

The Mundane Perfection

“It knew not the Immortal in its house;
It had no greater deeper cause to live.
In limits only it was powerful;
Acute to capture truth for outward use,
Its knowledge was the body’s instrument;
Absorbed in the little works of its prison house
It turned around the same unchanging points
In the same circle of interest and desire,
But thought itself the master of its jail. ”

Savitri-149-50

“For most are built on Nature’s early plan
And owe small debt to a superior plane
The human average is their level pitch,
The thinking animal’s material range.”

Savitri-689

The Nature’s first evolutionary basis is the material life and man has to first affirm due importance to his external fact of material and vital existence and the Nature’s force of conservation is secured by abundant multiplication of the physical man. His next greater preoccupation in the evolution is to find himself as a mental being in the material life—as much possible perfected individual and social existence. European civilization moved in this direction through the Hellenic idea and further reinforced by the Roman through the ideal of organized power, the cult of reason, the interpretation of life by intellectual thought, constructive and utilitarian organization and the last outcome of this inspiration was the Government of life by Science. The ancient Indian trend was a pursuit of an ideal truth, good and beauty and moulding of mind, life and body into perfection and harmony by this ideal. As soon as mind is sufficiently developed, there awakens in man the Spiritual preoccupation, the discovery of Self and the inmost truth of Being, perfection of Nature by the Power of the Spirit, the solidarity, unity, mutuality of all beings in the Spirit. This Eastern ideal of love, truth, compassion, altruism, philanthropy and service, carried by Buddhism and other ancient Spiritual disciplines was carried to the coasts of Asia and Egypt and from there poured by Christianity into Europe. The barbaric flood of *tamasic* inertia and *rajasic* vitality created confusion and darkness over Asia and Europe respectively and these religious motives burned for some centuries like dim torch lights and had not succeeded to make this world a little happier, they only gave infinitesimal bits of momentary relief to human suffering till it was abandoned by modern man who has found another light, the light of Science. In Europe the negation of the materialist that the Matter alone is real and the Spirit is a lie moved towards the fullness of riches and the triumphant mastery of this world’s powers and possessions. It has experienced an enormous and indispensable utility for a very brief period of rationalistic materialism through which the human race

was passing. The modern dominant trend pushes religion aside as an out-of-date superstition, Spiritual realizations and experiences are discredited as a shadowy mysticism and a sublimated crudity deviating from true human evolution, which should be solely the evolution of physical strength and life-power of practical physical mind, the reason governing thought, conduct and organizing intelligence.

The prevalent mundane existence depends ultimately on the false perception that (1) to cabin ourselves in the acceptance of formula of material life and its experiences as the only reality; (2) outward life and its narrow domain of objective external solidities are alone valid standard knowledge and hence deserves importance; (3) all our pursuit is directed towards an outwardly acquired or learned knowledge and tied the thought to visible things and rely strictly on the wholesome and nourishing outer source and its constructing principle; (4) material energy is ordinarily accepted as the sole cause and mode of things, the sole instrumentation of the World-Force and creator of this universe and to think that the God lives hidden in the clay is a high insanity; (5) the materialist ideal considers the extrovert attitude as the only safety and to go inward and live inward is a difficult task or opposes the introvert action considering it as age-long superstition, entry into darkness, dull emptiness and become morbid; (6) the most of the Spiritual experiences of any kind are beyond the perception of tribunal of common mentality and they consider their own incapacity of experience as a proof of their invalidity or their non-existence and (7) lastly we conclude that the eternal Becoming is the only truth of our existence and the eternal Being is only a hallucination, fiction of our intelligence, undeserving of inquiry, an idea born out of our words and verbal dialectics and non-existent; through this superficial inner look we do not find the Spiritual self but the unhealthy life-ego and the mind-ego; this inward tendency has not solved the problem of life nor any of the problems with which humanity is at grips and hence all the adventure of the Unseen is discouraged and even prohibited. The above present appearance or status is accepted as veiled and partial figure of the Infinite and to limit ourselves to this first figure of imperfect humanity is to exclude our Divine potentiality and deprive ourselves in bringing a wider meaning into our human existence.

The consistent materialist recognises itself as creature of mud, is ignorant of larger Spiritual law and loftier inner aim of life that develops inward look and upward gaze; he is aware only of its needs and its desires, seeks a partial and short-lived power, knowledge and happiness and falls into the illusion of the chain of works. Thus the aim of the most mundane philosophy is fulfilment, human perfection, satisfaction of the individual but this can be best assured when we deliver ourselves from limiting mental and vital ego and command a wider life, a larger existence, a higher consciousness and a happier Soul state.

Most of the humanity devotes the major part of their energy to life on earth, to the terrestrial needs, interests, desires, ideals suitable to individual and the race. The law, condition of growth, the natural impulse of rule imposed

upon the general humanity is the care of the body, sufficient development and enjoyment of the vital and mental being, the pursuit of high and large individual and collective ideal of attainable human perfection. Without these things man could not attain his full manhood. Any view, ideology or part knowledge which neglects, unduly belittles and intolerantly condemns them is unfit to be the general and complete law of human living. Nature takes good care so that the race shall not neglect these fundamental necessities; for they are the part and portion of the Divine plan in us and first step of maintenance of their material and mental ground and these are also the foundation and body of her structure.

A considerable part of the race had swerved aside to the real call of the ascetic life; they adhered to the normal life but with an underlying belief in its unreality, a greyness and restless dissatisfaction to the life in which they must still continue and the poor inconclusiveness of the greatest results they can achieve. This belief can insist to unnerve the life impulse and an increasing littleness of its motives and an absorption in an ordinary narrow living. Thus humanity is deprived of natural response to the Divine Being's larger joy in cosmic existence and a failure of the great progressive human idealism of collective self-development and a noble embrace of the battle and the labour.

If we push far enough the materialist conclusion that Matter alone is real, then we arrive at the insignificance and unreality of the life of the individual and the race. Thus man is compelled either towards a transient existence of 'live a life' or a dispassionate and objectless service of the race and the individual, with full awareness that the latter is a transient friction of the nervous mentality and the former is only a little more long-lived collective form of same nervous spasm of matter. Thus he works and enjoys under the impulsion of a material energy which deceives him with a brief delusion of life or with a nobler delusion of an ethical aim and a mental consummation.

One high and reasonable aim for the individual human being is to study the law of the Becomings and takes the best advantage of their secret. His business is to make the most of such actualities as exist and to seize on or to advance towards the highest possibilities that can be developed here or are in making. His highest thought and largest contribution is towards the present intellectual, moral and vital welfare and future progress of the race. Welfare and progress of humanity during its persistence on earth provide the largest field and the natural limits for the terrestrial aim of his being. The superior persistence of the race and the greatness and importance of the collective life should determine the nature and scope of his ideals. But if the progress or welfare of humanity be excluded as not his highest business or as delusion of ego, the individual is there to achieve his greatest possible perfection or make the most of his life in whatever way his nature demands will then be life's significance.

Since development is clearly the law of the human Soul, it is most likely to be discovered by giving full and legitimate value to each part of his composite being and many-sided aspiration. This finding must be an integration and an evolutionary synthesis. The synthesis of this kind was attempted in the ancient Indian culture and did not succeed due to exaggeration of either of its four motives. It accepted four legitimate motives for integration and fulfilment of human living, -- (1) man's basic needs of food, clothing and shelter, (2) satisfaction of his desires and new wants and enjoyment of maximum opportunities of existence, a period of normal living to satisfy human interests and ego; (3) his ethical and religious aspiration, a period of development of moderate spirituality and (4) his ultimate spiritual realisation of God, Light, Freedom, Bliss and Immortality and an ultimate release from the ordinary mundane existence. In the ancient culture greatest emphasis was laid on fitting of the individual into the community and the individual had to pass first through the social status of the physical, vital, mental being with his satisfaction of interest, desire, pursuit of knowledge and right living before he could reach fitness for a truer self-realisation and free Spiritual existence.

It is a fact that it is impossible for all to trace out the whole circle of development in a single short lifetime. So a theory of complete evolution is developed through long succession of rebirths, or all life, before one could be fit for the ultimate Spiritual realisation. Man's failure to reconcile the above synthesis gave birth to two schools in opposition to each other and human thought falls apart towards two opposite extremes, (1) first one is the normal mundane and pragmatic life of interests and desires with an ethical and religious colouring and coating which regards the fulfilment and satisfaction of the mental, vital and physical ego-sense as the object of life and looks no farther while the other is (2) an abnormal or supernormal inner life which begins and is founded on Ascetic renunciation, regards the conquest of ego in the interest of Soul, Spirit or whatever the ultimate reality as one thing supremely worth living. In Europe, the affirmation of Materialist, directed life towards the fullness of riches and the triumphant mastery of this world's powers and possessions. In India the Ascetic affirmation has resulted in a great heaping up of the treasures of the Spirit. The gulf between the two is to be reconciled through a synthesis of Evolution.

Since life has no Divine significance in the immediate future so the impatience of human intellect searched some shortcut and stumbled on some maimed achievement or recoil towards a past egoistic life and its satisfaction. Life is split between spiritual and mundane and there can only be an abrupt transition and not a harmonious reconciliation of integral human existence.

Man has recently advanced considerably in knowledge of the physical world, in the handling of his surroundings, in his purely external and utilitarian use of the secret laws of Nature and Science, has succeeded in mechanizing the life of the whole of humanity. He continues to manifest the same capacities and

incapacities, the same qualities and defects, the same efforts, blunders, achievements, frustrations as that of the early beginnings of the race. If progress there has been, it is at most perhaps in a wider circle. Man today is not wiser than the ancient Seers and Sages and Thinkers, not more Spiritual than the great Seekers of old, the first mighty Mystics, not having the more courageous and war loving attitude than the ancient Kings; not superior in arts and crafts to the ancient Artists and Craftsmen; the old races that have disappeared showed as potent an intrinsic originality, invention, capacity of dealing with life. If the present modern man in this respect has gone a little farther, it is because he has inherited the achievements of his forerunners. Nothing warrants the idea that he will ever hew his way out of the half-knowledge and half-ignorance which is the stamp of his type. Even if he develops a higher knowledge he may not be able to break out of the utmost boundary of the mental circle.

Now a stage has been reached in which the human mind has reached in certain direction enormous growth while in the other stands arrested and bewildered and may no longer find a safe exit. Man has raised a huge and complex structure, a huge mechanical organisation and scientific knowledge of external life for the service of his mental, vital and physical claims, urges and enjoyments, a complex, political, social, religious, administrative, economic and cultural machinery, an organized collectivity for his intellectual sensational, aesthetic and material satisfaction and for the multiplication of new wants and an aggressive expansion of the collective ego. He is a dangerous servant of his blundering ego and unlimited appetites. Yet he is searching for a greater seeing mind beyond the sense knowledge, the rapidity and sureness with which it has embraced the visible universe is only an earnest of the energy and success which we may hope to see repeated in the conquest of what lies beyond, an intuitive Soul of knowledge, discovery of higher truth, good and beauty which could provide the basic fullness of life, the discovery of a greater and diviner Spirit which would intervene and use life for a higher perfection of the being and a condition of free growth that exceeded it. What is necessary now is that there should be a turn in humanity felt by some or many towards the vision of this high change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. Humanity is now at the critical juncture of its world destiny where he will either escape or resolve the problem through Spiritual ascension.

The surface consciousness of a mundane is ignorant of mass relations, separated from each other, rooted in a divided ego and mind's constructed knowledge and must strive some kind of right relation between their embodied ignorance. His relations formed in group are constantly marred by imperfect understanding, gross misunderstanding, strife, discord, restless, unhappiness and the superficiality of his mind's deceptive constructions is the cause of his frustration. For perfect social living he labours to establish unity, mutuality and harmony and what he builds is a constructed unity, an association of interests

and egos enforces by law and social custom and imposes an artificial constructed order in which interests of some prevail over the interests of others. He is a social being and for its perfection he has to improve ethical and social relation with other men and live for its benefit and utility; the society is also there for the service of all, to give them their right relation, education, training, economic opportunity, right frame of life. Modern spirit has sought a civilization of material order and comfort and generalised the utilitarian rationality through reason, science and education which will make the individual a perfected social being in a perfected economic society. The Spiritual ideal is substituted by mentalised and moralised humanitarianism relieved of all religious colouring and a social ethic. Thus the race is hurried forward by its own momentum into a chaos of its life in which all received values and firm ground of conduct and culture were overthrown and seemed to disappear from its social organisation. These disorders, defects and disharmonies are normal to a status and energy of Ignorance and can only be dissolved by a greater Light than that of mind nature or life nature.

The relation between one mundane community and another mundane community is accommodated with a constant recurrence of strife of collective ego with collective ego and through persistent readjustment of social order one can experience nothing better than an imperfect structure of life, a narrow domain of objective external solidities, a combination of association and regulated conflict, an accommodation of interests grouped or dovetailed into each other to form a society and a consolidation by need and the pressure of struggle with outside forces. An increasing mechanisation, a standardisation, a fixing of all into a common mould in order to ensure harmony is its mental method. The aim which the most mundane philosophy pursues, the fulfillment, perfection, satisfaction of the individual, is best assured not by satisfying the narrow ego but by finding freedom in a higher and larger Self and change by true union of consciousness founded upon a nature of Self-knowledge, entry into inner or subliminal reality, inner realisation of unity, concord of our inner forces of being and inner forces of life; for in that way alone can there come liberation from Ignorance in which our mentality dwells and a release into a complete consciousness, a true and integral self-realisation and self-knowledge.

The outer apparent natural man, the ephemeral being, the son of death subject to constraint of his material embodiment and imprisoned in a limited mentality has to become the real inner Man; he has to recognize himself as the child of Immortality. His first business is to evolve his individual separative personality and its perfect disengagement from the lower subconscious urges in which the individual is overpowered by the mass consciousness of the world and entirely subject to the mechanical workings of Nature; he has to evolve all his human capacities of power, knowledge and enjoyment so that he may turn them upon the world with more and more self-mastery and force and then his next business is to successfully turn his faculties to higher, larger and greater work, to enlarge his partial being into a complete being, his partial

consciousness into an integral consciousness, his self mastery into mastery over environment, world union and world harmony, transform his obscure, erroneous and ignorant mentality into luminous knowledge, will, feeling and action.

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