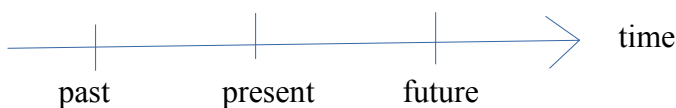


ONLY THE PRESENT EXISTS

Cosme R. Martins.
M.A. in Philology and Portuguese Language.
University of São Paulo.

This article is based on the “*Dvaita Vada Philosophy of Vaisnavism*” (Prabhupada, 1972).

“Time” is the representation of the Supreme Personality of God. *Kṛṣṇa* says on the *Bhagavad-Gita* (Chap:10 text:33): “*aham evaksayah kalo*” - “I am the eternal time”.

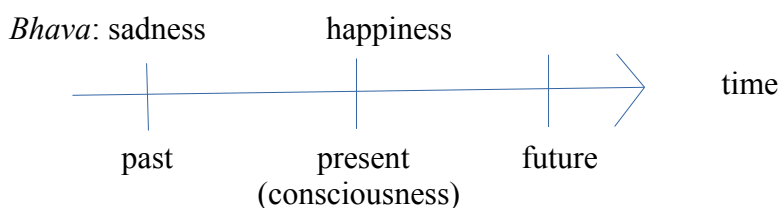


If we consider the time as a “continuous moment” we can experience that “only the present exists!”.

In other words: “the past was the present, the future will be the present, only the present exists” (Cosme R. Martins).

One can realize this “continuous present in relation to everything” if we consider the intrinsic relationship among “*bhava* (sentiment), time and consciousness”. For example, if someone wants to recall a past event, let’s say a “marriage ceremony” she may say:

Speaker: “Oh! At that marriage ceremony I was really sad” (while smiling).




The listener will consider the “*bhava* of happiness” to be more important than the “*bhava* of sadness” on this dialogue. This is due to the fact that just like the symptom of fire is “light and heat” the symptom of the soul is “consciousness” and one of the characteristics of consciousness is “*sat*” (eternality). Consciousness is then always situated on the present moment because the “soul is eternal”:

*na jayate mriyate va kadacin
nayam bhutva bhavita va na bhuyah
ajo nityah sasvato 'yam purano
na hanyate hanyamane sarire*

Bhagavad-Gita (Chap:2 text:20)

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain and the body is slain.

By taking this argumentation above into account we can represent this dialogue in the framework of Optimaty Theory (Prince&Smolensky, 1973) as follow:

	<i>Bhava</i>		time	
<i>Input:</i> Marriage ceremony	happiness	sadness	present – past - future	past – present – future
Speaker A 		*!		*!
Speaker B	*!		*!	

The grammar of this dialogue:

For this dialogue to happen the constraints: *happiness*>>*present – past – future* are situated on a higher ranking collaborating to our aphorism that only the present exists

We beleive that this article could contribute to a pshychotherapy researching.

REFERENCES

PRINCE, Alan&SMOLENSKY, Paul (1993). Optimality Theory. MIT Press, Cambridge, Massachusetts, The United States of America – U.S.A.

PRABHUPADA, Bhaktivedanta Swami (1972). The Bhagavad-Gita as it is. Los Angeles – BBT. The United States of America – U.S.A.