

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 20

24th April, 2020

Volume 18

Issue 3

Contents

Essays Divine and Human (CWSA 12)	6
I. CIRCA 1913	6
1. The Psychology of Yoga	6
<i>a. Initial Definitions and Descriptions</i>	<i>6</i>
<i>b. The Object of our Yoga</i>	<i>8</i>
<i>c. Vedic Meaning of Maya.....</i>	<i>9</i>
<i>d. Perfect Truth and Bliss is Possible in the World.....</i>	<i>9</i>
2. Purna Yoga	11
<i>a. The Entire Purpose of Yoga.....</i>	<i>11</i>
1. <i>Our Aim.....</i>	<i>11</i>
2. <i>God.....</i>	<i>12</i>
3. <i>Humanity.....</i>	<i>12</i>
<i>b. Parabrahman, Mukti & Human Thought-Systems.....</i>	<i>15</i>
1. <i>Parabrahman.....</i>	<i>15</i>
2. <i>What does Jivanmukti Imply</i>	<i>16</i>
3. <i>The Human Thought-Systems and Our Approach</i>	<i>17</i>
<i>c. Parabrahman and Parapurusha</i>	<i>18</i>
3. Natural and Supernatural Man.....	19
<i>a. The Evolutionary Aim in Yoga.....</i>	<i>19</i>
<i>b. The Fullness of Yoga – in Condition</i>	<i>24</i>
1. <i>God – The possessor of our supernature</i>	<i>24</i>
2. <i>Secret of the Works of the Nature</i>	<i>25</i>
3. <i>Genius and Avataar.....</i>	<i>27</i>
4. <i>The Labour of the Great Mother</i>	<i>28</i>

4. Nature	29
<i>a. What is Human Intelligence?</i>	30
<i>b. Intelligence and Mind</i>	33
5. Maya	35
II. 1914-1919	40
1. The Beginning and the End	40
<i>a. God, Man and Nature</i>	40
<i>b. Finite and Infinity</i>	42
2. The Hour of God	43
3. Beyond Good and Evil	44
4. The Divine Superman	46
III. 1927 and After	49
1. The Law of the Way	49
2. Man and the Supermind	51
<i>a. The Present Limited Man</i>	51
<i>b. What is the Glory of Man</i>	53
3. The Involved and the Evolving Godhead	54
4. The Evolution of Consciousness	56
5. The Path	58
IV. From Man to Superman (1912-1947)	61
1. God the One Reality	61
2. The Timeless and the Spaceless	62
3. The Conception of Vedanta	63
4. Ekamevadvityam: One Without a Second	63

5. Non-Being, Being and the Absolute.....	65
6. Neti Neti, Iti Iti	66
V. Nature The World-Manifestation	70
1. The Divine and the Manifestation	70
2. Ananda and Prakriti	70
3. One that is All-pervading	72
4. Personality and Impersonality	72
5. Shabda – the Vibration of Consciousness	73
6. Chitshakti	74
7. No Two Incompatible Worlds of Transcience and Impermanence	75
8. Pain, Pleasure, Ananda and Peace	77
9. The Quadruple Infinite	80
10. Manifestation and Typal Worlds	81



“There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result.... Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.”

– Sri Aurobindo
(CWSA 12: 146)

Essays Divine and Human (CWSA 12)

I. CIRCA 1913*

1. The Psychology of Yoga*

*a. Initial Definitions and Descriptions**

“Yoga has four powers and objects, purity, liberty, beatitude and perfection. Whosoever has consummated these four mightinesses in the being of the transcendental, universal, lilamaya and individual God is the complete and absolute Yogin.

All manifestations of God are manifestations of the absolute Parabrahman.

The Absolute Parabrahman is unknowable to us, not because It is the nothingness of all that we are, for rather whatever we are in truth or in seeming is nothing but Parabrahman, but because It is pre-existent & supra-existent to even the highest & purest methods and the most potent & illimitable instruments of which soul in the body is capable.”
(93)

“Why shouldst thou hunger after departure from manifestation as if the world were an evil? Has not That manifested itself in thee & in the world and art thou wiser & purer & better than the Absolute, O mind-deceived soul in

* *The titles marked with an * are from the original. All the unmarked titles in the text are from the editor.*

* * *The numbers at the end of the quotations are the page numbers of the original reference.*

*** *Bold letters in the text, used here for emphasis, are from the Editor and are not there in the original.*

the mortal? When That withdraws thee, then thy going hence is inevitable; until Its force is laid on thee, thy going is impossible, cry thy mind never so fiercely & wailingly for departure. Therefore neither desire nor shun the world, but seek the bliss & purity & freedom & greatness of God in whatsoever state or experience or environment.

So long as thou hast any desire, be it the desire of non-birth or the desire of liberation, thou canst not attain to Parabrahman. For That has no desires, neither of birth nor of non-birth, nor of world, nor of departure from world. The Absolute is unlimited by thy desire as It is inaccessible to thy knowledge.

If thou wouldst know Paratpara brahman, then know It as It chooses to manifest Itself in world and transcending it – for transcendence also is a relation to world & not the sheer Absolute, – since otherwise It is unknowable. This is the simultaneous knowing & not knowing spoken of in the Vedanta.

Of Parabrahman we should not say that “It” is world-transcendent or world-immanent or related or non-related to the world; for all these ideas of world and not-world, of transcendence and immanence and relation are expressions of thought by which mind puts its own values on the self-manifestation of Parabrahman to Its own principle of knowledge and we cannot assert any, even the highest of them to be the real reality of that which is at once all and beyond all, nothing and beyond nothing. A profound and unthinking silence is the only attitude which the soul manifested in world should adopt towards the Absolute.” (93-94)

“When thy soul retiring within from depth to depth &

widening without from vastness to vastness stands in the silence of its being before an unknown & unknowable from which & towards which world is seen to exist as a thing neither materially real nor mentally real and yet not to be described as a dream or a falsehood, then know that thou art standing in the Holy of Holies, before the Veil that shall not be rent. In this mortal body thou canst not rend it, nor in any other body; nor in the state of self in body nor in the state of pure self, nor in waking nor in sleep nor in trance, nor in any state or circumstances whatsoever for thou must be beyond state before thou canst enter into the Paratpara brahman.

That is the unknown God to whom no altar can be raised and no worship offered; universe is His only altar, existence is His only worship. That we are, feel, think, act or are but do not feel, do not think, do not act is for That enough. To That, the saint is equal with the sinner, activity with inactivity, man with the mollusc, since all are equally Its manifestations.” (94-95)

“Confuse not thought, bewilder not the soul of man in its forward march, but turn to the Universe & know That in this, Tad va etat, for so only & in these terms It has set itself out to be known to those who are in the universe. Be not deceived by Ignorance, be not deceived by knowledge; there is none bound & none free & none seeking freedom but only God playing at these things in the extended might of His self-conscious being, para maya, mahimanam asya, which we call the universe.” (95)

b. The Object of our Yoga*

“The object of our Yoga is self-perfection, not self-annulment.

There are two paths set for the feet of the Yogin, withdrawal from the universe and perfection in the Universe; the first comes by asceticism, the second is effected by tapasya; the first receives us when we lose God in Existence, the second is attained when we fulfil existence in God. **Let ours be the path of perfection, not of abandonment; let our aim be victory in the battle, not the escape from all conflict.**

Buddha and Shankara supposed the world to be radically false and miserable; therefore escape from the world was to them the only wisdom. But this world is Brahman, the world is God, the world is Satyam, the world is Ananda; it is our misreading of the world through mental egoism that is a falsehood and our wrong relation with God in the world that is a misery. There is no other falsity and no other cause of sorrow.” (96)

c. Vedic Meaning of Maya

“**God created the world in Himself through Maya; but the Vedic meaning of Maya is not illusion, it is wisdom, knowledge, capacity, wide extension in consciousness.** Prajna prasrita purani. Omnipotent Wisdom created the world, it is not the organised blunder of some Infinite Dreamer; omniscient Power manifests or conceals it in Itself or Its own delight, it is not a bondage imposed by His own ignorance on the free and absolute Brahman.” (96)

d. Perfect Truth and Bliss is Possible in the World

“If the world were Brahman’s self-imposed nightmare, to awake from it would be the natural and only goal of our supreme endeavour; or if life in the world were irrevocably

bound to misery, a means of escape from this bondage would be the sole secret worth discovering. But perfect truth in world-existence is possible, for God here sees all things with the eye of truth; and perfect bliss in the world is possible, for God enjoys all things with the sense of unalloyed freedom. We also can enjoy this truth and bliss, called by the Veda amritam, Immortality, if by casting away our egoistic existence into perfect unity with His being we consent to receive the divine perception and the divine freedom.

The world is a movement of God in His own being; we are the centres and knots of divine consciousness which sum up and support the processes of His movement. The world is His play with His own self-conscious delight, He who alone exists, infinite, free and perfect; we are the self-multiplications of that conscious delight, thrown out into being to be His playmates. The world is a formula, a rhythm, a symbol-system expressing God to Himself in His own consciousness, – it has no material existence but exists only in His consciousness and self-expression; we, like God, are in our inward being That which is expressed, but in our outward being terms of that formula, notes of that rhythm, symbols of that system. Let us lead forward God's movement, play out His play, work out His formula, execute His harmony, express Him through ourselves in His system. This is our joy and our self-fulfilment; to this end we who transcend & exceed the universe, have entered into universe-existence.

Perfection has to be worked out, harmony has to be accomplished. Imperfection, limitation, death, grief, ignorance, matter, are only the first terms of the formula – unintelligible till we have worked out the wider terms and reinterpreted the formulary; they are the initial discords of

the musician's tuning. Out of imperfection we have to construct perfection, out of limitation to discover infinity, out of death to find immortality, out of grief to recover divine bliss, out of ignorance to rescue divine self-knowledge, out of matter to reveal Spirit. To work out this end for ourselves and for humanity is the object of our Yogic practice." (96-97)

2. Purna Yoga*

a. The Entire Purpose of Yoga*

1. Our Aim

“By Yoga we can rise out of falsehood into truth, out of weakness into force, out of pain and grief into bliss, out of bondage into freedom, out of death into immortality, out of darkness into light, out of confusion into purity, out of imperfection into perfection, out of self-division into unity, out of Maya into God. All other utilisation of Yoga is for special and fragmentary advantages not always worth pursuing. Only that which aims at possessing the fullness of God is purna Yoga; the sadhaka of the Divine Perfection is the purna Yogin.

Our aim must be to be perfect as God in His being and bliss is perfect, pure as He is pure, blissful as He is blissful, and, when we are ourselves siddha in the purna Yoga, to bring all mankind to the same divine perfection. It does not matter if for the present we fall short of our aim, so long as we give ourselves whole-heartedly to the attempt and by living constantly in it and for it move forward even two inches upon the road; even that will help to lead humanity out of the

struggle and twilight in which it now dwells into the luminous joy which God intends for us. But whatever our immediate success, our unvarying aim must be to perform the whole journey and not lie down content in any wayside stage or imperfect resting place.

All Yoga which takes you entirely away from the world, is a high but narrow specialisation of divine tapasya. God in His perfection embraces everything; you also must become all-embracing.” (98)

2. God

“God in His ultimate existence beyond all manifestation and all knowledge, is the Absolute Parabrahman; in relation to the world He is that which transcends all universal existence while regarding it or in turning away from it; He is that which contains and upholds the universe, He is that which becomes the universe and He is the universe & everything which it contains.

He is also Absolute and Supreme Personality playing in the universe and as the universe; in the universe He appears to be its Soul & Lord, as the universe He appears to be the motion or process of the Will of the Lord and to become all the subjective and objective results of the motion. All the states of the Brahman, the transcendent, the contingent, the universal, the individual are informed & sustained by the divine Personality. He is both the Existent & the state of existence. We call the state of existence the Impersonal Brahman, the Existent the Personal Brahman.” (98-99)

3. Humanity

“God descending into world in various forms has

consummated on this earth the mental and bodily form which we call humanity.

He has manifested in the world through the play of all-governing Soul with its own formative Will or Shakti a rhythm of existence of which Matter is the lowest term and pure being the highest. Mind & Life stand upon Matter (Manas & Prana on Annam) and make the lower half of world-existence (aparardha); pure consciousness and pure bliss proceed out of pure Being (Chit and Ananda out of Sat) and make the upper half of world-existence. Pure idea (vijñana) stands as the link between the two. These seven principles or terms of existence are the basis of the sevenfold world of the Puranas (Satyaloka, Tapas, Jana, Mahar, Swar, Bhuvar & Bhur).” (99-100)

“The ultimate object of life is to get rid of the perversity, impurity & disturbance & express them perfectly in these other conditions. Your life on this earth is a divine poem that you are translating into earthly language or a strain of music which you are rendering into words.” (100)

“Our business is to break down & dissolve the mental ego & get back to our divine unity without losing our power of individual & multiple existence in the universe.” (100)

“Our business is by renouncing our divided & unequal individual force of action & thought into the one, undivided universal Chitshakti of Kali to replace our egoistic activities by the play in our body of the universal Kali and thus exchange blindness & ignorance for knowledge and ineffective human strength for the divine effective Force.” (101)

“Our business is to dissolve these dualities by breaking down their cause & plunge ourselves into the ocean of divine

bliss, one, multitudinous, evenly distributed (sama), which takes delight from all things & recoils painfully from none.

In brief, we have to replace dualities by unity, egoism by divine consciousness, ignorance by divine wisdom, thought by divine knowledge, weakness, struggle & effort by self-contented divine force, pain & false pleasure by divine bliss. This is called in the language of Christ bringing down the kingdom of heaven on earth, or in modern language, realising & effectuating God in the world.

Humanity is, upon earth, the form of life chosen for this human aspiration & divine accomplishment; all other forms of life either do not need it or are ordinarily incapable of it unless they change into humanity. The divine fullness is therefore the sole real aim of humanity. It has to be effected in the individual in order that it may be effected in the race.

Humanity is a mental existence in a living body; its basis is matter, its centre & instrument mind & its medium life. This is the condition of average or natural humanity. In every human being there is concealed (avyakta) the four higher principles. Mahas, pure ideality in vijnana, is not a vyahriti but the source of the vyahritis, the bank upon which mental, vital and bodily action draw & turn its large & infinite wealth into small coin of the lower existence. Vijnana being the link between the divine state & the human animal is the door of escape for man into the supernatural or divine humanity.

Inferior mankind gravitates downward from mind towards life & body; average mankind dwells constant in mind limited by & looking towards life & body; superior mankind levitates upward either to idealised mentality or to pure idea, direct truth of knowledge & spontaneous truth of existence;

supreme mankind rises to divine beatitude & from that level either goes upward to pure Sat & Parabrahman or remains to beatify its lower members & raise to divinity in itself & others this human existence.

The man who dwells in the higher or divine & now hidden hemisphere of his consciousness, having rent the veil, is the true superman and the last product of that progressive self-manifestation of God in world, Spirit out of matter, which is now called the principle of evolution.

To rise into divine existence, force, light & bliss and recast in that mould all mundane existence is the supreme aspiration of religion & the complete practical aim of Yoga. The aim is to realise God in the universe, but it cannot be done without realising God transcendent of the Universe.” (101-102)

b. Parabrahman, Mukti & Human Thought-Systems*

1. Parabrahman

“Parabrahman is the Absolute, & because It is the Absolute, it cannot be reduced into terms of knowledge. You can know the Infinite in a way, but you cannot know the Absolute.

All things in existence or non-existence are symbols of the Absolute created in self-consciousness (Chid-Atman); by Its symbols the Absolute can be known so far as the symbols reveal or hint at it, but even the knowledge of the whole sum of symbols does not amount to real knowledge of the Absolute. You can become Parabrahman; you cannot know Parabrahman. Becoming Parabrahman means going back

through self-consciousness into Parabrahman, for you already are That, only you have projected yourself forward in self-consciousness into its terms or symbols, Purusha & Prakriti through which you uphold the universe. Therefore, to become Parabrahman void of terms or symbols you must cease out of the universe.

By becoming Parabrahman void of Its self-symbols you do not become anything you are not already, nor does the universe cease to operate. It only means that God throws back out of the ocean of manifest consciousness one stream or movement of Himself into that from which all consciousness proceeded.” (103)

2. What does Jivanmukti Imply

“All who go out of universe-consciousness, do not necessarily go into Parabrahman. Some go into undifferentiated Nature (Avyakrita Prakriti), some lose themselves in God, some pass into a dark state of non-recognition of universe, (Asat, Shunya), some into a luminous state of non-recognition of universe – Pure Undifferentiated Atman, Pure Sat or Existence-Basis of Universe, – some into a temporary state of deep sleep (sushupti) in the impersonal principles of Ananda, Chit or Sat. All these are forms of release & the ego gets from God by His Maya or Prakriti the impulse towards any one of them to which the supreme Purusha chooses to direct him. Those whom He wishes to liberate, yet keep in the world, He makes jivanmuktas or sends them out again as His vibhutis, they consenting to wear for the divine purposes a temporary veil of Avidya, which does not at all bind them and which they can rend or throw off very easily. Therefore to lust after becoming Parabrahman is

a sort of luminous illusion or sattwic play of Maya; for in reality there is none bound & none free & none needing to be freed and all is only God's Lila, Parabrahman's play of manifestation. God uses this sattwic Maya in certain egos in order to draw them upwards in the line of His special purpose & for these egos it is the only right and possible path.

But the aim of our Yoga is Jivanmukti in the universe; not because we need to be freed or for any other reason, but because that is God's will in us, we have to live released in the world, not released out of the world." (103-104)

3. The Human Thought-Systems and Our Approach

"Parabrahman being the Absolute is indescribable by any name or definite conception. It is not Being or Non-Being, but something of which Being & Non-Being are primary symbols; not Atman or unAtman or Maya; not Personality or Impersonality; not Quality or Non-Quality; not Consciousness or NonConsciousness; not Bliss or Non-Bliss; not Purusha or Prakriti; not god nor man nor animal; not release nor bondage; but something of which all these are primary or derivative, general or particular symbols." (104)

"Parabrahman being Absolute is not subject to logic, for logic applies only to the determinate. We talk confusion if we say that the Absolute cannot manifest the determinate & therefore the universe is false or non-existent. The very nature of the Absolute is that we do not know what it is or is not, what it can do or cannot do; we have no reason to suppose that there is anything it cannot do or that its Absoluteness is limited by any kind of impotency. We experience spiritually that when we go beyond everything else we come to something

Absolute; we experience spiritually that the universe is in the nature of a manifestation proceeding, as it were, from the Absolute; but all these words & phrases are merely intellectual terms trying to express the inexpressible. We must state what we see as best we can, but need not dispute what others see or state; rather we must accept & in our own system locate & account for what they have seen & stated.” (104-105)

“But our vision need not be precisely the same in arrangement as the vision of others, nor is the form of thought that suits our mentality bound to suit a mentality differently constituted. Firmness, without dogmatism, in our own system, toleration, without weakness, of all other systems should therefore be our intellectual outlook.

You will find disputants questioning your system on the ground that it is not consistent with this or that Shastra or this or that great authority, whether philosopher, saint or Avatar. Remember then that realisation & experience are alone of essential importance.” (105)

“The opinions of thinkers & saints & Avatars should be accepted as hints but not as fetters. What matters to you is what you have seen or what God in His universal personality or impersonally or again personally in some teacher, guru or pathfinder undertakes to show to you in the path of Yoga.” (105-106)

c. Parabrahman and Parapurusha*

“God or Para Purusha is Parabrahman unmanifest & inexpressible turned towards a certain kind of manifestation or expression, of which the two eternal terms are Atman and Jagati, Self and Universe. Atman becomes in self-symbol all

existences in the universe; so too, the universe when known, resolves all its symbols into Atman. God being Parabrahman is Himself Absolute, neither Atman nor Maya nor unAtman; neither Being nor Not-Being (Sat, Asat); neither Becoming nor non-Becoming (Sambhuti, Asambhuti); neither Quality nor non-Quality (Saguna, Nirguna); neither Consciousness nor non-consciousness, (Chaitanya, Jada); neither Soul nor Nature (Purusha, Prakriti); neither Bliss nor non-Bliss; neither man nor god nor animal; He is beyond all these things, He maintains & contains all these things; in Himself as world He is & becomes all these things.

The only difference between Parabrahman & Parapurusha is that we think of the first as something beyond our universe-existence, expressed here indeed, but still inexpressible, and of the second as something approaching our universe-existence, inexpressible indeed, but still here expressed. It is as if, in reading a translation of the Ramayan or Homer's Iliad, we were to look at the unapproachable something no translator can seize and say "This is not the Ramayan", "This is not the Iliad" and yet, looking at the comparative adequacy of the expressions which do succeed in catching something of the original spirit and intention, were at the same time to say "This is Homer", "This is Valmekie." There is no other difference except this of standpoint. The Upanishads speak of the Absolute Parabrahman as Tat; they say Sa when they speak of the Absolute Parapurusha." (107)

3. Natural and Supernatural Man*

a. The Evolutionary Aim in Yoga*

"Yoga can really be nothing but a consummate & self-

conscious natural process intended to effect rapidly objects which the ordinary natural movement works out slowly, in the tardy pace of a secular or even millennial evolution.” (108)

“Yoga for man is the upward working of Nature liberated from slow evolution and long relapses and self-conscious in divine or human knowledge.” (108)

“God is That which is the All and yet exceeds and transcends the All; there is nothing in existence which is not God, but God is neither the sum of existence nor anything in that sum, except symbolically, in image to His own consciousness. In other words, everything that exists, separately, is a particular symbol and the whole sum of existence is a general symbol which tries to translate the untranslatable existence, God, into the terms of world-consciousness. It is intended to try, it is not intended to succeed; for the moment it succeeds, it ceases to be itself and becomes that untranslatable something from which it started, God. No symbol is intended to express God perfectly, not even the highest; but it is the privilege of the highest symbols to lose in Him their separate definiteness, cease to be symbols and become in consciousness that which is symbolised. Humanity is such a symbol or eidolon of God; we are made, to use the Biblical phrase, in His image; and by that is meant not a formal image, but the image of His being and personality; we are of the essence of His divinity and of the quality of His divinity; we are formed in the mould and bear the stamp of a divine being and a divine knowledge.” (108-109)

“Every state of existence has some force in it which drives it to transcend itself. Matter moves towards becoming life,

Life travails towards becoming Mind, Mind aspires towards becoming ideal Truth, Truth rises towards becoming divine and infinite Spirit. The reason is that every symbol, being a partial expression of God, reaches out to and seeks to become its own entire reality; it aspires to become its real self by transcending its apparent self. Thing that is made, is attracted towards thing that is, becoming towards being, the natural towards the supernatural, symbol towards thing-in-itself, Nature towards God.” (109)

“Nature in each realised state of her building seeks first to assure the natural existence of her creatures in that state; only after this primary aim is accomplished does she seek through the best fitted of them to escape from her works, to break down what she has built and arrive at something beyond. It is not till she reaches man that she arrives at a type of being of which every individual is essentially capable of realising not only the natural but the supernatural within it; and even this is true with modifications, with qualifications.” (110)

“These are the three gatis or final states of becoming indicated in the Gita, *uttama*, *madhyama* & *adhama*, highest, middle and lowest, offered to the choice of humanity. It is for each individual of us to choose. For as we choose, God shall fulfil Himself in us, towards a transient human satisfaction, a divine perfection or a decomposition of our humanity into the fruitful waste-matter of Nature.” (110)

“Faith & religion were provisions of the All Wise Energy to accustom the natural & merely mental man to the promptings of the ideal soul in him which seeks even now to escape out of twilight into light, out of groping into truth, out of the senses & reasoning into vision & direct experience.

The upward tendency is imposed on us & we cannot permanently resist it; at some time or another God will lay his hands on us and force us up that steep incline so difficult to our unregenerate treading. For as surely as the animal develops towards humanity & in its most flexible types attains a kind of humanity, as surely as the ape and the ant having once appeared, man was bound to follow, so surely man develops towards godhead & in his more capable types approaches nearer & nearer towards godhead, attains a kind of deity, & so surely the genius & the saint having appeared man is bound to develop in himself & out of himself the superman, the siddha purusha. For this conclusion no prophetic power or revelation is needed; it is the inevitable corollary from the previous demonstrations worked out for us in the vast laboratory of Nature.” (111)

“By yielding to our ordinary nature we fall away both from Nature itself and from God; by transcending Nature we at once satisfy her strongest impulse, fulfil all her possibilities and rise towards God.” (111)

“Neither the exaggerations of spirituality nor the exaggerations of materialism are our true path. Every general movement of our humanity which seeks to deny Nature, however religious, lofty or austere, of whatever dazzling purity or ethereality, has been & will always be doomed to failure, sick disappointment, disillusionment or perversion, because it is in its nature for the mass of humanity a transient impulse of exaggeration, because it contradicts God’s condition for us who set Nature there as an indispensable term for His self-fulfilment in the universe and ourselves as the supreme instruments & helpers on this earth of that divine self-

fulfilment. Every movement of humanity which bids us be satisfied with our ordinary Nature, dwell upon the earth, cease to aspire to the empyrean within us and choose rather to live like the animals looking to our mortal future before us & downwards at the earth we till, not upwards to God & our ungrasped perfection, has been & will always be doomed to weariness, petrification & cessation or to a quick & violent supernaturalistic reaction, because this also is for the mass of men a transient impulse of exaggeration & because it contradicts God's intention in us who has entered in and dwells secret in our Nature compelling us towards Him by an obscure, instinctive & overmastering attraction. Materialistic movements are more unnatural and abnormal than ascetic and negative religions & philosophies; for these lead us upward at least, though they go too furiously fast & far for our humanity, but the materialist under the pretence of bringing us back to Nature, takes us away from her entirely. He forgets or does not see that Nature is only phenomenally Nature, but in reality she is God. The divine element in her is that which she most purely & really is; the rest is only term and condition, process and stage in her whole progressively developed revelation of the secret divinity. He forgets too that Nature is evolving not evolved & what we are now can never be the term of what we shall be hereafter. The supernatural must be by the very logic of things the end & goal of her movement." (112-113)

“Therefore, not to be ensnared, emmeshed and bound by Nature, and not, on the other hand, to be furious with her & destroy her, is the first thing we must learn if we are to be complete Yogins and proceed surely towards our divine

perfection. All beings, even the sages, follow after their nature and what shall coercion and torture of it, avail them? Prakritim yanti bhutani, nigraha kim karishyati? And it is all so useless! Do you feel yourself bound by her and pant for release? **In her hand alone is the key which shall unlock your fetters.** Does she stand between you & the Lord? She is Sita; pray to her, she will stand aside & show Him to you; but presume not to separate Sita & Rama, to cast her out into some distant Lanca under the guard of giant self-tortures so that you may have Rama to yourself in Ayodhya. Wrestle with Kali, if you will, she loves a good wrestler; but wrestle not with her unlovingly, or in mere disgust & hate; for her displeasure is terrible and though she loves the Asuras, she destroys them. Rather go through her & under her protection, go with a right understanding of her and with a true & unfaltering Will; she will lead you on with whatever circlings, yet surely & in the wisest way, to the All-Blissful Personality & the Ineffable Presence. Nature is the Power of God Himself, leading these multitudes of beings, through the night & the desert & the tracts of the foeman to their secret & promised heritage.” (113-114)

b. The Fullness of Yoga – in Condition*

1. God – The possessor of our supernature

“The finite cannot become infinite unless it perceives its own secret infinity and is drawn by it or towards it; nor can the symbol-being, unless it glimpses, loves and pursues the Real-being in itself, overcome by its own strength the limits of its apparent nature. It is a particular becoming & is fixed in the nature of the symbol that it has become; only the touch

of that which is all becomings and exceeds all becomings, can liberate it from the bondage to its own limited Nature. God is That which is the All and which exceeds the All. **It is therefore only the knowledge, love and possession of God that can make us free.**” (115)

“Without a fervent worship of the Supreme in the heart, a strong aspiration upwards to It in the will or a vehement thirst for it in the temperament, we cannot have the impulse to be other than ourselves or the force to do anything so difficult as the transcending of our own ingrained and possessing human nature.” (115-116)

2. Secret of the Works of the Nature

“Nature does not propose to man to work out a higher mental, moral and physical variation-type in the mould of the present human being, – the symbol we are; it proposes to break that general type altogether in order to advance to a new symbol-being which shall be supernatural to present man as present man is to the animal below him. It is doubtful whether in the pure human mould Nature can go much farther than she has gone at present; that she can for instance produce a higher mental type than Newton, Shakespeare, Caesar or Napoleon, a higher moral type than Buddha, Christ or St Francis, a higher physical type than the Greek athlete or to give modern examples, a Sandow or a Ramamurti. She may seek to bring about a better combination of mental & moral, or of moral, mental & physical energies; but is she likely to produce anything much above the level of Confucius or Socrates?” (116)

“In so high and developed a natural movement as Man,

equality of individual opportunity is conceivable, equality of natural powers and accomplishment is a chimera. Nor will the generalisation of powers or the increase of material make any difference to the level of natural attainment. All the accumulated discoveries & varied information of the modern scientist will not make him mentally the superior of Aristotle or Socrates; he is neither an acuter mind nor a greater mental force. All the varied activities of modern philanthropy will not produce a greater moral type than Buddha or St Francis. The invention of the motor car will not make up for the lost swiftness & endurance nor gymnastics restore the physical capacity of the Negro or the American Indian. We see therefore the limits of Nature's possibilities in the human symbol, fixed by the character of the symbol itself and recognised by her in her strivings.

It is still a question whether in these limits the chief preoccupation of Nature is the exhaustion of the possibilities of the human symbol. That is rather man's preoccupation and therefore the direction she takes when human intellect interferes with her normal progression. Left to herself & even utilising human interferences, she seems bent rather on breaking the mould, than on perfecting it, – only indeed in her more advanced individuals & more daring movements and with due regard to the safety of the general human type, but this is always her method when she wishes to advance to a fresh symbol without destroying the anterior species. The more civilised man becomes, the more she plagues him with moral abnormalities, excesses of vice & virtue and confusions of the very type of vice & virtue; the more he intellectualises, the more he insists on rationality as his utmost bourne, the more she becomes dissatisfied and clamours to him to develop

rather his instincts & his intuitions; the more he strives after health & hygiene, the more she multiplies diseases & insanities of mind and body. He has triumphed over supernaturalism, he has chained her down to the material, human & rational; immediately she breaks out fiercely into unthought-of revivals and gigantic supernaturalisms. Whatever work she is intent on, she will not be balked in that work by the limited human reason. Through all her vast being she feels the pulsation of a supernatural power, the workings & strivings of a knowledge superior to material reason. She breaks out, therefore, she compels, she insists. Everywhere we see her striving to break the mental, moral & physical type she has created & to get beyond it to some new processes as yet not clearly discerned.” (117-118)

3. Genius and Avataar

“As if to point her finger to the thing she intends, she has accumulated the signs of this process of breaking & rebuilding in the phenomena of genius.” (118)

“In order to establish genius in the human system, Nature is compelled to disturb & partially break the normality of that system, because she is introducing into it an element that is alien as it is superior to the type which it enriches. Genius is not the perfect evolution of that new & divine element; it is only a beginning or at the highest an approximation in certain directions. It works fitfully & uncertainly in the midst of an enormous mass of somewhat disordered human mentality, vital nervousity, physical animality. The thing itself is divine, it is only the undivine mould in which it works that is to a lesser or greater extent broken & ploughed up by the unassimilated force that works in it. Sometimes there is an element in the

divine intruder which lays its hand on the mould & sustains it, so that it does not break at all, nor is flawed; or if there is a disturbance, it is slight and negligible. Such an element there was in Caesar, in Shakespeare, in Goethe. Sometimes also a force appears to which we can no longer apply the description of genius without being hopelessly inadequate in our terminology. Then those who have eyes to see, bow down and confess the Avatar. For it is often the work of the Avatar to typify already, partly or on the whole, what Nature has not yet effected in the mass or even in the individual, so that his passing may stamp it on the material ether in which we live.” (119)

4. The Labour of the Great Mother

“...Nature is the will of the all-Wise God and she is not working out a reduction of the world to absurdity. She knows her goal, she knows that man as he is at present is only a transitional type; and so far as she can consistently with the survival of the type, she presses forward to what she has seen in God’s eternal knowledge as standing beyond.” (120)

“In brief, as she has aspired successfully from matter to life, from life to mind & mental ego, so she aspires & with a fated success to an element beyond mind, the vijnana of the Hindus, the self-luminous idea or Truth-self now concealed & superconscious in man and the world, as life was always concealed in matter and mind in life. What this vijnana is, we have yet to see, but through it she knows she can lay firm hold on that highest term of all which is the reality of all symbols, in Spirit, in Sachchidananda.

The aim of Nature is also the aim of Yoga. Yoga, like

Nature at its summit, seeks to break this mould of ego, this mould of mentalised life body and materialised mind, in order to achieve ideal action, ideal truth and infinite freedom in our spiritual being. To effect so enormous an end great and dangerous processes have to be used. Those who have been eager on this road or have opened up new paths towards the goal, have had to affront as a possibility frequently realised loss of reason, loss of life & health or dissolution of the moral being. They are not to be pitied or scorned even when they succumb; rather are they martyrs for humanity's progress, far more than the lost navigator or the scientist slain by the dangers of his investigation. They prepare consciently the highest possible achievement towards which the rest of humanity instinctively & unconsciously moves. We may even say that Yoga is the appointed means Nature holds in reserve for the accomplishment of her end, when she has finished her long labour of evolving at least a part of humanity temperamentally equal to the effort and intellectually, morally & physically prepared for success. Nature moves toward supernature, Yoga moves towards God; the world-impulse & the human aspiration are one movement and the same journey." (121)

4. Nature*

"What is this Nature of which we speak so fluently? We habitually talk of it as if it were something mighty & conscious that lives and plans; we credit it with an aim, with wisdom to pursue that aim and with power to effect what it pursues." (122)

"We cannot understand what being & Nature are, not because we are as yet too small and limited, but because we are too much above being & Nature." (122)

a. What is Human Intelligence?

“In what after all does intelligence consist, what are its composition, properties, laws? What in its circumstances is human intelligence, the only kind of intelligence which we are in a position to study from within & therefore understand? It is marked by three qualities or processes, the power & process of adaptation towards an end, the power & process of discrimination between the impacts on its senses & the power & process of mentally conscious comprehension. Human intelligence is, to put it briefly, teleological, discriminative and mentally conscious.” (124)

“... Nature possesses in a far higher degree than man the teleological faculty & process. To place an aim before one, to combine, adapt, modify, unify, vary means & processes in order to attain that end, to struggle against and overcome difficulties, to devise means to circumvent difficulties when they cannot be overcome, this is one of the noblest & divinest parts of human intelligence. But its action in man is only a speciality of its universal action in Nature.” (124)

“Let us not say that the prodigality of Nature, her squandering of materials, her frequent failure, her apparent freaks and gambollings are signs of purposelessness and absence of intelligence. Man with his reason is guilty of the same laches and wanderings. But neither Man nor Nature is therefore purposeless or unintelligent. It is Nature who compels Man himself to be other than too strenuously utilitarian, for she knows better than the economist & the utilitarian philosopher. She is an universal intelligence & she has to attend, not only in the sum, but in each detail, to the

universal as well as to the particular effect; she has to work out each detail with her eye on the group and not only on the group but the whole kind & not only on the whole kind but the whole world of species. Man, a particular intelligence limited by his reason, is incapable of this largeness; he puts his particular ends in the forefront and neither sees where absorption in them hurts his general well being nor can divine where they clash with the universal purpose. Her failures have an utility – we shall see before long how great an utility; her freaks have a hidden seriousness. And yet above all she remembers that beyond all formal ends, her one great object is the working out of universal delight founded on arrangement as a means, but exceeding its means. Towards that she moves; she takes delight on the way, she takes delight in the work, she takes delight, too, beyond the work.” (125)

“Mechanical discrimination, Nature certainly possesses in the highest degree; without it her teleological processes would be impossible. The tendril growing straight through the air comes into contact with a rope, a stick, the stalk of a plant; immediately it seizes it as with a finger, changes its straight growth for a curled & compressive movement, & winds itself round & round the support. What induces the change? what makes it discriminate the presence of a support & the possibility of this new movement? It is the instinct of the tendril and differs in no way, intrinsically, from the instinct of the newborn pup seizing at once on its mother’s teats or the instinct of a man in his more mechanical needs & actions.” (126)

“We think falsely that there is no will in the action of the tendril and the lotus, and no discrimination. There is a will,

but not mentalised will; there is discrimination but not mentalised discrimination. It is mechanical, we say, – but do we understand what we mean when we say it, – & we give other names, calling will force, discrimination a natural reaction or an organic tendency. These names are only various masks concealing an intrinsic identity.

Even if we could go no farther, we should have gained an enormous step; for we have already the conception of the thing we call Nature as possessing, containing or identical with a great Force of Will placing before itself a vast end & a million complexly related incidental ends, working them out by contrivance, adaptation, arrangement, device, using an unfailing discrimination & vastly fulfilling its complex work. Of this great Force human intelligence would only be a limited and inferior movement, guided and used by it, serving its ends even when it seems to combat its ends.” (126-127)

“Intelligence, we think, presupposes someone who is intelligent, an ego who possesses & uses this intelligence. An examination of human consciousness shows that this association is an error. Intelligence possesses us, not we intelligence; intelligence uses us, not we intelligence. The mental ego in man is a creation & instrument of intelligence and intelligence itself is a force of Nature manifesting itself in a rudimentary or advanced state in all animal life. This objection, therefore, vanishes. Not only so, but Science herself by putting the ego in its right place as a product of mind has shown that Intelligence is not a human possession but a force of Nature & therefore an attribute of Nature, a manifestation of the universal Force.” (127-128)

b. Intelligence and Mind

“But is it certain that in this Intelligence & its works Mind is a speciality and Personality – as distinguished from mental ego – is entirely absent except as an efflorescence & convenience of Mind? We think so, because we suppose that where there are no animal signs of consciousness, there consciousness cannot and does not exist. This also may be an assumption. We must remember that we know nothing of the tree & the stone except its exterior signs of life or quiescence; our internal knowledge is confined to the phenomena of human psychology. But even in this limited sphere there is much that should make us think very deeply and pause very long before we hasten to rash negative assertions. A man sleeps, dreamlessly, he thinks; but we know that all the time consciousness is at work within him, dreaming, always dreaming; of his body & its surroundings he knows nothing, yet that body is of itself conducting all the necessary operations of life. In the man stunned or in trance there is the same phenomenon of a divided being, consciousness mentally active within apart from the body which is mentally even as the tree & the stone, but vitally active & functioning like the tree.” (129)

“We now know that within men there is a dream self or sleep self other than the waking consciousness, active in the stunned, the drugged, the hypnotised, the sleeping, which knows what the waking mind does not know, understands what the waking mind does not understand, remembers accurately what the waking mind has not even taken the trouble to notice. Who is this apparent sleeper in the waking, this waker in the sleeping in comparison with whose comprehensive

attentiveness & perfect observation, memory and intelligence our waking consciousness is only a fragmentary & hasty dream? Mark this capital point that this more perfect consciousness within us is not the product of evolution, – nowhere in the evolved & waking world is there such a being who remembers & repeats automatically the sounds of a foreign language which is unnoticed jabbering to the instructed mind, solves spontaneously problems from which the instructed mind has retired baffled & weary, notices everything, understands everything, recalls everything. Therefore this consciousness within is independent of evolution and, consequently, we may presume, anterior to evolution. Esha supteshu jagarti, says the Katha Upanishad, This is the Waker in all who sleep.” (130)

“We see, therefore, modern psychology, although it still gets away from the only rational & logical conclusion possible on its data, marching inevitably & under the sheer compulsion of facts to the very truths arrived at thousands of years ago by the ancient Rishis. How did they arrive at them? Not by speculation, as the scholars vainly imagine, but by Yoga. For the great stumbling block that has stood in the way of Science is its inability to get inside its object, the necessity under which it labours of building on inferences from external study, – & all its desperate & cruel attempts to make up the deficiency by vivisection or other ruthless experiments cannot remedy the defect. Yoga enables us to get inside the object by dissolving the artificial barriers of the bodily experience & the mental ego-sense in the observer. It takes us out of the little hold of personal experience and casts us into the great universal currents; takes us out of the personal mind sheath & makes [us] one with universal self and universal mind.

Therefore were the ancient Rishis able to see what now we are beginning again to glimpse dimly that not only is Nature herself an infinite teleological and discriminative impersonal Force of Intelligence or Consciousness, prajna prasrita purani, but that God dwells within & over Nature as infinite universal Personality, universal in the universe, individualised as well as universal in the particular form, or self-consciousness who perceives, enjoys & conducts to their end its vast & complex workings.” (131)

5. Maya*

“The world exists as symbol of Brahman; but the mind creates or accepts false values of things and takes symbol for essential reality. This is ignorance or cosmic illusion, the mistake of the mind & senses, from which the Magician Himself, Master of the Illusion, is calling on us to escape. This false valuation of the world is the Maya of the Gita and can be surmounted without abandoning either action or world-existence. But in addition, the whole of universal existence is in this sense an illusion of Maya that it is not an unchanging transcendent and final reality of things but only a symbolical reality; it is a valuation of the reality of Brahman in the terms of cosmic consciousness. All these objects we see or are mentally aware of as objectively existing, are only forms of consciousness.” (133)

“To look at it from another point of view Existence or Brahman has two fundamental states of consciousness, cosmic consciousness and transcendental consciousness. To cosmic consciousness the world is real as a direct first term expressing the inexpressible; to transcendental consciousness

the world is only a secondary & indirect term expressing the inexpressible. When I have the cosmic consciousness, I see the world as my Self manifested; in transcendental consciousness I see the world not as the manifestation of my Self but as a manifestation of something I choose to be to my Self-consciousness. It is a conventional term expressing me which does not bind me; I could dissolve it and express myself otherwise.” (133)

“Matter, Mind, Life for instance are general symbols with a fixed general value to God in His cosmic consciousness; but they have a different individual value, make a different impression or represent themselves differently, as we say, to myself, to the ant or to the god and angel. This perception of the purely conventional value of form & name in the Universe is expressed in metaphysics by the formula that the world is a creation of Para Maya or supreme Cosmic Illusion.” (134)

“It does not follow that the world is unreal or has no existence worth the name. None of the ancient Scriptures of Hinduism affirms the unreality of the world, nor is it a logical consequence of the great but remote and difficult truth words are so inadequate to express. We must remember that all these terms, Maya, illusion, dream, unreality, relative reality, conventional value, are merely verbal figures and must not be pressed with a too literal scholastic or logical insistence.” (134)

“But certain great metaphysical minds, not perceiving sufficiently that words like everything else have only conventional values and are symbols of a truth which is in itself inexpressible, have drawn from the ideas suggested by these words, the most rigorous and concrete conclusions. They

have condemned the whole world as a miserable & lying dream, all the more hateful & profitless for a certain element of ineffugable reality which the more clear-sighted part of their minds was compelled to realise & partially to admit. The truth in their premises has made their doctrines a mighty instrument for the liberation of great & austere souls, the error in their conclusion has afflicted humanity with the vain & barren gospel of the vanity not only of false mundane existence, but of all mundane existence. In the extreme forms of this view both nature & supernature, man & God are lies of consciousness, myths of a cosmic dream & not worth accepting.” (134-135)

“At a certain stage of our mental culture it is easy to see that the senses are deceiving guides, all mental opinions & judgments uncertain, partial & haunted & pursued by doubt, the world not a reality in the sense in which the mind takes it for a reality, in the sense in which the senses only occupied by & only careful of the practical values of things, their vyavaharic artha, deal with it as a reality. Reaching this stage the mind arrives at this perception that all its values for the world being false, perhaps it is because there is no true value or only a true value not conceivable to the mind, and from this idea it is easy for our impatient human nature to stride to the conclusion that so it is & all existence or all world-existence at least is illusory, a sensation born of nothingness, a play of zeros. Hence Buddhism, the sensational Agnostic philosophies, Mayavada. Again, it is easy at a certain stage of moral culture to perceive that the moral values put by the emotions, passions and aspirations on actions & experiences are false values, that the objects of our sins are not worth sinning for & even that our principles & values do not stand

in the shock of the world's actualities, but are, they too, conventional values which we do not find to be binding on the great march of Nature. From this it is natural & right to come to vairagya or dissatisfaction with a life of false valuations and very easy to stride forward, again in the impatience of our imperfect human nature, to the consummation of an entire vairagya, not only dissatisfaction with a false moral life, but disgust with life of any sort & the conclusion of the vanity of world-existence. We have a mental vairagya, a moral vairagya and to these powerful motives is added in the greater types the most powerful of all, spiritual vairagya. For at a certain stage of spiritual culture we come to the perception of the world as a system of mere consciousness values in Parabrahman or to a middle term, the experience, which was probably the decisive factor in the minds of great spiritual seekers like Shankara, of the pure & bright impersonal Sachchidananda beyond, unaffected by & apparently remote from all cosmic existence. Observing intellectually through the mind this great experience, the conclusion is natural & almost inevitable that this Pure & Bright One regards the universe as a mirage, an unreality, a dream. But these are only the terms, the word-values & conventional idea-values into which mind then translates this fact of unaffected transcendence; & it so translates it because these are the terms it is itself accustomed to apply to anything which is beyond it, remote from it, not practically affecting it in tangible relations. The mind engrossed in matter at first accepts only an objective reality; everything not objectivised or apparently capable of some objective expression it calls a lie, a mirage, a dream, an unreality or, if it is favourably disposed an ideal. When, afterwards, it corrects its views, the first thing

it does is to reverse its values; coming into a region & level where life in the material world seems remote, unspiritual or apparently not capable of spiritual realisation, it immediately applies here its old expressions dream, mirage, lie, unreality or mere false idea and transfers from object to spirit its exclusive & intolerant use of the word-symbol reality. Add to this mental translation into its own conventional word-values of the fact of unaffected transcendence the intellectual conclusions & temperamental repulsions of mental & moral vairagya, both together affecting & disfiguring the idea of the world as a system of consciousness values and we have Mayavada.” (136-137)

II. 1914-1919*

1. The Beginning and the End*

a. God, Man and Nature

“Who knows the beginning of things or what mind has ever embraced their end?” (141)

“The experiment of human life on an earth is not now for the first time enacted. It has been conducted a million times before and the long drama will again a million times be repeated. In all that we do now, our dreams, our discoveries, our swift or difficult attainments we profit subconsciously by the experience of innumerable precursors and our labour will be fecund in planets unknown to us and in worlds yet uncreated. The plan, the peripeties, the denouement differ continually, yet are always governed by the conventions of an eternal Art. God, Man, Nature are the three perpetual symbols.” (141)

“God, Man, Nature, what are these three? Whence flow their divergences? To what ineffable union advances the ever-increasing sum of their contacts? Let us look beyond the hours and moments; let us tear down the hedge of the years and the concept-wall of centuries and millenniums and break out beyond the limits of our prison-house.” (141-142)

“Nothing in the world can be understood by itself, but only by that which is beyond it. If we would know all, we must turn our gaze to that which is beyond all. That being known all else is comprehended.” (142)

“A beginningless and endless eternity and infinity in which

divisible Time and Space manage to subsist is the mould of existence. They succeed in subsisting because they are upheld by God's view of Himself in things.

God is all existence. Existence is a representation of ineffable Being. Being is neither eternal nor temporary, neither infinite nor limited, neither one nor many; it is nothing that any word of our speech can describe nor any thought of our mentality can conceive. The word existence unduly limits it; eternity & infinity are too petty conceptions; the term Being is an x representing not an unknown but an unknowable value. All values proceed from the Brahman, but it is itself beyond all values.

This existence is an incalculable Fact in which all possible opposites meet; its opposites are in truth identities.

It is neither one nor many and yet both one and many. Numberlessness increases in it and extends till it reaches unity; unity broken cannot stop short of numberlessness.

It is neither personal nor impersonal and yet at once personal and impersonal. Personality is a fiction of the impersonal; impersonality the mask of a Person. That impersonal Brahman was all the time a world-transcendent Personality and universal Person, is the truth of things as it is represented by life and consciousness. "I am" is the eternal assertion. Analytic thought gets rid of the I, but the Am remains and brings it back. Materialism changes "I am" into "It is", and when it has done so, has changed nothing. The Nihilist gets rid of both Am and Is only to find them waiting for him beyond on either side of his negation.

When we examine the Infinite and the Finite, Form and

the Formless, the Silence and the Activity, our oppositions are equally baffled. Try however hard we will, God will not allow us to exclude any of them from His fathomless universality. He carries all Himself with Him into every transcendence.” (142-143)

b. Finite and Infinity

“All this is Infinity grasped by the Finite and the Finite lived by the Infinite.

The finite is a transience or a recurrence in the infinite, therefore Infinity alone is utterly real. But since that Real casts always this shadow of itself and since it is by the finite that its reality becomes conceivable, we must suppose that the phenomenon also is not a fiction.

The Infinite defines itself in the finite, the finite conceives itself in the Infinite. Each is necessary to the other’s complete joy of being.

The Infinite pauses always in the finite; the finite arrives always in the Infinite. This is the wheel that circles forever through Time and Eternity.

If there were nothing to be transcended, the Transcendent would be incomplete in its own conception.

What is the value of the Formless unless it has stooped to Form? And on the other hand what truth or value has any form except to represent as in a mask the Indefinable and Invisible?

From what background have all these numberless forms started out, if not from the termless profundities of the Incommensurable? He who has not lost his knowledge in the

Unknowable, knows nothing. Even the world he studies so sapiently, cheats and laughs at him.

When we have entered into the Unknowable, then all this other knowledge becomes valid. When we have sacrificed all forms into the Formless, then all forms become at once negligible and infinitely precious.

For the rest, that is true of all things. What we have not renounced, has no worth. Sacrifice is the great revealer of values.” (143-144)

“Existence, not annihilation is the whole aim and pursuit of existence.” (144)

“Precisely because God is one, indefinable and beyond form, therefore He is capable of infinite definition and quality, realisation in numberless forms and the joy of endless self-multiplication. These two things go together and they cannot really be divided.” (145)

2. The Hour of God*

“There are moments when the Spirit moves among men and the breath of the Lord is abroad upon the waters of our being; there are others when it retires and men are left to act in the strength or the weakness of their own egoism. The first are periods when even a little effort produces great results and changes destiny; the second are spaces of time when much labour goes to the making of a little result. It is true that the latter may prepare the former, may be the little smoke of sacrifice going up to heaven which calls down the rain of God’s bounty. Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the

welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

In the hour of God cleanse thy soul of all self-deceit and hypocrisy and vain self-flattering that thou mayst look straight into thy spirit and hear that which summons it. All insincerity of nature, once thy defence against the eye of the Master and the light of the ideal, becomes now a gap in thy armour and invites the blow. Even if thou conquer for the moment, it is the worse for thee, for the blow shall come afterwards and cast thee down in the midst of thy triumph. But being pure cast aside all fear; for the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again, even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected, the incalculable, the immeasurable. Mete not the power of the Breath by thy petty instruments, but trust and go forward.

But most keep thy soul clear, even if for a while, of the clamour of the ego. Then shall a fire march before thee in the night and the storm be thy helper and thy flag shall wave on the highest height of the greatness that was to be conquered.” (146-147)

3. Beyond Good and Evil*

“God is beyond good and evil; man moving Godwards must become of one nature with him. He must transcend good and evil.

God is beyond good and evil, not below them, not existing and limited by them, not even above them, but in a more absolute sense excedent and transcendent of the ideas of good and evil. He exceeds them in his universality; they exist in him, but the values of good and evil which we give to things is not their divine or universal value, they are only their practical value created by us in our psychological and dynamic dealings with life. God recognises them and seems to deal with us on the basis of this valuation of life, but only to such an extent as may serve his purpose in Nature. In his universal action he is not limited by them. But into his transcendent being of which his highest universal is the image, they do not at all enter; there in the highest universal which is to us transcendent is only the absolute good of which both our good and evil have in them certain differentiated elements. Neither our good nor our evil are or can of themselves give the absolute good; both have to be transformed, evil into good, good into pure and self-existent good, before they can be taken up into it.” (148)

“Good and evil come in with the development of mental consciousness; they exist in their rudimentary elements in the animal and primitive human mind, they develop with the human development. Good and evil are things which arrive in the process of the evolution; there is then the possibility that they will disappear in the process of the evolution. If indeed they are essential to its highest possible point of culmination, then they will remain; or if one of them be essential and the other non-essential, then that one will remain and its opposite will disappear.” (149)

4. The Divine Superman*

“This is thy work and the aim of thy being and that for which thou art here, to become the divine superman and a perfect vessel of the Godhead. All else that thou hast to do, is only a making thyself ready or a joy by the way or a fall from thy purpose. But the goal is this and the purpose is this and not in power of the way and the joy by the way but in the joy of the goal is the greatness and the delight of thy being. The joy of the way is because that which is drawing thee is also with thee on thy path and the power to climb was given thee that thou mightest mount to thy own summits.

If thou hast a duty, this is thy duty; if thou ask what shall be thy aim, let this be thy aim; if thou demand pleasure, there is no greater joy, for all other joy is broken or limited, the joy of a dream or the joy of a sleep or the joy of self-forgetting. But this is the joy of thy whole being. For if thou say what is my being, this is thy being, the Divine, and all else is only its broken or its perverse appearance. If thou seek the Truth, this is the Truth. Place it before thee and in all things be faithful to it.” (150)

“That which thou hast to transcend is the self that thou appearest to be, and that is man as thou knowest him, the apparent Purusha. And what is this man? He is a mental being enslaved to life and matter; and where he is not enslaved to life and matter, he is the slave of his mind. But this is a great and heavy servitude; for to be the slave of mind is to be the slave of the false, the limited and the apparent. The self that thou hast to become, is the self that thou art within behind the veil of mind and life and matter. It is to be the spiritual, the divine, the superman, the real Purusha. For that which is

above the mental being, is the superman. It is to be the master of thy mind, thy life and thy body; it is to be a king over Nature of whom thou art now the tool, lifted above her who now has thee under her feet. It is to be free and not a slave, to be one and not divided, to be immortal and not obscured by death, to be full of light and not darkened, to be full of bliss and not the sport of grief and suffering, to be uplifted into power and not cast down into weakness. It is to live in the Infinite and possess the finite. It is to live in God and be one with him in his being. To become thyself is to be this and all that flows from it.

Be free in thyself, and therefore free in thy mind, free in thy life and thy body. For the Spirit is freedom.

Be one with God and all beings; live in thyself and not in thy little ego. For the Spirit is unity.

Be thyself, immortal, and put not thy faith in death; for death is not of thyself, but of thy body. For the Spirit is immortality.

To be immortal is to be infinite in being and consciousness and bliss; for the Spirit is infinite and that which is finite lives only by his infinity.

These things thou art, therefore thou canst become all this; but if thou wert not these things, then thou couldst never become them. What is within thee, that alone can be revealed in thy being. Thou appearest indeed to be other than this, but wherefore shouldst thou enslave thyself to appearances?" (150-151)

“Supermind is superman; therefore to rise beyond mind is the condition.

To be the superman is to live the divine life, to be a god; for the gods are the powers of God. Be a power of God in humanity.

To live in the divine Being and let the consciousness and bliss, the will and knowledge of the Spirit possess thee and play with thee and through thee, this is the meaning.

This is the transfiguration of thyself on the mountain. It is to discover God in thyself and reveal him to thyself in all things. Live in his being, shine with his light, act with his power, rejoice with his bliss. Be that Fire and that Sun and that Ocean. Be that joy and that greatness and that beauty.

When thou hast done this even in part, thou hast attained to the first steps of supermanhood.” (152)

III. 1927 and After*

1. The Law of the Way*

“First be sure of the call and of thy soul’s answer. For if the call is not true, not the touch of God’s powers or the voice of his messengers, but the lure of thy ego, the end of thy endeavour will be a poor spiritual fiasco or else a deep disaster.

And if not the soul’s fervour, but only the mind’s assent or interest replies to the divine summons or only the lower life’s desire clutches at some side attraction of the fruits of Yoga-power or Yoga-pleasure or only a transient emotion leaps like an unsteady flame moved by the intensity of the Voice or its sweetness or grandeur, then too there can be little surety for thee in the difficult path of Yoga.

The outer instruments of mortal man have no force to carry him through the severe ardours of this spiritual journey and Titanic inner battle or to meet its terrible or obstinate ordeals or nerve him to face and overcome its subtle and formidable dangers. Only his spirit’s august and steadfast will and the quenchless fire of his soul’s invincible ardour are sufficient for this difficult transformation and this high improbable endeavour.

Imagine not the way is easy; the way is long, arduous, dangerous, difficult. At every step is an ambush, at every turn a pitfall. A thousand seen or unseen enemies will start up against thee, terrible in subtlety against thy ignorance, formidable in power against thy weakness. And when with pain thou hast destroyed them, other thousands will surge up

to take their place. Hell will vomit its hordes to oppose thee and enring and wound and menace; Heaven will meet thee with its pitiless tests and its cold luminous denials. Thou shalt find thyself alone in thy anguish, the demons furious in thy path, the Gods unwilling above thee. Ancient and powerful, cruel, unvanquished and close and innumerable are the dark and dreadful Powers that profit by the reign of Night and Ignorance and would have no change and are hostile. Aloof, slow to arrive, far-off and few and brief in their visits are the Bright Ones who are willing or permitted to succour. Each step forward is a battle. There are precipitous descents, there are unending ascensions and ever higher peaks upon peaks to conquer. Each plateau climbed is but a stage on the way and reveals endless heights beyond it. Each victory thou thinkest the last triumphant struggle proves to be but the prelude to a hundred fierce and perilous battles... But thou sayest God's hand will be with me and the Divine Mother near with her gracious smile of succour? And thou knowest not then that God's grace is more difficult to have or to keep than the nectar of the Immortals or Kuvera's priceless treasures? Ask of His chosen and they will tell thee how often the Eternal has covered his face from them, how often he has withdrawn from them behind his mysterious veil and they have found themselves alone in the grip of Hell, solitary in the horror of the darkness, naked and defenceless in the anguish of the battle. And if his presence is felt behind the veil, yet is it like the winter sun behind clouds and saves not from the rain and snow and the calamitous storm and the harsh wind and the bitter cold and the grey of a sorrowful atmosphere and the dun weary dullness. Doubtless the help is there even when it seems to be withdrawn, but still is there the appearance of total night with

no sun to come and no star of hope to pierce the blackness. Beautiful is the face of the Divine Mother, but she too can be hard and terrible. Nay, then, is immortality a plaything to be given lightly to a child or the divine life a prize without effort or the crown for a weakling? Strive rightly and thou shalt have; trust and thy trust shall in the end be justified; but the dread Law of the Way is there and none can abrogate it.” (155-156)

2. Man and the Supermind*

a. The Present Limited Man

“Man is a transitional being, he is not final; for in him and high beyond him ascend the radiant degrees which climb to a divine supermanhood.

The step from man towards superman is the next approaching achievement in the earth’s evolution.” (157)

“The difference between man and superman will be the difference between mind and a consciousness as far beyond it as thinking mind is beyond the consciousness of plant and animal; the differentiating essence of man is mind, the differentiating essence of superman will be supermind or a divine gnosis.” (157)

“Mind, even free and in its own unmixed and unhampered element, is not the highest possibility of consciousness; for mind is not in possession of Truth, but only a minor vessel or an instrument and here an ignorant seeker plucking eagerly at a mass of falsehoods and half-truths for the unsatisfying pabulum of its hunger. Beyond mind is a supramental or gnostic power of consciousness that is in eternal possession of Truth; all its motion and feeling and sense and outcome

are instinct and luminous with the inmost reality of things and express nothing else.” (157-158)

“Man is a being from the mental worlds whose mentality works here involved, obscure and degraded in a physical brain, shut off from its own divinest powers and impotent to change life beyond certain narrow and precarious limits. Even in the highest of his kind it is balked of its luminous possibilities of supreme force and freedom by this dependence. Most often and in most men it is only a servitor, a purveyor of amusements, a caterer of needs and interests to the life and the body. But the superman will be a gnostic king of Nature; supermind in him even in its evolutionary beginnings will appear as a ray of the eternal omniscience and omnipotence. Sovereign and irresistible it will lay hands on the mental and physical instruments, and, standing above and yet penetrating and possessing our lower already manifested parts, it will transform mind, life and body into its own divine and luminous nature.” (158-159)

“Man in himself is hardly better than an ambitious nothing. He is a narrowness that reaches towards ungrasped widenesses, a littleness straining towards grandeurs which are beyond him, a dwarf enamoured of the heights. His mind is a darkened ray in the splendours of the universal Mind. His life is a striving exulting and suffering wave, an eager passion-tossed and sorrow-stricken or a blindly and dully toiling petty moment of the universal Life. His body is a labouring perishable speck in the material universe. An immortal soul is somewhere hidden within him and gives out from time to time some sparks of its presence, and an eternal spirit is above and overshadows with its wings and upholds with its power

this soul continuity in his nature. But that greater spirit is obstructed from descent by the hard lid of his constructed personality and this inner radiant soul is wrapped, stifled and oppressed in dense outer coatings. In all but a few it is seldom active, in many hardly perceptible.” (159)

b. What is the Glory of Man

“This imperfect being with his hampered, confused, ill-ordered and mostly ineffective consciousness cannot be the end and highest height of the mysterious upward surge of Nature. There is something more that has yet to be brought down from above and is now seen only by broken glimpses through sudden rifts in the giant wall of our limitations. Or else there is something yet to be evolved from below, sleeping under the veil of man’s mental consciousness or half visible by flashes, as life once slept in the stone and metal, mind in the plant and reason in the cave of animal memory underlying its imperfect apparatus of emotion and sense-device and instinct. Something there is in us yet unexpressed that has to be delivered by an enveloping illumination from above. **A godhead is imprisoned in our depths, one in its being with a greater godhead ready to descend from superhuman summits. In that descent and awakened joining is the secret of our future.**

Man’s greatness is not in what he is but in what he makes possible. His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is made ready by a divine Craftsman.

But he is admitted to a yet greater greatness and it is this that, unlike the lower creation, he is allowed to be partly the

conscious artisan of his divine change. His free assent, his consecrated will and participation are needed that into his body may descend the glory that will replace him. His aspiration is earth's call to the supramental Creator.

If earth calls and the Supreme answers, the hour can be even now for that immense and glorious transformation.” (159-160)

3. The Involved and the Evolving Godhead

“The involution of a superconscient Spirit in inconscient Matter is the secret cause of this visible and apparent world. The keyword of the earth's riddle is the gradual evolution of a hidden illimitable consciousness and power out of the seemingly inert yet furiously driven force of insensible Nature. Earth-life is one self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.” (161)

“If that full manifestation had been from the beginning, there would be no terrestrial problem, no anguish of growth, no baffled seeking out of mind and will and life and body towards knowledge and force and joy and an immortal persistence. But this Godhead, whether within us or outside in things and forces and creatures, started from an involution in inconscience of Nature and began by the manifestation of its apparent opposites. Out of a vast cosmic inconscience and inertia and insensibility, an initial disguise that is almost non-existence, the Spirit in Matter has chosen to evolve and slowly shape, as if in a grudging and gradually yielding material, its might and light and infinity and beatitude.” (161-162)

“This world is not an apparent order fortuitously

managed by an inexplicable Chance. Neither is it a marvellous mechanism miraculously contrived by a stumblingly fortunate unconscious Force or mechanical Necessity. It is not even a structure built according to his fancy or will by an external and therefore necessarily a limited Creator. Mentally conceivable, each of these solutions can explain one side or appearance of things; but it is a greater truth that can alone successfully join all the aspects and illumine all the facts of the enigma.” (162)

“All mental ideas of the nature of things, are inconclusive considerations of our insufficient logical reason when it attempts in its limited light and ignorant self-sufficiency to weigh the logical probabilities of a universal order which after all its speculation and discovery must remain obscure to it still and an enigma. The true witness and discoverer is our growing consciousness; for that consciousness is itself the sign and power of the evolving Divine, and its growth out of the apparent inconscience of the material universe is the fundamental, the one abiding, progressive index event of the long earth-story.

Only when this evolving consciousness can grow into its own full divine power will we directly know ourselves and the world instead of catching at tags and tail ends of an insufficient figure of knowledge. This full power of the consciousness is supermind or gnosis, – supermind because to reach it we have to pass beyond and turn upon mind as the mind itself has passed and turned upon life and inconscient matter and gnosis because it is eternally self-possessed of Truth and in its very stuff and nature it is dynamic substance of knowledge.” (163-164)

“True knowledge commences only when our consciousness can pass beyond its present normal limit in man: for then it becomes directly aware of its self and of the Power in the world and begins to have at least an initial knowledge by identity which is the sole true knowledge.” (164)

4. The Evolution of Consciousness*

“All life here is a stage or a circumstance in an unfolding progressive evolution of a Spirit that has involved itself in Matter and is labouring to manifest itself in that reluctant substance. This is the whole secret of earthly existence.

But the key of that secret is not to be found in life itself or in the body; its hieroglyph is not in embryo or organism, – for these are only a physical means or base: the one significant mystery of this universe is the appearance and growth of consciousness in the vast mute unintelligence of Matter.” (165)

“A Consciousness, a Being, a Power, a Joy was here from the beginning darkly imprisoned in this apparent denial of itself, this original night, this obscurity and nescience of material Nature. That which is and was for ever, free, perfect, eternal and infinite, That which all is, That which we call God, Brahman, Spirit, has here shut itself up in its own self-created opposite. The Omniscient has plunged itself into Nescience, the All-Conscious into Inconscience, the All-Wise into perpetual Ignorance. The Omnipotent has formulated itself in a vast cosmic self-driven Inertia that by disintegration creates; the Infinite is self-expressed here in a boundless fragmentation; the All-Blissful has put on a huge insensibility out of which it struggles by pain and hunger and desire and sorrow.” (165)

“Evolution in its essence is not the development of a more and more organised body or a more and more efficient life – these are only its machinery and outward circumstance. Evolution is the strife of a Consciousness somnambulised in Matter to wake and be free and find and possess itself and all its possibilities to the very utmost and widest, to the very last and highest. Evolution is the emancipation of a self-revealing Soul secret in Form and Force, the slow becoming of a Godhead, the growth of a Spirit.

In this evolution mental man is not the goal and end, the completing value, the highest last significance; he is too small and imperfect to be the crown of all this travail of Nature. Man is not final, but a middle term only, a transitional being, an instrumental intermediate creature.” (166)

“Nature laboured for innumerable millions of years to create a material universe of flaming suns and systems; for a lesser but still interminable series of millions she stooped to make this earth a habitable planet. For all that incalculable time she was or seemed busy only with the evolution of Matter; life and mind were kept secret in an apparent non-existence. But the time came when life could manifest, a vibration in the metal, a growing and seeking, a drawing in and a feeling outward in the plant, an instinctive force and sense, a nexus of joy and pain and hunger and emotion and fear and struggle in the animal, – a first organised consciousness, the beginning of the long-planned miracle.” (167)

“As Nature laboured in the animal, the vital being, till she could manifest out of him man, the *Manu*, the thinker, so she is labouring in man, the mental being till she can manifest

out of him a spiritual and supramental godhead, the truth conscious Seer, the knower by identity, the embodied Transcendental and Universal in the individual nature.

From the clod and metal to the plant, from the plant to the animal, from the animal to man, so much has she completed of her journey; a huge stretch or a stupendous leap still remains before her. As from matter to life, from life to mind, so now she must pass from mind to supermind, from man to superman; this is the gulf that she has to bridge, the supreme miracle that she has to perform before she can rest from her struggle and discontent and stand in the radiance of that supreme consciousness, glorified, transmuted, satisfied with her labour.

The subhuman was once here supreme in her, the human replacing it walks now in the front of Time, but still, aim and goal of the future there waits the supramental, the superman, an unborn glory yet unachieved before her.” (168)

5. The Path*

“The supramental Yoga is at once an ascent towards God and a descent of Godhead into the embodied nature.

The ascent can only be achieved by a one-centred all-gathering upward aspiration of the soul and mind and life and body; the descent can only come by a call of the whole being towards the infinite and eternal Divine. If this call and this aspiration are there, or if by any means they can be born and grow constantly and seize all the nature, then and then only a supramental uplifting and transformation becomes possible.

The call and the aspiration are only first conditions; there must be along with them and brought by their effective intensity an opening of all the being to the Divine and a total surrender.

This opening is a throwing wide of all the nature on all its levels and in all its parts to receive into itself without limits the greater divine Consciousness which is there already above and behind and englobing this mortal half-conscious existence. In the receiving there must be no inability to contain, no breaking down of anything in the system, mind or life or nerve or body under the transmuting stress. There must be an endless receptivity, an always increasing capacity to bear an ever stronger and more and more insistent action of the divine Force.” (169)

“This is only possible if there is on our part a progressive surrender of the being into the hands of the Divine; there must be a complete and never failing assent, a courageous willingness to let the Divine Power do with us whatever is needed for the work that has to be done.

Man cannot by his own effort make himself more than man; the mental being cannot by his own unaided force change himself into a supramental spirit. A descent of the Divine Nature can alone divinise the human receptacle.” (169-170)

“If the human mind or the vital desire seizes hold on the descending force and tries to use it according to its own limited and erring ideas or flawed and egoistic impulses, – and this is inevitable in some degree until this lower mortal has learned something of the way of that greater immortal nature, – stumblings and deviations, hard and seemingly insuperable obstacles and wounds and suffering cannot be escaped and

even death or utter downfall are not impossible. Only when the conscious integral surrender to the Divine has been learned by mind and life and body, can the way of the Yoga become easy, straight, swift and safe.

And it must be a surrender and an opening to the Divine alone and to no other. For it is possible for an obscure mind or an impure life force in us to surrender to undivine and hostile forces and even to mistake them for the Divine. There can be no more calamitous error. **Therefore our surrender must be no blind and inert passivity to all influences or any influence, but sincere, conscious, vigilant, pointed to the One and the Highest alone.**” (170-171)

IV. From Man to Superman* (1912-1947)

1. God the One Reality*

“There are three Powers with whom we have to reckon, three and no others; for no others are in the universe or out of the universe: God, the Soul and Nature. And these three are, as it were, different fronts of One Being.” (177)

“All existence, whatever its appearance or its process of being, is and draws its substance, origin, energy, truth from a Spirit which is the beginning, middle and end of all – itself being eternal, infinite, self-existent beyond end or beginning, beyond Space and Time, beyond Form and Quality and Circumstance as well as in Space and Time, in Form and Quality and Circumstance. This is the fundamental Reality which is hidden from our knowledge, the one Truth on which all other truths depend, those that affirm it as well as those that seem to contradict it. To be conscious of this Reality and its right relations with the other truths or appearances of existence, to live in it and govern by its Truth all our being, consciousness, nature, will, action would then be the law of a perfect life.” (177)

“The hope that by using our reason and observing or utilising the laws of Nature we can arrive at a perfect life here is futile, for our nature here being itself ignorant and imperfect cannot arrive at anything better than a mitigated imperfection and ignorance. But if there is a means by which we can arrive at a true knowledge of the reality behind things and enter into its Truth and Light and Power then there is no reason why our life here should not become divine and perfect. It is through Yoga that this means can be found and this emergence become possible.” (178)

2. The Timeless and the Spaceless

“A greater existence and consciousness than what we are now or are in our surface being, to which yet we can by certain means raise ourself and become or enter into that, – this is the postulate of all Yoga.” (178)

“This Eternal and Infinite is not only an Eternal of endless Time and Space. For its eternity can be realised not only in the endless progression of the years and aeons but in a single moment of Time, its infinity not only in the boundless extension of space to which we can assign no end or border, but in the most infinitesimal atom of an atom. But beyond the moment and the endless aeons the eternity of the Eternal is timeless and beyond the spatial Infinite and Infinitesimal the infinity of the Infinite is spaceless.” (178-179)

“All begins from the Divine, from the Eternal, from the Infinite, all abides in it alone and by it alone, all ends or culminates in the divine Eternal and Infinite. This is the first postulate indispensable for our spiritual seeking – for on no other base can we found the highest knowledge and the highest life.” (179)

“And yet if we go deep enough into ourselves, we strike against something valid that proves to be a veiled divine element which affirms its immortality, Soul. If we go beyond our embodied mind and senses we break suddenly into something permanent that feels itself to be eternal and infinite, that cannot see itself as anything else and we also cannot conceive of it as anything else, an infinite Self, an eternal Spirit. Moreover in our most secret essence we are convinced of perfection or of perfectibility – perfection in our deepest spiritual being, perfectibility in our nature; we have the instinct and intuition of the Divine.” (180)

3. The Conception of Vedanta

“The rooted and fundamental conception of Vedanta is that there exists somewhere, could we but find it, available to experience or self-revelation, if denied to intellectual research, a single truth comprehensive & universal in the light of which the whole of existence would stand revealed and explained both in its nature and its end. This universal existence, for all its multitude of objects and its diversity of faces, is one in substance and origin; and there is an unknown quantity, X or Brahman to which it can be reduced, for from that it started and in & by that it still exists.” (181-182)

“But the supreme divine Being is beyond any distinction of pure existence and phenomenal existence, feature or no feature, form or no form, being or non-being, manifestation and the unmanifest – for these are distinctions, separate states, opposite ideas to the mind, separate experiences to the Soul on the mental level, *manomaya purusha*. But the Supreme is beyond Mind and has no need for these divisions and contradictions of its nature.” (183)

4. Ekameadvitiam: One Without a Second*

“All existence is existence of the one Eternal and Infinite. Ekameadvitiam, – there is one without a second and there can be nothing else at any time or anywhere.

Even existence in Time is that, even the finite is that; for the finite is only a circumstance of the Infinite and Time is only a phase of Eternity. What we call undivine is that, for it is only a disguise of the omnipresent Divinity.” (183)

“There is no incompatibility between the Eternal and

existence in Time. Time and the Timeless are the same Eternity in a self-contained status and a self-developing movement. The Timeless is eternal and knows itself in an everlasting present; Time too is eternal and is known in an indivisible movement of past, present and future. It is our consciousness poising itself in the mobile moment that gives us the impression of a divided Time, of consciousness moving from moment to moment, losing its past, gaining its future, connecting the three only by an act of memory which binds the is to the was and the to be. In the eternal Consciousness the past still exists and extends through the present into the future. To suppose that the Timeless is debarred by its timelessness from throwing itself out in a movement of Time and that Time therefore and all in time is an illusion or to suppose that Time alone exists and we are its temporal creations is to impose the ignorance and limitation of our little surface consciousness on the Divine Eternal. In reality we ourselves below our surface are the timeless developing in movement our existence in eternal Time.” (184)

“All existence is the existence of the Eternal, the Infinite, the Divine, the Ineffable – existence in Time no less than existence in Eternity, existence in the finite no less than existence in the Infinite, of the Many no less than of the One, of the Personal no less than of the Impersonal, of the individual and the cosmos no less than of the supercosmic, of the relative no less than of the Absolute. Ekam evadvitiam Brahma.

The Eternal is in his very truth of being Existence, Consciousness and Bliss of existence. These three are a trinity and inseparable – they are not three but one; it is only in a

certain play of the Manifestation that they can be distinguished and separated from each other or turned phenomenally into their opposites. What appears to us as Nonexistence (Asat, Nihil or Sunya) is only an existence other than the existence of which we are aware. What appears to us as Inconscience is only a veiled or involved consciousness or else a consciousness to which our mind or sense has no access. What affects us as pain or suffering is only Ananda turned against itself, a distorted and tortured Bliss of existence. These contradictions are real in the Ignorance and because of the Ignorance, but to the true consciousness they are only phenomenal and superficial, not true truths of being.” (187-188)

5. Non-Being, Being and the Absolute

“Nothing can arise from Nothing. Asat, nothingness, is a creation of our mind; where it cannot see or conceive, where its object is something beyond its grasp, too much beyond to give even the sense of a vague intangible, then it cries out “Here there is nothing.” Out of its own incapacity it has created the conception of a Zero. But what in truth is this zero? It is an incalculable Infinite.

Our sense by its incapacity has invented darkness. In truth there is nothing but Light, only it is a power of light either above or below our poor human vision’s limited range.

For do not imagine that light is created by the Suns. The Suns are only physical concentrations of Light, but the splendour they concentrate for us is self-born and everywhere.

God is everywhere and wherever God is, there is Light.
Jnanam chaitanyam jyotir Brahma.

Of all that we know we know only the outside; even when we imagine that we have intimately seized the innermost thing, we have touched only an inner external. It is still a sheath of the covering, only it is a second or third or even a seventh sheath, not the most outward and visible. It is the same when we think we know God or have possession of our highest inmost Self or have entered intimately into the inmost and supreme Spirit. What we know and possess is power or some powers of God, an aspect or appearance or formulation of the Self; what we have entered into is only one wideness or one depth of the Spirit.

This is because we know and possess by the mind or even what is below the mind, and when we find ourselves most spiritual, it is the mind spiritualised that conceives of itself as spirit. Imagining that we have left mind behind us, we take it with us into its own spiritual realms and cover with it the Supramental Mystery. The result is something to us wonderful and intense; but compared with That Intensity and Wonder, it is something thin and inadequate.” (188-189)

“The Unmanifested Supreme is beyond all definition and description by mind or speech; no definition the mind can make, affirmative or negative, can be at all expressive of it or adequate.” (189)

6. Neti Neti, Iti Iti

“If we say of it iti iti, this can mean at the most that what we see of it in the world or beyond is some indication of something that is there beyond and by travelling through all these indications to their absolutes we may get a step or two nearer to the Absolute of all absolutes, the Supreme. Both

formulas have a truth in them, but neither touches the secret truth of the Supreme.” (190)

“The Origin and eternal Supporter of all existence, as of all that seems to ignorant Mind to be non-existence, is a supreme infinite and absolute. This Infinite is an essential, not, except in manifestation, a mobile temporal or extended spatial infinite; this Absolute is an expressibly positive, not a merely negating absolute – not excluding, but containing all relatives; for in it they find their own eternal and stable truth behind their present temporary and fluctuating appearance.

The Supreme is knowable to itself but unknowable to mind, inexpressible by words, because mind can grasp and words coined by the mind can express only limited, relative and divided things. Mind gets only misleading inadequate indefinite impressions or too definite reflective ideas of things too much beyond itself. Even here in its own field it grasps not things in themselves, but processes and phenomena, significant aspects, constructions and figures. But the Supreme is to its own absolute consciousness for ever self-known and self-aware, as also to supramental gnosis it is intimately known and knowable.

This Infinite and Eternal is the supreme Self of all, the supreme Source, Spirit and Person of all, the supreme Lord of all; there is nothing beyond it, nothing outside it. A million universes for ever persist or for ever recur because they are substantial expressions and manifestations of the supreme Infinite and Eternal.” (190)

“Parabrahman is beyond Knowledge because Knowledge cannot comprehend that which comprehends it & is anterior to itself.

The beginning of Wisdom is to renounce the attempt to know the Unknowable.

Nevertheless vast shadows of the Unknowable are reflected in Knowledge & to these infinities we give names, the Absolute, the Relative, Being, Non-Being, Consciousness, Force, Bliss, God, Self, the Personal, the Impersonal, Krishna, Shiva, Brahman.

Each thing in the universe is All in the Universe and also That which is beyond the universe, – what Knowledge sees of it is only the face that the All presents in some play of Its infinite consciousness. We are our own Knowledge & all that is unknown to our Knowledge.

What matters in the universe is the play of the All in Itself & its ultimate self-fulfilment in Knowledge, Bliss & Being.

There is an individual self-fulfilment, a collective, a cosmic & an extra-cosmic. We may move towards any of these ultimate affirmations, but he who accepts them all & harmonises them, is the highest human expression of Parabrahman. He is the Avatar or the divine Unit.” (191)

“All being is the Eternal, the Infinite, the Divine; there is nothing beyond the Eternal and Infinite, neither is there anything else anywhere whether in existence or in non-existence.

All being ranges between the Manifestation and the Non-Manifestation. These are the two poles of the Infinite.

The Non-Manifestation is not a Non-Existence. Non-Existence is a term created by the mind and has no absolute significance; there is no such thing as an absolute Nihil or Zero. It is agreed even by the philosophies of the Nihil, Tao

or Zero (Sunya) that the Non-Existence of which they speak is a Nought in which all is and from which all comes. Tao, Nihil or Zero is not different from the Absolute or the Supreme Brahman of Vedanta; it is only another way of describing or naming it. The Supreme is an Existence beyond what we know of our existence and therefore only it can seem to our mind as a Zero, a Nihil, a Non-Existence. There is nothing there of what we know as existence, for though all is in Tao, yet all is there in a way of which our mind can have no conception or experience, therefore to the mind it has no reality and brings no concept of existence.

The manifestation in the Ignorance, that in which we live, has also been described as Asat, a non-existence, because it is not real, eternal, infinite, divine; it must therefore be an illusion, since only That exists and nothing else. But even Illusionism agrees that the manifested world is not without reality, – it is practically real, but not eternal. Moreover manifestation even if illusory in this sense, has no end or beginning in itself, but only to the soul that withdraws from it. It goes on existing eternally to other souls, it goes on existing to the Eternal. It is in the eternal consciousness that it exists, though apart from that consciousness it has no existence. Moreover the stuff of which it is made is not nothingness or void, but the Eternal itself which manifests it from itself and out of its own substance cast into form and force. It is therefore not a real Nihil, but a limited and constantly renewed, recurrent or mutable existence.” (191-192)

V. Nature The World-Manifestation*

1. The Divine and the Manifestation*

“All existence is Brahman, Atman & Iswara, three names for one unnameable reality which alone exists. We shall give to this sole real existence the general name of God, because we find it ultimately to be not an abstract state of Existence not conscious of itself, but a supreme & self-aware One who exists – absolutely in Himself, infinitely in the world & with an appearance of the finite in His various manifestations in the world.

God in Himself apart from all world manifestation or realisable relation to world manifestation is called the Paratpara Brahman, & is not knowable either to the knowledge that analyses or the knowledge that synthetically conceives. We can neither say of Him that He is personal or impersonal, existence or nonexistence, pure or impure, Atman or unAtman. We can only say to every attempt to define Him positively or negatively, *neti neti*, Not this, not this. We can pass into the Paratpara Brahman, but we cannot know the Paratpara Brahman.

God in the world is Brahman-Iswara-Atman, Prakriti or Shakti and Jiva. These are the three terms of His world-manifestation.” (193)

2. Ananda and Prakriti

“The self which we have to perfect, is neither pure atman which is ever perfect nor the ego which is the cause of imperfection, but the divine self manifested in the shifting

stream of Nature. Existence is composed of Prakriti & Purusha, the consciousness that sees and the consciousness that executes & formalises what we see. The one we call Soul, the other Nature. These are the first double term from which our Yoga has to start. When we come to look in at ourselves instead of out at the world and begin to analyse our subjective experience, we find that there are two parts of our being which can be, to all appearance, entirely separated from each other, one a consciousness which is still & passive and supports, and the other a consciousness which is busy, active & creative, and is supported. The passive & fundamental consciousness is the Soul, the Purusha, Witness or Sakshi; the active & superstructural consciousness is Nature, Prakriti, processive or creative energy of the Sakshi. But the two seem at first to stand apart & distinct, as if they had no share in each other.

The Purusha, still & silent witness of whatever Prakriti chooses to create, not interfering with her works, but reflecting only whatever forms, names & movements she casts on the pure mirror of his eternal existence and the Prakriti restlessly creating, acting, forming & effecting things for the delight of the Purusha, compose the double system of the Sankhyas. But as we continue analysing their relations and accumulate more and more experience of our subjective life, we find that this seeing of the Purusha is in effect a command. Whatever Prakriti perceives it to be the pleasure of the Purusha to see, she tends to preserve in his subjective experience or to establish; whatever she perceives it to be his pleasure to cease to see, she tends to renounce & abolish. Whatever he consents to in her, she forces on him & is glad of her mastery & his submission, but whenever he insists, she is bound eventually to obey. Easily found to be true in our subjective experience,

this ultimate principle of things is eventually discovered by the Yogin to determine even objective phenomena. The Purusha & Prakriti are therefore not only the Witness & the Activity witnessed, but the Lord & his executive energy. The Purusha is Ishwara, the Prakriti is His shakti. Their play with each other is both the motive & the executive force of all existence in the universe.”(194-195)

3. One that is All-pervading

“All existence is one in the Reality; manifold in its manifestation of the Reality. The Reality is the Absolute, the Spirit, the Self, the Being, the One-Existence, which is all and everywhere, but which is also more than all and nowhere. This One can be all because it is no one in particular, it can be all-pervading and eternal in its essence because it is not bound by Space or by Time. It is One but it is also multitudinous, its multitudes are the self-expression, not the denial, the abundance, not the division or fragmentation of its oneness. Each being of its multitudes seems to be a portion of the One, a finite of the Infinite, a time-face and time-form of the Eternal; but in and behind this appearance is the Reality, and there each is itself the One displaying something of itself, each is the Infinite in a finite phenomenon of itself, each is the Eternal playing in Time. But Time too is eternal, Time is eternity in extension and movement, therefore each is in its reality an eternal being of the Eternal, an infinite of the Infinite, a spirit of the One spirit, a self of the One Self.” (196)

4. Personality and Impersonality

“God is not a Being who creates & governs the universe,

but the universe itself & all besides that is 'Timeless & Spaceless.

God is also a Being who creates the universe in Himself & governs it; for the universe is only one term of His existence. If one could conceive a centre that contains its own circle, we might have a just definition of God in the universe.” (197)

“Personality & Impersonality are the same reality differently conceived by Knowledge. Ego is the consciousness of the One Infinite Personality reflected in a limiting form of consciousness & distorted by the limitation. The form itself is a face of the All which has forgotten in the succession of Time moments, in the coherence of Space-units all that is behind itself & involved in itself. Ego is a bridge by which it awakes to self-Ignorance & returns towards self-Knowledge.

If we stand on the bridge facing the world of Forms we tend towards the Relative; if we face away from them we tend towards the Absolute. It is only when we have crossed the bridge that we can easily & perfectly embrace the Relative in the Absolute.” (197)

5. Shabda – the Vibration of Consciousness

“As in the immobile ether arises, first sign of the creative impulse of Nature, vibration, Shabda, and this vibration is a line of etheric movement, is ether contacting ether in its own field of mobile self-force and that primal stir is sufficient to initiate all forms and forces, even such is the original movement of the Infinite.

But this vibration is not the stir of any material force or substance and this contact is not material contact. This is a

vibration of consciousness in spiritual essence; this is the contact of consciousness with itself in spiritual substance.

This original movement, not original or first in Time, for it was from ever and continues for ever, but original in that action of consciousness which is an eternal repetition of all things in an eternal present. Or, if you will, an eternal past-present-future, the three simultaneous times of that ever packed Time of the Infinite that translates [to] our blind finite conception as the void timelessness of the Absolute.” (198)

6. Chitshakti

“The Supreme is not manifest to our minds encased in matter; numberless superphysical planes separate our terrestrial consciousness from all direct touch of our Source, and there can be no question of an unveiled immediate intimate presence and guidance of that Ineffable. And yet the Divine Consciousness and Force, the everlasting Chitshakti, the original Power, the transcendent and eternal Mother, because she holds the Supreme concealed in her, can put us into some kind of touch with that inexpressible Glory and communicate to us a highest Will and its consequence. This cannot be done through the mind; for the thinking mind can only form some inadequate and quite abstract conception of an Absolute or a supreme Person or an impersonal Principle or Presence. And even the higher mind that experiences returns only a pale reflection of Sachchidananda which it takes for that Ineffable or a vague sense of the Eternal or the Infinite. It cannot lay hold upon That and it cannot enter, for if it tries, either that vanishes from it or itself it disappears in a featureless trance, extinction, annihilation, void or dissolution, nirvikalpa

samadhi, nirvana, vinasha, shunya, laya. But what the mind cannot do, the soul and a great secret Overmind [can.]” (199)

“Chitshakti not mind has created the world. Chitshakti is the thing which the Scientists call in its various aspects Force & Energy, but it is no material Force or Energy, it is the divine power of self-conscious Being forming itself not materially, not in substance of matter but in the substance of that self-consciousness into these images of form and force which make up the world. What we call world, is a harmony of things seen not by the individual mind or even by universal mind, but rather seen through universal mind, as through a reflecting medium, by the Eye of divine Being. The eye that sees is immaterial, the things seen are immaterial; for matter itself is only a form, image & appearance of eternal Spirit.” (199-200)

7. No Two Incompatible Worlds of Transcience and Impermanence

“How, it is asked, do we make a permanent and changeless world out of a world of changing and transient objects? But this is to create a problem where there is none. We do nothing of the kind; what we do is to perceive by the senses a world of stability in constant motion, of sameness in spite of change. It is the world that is like that; we do not make it so; our senses receive, they do not create; if there is an error in their perceptions or images it is a passive imperfection of sensing that causes the wrong or altered image, it is not a willed and dynamic change like the liberties the artist takes with Nature.

Men are always changing, but man has a permanent

character which does not alter. Tigers differ from each other and from themselves in the process of time, but the tiger is always the same animal and always as such recognisable. It is the details that vary and change, the type, the fundamental pattern is constant. So far our senses and our mind standing upon their data do not betray or deceive us. If they see a world that is stable and the same in spite of constant mobility and mutation, it is because the world is like that and it is therefore that we have to see it so and cannot see it otherwise.” (200)

“It cannot be the truth that man belongs to one world and men in their mutability to another or that in seeing the changes and variations of the species tiger we are seeing the world in one way and when we see the persistence of type of the species we are knowing it in a different way. These artificial problems are the result of looking at words and concepts instead of things; we concentrate on the words and concepts “sameness” and “change”, see that they represent as abstractions ideas that stand opposed to each other, imagine that they are as opposed in fact as in our minds, are incompatible and therefore cannot coexist in the same world or cannot be true at the same time or in the same world-perception. As a matter of fact there is no such incompatibility; something that is permanently the same may be in constant change of its details of existence without losing its constant fundamental sameness. There is no reason why something should not be transient (not therefore unreal) in many of its phenomena, yet permanent in itself, in its being, whether that permanence be only a duration in time or eternal. No doubt, two worlds may meet, world of mind or spirit enter into world of Matter, but then their elements combine into one world, a

world let us say of mind-informed or spirit-governed Matter; it is not two separate worlds that we are seeing at the same time and confusing together by the erroneous action of our mind and senses. Our souls, our minds may belong by origination to the mind world or spirit world, but here they are in the same world as the changing life and body and in so seeing it, we make no error.” (201)

8. Pain, Pleasure, Ananda and Peace

“The object and condition of Life is Ananda; the means of Ananda is Tapas; the nature of Tapas is Chit; the continent and basis of Chit is Sat. It is therefore by a process of Sat developing its own Ananda through Tapas which is Chit that the Absolute appears as the extended, the eternal as the evolutionary, Brahman as the world. He who would live perfectly must know Life, he who would know Life, must know Sacchidananda.

Pleasure is not Ananda; it is a half-successful attempt to grasp at Ananda by means which ensure a relapse into pain. Therefore it is that pleasure can never be an enduring possession. It is in its nature transient and fugitive. Pain itself is obviously not Ananda; neither is it in itself anything positive, real and necessary. It has only a negative reality. It is a recoil caused by the inability to command pleasure from certain contacts which becomes habitual in our consciousness and, long ingrained in it, deludes us with the appearance of a law. We can rise above transitory pleasure; we can get rid of the possibility of pain.

Pleasure, therefore, cannot be the end & aim of life; for the true object and condition of Life is Ananda and Ananda

is something in its nature one, unconditioned and infinite. If we make pleasure the object of life, then we also make pain the condition of life. The two go together and are inseparable companions. You cannot have one for your bed-fellow without making a life-companion of the other. They are husband and wife and, though perpetually quarrelling, will not hear of divorce. But neither is pain the necessary condition of life, as the Buddhists say, nor is extinction of sensation the condition of bliss.” (205)

“The world lives in and by Ananda. From Ananda, says the Veda, we were born, by Ananda we live, to Ananda we return, and it adds that no man could even have the strength to draw in his breath and throw it out again if there were not this heaven of Bliss embracing our existence as ether embraces our bodies, nourishing us with its eternal substance and strength and supporting the life and the activity. A world which is essentially a world of bliss – this was the ancient Vedantic vision, the drishti of the Vedic drashta, which differentiates Hinduism in its early virility from the cosmic sorrow of Buddhism and the cosmic disillusionment of Mayavada. But it is possible to fall from this Bliss, not to realise it with the lower nature, in the Apra Prakriti, not to be able to grasp and possess it. Two things are necessary for the fullness of man’s bliss, – the fullness of his being and the fullness of his knowledge creating by their union the fullness of his strength in all its manifestations, viryam, balam, bhrajas, tejas, ojas. For Ananda, Sat & Chit make one reality, and Chit is in its outward working pure force to which our Rishis gave the name of Tapas. To attain even here upon earth this fullness of bliss dependent upon fullness of existence, illumination and force, must always be humanity’s drift, man’s collective endeavour.

To attain it within himself here and beyond, *iha ca amutra ca*, must always be the drift of the human unit, the individual's endeavour. Wherever the knowledge in him thinks it can grasp this bliss, it will fix its heaven. This is Swarga, Vaikuntha, Goloka; this is Nirvana." (205-206)

"The degree and amount of pain which mind, life and body can bear is by our human standards considerable; but their capacity for pleasure is very limited and pale in its intensity, low in its degree. What we call ecstasy would seem to a god to be ridiculously thin and vapid and edgeless. Its capacity of duration also is pitifully brief and measurable by the moments." (207)

"In experience even on the spiritual plane so long as we do not transcend the spirit in mind, there is a difference between peace and Ananda. Peace is the Divine static, Ananda the Divine dynamic. Peace is a negative-positive; it is positive of itself, of status, of eternity, of the essential, of the abstract-concrete, of force in rest. It is or tends to be negative of all that is less than itself, contradictory to itself or more than itself, of the dynamic, of action, of creation, of time and happening, of the substantial concrete, of force in motion. Or when it allows these things or even feels or supports them, it is with a certain disinterested separateness. It has essentially the character of the Witness Spirit or at the most of the disinterested Witness-Creator. Ananda is in its every fibre a positive of positives. It affirms and rejoices in all that is native to peace, but it affirms too and rejoices in all that peace negates or regards with a sovereign separateness. Ananda is an all embracing and creative force. There can be in the world's tangle of conflicting forces an

Ananda of pain and suffering and in the full manifestation pain and suffering no longer remain themselves but are transformed into Ananda. But these opposing differences prove in the end to be part of the separative mental creation, the disjunctive Maya in which we live. In supermind experience peace is always full of Ananda and by its Ananda can act and create; Ananda is for ever full of the divine peace and its most vehement ecstatic intensity contains no possibility of disturbance. At the height of the supramental Infinite peace and Ananda are one. For there status and dynamis are inseparable, rest and action affirm each other, essence and expression are one indivisible whole.” (207-208)

9. The Quadruple Infinite

“The One is Four for ever in his supramental quaternary of Being, Consciousness, Force and Ananda.

Brahma, Vishnu, Shiva, Krishna, these are the eternal Four, the quadruple Infinite.

Brahma is the Eternal’s Personality of Existence; from him all is created, by his presence, by his power, by his impulse.

Vishnu is the Eternal’s Personality of Consciousness; in him all is supported, in his wideness, in his stability, in his substance.

Shiva is the Eternal’s Personality of Force; through him all is created, through his passion, through his rhythm, through his concentration.

Krishna is the Eternal’s Personality of Ananda; because [of] him all creation is possible, because of his play, because of his delight, because of his sweetness.

Brahma is Immortality, Vishnu is Eternity, Shiva is Infinity; Krishna is the Supreme's eternal, infinite, immortal self-possession, self-issuing, self-manifestation, self-finding.” (208-209)

“As earth when it becomes pot, floor or oven, never ceases to be earth, so the Being even though it becomes all things and persons, is ever and immutably the same.

Becoming does not cancel Being; after millions of events in a million universes have passed in the Infinite, its infinity remains the same forever.” (209)

10. Manifestation and Typal Worlds

“All that is is the manifestation of a Divine Infinite. The universe has no other reason for existence.

There is an eternal manifestation and there is a temporal manifestation; both are without end or beginning even as That which manifests is without end or beginning. Time and its creations are for ever.

The temporal manifestation is cast partly in a gradation of enduring types; partly it moves through a long unrolling series of vicissitudes of change and new formation and is evolutionary in its process.

The typal worlds do not change. In his own world a god is always a god, the Asura always an Asura, the demon always a demon. To change they must either migrate into an evolutionary body or else die entirely to themselves that they may be new born into other Nature.

All that is is the manifestation, even as all that is not is the self-reservation, of a Supreme, an Infinite who veils himself

in the play of impersonal forces, in the recesses of a mysterious Inconscience and will at last rediscover here his most intimate presence, his most integral power, light, beauty, Ananda and all vast and ineffable being through a growing illumination of the still ignorant consciousness now evolving in Matter, a consciousness of which Man is only one stage, at once the summit of an ascent that is finished and the starting point of a far greater ascension that is still only preparing its commencement.

All manifestation that is not evolution is a play and self-formulation of the One Infinite in one term or another of his existence, consciousness-force, Ananda, his self-knowledge, self-power, self-delight, for the glory, joy and beauty of the play and for no other reason.

All evolution is the progressive self-revelation of the One to himself in the terms of the Many out of the Inconscience through the Ignorance towards self-conscious perfection.

The evolution has a purpose, but it is a purpose in a circle. It is not a straight line or other figure of progression from the not to the is, from the less to the more. There is no beginning or end of the Universe in space or time; for the universe is the manifestation of the Eternal and Infinite.

Manifestation is not an episode of the Eternal. It is his face and body of glory that is imperishable, it is the movement of his joy and power that needs not to sleep or rest as do finite things from their labour.

In the beginning, it is said, was the Eternal, the Infinite, the One. In the middle, it is said, is the finite, the transient, the many. In the end, it is said, shall be the One, the Infinite, the Eternal.

For when was the beginning? At no moment in Time, for the beginning is at every moment; the beginning always was, always is and always shall be. The divine beginning is before Time and in Time and beyond Time for ever. The Eternal Infinite and One is an endless beginning.

And where is the middle? There is no middle; for the middle is only the junction of the perpetual end and the eternal beginning; it is the sign of a creation which is new at every moment. The creation was for ever, is for ever, shall be for ever. The eternal Infinite and One is the magical middle term of his own existence; it is he that is this beginningless and endless creation.

And when is the end? There is no end. At no conceivable moment can there be a cessation. For all end of things is the beginning of new things which are still the same One in an ever developing and ever recurring figure. Nothing can be destroyed for all is He who is for ever. The Eternal Infinite and One is the unimaginable end that is the never closing gate upon new interminable vistas of his glory.” (218-220)

RNI NO. RAJENG/2002/09480

Published and printed by Pankaj Bagaria on behalf of The Resurgent India Trust, Published at The Resurgent India Trust, Mira Ambika Bhawan, Khetan Mohalla, Jhunjhunu - 333001, Rajasthan.

Printed at : Sri Aurobindo Divine Life Press, Seth Ram Bilasrai Kothi, Khetan Mohalla, Jhunjhunu - 333001, (Raj.)

Editor : Anjana Dharnidharka

Price : Rs. 65/-