

KRISHINAMURTI

CONTEMPORARY EUROPEAN THOUGHT AND YOGA

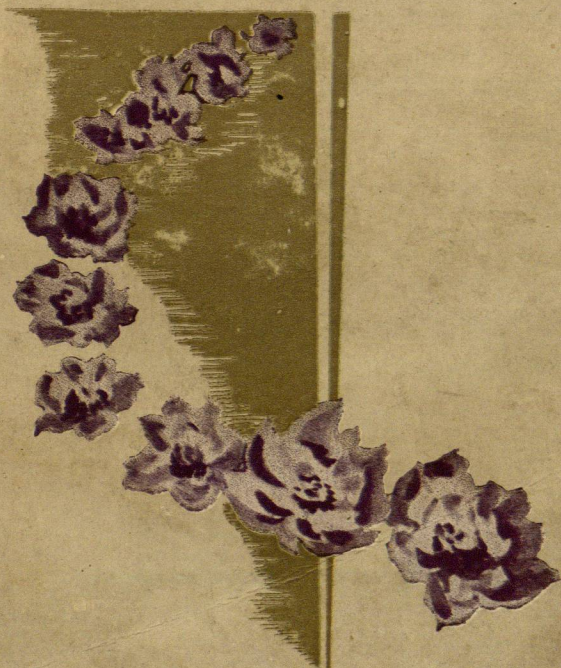
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# CONTEMPORARY EUROPEAN THOUGHT AND YOGA



Y. G. KRISHNAMURTI



Indira Gandhi National  
Centre for the Arts

With profound regards,

to -  
The Honble  
Mr. Sumit Kumar Chatterji  
One of the two  
greatest linguists of our time

V. G. Krishnamurthi  
27.6.63





YOGA AND NEW TRENDS SERIES 2

# CONTEMPORARY EUROPEAN THOUGHT AND YOGA

Y. G. KRISHNAMURTI

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DR. C. P. RAMASWAMI AIYAR

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Dedicated To  
Krishna  
Who Taught Me  
A New Life-Philosophy





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# Foreword

Having, in another brochure entitled "Nityanand: The Greatest Living Yogi" dealt with the importance of Kundalini Shakti as an effective force in the knowledge and utilisation of the sub-conscious element of human personality, Krishnamurti, in this volume, has sought to put side by side before the reader the fundamentals of Yogic technique and discipline and the conclusions reached by several European thinkers with regard to the philosophy of existence. He has with great erudition and research endeavoured to acquaint us with the existentialist tendencies in modern European literature and philosophy which he regards as the heralds of a new age of anguish. As a by-product of the Buddhist concepts of momentariness and pervasive sorrow, the author actually describes Sartre as embodying the quietism of despair. In





post-war Europe, traditional values have been bombed out and the author remarks that existentialism is a distillation of a toxic ferment.

From the contemplation of existentialism, Krishnamurti proceeds to the study of Schweitzer as illustrating the effort to rediscover faith in ethical realism. Schweitzer makes a plea for what he calls ethical world and life affirmation and he brings to bear on his thesis his study of Indian thought. Side by side with the doctrine of quietist resignation, there has also evolved in many quarters in Europe a true reverence for life. The author quotes Riviere and states that in religion proofs cannot be transparent as it deals with intangibles. There is a very careful appraisal of Schweitzer's contribution and his doctrine that reverence for life is the axis of world history.

I have been specially struck by Krishnamurti's chapter on 'Depth Psychology' which has levied contributions from Freud, Jung and Adler. The author takes the line that the Psychotherapy evolved by Jung can be regarded as an off-shoot of the Yoga philosophy aiming at rediscovering the psyche.

In the chapter entitled "Philosophy of Spirit", Benedetto Croce's thoughts are dealt with as those



of a chorus in the drama of recent European history and a challenge to conventional thinking as well as a plea for a new human crusade. The author develops the thesis that Croce, while liberating the human spirit, is nevertheless, not fully satisfying.

Of all the essays contained in this little volume, I am most impressed by the one entitled "Sociology of Knowledge" wherein there is a very stimulating criticism of the liberal and socialistic patterns of recent European life. The author boldly affirms that in our decade, both liberty and regimentation have lost caste and that the principal beneficiaries in both the systems are the party bosses.

Dealing with Mannhein's work the author conceives of the prevailing European concepts as tending towards inwardness. The many-sided erudition of Krishnamurti is manifested in his treatment of recent Spanish poetry and Spanish philosophy as embodied in Lorca and Unamuno.

In the final chapter entitled "Yogic Process" the author vigorously discusses the recent flood of books on Yoga and stresses the importance of the true Sadhu who refuses to be labelled and teaches us to open our minds and eyes as distinguished from the half-





professional pretenders. To the war-weary European as well as to the questing Indian, Krishnamurti's prescription is to own the whole world by disowning one's own self. Above all things, this volume warns us against the impending moral disaster and waning religious leadership. He quotes Dr. Toynbee who points out that the church has failed to be the directing influence in European life, the moral void being filled by Communism. The author re-emphasises that only a personal conception of life-view can redeem humanity and that the Yogic process alone can regiment this moral force.

MADRAS

March 12, 1957

C. P. RAMASWAMI AIYAR



# Introduction

My esteemed friend, Acharya Ramlochan Saran, asked for a short introduction to each of the two books "Contemporary European Thought and Yoga" and "Nityanand : The Greatest Living Yogi" written by Krishnamurti for the Yoga and New Trend Series, which the well-known publishing firm, The Pustak Bhandar of Patna, has decided to start. These volumes are the first two books of that series. I agreed to comply with his suggestion with considerable hesitation.

Krishnamurti is one of the brilliant literary men of India known for his versatile knowledge, deep thinking, lucid exposition and critical acumen. He uses English language with unusual felicity. He is peculiarly apt and happy in the use of his words. In





fact, he is richly endowed with the talent for the sparkle of expression which is fluent and melodious though terse and entirely inimitable. His sentences and phrases are short and ringing and like aphorisms of the Sutra-writers of India pregnant with meaning and profound wisdom. He has by his publications, in the well-known, "In Gandhi's Foot-steps Series" attracted to himself the attention of the thinking public of the civilised world and earned for himself a reputation as an original and profound thinker and an informed critic. He is a master of a telling and trenchant style and has a very good knowledge of general European languages and their literature besides English.

In this slim volume on Contemporary European Thought and Yoga the author has given the readers the benefit of his studies in the realm of philosophy of the West and shrewdly indicates their trends and the impact or expresses indication or leaning towards the ancient wisdom of the Indians, particularly the significant and potential grandeur of the process of Kundalini yoga.

I cannot do anything better than cite in this short appreciation of this work only a few items propounded by him in presenting his study of contemporary European thought in each chapter, to introduce their work



which though small in size is of far-reaching importance to the thinking men of the civilised world.

In the first chapter on the philosophy of existence, he has examined at some length the principal tenets of the school of existentialism as developed by Jean Paul Sartre. The school judged by its principles is the twentieth century enlarged edition of the teachings of the Charvaka school of the ancient Indian philosophy. Its first tenet viz. existence precedes essence is a negation of the creative element. It, therefore, as the author has rightly put it, "excludes God and visualises in its place human reality or man." Another tenet viz. "There is no tomorrow as all men die" sounds almost like an echo in European tongue of the notorious doctrine of the Charvakas.

भस्मीभूतस्य देहस्य पुनरागमनम् कुतः

Whence can the human body reduced to ashes in fire after death come back again ? So also the denial of the ethical scripture by the hedonists of the West is only a repetition of the denial of the authorities of the Vedas or any other revealed book by the Charvakas and the Lokayatikas of India. That was also the germ of the Epicurean view "eat, drink and be merry". The same is epitomised by the Charvakas in Sanskrit in the phrase ऋणम् कृत्वा घृतम् पिबेत् "Borrow and drink ghee" without any moral compensation for repayment of the debt and





its consideration of its evil consequences in the other world. The author however does justice to the exponent of existentialism by observing at the end that "to the existential criticism absolute truth is the heightened awareness of the self". It says with gusto "I think, therefore, I exist". Bhagwat Gita obviously refers to this school of thought as it existed at the time of the Mahabharat : अहंकार विमूढात्मा कर्त्ताऽहमिति मन्यते "Befooled by the hallucination of heightened self-awareness or exaggerated self-importance ( अहंकार विमूढात्मा ) he arrogated to himself the authorship of the act individual and action universal."

Satre's rejection of God on a priori grounds that there is no perfect or infinite consciousness to think of is mainly due to a want of insight into the structure of life. That insight is possible only to those who know the technique of merging the self into the Absolute. But how can this Herculean task be performed by any one without being initiated into the mystery of the Yogic process of the Indians ?

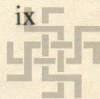
In the chapter Reverence for Life the author gives the trends of thought in Germany. What he calls the global manner of thinking, and which is particularly conspicuous in the writings of Kant, Goethe, Schopenhauer, Herder, Schiller, Schelling, Winternitz, Max Muller, Schellegel, Holderlin, Earnst Junger and Schweitzer



is the crystallised fruit of the cosmic vitalism of the Upanishads. Upanishads have undoubtedly influenced the thought of the German philosophers nearly for two centuries. The intervening Nazism was only a passing phase. Germany after the Second World War has outgrown it.

While referring to the terrible damage, devastation and death caused by the blastings from the air converting streets into a blazing wall, the author has posed a question: How did the German culture stand in spite of it"? "Germans display heroic endurance in the face of annihilation" says the author. The secret is it sees a force and majesty in death. German children have been tempered in the school of Gita and that had sustained their metaphysical passion in the most critical period of their history.

Krishnamurti has referred particularly to the views of Junger and Schweitzer. The works of the former bear on them the stamp of the truths taught by the Vedas, Upanishads and Gita. Has death in war any meaning? Junger finds the answer to it not in Christian theology but in Gita which explains the ethic through the glory of sacrifice. Krishna tells Arjuna "War is like the Heaven's gate opened for the admission of the warriors to the paradise." (स्वर्गद्वारमपावृतम्)





But it is in the writings of Schweitzer, specially in his book, "The Development of Indian Thought", the reader meets with a more convincing proof of the reflection of Indian wisdom. He mentions Krishna, Buddha, Gandhi and Tagore as the most revealing life-philosophers, who, to use the beautiful language of the author, "walk over the chasm between mind and reality". The world-view of Schweitzer stands on the triad of truth-force, world and life affirmation and ethical perfecting. These three concepts must be grounded on 'Reverence for Life'. Schweitzer frankly admits that the Brahmin sages know the rewarding and difficult process of spiritualism. "European thinkers", according to him "cannot even touch the hem of the spiritual garment."

His appreciative references to Ahimsa and Yoga are land-marks in the evolution of the European philosophic thought bringing it nearer and closer to the eternal principles which the Indian Rishis and prophets have not only preached but actually practised in their lives.

In the third chapter on Depth Psychology the author has pointed out with great admiration to the development of Psychotherapy by Jung who grasps the significance of psyche and rejects the quackery



of logic. Jung holds that the conscious is only a small patch illumined by mind. The longer and more significant tract is the unconscious. Man confronts God on the threshold of psyche. It is a directly experienced fact and, therefore, above non-psychological proof and criticism, which harmonises thought with social behaviour. Obedience, conformity and reciprocity create social balance. It is conscious social existence. But this is not enough for complete self-realisation of man or humanity. The author says very rightly "Democratised culture must pass through a triad before realising its full potentialities: I and object, I and thou and I and myself." These were the essential ideas underlying the basic and eternal Purush Mahavakyas of the Vedantins of India begining with "Tat Twam Asi."

I strongly recommend the readers to peruse this chapter and ponder deeply over what the author says in explanation of the principles of triad.

In the sixth chapter on Little Paradoxes the author has largely drawn on the sentiments expressed by some Spanish poets who represent a fusion of moods, the hardness of a statue and the warmth of the flower. A Sanskrit poet describes the heart of supermen as having two-fold qualities which on the face appear





as contradictory. (पत्रादपि कठोराणि मृदूनि कुसुमादपि) They are more hard-hearted than Indra's bolt and more soft-hearted than the flower. Who can fathom the hearts of supermen. After generalising the characteristics of Spanish poets, the author has selected Unamuno as the most representative of them. In the view of Unamuno the conflict between reason and the vital sense has led man into the heart of an abyss. The author says "The truth he seeks is outside his heart and logic". It is in Yoga only that man can find a solution that can resolve the conflict and restore to him the bliss of self-realisation for which he yearns.

Jung has shown that God is an irrefutable psychological fact. The author emphatically asserts "Yogism moulds Jung and his psychotherapy moulds his patients." The conclusions of Jung on a new centre of psyche show that it is a point of suspension of all tensions and it is only another name for Rajachakra.

Jung's school is indeed a turning point in the progress of spiritual culture in the West. Yoga is a process of moulding the inner powers of man to take him ultimately to the goal of self-realisation. Jung's school is a big and sure step taken in the West in that direction.

The author's discussion of the views of Benedetto



Croce in the chapter on philosophy of the spirit is highly interesting and very critical. Croce launches spirit into the world of action. His theoretical vision is a crusade for the vital, the true and the free. Croce was mainly a reader and interpreter of events, in which only rational spirit can manifest itself. The frame of the ultimate consciousness, he can have only a faint glimpse but no access to it. It is the frame of Yoga.

In the fifth chapter on sociology of knowledge, the author has given the readers his illuminating appreciation of the notable contribution made by Karl Mannheim in interpreting and exploring the sociology of mind with its two bases, the role of ideas and ideas as functions of social involvement. His historic review of the world forces and events has ultimately led him to observe that man must arrive at a new form of self-scrutiny and self-evaluation.

In the concluding part of this chapter the author has very lucidly explained the working plan. The last chapter on Yogic Process is devoted to a brief explanation of the philosophy of Yoga and its significance.

The more significant discussion in this chapter is what relates to the enunciation of the objectives which the author has in view in starting this series. "This





series undertakes a fascinating task. It makes a sociological approach to the basic concepts of yoga: Curb on vague philosophic speculation, interpretation of new human reality and building up of a mental cosmos are its goal settings. It will pay sufficient heed to the centuried idealism while fostering the mood of experiment." Discussions in the first six chapters of this book fully bear out the earnestness of the author in the pursuit of this laudable object and also give testimony to his deep and versatile knowledge as well as his unquestionable competence to deal lucidly and efficiently with a subject so grand and so mystical as Yoga.

The author has referred to the moral disaster which has overtaken mankind in the present time. He quotes Toynbee, the famous historian of civilisation, who says that the church has failed to be the directing influence in European life. The moral void is being filled by Communism. The author, who is a seeker after truth, has come in contact with living yogis of India and is particularly impressed and influenced by Paramhansa Nityananda of Vajreshwari. He has distilled into a few pages the wisdom of Nityanand. The most telling truth which this great Yogi has revealed is : "The world has a moral design. A fruitful working basis to know the meaning of the universe is



to make the soul a potential tool of exploration. Yoga alone expounds and shapes the pattern of moral behaviour”.

The object is to lift the modern civilised man from the quagmire of sordidness to the serene heights of celestial glory and grandeur. Through the process of Yoga alone he can attain self-realisation in the wider sense of that term.

I conclude this appreciation in the beautiful words of the author: “The yogic process can release the moral tempest and save men from becoming puppets of an ironical fate”.

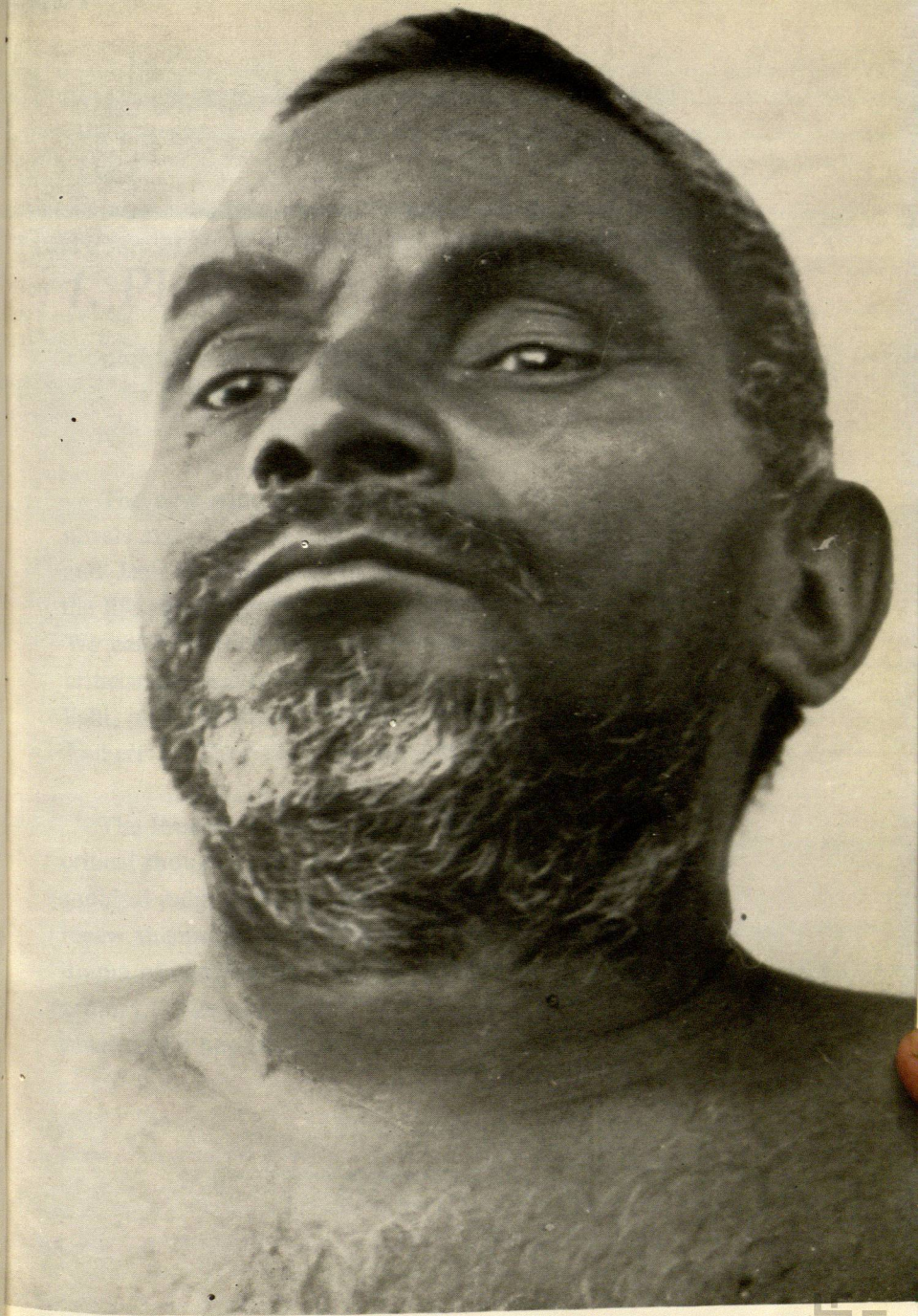
NAGPUR

April 8, 1957

M. S. ANEY







PARAMAHAMSA NITYANAND  
A God of the Spiritual Olympus

Photo : Studio Suverna



Indira Gandhi National  
Centre for the Arts

# 1. Philosophy of Existence

The new wind of doctrine blows in the existential novels and plays: in Camus, Bernanos, Gabriel Marcel and Jean-Paul Sartre. In the great French tradition the life-philosophers make sensual what is intellectual. We catch in their luminous works a glimpse of new criticism or the very cry of the soul. The aphorisms are light, winged and fly about. In the tart phrase of Joubert: "They can sow but cannot build."

The French writers have their moments of detached critical thought. But most of their literary and philosophical judgments are personal. Some of the authors renew themselves in confessional writing. The melodrama of confession reigns the opening decades of this century. The novelists have a certain gift of atmosphere and a new mode of expression. Their characters





are created to fit into a formula. There is also an overtone of "spider-and-fly" theme.

The existential philosophers are the heralds of the new age of anguish. Their central thesis is that the human heart is coeval with despair. The Catholic revivalists led by Maritain see in existentialism an ingrained cynicism, a tumour of the spirit. The existential hero is not the model of a vibrant and free man. One of the characters of Camus, the day after his mother's death "goes for a swim, starts a liaison with a girl and wants to see a comic film." The streak of impiety and erotic love receives a fervid praise.

In the existential scheme the French thinkers are late-comers. To the Indian Caarvakas (a nihilist school which flourishes in 4th century A.D.) this bitter pessimism is either familiar or formulated. However, one must admit that they have brought massive insights into the craft of fiction. The unity of impression and total effect are striking. It is also a corrective to the system-mongering which is the craze of the day.

The works of the German theorists, Heidegger, Jaspers and the Danish thinker, Kierkegaard, form the land-marks in the existential movement. The younger school is led by Jean-Paul Sartre, whose swift



intelligence and lucid polemic guard its fences. Kierkegaard is a lone wanderer to eternity. The psychology of spirit is closest to his heart and taste.

The Buddhist ideas of pang and nullity (Sarvam Dhukam: Sarvam Kshanikam) have germinated anew on the German soil. It is Heidegger and Jaspers who first capture the Buddhist essences and work them into their ideology. Later it serves as a starting point to a radical group of thinkers in France. Jaspers maintains that technology has destroyed the fundamental forces of the inner life. Heidegger expounds how man is caught in a swirl of phenomena. He should strive to gain an authentic knowledge of his existence. The view that the personal fate of man is to perish throws open the flood-gates of atheism. The thought-models of Chestov and Berdyaev, the Russian ideologists, have a perennial charm. In their view the structure of man's personality is weak. New lures are waiting to enslave and brutalise him. The abridgment of personality is the death of the spirit.

Sartre has opened a vista into the future. He re-establishes for France the old hegemony in wisdom. His savage flicks and fibrous words fill the debates of our time. He gives a verbal pinch to the reproaches: Existentialism is the quietism of despair. It idealises





man in his isolation. According to Sartre, Existentialism is the doctrine which affirms that every truth and every action implies both an environment and inwardness. Its first tenet is that existence precedes essence. By definition existential atheism excludes God and visualises in its place human reality or man. Man exists, encounters life and later defines himself. The second axiom is, 'Man is the future of man.' This gives a subjective meaning to the nature and destiny of man. The third axiom postulated is that existence is involvement and free choice. Man is rooted in the human ethos and is responsible for all created life.

The fourth root thought is the principle of absurdity. They put all their thinking in the sharpest formula: "There is no tomorrow, as all men die." To them religion conceals man's nothingness. His inward essence is forlornness. He is an outsider, not even a paying guest, on this planet. They also deride a retirement into the self. They chafe at reason as it divides men. The fifth tenet is that values have an abstract stiffness and indeterminacy and we must weigh them in our instincts. They contend there is no ethical scripture. At best there can only be individual moral judgments on a given situation. The crowning point of its doctrine is there is no reality except in action. By the same token man is the sum total of his deeds.



Concepts attain their meaning only in the crucible of action. Dreams and inclinations define him negatively. To the existential criticism absolute truth is the heightened awareness of the self. It says with gusto: "I think, therefore, I exist." Involvement, the climate of absurd and action pattern are the sap of existential wisdom.

What is the secret of its appeal ? In the inter-war years death becomes the patron saint of Europe. The traditional values are bombed out. Man walks in the shadow of nullity. Existentialism is a distillation of this toxic mood. Its overtones of irony and paradox tingle the ears of a shell-shocked public.

Its supreme merit is the shift of emphasis from God to man. The view that God is an out-moded hypothesis may be a verbal brickbat. But it remains a grim existential problem. The posing of either/or in human and historical situations weakens the fibre of its logic. Sartre rejects an a priori existence of God on the ground there is no perfect or infinite consciousness to think of it. This reveals beautiful tact and not philosophic depth. Admittedly, the western thinkers have a rare insight into the structure of life. It is mysticism. Only the Indian sages know the technique of merging the self into the absolute. It is positive spiritualism. Yoga alone can purify existentialism of its atheistic dross and the running sores of dread.





## 2. Reverence for Life

Ethical idealism is a deeply buried German treasure. Today Berlin has two capitals, two loyalties and two ideological camps. It is seething with doctrines and affiliations, political intrigues and utopian clubs. Nevertheless the tide of time has not swept off its intellectual super-structure. For over two centuries Germanic airs fill the literary salons of Europe.

There are two unmistakable trends in German thought. One is the global manner of thinking or world-view (Weltanschauung). This monism of feeling is the crystallized fruit of the cosmic vitalism of the Upanishads. Kant, Goethe, Schopenhauer, Herder, Schiller, Schilling, Winternitz, Max Muller, Schlegel, Holderlin, Ernst Junger and Schweitzer learn from the Upanishads to make a raid on the absolute. This



sentence clings to the memory of Schopenhauer: "The Upanishads are the solace of my life and the solace of my death also." With the Upanishadic verities they deflate the pretensions of theologians. It helps them to garner the heritage of man.

German romanticism is an incantation of world-view. It has led to provocative feats in the domains of philosophy and literature. For two centuries there is no dyke in the German mind to stop this surging move. The illumination of a theme from within and an understanding of the self are its ingredients. The major thinkers organise the entire thought-life of the nation round a theoretical core.

The ferments of idealism or creative freedom of mind cease at the Nazi touch. Hitler describes the S. S. soldiers "hard as Krupp steel, tough as shoe leather and fast as grey hounds." Nazism is a phase and the Germans have already outgrown it.

In the inter-war years the "embattled style" of the Gita inspires them to act in the moment, to wipe out

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"Even the loftiest philosophy of the European—the idealism of reason as it is set forth by the Greek philosophy—appears in comparison with the abundant light of oriental idealism like a feeble spark, in the full flood of heavenly glory, faltering and feeble and ever ready to be extinguished." Schlegel.





with shell-fire the looming shape. The firing on the horizon is reflected on the high clouds. But the Germans display heroic endurance in the face of total annihilation. The test of philosophy is "how man behaves in his stand in the last trench." It is astonishing how a people relishing war tags like "mopping up operations," "softening of resistance" could sustain metaphysical passion. Though the blastings from the air convert streets into a blazing wall yet the German culture stands. The secret is it sees a force and majesty in death. To the children tempered in the school of the Gita this is not a drunken or outlandish view.

In contemporary Germany there is a progressive loss of faith in the reality of the external. Junger and Schweitzer are the focal points of this new trend. They carry in their insights the seeds of idealist philosophy and it blooms again. Their works mark the introduction of the self-perfecting man and society into philosophy. The German mind is slowly re-discovering its faith in ethical reality. Its thinkers are not interested in demolishing theories but in influencing the core of feelings. Their virtue is intellectual suppleness.

Junger conjures up a world-view. It is a total view which disembodies the particular. He restores the Vedic essences to the German eyes. He rightly



deplores the present atomization of experience. In his novels he works out a pattern which has a total validity. In any pattern the implications are determined and repeated. In this telescopic vision the world appears smaller but with a pattern.

There is iron in the soul of the modern. It is due to defection from sacrifice. If one cannot fully sacrifice he should at least offer a "wave-chest" to it. Sacrifice alone gives the living experience of ethical words. Man is committed to himself and his social milieu. The futility and rubble of war adds significance to Junger's question, has death in war a meaning? Christian theology has no answer to give. Only in the Gita he sees the expression of an ethic through the glory of sacrifice.

It is impossible not to admire the vitality of his ideas. In him the Vedas are a deep influence and not an occasional echo. He reminds us "The sublime order is concealed in the manifold as in a picture puzzle." Next, he wants to see "the point of intersection of the timeless with time." He finds the solution in a belief in values and a full response to the particular. He sums up his sluiced off ego and thinking in a penultimate sentence: "To us mortals it is rarely given to see purpose fused into meaning." The





a gentle yet compelling magic he develops the concept reverence for life. He feels its profound experience in the African forests. He has become the emblem of renunciation and service. To him the central point of human existence is active compassion. There is the will-to-life in a cave animal, a desert gazelle, a sheath of corn and the tool-using animal, man. It should expand itself into the universal-will-to-life. One is tempted to dismiss his plea for life as too facile an emotion. Such a cynical repudiation of ethic is the gravest fault of the modern. It has set in motion a train of tragic events like racism, Jew-baiting, death trains, horror camps, gang-rule and scientific slaughter.

Schweitzer can carry a lucid argument to a conclusion. He differentiates between elemental thinking and logical speculation. The Greek stoic and the Chinese sages are elemental thinkers. It offers only the Dead-Sea fruit of kindly inactivity. The logical positivists sift and systematise their findings. But they have not felt the need to understand the structure of life and man's creative role in it.

There is no refuge to the modern except in void. Why? He mocks at self-discovered truths. The barrage of lies of the propagandist brings him the sensation of utter despair. Lacking in that strong



element of self-confidence, his ways of thinking and feeling are exhausted. What is basic to the scientific approach is that knowledge must correspond to experience. Its findings cannot be universally valid and fixed. Only when reason is linked to intuition it can grasp the unique truth. The logical arguments about the mystery of the universe end with a question mark. The supernatural is born at the frontiers of the logical. It does not adduce proofs but gives sensations. One should trust his imagination as he trusts his eyes. We should not believe things which are an affront to reason. By the same token we cannot deny things which lie beyond the pale of reason. As Riviere puts it "In religion proofs cannot be transparent. It deals with intangibles." Moreover, we cannot produce the same mental states in all.

The mystics use reason to clear the ground for faith. They consider atheists as either frivolous or imposters, if not worse. For, the mind prefers to be tricked rather than believe in emptiness. Mysticism is elemental thinking. It places man into a spiritual relation with the world. Its contribution is inwardness and not a living ethic. Schweitzer is clear-sighted and just when he proffers the conclusion that only a mystic who renounces is capable of world affirmation. He feels one with all created life. His deepest happiness



lies in enhancing life. Ethic brings social peace and acts as a liberating influence when man develops and sustains in his relations reverence for life.

The world-view of Schweitzer stands on the triad of resignation, world-and-life-affirmation and ethical perfecting. These three key concepts must flow out of reverence for life. It strums a high note on the piano. The other three are the lower octaves.

It is no accident that the best living interpreter of European thought comes under the spell of Indian wisdom. Schweitzer, with a becoming modesty, admits that only the Bramhin sages know the rewarding but difficult process of spiritualism. He expressly says European thinkers cannot even touch the hem of the spiritual garment. He apportions praise and blame in the great German tradition, with an air of magistracy, after definitive study and weighing of massive evidence.

In a perceptive and coherent analysis of Ahimsa he contends that all life is sacred. It has a mysterious value. To label life as higher and lower is arbitrary and subjective. Only under the pressure of necessity man must decide which of the two lives he must sacrifice. It cannot be set up as a norm or value. He



[alone is responsible for the life he has destroyed. He escapes from this law of dilemma by preserving his own life at the cost of others.

It is tempting to linger on the conclusions of Schweitzer's thought. They throb with a sensitive spirituality. They also seek finer shades of our truths. His view of man as an instrument of nature to carry forward its work is a spiritual gesture. He knows how to synthesise a living ethic with the feeling of a period. His supreme achievement lies in making a concept of Indian wisdom, reverence for life, the axis of world history. We should comfort ourselves with his tribute that yoga is the precious heritage of India. It is the realm of essences in which deep calls to deep.



### 3. Depth Psychology

Freud, Adler and Jung are psychologists of singular originality. Their works have enriched the heritage of thought. Freud discovers the sex instinct as an active constituent of the unconscious. He sees the disturbance of sex in any corner of the soul and its activity. This overtone robs the charm of his theory. Adler pictures the life of the soul as a tension between the power of ego and sense of community. The sex and power instincts pale before Jung's reality of psyche. Psyche is a dark autonomous force in the unconscious. Psychotherapy is pondered and developed by him to cure men of arrested vision. Jung is an active genius who has dealt with it in practice. He focuses himself on his patients in the Swiss mountain clinic, their visions, its phrasing and his theory is built up. He knows the human dilemma, wrench of the heart and longing



for the star-dust. He has punched that image or word with his impressions. The energy and resonance of the verbal shaping is known for millions as Jungian. He observes a third of his patients suffer not from a definite neurosis but from a triviality of life. He opens a new territory of the unconscious, maps out and signposts.

The temper of his mind is suggested in the problem he sets before himself: to find out the innermost life of the soul. He grasps the significance of psyche firmly and rejects the quackery of logic. Hitherto reasoners bully creative writers. The acrid assertions of Jung are shattering. We must accept his thesis that the conscious is only a small patch illumined by mind. The larger and more significant tract is the unconscious. Man confronts God on the threshold of psyche. It is a directly experienced spiritual fact. Being an inner experience, it is above non-psychological proof and criticism. Moreover, the idea of godhead is an integral part of the human soul like instincts, complexes and emotions. God is an unrefutable psychological fact. These are ringingly definite statements. We must bear in mind that Jung is not a ranting preacher but a pioneer who holds a concept in his grasp and fills it with a new meaning. He considers the reality of God as the strongest of all man's spiritual capacities.





The thunder of affirmation of his soul comes from his clinic. His psychotherapy offers a natural proof for the immortality of the soul. He contends human conscience transcends the barriers of time and space. Telepathic perceptions are valid. There is a particular pleasure in sharing the Jungian insights. "Whoever does not concede that the soul is immortal, out of scepticism or reflection against tradition or lack of courage or superficial psychological experience or thoughtless ignorance, is very unlikely to be a pioneer of the spirit, and just certain to fall into conflicts with the truths of the blood."

Jung makes a shrewd observation that in the case of persons reaching the middle-age vital energies turn within. The primordeial feelings, image of God and life beyond death fill their mind. The cure for personal neurosis is to allow individuals to mature themselves into a profound experience of the self. We see behind his reflections the weight of long psychological experience and the kindling power of Indian wisdom. Yogism moulds Jung and his psychotherapy moulds his patients. His conclusions on a new centre of psyche have an unusual interest. It is a point of suspension of all tensions. It is another name for Raja-chakra. There one can feel the throb of psychic energy. He presents his findings in a manner that would delight both the



critic and the stylist. This symbol "is a glimpse into the depths of the divine soul."

Jung takes us back in imagination to oriental Mandalas. They represent visions pictorially. The individual psyche becomes an alluring symbol. This unifying symbol may be Krishna or the Buddha. The red lotus is also the common motif in Hindu and Buddhist symbolism. Jung achieves his effects when he writes with warm-hearted enthusiasm on God. His standpoint is God arises in man through individuation. God is what keeps the world together in its innermost centre. The embittered seekers are prone to suffer from cerebralism. His psychotherapy heals the soul by directing the mind of the patient to the one, the all-unifying symbol. His admirably concise verdict on religions is that they are the natural revelations of the soul of humanity. They are "the experience of the self in an experience of God." It follows a philosophy of life is only a deepening of consciousness. He is emphatic that eastern metaphysicians are symbolical psychologists. They veil in symbols the psychological process. "What God is in Himself?" is unknowable, and therefore, beyond the scope of psychology. Only the stirrings of God in the soul is knowable.

His critical probings into psyche have yielded new layer of meanings to concepts. Soul is a psychic realm,

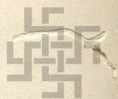




with its own laws. The experience of finding the self is redemption. The other world, grace and miracles are a projection of the unconscious spiritual contents.

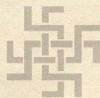
His psychotherapy, is quite obviously, a vigorous offshoot of Yogism. It treats self as the apex of the soul, where truth speaks to man and where ethical decisions are made. In a balanced and self-assured style Jung rediscovers psyche and its world. He bores into the artesian depths of the unconscious. Psychotherapy gives a modern Mandala in which the deity is supplanted by the totality of man.

At a time when the flame of spiritualism has begun to veer and fickle in an atheist wind, the Jungian school marks a turning-point in the history of spiritual culture. It is attempting to construct out of the psychic energies a total human personality. Personality is "to effect and sustain goodness in life." This school does not speculate in an interrogative tone but spans a neat bridge to the unknown in terms of the known. In its view, good and evil are a pair of opposites in the soul. Religion can maintain a fruitful balance. It calls on ego to serve the growth of the soul and spiritual values to warm human personality. It brings nearer growth and decision, personality and culture. It evokes for us the essential aspect of yoga: "a progressive organisation of the forces within us."



## 4. Philosophy of Spirit

The thought of the sage of Naples, Benedetto Croce, has an edge, a creative climax and a theory of spirit. His pattern and idiom produce an academic boom in Europe. Croce is principally an historian. To him historiography is at once a process of inquiry and a reconsideration of assumptions. He watches European society swinging on to a new plane. The rise of dictatorships marks the sunset of liberal democracies. Croce reads the portents and with unflinching courage stakes his reputation on freedom. In his time and country, he is personally involved in tremendous events. But his concept of history looks beyond the new tyrannies to the fibres of the spirit. In spite of upheavals and changing fortunes, his international standpoint emerges out of the flux of events.





The murder machines do not go far enough to create a new world order. Otherwise Croce's vision that on the time-sheet the cycle of historical development ends in global freedom, would have been given a richer content. Strictly speaking, an historian should not dabble in prophecies. But Croce firmly holds that it is the function of historicism to offer an ultimate view of reality.

His philosophical system is not an ivory tower but a rostrum for campaigning. In his review *La Critica*, he forges a link between history and life, ethic of power and moral track. He sounds the tocsin for a re-awakening of the philosophic spirit. His single, well-balanced criterion is to judge political and literary idols as the activity of spirit. In the linked power of its editors, Croce and Gentile, the review undermines the intellectual foundations of the day. It flays Marxists and Positivists.

In World War I, though a neutralist Croce sides the allies. But he admits the superior cultural ethos of the Germans. In the Fascist regime when Mussolini sheds the last constitutional vestiges he indulges in a muffled criticism of his regime. In the foreign intellectual circles his name becomes a banner of liberty. Mussolini does not choke his voice and treats him as a



second line of ideological defence against communism. Croce makes a savage flick at fascism as a parenthesis in history. His mood is polemical and yet seeks the finer shades of the spirit. In 1943 the debacle of fascism makes the Crocian ideas the impulse to a new doctrine. The Actionist Movement, inspired by his central teaching, is fed by "the milk of his word." When Italy is a contested country he demands political self-determination. Refusing several offers to head a liberation government he encounters ideologies that place fetters at our door-step.

In the fascist interlude his works and stature are flagrantly slighted. In these humiliating years the vein of his thought does not exhaust but hardens. His critics call him "an intellectual machine producing flashing thoughts." Croce makes a measured attack on science and rejects its claims "to intuit, to express, to guide." He exclaims that philosophy and science are two different orders with two different logics. Science seeks uniformities for its laws whereas philosophy values coherence. The ready-made catalogues of science are wilful. In philosophy there is an intuition of things. Croce lashes Positivists who seek logical truths in art-forms and mathematical formula in beauty.

Croce gives his age a healthy philosophic impulse





to rebel. In a rose-hearted voice he proclaims that the flavour of philosophy should replace the cult of religion. The two great Italian pioneers, Vico and Croce, place the forms of spirit at the apex of knowledge. They also prefer the poetic intuition to the bands of logic. Croce views historical events as a spiritual process of liberation. The spontaneity of truth and affirmation of freedom are ever on the loom of universal history. Instead of labelling events and scrutinising epochs he considers flash-points in history as an irruption of the spirit.

Science deals with facts historically and intuitively grasped. It establishes uniformities and creates laws. It is a sum total of artificially fixed cognitions. The circle begins with abstraction and ends in caprice. A search for a universal element of reality leads to philosophy. This reality includes the physical and spiritual.

Croce makes a valid distinction between the pure or fundamental conceptions of knowledge. Art and science are intuitive. Philosophy is concept. Science gives us the world of phenomena while philosophy of the spirit. Croce refuses to love God and recoils from the self. The conception of God as a puller of strings behind an event is offending. The cause of religion advances when it discards myth in favour of concept.



One can understand his fear that schoolman dogma should not be allowed to stifle the new philosophic spirit. He replaces God with the spiritual act. He defines the spiritual act as the crowning of a strong intention by a moral intention.

Being a masterly genius he knows the total past and the total spirit. His conception of human development is summed up in the philosophy of spirit. In one broad sweep he throws into the lids of history the redemptive altar, kneeling soul and dusty dogma. He places a new emphasis on idealized intuitions. Croce insists on history taking its cue from spirit. For, history is spirit and spirit is process. In his style of thought spirit is a system of autonomous experiences. The one in manifold is process. This in its turn depends on the sovereign concept freedom. He sustains the historical process embedded in freedom with so much profit and illumination.

With merciless logic he argues that the Christian ethical teaching has brought about an eclipse of the spirit. God's arbitrary interventions invalidate the deepest reason or harmony shaping existence. Croce's God is creative conscience. He makes out a challenging case for the rational spirit expressing itself through events.



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Croce observes that history will never yield its secret when the flow of criticism is blocked. It is a less palatable truth : "The church does not recognise that there are Christians outside the limits of Christianity." To rescue millions from a moral anguish is to seek a new light beyond myth and canon. Croce dies before taking the essential step of harmonising the split mind of the modernist with the religion of liberty. Fostering of personal identity and reality of the spiritual act are the two strands of the religion of liberty. It condemns doctrinal make-shift on the stage of history. We can detect a vein of personal emotion and affectation of mood in the aged Neapolitan thinker when he chargesheets the Roman Catholic Church and the totalitarian creeds for perverting truth into myth. He puts his sure finger on the brewing crisis when he declares that the logical pattern of the Marxists can never be time-pattern. The ideology of class conflict and racialist doctrine are a falsification of spirit. when the proletariat imitates the bourgeois and talks of reformist evolution it is the end of Marxism as an intellectual movement. The assortment of the unique human material into classes reflects the shadow-side of spiritual life.

Croce launches spirit into the world of action. It is true man feels an initial liberation through freedom.



But it is not the highest human quest. This feeling of unslaked thirst is felt by Croce himself: "Every philosopher at the end of his inquiry perceives the first faint lines of another." He finds the Catholic myth is self-liquidating and the Marxist dialectic dissolves into a long series of moments. Moreover, Marx confounds differences for opposites. Croce finds the answer to the present dilemma in "the elevation of spirit." But what is the spiritual strategy. He drives a psychological wedge between his rational spirit and supernatural element. His theoretical vision is a human crusade for the vital, the true and the free. He attacks his critics with every weapon in fashioning liberty into cosmic God. However, it gives a pattern round which people could shape their political and esthetic life.

Croce is the source and confluence of the florescence of Italian culture. His philosophical circle must lure his thought to a crisp climax. Croce's basic attitude reveals a paradoxical weakness. He has a moral reverence for spirit but tries to fit it into his rational framework. There are two sides to spiritual activity: immediate consciousness and ultimate consciousness. Rational spirit manifesting itself in events is the first category. While the spiritual facts of the unconscious or Yoga is the higher plane. What we chiefly miss in Don Croce is his inability to extract higher affirmations





from spirit. We must ascribe to him the merit and sole glory for rescuing the historical pattern from doubt and travail and for opening up new spiritual and integral perspectives. He tells us above all spirit accepts no curb or canon and its movement is free and original. When his thesis is developed with acumen and energy it will refresh and soothe life.



## 5. Sociology of Knowledge

Thrown by the hazards of life to Britain, Karl Mannheim opens there a new intellectual epoch. When the Nazi's close the mental frontiers he leaves his Fatherland with a twinge of regret. His monumental works pulsate with a warmth of impression and the material dynamic or "go." His openness of mind to fresh ideas, concern for a new reality and a conscious level of ethical affirmation create a new mental climate.

Before his advent on the English cultural scene, the Little Islander pays attention to music and the training of the bureaucrat but fails to grasp the intellectual and social implications of the machine age. During the post-war decade lures of economic equality as social goal, the dynamic which creates more capital for each man and new buildings to distribute welfare influence





those who run the society. The redistribution of national income filches from first-rate productive talent one years earning out of every four. The modern state plays the role of Robin Hood and refuses to become the watch-tower of conservative social values. It is described as a dog in the barn-yard. It cannot lay eggs and does not allow the hen to do it. The cheering fact is the masses can now put television aerials on their homes and enjoy the delights of a former few.

In the panorama of history we find massive investment in capital goods is a sign of growth. Men save and abstain to build for the future. The carrot or the stick works in America or in Russia. Even neutralist India and backward China are trying to catch up with western productive ratio. People are asked to put forth the quickest economic effort in the name of community value. Great sociologists like Veblen, Max Weber and Mannheim trace the roots of capitalism to ethics. Strangely enough, the forty year old Russian experiment shows that the masses are "calvanistically austere and puritanically thrifty". Planning means few men who control the political apparatus strive to raise the material stature of all men in the future.

The lament goes to the skies that the modern state



is a police state. The totalitarian response is the sap and savour of our times. The bankruptcy of the idea of constitutional government in Russia does not invalidate the process of liberty elsewhere. A theorist points out that only three percent of recorded history has enjoyed the measure of personal freedom prevailing now. History holds lie to the assertion that people best respond under tyranny than under democratic choice. For, the dynamic of economic growth is at the highest in America and West Germany than in Russia.

Postponed consumption, mass thrift and inner endurance are seen in countries on both sides of the Curtain. But the totalitarian and democratic symbols of good and full life differ. Investment, consumer choice and adult franchise constitute the democratic heritage. In the totalitarian setting these rights are a hindrance to quicken the pace of material growth.

Is a rise in the personal and social cost to be sought or a growth in moral stature ? Juxtaposing the American way and the British example, a writer pungently remarks "For British foxes, American grapes are sour".

One can confidently turn to Mannheim for an analysis of the social dynamic. In fruitful lines he develops the unfolding of material power in society.





He proffers the conclusions that a rapid increase in the production per capita implies abstinence and organisation. Differential awards for hard work and skills are a stimulus for rapid industrial growth. Capital levies, subsidized bread and frozen prices are mere palliatives. More goods and more leisure must be broadbased on democratic choice and efficiency.

Is the liberal or socialistic pattern a means or an end ? Goals must be based on a social philosophy. When they crystallize into slogans the result is blood-dripping history. Economic autarky eats up the seed corn of peace. How much to consume, how much to collective interests and how large the wage packet have polarized men into rival political camps. The secret of all economic growth, Right or Left, is "peoples' savings must be turned into productive capital."

A lagging of public spirit, fall in productivity and bureaucratic abuse of power are common to both the socialised sector in a democratic state as well as to the totalitarian response. Opposing ideologies have chopped and changed a good deal to remedy these growing symptoms. In our decade both liberty and regimentation have lost caste. In the liberal state the people are hag-ridden and penalised by rules. Whereas in the totalitarian set-up they are cowed and nerveless.



The principal beneficiaries in both the systems are the party bosses.

It is obvious that without a full and searching analysis of the nature of society and the state no social or economic panacea will be effective. While economics explains why it is good, ethic knows what is good. The truth of this reflection is brought home by Mannheim. His study of a new social dynamic is full of constructive concepts, self-questioning and moral initiative.

The fabric of his thought admits no wildly idealistic theory or impudent paradox. It emphasises the value of certain social checks on the unregulated impulse. It also gives the technique to reduce disharmony and conflict in the given social arrangement. His sociology of mind has two bases: the role of ideas and ideas as functions of social involvements.

In our age of transition political values, social systems and religious convictions are split into fragments. Mannheim restores the fine edge to our sensibility. His thesis is only concepts can interpret a given situation. Each one of us is involved in the social complex. It may be either individual or group attachment. We express our reaction through an image or symbol. The message of a symbol varies with the





audience. These four variables must be borne in mind while interpreting a situation. They explain the relationship between thought and social milieu.

Priestly aims his laughter-feathered arrows at the host of reformers who aspire to remake the world putting a little dew on it. He regrets with salt bitterness that the crank is replacing the eccentric. The eccentric wants to be left alone while the crank does not leave anybody alone. The eccentric has hammered out a way of life for himself. The crank's mood is militant and proselytising. The crank is our minatory prophet or noisy reformer. When he exhorts humanity to walk in his wisdom's little footsteps he tickles the comic spirit.

The cranks who swell the ranks of psycho-analysts want to fit one boot on all legs and stick one coat on all backs. Their prescription ranges from sun-cooked food to rhythmic breathing. Mannheim is averse to this quack medicine business. We treasure him for his integral thought. We expect nothing better from others. Whether he talks of ideology or utopia, theory of mediation or patterns of power he gives us broad synoptic views. He it is who is responsible for flashes of insight and cheery messages we hear so much about sociology.



He tells us ideology is the particular mode of seeing or obscuring things. Each position in the situation entails a perspective. Humanity cannot be saved by comforts and gadgets. Nor by selling twenty-five pins for a penny. It can be saved by ideas and its role playing.

In his dynamic of ideation he ascribes reality not to groups but to the individual. He wants to construct the behaviour of individuals instead of moulding collective situations. The individual becomes the ultimate term of reference to social change. He abandons his earlier view of forming concepts at the level of groups. This individual behaviour construct is called social nominalism.

We must remember that the historical frame of reference is basic to the German social studies. It deals with the growth process of institutions and takes a total and not a segmental view. To interpret an event is to fix it in the total framework. Historical perspective is the inclusive structure. These configurational aspects dominate Mannheim's thinking: "Just as modern psychology shows that the whole is prior to the parts and that our first understanding of the parts comes through the whole, so it is with historical understanding. Here, too, we have the sense of





historical time as a meaningful totality which orders events prior to the parts and through this totality we first truly understand the total course of events and our place in it." According to him, history is a goal-directing, all-pervasive condition.

He now recommends an analytical movement from the simple to the complex phenomena. However, he does not abandon the integral historical perspective. With beautiful tact he calls his recent stand as a prior level of articulation. It is a movement from elementary to inclusive structures. Viewed in this light, social phenomena is structure as it is composed of actions of individuals. When it performs an allotted task it is its function. The sum total of these functions is process.

In Mannheim's sociology of mind there is no brass band of optimism. It is based on self-critical inquiry, an open and fluid stream of thought. It is the study of mental functions issuing out as patterns of action. It is different from historical teleology, dialectical sequence and culture cycles. Basically, it is integration, one person sharing the vision and wisdom of many. Knowledge is conditioned around a new focal point of interest.

Mannheim expressly says that the universe is a



tantalizing unknown. He sees three answers to its riddle. First, it is conceivable that the universe has a completed structure. Secondly, it might be an aggregate of partially structured orbits. Lastly it must have been structured at different phases of history. He calls our age an epoch of self-awareness. He refuses to reconcile with the given condition of life. In his view man should perpetually transcend and reconstruct himself.

Mannheim develops the thesis that man has a reflected self. The evolution of consciousness is collective self-interpretation. The ground of this self-interpretation has often shifted. In the medieval ages the guardian of these norms is a personal God. After the epochal French revolution, it is the deification of history. Absolute reason becomes its variant. History could legitimize or invalidate a political claim: "Every epoch is near to God;" "World history is world tribunal" Next, there is a sociological shift. History becomes the mutation of human mind. Mind experiences the tensions and fusions of groups. It is an inclusive and basic approach. Now the central concept in this shift is inwardness.

Man must arrive at a new form of self-scrutiny and self-evaluation. Today he has a reassuring conception





of the cosmos. The area of the unpredictable has shrunk. The modernist has also a working plan which harmonises thought with social behaviour. Obedience, conformity and reciprocity create social balance. It is conscious social existence. Democratised culture must pass through a triad before realising its full potentialities: I and Object: I and Thou and I and Myself.

*I and the Object* : This is the standpoint of the realists. They accept no Beyond. Man is a bundle of responses to a given stimulus. They forget that some aspects of human reality call for intuitive understanding. By equating the segment with the whole they mutilate truth.

*I and Thou* : Its crowning point is that social distance can be lessened. Existential contact takes the place of social mask. It fosters the gradual development of person-to-person contact and feelings.

*I and Myself* : It concerns with ultimate human values. Man develops himself as a type of social category. It is internalised personality. It builds no vertical social distance. For, it is a supra-personal essence. It holds up to the wondering regard of humanity a wealth of nuances, ideal of truthfulness and a challenging utopia. A pattern of orientation based on deeper human truths emerges out of it.



## 6. Little Paradoxes

In Spain we can get what we principally look for—pleasant little paradoxes. It is a land of tradition and reaction, bull fighting and air of ballads, controversial liveliness and tragic sense of life. Everything there has a fleeting unsubstantial beauty. By the cool light of the bronze lamp the Spanish intellectuals fashion the second spring of culture. In poetry the explosive power of the Casida, a cross between the lyric and the epigram, shines out.

The poetry of Gongora and Lorca is a bouquet of colour, fragrance and economy of words. It creates a weird atmosphere of sorrow or gaiety. The epithets contemporaries bestow upon Spanish poets are “blend of extravagance with economy,” “a flash of gorgeous colour and a delicious mental perfume”, “the explosive





extravagance concentrated into catridge form." Then again, the Casidas are sparkling froth but "the froth of good, strong champagne".

History throws up great sentimentalists or great rebels, but not the opposites combined in one figure. The Spanish character is a fusion of moods, the hardness of a statue and the warmth of the flower. The bullring signifies a willingness to greet suffering and also a note of foreboding. This disconsolate mood pervades the thought-life of the Spaniard. Unamuno, a synoptic thinker, is the archetype or express image of the spirit of the people. There is no streak of perversity in his make-up. However, one can detect a sense of lurking tragedy. His artistic mastery, in any medium poetry, essay or polemic, is his touch of humanity. It annoys us a little when he surveys mankind through the wrong end of the telescope.

Spain is the land of endemic conflicts, civil and spiritual. Conservatives versus progressives, isolationism pitchforked against Europeanising trends and free-thinking opposed to the devout are the national schisms. Unamuno carries the scars of the conflict on his mind. He searches for an integral and spiritual image of Spain. To him what is vital is the search more than the result. We catch his rounded utterances in his views that tradi-



tion must come on the surface of historical action. The actual Spanish tradition is more human than Spanish. Unamuno reasons the matter out to side the new masses against the historic caste.

He wants the European whirlwind to awaken the moribund self: "Spain has yet to be discovered, and only Europeanised Spaniards will discover her". The zig-zags of his thought are a trifle baffling. He believes in the subjective or inward approach to grasp the concrete human truth. He poses the problem of the rhythm of life and death in a three-fold way: (1) that I know for certain that I will have to die altogether, and then the despair is incurable (2) that I know I shall not die altogether, and then it is resignation (3) that I cannot know either way and then it means resignation within despair or despair within resignation. He warns of the approaching Spanish twilight when values crumble and fade.

To him nothingness is a dread word. Its counterweight is "a furious hunger to be". Later he substitutes the words "to know" for "to be". He asserts that the legitimate aim of philosophy is the living, breathing, unique individual and not man as a walking abstraction. For centuries philosophy has talked with capital letters of The One Great Absolute. Unamuno pleads that it





should now grow from sentiment towards life. The deepest root of sentiment is in the sub-conscious. We should piece together and hold up within the heart what tragic events tear down. Therefore pure knowledge as a philosophical goal is futile and unmeaning. Purposeful search must help man in his life attitude and in organising his consciousness. No philosophy can resolve the tragic contradictions that lie at the root of existence. Man desires immortality and seeks perfection within that orbit.

In his moments of esthetic vision Unamuno records: "The visible universe becomes narrow for me, like a cave so small that my soul beats against its bars in her flights; I have not enough air to breathe. More, more and still more, I want to be myself, and all well, and penetrate into things invisible, to extend myself into the limitless space and to prolong myself into the time without end. If I am not all and for ever, it is as though I were for nothing".

He wants to slake his thirst for eternity. The failure of Catholicism in this respect is due to its turning religion into theology, grounding the ideal creed on philosophy and basing philosophy on the thirteenth century cobwebs. His attitude to Catholicism is one of irony and not acceptance. He entertains a vague idea of the



absolute translated into esthetic imagery. In his view the conflict between reason and the vital sense has led man into the heart of an byss. The truth he seeks is outside his heart and his logic.

It is the gift of paradox that really makes the esthete in Unamuno. His life view is a blend of life, faith and reason. This rich vintage must be looted from the cellars of Gods. God emerging in triumph from the supra-sensuous is the God of the yogic system.





## 7. The Yogic Process

There is an increasing flood of books on Yoga. The tome is notable chiefly for its patchwork of spells, poses and Sanskrit tags. The authors rarely trouble to note whether the discussion is relevant to the changed historical environment. The vast corpus of books is either sentimental and unconstructive or idealises its own school and pattern. Needless to say, source books are the founts of perennial intuition.\* But the art of the ancient epochs is different from the new

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\*Admittedly the most authentic works on yoga are in Sanskrit: Yogopanishad, Yogasutra Siva Samhita, Yogavasista, Gandharva Samhita, Gorakshapaddhati, Ishta Siddhi, Sandilya Sutra, Narada Bhakti Sutra etc. A new task awaits the researcher in yoga in Nepal. He can unearth rare manuscripts in Pali written during the Mahayana period.



criticism of our mid-century. The works of Vivekananda, Aurobindo and Sir Arthur Avalon are worthy efforts in their own time. Then comes the contributions of the prig or researcher which touch intelligently a segment.

The serious student flounders on another reef. While the texts give peepshows of spiritualistic tradition, the yogic technique is confined to a spiritual elite. For, the Bija-Mantras are taught only to the initiate. They are workshop secrets. The yogic process is a long and secretive way, with its peculiar modes of thinking and dedication. The lively element of modern learning is its democratic feature. Unfortunately, the technique of yoga is tradition-bound and the evolution of consciousness is mapped out. The seeker is obliged to face up to the denial of autonomy of thought in the early stages of the quest.

This series undertakes a fascinating task. It makes a sociological approach to the basic concepts of yoga. Curb on vague philosophic speculation, interpretation of new human reality and building up of a mental cosmos are its goal settings. It might be lacking in sophistication and mis-translation of quotations. But it will pay sufficient heed to the centuried idealism while fostering the mood of experiment.





Today there is little difficulty in examining all the known source materials on yoga. The crux of the problem is to find a dynamic yogi who can triumphantly reduce the diverse theories into an all-illuminating truth. Our generation must be more than grateful to Paramahansa Nityanand of Vajreswari, Yogiraj Mauni Baba of Mithila, Siddha-Purusha Khakhi Baba of Charitravan and His Holiness Vedantaji Maharaj of Ayodhya for revealing in a fuller light the ultimate truth which has always eluded and frustrated man. Nityanand, the greatest living Kundalini yogi, has staked his life and his technique for reducing the discords and maladjustments of the world to a tidy, universal pattern. Mauni Baba, the hundred and twenty years old sage, stifles his voice a century ago to see his inner vision. He is perched on the highest pinnacle of Mantra yoga. Khakhi Baba can make the sceptic and the nihilist to utter the name of God. In this supreme Laya yogi, the synthesis between the individual and the universal is complete. In the searching analysis of ethical issues and profound exposition of Hindu wisdom Vedantaji is matchless. No moral teacher in our land is so eloquent, so limpid and so deep. The Bhakti yoga has found its embodiment in him.

It is commonplace to see the Kundalini yogi at odds with the Bhakti yogi. Luckily, these four moral



super-men\* respect the autonomy of each other and are one in debunking the forces of cynicism. They reject the notion that discussion and openness are the epitome of futility. They teach us to open our mind and eyes and refuse to be labelled. By subordinating their temperament to a unifying principle, they have made a philosophical and empirical formulation of yoga possible.

It is the half-professional and semi-literate sadhu that lays a mortifying hand on yoga. He juxtaposes Kundalini and Bhakti patterns. Let us turn for a responsible answer to Khakhi Baba. He has an unrivalled knowledge of the Kundalini process and breathes the very air of Bhakti. He expressly says that in yoga at first both Kundalini and Bhakti are in equipoise. Bhakti purifies the mind and heart to receive the divine image or essence. It is the unbroken stream of desire to possess God. The Kundalini yogi gains on the Bhakta in ending the cycles of births and deaths. According to the Bhakti cult, the devout can possess

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\*Nityanand, Mauni Baba and Khakhi Baba have attained Ashta Siddhi only to lay it aside: Anima: body becomes light as an atom; Mahima: it magnifies to any proportion; Garima: it becomes very weighty; Laghima: it also becomes very light; Prapti: it achieves any desired object Prakamya : it helps to realise this--worldly and other--worldly goals : Ishitva: it gives God-like powers: Vasisitva: it bestows personal magnetism.





truth and consciousness but bliss should come only as a gift from God. Krupa (grace) is rooted in Karuna (compassion). What is basic to Kundalini is the view that man is a fragment of truth, enlightenment and bliss. After diligent scrutiny Khakhi Baba declares that the besetting sin of our moralists is to set up a wooden facade between the two disciplines. They support and re-inforce each other.

As Kundalini throws a flood of light on the inner man and his status in the cosmos, we distil in these pages the wisdom of Nityanand. His style of thought has an extraordinary psychological range and, therefore, makes a special appeal to the European mind. Nityanand has a sympathetic understanding of the diversity of the storm and stress in which the fate of the contemporary man is cast. The significant fact is that his spiritual greatness is an untutored, solitary achievement. He sits on a tree for ten years in the Vajreswari jungle and attains the peak of his selfhood. The end of his quest is not a calm retreat into the cave but his awesome figure and the fruits of his penance are immediately before us.

It is said in delicious rebuke that the Indian is never of today but of yesterday and tomorrow. The inference is that the empirical habit of mind is alien to us. A



nostalgia for the past and fostering a care for the next birth are the elements of our make-up. Yoga captures our conviction as it opens a window on the unknown.

The assertion that the author knows his Nityanand and Nityanand knows his Kundalini is not spiced with impudence. The synoptic view of Kundalini we are giving is constructed out of demonstrable facts. A tiny reflection on yoga suggests three questions which demand a straight Yes or No. Is Kundalini a supra-personal activity? Does it create a living integral personality? Where the absolute resides, in man or outside?

To the Kundalini yogi man and the cosmos, terror and bliss, individual and the collective are not the polar opposites. His single vision probes and encompasses the humanness of all created life. No doubt, the individual is the locus of reality but the human totality is more real than the isolated type. Any socially relevant action of the individual quickens the beat of the cosmic pulse. Rightly then, Kundalini process gives wider framework for thought and action. It seeks the meaning of meanings in supra-personal goals.

Its conceptual model is the integral or full man. In the luminous words of Kalidasa : "The essential





Indian owns the whole world by disowning his own self.”

Such a type has resolved all tensions within him and broadens the radius of his action. To him events have a structured setting. He says with finality that the world has a moral design. A fruitful working basis to know the meaning of the universe is to make the soul a potential tool of exploration. Yoga alone expounds and shapes such a pattern of moral behaviour.

The two aspects, supra-personal and integral, give a social dimension to the Kūṇḍalīni concept. The Kūṇḍalīni yogi does not lead us from subtle arguments to God. He tells us God is a natural product of the soul. The framework of the psyche holds this divine essence. The yogi scans new horizons in the inner mental world (Chidakas). The achievement of consciousness brings about the fusion of man and the world.

It has taken many aeons in history to master the physical world. Still man has half-understood it. This is only a part of his epic, the physical aspect of his life. Now the psychologists admit the reality and power of the inner world of psyche. They call our epoch the Age of Anxiety. It is an age of tensions, neurotic fear and deadlock. The foremost German clinician



Prof. Victor von Weizsacker records : "All things inter-lock with all things else and otherwise than it may seen". There is a hidden teleological meaning in the structure of events and the events and the body. In a frenzied civilisation the relation between socio-political events and body assume a tremendous importance.

Doctors are intrigued to find that when they tackle a set of symptoms in a patient another set arises on a new level. It is a psychological trouble caused by uprootedness and the loss of the old symbols of stability. When the psyche is driven into a corner the upshot is the half-twisted man. There is a relation between gastric ulcers and journalism, colour bar and high blood pressure and asthma and henwitted wife. After diagnosing hysteria, Dr. Weizsacker makes the shrewd comment : "Disease is itself a symbol."

It is amusing to note that faulty posture more than sugar can measure the diabetic temperament. Psychiatrists tell us that an ant can be made neurotic and a rat driven mad.

The dissecting, engineering and guided missiles skills have emphasised the analysable elements of life. They have caused no active ferment of thought. Nor





have they offered a new interpretation of existence. However, a healing element is concealed in life. None remains long in doubt that if the East and the West fail to import their spiritual and mechanical harvests men remain neurotic and civilisation will reel. What is to be desired now is a hard cutting ethical edge, an acute consciousness of the universal-will-to-life, a refusal to be cooped into blocks, the breaking up of mental Maginot Lines, a new approach to the linked subject of reality and spirit and a common understanding of what man is. The fairly obvious answer to the distempers of civilisation is that the broad masses must adapt their lives to the yogic rhythm. Serving Tulsi tea and Iowa corn at cafe tables is not a symptom of this felicity. The truth must roar in their ears that the body is something more than a stoked machine or cerebrating carrot. It encases the human psyche.

The new idealism in Europe exults in the outpourings: Love is a delusion, truth is sterile, morals are false heroics and men walk under the same sky as debunkers, ideologues, resistance heroes, spies, Jew-baiters collaborationists, refugees, class and non-class. The sorrows and contradictions of life are pressed into a dialectic or syllogism. In the France of Voltaire the vitality of ideas is tested on the scaffold. There the estheticism



of today tries to extract truth from life by mocking at it. It is clear the burst of shells in the inter-war years has made Europe momentarily deaf to the philosophic insights.

What orientation Europe should adopt in the face of an overwhelming moral disaster ? A clever people like the French witness the senile farce of the Vichy government. The proud Berliner during the years of occupation becomes the dust of caprice. In central Europe it is not a mere question of remaining within American or Soviet orbit but the urgency of the cultivation of a new moral allegiance. In the years of catastrophe the church and academies become collaborators with anti-Christ and anti-historical forces. The philosophies that guide European life become weakly culpable or develop atheistic infatuation. Moreover, a religious leadership, devoid of ethical genius and initiative, to hold the masses at ransom is laughable. The about-place of its placemen, their confessions and abnegations are a part of the tortured events of our day. They deceive posterity into thinking that they have better of the argument and moral weapons than the Red intellectuals. Dr. Toynbee, a distinguished historian of civilization, points out that the church has failed to be the directing influence in European life. The moral void is being filled by communism.





The prime interest of this mid-century should be to redeem the sordid morals. We would like to re-emphasise that only a personal conception of life-view, with the finest nuances of the spirit, can enable the western man to play for heavy stakes. It is the indolence of the church and the hiss of hate of the communist propagandists that ascribes so large a part to a novel and vital life-view aiming at moral integration. What a war weary European is looking for is a society in which both the hallucinated priest and propagandist would have a nuisance value like the bull in a China-shop. He has his special reliance in yogism as it yokes the senses, breaks the enslaving material lures, unlooks the energies hidden in the psyche, dead-set against priest-craft and promises a saga of the spirit.

The time is now ripe for telling that the hour of greatness has come to Vajreswari. Millions are sending a salute to the god of spiritual Olympus - Nityanand. His spiritual elan has a compelling quality. It can make peoples of diverse races and religions to mingle and grow. Then only savage tensions and group interest will be vanquished in the embrace of the spirit.

Who can gently lure the young forces in Europe to ally itself with yogism ? Dr. Radhakrishnan and Dr. C. P. Ramaswami Aiyar can stimulate contemporary



imagination as their fevour creates its own lucidity. They have a passion for moral experiment, a pleasant ease of treatment and an imaginative grip on their listeners. They are two great isolated figures in our philosophical landscape. They know what makes galvanic life possible is not the sordid political reason but a single unrelaxed moral tension. The yogic process can release this moral tempest and save men from becoming puppets of an ironical fate.





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