

Culture: Nature and Significance

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Abstract :

The term culture is suggestive of unity obtained among the individual, time and the existing social condition and circumstances. In consequence, we have the birth of excellence in the human existence that paves the way for the realization of the Supreme Self that is underlain within. Indian approach to the culture invariably takes into the consideration the ways and methods through which one can evolve oneself from external to internal. The highest ideal in which perfection of culture is reflected is eternal, immortal and continuous Brahman.

Keywords : culture, totality, Brahman, consciousness

By culture in all fairness we can proceed to mean the extent to which we can afford to be complete, full and total meaning thereby that in as much as we have acquired the necessary virtue in being complete and total, we have, at the same time, succeeded in overcoming the contradictions / inherent contradictions in that now there is no infatuation, no indulgence consequently, for us, now the difference between beginning and end is at once clear. While we speak of beginning, and, by that, we mean confusion, ignorance and general anarchy of the sensations, while, the end, for the matter of that, is suggestive of certitude, determination and the most distinct knowledge of the logos of life. Culture, at any point of time, should suggest such consummate and most idealized version of thinking and experience. Aphorism dedicatory of Isa Upanisad would speak of the achievement of the supreme ideal being the necessary term for the complete growth of experience and thought:

Purnam adah, purnam idam, purnat purnam udacyate purnasya purnam adaya purnam evavasisyate.

(That is full; this is full. The full comes out of the full. Taking the full form the full the full itself remains. Aum, peace, peace, peace). (Invocation, Isa Upanisad)

Now, while, we speak of an individual who is become complete than by that we should like to make mention of the fact that society as such is also now in a position to adequately and comprehensively respond to such an extent of totality. It would mean, in turn, that there is the emergence of freedom that is capable of bringing to the contemplation of both the entities- distinct newness in a matter of thinking and experiencing but it is only by the way of improvisation and reconstruction of the ideals which have been already in vogue. In this regard the great achievements of the past in fourfold circumstances of life shall obviously have its renewal in the way the present moment of time should like to unfold itself. Such a recognition at once offers a unique authority and precision to the wholesome nature of human endeavors and efforts. While in Upanisads, sages and seers uphold the grand unity of cause and effect and thereby proceed to suggest that it is only the equilibrium between the supreme cause and general effects that there is a possibility of successfully comprehending and understanding what the true meaning of life is. Accordingly the most authentic meaning that could be brought to the contemplation of life is exact and accurate comprehension of such a unity. When in BrahadAranyak Upanisad, the fact of unity is insisted upon and stated then the authority of the Supreme being the Ruler, Lord and the center of all has been exquisitely emphasized. For example, Look at the following:

Sarvam khal vid Brahman

(Brahman is omniscient)

Precision of such emphatic note speaking of beauty of the universe being underlain in harmony, precision, symmetry, organization and elegance of the complementary relationship that finds application in simultaneity of existence leading to the creation of perennial, eternal and continuous flow of time, life and all the other accompanying situations. Such a view of culture being a necessary development of thought, experience, imagination and sensibility to the zenith and consummation would, of necessity, presuppose and anticipate the most organic and most exact variety of social and religious identities, and, in Indian context, such situations have been permanently inscribed in the workings of the men and women who lived once upon a time in undated antiquity. Indian ethos bears uniqueness of such perception being so necessarily infused into the actual habits of commonplace humanity. For example, In Brahma Sutra such a point of view is brought to emphasis and recognition:

Athato Brahman Jijasya

(Let us therefore know Brahman).

Knowledge is a knowledge that would enable us to understand the complementary.

simultaneous and collective nature of existence. It is only the uniqueness of Indian view of the matter that proceeds to suggest that supreme consciousness that is Brahman is no different from his creations accordingly he has fashioned forth this world after his own image for the matter of that he expects each of us to have been always up to his expectations. This particular emphasis brings to our considerations the fact that supreme consciousness who is the creator and destroyer is underlain in all his creations yet only recognition and awareness of such an extraordinary situation would bring us to the knowledge of the same. Once we have known and come to terms with the reality of the situation, there shall be known indulgence, no infatuation, no paradox and no inherent contradictions. In such a state of existence there is bliss and liberation leading to the continuity of life and existence. Such recognition and such awareness are, in fact, based on the consummation of intuition through which one realizes the presence of supreme consciousness within. Growth of a man has to be from plural to singular accordingly it has to be as Rgveda would state the following:

Vasudhaiva Kutumbakam

(I am therefore the dweller of the whole not of the part).

It is of utmost important that one has to be guided by the larger authorities which may not be necessarily present, and, for such a situation to become the reality, one should sacrifice his external body to internal self accordingly should continue to sacrifice until the Supreme Consciousness has been found. While an individual progresses from his personal self to larger self, one recognizes the necessary difference between disorganization and organization consequently one learns that in disorganization the existence become meaningless whereas in organization and harmony and precision, the true meaning of existence is well comprehended. It is only by having come to terms with such a state of highest existence that we can understand that we are liberated and liberation is the true goal of life. While Rgveda proclaims the fact of growth of intellection, in the first place, and intuition, in the second place, so much so that one transmutes one's self into the collective personality whose essence is once again supreme non-dual Brahman. Cultural ethos to that extent must be fashioned forth along a consideration of such a principles wherein growth to highest wisdom is understood and consistently brought to recognition and emphasis. Now culture as we have seen is a state of totality and perfection wherein every individual has successfully come to terms with the inward depth where supreme consciousness live. Such pragmatism of the view of the world is a natural development of the most extensive and most continuous tradition that has gone into the making of

enlightened mind being in the position to keep up the freedom of intellection. One of the fact that is associated with Indian tradition is that it makes a distinction between beginning and end and thus makes it out that beginning is born into indulgence and ignorance whereas the End is true liberation full of ananda (bliss) and the continuity in which the essence of whole is conceived. It is thus the worthiest of pursuits because it leads to ananda (bliss). In Brahman Sutra, for example, we have the following:

Anandamayo bhyasat

(Bliss is the essence)

And

Tat tu samnavyat

(Harmony therefore be practiced)

In the above observations it is held that only a commitment to the cause of continuity that would enable us to understand the true essence of our existence and that is also ananda (bliss) born into our practice of the exercise prescribed for the purpose. Indian approach to culture is, therefore, all about seeking, finding and establishing the grand unity between Brahman and the most commonplace object of this world. When such a unity is found, it would explain the fact that the logos as such is not to remain just an individual but to become the collective personality which would be Continuous, Eternal and Immortal.

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