for example, between wealth sought as a means to self-indulgence and as a means to some beneficent purpose.

Of the two spiritual values, there were schools of thought in India that upheld supremacy of *dharma*; and more than one old Sanskrit work speak only of three categories of values (*trivarga*), leaving out *moksha*. But gradually, *moksha* came to be regarded as the only ultimate or supreme value (*parama-purushartha*), *dharma* being subordinated to it in one way or another. Thus what was once considered good enough to be the goal of life became later but a stepping-stone to the attainment of a higher end. The way of subordinating *dharma*, which has stood the test of time, is what we owe to the teaching of the *Gita*, viz., that when it is pursued with no desire for what is commonly recognized as its fruit, it qualifies for *moksha* through purifying the affections (*sattva-shuddhi*).

As for the type of *sadhya* that *moksha* represents, we have pointed out that the word *sadhya* may be understood in a positive or a

negative sense. *Moksha* being the realization of one's self in its true nature according to all schools, it is not to be effected in the former sense as *dharma* is. Its achievement can be only indirect, and we find that both possible views here are held by Indian philosophers. While the generality of them maintain that *moksha* involves an actual change in the condition of the self, some hold that it means merely a change in the point of view towards it. It is in this latter way that Shankara, for instance, understands it. In his view, the self has been and will ever be what it always is, viz., Brahman. This truth, however, is lost sight of by man during *samsara* owing to congenital ignorance. It thus lacks realization though eternally achieved. *Moksha* consists merely in getting rid of this ignorance; and, simultaneously with its riddance, the self reveals itself in all its spiritual splendour. Hence, *jnana* is regarded as the sole and sufficient means to *moksha* in Advaita, while in other doctrines, generally speaking, it is taken to stand in need of being associated with *karma* to serve that purpose.

In conclusion, we may just refer to one more point. Is the highest value realizable by man or is it merely an idea? All Indian thinkers agree that it can be realized, some maintaining that the realization may take place even within the span of the present life. Nature, including the physical frame with which it has invested man, is not finally either hostile or indifferent to his spiritual aspirations; and he is bound to succeed in attaining them in the end, if not at once, provided only that his efforts in that direction are serious and sincere. One system, viz., the Sankhya, goes so far as to maintain that the kingdom of Nature is not merely favourable to man's realization of the highest ideal, but that it is designed precisely to bring about that consummation.

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Perennial Psychology and the Hindu Paradigm of Well-Being

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The aim of this paper is to examine the basic assumptions of 'perennial psychology' and their implications in terms of achieving total well-being. To give focus to the discussion of goals and values of this well-being, the fourfold value system of Hinduism (the *purusarthas*) is chosen as a helpful paradigm. Finally, an attempt is made to analyse how this well-being is both individual and transpersonal and how this is likely to concern us in futurist thinking.

I

As a preliminary, one can draw attention to a momentous change perceptible today in our 'cognitive maps', or what A.F.C. Wallace has called 'the mazes' of human consciousness. A 'maze' is a map, or more precisely 'an image of space and time [and] it tells us who we are, where we come from and where we are going.' It 'charts a more personal path by which each of us can make his or her own way through space and time.'¹ In short, it is 'imaging of personal values and cultural forms.'

Contemporary thinking reflects at almost all levels a (sudden?) shift in the basic mazes. There is today what Fritjof Capra has termed a definite 'turning point'² in man's quest for well-being. This is implicitly a 'paradigm shift' involving a movement away from the external to the interior, or more precisely an exciting exploration of inner space brought into being probably by man's perception of the wonder and mystery of the outer. This is reflected in the countless guides for the perplexed exiles of a mis-directed techno-scientific odyssey desperately trying the difficult job of

'coming home'. These guides invariably involve the mapping of interior consciousness and ways of heightening it so that, to use William Irwin Thompson's suggestive words, 'time-falling bodies can take to light'.³

Whatever the path one advocates or whatever the map one uses, all the explorers who had traversed the path assume, with minor variations, certain grades or levels of human consciousness which are remarkably similar in almost all traditions. The 'forgotten truths of primordial traditions'⁴—as Huston Smith calls them—have given us a spectrum of consciousness which in its perennial psychological motifs is a kind of psychic counterpart to perennial philosophy. Well-being in terms of this basic spectrum of consciousness involves both awareness and transcendence.

Consciousness is unitive and therefore to talk about distinctions and levels is only for analytic convenience. Since human personality is 'a multi-levelled manifestation or expression of a single consciousness',⁵ distinctions drawn for conceptualizing can never be regarded as or reduced to generic differences. Consciousness in its multiple manifestation ranges, in this sense, from the supreme 'level' of cosmic consciousness to 'the drastically narrowed sense of identity associated with egoic consciousness'.⁶ Levels vary therefore from the Pure Being of *Brahman* to the 'shadow level' of *ahamkara*, the persistently egoic 'I'.

Underlying, as the Common Ground, all levels of consciousness is what Ken Wilbur calls simply *Mind*. This is consciousness without any differentiation, the pure *sat*, *cit* and *ananda*. This is, as Wilbur says, 'what there is and all there is, spaceless and therefore infinite, timeless and therefore eternal, outside of which nothing exists. On this level man is identified with the universe, the All, or rather, he *is* the All.'⁷ In effect, perennial psychology regards this as the only *real* level of consciousness, the great *Hiranya-*

garbha—or rather not a level as such but the substratum of all levels. Reflected in the state of *turiya*, which subsumes all other states of *jagrat*, *svapna* and *susupti*, this Mind is the Cosmic Mind before the process of differentiation begins. It is, as Zen Master Seung Sahn has put it, 'the area [in which] a statue can cry; the ground is not dark or light; the tree has no roots; the valley has no echo.'⁸ A striking analogy used by Sri Ramakrishna makes this more explicit. He uses the more familiar word, God, for consciousness:

Satchidananda is like an infinite ocean. Intense, cold freezes the water into ice, which floats on the ocean in blocks of various forms. Likewise, through the cooling influence of *bhakti*, one sees forms of God in the ocean of the Absolute. These forms are meant for the *bhaktas*, the lovers of God. But when the Sun of Knowledge rises, the ice melts; it becomes the same water it was before. Water above and water below, everywhere nothing but water.⁹

The process of differentiation within an enveloping unity is extraordinarily paradoxical: hence the extremely suggestive image used by Sri Ramakrishna: water, the most 'conformable' of elements. In fact, the comment by Huston Smith, using the same image, is interesting:

'Spirit is the bedrock of our lifestream, but the waters that course over it are for the most part too soiled to allow the bed to be seen. Where the banks widen and the current slows, however, sediment settles and we glimpse our support. Always in this life some water intervenes to veil...Not only is the bed there throughout, it is truly the bed that we see even when we see it obscurely. Man is Spirit while not Spirit unalloyed.'¹⁰

Another equally significant comment is made by Martin Lings: 'The image of ice and water

is all the truer in that the frozen crystallization appears to be far more substantial than unfrozen water; and yet when a large

piece of ice melts, the result is a surprisingly small quantity of water. Analogously, the lower worlds [the terrestrial and intermediate planes], for all their seeming reality, depend for their existence upon a relatively unample Presence compared with that which confers on the Paradise [the celestial plane] their everlasting bliss. Yet here again, everlastingness is not Eternity, nor are the joys of these Paradises more than shadows of the Absolute Beatitude of the Supreme Paradise [the Infinite].¹¹

Intimations of this unity, however intermittent they are, conform to what Abraham Maslow called 'peak experiences'.¹² But the undifferentiated consciousness does not correspond to any hypothetical aggregate of these peak experiences. For to admit 'peak' at one level is to concede 'plateau' at another, while the consciousness we are discussing is beyond and before all categorizing begins. This state is what John Welwood, following Buddhist psychology (and echoing Upanishadic motifs), has described as 'the larger environment of mind that can never be grasped as an object of thought and at the same time is the basis of thought, that which makes thought possible.'¹³ He illustrates the idea thus:

'The gaps between the dots,' he says, 'are in one sense nothing; in another sense they act as the ground that allows the dots to stand out as separate entities.'¹⁴ In other words, 'separate forms, spaces around them and the background environment in which form and emptiness occur'¹⁵ are equally valid points of the mind. 'Can,' he asks rightly, 'any one aspect be separated and meaningfully held independent of the whole?'¹⁶

This consciousness, moreover, is not a metaphysical postulate but a directly experiential state of being. As Huston Smith puts it, 'a substratum linking insentience to sentience does exist; depending on the level of reality on which the question is raised,

it is a form, existence, being, or the Infinite.¹⁷ But once we become aware of a personal identity, then the *levels* of consciousness 'emerge': in Sri Ramakrishna's suggestive image, in these levels the 'salt doll'¹⁸ is still maintaining its separate identity from the ocean.

The first level we encounter here is what we call *karana sarira* or the *transpersonal* level. The characteristic feature here is its ambivalence. While the consciousness is not *completely* aware of the unitive level, it is also not 'confined to the boundaries of the ordinary individual organism.'¹⁹ Probably this is what Sri Ramakrishna used to designate as the state of *bhavamukha*: the threshold of unitive consciousness, the All, is simultaneously aware of the pluralistic Many without exclusively focusing on either. 'The world' appears in this state 'as an immense mind in which innumerable waves of ideas' are 'rising, surging and merging'.²⁰ This is the 'direct experience and vision of the real nature of that universal consciousness and power as "One without a second", as living and wide awake and as the creator of all wills and actions.'²¹

This level is 'the persistent source of existential, rational, volitional awareness', 'the internalized matrix of cultural premises, familial relationships, and social glosses, as well as the all-pervading institutions of language, logic, ethics and law.'²² It is from this ground that myths—the nearest mode through which the truths of unitive consciousness can be expressed—emerge. As such, this is the field of *bijas* or *vasanas*, in short, of archetypes. The seeds of holistic well-being lie here, but the fructifying depends on the transcending or trapping of the psyche in the levels further down—bringing the consciousness to seed if it is trapped, or elevating it if it transcends.

What it transcends or is trapped in constitutes the next level of consciousness, the 'Ego-Level'. This is marked by the frontal attack

of contingent reality on unitive consciousness. In the image of the Upanishads, the bird of consciousness is caught in bitter-sweet fruits of a basically dualistic character. Even the glimpse of the bird above—the level of unitive consciousness—is lost and consciousness gets enmeshed in what Sri Ramakrishna called, in his infinitely evocative images, 'lust and gold', or to stretch it in terms of another system, the Freudian and Marxian syndromes. Dichotomizing no longer remains a seed; Cartesian dualism is no longer incipient. There is a shift from the inclusive All to the divisive, pluralistic Many. The ego is, in short, 'split from and therefore trapped in the body'. This relays itself on all levels: epistemologically, between the seer and the seen; mythically, between heaven and hell, the sacred and the profane; ontologically, between self and organism. This is, in effect, descent into history from myth, into life or (not *and*) death, for, as Norman O. Brown says, 'the consequence of the disruption of the unity of Life and Death in man is to make man, the historical animal.'²³

Since this level is that of the ego, the most relevant dialectic which explains the corresponding predicament is that of 'Maya'. In fact, the ego is only a layer of Maya. As Sri Ramakrishna puts it, 'Maya is nothing but the egotism of the embodied soul. This egotism has covered everything like a veil.'²⁴ The covering is explicable in terms of several *upadhis*, or adjuncts, with which the consciousness identifies itself. In fact, 'lust and gold' are frequent *upadhis* on this level. 'Normalcy' in terms of die-hard behavioural psychology is the identification of consciousness with the contents of the first three levels which Sri Ramakrishna described with unerring clarity as those associated with 'the organs of evacuation and generation, and at the navel.'²⁵ In these areas, 'the mind is immersed only in worldliness, attached to "lust and gold".'²⁶

II

These levels of consciousness have analogues in Hindu conception of 'sheaths' or 'layers' (the Sanskrit word is *kosa*). 'The notion that man has several bodies or sheaths of different density or vibratory rate which interpenetrate one another' is quite familiar in Yoga and Tantra. These 'sheaths', which the *Taittiriya-Upanisad* expounds at length, are not separate or separable. Moreover, from the purely relativist perspective, these sheaths become subtler and subtler through progressive levels of transcendence. Therefore the more helpful way is to regard them as 'interpenetrating forms of energy'. As Lama Anagarika Govinda has pointed out:

'These sheaths are not separate layers....but rather in the nature of mutually penetrating forms of energy, from the finest 'all-radiating', all-pervading luminous consciousness down to the densest form...which appears before us as our visible, physical body. These correspondingly finer or subtler sheaths penetrate and thus contain the grosser ones.'²⁷

In terms of 'values' or desirable normative ends, these energies and their harmonization is suggested in the Hindu paradigm of the *purusarthas*. Well-being is obviously harmonizing of these values implicit in the integration of corresponding levels of consciousness.

In analysing these values and their realization, it is necessary to keep in mind the fact that fulfilment on any one level without awareness of the infinite, timeless consciousness that is the ground of all levels is not only futile but positively dangerous. This is the reason why therapy aimed at only one of the levels—for instance, the 'ego level'—can never be regarded as total therapy. This is only, as Aldous Huxley put it, making the troubled individual adjust himself to the society of less troubled individuals. Such therapy,

instead of bringing in holistic awareness, succeeds only in truncating consciousness.

This is the reason why the Hindu paradigm of ultimate values draws a sharp distinction between the 'pleasant' and the 'good', the '*preyas*' and the '*sreyas*', '*abhyudaya*' and '*nihsreyasa*', and exhorts the seeker after the Ultimate Awareness to choose the 'electable' in preference to the 'delectable'.²⁸ Moreover, the '*nihsreyasa*' that the Hindu paradigm postulates subsumes rather than rejects the values inhering in '*abhyudaya*'. This is clear from the way in which *artha* and *kama* are placed centrally in the scheme. In their basic sense they are, of course, assumed to be sex and money. But as Karl H. Potter²⁹ has shown in his analysis, these are capable of wider interpretation and indicate the *attitude* which one has to take towards the contexts in which they cease to be constricting. For *artha* is surely concerned with material prosperity, but since this is fenced in with *dharma* on one side and *moksa* on the other, it does not indicate its relentless pursuit. Rather, from the point of view of the ultimate level of total awareness, *artha* involves the attitude of *minimal concern* towards things material. The ego-level on which the values of *artha* and *kama* operate cannot be rid of its constricting impact unless the higher levels, corresponding to *dharma* and *moksa*, are constantly cultivated.

It is also possible to relate the motif of *artha* to esoteric systems such as *alchemy* in which an actual one-to-one correspondence exists between the physical purification and psychic transformation. As analysed by Ralph Metzner, 'in the new alchemy, current knowledge of biochemistry and psychopharmacology would be integrated into an experimentally verifiable understanding of psychophysiological energy systems, rather than being, as now, a mass of separate, unsynthesized data. It will be found, as it was found by the old alchemists, that there

are certain laws that are operative at every level of energy organization and corresponding level of consciousness.³⁰

In this sense, probably by postulating *artha* as a basic value, the Hindu paradigm suggests—apart from the metaphor of base metal, the crude level, getting refined—an actual physico-psychic process of achieving higher levels of being. In every instance, there is exquisite harmonization on the *visual (yantra)*, the *verbal (mantra)* and the *physico-gestural (mudra)*.

Similarly, *kama*, in its positive side an attitude of passionate concern, can be effectively made use of in awakening the egoic consciousness to higher levels of awareness. Sexual relations as contexts in which this attitude of passionate concern manifests itself can themselves be rid of their taints and made to manifest higher levels. In other words, sexual energy, assumed as the most vital of *prana*, can be transformed in conjunction with the ultimate impelling force in the paradigm: *moksa*. In fact, in both *Tao* and *Tantra*, systems based on what Ralph Metzner has called 'verifiable experience of definite states of consciousness',³¹ the attempt is unmistakable to make use of subtle centres of sexual energy to yield a consciousness free from polarized sex. Contemporary models of the psyche, such as the Jungian one, reaffirm this when they suggest that 'the male has an internalized female counterpart; the *anima*; while the female has an internalized masculine counterpart, the *animus*.'³² In this use of sex as a powerful propeller of unitive consciousness, the yogi is 'the androgyne of prehistory reached.'³³

That these levels, those of *artha* and *kama*, are essentially energies or attitudes which can find, impelled by *moksa*, a higher direction and orientation is suggested by Sri Ramakrishna in his own inimitable images:

'God reveals Himself to a devotee who feels drawn to Him by the combined force of these three attractions: the attractions of worldly possessions for the worldly man, the child's attraction for its mother, and the husband's attraction for the chaste wife. If one feels drawn to Him by the combined force of these three attractions, then through it one can attain Him.

The point is, to love God even as the mother loves her child, the chaste wife her husband, and the worldly man his wealth. Add together these three forces of love, these three powers of attraction, and give it all to God. Then you will certainly see Him.'³⁴

Ramakrishna's idiom is theological, but the *method* he suggests is that of experimental psychology meant to explore man, as Medard Boss has put it, 'as an essentially luminating *atman*-being, belonging directly to Brahman, the hidden matrix of all—appearing, being, vanishing and non-being.'³⁵ Ramakrishna's method corresponds more or less to what St. Teresa called 'interior senses', in the sense 'of a seeing, hearing, touching and embracing that are different from the seeing, hearing, touching and embracing that we associate with external sensation.'³⁶ Understood in this way sex becomes a liberating force, and indeed one can visualize the possibility, as Teilhard de Chardin did, 'of a human race evolving towards virginity, which, far from being a denial of love, will be a magnificent expression of love of another kind.'³⁷

III

So far, we have seen how the different levels of consciousness, including those that appear to be lower, can in fact be integrated and given a sense of direction by constantly keeping in view the transcendent one. This level of all levels is *moksa*, the achievement of which depends on the integration of *artha* and *kama* understood as positive energies. The principle of integration, it now remains

to add, is *dharma*. The relation of *artha* and *kama* as effective only when linked to *dharma* is brought out by Nitya Chaitanya Yati thus: *dharma* is that condition when we know that there is nothing else to attain. Says Yati:

'The highest of all attainments is to know that there is nothing to attain, because one is with the Absolute, which lacks nothing. In that sense, *dharma* and *siddhi*, the ground and attainment, are not two. *Artha* is wealth only when wealth becomes meaningful in its instrumentality to make one happy. Happiness exists when one is entirely with oneself and there is not a second to tempt or threaten. One who has realized that one's Self cannot be differentiated from the Absolute finds the highest meaning in that state. The Absolute is adorably precious and there is nothing that can be equated with it. Hence *artha* and *sukham*, meaningful wealth and happiness, are seen in the attainment of one's original state.'³⁸

'The attainment of one's original state' is obviously *moksa* or what, in the initial section of this essay, has been designated, after Ken Wilbur, as the Mind or the ground of all levels of consciousness. If this level beyond all levels is lost sight of, then *artha* becomes *greed* and *kama* becomes *blinding desire*. In other words, *kama* becomes a trap: while giving us a glimpse of a state in which the 'artificial division between existence, subsistence and value is sublated',³⁹ unawareness of its tentative unity and its implicit experience can only cut us off from the Mind or the Atman-consciousness. Therefore the crucial paradox: '*Kama*', desire fulfilled at the unitive level, is 'identical' with liberation, or *moksa*, which is a state of unity that arises from a permanent negation of the tentative regress to a state of dualistic experience.

We are now able to draw the conclusion that *artha* and *kama* are energies that either become emotional wastes or modes of liberation through their recycling, depending on the contingent

question: whether we are aware of consciousness as distinct from the contents of consciousness. In short, the Hindu paradigm of well-being, by thinking of man's basic levels of consciousness inhering in *artha* and *kama* as reflectors of the higher unitive levels, has shown us the psychologically demonstrable bases for inner transformation.

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Yoga and Psycho-Analysis - 1

Kumar Pal

Man and His Mind

'Know thyself' is a universal exhortation true for all times and climes. Self-knowledge has forever been the problem of problems, the ultimate crux of all serious thought, philosophical and scientific. Though the self of everyone is the nearest of all things and its knowledge, apparently, the easiest task, it is all the same the farthest removed from human ken. As Freud tells us, the last thing man desires to know is himself.

Mankind has ever been ready to discuss matters in the inverse ratio of their importance, so that the more closely a question is felt to touch the heart of all of us, the more incumbent it is considered upon prudent people to profess that it does not exist, to frown it down, to tell it to hold its tongue, to maintain that it has long been finally settled, so that there is now no question concerning it.¹

Self-realization is a problem of utmost importance for both psycho-analysis and Yoga. Psycho-analysis, says Otto Rank, 'took "know thyself" seriously for the first time and found new paths to self-knowledge.'² But, as was remarked in some other connection, the self for psycho-analysis was identified with 'the unconsciously working primal libido.'³ Freud came very near the threshold of truth when he realized that 'normally there is nothing we are more certain of than the feeling of our self, our own ego as sharply outlined against everything else.' This is the starting-point of the journey. It is from this feeling that the search, the quest for the self begins. But he flies at a tangent on the wings of his pithy phrases and entangling terms, to the construction and use of which he has paid no attention. Proposing a highly speculative and philosophical enquiry, he takes up an attempt for a scientific and psychological

discussion. Freud aspires to find a fruitful solution of the problems of philosophy, but despises the role of a philosopher. So he turns to the scientists' method, but finds it inadequate.

In fact psychologists in general have had a fright of metaphysics even though they are time and again faced with problems which demand metaphysical explanations. We need not bother our heads, here, about the numerous concepts of psychology and of mind held in the West. Briefly stated, some prominent views were the soul theory of the ancients, the 'atomic mind-stuff theory' of the associationists, 'the sum total of mental processes' theory of Wundt, Kulpe and Titchner, 'the flux or stream of consciousness theory' of William James, and 'the presentational continuum' of Ward and Stout.

Psycho-analysis started, as we have seen, as a system of medicine treating nervous disorders. These peculiar troubles were formerly regarded as connected with the organic structure. Freud and some of his predecessors discovered the reasons in the mind. The abnormal behaviour of the patients was found to be the expression of their abnormal personality and mental constitution. Hence they were driven or, as Freud writes, 'glided unawares out of the economic plane over into the psychological.'⁴

This was not like a complete conversion. Freud came to it as a necessary stage in a process of development. He carried his old scientific attitude into psychology and applied the dynamical principles of continuity and causality to psychological problems. This introduction of the dynamic conception into psychology led to a quickening of the moribund academic psychology. The total denial of consciousness by the Behaviourists had already given a rude shock to all serious psychologists. Formerly mind and consciousness were thought to be co-extensive and unconscious mind was a contradiction in terms. But now mental phenomena

came to be regarded not as static events taken out of the context of mental life, but as active living processes.

The content of consciousness gives no explanation for our sense of personal continuity; recognition of past experiences, revival of lost memories; unaccountable free-rising ideas, feelings and 'hunches', peculiar emotional states and unconnected acts of everyday life; phenomena apparently involving intelligence as solution of problems in dreams, hallucinations and hypnosis; answers to questions in hypnosis; post-hypnotic phenomena, etc. Hence the scientific mind, which demands continuity and causal determination everywhere, was dissatisfied with the old hypothesis. These very gaps, as Hart argues, should be supplied with some theory of the subconscious, if one is to stay on his own side of the scientific fence and be consistent in thinking.

Various theories were propounded and several of them may well claim some adherents. Hugo, Ribot, Jastrow, Carpenter, and Munsterberg held the extreme negative view of unconscious cerebration, and regarded the notion of subconscious mental facts as 'self-contradictory', 'futile', 'fruitless', 'gratuitous', and 'unnecessary'. They confused the psychical with the physical, and their explanations ultimately foundered at the rock of memory and recognition.

Hudson postulated two minds, one conscious and the other unconscious, after the fashion of faculty psychology. But his 'Dual Mind Theory' found no favour with the scientists, as it could not vindicate the sense of unity and continuity of mind.

Hartmann, Myers and Dr. Stanley Hall likewise explained the subconscious in terms of the subliminal. Their view is also known as 'the Limbo Conception'. The unconscious according to them is a sort of lumber room to which all mental processes are relegated when they are in a state of inactivity. Myers regarded each man as

'at once profoundly unitary and almost infinitely composite, as inheriting from earthly ancestors a multiplex and colonial organism—polyzoic and perhaps polypsychic in an extreme degree.'⁵ According to him our subliminal consciousness looked after the maintenance of our larger spiritual life during our confinement in the flesh.⁶ Dr. Hall likened the mind to an iceberg of which only a small portion is visible above the surface of water.

William James, though in large part adhering to the above view, added his own ultramarginal conception to it. According to him the field of consciousness contains two clearly distinguished regions, a central or focal region of attention and a surrounding marginal or sub-attentive region below the threshold of consciousness. He has named them 'A region' and 'B region' also. The latter, he says, is obviously the larger part of each of us.⁷ This subconscious is for him, in a way, the potentially conscious.

Ward and Stout, too, regard the unconscious impressions as potential presentations. 'The subconscious experiences are capable to entering the sphere of consciousness and constantly tend to do so.'⁸ Further, 'they tell on conscious life as sunshine or mist tells on a landscape.'⁹

Apart from the wranglings and fulminations of these psychologists much more productive work was being carried on in medical clinics. Morton Prince, in his study of numerous cases of multiple personality, was confronted with peculiar mental phenomena on whose basis he constructed a theory about the structure of mind. Besides consciousness he admitted the co-existence of intelligent mental processes which were nevertheless dissociated from the personality. These, he consequently termed as 'Co-conscious'. To Prince is also attributed the view of the unconscious as a storehouse of neurograms in the brain. Every sensation leaves some impressions and produces dispositions in

the neurones of the brain. Each experience, however, involves many neurones and thus comes to be crowded by a number of organized residual or brain patterns which Prince calls neurograms.

Like several physiological theories previously mentioned, Prince's theory also violates the principle of independence and militates against the firmly grafted feeling of unity.

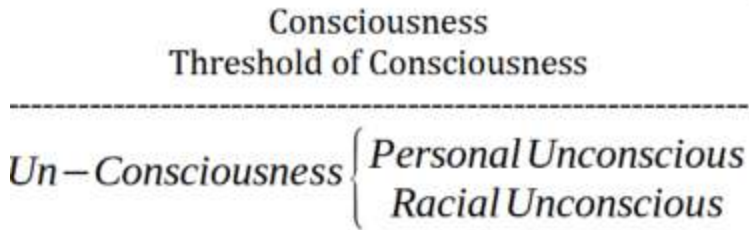
At present, the psycho-analytic theory of Freud is on the ascendant. But before embarking upon the tortuous path which it has traversed in its day-to-day modifications and revisions, it is wise to briefly refer to the derivative theories of Adler and Jung, who started as Freud's disciples but revolted in the end against his way of looking at things.

'It is indeed difficult,' says Crighton Miller, 'to gather Adler's views regarding the unconscious.' He was formerly a devout follower of Freud, and only lately, smarting under his sense of inferiority and unwilling to play second fiddle, he stuck out a new and simpler path for himself that could gain him cheap popularity. At times, like his divorced parentage, he seems to describe the unconscious as a repository of one's own evil and unacceptable, unnatural emotions, wishes, and inclinations for which people will not be responsible.¹⁰ But what is really emphasized, time and again, by Adler is a continuity of the mind. He does not fully endorse the distinction between the conscious and the unconscious. For him the 'unconscious is much less unconscious.'¹¹ 'After all nothing in life is entirely known or nothing entirely unknown' is a characteristic saying of Adler. Elsewhere he says, 'The conscious and the unconscious are not separate and conflicting entities, but compensatory and co-operating parts of one and the same reality.'¹²

The unconscious for Adler is, at any rate, very vague. It is rather the 'unregarded'.

Jung, much concerned to incorporate the achievements of both Freud and Adler in important subjects, accepted the unconscious as a handmaid to the conscious. He remarks, 'The unconscious so far as we can now see has a compensatory function in respect to consciousness.'¹³ But at the same time he very often refers to it also as an antithesis to consciousness, as 'an opposing power, with which the individual has to come to terms'¹⁴ and as an 'entity untouchable by personal experience.'¹⁵ He even goes much further in his endeavour to reconcile the other views when he defines the unconscious as the totality of all psychic phenomena that lack the quality of consciousness. Instead of being called unconscious these phenomena might well be called 'subliminal'.¹⁶

The structure of the whole mind according to Jung may be graphically represented as follows:



The whole mind is divided into conscious and unconscious. The conscious psyche is an apparatus for adaptation and orientation, consisting of a number of functions. There is a threshold between the two. The unconscious is a deposit of all human experience, 'a totality of psychic contents in *status nascendi*'.¹⁷ It is distinguished into the personal unconscious and the collective, racial or absolute unconscious. The personal unconscious includes the repressed material, other forgotten incidents, distasteful memories and other impressions acquired unconsciously. The collective unconscious is

an inheritance of past animal ancestry, and it consists of 'methodological themes or images',¹⁸ instincts and archetypes 'which are merely the forms which the instincts have assumed.'¹⁹ 'From the collective unconscious as a timeless and universal mind we should expect reactions to the most universal and constant conditions, whether psychological or physical.'²⁰ But it is independent of the conscious mind and even of the surface layers of the unconscious. It is 'independent, and untouched, perhaps untouchable, by personal experience.'²¹

But Jung is most singular in agreeing with Freud in his conception of the evolution of the present structure of our psyche. And it appears to be a characteristically Indian view. In the chapter on 'Mind and the Earth' in his *Contributions to Analytical Psychology*, Jung discusses this problem at length and illustrates the structural evolution of our minds by the example of an ancient building, the upper storey of which was erected in the nineteenth century. 'The ground floor dates from the sixteenth century and a careful examination of the masonry discloses the fact it was reconstructed from a dwelling tower of the eleventh century. We live in the upper storey and are only dimly aware that our lower storey is somewhat old fashioned.'²²

In the next paragraph he draws a comparison between the growth of the individual and of the race on phylogenetic lines. The consciousness of the primitive is likened to the sporadic and limited nature of a child. 'Our childhood,' he says, 'rehearses reminiscences of the prehistory of the race and of mankind in general.'

Freudian Theory of Mind

It was Freud whose investigations brought the theory of the dynamic unconscious mind into prominence. Though contested by many, his theory continues to play a dominant role in psychology

at present, as the only scientific theory that can explain complicated mental mechanisms.

But the most perplexing difficulty in his theory is that not only did he reveal the dynamics of the mind, but he dexterously applied it to his own theory which has never been static and is still in liquid form. It has constantly been undergoing considerable changes with every new publication, mostly proposed by Freud himself. The result is a confusing conflict of opinions which have made Freud a farrago of incomprehensibility, with abundant contradictions.

As the theory was not a ready-made one based on logical considerations, it had to be modified several times when new facts began to accumulate. Freud did not begin his work with any preconceived notion about the nature of the mind. The theory of the unconscious was gradually evolved as a corollary of the attempt to explain pathological disorders which were and are still so baffling to medical men. Invented to account for the abnormal mental life, his theory was found equally applicable to some normal mental processes also. Thus it attained the status of a complete self-subsistent theory of the whole human mind.

Investigations of numerous cases of mental disorders indicated to Freud that, besides the field of consciousness which formed the subject-matter of academic psychology, there exists a huge lumber room of forgotten mental material. This had so far constituted the content of the subconscious of the psychologist. Out of this, Freud found, many ideas were at the beck and call of the individual. This region was termed the foreconscious or preconscious. One needs only turn one's attention upon these memories and they come to the focus of one's consciousness. Whatever is likely to be useful in future is thus stored up in the preconscious. But what was an original discovery of Freud is his postulation of the unconscious which consists of material, forgotten no doubt, but which is not

easily recallable by ordinary means. Weighty evidence was found for the existence of such an unconscious level not only in the clinical records, but also in the dreams of normal people, slips of tongue and pen, peculiar mannerisms and modes of belief.

The earlier conception of the unconscious was very nebulous. When Freud started his work he had no idea of the sort of material he would obtain by digging into the unconscious. His initial analysis unearthed mental processes that were sexual in nature and had, therefore, been repressed. A little more examination brought home to the analysts that the hidden incidents—sexual traumas or mental injuries—related to the early childhood period. In order to reconcile the sexuality and the infantile character of such contents Freud, as we have seen, had to extend the meaning of the word 'sex' and dub the innocent child a polymorphic perverse. The early cravings of the child were either not fulfilled or were pushed back as being annoying and disagreeable to those around him and hence even to himself, for he held them in esteem.

For the first few years of his therapeutic work, Freud exclusively confined himself to the study of pathological cases only. Their dreams and infantile memories were analysed as aids to his method of free association. Very soon the limits of abnormality widened and Freud turned his gaze to the psycho-pathology of everyday life. Further, when Freud observed that sometimes the neurotic patients got cured by various types of resort to some religious person, some hobby, or useful social work, he extended the field of psycho-analysis to include diverse subjects—religion, primitive customs, mythology, folklore, social custom, fashions, criminology, sociology, mysticism, anthropology, and what not. And curiously enough Freud explained their irrationality by presuming unconscious motives or drives behind each of them.

It would be an enormously engaging subject if one reads the lengthy interpretations by Freud to prove his hypothesis. For us, however, space does not warrant such wide diversions. What alone is relevant here to notice is that in the long run the unconscious came to be regarded as a tremendous reservoir of all that is sublime and evil, primitive and bestial, unsocial and abominable, infantile and acquired, barbarous and criminal; 'the lowest and the highest'²³ in short. This 'unconscious' is, again, subdivided into the primary and the secondary or Freudian unconscious. The former was inherited by way of the organism and is a sort of a representative relic of primitive times. It consists of those animal tendencies that have condensed in the form of the organism and never become conscious; it also consists of those disagreeable experiences that have been pushed into it from consciousness and those unpleasant impressions that have been repressed before their appearance in consciousness. These are accessible to extraordinary methods of recall during hypnosis or free association.

A very meaningless obscurity is introduced into this conception of the unconscious when Freud postulates, besides these two, a third unconscious which is neither 'latent like the preconscious nor repressed'.²⁴ The property of unconsciousness thus loses all significance for practical purposes.

It is also held that in the beginning when life starts, there is no such division into levels. Only unconsciousness exists at birth. The unconscious is, in the words of Lipps, 'the general basis of the psychic life'. Consciousness and preconsciousness arise only when the organism meets with resistance from the reality and has to mould either the object or itself in order to effect a successful adjustment to ensure survival. Even the unconscious gains in content, as mentioned before, by the addition of the repressed

uncongenial thoughts that are hurled down into the secondary unconscious.

Freud further inferred the existence of a peculiar entity which has been variously described as the censor, the endopsychic censorship, resistances, defences, or barriers. This is said to be lodged between the unconscious and the preconscious. It serves to keep down the mighty surges and the powerful currents that roar and rage beneath in the boundless, dark ocean of the unconscious. The foreconscious has to erect strong defences in order to resist any encroachment by the barbarians into the domain of reason and morality. The censors also serve as policemen on the frontier to guard against open foreign incursions. Aliens are allowed only when under a profound disguise or in company with some of the national domiciles. Despite strict vigilance, they do secure entry sometimes under the cover of darkness when censorship is in abeyance, and are expelled during the daylight of waking consciousness. There is another line of such fortifications just on the outskirts of consciousness. But this is not so impregnable.

When, however, due to the weakness of the defences or the negligence of the guards or the superiority of the insurgents, most of whom are exiles from consciousness, these unconscious cravings, reinforced by a strong catharsis, succeed in breaking out, generally in complex groups, they assume the form of uncontrollable symptoms. Then they set up a state of tension in the mental kingdom or else divide the whole united realm into several dissociated co-ordinate parts.

This so-called topographical and dynamic description of the human mind is illustrated in different interesting metaphorical ways by various writers on psycho-analysis. I cannot here resist the temptation of quoting Joad. He compares consciousness and the unconscious to 'two families dwelling upon different floors of

the same house with a policeman in the staircase to guard the approach from the lower to the upper.¹²⁵

A note of warning would here be very necessary, lest the above description, taken too literally, should mislead us. The talk of divisions and levels gives us an impression that mind is a spatial thing. Far from this, for Freud the stratification of mind is only a convenient way of comprehending it. The terms 'below', 'surface', etc. are mere metaphors.

Id, Ego, and Super-Ego

The above tripartite scheme of the various strata of our psyche is commonly confused with another triadic division of our so-called 'personality'. The terms Ego, Super-Ego, and Id are displacing the older concepts of conscious, preconscious and unconscious. This does not warrant us, nevertheless, to say that the old classification has been totally dispensed with. What is really meant is that a thorough revision is taking place, and sharp lines of demarcation are no longer drawn. A sort of continuity is recognized in the mind from consciousness to the unconscious, through the middle ranges of the preconscious. The difference now appears to be only in degrees. All talk of a censor is fast disappearing. But yet all the previous terms are retained notwithstanding the complete abandonment of their old meaning. Moreover, Freud himself has failed to accurately define the relation between the two triplets.

In the early stages of psycho-analysis, corresponding to the antithesis between the unconscious and consciousness, Freud advocates a similar polarity between the Id and the Ego. The Id was identified with the unconscious, and the Ego was regarded as synonymous with consciousness. The Super-Ego performed the function of the censor.

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(To be continued)

Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have accumulated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.... If education is identical with information, the libraries are the greatest sages in the world and encyclopedias are the Rishis...We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet...What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education...To me the very essence of education is concentration of mind, not the collecting of facts.

Swami Vivekananda

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My idea of education is personal contact with the teacher — guru-griha-vasa. Without the personal life of a teacher there would be no education. ... One should live from his very boyhood with one whose character is like a blazing fire and should have before him a living example of the highest teaching.... In our country, the imparting of education has always been through men of renunciation.... India had all good prospects so long as tyagis (men of renunciation) used to impart knowledge...The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion — is it worth the name? Real education is that which enables one to stand on one's own legs....The old institution of 'living with the guru' and similar systems of imparting education are needed. What we want are Western science coupled with Vedanta, Brahmacharya as the guidance motto, and also Shraddha and faith in one's own self.

Swami Vivekananda

