

Upanisads and the Philosophy of Jean-Paul Sartre

Dr. Nisha IndraGuru

Associate Professor English

Govt. Autonomous Girls P.G. College of Excellence, Sagar (M.P.)

Abstract –

The conceptualization of appearance and reality whereby the differences underlined therein in terms of totality and lack of totality has been a matter of most conspicuous attention in the development of philosophic discourses. Reality is reality to the extent that its existence is characterized by being pure in having non contradictory manner of identity whereas in appearance the very function of necessary attributes is to engage the contents in complete contradiction of qualities. Accordingly, reality corresponds to ultimate identity wherein characteristics are specified in non-duality while in appearance the distinction between beginning and end is of necessity lost thereby one comes to be negotiated with the other and other for the matter of that occupies general and comprehensive indistinction. The result of such an overlapping of two ends of the idea is generally the remarkable promiscuity of illusion and reflection.

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The conceptualization of appearance and reality whereby the differences underlined therein in terms of totality and lack of totality has been a matter of most conspicuous attention in the development of philosophic discourses. Reality is reality to the extent that its existence is characterized by being pure in having non contradictory manner of identity whereas in appearance the very function of necessary attributes is to engage the contents in complete contradiction of qualities. Accordingly, reality corresponds to ultimate identity wherein characteristics are specified in non-duality while in appearance the distinction between beginning and end is of necessity lost thereby one comes to be negotiated with the other and other for the matter of that occupies

general and comprehensive indistinction. The result of such an overlapping of two ends of the idea is generally the remarkable promiscuity of illusion and reflection. Now in Upanisads, the philosophic inquisitions develop a model of presentation in such a way that appearance and reality could be understood to be two complementary states of growth and development of experience and the most noticeable part of such an emphasis is that the existence of reality has been stated to be within the supreme consciousness of individual's existence thus it is only within the body that the supreme consciousness is to be found it would mean further that within the depth of the experience with which one negotiates with the world the true identity of Brahman is revealed. It is not elsewhere or otherwise. For example, look at the following proposition that occurs in Katha Upanisad:

Astam ita aditye, yajnavalkya, candramasy astam ite, sante agnau, santayan vaci, kimjyotir evayam purusa iti. atmaivasya jyotir bhavati, atmanaivayam jyotisaste, palyayate, karma kurute, vipaeyeti iti.

Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquility of the mind and the senses (he sees) the greatness of the self. (KU I. 2. 20)

We can now understand the fact that the correct knowledge of the object would depend on one's ability to move from primary to more primary more primary to most primary and in that way the inherent nature of the object would be known. To the objects of this empirical world ultimately the similar proposition is conceded in view of the fact that Brahman is everywhere and Brahman is all. It would further state the fact that correct understanding of empirical objects and situations would lay a foundation for the emergence of an urge to know what is ultimately real. Now what, in fact, matter in this regard is the fact that existence itself is a preparation for the knowledge of absolute that inheres upon the situation. Jean-Paul Sartre extends the debate by referring to the reality underlain in existence itself. For example, look at the following:

What appears in fact is only an aspect of the object, and the object is altogether in that aspect and altogether outside of it. It is altogether within, in that it manifests itself in that aspect; it shows itself as the structure of the appearance, which is at the same time the Principle of the series...The existent is a phenomenon this means that it designates itself as an organized totality of qualities. It designates itself and not its

being. Being is simply the condition of all revelation. (BN, xvii -xlix)

Sartre understands the fact that what is referred to as ultimate in terms of reality and consequently believed to have been external to the situation is not and hardly as such. It is believed to have been rather it is underlain in the sensibility that is within. Now from the observation made by Sartre we can understand that external observation idealized from the considerations of the body yet it comes to be universalized only at the behest of larger existence that is in the nature of supreme consciousness yet that is once again underlain within. One part of the sensibility records the observation and humanizes them by having brought each to apprehensible sensations, and, in the next place, the refinement of such apprehended sensation would depend on how the supreme consciousness confers the dignity of knowledge on them by precisely rendering each being the inseparable part of active universal expression. Such a state existence is, therefore, called revelation by Sartre. We can now see that it is the body that apprehend observation through its sensation and later it is the ideal consciousness within the same body that illustrates each to the external body. In both the cases, it is once again the existence that matters. We can bring the situation to a correspondence with what in Upaniads being told in the manner of "smaller than small, greater than the great, the self is set in the heart of every creature." It would mean that, while we comprehended the situation, it is at once needed that we should apprehend in such a way that it leads to the creation of equivalent patterns of thought in as much as sensation at once is brought to successful symmetry and precision on account of having been transferred to thinking, and, at that, thinking will grant necessary organization to the otherwise deviant sensation. While it is insisted that the supreme consciousness is underlain in the heart of the individual, it is so meaningfully stated that the external observation has to be transmuted into internal thinking so much so that actual models are created for its successful progression that is inwards and in want of such actual correlatives it would be only the impossibility to have moved from gross sensation to the most shuttle state of thinking, and, at that, ultimately beginning and end both are understood in the context in which inward consciousness would matter most. In Sartre, the emphasis once again is commensurate with the idea that the worth of reality is logically a process to determine

the foundation of existence and, that is, once again, the inward consciousness which rules over the external existence yet locale of both is. For example, Sartre could speak of the following situation:

One can conceive of a creation on condition that the created being recover itself, tear itself away from the creator in order to close in on itself immediately and assume it's being; it is in this sense that a book exists as distinct from its author... This is expressed in the principle of action and reaction; it is because my hand can be crushed, grasped, cut, that my hand can crush, cut, grasp. What element of passivity can we assign to perception, to knowledge? They are all activity, all spontaneity. It is precisely because it is pure spontaneity, because nothing can get a grip on it that consciousness cannot act upon anything. (BN, lviii-lix)

Sartre concedes the fact that action is developed in observation so much so that observation is now become experience and further the experience itself is so meaningfully formed into consciousness that action itself has come to be gotten in consciousness. Such a meaningful creation of coordinates within the confines of existence is supposedly the ideal type of existential meaning that Sartre could think of. In the event of idealization, ultimately the action that terminates in sensation thereby gives rise to a particular type of feelings and emotion as immediately as the observation was realized. It is now just a matter of finding a virtue in precision and symmetry accorded to the correct identification of lower and higher in terms of development of consciousness. The facts are now open to example and the best is one in which we can understand that the book written by the author, for me, is a book to the extent to which I can read and I can understand and in that way as a part of my feelings and emotion I can once again understand that book is into the contents of my existence in that there is immediacy in book in becoming my consciousness. More than that and beyond that perhaps there would be no way in which I can grasp the essence of the situation within my existence. In this regard external or outside is a null in that it doesn't enable me correlate consequently inward is the ultimate form of essence and the center of reality. What, in fact, Sartre intends to speak of is that there is in the external world a cause that commences the sensation and the emergence of sensation is located at once in the ideal contents of the consciousness and the externality is terminated with the invention

of absolute and universal within, and, on such an account, existence comes to have an authenticity. This view of matter derives from the growth and evolution of an experience with the achievement of the continuity in the ideal self. For example, look at the following in B.had-.ran.yak Upanisad:

Astam ita .ditye, y.jñavalkya, candramasy astam ite, ..nte agnau, santayam vaci, ki.-jyotir ev.yam puru.a iti. .tmaiv.sya jyotir bhavati, .tmanaiv.yam jyoti..ste, palyayate, karma kurute, vipaeyeti iti.

'When the sun has set, Y.jñavalkya, and the moon has set, and fire has gone out and speech has stopped, what light does a person here have?' 'The self, indeed, is his light,' said he, 'for with the self, indeed, as the light, one sits, moves about, does one's work and returns.' (BU, IV.3.6.)

Brhad-.ran.yak Upani.ad puts up the necessity of acquiring the appearance with a view to developing a reality and, at once, the reality is idealized the externality of content will have nothing whatsoever and the foundation that has been created within shall be continuous. It is, thus the real nature of action that begins with the external perception but terminates into the ideal consciousness that matters most. For example, if a portion of finger is cut at once the sensation would develop and at once would comprehend the ideal sensation that has already grown and accordingly the best part of the meaning would be developed. Between external manifestation and internal absolute, the body itself is dispensed and it is spread vertically along the very intention of thought that there is almost a progression or continuity created by the given situation thus the harmony of one is the logos of other and logos of one is the harmony of other. Such a complementarity is the essence of what ultimately is the consummation of the situation.

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