

HINDUISM - FROM MIND TO SUPERMIND

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AT THE OUTSET, ONE IS CONFRONTED BY THE DIFFICULTY OF DEFINING WHAT HINDUISM IS. TO MANY IT SEEMS TO BE A NAME WITHOUT ANY CONTENT. IT IS A MUSEUM OF BELIEFS, A MEDLEY OF RITES, OR A MERE MAP, A GEOGRAPHICAL EXPRESSION? ITS CONTENT, IF IT HAS ANY, HAS ALTERED FROM AGE TO AGE, FROM COMMUNITY TO COMMUNITY.

THE EASE WITH WHICH HINDUISM HAS STEADILY ABSORBED THE CUSTOMS AND IDEAS OF PEOPLES WITH WHOM IT HAS COME INTO CONTACT IS AS GREAT AS THE DIFFICULTY, WE FEEL IN FINDING A COMMON FEATURE BINDING TOGETHER ITS DIFFERENT FORMS. BUT, IF THERE IS NOT A UNITY OF SPIRIT BINDING ITS DIFFERENT EXPRESSIONS AND LINKING UP THE DIFFERENT PERIODS OF ITS HISTORY INTO ONE ORGANIC WHOLE, IT WILL NOT BE POSSIBLE TO ACCOUNT FOR THE ACHIEVEMENTS OF HINDUISM. THE DICTUM THAT, IF WE LEAVE ASIDE THE BLIND FORCES OF NATURE, NOTHING MOVES IN THIS WORLD WHICH IS NOT GREEK IN ITS ORIGIN, HAS BECOME A COMMONPLACE WITH US. BUT IT IS NOT ALTOGETHER TRUE.

HALF THE WORLD MOVES ON INDEPENDENT FOUNDATIONS WHICH HINDUISM SUPPLIED. CHINA AND JAPAN, TIBET AND THAILAND, BURMA AND SRI LANKA LOOK TO INDIA AS THEIR SPIRITUAL HOME. THE CIVILISATION ITSELF HAS NOT BEEN A SHORT-LIVED ONE. ITS HISTORIC RECORDS DATE BACK FOR OVER FOUR THOUSAND YEARS, AND EVEN IT HAD REACHED A STAGE OF CIVILIZATION WHICH HAS CONTINUED ITS UNBROKEN, THOUGH AT TIMES SLOW AND ALMOST STATIC COURSE, UNTIL THE PRESENT DAY. IT HAS STOOD THE STRESS AND STRAIN OF MORE THAN FOUR OR FIVE MILLENNIUMS OF SPIRITUAL THOUGHT AND EXPERIENCE.

THOUGH PEOPLES OF DIFFERENT RACES AND CULTURES HAVE BEEN POURING INTO INDIA FROM THE DAWN OF HISTORY, HINDUISM HAS BEEN ABLE TO MAINTAIN ITS SUPREMACY, AND EVEN THE PROSELYTIZING CREEDS BACKED BY POLITICAL POWER HAVE NOT BEEN ABLE TO COERCE THE LARGE MAJORITY OF INDIANS TO THEIR VIEWS. THE HINDU CULTURE POSSESSES SOME VITALITY WHICH SEEMS TO BE DENIED TO SOME

OTHER MORE FORCEFUL CURRENTS. IT IS NO MORE NECESSARY TO DISSECT HINDUISM THAN TO OPEN A TREE TO SEE WHETHER THE SAP STILL RUNS.

THE HINDU CIVILIZATION, SINCE ITS ORIGINAL FOUNDERS OR EARLIEST FOLLOWERS OCCUPIED THE TERRITORY DRAINED BY THE SINDHU (THE INDUS) RIVER SYSTEM CORRESPONDING TO THE NORTH-WEST FRONTIER PROVINCE WHICH IS NOW IN PAKISTAN AND THE PUNJAB. THIS IS RECORDED IN THE RIGVEDA, THE OLDEST OF THE VEDAS, THE HINDU SCRIPTURES WHICH GIVE THEIR NAME TO THIS PERIOD OF INDIAN HISTORY.

THE HINDU THOUGHT TO RELIGION IS INTERESTING. WHILE FIXED INTELLECTUAL BELIEFS MARK OFF ONE RELIGION FROM ANOTHER, HINDUISM SETS ITSELF NO SUCH LIMITS. INTELLECT IS SUBORDINATED TO INTUITION, DOGMA TO EXPERIENCE, OUTER EXPRESSION TO INWARD REALIZATION, RELIGION IS NOT THE ACCEPTANCE OF ACADEMIC ABSTRACTIONS OR THE CELEBRATION OF CEREMONIES, BUT A KIND OF LIFE OR EXPERIENCE. IT IS INSIGHT INTO THE NATURE OF REALITY OR EXPERIENCE OF REALITY. THIS EXPERIENCE IS NOT AN EMOTIONAL THRILL, OR A SUBJECTIVE FANCY, BUT IS THE RESPONSE OF THE WHOLE PERSONALITY, THE INTEGRATED SELF TO THE CENTRAL REALITY. RELIGION IS A SPECIFIC ATTITUDE TO THE SELF, ITSELF AND NO OTHER, THOUGH IT IS MIXED UP GENERALLY WITH INTELLECTUAL VIEWS, AESTHETIC FORMS, AND MORAL VALUATIONS.

RELIGIOUS EXPERIENCE IS OF A SELF-CERTIFYING CHARACTER. IT CARRIES ITS OWN CREDENTIALS. BUT THE RELIGIOUS SEER IS COMPELLED TO JUSTIFY HIS INMOST CONVICTIONS IN A WAY THAT SATISFIES THE THOUGHT OF THE AGE. IF THERE IS NOT THIS INTELLECTUAL CONFIRMATION, THE SEER'S ATTITUDE IS ONE OF TRUST. RELIGION RESTS ON FAITH IN THIS SENSE OF THE TERM. THE MECHANICAL FAITH WHICH DEPENDS ON AUTHORITY AND WISHES TO ENJOY THE CONSOLATIONS OF RELIGION.

WE ARE OBLIGED TO GIVE AN INTELLECTUAL ACCOUNT OF THE EXPERIENCE. HINDU THOUGHT HAS NO MISTRUST OF REASON. THERE CAN BE NO FINAL BREACH BETWEEN THE TWO POWERS OF THE HUMAN MIND, REASON AND INTUITION. BELIEFS THAT FOSTER AND PROMOTE THE SPIRITUAL LIFE OF THE SOUL MUST BE IN ACCORDANCE WITH THE NATURE AND THE LAWS OF THE WORLD OF REALITY WITH WHICH IT IS THEIR AIM TO BRING US INTO HARMONY.

THE CHIEF SACRED SCRIPTURES OF HINDUS, THE VEDAS, REGISTER THE INTUITIONS OF THE PERFECTED SOULS. THEY ARE NOT SO MUCH DOGMATIC AS TRANSCRIPTS FROM LIFE. THEY RECORD THE SPIRITUAL EXPERIENCES OF SOULS STRONGLY ENDOWED WITH

SENSE FOR REALITY. THEY ARE HELD TO BE AUTHORITATIVE ON THE GROUND THAT THEY EXPRESS THE EXPERIENCES OF THE EXPERTS IN THE FIELD OF RELIGION. IF THE UTTERANCES OF THE VEDAS WERE UNINFORMED BY SPIRITUAL INSIGHT, THEY WOULD HAVE NO CLAIM TO OUR BELIEF.

THE TRUTHS REVEALED IN THE VEDAS ARE CAPABLE OF BEING RE-EXPERIENCED ON COMPLIANCE WITH ASCERTAINED CONDITIONS. WE CAN DISCRIMINATE BETWEEN THE GENUINE AND THE SPURIOUS IN RELIGIOUS EXPERIENCE, NOT ONLY BY MEANS OF LOGIC BUT ALSO THROUGH LIFE. BY EXPERIMENTING WITH DIFFERENT RELIGIOUS CONCEPTIONS AND RELATING THEM WITH THE REST OF OUR LIFE, WE CAN KNOW THE SOUND FROM THE UNSOUND.

HINDU VEDAS BRING TOGETHER WAYS IN WHICH THE RELIGIOUS-MINDED OF THAT AGE EXPERIENCED REALITY AND DESCRIBE THE GENERAL PRINCIPLES OF RELIGIOUS KNOWLEDGE AND GROWTH. AS THE EXPERIENCES THEMSELVES ARE OF A VARIED CHARACTER, SO THEIR RECORDS ARE MANY-SIDED OR 'SUGGESTIVE OF MANY INTERPRETATIONS'.

THE GREAT SCRIPTURES OF THE HINDUISM ARE BEYOND THE LIMITATIONS OF TIME AND SPACE. THEY ARE ETERNAL AND UNIVERSAL. ANCIENT PHILOSOPHY BELONGS TO THIS CATEGORY OF SCRIPTURES AND, AS SUCH IT IS NOT FOR ONE RELIGION, OR THE MAN'S MIND. BUT THIS IS APPLICATION TO UNIVERSAL APPLICATION. IT IS AS FRESH TODAY AS IT WAS WHEN GIVEN TO THE MAN MANY CENTURIES AGO. IN FACT, MODERN MAN HAS TO FIND FREEDOM FROM THE TENSIONS AND ANXIETIES BROUGHT INTO HIS LIFE BY THE SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENTS OF TODAY.

WHAT INDEED IS THE PROBLEM OF THE MODERN MAN AND HIS MIND? THE NEW ADVANCES IN SCIENCE AND TECHNOLOGY HAVE BROUGHT ABOUT AN UTTER CONFUSION OF VALUES IN THE LIFE OF MEN AND WOMEN LIVING IN THE PRESENT-DAY CIVILIZATION. MAN IS SEEKING A PHYSICAL SOLUTION TO A PROBLEM WHICH IS FUNDAMENTALLY PSYCHOLOGICAL. HE THINKS THAT SCIENCE, BEING SO POWERFUL, CAN SOLVE ALL PROBLEMS. BUT WE FORGET THAT WHILE SCIENCE CAN SOLVE THE PROBLEM OF SPEED, IT CAN GIVE NO GUIDANCE AS TO THE DIRECTION THAT ONE MUST FOLLOW. HE HAS LOST SIGHT OF THE FACT THAT WHILE SCIENCE CAN GIVE COMFORT, IT CANNOT GIVE HAPPINESS; FOR HAPPINESS CONSISTS NOT IN THE POSSESSION OF THINGS, BUT IN FREEING THE MIND OF ALL ITS INHIBITIONS SO THAT IS RENDERED PURE AND INNOCENT.

WHILE MODERN AGE HAS KNOWN THE CONQUEST OVER MATTER, IT HAS YET TO LEARN THE SECRETS OF CONQUERING THE MIND AND WITHOUT THE LATTER THE FORMER IS NOT ONLY MEANINGLESS BUT POSITIVELY DANGEROUS. MAN MAY HAVE GAINED KNOWLEDGE, BUT HE LACKS WISDOM IN HIS MIND. UNLESS HE CAN TRANSFORM KNOWLEDGE INTO WISDOM THROUGH MIND, HIS FUTURE AND THE FUTURE OF THE ENTIRE RACE IS DARK AND DISMAL. THE PROBLEM OF MAN'S SUFFERING IS FUNDAMENTALLY THE PROBLEM OF MIND CAUGHT UP IN THE PROCESS OF COMPARISON AND CONTRAST. IN FACT, IT IS THIS PROCESS WHICH CONSTITUTES THE CEASELESS MOVEMENT OF THE MIND, THE MOVEMENT WHICH CONDITIONS THE PERCEPTIVE ACTIVITY OF MAN.

ACCORDING TO HINDUISM MODERN MAN IS INDEED BESIEGED WITH GREAT INNER CONFLICT AND IT IS THIS CONFLICT WHICH HAS CAUSED THE UTTER DISINTEGRATION OF HIS PSYCHOLOGICAL LIFE. THE DISINTEGRATION WITHIN HAS CAUSED UNHAPPINESS WITHOUT. HE IS VARIETY IN SEARCH OF INNER INTEGRATION AND PERHAPS, FOR THIS THERE CAN BE NO BETTER GUIDE THAN THE SPIRITUAL REGENERATION OF MAN WHICH IS INDEED THE WAY TO THE CREATION OF A HAPPY SOCIETY - THIS IS VERILY THE REFRESHING AND THE REVITALIZING.

HINDUISM AGREES THAT THE HUMAN MIND IS VERY CLEVER AT ARGUMENT AND RATIONALIZATION. THE GREAT WEAPON IN ITS ARMORY IS BRAIN. ITS ARGUMENTS FLOW ENDLESSLY THROUGH BRAIN. MOST PEOPLE ARE IMPRESSED BY THE ARGUMENTS OF THE MIND WITH ITS OVERPOWERINGLY STRICT OBEDIENCE TO THE PRINCIPLES OF LOGIC AND THE LAWS OF STRUCTURAL THINKING. FOR THE HUMAN MIND A BREAK IN CONTINUITY IS DEATH OF A BRAIN IN ITS MOST FEARSOME FORM. THEREFORE MAN IS FOREVER AFRAID OF DEATH SO LONG AS HE FUNCTIONS WITHIN THE CONFINES OF THE MIND AND HERE CONSCIOUSNESS OVERPOWERS THE FEAR OF DEATH.

WE ARE HARDLY CONSCIOUS OF WHAT GOES ON IN THE MIND. THERE IS AN INCESSANT STREAM OF VISITORS MAKING A CALL ON THE MIND DURING ALL HOURS OF THE DAY AND NIGHT. SOME OF THESE VISITORS STAY ON, OTHERS LEAVE AFTER A COURTESY CALL. MOST OF US EXPERIENCE SUDDEN OUTBURSTS OF THOUGHT AND FEELING. FOR NO REASON WHATSOEVER WE FEEL SUDDENLY DEPRESSED.

SOMETIMES MIND IS IN A CONFUSED STATE, UNABLE TO DECIDE AS TO WHAT SHOULD BE DONE AND SUDDENLY POSSIBILITY BECOMES ACTUALITY. WHILE THE RECOGNITION OF A POSSIBILITY MAY CREATE IN ONE A FEELING OF UNEASINESS, IT IS THE SEEING OF THE ACTUAL WHICH HAS A POWERFUL IMPACT CURSING A STATE OF INTENSE DEPENDENCY.

MAN, MIND, COMPUTERS AND PRESENT TECHNOLOGY

THE 11TH SEPTEMBER, A SHOCKING EXAMPLE OF THE CENTURY, HAVE CREATED THE DOUBTS IN THE MIND OF A MAN THAT TO WHAT EXTENT A MIND CAN THINK AND CREATE SITUATION OF WAR LEADING TO DESTRUCTION AND UNIMAGINABLE CONSEQUENCES. THIS IS WHAT ACTUALLY HAPPENED IN NEW YORK ON 11TH SEPTEMBER. THE SO- CALLED TERRORISTS AND FUNDAMENTALISTS IN THE NAME OF “**JIHAD**” USED THEIR MIND INSPITE OF BEING TRAINED AS PILOT TO TAKE OFF AND TO LAND SAFELY BUT THEIR MIND DECIDED TO LAND FOR MISCONCEPTION AND UNACCEPTABLE THOUGHTS WHICH TOOK THE WORLD COMPLETELY SURPRISED AND SHOCKED.

THE MEDIA REACTED TO THE WORDS LIKE “**ACT OF WAR**” AND EVEN “**U.S UNDER ATTACK**”. THE HUMANITY WAS SHAKEN. CIVILIZATION WAS ON A CROSS-ROAD. THE ENTIRE FREE AND DEMOCRATIC SOCIETY AND THE GOD FEARING MAN STARTED PRAYING AND THINKING TO WHAT EXTENT THE MIND CAN GO TO DESTROY A MAN, SOCIETY AND CIVILIZATION.

THE MAN HAS BEEN IN SEARCH OF A SOLUTION TO THE BAFFLING PROBLEMS OF GOOD AND EVIL. GOOD AND EVIL ARE INDEED RELATIVE --- WHAT IS GOOD FOR ONE MAN IS NOT NECESSARILY GOOD FOR THE OTHER. WHAT IS GOOD FOR A PARTICULAR SITUATION MAY NOT BE GOOD IN ANOTHER SITUATION. THE WHOLE PROBLEM OF GOOD AND EVIL IS FUNDAMENTALLY A PROBLEM OF CHOICE, IN THE COMPLEX PATTERNS OF LIFE ONE DOES NOT ALWAYS KNOW WHAT TO CHOOSE AND WHAT NOT TO CHOOSE. THE QUESTION OF CHOICE BECOMES ALL THE MORE DIFFICULT BECAUSE NOTHING IS GOOD OR EVIL BY ITSELF.

THE MIND HAS TO BE EDUCATED, MIND HAS TO BE CONTROLLED, MIND HAS TO BE GUIDED WITH THE THOUGHTS WHICH “**UNIFICATION THOUGHT**” HAS PROJECTED AND IS PROJECTING TO THE WORLD.