

WHITHER MANKIND? CULTURE OR CHAOS

Mankind has been set a problem from the dawn of history. Our present world has been more sorely tried than the past because of the chaos introduced by Science. What is the pattern of this chaos? It is indeed the triumph of technique over the values of life which refuse to conform to the scientific pattern of law. These are values more important than what science has been able to assure. Law indeed is the promise of science and whilst giving us laws it has also made the higher and deeper fountains of human life lawless. Thus chaos in the inner life of man has come though a type of cosmic order has evolved out of the knowledge of the outer world, of nature in one word.

Man has been cheated out of his freedom by the growth of outer systems of law. The ordinary man thinks rightly of course that a scientific world is a world in which man can gain security and freedom in the natural world, can be master of the animal and the plant and the metal and the mineral; and a deep dissatisfaction has begun to overcome him. The forces that he has unleashed, and can unleash yet, are precisely the forces that can also smother him, entirely. Further, the values so very necessary for his individual comfort and solace, also seem to wither away under the strain of the modern search for mechanical power yoked to the ulterior demands of vital and political power. This then is the peculiar nature of the *Modern Chaos*. We need not go to the primitive condition of a superstitious man, worshipping the totems and avoiding the taboos, afraid of the ghosts of the dead and the propitiating to the living dead or the dead living (trees and stones) animistically conceived. We are in the Robot age, an age of mechanical terror and much more frightening than any. Freedom is the price that man has to pay for security. Freedom is the price that man has to pay for the purpose of survival in the modern dictator – ridden world of scientific men. Mephistophiles did not offer a greater gift than the Modern dictator. And what does he offer? To keep the animal needs alive and abolish the spiritual and the individual. It is a sad day when men of religion even thought that the individual is a fiction, a maya of ego, a strange and

inexplicable superstition of the ancient religious thought. Religion got the first death blow when the value of the individual was abolished, his freedom condemned in the name of the collective and the universal (two terms interchangeably used by those who ought to know better). The temptation was great but it is as serious a temptation as the forbidden fruit of the biblical story.

In the individual is the chaos to be resolved. Law must find itself in the individual by a process of the integration of the lower under the conditions of the rational part. It is a slow evolutionary process. It is an artificial process even like selection of the fittest to survive but with a glorious difference – the natural survival is replaced by the concept of spiritual or moral survival. Culture is not so much a social concept as an individual spiritual concept. It may develop itself as a partnership in all conscience of all science and arts as Edmund Burke said. But it is a spiritual remarking of the individual in the light and by the light of the divine concept of love of truth, beauty and goodness and the happiness of all. In all chaos there is the persistent partialism—fragmentariness of these values. They catch hold of some one value –artha or kama—economic materialism or hedonistic materialism or the cross between them which is today known to the world as the industrialism of the capitalistic or communistic variety—and so distort the soul and understanding of man, and by a procrustean method almost annihilate the one thing that culture seeks to preserve, the freedom in the world by a superior realisation of the freedom that belongs to the essence of existence of oneself.

Man through the ages has always called anything he makes culture – primitive culture, is a modern phrase which is nothing but a false name for the beginnings of art and belief and so on. It is a pattern of a stage, not of the ultimate stage—it is the modern anthropologist's trade or stock in –trade to call anything culture. There is only one culture that humanity is called upon to move towards; the culture that is the goal of the world is the culture of the remaking of man in the divine nature. This divine nature has been finely and once for all declared by the Vedic seers; confirmations of their discoveries or assertions from strangest sources, not merely Indian but

also Western leads us to the conclusion that they must be true absolutely. God is the Universal self of all, all knowledge and being and bliss *saccidananda*, *saccidananta* infinity. But this infinity is an integral infinity, which is the stem of all existence of finities and the living and the non-living. Man must develop the knowledge that all exists or gains real existence or integral existence (sat) by the fact of the possibility of the Divine infusion, incarnation within it. This struggle of life is the evidence of the search for real existence :for the sake of this real existence men sacrifice or renounce wealth , wife and weal and lastly life itself as they know it. Thus in none of these social or economic or political things consists the meaning or value of existence (satta). The culture starts under the inspiration and the need for the discovery of this self—existence, without which life seems to hold no meaning for the individual. The search for reality and truth starts only in this misery of the soul in life, in social life , in economic comfort or pleasure of the senses and the society. None who has not confronted this knows anything about the inner and the finer urge for survival – they live and drink and are merry and die exhausted by their dissipation of all that life has given, unwept, unhonoured and unsung. All true creative life starts the aesthetic creative or the logical systematic or moral harmonisation of ends under the aegis of the harmony of universal ends, or the transcendental experience of a reality that goes beyond the normal vision and experience for it is the experience of the Saccidananda. Man is moving more and more into his transcendence of the human. The process of history and the progress of human knowledge show this clearly for whoever is prepared to see. The chaos will be dissipated though neither prognostications of the stars nor the meteriologists of the human affairs discern anything at all and are pessimistic about the rains of the spiritual. The transcendence of the values over the physical-vital and even mental demands and decrees is inevitable and decreed. Men will be called upon to shoulder the burden of the next evolution. Survival is not through force of arms or atom—bombs but by the love that is incarnate in the human breast as the search for freedom from all bonds. *Either we evolve or we perish*. Man can triumph over the animal as he has already done so far even in this race for universal love and power. The power so far has been through love of his body but the prophets and rishis envisaged this day when there is more need to

save the soul and the individual than his body. Culture is the preparation for the great emergence of the divine in man as divine and not as man—the Hobbesian creature or the Lockian moralist, or the Rousseauian immoralist.

The whole of the Vedic civilization is the effort started at the very dawn of history to prepare for this great future step that mankind must take:- the study of the Upanishads , the Aranyakas, and the Brahmanas in this light of the preparation of man. Building up man in the Divine by the divine light and force and delight is a revelation to which there is no parallel in history or prehistory. Thus is the Sacred literature of the Aryans capable of being and in fact calculated to be the Sacred Revelation of all humanity – *The Veda* . Vedas can be many but there is only one Veda – the integral fourfold Veda of the Hindus.