The Central Notion of the Veda

The central idea of life and ourselves from which we start is a falsehood and all else is falsified by it. Truth comes to us as a light, a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us. Truth of thought creates truth of vision and truth of vision forms in us truth of being, and out of truth of being (satyam) flows naturally truth of emotion, will and action. This is indeed the central notion of the Veda.

– Sri Aurobindo

(15: 100)

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Certitudes

In the deep there is a greater deep, in the heights a greater height. Sooner shall man arrive at the borders of infinity than at the fulness of his own being. For that being is infinity, is God – I aspire to infinite force, infinite knowledge, infinite bliss.

Can I attain it? Yes, but the nature of infinity is that it has no end. Say not therefore that I attain it. I become it. Only so can man attain God by becoming God.

But before attaining he can enter into relations with him. To enter into relations with God is Yoga, the highest rapture & the noblest utility. There are relations within the compass of the humanity we have developed. These are called prayer, worship, adoration, sacrifice, thought, faith, science, philosophy. There are other relations beyond our developed capacity, but within the compass of the humanity we have yet to develop. Those are the relations that are attained by the various practices we usually call Yoga.

We may not know him as God, we may know him as Nature, our Higher Self, Infinity, some ineffable goal. It was so that Buddha approached Him; so approaches him the rigid Adwaitin. He is accessible even to the Atheist. To the materialist He disguises Himself in matter. For the Nihilist he waits ambushed in the bosom of Annihilation.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।

– Sri Aurobindo
(12: 5)

The Light of lights



Words of Sri Aurobindo
(3)

Diary
2013

Acknowledgement:

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Personal Information

PERSONAL

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ATM Card No.	

Important Dates in the Ashram

The Mother's Birthday (Darshan Day)	*21 February*
Foundation of Auroville	*28 February*
The Mother's First Arrival in Pondicherry	*29 March*
Sri Aurobindo's Arrival in Pondicherry	*4 April*
The Mother's Final Arrival in Pondicherry (Darshan Day)	*24 April*
Sri Aurobindo's Birthday (Darshan Day)	*15 August*
The Mother's Mahasamadhi	*17 November*
The Mother's Body Laid To Rest	*20 November*
Siddhi Day (Darshan Day)	*24 November*
Sri Aurobindo's Mahasamadhi	*5 December*
Sri Aurobindo's Body Laid To Rest	*9 December*

List of Holidays

Id-Ul-Zuha	*Jan. 11*	*Baisakhi*	*Apr. 13*
Lohri	*Jan. 13*	*Buddha Poornima*	*May 13*
Makar Sankranti	*Jan. 14*	*Raksha Bandhan*	*Aug. 9*
Pongal	*Jan. 14*	*Independence Day*	*Aug. 15*
Republic Day	*Jan. 26*	*Janamashtami*	*Aug. 16*
Basant Panchami	*Feb. 2*	*Ganesh Chaturthi*	*Aug. 27*
Moharram	*Feb. 10*	*Anant Chaudas*	*Sep. 6*
Ravidaas Jayanti	*Feb. 13*	*Gandhi Jayanti*	*Oct. 2*
Shiv Ratri	*Mar. 26*	*Dashahara*	*Oct. 2*
Holi	*Mar. 14*	*Guru Nanak Jayanti*	*Nov. 5*
Dhulendi	*Mar. 15*	*Deepawali*	*Nov. 21*
Ugadi	*Mar. 30*	*Goverdhan Pooja*	*Nov. 22*
Ram Navami	*Apr. 6*	*Bhaiya Dooj*	*Nov. 24*
Mahavir Jayanti	*Apr. 11*	*Id-Ul-Fitar*	*Nov. 25*
Milad -Ul-Nabi	*Apr. 11*	*Christmas Day*	*Dec. 25*
Good Friday	*Apr. 14*	*Guru Govind Singh Jayanti*	*Dec. 27*



A spiritual ideal has always been the characteristic idea and aspiration of India. But the progress of Time and the need of humanity demand a new orientation and another form of that ideal. The old forms and methods are no longer sufficient for the purpose of the Time-Spirit. India can no longer fulfil herself on lines that are too narrow for the great steps she has to take in the future. Nor is ours the spirituality of a life that is aged and world-weary and burdened with the sense of the illusion and miserable inutility of all God's mighty creation. Our ideal is not the spirituality that withdraws from life but the conquest of life by the power of the spirit. It is to accept the world as an effort of manifestation of the Divine, but also to transform humanity by a greater effort of manifestation than has yet been accomplished, one in which the veil between man and God shall be removed, the divine manhood of which we are capable shall come to birth and our life shall be remoulded in the truth and light and power of the spirit.

– Sri Aurobindo

(13: 509)



The West has made the growth of the intellectual, emotional, vital and material being of man its ideal, but it has left aside the greater possibilities of his spiritual existence. Its highest standards are ideals of progress, of liberty, equality and fraternity, of reason and science, of efficiency of all kinds, of a better political, social and economical state, of the unity and earthly happiness of the race. These are great endeavours, but experiment after experiment has shown that they cannot be realised in their truth by the power of the idea and the sentiment alone: their real truth and practice can only be founded in the spirit. The West has put its faith in its science and machinery and it is being destroyed by its science and crushed under its mechanical burden. It has not understood that a spiritual change is necessary for the accomplishment of its ideals. The East has the secret of that spiritual change, but it has too long turned its eyes away from the earth. The time has now come to heal the division and to unite life and the spirit.

– *Sri Aurobindo*
(13: 509-10)

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** Complete Works of Sri Aurobindo.*

Moksha

"The pessimists have made moksha synonymous with annihilation or dissolution, but its true meaning is freedom. He who is free from bondage, is free, is mukta. But the last bondage is the passion for liberation itself which must be renounced before the soul can be perfectly free, and the last knowledge is the realisation that there is none bound, none desirous of freedom, but the soul is for ever and perfectly free, that bondage is an illusion and the liberation from bondage is an illusion. Not only are we bound but in play, the mimic knots are of such a nature that we ourselves can at our pleasure undo them.

Nevertheless the bonds are many and intricate. The most difficult of all their knots is egoism, the delusion that we have an individual existence sufficient in itself, separate from the universal and only being, ekamevadwitiyam, who is one not only beyond Time, Space and Causality. Not only are we all Brahman

in our nature and being, waves of one sea, but we are each of us Brahman in His entirety, for that which differentiates and limits us, nama and rupa, exists only in play and for the sake of the world-drama.

Whence then comes this delusion of egoism, if there is no separate existence and only Brahman is? We answer that there is separate existence but only in manifestation not in reality. It is as if one actor could play different parts not in succession but at one and the same moment; each part is He Himself, one and indivisible, but each part is different from the other. Brahman extends Himself in Time, Space & Causality which do not condition Him but exist in Him and can at any time be changed or abolished, and in Time, Space & Causality He attaches Himself to many namarupas which are merely existences in His universal being. They are real in manifestation, unreal outside manifestation." (12: 6)

Man

"The Shastras use the same word for man and the one divine and universal Being – Purusha – as if to lay stress upon the oneness of humanity with God. Nara and Narayana are the eternal couple, who, though they are two, are one, eternally different, eternally the same. Narayana, say the scholiasts, is he who dwells in the waters, but I rather think it means he who is the essence and sum of all humanity. Wherever there is a man, there there is Narayana; for the two cannot be separated. I think sometimes that when Christ spoke of himself as the Son of Man, he really meant the son of the Purusha, and almost find myself imagining that *anthropos* is only the clumsy Greek equivalent, the literal and ignorant translation of some Syrian word which corresponded to our Purusha.

(14)

Be that as it may, there can be no doubt that man is full of divine possibilities – he is not merely a term in physical evolution, but himself the field of a spiritual evolution which with him began and in him will end. It was only when man was made, that the gods were satisfied – they who had rejected the animal forms, – and cried सुकृतमेव, "Man indeed is well and wonderfully made; the higher evolution can now begin." He is like God, the sum of all other types and creatures from the animal to the god, infinitely variable where they are fixed, dynamic where they, even the highest, are static, and, therefore, although in the present and in his attainment a little lower than the angels, yet in the eventuality and in his culmination considerably higher than the gods. The other or fixed types, animals, gods, giants, Titans, demigods, can rise to a higher development than their own, but they must use the human body and the terrestrial birth to effect the transition." (12: 7)

The Psychology of Yoga

"…We believe that God created the world by Yoga and by Yoga He will draw it into Himself again. Yogah prabhavapyayau, Yoga is the birth and passing away of things. When Srikrishna reveals to Arjuna the greatness of His creation and the manner in which He has built it out of His being by a reconciliation of logical opposites, he says "Pasya me yogam aishwaram", Behold my divine Yoga. We usually attach a more limited sense to the word; when we use or hear it, we think of the details of Patanjali's system, of rhythmic breathing, of peculiar ways of sitting, of concentration of mind, of the trance of the adept. But these are merely details of particular systems. The systems are not the thing itself, any more than the water of an irrigation canal is the river Ganges. Yoga may be done without the least thought for the breathing, in any posture or no posture, without any insistence on concentration, in the full waking condition, while walking, working, eating, drinking, talking with others, in any occupation, in sleep, in dream, in states of unconsciousness, semiconsciousness, double-consciousness. It is no nostrum or system or fixed practice, but an eternal fact of process based on the very nature of the Universe.

Nevertheless in practice the name may be limited to certain applications of this general process for specific and definite ends. Yoga stands essentially on the fact that in this world we are everywhere one, yet divided; one yet divided in our being, one with yet divided from our fellow creatures of all kinds, one with yet divided from the infinite existence which we call God, Nature or Brahman. Yoga, generally, is the power which the soul in one body has of entering into effective relation with other souls, with parts of itself which are behind the waking consciousness, with forces of Nature and objects in Nature, with the Supreme Intelligence, Power & Bliss which governs the world either for the sake of that union in itself or for the purpose of increasing or modifying our manifest being, knowledge, faculty, force or delight. Any system which organises our inner being & our outer frame for these ends may be called a system of Yoga." (12: 18-19)

The Sources of Poetry

"…The waters of Poetry flow in a current or a torrent; where there is a pause or a denial, it is a sign of obstruction in the stream or of imperfection in the mind which the waters have chosen for their bed and continent. In India we have the same idea; Saraswati is for us the goddess of poetry, and her name means the stream or "she who has flowing motion". But even Saraswati is only an intermediary. Ganga is the real mother of inspiration, she who flows impetuously down from the head of Mahadev, God highseated, over the Himalay of the mind to the homes and cities of men. All poetry is an inspiration, a thing breathed into the thinking organ from above; it is recorded in the mind, but is born in the higher principle of direct knowledge or ideal vision which surpasses mind. It is in reality a revelation. The prophetic or revealing power sees the substance; the inspiration perceives the right expression. Neither is manufactured; nor is poetry really a poiesis or composition, nor even a creation, but rather the revelation of something that eternally exists. The ancients knew this truth and used the same word for poet and prophet, creator and seer, *sophos*, *vates*, *kavi*.

But there are differences in the manifestation. The greatest motion of poetry comes when the mind is still and the ideal principle works above and outside the brain, above even the hundred petalled lotus of the ideal mind, in its proper empire; for then it is Veda that is revealed, the perfect substance and expression of eternal truth. This higher ideation transcends genius just as genius transcends ordinary intellect and perception. But that great faculty is still beyond the normal level of our evolution. Usually we see the action of the revelation and inspiration reproduced by a secondary, diluted and uncertain process in the mind. But even this secondary and inferior action is so great that it can give us Shakespeare, Homer and Valmekie. …of our three mental instruments of knowledge, – the heart or emotionally realising mind, the observing and reasoning intellect with its aids, fancy and memory, and the intuitive intellect, – it is into the last and highest that the ideal principle transmits its inspirations when the greatest poetry writes itself out through the medium of the poet. But if the intuitive intellect is not strong enough to act habitually, it is better for the poetry to descend into the heart and return to the intellect suffused and coloured with passion and emotion than to be formed directly in the observing intellect." (12: 28-29)

Poetry from the Reasoning Intellect

"Poetry written from the reasoning intellect is apt to be full of ingenious conceits, logic, argumentation, rhetorical turns, ornamental fancies, echoes learned and imitative rather than uplifted and transformed. This is what is sometimes called classical poetry, the vigorous and excellent but unemotional and unuplifted poetry of Pope and Dryden. It has its inspiration, its truth and value; it is admirable in its way, but it is only great when it is lifted out of itself into intuitive writing or else invaded by the heart. For everything that needs fire rather than light, drivingforce rather than clearness, enthusiasm rather than correctness, the heart is obviously the more potent instrument. Now, poetry to be great must have either enthusiasm or ecstasy." (12: 29)

Poetry from the Heart and from the Higher Centres

"Yet the poetry that rises up from the heart is usually a turbid stream; our own restless ideas and imaginations mix with the pure inrush from above a turbulent uprush from below, our excited emotions seek an exaggerated expression, our aesthetic habits and predilections busy themselves to demand a satisfaction greatly beyond their due. Such poetry may be inspired, but it is not always suitable or inevitable. There is often a double inspiration, the higher or ecstatic and the lower or emotional, and the lower disturbs and drags down the higher. This is the birth of romantic or excessively exuberant poetry, too rich in expression, too abundant and redundant in substance. The best poetry coming straight from the right centres may be bare and strong, unadorned and lofty, or it may be rich and splendid; it may be at will romantic or classical; but it will always be felt to be the right thing for its purpose; it is always nobly or rapturously inevitable.

But even in the higher centres of the intuitive intellect there may be defects in the inspiration." (12: 29-30)

Tamasic Stimulus in Poetry

"There is a kind of false fluency which misses the true language of poetry from dulness of perception. Under the impression that it is true and inspired writing it flows with an imperturbable flatness, saying the thing that should be said but not in the way that it should be said, without force and felicity. This is the tamasic or clouded stimulus, active, but full of unenlightenment and self-ignorance. The thing seen is right and good; accompanied with the inspired expression it would make very noble poetry. Instead, it becomes prose rendered unnatural and difficult to tolerate by being cut up into lengths. Wordsworth is the most characteristic and interesting victim of tamasic stimulus. Other great poets fall a prey to it, but that superb and imperturbable self-satisfaction under the infliction is his alone. There is another species of tamasic stimulus which transmits an inspired and faultless expression, but the substance is neither interesting to man nor pleasing to the gods. A good deal of Milton comes under this category. In both cases what has happened is that either the inspiration or the revelation has been active, but its companion activity has refused to associate itself in the work." (12: 30)

Rajasic Stimulus in Poetry

"…Another kind of false inspiration is the rajasic or fiery stimulus. It is not flat and unprofitable like the tamasic, but hasty, impatient and vain. It is eager to avoid labour by catching at the second best expression or the incomplete vision of the idea, insufficiently jealous to secure the best form, the most satisfying substance. Rajasic poets, even when they feel the defect in what they have written, hesitate to sacrifice it because they also feel and are attached either to what in it is valuable or to the memory of their delight when it was first written. If they get a better expression or a fuller sight, they often prefer to reiterate rather than strike out inferior stuff with which they are in love. Sometimes, drifting or struggling helplessly along that shallow and vehement current, they vary one idea or harp on the same imagination without any final success in expressing it inevitably. Examples of the rajasic stimulus are commonest in Shelley and Spenser, but few English poets are free from it. This is the rajasic fault in expression. But the fiery stimulus also perverts or

hampers the substance. An absence of self-restraint, an unwillingness to restrict and limit the ideas and imaginations is a sure sign of a rajasic ideality. There is an attempt to exhaust all the possibilities of the subject, to expand and multiply thoughts and imaginative visions beyond the bounds of the right and permissible. Or else the true idea is rejected or fatally anticipated by another which is or seems to be more catching and boldly effective. Keats is the principle exemplar of the first tendency, the Elizabethans of the second. The earlier work of Shakespeare abounds with classical instances. As distinguished from the Greek, English is a pronouncedly rajasic literature and, though there is much in it that is more splendid than almost anything done by the Greeks, – more splendid, not better, – a great deal even of its admired portions are rather rich or meretricious than great and true." (12: 31-32)

Sattwic Inspiration in Poetry

"The perfect inspiration in the intuitive intellect is the sattwic or luminous inspiration, which is disinterested, self-contained, yet at will noble, rich or vigorous, having its eye only on the right thing to be said and the right way to say it. It does not allow its perfection to be interfered with by emotion or eagerness, but this does not shut it out from ecstasy and exaltation. On the contrary, its delight of self-enjoyment is a purer and more exquisite enthusiasm than that which attends any other inspiration. It commands and uses emotion without enslaving itself to it. There is indeed a sattwic stimulus which is attached to its own luminosity, limpidity and steadiness, and avoids richness, force or emotion of a poignant character even when these are needed and appropriate. The poetry of Matthew Arnold is often though not always of this character. But this is a limited inspiration. Sattwic as well as rajasic poetry may be written from the uninspired intellect, but the sensational mind never gives birth to sattwic poetry." (12: 32)

Faculties Necessary for a Poetic Genius

"…A poet need not be a reflective critic; he need not have the reasoning and analysing intellect and dissect his own poetry. But two things he must have in some measure to be perfect, the intuitive judgment which shows him at a glance whether he has got the best or the second-best idea, the perfect or the imperfect expression and rhythm, and the intuitive reason which shows him without analysis why or wherein it is best or second-best, perfect or imperfect. These four faculties, revelation or prophecy, inspiration, intuitive judgment and intuitive reason, are the perfect equipment of genius doing the works of interpretative & creative knowledge." (12: 32)

The Interpretation of Scripture

"The spirit who lies concealed behind the material world, has given us, through the inspiration of great seers, the Scriptures as helpers and guides to unapparent truth, lamps of great power that send their rays into the darkness of the unknown beyond which He dwells, *tamasah parastat*. They are guides to knowledge, brief indications to enlighten us on our path, not substitutes for thought and experience. They are *shabdam Brahma*, the Word, the oral expression of God, not the thing to be known itself nor the knowledge of Him. *Shabdam* has three elements, the word, the meaning and the spirit. The word is a symbol, *vak* or *nama*; we have to find the *artha*, the meaning or form of thought which the symbol indicates. But the meaning itself is only the indication of something deeper which the thought seeks to convey to the intellectual conception. For not only words, but ideas also are eventually no more than symbols of a knowledge which is beyond ideas and words. Therefore it comes that no idea

by itself is wholly true. There is indeed a *rupa*, some concrete or abstract form of knowledge, answering to every name, and it is that which the meaning must present to the intellect. We say a form of knowledge, because according to our philosophy, all things are forms of an essentially unknowable existence which reveals them as forms of knowledge to the essential awareness in its Self, its Atman or Spirit, the Chit in the Sat. But beyond *nama* and *rupa* is *swarupa*, the essential figure of Truth, which we cannot know with the intellect, but only with a higher faculty. And every *swarupa* is itself only a symbol of the one essential existence which can only be known by its symbols because in its ultimate reality it defies logic and exceeds perception, – God.

Since the knowledge the Scripture conveys is so deep, difficult and subtle, – if it were easy what would be the need of the Scripture? – the interpreter cannot be too careful or too perfectly trained. He must not be one who will rest content in the thought-symbol or in the logical implications of the idea; he must hunger and thirst for what is beyond. The interpreter who stops short with the letter, is the slave of a symbol and convicted of error. The interpreter who cannot go beyond the external meaning, is the prisoner of his thought and rests in a partial and incomplete knowledge. One must transgress limits & penetrate to the knowledge behind, which must be experienced before it can be known; for the ear hears it, the intellect observes it, but the spirit alone can possess it. Realisation in the self of things is the only knowledge; all else is mere idea or opinion." (12: 33-34)

On Original Thinking

"…Few societies have been so tamasic, so full of inertia and contentment in increasing narrowness as Indian society in later times; few have been so eager to preserve themselves in inertia. Few therefore have attached so great an importance to authority. Every detail of our life has been fixed for us by Shastra and custom, every detail of our thought by Scripture and its commentators, – but much oftener by the commentators than by Scripture. Only in one field, that of individual spiritual experience, have we cherished the ancient freedom and originality out of which our past greatness sprang; it is from some new movement in this inexhaustible source that every fresh impulse and rejuvenated strength has arisen. Otherwise we should long ago have been in the grave where dead nations lie, with Greece and Rome of the Caesars, with Esarhaddon and the Chosroes. You will often hear it said that it was the forms of Hinduism which have given us so much national vitality. I think rather it was its spirit. I am inclined to give more credit for the secular miracle of our national survival to Shankara, Ramanuja, Nanak & Kabir, Guru Govind, Chaitanya, Ramdas & Tukaram than to Raghunandan and the Pandits of Nadiya & Bhatpara." (12: 38)

"The result of this well-meaning bondage has been an increasing impoverishment of the Indian intellect, once the most gigantic and original in the world. Hence a certain incapacity, atrophy, impotence have marked our later activities even at their best. The most striking instance is our continued helplessness in the face of the new conditions and new knowledge imposed on us by recent European contact. We have tried to assimilate, we have tried to reject, we have tried to select; but we have not been able to do any of these things successfully. Successful assimilation depends on mastery; but we have not mastered European conditions and knowledge, rather we have been seized, subjected and enslaved by them. …Nothing is our own, nothing native to our intelligence, all is derived. As little have we understood the new knowledge; we have only understood what the Europeans want us to think about themselves and their modern civilisation. Our English culture – if culture it can be called – has increased tenfold the evil of our dependence instead of remedying it." (12: 38-39)

How to Recover Our Lost Intellectual Freedom?

"How shall we recover our lost intellectual freedom and elasticity? By reversing, for a time at least, the process by which we lost it, by liberating our minds in all subjects from the thraldom to authority. That is not what reformers and the Anglicised require of us. They ask us, indeed, to abandon authority, to revolt against custom and superstition, to have free and enlightened minds. But they mean by these sounding recommendations that we should renounce the authority of Sayana for the authority of Max Muller, the Monism of Shankara for the Monism of Haeckel, the written Shastra for the unwritten law of European social opinion, the dogmatism of Brahmin Pandits for the dogmatism of European scientists, thinkers and scholars. Such a foolish exchange of servitude can receive the assent of no selfrespecting mind. Let us break our chains, venerable as they are, but let it be in order to be free, – in the name of truth, not in the name of Europe. It would be a poor bargain to exchange our old Indian illuminations, however dark they may have grown to us, for a derivative European enlightenment or replace the superstitions of popular Hinduism by the superstitions of materialistic Science." (12: 40)

"Our first necessity, if India is to survive and do her appointed work in the world, is that the youth of India should learn to think, – to think on all subjects, to think independently, fruitfully, going to the heart of things, not stopped by their surface, free of prejudgments, shearing sophism and prejudice asunder as with a sharp sword, smiting down obscurantism of all kinds as with the mace of Bhima. Let our brains no longer, like European infants, be swathed with swaddling clothes; let them recover the free and unbound motion of the gods; let them have not only the minuteness but the wide mastery and sovereignty natural to the intellect of Bharata and easily recoverable by it if it once accustoms itself to feel its own power and be convinced of its own worth. If it cannot entirely shake off past shackles, let it at least arise like the infant Krishna bound to the wain, and move forward dragging with it wain and all and shattering in its progress the twin trees, the twin obstacles to self-fulfilment, blind mediaeval prejudice and arrogant modern dogmatism. The old fixed foundations have been broken up, we are tossing in the waters of a great upheaval and change. It is no use clinging to the old ice-floes of the past,

they will soon melt and leave their refugees struggling in perilous waters. It is no use landing ourselves in the infirm bog, neither sea nor good dry land, of a secondhand Europeanism. We shall only die there a miserable and unclean death. No, we must learn to swim and use that power to reach the good vessel of unchanging truth; we must land again on the eternal rock of ages. …We must begin by accepting nothing on trust from any source whatsoever, by questioning everything and forming our own conclusions. We need not fear that we shall by that process cease to be Indians or fall into the danger of abandoning Hinduism. India can never cease to be India or Hinduism to be Hinduism, if we really think for ourselves. It is only if we allow Europe to think for us that India is in danger of becoming an ill-executed and foolish copy of Europe. We must not begin by becoming partisans but know before we take our line. Our first business as original thinkers will be to accept nothing, to question everything. That means to get rid of all unexamined opinions old or new, all mere habitual sanskaras in the mind, to have no preconceived judgments.…" (12: 40-41)

India Alone Can Break Her Own and the World's Fetters

"Europe is becoming stereotyped and unprogressive; she is fruitful only of new & ever multiplying luxuries and of feverish, fiery & ineffective changes in her political and social machinery. China, Japan and the Mussulman States are sliding into a blind European imitativeness. In India alone there is self-contained, dormant, the energy and the invincible spiritual individuality which can yet arise and break her own and the world's fetters." (12: 42)

Our Thinking Must be Original and Thorough Before We Initiate Action

"…We must be careful that our thinking is not only original but thorough before we even initiate action. To run away with an isolated original idea, or charmed with its newness and vigour, to ride it into the field of action is to make of ourselves cranks and eccentrics. This world, this society, these nations and their civilisations are not simple existences, but complex & intricate, the result of a great organic growth in many centuries, sometimes in many millenniums. We should not deal with them after snatching at a few hurried generalisations or in the gust and fury of a stiff fanaticism. We must first be sure that our new thought is wide and strong-winged enough, our thoughts large enough, our natures mighty enough to deal with those vastnesses. We must be careful, too, to comprehend what we destroy. And destroy we must not unless we have a greater and more perfect thing to put in the place even of a crumbling and mouldering antiquity. To tear down Hindu society in the spirit of the social reformers or European society in the spirit of the philosophical or unphilosophical Anarchists would be to destroy order and substitute a licentious confusion.…" (12: 42-43)

Man is a Badly-Reasoning Animal

"…Man may be, as he has been defined, a reasoning animal, but it is necessary to add that he is, for the most part, a very badly-reasoning animal. He does not ordinarily think for the sake of finding out the truth, but much more for the satisfaction of his mental preferences and emotional tendencies; his conclusions spring from his preferences, prejudices and passions; and his reasoning & logic paraded to justify them are only a specious process or a formal mask for his covert approach to an upshot previously necessitated by his heart or by his temperament. When we are awakened from our modern illusions, as we have been awakened from our mediaeval superstitions, we shall find that the intellectual conclusions of the rationalist for all their [. . .] pomp & profuse apparatus of scrupulous enquiry were as much dogmas as those former dicta of Pope & theologian, which confessed without shame their simple basis in the negation of reason. Much more do all those current opinions demand scrutiny & modification, which express our personal view of things and rest patently on a partial and partisan view or have been justified by preferential selection of the few data that suited our foregone & desired conclusion.…" (12: 45)

"The European Court of Justice is a curious and instructive institution. Europe, even while vaunting a monopoly of civilisation, cherishes and preens herself in some remarkable relics of barbarism. In mediaeval times, with the scientific thoroughness and efficiency which she shares with the Mongolian, she organised torture as the most reliable source of evidence and the ordeal of battle as the surest guide to judicial truth. Both ideas were characteristically European. A later age may seem to have got rid of these luminous methods, but it is not so in reality. In place of the rack the French have invented the investigating judge and the Americans some remarkable processes, which I think they call questioning (the old name for torture) in the first, second and up to the fifth degree if not to higher stages of excellence. The torture is sometimes of the mind not of the body; it is less intense, more lingering, but it leads to the same result in the end. When the tortured wretch, after protecting with lies for as long as may be his guilt or his innocence, escapes from his furious and pitiless persecutor by a true or false confession, preferring jail or the gallows to this prolongation of tense misery, the French call it delicately "entering into the way of avowals". The Holy Office in Seville could not have invented a more Christian and gentlemanly euphemism. The American system, is in the fifth degree, I think, to keep the miserable accused fasting and sleepless and ply him with a ceaseless assault of torturing questions and suggestions until the brain reels, the body sinks, the heart is sick and hopeless and the man is ready to say anything his torturers believe or want to be the truth. It is a true Inquisition; the mediaeval name fits these modern refinements.

The English people have often been accused as a brutal or a stupid nation; but they have a rugged humanity when their interests are not touched and enjoy glimpses of a rough common sense. They have besides an honourable love of publicity and do not like, for themselves at least, secret police methods. They have rejected the investigating judge and torture in the fifth degree. But their courts resemble the European. Under a civilised disguise these Courts are really the mediaeval ordeal by battle; only in place of the swords and lances of military combatants we have the tongues and technicalities of lawyers and the mutually tilting imaginations of witnesses. The victory is to the skilfullest liar and the most plausible workman in falsehoods and insincerities. It is largely an elaborate pitch and toss, an exhilarating gamble, a very Monte Carlo of surprising chances. But there is skill in it, too; it satisfies the intellect as well as the sensations. One should rather call it a game of human Bridge which admirably combines luck and skill, or consider it as an intellectual gladiatorial show. In big cases the stake is worthy of the play and the excitement, a man's property or his life. But woe to the beaten! In a criminal case, the tortures of the jail or the terrifying drop from the gallows are in prospect, and it is rather the hardihood of guilt than the trembling consciousness of innocence that

shall best help him. Woe to him if he is innocent! As he stands there, – for to add to the pleasurableness of his condition, the physical ache of hours of standing is considerately added to the cruel strain on his emotions, – he looks eagerly not to the truth or falsehood of the evidence for or against him, but to the skill with which this or that counsel handles the web of skilfully mixed truth and lies and the impression he is making on the judge or the jury. A true witness breaking down under a confusing cross-examination or a false witness mended by a judicious reexamination may be of much better service to him than the Truth, which, our Scriptures tell us, shall prevail and not falsehood, – eventually perhaps and in the things of the truth, but not in the things of falsehood, not in a court of Justice, not in the witness box. There the last thing the innocent man against whom circumstances have turned, dare tell is the truth; it would either damn him completely by fatally helping the prosecution or it is so simple and innocent as to convince the infallible human reason of its pitiful falsity. The truth! Has not the Law expressly built up a hedge of technicalities to keep out the truth?" (12: 46-48)

Caste is the Trade Guild Sanctified, not *Chaturvarnya*

"…Whether the spirit as well as the body of caste should remain, is the modern question. Let Hindus remember that caste as it stands is merely *jat*, the trade guild sanctified but no longer working, it is not the eternal religion, it is not *chaturvarnya*. I do not care whether widows marry or remain single; but it is of infinite importance to consider how women shall be legally and socially related to man, as his inferior, equal or superior; for even the relation of superiority is no more impossible in the future than it was in the far-distant past.…" (12: 53)

Sanatana Dharma

"…In the changes of the future the Hindu society must take the lead towards the establishment of a new universal standard. Yet being Hindus we must seek it through that which is particular to ourselves. We have one standard that is at once universal and particular, the eternal religion, which is the basis, permanent and always inherent in India, of the shifting, mutable and multiform thing we call Hinduism. Sticking fast where you are like a limpet is not the dharma, neither is leaping without looking the dharma. The eternal religion is to realise God in our inner life and our outer existence, in society not less than in the individual. *Esha dharmah sanatanah*. God is not antiquity nor novelty: He is not the Manava Dharmashastra, nor Vidyaranya, nor Raghunandan; neither is He an European. God who is essentially Sacchidananda, is in manifestation *Satyam*, *Prema*, *Shakti*, – Truth, Strength and Love. Whatever is consistent with the truth and principle of things, whatever increases love among men, whatever makes for the strength of the individual, the nation and the race, is divine, it is the law of Vaivaswata Manu, it is the *sanatana dharma* and the Hindu shastra.…" (12: 53-54)

The Four Yugas – the Natural Law of Progress of All Human Ideas & Institutions

"…Institutions that are right in one age are not right in another. Replacing social system by social system, religion by religion, civilisation by civilisation God is perpetually leading man onwards to loftier & more embracing manifestations of our human perfectibility. When in His cosmic circling movement He establishes some stable worldwide harmony, that is man's Satya Yuga. When harmony falters, is maintained with difficulty, not in the nature of men, but by an accepted force or political instrument, that is his Treta. When the faltering becomes stumbling and the harmony has to be maintained at every step by a careful & laborious regulation, that is his Dwapara. When there is disintegration, & all descends in collapse and ruin, nothing can stay farther the cataclysm that is his Kali. This is the natural law of progress of all human ideas & institutions. It applies always in the mass, continually though less perfectly in the detail. One may almost say that each human religion, society, civilisation has its four Ages.…" (12: 54-55)

Ancient Versus Modern Hinduism

"We are Hindus seeking to re-Hinduise society, not to Europeanise it. But what is Hinduism? Or what is its social principle? One thing at least is certain about Hinduism religious or social, that its whole outlook is Godward, its whole search and business is the discovery of God and our fulfilment in God. But God is everywhere and universal. Where did Hinduism seek Him? Ancient or preBuddhistic Hinduism sought him both in the world and outside it; it took its stand on the strength & beauty & joy of the Veda, unlike modern or post Buddhistic Hinduism which is oppressed with Buddha's sense of universal sorrow and Shankara's sense of universal illusion, – Shankara who was the better able to destroy Buddhism because he was himself half a Buddhist. Ancient Hinduism aimed socially at our fulfilment in God in life, modern Hinduism at the escape from life to God. The more modern ideal is fruitful of a noble and ascetic spirituality, but has a chilling and hostile effect on social soundness and development, social life under its shadow stagnates

for want of belief and delight, sraddha and ananda. If we are to make our society perfect and the nation is to live again, then we must revert to the earlier and fuller truth. We must not make life a waiting for renunciation, but renunciation a preparation for life; instead of running from God in the town to God in the forest, we must rather plunge into the mountain solitude in our own souls for knowledge & joy & spiritual energy to sustain any part that may be given to us by the master of the Lila. If we get that strength, any society we build up must be full of the instinct of immortal life and move inevitably towards perfection.…" (12: 57-58)

Theosophy and the Theosophists

"…From one point of view I cannot find praise warm enough to do justice to the work of Theosophy; from another I cannot find condemnation strong enough to denounce it. It has forced on the notice of an unwilling world truths to which orthodoxy is blind and of which heterodoxy is afraid or incredulous. It has shown a colossal courage in facing ridicule, trampling on prejudice and slander, persisting in faith in spite of disillusionment, scandal and a continual shifting of knowledge. They have kept the flag of a past & future science flying against enormous difficulties. On the other hand by bringing to the investigation of that science – not its discovery, for to the Hindu Yogin it is known already – the traditional European methods, the methods of the market-place and the forum, it has brought on the truths themselves much doubt and discredit, and by importing into them the forms, jugglery and jargon of European mystics, their romanticism, their unbridled imagination, their

galloping impatience, their haste, bragging and loudness, their susceptibility to dupery, trickery, obstinate error and greedy selfdeception, Theosophists have strengthened doubt and discredit and driven many an earnest seeker to bewilderment, to angry suspicion or to final renunciation of the search for truth. They have scattered the path of the conscientious investigators, the severe scientists of Yoga who must appear in the future, with the thorns and sharp flints of a well-justified incredulity and suspicion. I admit the truths that Theosophy seeks to unveil; but I do not think they can be reached if we fall into bondage even to the most inspiring table talk of Mahatmas or to the confused anathemas and vaticinations hurled from their platform tripods by modern Pythonesses of the type of M[rs] Annie Besant, that great, capacious but bewildered and darkened intellect, now stumbling with a loud and confident blindness through those worlds of twilight and glamour, of distorted inspirations, perverted communications and misunderstood or half-understood perceptions which are so painfully familiar to the student and seeker.…" (12: 61)

What do I seek and Believe?

"…I seek a light that shall be new, yet old, the oldest indeed of all lights. I seek an authority that accepting, illuminating and reconciling all human truth, shall yet reject and get rid of by explaining it all mere human error. I seek a text and a Shastra that is not subject to interpolation, modification and replacement, that moth and white ant cannot destroy, that the earth cannot bury nor Time mutilate. I seek an asceticism that shall give me purity and deliverance from self and from ignorance without stultifying God and His universe. I seek a scepticism that shall question everything but shall have the patience to deny nothing that may possibly be true. I seek a rationalism not proceeding on the untenable supposition that all the centuries of man's history except the nineteenth were centuries of folly and superstition, but bent on discovering truth instead of limiting inquiry by a new dogmatism, obscurantism and furious intolerance which it chooses to call common sense and enlightenment; I seek a materialism that shall recognise matter and use it without being its slave. I seek an occultism that shall bring out all its processes and

proofs into the light of day, without mystery, without jugglery, without the old stupid call to humanity, "Be blind, O man, and see!" In short, I seek not science, not religion, not Theosophy, but Veda – the truth about Brahman, not only about His essentiality, but about His manifestation, not a lamp on the way to the forest, but a light and a guide to joy and action in the world, the truth which is beyond opinion, the knowledge which all thought strives after – yasmin vijnate sarvam vijnatam. I believe that Veda to be the foundation of the Sanatan Dharma; I believe it to be the concealed divinity within Hinduism, – but a veil has to be drawn aside, a curtain has to be lifted. I believe it to be knowable and discoverable. I believe the future of India and the world to depend on its discovery and on its application, not to the renunciation of life, but to life in the world and among men." (12: 61-62)

The Work of the Theosophical Society and the Imperative Necessity of Revealing, in the Western Way, the Scientific Foundations of Indian knowledge

"…it is becoming imperatively necessary that Indian knowledge should reveal in the Western way its scientific foundations. For if we do not do it ourselves, the Europeans will do it for us and do it badly, discrediting the knowledge in the process. The phenomenon of the Theosophical Society is a warning to us of a pressing urgency. It will never do to allow the science of Indian knowledge to be represented to the West through this strange & distorting medium. For this society of European & European-led inquirers arose from an impulse on which the Time-Spirit itself insists; their object, vaguely grasped at by them, was at bottom the systematic coordination, explanation & practice of Oriental religion & Oriental mental & spiritual discipline. Unfortunately, as always happens to a great effort in unfit hands, it stumbled at the outset & went into strange bypaths. It fell into the mediaeval

snare of Gnostic mysticism, Masonic secrecy & Rosicrucian jargon. The little science it attempted has been rightly stigmatised as pseudo-science. A vain attempt to thrust in modern physical science into the explanation of psychical movements, – to explain for instance pranayam in the terms of oxygen & hydrogen! – to accept uncritically every experience & every random idea about an experience as it occurred to the mind & set it up as a revealed truth & almost a semi-divine communication, to make a hopeless amalgam & jumble of science, religion & philosophy all expressed in the terms of the imagination – this has been the scientific method of Theosophy. The result is that it lays its hands on truth & muddles it so badly that it comes out to the world as an untruth. And there now abound other misstatements of Indian truth, less elaborate but almost as wild & wide as Theosophy's. From this growing confusion we must deliver the future of humanity." (12: 66)

Theosophy is not Brahmavidya

"…The modern Theosophist tells us much about Mahatmas, Kamaloka, Devachan, people on Mars, people on the Moon, astral bodies, precipitated letters, Akashic records and a deal of other matters, of high value if true and of great interest whether true or not. But what on earth, I should like to know, has all this to do with Brahmavidya? One might just as well describe botany, zoology & entomology or for that matter, music or painting or the binomial theory or quadratic equations as Brahmavidya. In a sense they are so since everything is Brahman, – sarvam khalvidam Brahma. But language has its distinctions on which clear thinking depends, & we must insist on their being observed. All this matter of Theosophy is not Brahmavidya, but Devavidya. Devavidya is the true equivalent, so far as there can be an equivalent, of Theosophy." (12: 73-74)

Philosophy, Religion and Science and Their Perpetual Invasion of Each Other's Dominion in the West

"…The business of Philosophy is to arrange logically the general modes of Sat, the business of Religion is to arrange practically & vitally the personal relations of Sat, the business of Science is to arrange observantly & analytically the particular forms & movements of Sat. They are really necessary to and ought to lean on each other; and, if all recognised proper limitations and boundary marks, could by their joint activity help man to his present attainable fullness; but by a sort of intellectual land hunger they are perpetual invaders of each other's dominion, deny each other's positions and therefore remain unprofitably at war through the human ages. Finally, all three after illegitimately occupying each other's fields insist on snatching at a knowledge of which they are all equally incapable – the essential nature of the world, the secret reality of Sat, the uttamam rahasyam of the Brahman. This error, this confusion, this sankara or illegitimate mixing of different nature and function is the curse of the Kali and from it arises much, if not most, of the difficulty we experience as a race in escaping from this misery & darkness into bliss and light. It is part and a great part of Kali Kalila, the chaos of the Kali.

India has always attempted, though not, since the confusion of Buddhism, with any success, if not to keep the three to their proper division of labour – which, with the general growth of ignorance became impossible – at least, always to maintain or reestablish, if disturbed, some harmony between them. Of this attempt the Gita is the standing monument and the most perfect example. To see the confusion working in its untrammelled force, – and it is only so, by isolating the disease from the modification of curative forces, that we can observe, diagnose and afterwards find its remedy – we must go to the intellectual history of the European continent. There have been, properly speaking, two critical periods in this history, the Graeco-Roman era of philosophic illumination previous to Christianity and the era of modern scientific illumination which is still unexhausted. In the first we see the revolt of Philosophy (with Science concealed in her protective embrace) against the usurpation of religion. We find it, after achieving liberation, in its turn denying religion and usurping her sacred prerogative. In the modern era we see Science this time emerged and adult, keeping Philosophy behind her, in revolt against religion, first liberate herself, then deny religion & usurp her prerogatives, then, or as part of this final process of conquest, turn, deny & strike down her lofty ally and usurp also her ancient territory. For if Science has scorned & denied religion, she has equally scorned & denied Metaphysics. If she has declared God to be a barbarous myth, a fiction of dreams and terrors and longings and denied us the right of communion with the infinite, equally has she declared metaphysics to be an aberration of the ideative faculty, a false extension of logic and denied our right to recognise any metaphysical existence or anything at all which cannot be judged by or inferred from the results of the test tube, the scalpel, the microscope & the telescope.

Neither, however, has she herself hesitated to dogmatise about the essential nature of existence and the mutual relations of its general modes, matter, life, mind and spirit. But for our immediate purpose it is only necessary to note the result in either of these eras of these tremendous usurpations. The result of the usurpations of philosophy was that mankind flung itself with an infinite sincerity, with a passionate sense of relief into the religion of an obscure Jewish sect and consented for a length of time which amazes us to every theological absurdity, even the most monstrous, so that it might once more be permitted to believe in something greater than earth & to have relations with God. The old philosophical spirit was torn to pieces with Hypatia in the bloodstained streets of Alexandria. Theology usurped her place and discoursed blindly & foolishly on transubstantiation and consubstantiality and one knows not what other barren mysteries. So far as philosophy was allowed an independent existence, she was compelled to do not her own work but the work of science; so we find the schoolmen elaborately determining by logic and a priori word fencing questions which could only be properly determined by observation and analysis. For Theology, for Mediaeval Religion herself did not care for this field of knowledge; she had no need for scientific truths just as the Jacobin Republic had "no need of chemists"; in fact she guillotined Science wherever its presence attracted her attention. But all injustice – and that means at bottom all denial of truth, of the satyam and ritam – brings about its own punishment or, as Religion would put it, God's visitation & vengeance. Science liberated, given in her strenuous emergence the strength of the Titans, avenges herself today on her old oppressors, on Religion, on Philosophy, breaks their temples, scorns their gods & prophets & seeks to deprive them even of the right to existence. That was the result of the Graeco-Roman illumination. And what will be the result of the scientific illumination, the modern enlightenment, the fiery triumph and ardent intellectual bigotry of the materialist? It is too early to foresee the final denouement, but unformed lines of it show themselves, obscure masses arise. Mysticism is growing obscurely in strength, as Science grew obscurely in strength in the Middle Ages. We see Titanic & mystic figures striding out of the East, building themselves fortresses & points of departure, spreading among the half-intellectual, capturing even the intellectual – vague figures of Theosophy, Spiritualism, Mental Science, Psychical Research, Neo-Hinduism, Neo-Buddhism, Neo-Mahomedanism, Neo-Christianity. The priests of Isis, the adepts & illuminati of Gnosticism, denied their triumph by the intervention of St Paul & the Pope, reborn into this latter age, claim now their satisfaction. Already some outworks of materialism are giving way, the attack grows more insistent, the defence more uncertain, less proudly self-confident, though not less angry, contemptuous, bitter & intolerant; the invaders increase their adherents, extend the number of their strongholds. If no wider & higher truth intervenes, it would almost seem as if the old confusion in a new form might replace the new. Perhaps an Esoteric Society or a Spiritualist Circle of High Mediums will in a few centuries be laying down for us what we

shall think about this world & the next, what particular relations with Gods will be permitted us, what Influences or Initiates we shall worship. Who knows? The fires of Smithfield may yet reblaze to save heretics from the perdition which an illustrious voice has declared to us to be the destined doom of all who do not acknowledge Maurya & Kutthumi.

These are not mere fantastic speculations. The history of humanity & the peculiar capacities of that apparently incalculable & erratic thing, human nature, ought to warn us of their possibility – or at least that they are not entirely impossible, in spite of the printing press, in spite of the clarities of Science. No doubt the old philosophers [thought] that with so many Stoas & Academies, such spread of education, never again would enlightenment be dimmed and the worship of gods & ghosts would in the end amuse none but the vulgar. We must accept these things as possible & examine why they are possible. This reaction is inevitable because Philosophy, though exceedingly high & luminous, tends to be exclusive & narrow and Science, though exceedingly patient, accurate & minute, tends to be limited, dry & purblind. They are both apt to be as dogmatic & intolerant in their own high way or in their own clear, dry way as Religion in her way which is not high, but intense, not clear but enthusiastic; and they live on a plane of mentality on which humanity at large does not yet find itself at perfect ease, cannot live without a struggle and a difficulty in breathing. They both demand from man that he shall sacrifice his heart & his imagination to his intellect, shall deny his full human nature and live coldly & dryly. You might just as well ask him to live without free breathing. The mental world in which we are asked to live, resembles what the life of humanity would be if the warmth of the sun had diminished, the earth were growing chill and its atmosphere were already too rarefied for our comfort. It is no use saying that he ought to live in such an atmosphere, that it will improve his mental health & vigour. Perhaps he ought, though I do not think so, but he cannot. Or rather the individual may, – everything is possible to individual man, – but the race cannot. The demand can never be allowed; for it is a denial of Nature, a violation of the great Mother, a displacement of her eternal facts by the aridities of logic; it is a refusal of the Truth of things, of the Satyam, Ritam, and if it is persisted in, it will bring its own revenges. Philosophy & Science, if they are to help mankind without hurting it and themselves, must recognise that mankind is a complex being and his nature demands that every part of that complexity shall have its field of activity & every essential aspiration in him must be satisfied. It is his nature & his destiny to be aptakama, satisfied in his desires, in the individual & in the race – though always in accordance with the satyam, the ritam, which is also the sukham & sundaram, not lawlessly & according to aberrations & caprices. It was the great virtue of the ancient Hinduism, before Buddhism upset its balance & other aberrations followed, that it recognised in principle at least this fundamental verity, did not deny what God insists upon but strove, it does not matter whether perfectly or imperfectly, to put everything in its place & create a natural harmony." (12: 79-83)

"ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।" (12: 5)

"…How many who have the religious faith and the religious temperament, are following the impulses of their heart, the cravings of their desire, the urgency of their senses, the dictates of their opinion when they fully imagine that their God is leading them! And they do well, for God is leading them. It is the way He has chosen for them, & since He has chosen it, it is the best & wisest & most fruitful way for them. Still it is their God – not one they have made in their own image as the Atheist believes, but One who makes Himself in the image that they prefer, the image that best suits with their nature or their development. "In whatever way men come to me, in that way I love & cleave to them." It is a saying of fathomless depth which contains the seed of the whole truth about God & religion. After all it is only in this way that the conditioned can meet the Absolute, that which has a nature or dharma of its own with that which is beyond all limit of nature or dharma. After the meeting of the soul with God, – well, that is a different matter. The secrets of His nuptial chamber cannot all be spoken." (12: 88-89)

The Absolute Parabrahman

"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.

In Parabrahman knowledge ceases to be knowledge and becomes an inexpressible identity. Become Parabrahman, if thou wilt and if That will suffer thee, but strive not to know It; for thou shalt not succeed with these instruments and in this body.

In reality thou art Parabrahman already and ever wast and ever will be. To become Parabrahman in any other sense, thou must depart utterly out of world manifestation and out even of world transcendence.

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 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.

We know of Parabrahman that It Is, in a way in which no object is and no state in the world, because whenever & in whatever direction we go to the farthest limits of soul-experience or thought-experience or body-experience or any essential experience whatsoever, we come to the brink of That and perceive It to be, unknowably, without any capacity of experiencing about it any farther truth whatsoever.

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. These things at least are true of the Parabrahman & Para Purusha, which is the Highest that we know & the nearest to the Absolute. But what That is behind the veil or how behind the veil It regards Itself and its manifestations is a thing no mind can assume to tell or know; and he is equally ignorant and presumptuous who raises & inscribes to It an altar or who pretends to declare the Unknown to those who know that they can know It not. 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." (12: 93-95)

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.

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.

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." (12: 96-97)

The Entire Purpose of Yoga

"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." (12: 98)

"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.

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.

The Jivanmukta has, for perfect knowledge & self-fulfilment to stand on the threshold of Parabrahman, but not to cross the threshold.

The statement he brings back from the threshold is that That is & we are That, but what That is or is not, words cannot describe, nor mind discriminate.

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 Non-Consciousness; 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. Still, when we say Parabrahman is not this or that, we mean that It cannot in its essentiality be limited to this or that symbol or any sum of symbols; in a sense Parabrahman is all this & all this is Parabrahman. There is nothing else which all this can be.

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. Our only dispute is with those who deny credit to the vision or freedom & value to the statements of others; not with those who are content with stating their own vision. A philosophical or religious system is only a statement of that arrangement of existence in universe which God has revealed to us as our status of being. It is given in order that the mind may have something to stand upon while we act in Prakriti. 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." (12: 103-05)

The Value of the Opinions of Avatars, Saints, Seers and Philosophers for a Spiritual Seeker

"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 realization & experience are alone of essential importance. What Shankara argued or Vivekananda conceived intellectually about existence or even what Ramakrishna stated from his multitudinous and varied realisation, is only of value to you so far as you [are] moved by God to accept and renew it in your own experience. 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." (12: 105-06)

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." (12: 107)

Humanity – a Symbol of God

"…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." (12: 109)

The Evolutionary Aim in Yoga

"…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.

The upward movement is, then, the means towards self-fulfilment in this world; but it is not imperative on all objects. For there are three conditions for all changeable existences, the upward ascension, the arrested status and the downward lapse. Nature in its lower states moves upward indeed in the mass, but seeks the final salvation for only a limited number of its individuals. It is not every form of matter that organises life although every form of matter

teems with the spirit of life and is full of its urgent demand for release & self-manifestation. Not every form of life organises mind, although in all forms of life mind is there, insistent, seeking for its escape and self-expression. Nor is every mental being fitted to organise the life of ideal truth, although in every mental being, in dog & ape & worm no less than in man, the imprisoned spirit of truth & knowledge seeks for its escape and self-expression. 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.…" (12: 109-10)

"…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." (12: 111)

Spiritual and Materialistic Exaggerations

"…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, petrifaction &

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." (12: 112-13)

Nature's Dealings with Man

"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 symbolbeing 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?…" (12: 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." (12: 117)

"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 baulked 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. She attacks deliberately the sound healthfulness & equilibrium of our normal type

of intellectuality, morality & physical being. She is stricken also with a mania of colossalism; colossal structures, colossal combinations, colossal heights & speeds, colossal dreams & ambitions outline themselves everywhere more or less clearly, more or less dimly. Unable as yet to do her will in the individual, she works with masses; unable in the mind, with material forms & inventions; unable in actualities, with hopes & dreams; unable to reproduce or produce Napoleons & super-Napoleons, she generalises a greater reach of human capacity from which they may hereafter emerge more easily, & meanwhile she creates instead Dreadnoughts & Super-dreadnoughts, Trusts & mammoth combines, teems with distance destroying inventions & seems eager & furious to trample to pieces the limitations of space & time she herself has created." (12: 117-18)

The Phenomenon of Genius and Avatar

"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. It is now common knowledge that genius hardly appears in the human species unattended, unprepared or unaccompanied by abnormalities in the individual body, vitality & mind which contains it, – degeneration, insanity or freak in the heredity which produces it and even disturbance & supranormality in the human environment in which it occurs. The haste of a brilliant generalisation establishes on this basis the paradox that genius itself is a morbid phenomenon of insanity or degeneration. The true explanation is sufficiently clear. 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 nervosity, 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." (12: 118-19)

The Aim of Nature

"…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." (12: 121)

How did the Ancient Rishis Arrive at Their Truths?

"…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." (12: 131)

** Intelligent Consciousness that went forth in the beginning. Swetaswatara Upanishad.*

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. They are the thing-in-itself turned first into terms & ideas born of a movement or rhythmic process of consciousness and then objectivised, in consciousness itself and not really external to it. They have therefore a fixed conventional reality, but not an eternally durable essential reality; they are symbols, not altogether the thing symbolised, means of knowledge, not altogether the thing known." (12: 133)

High and Fatal Doctrines of the Illusionists

"…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. … 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 clearsighted 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. Amelioration is a chimera, divinity a lure and only

absorption in a transmundane impersonal existence worth pursuing. The worshippers of God, the seekers after human perfection, those who would raise humanity from nature to supernature, find in their path two great stumbling blocks, on one side, the lower trend of Nature to persist in its past gains which represents itself in the besotted naturalism of the practical man & the worldling and on the other, this grand overshooting of the mark represented not only by the world-fleeing ascetic, who is after all, within his rights, but by the depressing pessimism of the ignorant who mean neither to flee the world, nor, if they did, could rise to the real grandeur of asceticism, but are still imbued intellectually & overshadowed in temperament by these high & fatal doctrines. A better day will dawn for India when the shadow is lifted and the Indian mental consciousness without renouncing the truth of Maya, perceives that it is only a partial explanation of existence. Mundane existence is not indispensable either to God's being or to God's bliss, but it is not therefore a vanity; nor is a liberated mundane existence – liberated in God – either a vain or a false existence." (12: 134-35)

Mayavada – a Culmination of Mental, Moral and Spiritual Vairagyas

"…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." (12: 136-37)

God

"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." (12: 142-43)

The Opposites

"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." (12: 143-44)

Succession and Dependence

"Existence, not annihilation is the whole aim and pursuit of existence.

If Nothing were the beginning Nothing also would be the end; but in that case Nothing also would be the middle.

If indiscriminable unity were the beginning it would also be the end. But then what middle term could there be except indiscriminable unity?

There is a logic in existence from which our Thought tries to escape by twisting and turning against its own ultimate necessity, as if a snake were to try to get away from itself by coiling round its own body. Let it cease coiling and go straight to the root of the whole matter, that there is no first nor last, no beginning nor ending, but only a representation of successions and dependences.

Succession and dependence are laws of perspective; they cannot be made a true measure of that which they represent.

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." (12: 144-45)

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.

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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." (12:146-47)

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." (12: 148)

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." (12: 150)

"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 Yogapower 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." (12: 155-56)

Man is a Transitional Being

"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. There lies our destiny and the liberating key to our aspiring, but troubled and limited human existence – inevitable because it is at once the intention of the inner Spirit and the logic of Nature's process.

The appearance of a human possibility in a material and animal world was the first glint of a coming divine Light, – the first far-off intimation of a godhead to be born out of Matter. The appearance of the superman in the human world will be the fulfilment of that distant shining promise.

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." (12: 157)

Man and Superman

"Man is a mind imprisoned, obscured and circumscribed in a precarious and imperfect living but imperfectly conscious body. The superman will be a supramental spirit which will envelop and freely use a conscious body, plastic to spiritual forces. His physical frame will be a firm support and an adequate radiant instrument for the spirit's divine play and work in Matter.

…The disk of a secret sun of Power and Joy and Knowledge is emerging out of the material consciousness in which our mind works as a chained slave or a baffled and impotent demiurge; supermind will be the formed body of that radiant effulgence.

Superman is not man climbed to his own natural zenith, not a superior degree of human greatness, knowledge, power, intelligence, will, character, genius, dynamic force, saintliness, love, purity or perfection. Supermind is something beyond mental man and his limits, a greater consciousness than the highest consciousness proper to human nature." (12: 157-58)

Man's Greatness

"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." (12: 160)

The Key-word of the Earth's Riddle

"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." (12: 161)

The Essence of Evolution

"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." (12: 166)

Supramental – the Crown of the Travail of Nature

"…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." (12: 168)

The Path of the Supramental Yoga

"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. Otherwise nothing great and permanent can be done; the Yoga will end in a break-down or an inert stoppage or a stultifying or a disastrous arrest in a process which must be absolute and integral if it is not [to] be a failure.

But since no human system has this endless receptivity and unfailing capacity, the supramental Yoga can succeed only if the Divine Force as it descends increases the personal power and equates the strength that receives with the Force that enters from above to work in the nature. 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.

For the powers of our mind, life and body are bound to their own limitations and, however high they may rise or however widely expand, they cannot rise above their natural ultimate limits or expand beyond them. But, still, mental man can open to what is beyond him and call down a supramental Light, Truth and Power to work in him and do what the mind cannot do. If mind cannot by effort become what is beyond mind, supermind can descend and transform mind into its own substance.

If the supramental Power is allowed by man's discerning assent and vigilant surrender to act according to its own profound and subtle insight and flexible potency, it will bring about slowly or swiftly a divine transformation of our present semiperfect nature.

This descent, this working is not without its possibility of calamitous fall and danger. 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." (12: 169-71)

The Timeless Eternity and the Spaceless Infinity

"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." (12: 178-79)

The Fundamental Opposites – Real Only in the Ignorance

"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." (12: 187-88)

Asat, Nothingness – a Creation of Our Mind

"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." (12: 188)

The Limitations of Human Mind in Its Approach to the Supreme Reality

"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." (12: 188-89)

Parabrahman

"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." (12: 191)

Ananda, Pleasure and Pain

"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." (12: 205)

Man's Capacity for Pleasure Very Limited

"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." (12: 207)

Brahma, Vishnu, Shiva and Krishna

"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." (12: 208-09)

Monistic Adwaita and the Mind's Incapacity for Perfect Toleration

"It is said by certain Adwaitists with an unusual largeness of philosophic toleration that the views of all other philosophies are true on the way or at least useful and mark stages in the realisation of the Truth, but the highest realisation is the truth of Monistic Adwaita – there is only the One and nothing else. This concession comes to nothing; for it means that other spiritual experiences are only temporarily helpful delusions or helpful half truths and the only true truth is Adwaita. The dispute remains; for all the other schools also will claim theirs as the highest truth. The mind cannot arrive at a perfect toleration, because the mind needs a cut and defined truth opposed or superior to all others. In the supermind, the aspect of the One is true like all other aspects; all are equally true but none solely true." (12: 209)

The Why of this Evolutionary World

"All mind and life on earth are the progressive manifestation of a Spirit or Being that has involved itself in Matter and is slowly evolving in Matter, against the inconscient resistance of a first rigid material self-formation and under its conditions, its own secret powers and nature. In the Inconscience in which it has involved itself, these powers, this nature seem not only to be hidden but contradicted; cast into their own opposites they emerge with difficulty and labour at first in flickers and faint glimpses, then growing into a better but still much diminished figure. But the evolution cannot be considered at an end until these diminished figures growing more and more free, developed, powerful arrive at their own complete fulfilment, revelation of their truth, native perfection, beauty and greatness. This is the aim of terrestrial existence – to reveal in Matter, in Time-Space, in figure and body what was once self-held only in an eternal unembodied self and spirit.

In order that this evolution might be, an implacable plunge of supreme Consciousness and Being into an apparent void of insentience, inconscience, non-existence was inevitable; for without that plunge, immergence, seeming yet effective annihilation [in] its opposite the creation of that phenomenon of cosmic Energy which we call Matter would have been impossible. Yet however effective this appearance is only an appearance. In the void of that Non-Existence all the powers of being are held involved and latent; in the impenetrable darkness of that Inconscience all the possibilities of consciousness lie ready to be evolved; in that insentience is a drowned Delight of Existence which emerging in the contradictory figures of pleasure and pain can struggle upwards towards cosmic expression of its own truth of the Bliss that supports all things.

(122)

To ask why this plunge was taken at all, why such an evolution slow, gratuitous, painful should ever have been undertaken is natural for man struggling painfully with his own transience, ignorance and suffering – inevitable consequences of that plunge or fall – but from the cosmic point of view irrelevant and otiose. A possibility was there in the Infinite and outlined itself for manifestation, the lines of an evolutionary world amidst the numberless possibility or numbered reality of various universes, and it was undertaken because the Spirit in things is afraid of no possibility of itself but is rather ready to sanction all by its will towards manifest existence. To the Cosmic Spirit which sees things as a whole, the working out of this universe or any universe is self-justified, the obscure labour of the emergence no less than the glory of its completion and final perfection in a yet unattained light, bliss and greatness.

At any rate into this world of evolution something of the eternal spirit has thrown itself, with all in it that consented to the descent and to fulfil the world, not to escape from it, is the deepest meaning of the Spirit and Godhead within us and the universe." (12: 224-25)

What Must be Our Will in Terrestrial Existence?

"This then must be our will in terrestrial existence – being mind in matter to grow into the Spirit, being man-animal to emerge into the Godhead, to expand out of our limited sense of existence into freedom and infinite wideness, out of the half figure of consciousness we have realised to be illumined into true consciousness, out of weakness to realise divine Mastery, out of the dual experience of pain and pleasure to emerge into possession of the cosmic Bliss of existence, out of the dull chrysalis of our limited selves to flower into oneness with the Divine Self that we are. For this is not an egoistic will in us but the meaning of the Divine Inhabitant for which he has undertaken bodily life and terrestrial existence." (12: 225)

The Typal and the Evolutionary Worlds and the Whole Logic of the Terrestrial Evolution

"The Superconscient is hidden from us because it is wrapped in its own being of illimitable light; the Inconscient escapes our search because it is plunged in its own veil of impenetrable darkness.

All that manifested from the Eternal has already been arranged in worlds or planes of its own nature, planes of subtle Matter, planes of Life, planes of Mind, planes of Supermind, planes of the triune luminous Infinite. But these worlds or planes are not evolutionary but typal.

A typal world is one in which some ruling principle manifests itself in its free and full capacity and energy and form are plastic and subservient to its purpose. Its expressions are therefore automatic and satisfying and do not need to evolve; they stand so long as need be and do not need to be born, develop, decline and disintegrate.

For evolution to be necessary there must be an opposing medium or recalcitrant instruments or an involution of the thing in its opposite. This is what has happened in the terrestrial world. Spirit has to evolve out of matter, consciousness out of the Inconscient, life out of inanimation, mind out of a life that is void of thought; out of mind and its fragmentation and difficult piecing together of things the automatic completeness of the supramental knowledge.

There is a secret self-compulsion in the Inconscient to manifest what is involved – gaoled, suppressed and inactive within it, but also there is a stupendous Inertia, as of some fathomless cosmic sleep, that resists the will to manifest and retards the evolution. There is thus an upward levitation towards the luminous eternity of the Spirit strongly countered by a downward gravitation back towards the Inconscience.

This Inertia was needed in order that the evolution might be gradual by aeonic process and not an explosion of the concealed elements either into a rapid self-ordered typal series or into their original superconscience.

As a consequence of this retarding force what is involved evolves with difficulty and slowly. Evolution is a struggle between an insistent call to manifestation and an iron retardatory reluctant Inertia. Evolutionary existence is precarious because the downward gravitation back to its source contradicts powerfully both the stress from within towards permanence and the pull from above towards self-transcendence. Matter in our world can easily dissolve into its elements, life sink back into death, mind relapse into unconsciousness. A type evolved, animal or man, struggles slowly and with much difficulty into manifestation, it is less difficult for it to disappear, as disappeared the mastodon and the dinosaurus. Hence the law of a precarious impermanence laid on the forms of Matter which is corrected only for a time by the lavish will to reproduction in Nature.

As the evolution is from the Inconscient, it is not only a precarious but also an ignorant movement feeling its way rather than consciously finding it. But still its most significant term is a growing consciousness which must at last emerge out of ignorance into knowledge. When that happens, the evolution will become a willed and conscious movement, aware of its process and its way, no longer a stumbling search or a precarious growth but a luminous outflowering of the Divine.

The call to manifestation is composed of a double current of Force moving between two poles. There is a will or at least an urge in the Inconscient itself, slow, dumb, obscure but imperative and inevitable towards the revelation of its involved contents. But there is also a pressure from above from the already established Powers for their manifestation in Space-Time here and for their evolutionary possibilities in the world of Matter. A world of subtle Matter presses on the shapeless Inconscient for the manifestation of forms; a world of essential Life presses on form of Matter for the manifestation of an embodied life; a world of essential Mind presses on animate life for the manifestation of mind in the living body. This compulsion is so great as to contradict and counteract finally the refusing and retarding Inertia.

Above on the summits of existence is all that is beyond Mind and all that is the complete splendour of the Spirit. These too wait for their hour of manifestation, their turn for revelation in Time and Space and the evolving series of the powers of the Eternal." (12: 236-38)

The True Nature of this Material World – Its Surface Appearance and the Immense Reality Behind

"This material world sprung from the subconscious Infinite appears to us as if [it] were the sole actual universe and even perhaps the only creation possible. But that is because we are limited by our senses which we now know to be restricted in their field and even there fallible. The material senses by their very nature can perceive only material things and from that our still infantile external reason infers that only material things exist and there is nothing else. All forms that are immaterial or of another substance than ours are and cannot but be illusions, hallucinations, unreal images. But a being otherwise constituted in consciousness or sense could well see this world in other figures than present themselves to ours. Another would see perhaps other worlds made of another, a subtler material or an essentially mental or vital or spiritual substance. A world is only an arrangement of things as experienced by consciousness of the Spirit and this consciousness can see all kinds of things in all kinds of ways according to whatever plane of itself, whatever medium and whatever instruments it has produced for its cosmic purpose. We shall understand nothing of existence if we confine our vision to the particular view of things our primary consciousness and its instruments which are physical impose upon us; for this consciousness is only a surface phenomenon of ourselves and our total being is far deeper, higher and vaster than that, our possibilities extend infinitely beyond their present limit, and the world also is far more complex than the first crude inexplicable mystery of Matter would lead us to imagine.

The immense material world in which we live is not the sole reality but only one of innumerable potential and existent universes; all of them need not have either Matter as we know it or the Inconscient for their base. Indeed this world of matter is itself dependent on many planes of consciousness and existence which are not material; for these have not this gross substance as their foundation or as the medium of their instrumentation of energy and consciousness or their primary condition of existence.

All the powers that are involved here in the inconscient Infinite and that we see rising out of it, – mind, life and what is beyond mind no less than matter itself – have their previous existence and are not merely evolutionary results of Nature in this universe. They have not only a preexistence but also their separate planes of manifestation in which each in turn is, as matter is here, the foundation, the medium of instrumentation, the primary condition of existence." (12: 240-41)

The Scientific, the Traditional Indian and the Integral Views of Evolution and Their Possible Reconciliation

"Science has discovered a physical evolution hidden in the past history of the earth of which the living record remains in the embryo; but the physical evolution is only an outward sign, means and material condition of a still more secret evolution. A spiritual evolution, an evolution of consciousness is the inner fact which alone illumines the problem of earth existence and opens to it its true solution; apart from it our life here has no intelligible significance.

Ancient Indian thought discovered an evolution from birth to birth, from the life of tree and plant to the life of insect and animal, from the life of the animal to the life of man, attained with difficulty through the ages. This slowly attained human life it took to be the key of release from the baffling circle of the enigma. After some eighty and more lakhs of births, says the Tantra, a soul reaches the human form and consciousness and sooner or later finds the secret of escape from birth in time into the birthless and deathless Eternity from which it came.

These two discoveries seem at first sight quite unconnected and disparate. In one it is a physical Life in the cosmos that evolves and the individual is only an ephemeral member of the species, the species a means of this cosmic evolution. Mind is indeed the term and the mental human being the crown of this inexplicable emergence; when human progress is over, when the race decays and perishes, the cosmic evolution will be at an end, for it has nothing more then it can do. In man it has shot its bolt; nothing more is possible. Consciousness emerging out of the Inconscient has achieved this shoddy and splendid, this winging and limping miracle of the ever-seeking creative Mind of Man and sinks back into the Inconscient; its emergence had no discoverable significance, its brief play and cessation make no difference to the meaningless rounds of an inconscient universe.

In the Indian view it is the individual that evolves from birth to birth and the hierarchy of the vegetal, animal, human kinds [is] a fixed unchanging ladder for its ascent. A successive creation of higher and higher species is envisaged in the Upanishads as well as the Puranas and heredity affirmed as a means of conscious continuity of the human embodiment of the Spirit, but still the evolution is individual and not cosmic, spiritual not physical. Yet here too this persistent phenomenon of spiritual embodiment appearing from the bodiless Spirit and evolving back into the bodiless Spirit seems to be devoid of significance.

If stripped of their limitations the two discoveries can be regarded as complementary rather than disparate.…" (12: 242-43)

"…If we can add that in the mental formula, in the mentalised life and body of man, a spiritual emergence is in process which has not yet reached its full possibility and that possibility is the emergence of the spiritual man or supramental being, then the object of the physical evolution and its significance becomes clear. The evolution of bodies is only a means for the evolution of consciousness and the spiritual formulation will be that in which the cosmic Existence will find its own full affirmation, manifest through the original veil of Matter its self-awareness, self-knowledge, self-realisation. The Cosmic Spirit hidden in the Inconscience is then the Alpha, its manifestation in the consciousness of spiritualised man the Omega." (12: 244)

The Real Nature of Ether – Immaterial or Essential Matter

"Ether and material space are different names for the same thing. Space, in its origin at least if not in its universal character, is an extension of the substance of consciousness in which motion of energy can take place for the relations of being with being or force with force and for the building up of symbolic forms on which this interchange can be supported. Ether is space supporting the works of material energy and the symbolic forms it creates; it is, speaking paradoxically but to the point, immaterial or essential matter[.]" (12: 245-46)

Purity and Wideness are Indispensable for the Dawn of Truth in Silence

"Cease inwardly from thought and word, be motionless within you, look upward into the light and outward into the vast cosmic consciousness that is around you. Be more and more one with the brightness and the vastness. Then will Truth dawn on you from above and flow in on you from all around you.

But only if the mind is no less intense in its purity than its silence. For in an impure mind the silence will soon fill with misleading lights and false voices, the echo or sublimation of its own vain conceits and opinions or the response to its secret pride, vanity, ambition, lust, greed or desire. The Titans and the Demons will speak to it more readily than the divine Voices.

Silence is indispensable, but also there is needed wideness. If the mind is not silent, it cannot receive the lights and voices of the supernal Truth or receiving mixes with them its own flickering tongues and blind pretentious babble. Active, arrogant, noisy, it distorts and disfigures what it receives. If it is not wide, it cannot house the effective power and creative force of the Truth. Some light may play there but it becomes narrow, confined and sterile. Or the force that is descending is cabined and thwarted and withdraws again from this rebellious foreign plane to its vast native heights. Or even if something comes down and remains, it is a pearl in the mire; for no change takes place in the nature or else there is formed only a thin intensity that points narrowly upward to the summits but can hold little and diffuse less upon the world around it." (12: 256)

Nature of Reason and Its Limitations

"Reason is a clarified, ordered and organised Ignorance. It is a half-enlightened Ignorance seeking for truth, but a truth which it insists on founding upon the data and postulates of the Ignorance. Reason is not in possession of the Truth, it is a seeker. It is [unable to] discover the Truth or embody it; it leaves Truth covered but rendered into mental representations, a verbal and ideative scheme, an abstract algebra of concepts, a theory of the Ignorance. Sense-evidence is its starting point and it never really gets away from that insecure beginning. Its concepts start from sense-data and though like a kite it can fly high into an air of abstractions, it is held to the earth of sense by a string of great strength; if that string is broken it drifts lazily [in] the clouds and always it falls back by natural gravitation to its original earth basis – only so can it receive strength to go farther. Its field is the air and sky of the finite, it cannot ascend into the stratosphere of the spiritual vision, still less can it move at ease in the Infinite." (12: 256-57)

The World – a Creation of Universal Consciousness

"Body, brain, nervous system are instruments of consciousness, they are not its causes.

Consciousness is its own cause, a producer of objects and images and not their product. We are blinded to this truth because when we think of consciousness, it is of the individual we think.

We look at the world in the way and speak of it in the terms of individual consciousness; but it is of the universal consciousness that the world is a creation." (12: 302)

The Object of the Ancient Thinkers of India Versus the Modern Physical Sciences

"…their object was to study, arrange and utilise the forms, forces and working movements of consciousness, just as the modern physical Sciences study, arrange and utilise the forms, forces and working movements of objective Matter. The material with which they had to deal was more subtle, flexible and versatile than the most impalpable forces of which the physical Sciences have become aware; its motions were more elusive, its processes harder to fix; but once grasped and ascertained, the movements of consciousness were found by Vedic psychologists to be in their process and activity as regular, manageable and utilisable as the movements of physical forces. The powers of the soul can be as perfectly handled and as safely, methodically and puissantly directed to practical life-purposes of joy, power and light as the modern power of electricity can be used for human comfort, industrial and locomotive power and physical illumination; but the results to which they give room and effect are more wonderful and momentous than the results of motorpower and electric luminosity. For there is no difference of essential law in the physical and the psychical, but only a difference and undoubtedly a great difference of energy, instrumentation and exact process." (12: 314-15)

The Human Being on Earth – God Playing at Humanity

"The human being on earth is God playing at humanity in a world of matter under the conditions of a hampered density with the ulterior intention of imposing law of spirit on matter & nature of deity upon human nature. Evolution is nothing but the progressive unfolding of Spirit out of the density of material consciousness and the gradual self-revelation of God out of this apparent animal being.

Yoga is the application, for this process of divine self-revelation, of the supreme force of tapas by which God created the world, supports it & will destroy it. It substitutes always some direct action of an infinite divine force for the limited workings of our fettered animal humanity. It uses divine means in order to rise to divinity.

All Yoga is tapasya and all siddhi of Yoga is accomplishment of godhead either by identity or by relation with the Divine Being in its principles or its personality or in both or simultaneously by identity and relation.

Identity is the principle of Adwaita, relation of Dwaita, relation in a qualified identity of Visishtadwaita. But entire perfection comes by identity with God in essential experience & relation of difference with Him in experience of manifestation." (12: 334)

The Sole Preoccupation of Human Religions and Their Limitations

"The attainment of God is the true object of all human effort for which all his other efforts political, social, literary, intellectual, are only a necessary condition & preparation of the race; but then there are both differences in the state of the attainment, differences in its range & effectivity. Three states of divine attainment may usefully be distinguished, touch with God, indwelling in Him & becoming He. The first is initial & elementary; unless passing the veil of our ordinary nature we touch the divine Being or He leaning down impose His touch [on] us, unless we come first into contact with Him either in our heart, our mind, our works or our being, we cannot go on to indwell in Him. If we are strong in spirit, the touch may indeed be rapid & summary & we may wake at once & stride forward to the state of divine indwelling, soul of man in the soul of God, the individual in the universal; but the touch must be there. To enforce this preliminary step, to bring man into some kind of contact with God, is the common and sometimes the sole preoccupation of human religions. It does not matter greatly to Nature for her purpose how it is done, – in however crude & elementary a way, through whatever intellectual errors & emotional blunders or ethical outrages, the touch must be established; this imperatively & above all things the religious spirit demands.…" (12: 338-39)

The Three States of the Yoga
of Devotion and Seven Ecstasies of Love

"Three are the words that sum up the first state of the Yoga of devotion, faith, worship, obedience.

Three are the words that sum up the second state of the Yoga of devotion, adoration, delight, self-giving.

Three are the words that sum up the supreme state of the Yoga of devotion, love, ecstasy, surrender.

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These are the seven ecstasies of Love –

The ecstasy of the body in the clasp of the Lover.

The ecstasy of the life consecrated and self-given to the Lord.

The ecstasy of the Mind made one in idea and [will] with the divine Consort.

The ecstasy of the supermind united with mind and body and enjoying the bliss of difference.

The ecstasy [of the] soul in the pure bliss of the Beatific.

The ecstasy of the spirit united in consciousness and force with the Universal.

The ecstasy of the pure being absolute and one with the Transcendent." (12: 348)

The Goal and the Crown of the Supramental Path of Yoga

"To become one in our absolute being with the ineffable Divine and in the manifestation a free movement of his being, power, consciousness and self-realising joy, to grow into a divine Truth-consciousness beyond mind, into a Light beyond all human or earthly lights, into a Power to which the greatest strengths of men are a weakness, into the wisdom of an infallible gnosis and the mastery of an unerring and unfailing divinity of Will, into a Bliss beside which all human pleasure is as the broken reflection of a candle-flame to the all-pervading splendour of an imperishable sun, but all this not for our own sake [but] for the pleasure of the Divine Beloved, this is the goal and the crown of the supramental path of Yoga.

This change is a thing in Nature and not out of Nature; it is not only possible, but for the growing soul inevitable. It is the goal to which Nature in us walks through all this appearance of ignorance, error, suffering and weakness." (12: 364)

Thoughts and Aphorisms

– Jnana

"1. There are two allied powers in man; knowledge & wisdom. Knowledge is so much of the truth seen in a distorted medium as the mind arrives at by groping, wisdom what the eye of divine vision sees in the spirit.

2. Inspiration is a slender river of brightness leaping from a vast & eternal knowledge, it exceeds reason more perfectly than reason exceeds the knowledge of the senses.

3. When I speak, the reason says, "This will I say"; but God takes the word out of my mouth and the lips say something else at which reason trembles." (12: 423)

"5. If mankind could but see though in a glimpse of fleeting experience what infinite enjoyments, what perfect forces, what luminous reaches of spontaneous knowledge, what wide calms of our being lie waiting for us in the tracts which our animal evolution has not yet conquered, they would leave all & never rest till they had gained these treasures. But the way is narrow, the doors are hard to force, and fear, distrust & scepticism are there, sentinels of Nature, to forbid the turning away of our feet from her ordinary pastures.

6. Late, I learned that when reason died, then Wisdom was born; before that liberation, I had only knowledge.

7. What men call knowledge, is the reasoned acceptance of false appearances. Wisdom looks behind the veil and sees.

8. Reason divides, fixes details & contrasts them; Wisdom unifies, marries contrasts in a single harmony." (12: 423-24)

"10. What the soul sees and has experienced, that it knows; the rest is appearance, prejudice and opinion.…

16. That which men term a hallucination is the reflection in the mind & senses of that which is beyond our ordinary mental & sensory perceptions. Superstition arises from the mind's wrong understanding of these reflections. There is no other hallucination.…

19. Chance is not in this universe; the idea of illusion is itself an illusion. There was never illusion yet in the human mind that was not the concealing [?shape] and disfigurement of a truth.

20. When I had the dividing reason, I shrank from many things; after I had lost it in sight, I hunted through the world for the ugly and the repellent, but I could no longer find them.

21. God had opened my eyes; for I saw the nobility of the vulgar, the attractiveness of the repellent, the perfection of the maimed and the beauty of the hideous." (12: 424-25)

"27. Sir Philip Sidney said of the criminal led out to be hanged, "There, but for the grace of God, goes Sir Philip Sidney." Wiser, had he said, "There, by the grace of God, goes Sir Philip Sidney."

28. God is a great & cruel Torturer because He loves. You do not understand this, because you have not seen & played with Krishna.

29. One called Napoleon a tyrant and imperial cut-throat; but I saw God armed striding through Europe.

30. I have forgotten what vice is and what virtue; I can only see God, His play in the world and His will in humanity.

31. I saw a child wallowing in the dirt and the same child cleaned by his mother and resplendent, but each time I trembled before his utter purity." (12: 426)

"38. Some say Krishna never lived, he is a myth. They mean on earth; for if Brindavun existed nowhere, the Bhagwat could not have been written.…

40. Sometimes one is led to think that only those things really matter which have never happened; for beside them most historic achievements seem almost pale and ineffective.

41. There are four very great events in history, the siege of Troy, the life and crucifixion of Christ, the exile of Krishna in Brindavun and the colloquy with Arjuna on the field of Kurukshetra. The siege of Troy created Hellas, the exile in Brindavun created devotional religion, (for before there was only meditation and worship,) Christ from his cross humanised Europe, the colloquy at Kurukshetra will yet liberate humanity. Yet it is said that none of these four events ever happened.

42. They say that the Gospels are forgeries and Krishna a creation of the poets. Thank God then for the forgeries and bow down before the creators." (12: 427-28)

"45. Only those thoughts are true the opposite of which is also true in its own time and application; indisputable dogmas are the most dangerous kind of falsehoods.

46. Logic is the worst enemy of Truth, as self-righteousness is the worst enemy of virtue, – for the one cannot see its own errors nor the other its own imperfections.…

56. Be wide in me, O Varuna; be mighty in me, O Indra; O Sun, be very bright and luminous; O Moon, be full of charm and sweetness. Be fierce and terrible, O Rudra; be impetuous and swift, O Maruts; be strong and bold, O Aryama; be voluptuous and pleasurable, O Bhaga; be tender and kind and loving and passionate, O Mitra. Be bright and revealing, O Dawn; O Night, be solemn and pregnant. O Life, be full, ready & buoyant; O Death, lead my steps from mansion to mansion. Harmonise all these, O Brahmanaspati. Let me not be subject to these gods, O Kali." (12: 428-29)

"61. There is no mortality. It is only the Immortal who can die; the mortal could neither be born nor perish. There is nothing finite. It is only the Infinite who can make for Himself limits; the finite can have no beginning nor end, for the very act of conceiving its beginning & end declares its infinity.…

63. God is great, says the Mahomedan. Yes, He is so great that He can afford to be weak, whenever that too is necessary.

64. God often fails in His workings; it is the sign of His illimitable godhead.

65. Because God is invincibly great, He can afford to be weak; because He is immutably pure, He can indulge with impunity in sin; He knows eternally all delight, therefore He tastes also the delight of pain; He is inalienably wise, therefore He has not debarred Himself from folly.

66. Sin is that which was once in its place, persisting now it is out of place; there is no other sinfulness." (12: 430)

"68. The sense of sin was necessary in order that man might become disgusted with his own imperfections. It was God's corrective for egoism. But man's egoism meets God's device by being very dully alive to its own sins and very keenly alive to the sins of others.…

70. Examine thyself without pity, then thou wilt be more charitable and pitiful to others.…

73. When Wisdom comes, her first lesson is, "There is no such thing as knowledge; there are only aperçus of the Infinite Deity."

74. Practical knowledge is a different thing; that is real and serviceable, but it is never complete. Therefore to systematise and codify it is necessary but fatal.…

76. Europe prides herself on her practical and scientific organisation and efficiency. I am waiting till her organisation is perfect; then a child shall destroy her." (12: 430-31)

"78. When knowledge is fresh in us, then it is invincible; when it is old, it loses its virtue. This is because God moves always forward.

79. God is infinite Possibility. Therefore Truth is never at rest; therefore, also, Error is justified of her children.…

84. The supernatural is that the nature of which we have not attained or do not yet know, or the means of which we have not yet conquered. The common taste for miracles is the sign that man's ascent is not yet finished.…

86. Great saints have performed miracles; greater saints have railed at them; the greatest have both railed at them and performed them.…

88. This world was built by Death that he might live. Wilt thou abolish death? Then life too will perish. Thou canst not abolish death, but thou mayst transform it into a greater living." (12: 432-33)

"89. This world was built by Cruelty that she might love. Wilt thou abolish cruelty? Then love too will perish. Thou canst not abolish cruelty, but thou mayst transfigure it into its opposite, into a fierce Love & Delightfulness.

90. This world was built by Ignorance & Error that they might know. Wilt thou abolish ignorance and error? Then knowledge too will perish. Thou canst not abolish ignorance & error, but thou mayst transmute them into the utter & effulgent exceeding of reason.

91. If Life alone were & not death, there could be no immortality; if love were alone & not cruelty, joy would be only a tepid & ephemeral rapture; if reason were alone & not ignorance, our highest attainment would not exceed a limited rationality & worldly wisdom.

92. Death transformed becomes Life that is Immortality; Cruelty transfigured becomes Love that is intolerable ecstasy; Ignorance transmuted becomes Light that leaps beyond wisdom and knowledge." (12: 433)

"100. Shun all lowness, narrowness & shallowness in religious thought & experience. Be wider than the widest horizons, be loftier than the highest Kanchenjunga, be profounder than the deepest oceans.…

102. To the senses it is always true that the sun moves round the earth; this is false to the reason. To the reason it is always true that the earth moves round the sun; this is false to the supreme vision. Neither earth moves nor sun; there is only a change in the relation of sun-consciousness & earth-consciousness.…

110. To see the composition of the sun or the lines of Mars is doubtless a great achievement; but when thou hast the instrument that can show thee a man's soul as thou seest a picture, then thou wilt smile at the wonders of physical Science as the playthings of babies.…

114. Selfishness is the only sin, meanness the only vice, hatred the only criminality. All else can easily be turned into good, but these are obstinate resisters of deity." (12: 434-36)

"119. If when thou art doing great actions and moving giant results, thou canst perceive that *thou* art doing nothing, then know that God has removed His seal from thy eyelids.

120. If when thou sittest alone, still & voiceless on the mountaintop, thou canst perceive the revolutions thou art conducting, then hast thou the divine vision and art freed from appearances.

121. The love of inaction is folly and the scorn of inaction is folly; there is no inaction. The stone lying inert upon the sands which is kicked away in an idle moment, has been producing its effect upon the hemispheres.

122. If thou wouldst not be the fool of Opinion, first see wherein thy thought is true, then study wherein its opposite and contradiction is true; last, discover the cause of these differences and the key of God's harmony." (12: 437)

"123. An opinion is neither true nor false, but only serviceable for life or unserviceable; for it is a creation of Time and with time it loses its effect and value. Rise thou above opinion and seek wisdom everlasting.

124. Use opinion for life, but let her not bind thy soul in her fetters.

125. Every law, however embracing or tyrannous, meets somewhere a contrary law by which its operation can be checked, modified, annulled or eluded.

126. The most binding Law of Nature is only a fixed process which the Lord of Nature has framed and uses constantly; the Spirit made it and the Spirit can exceed it, but we must first open the doors of our prison-house and learn to live less in Nature than in the Spirit.

127. Law is a process or a formula; but the soul is the user of processes and exceeds formulas." (12: 437)

"129. O son of Immortality, live not thou according to Nature, but according to God; and compel her also to live according to the deity within thee.…

143. If Art's service is but to imitate Nature, then burn all the picture galleries and let us have instead photographic studios. It is because Art reveals what Nature hides, that a small picture is worth more than all the jewels of the millionaires and the treasures of the princes.

144. If you only imitate visible Nature, you will perpetrate either a corpse, a dead sketch or a monstrosity; Truth lives in that which goes behind & beyond the visible & sensible.…

146. I find in Shakespeare a far greater & more consistent universalist than the Greeks. All his creations are universal types from Lancelot Gobbo & his dog up to Lear & Hamlet.…

148. Shakespeare, who invented the figure of holding up the mirror to Nature, was the one poet who never condescended to a copy, a photograph or a shadow. The reader who sees in Falstaff, Macbeth, Lear or Hamlet imitations of Nature, has either no inner eye of the soul or has been hypnotised by a formula." (12: 438-41)

"189. Live within; be not shaken by outward happenings.…

196. Poverty is no more a necessity of organised social life than disease of the natural body; false habits of life & an ignorance of our true organisation are in both cases the peccant causes of an avoidable disorder.

197. Do not dream that when thou hast got rid of material poverty, men will even so be happy or satisfied or society freed from ills, troubles & problems. This is only the first & lowest necessity. While the soul within remains defectively organised, there will always be outward unrest, disorder & revolution.

198. Disease will always return to the body if the soul is flawed; for the sins of the mind are the secret cause of the sins of the body. So too poverty & trouble will always return on man in society, so long as the mind of the race is subjected to egoism." (12: 447-48)

Thoughts and Aphorisms

– Karma

"206. That thou shouldst have pity on creatures, is well, but not well, if thou art a slave to thy pity. Be a slave to nothing except to God, not even to His most luminous angels.

207. Beatitude is God's aim for humanity; get this supreme good for thyself first that thou mayst distribute it entirely to thy fellow-beings.…

211. Poets make much of death and external afflictions; but the only tragedies are the soul's failures and the only epic man's triumphant ascent towards godhead.…

213. "There is always something abnormal and eccentric about men of genius." And why not? For genius itself is an abnormal birth and out of man's ordinary centre.

214. Genius is Nature's first attempt to liberate the imprisoned god out of her human mould; the mould has to suffer in the process. It is astonishing that the cracks are so few and unimportant." (12: 453-54)

"225. Selfishness kills the soul; destroy it. But take care that your altruism does not kill the souls of others.

226. Very usually, altruism is only the sublimest form of selfishness.

227. He who will not slay when God bids him, works in the world an incalculable havoc.

228. Respect human life as long as you can; but respect more the life of humanity.…

230. Courage and love are the only indispensable virtues; even if all the others are eclipsed or fall asleep, these two will save the soul alive.

231. Meanness & selfishness are the only sins that I find it difficult to pardon; yet they alone are almost universal. Therefore these also must not be hated in others, but in ourselves annihilated." (12: 455)

"234. Altruism, duty, family, country, humanity are the prisons of the soul when they are not its instruments.

235. Our country is God the Mother; speak not evil of her unless thou canst do it with love and tenderness.…

237. Break the moulds of the past, but keep safe its gains and its spirit, or else thou hast no future.…

239. The world has had only half a dozen successful revolutions and most even of these were very like failures; yet it is by great & noble failures that humanity advances.

240. Atheism is a necessary protest against the wickedness of the Churches and the narrowness of creeds. God uses it as a stone to smash these soiled card-houses.

241. How much hatred & stupidity men succeed in packing up decorously and labelling "Religion"!" (12: 456)

"242. God guides best when He tempts worst, loves entirely when He punishes cruelly, helps perfectly when violently He opposes.

243. If God did not take upon Himself the burden of tempting men, the world would very soon go to perdition.…

245. If you leave it to God to purify, He will exhaust the evil in you subjectively; but if you insist on guiding yourself, you will fall into much outward sin and suffering.…

254. So long as a cause has on its side one soul that is intangible in faith, it cannot perish.

255. Reason gives me no basis for this faith, thou murmurest. Fool! if it did, faith would not be needed or demanded of thee." (12: 456-58)

"256. Faith in the heart is the obscure & often distorted reflection of a hidden knowledge. The believer is often more plagued by doubt than the most inveterate sceptic. He persists because there is something subconscient in him which knows. That tolerates both his blind faith & twilit doubts and drives towards the revelation of that which it knows.

257. The world thinks that it moves by the light of reason but it is really impelled by its faiths and instincts.

258. Reason adapts itself to the faith or argues out a justification of the instincts, but it receives the impulse subconsciously; therefore men think that they act rationally.

259. The only business of reason is to arrange and criticise the perceptions. It has neither in itself any means of positive conclusion nor any command to action. When it pretends to originate or impel, it is masking other agencies." (12: 458)

"264. If thy aim be great and thy means small, still act; for by action alone these can increase to thee.

265. Care not for time and success. Act out thy part, whether it be to fail or to prosper.…

270. All is not settled when a cause is humanly lost and hopeless; all is settled, only when the soul renounces its effort.

271. He who would win high spiritual degrees, must pass endless tests and examinations. But most are anxious only to bribe the examiner.…

275. The Theosophists are wrong in their circumstances but right in the essential. If the French Revolution took place, it was because a soul on the Indian snows dreamed of God as freedom, brotherhood and equality.

276. All speech and action comes prepared out of the eternal Silence." (12: 459-60)

"280. If thy heart is troubled within thee, if for long seasons thou makest no progress, if thy strength faint and repine, remember always the eternal word of our Lover and Master, "I will free thee from all sin and evil; do not grieve."…

291. When Asiatics massacre, it is an atrocity; when Europeans, it is a military exigency. Appreciate the distinction and ponder over this world's virtues.…

299. Turn all things to honey; this is the law of divine living.…

302. The mediaeval ascetics hated women and thought they were created by God for the temptation of monks. One may be allowed to think more nobly both of God and of woman." (12: 461-63)

"306. Three times God laughed at Shankara, first, when he returned to burn the corpse of his mother, again when he commented on the Isha Upanishad and the third time when he stormed about India preaching inaction.…

308. Distrust the man who has never failed and suffered; follow not his fortunes, fight not under his banner.

309. There are two who are unfit for greatness and freedom, the man who has never been a slave to another and the nation that has never been under the yoke of foreigners.…

319. Governments, societies, kings, police, judges, institutions, churches, laws, customs, armies are temporary necessities imposed on us for a few groups of centuries because God has concealed His face from us. When it appears to us again in its truth & beauty, then in that light they will vanish." (12: 463-65)

"322. If communism ever reestablishes itself successfully upon earth, it must be on a foundation of soul's brotherhood and the death of egoism. A forced association and a mechanical comradeship would end in a worldwide fiasco.

323. Vedanta realised is the only practicable basis for a communistic society. It is the kingdom of the saints dreamed of by Christianity, Islam and Puranic Hinduism.…

327. The individual cannot be perfect until he has surrendered all he now calls himself to the divine Being. So also, until mankind gives all it has to God, never shall there be a perfected society.

328. There is nothing small in God's eyes; let there be nothing small in thine. He bestows as much labour of divine energy on the formation of a shell as on the building of an empire. For thyself it is greater to be a good shoemaker than a luxurious and incompetent king." (12: 465-66)

"340. Democracy was the protest of the human soul against the allied despotisms of autocrat, priest and noble; Socialism is the protest of the human soul against the despotism of a plutocratic democracy; Anarchism is likely to be the protest of the human soul against the tyranny of a bureaucratic Socialism. A turbulent and eager march from illusion to illusion and from failure to failure is the image of European progress.

341. Democracy in Europe is the rule of the Cabinet minister, the corrupt deputy or the self-seeking capitalist masqued by the occasional sovereignty of a wavering populace; Socialism in Europe is likely to be the rule of the official and policeman masqued by the theoretic sovereignty of an abstract State. It is chimerical to enquire which is the better system; it would be difficult to decide which is the worse.

342. The gain of democracy is the security of the individual's life, liberty and goods from the caprices of the tyrant one or the selfish few; its evil is the decline of greatness in humanity." (12: 468)

"343. This erring race of human beings dreams always of perfecting their environment by the machinery of government and society; but it is only by the perfection of the soul within that the outer environment can be perfected. What thou art within, that outside thee thou shalt enjoy; no machinery can rescue thee from the law of thy being.…

362. Limit not sacrifice to the giving up of earthly goods or the denial of some desires & yearnings, but let every thought and every work & every enjoyment be an offering to God within thee. Let thy steps walk in thy Lord, let thy sleep and waking be a sacrifice to Krishna.…

369. What is the use of only knowing? I say to thee, Act and be, for therefore God sent thee into this human body.…

382. Machinery is necessary to modern humanity because of our incurable barbarism. If we must incase ourselves in a bewildering multitude of comforts and trappings, we must needs do without Art and its methods; for to dispense with simplicity & freedom is to dispense with beauty. The luxury of our ancestors was rich & even gorgeous, but never encumbered." (12: 468-74)

"383. I cannot give to the barbarous comfort & encumbered ostentation of European life the name of civilisation. Men who are not free in their souls & nobly rhythmical in their appointments, are not civilised.…

385. Disease is needlessly prolonged & ends in death oftener than is inevitable, because the mind of the patient supports & dwells upon the disease of his body.

386. Medical Science has been more a curse to mankind than a blessing. It has broken the force of epidemics and unveiled a marvellous surgery; but, also, it has weakened the natural health of man and multiplied individual diseases; it has implanted fear and dependence in the mind and body; it has taught our health to repose not on natural soundness but a rickety & distasteful crutch compact from the mineral and vegetable kingdoms.

387. The doctor aims a drug at a disease; sometimes it hits, sometimes misses. The misses are left out of account, the hits treasured up, reckoned and systematised into a science." (12: 474-75)

"388. We laugh at the savage for his faith in the medicine man; but how are the civilised less superstitious who have faith in the doctors? The savage finds that when a certain incantation is repeated, he often recovers from a certain disease; he believes. The civilised patient finds that when he doses himself according to a certain prescription, he often recovers from a certain disease; he believes. Where is the difference?

389. The north-country Indian herdsman, attacked by fever, sits in the chill stream of a river for an hour or more & rises up free & healthy. If the educated man did the same, he would perish, not because the same remedy in its nature kills one & cures another, but because our bodies have been fatally indoctrinated by the mind into false habits.

390. It is not the medicine that cures so much as the patient's faith in the doctor and the medicine. Both are a clumsy substitute for the natural faith in one's own self-power which they have themselves destroyed." (12: 475)

"391. The healthiest ages of mankind were those in which there were the fewest material remedies.

392. The most robust and healthy race left on earth were the African savages; but how long can they so remain after their physical consciousness has been contaminated by the mental aberrations of the civilised?…

394. Medical Science is well-meaning and its practitioners often benevolent and not seldom self-sacrificing; but when did the well-meaning of the ignorant save them from harm-doing?…

396. The spirit within us is the only all-efficient doctor and submission of the body to it the one true panacea.

397. God within is infinite and self-fulfilling Will. Unappalled by the fear of death, canst thou leave to Him, not as an experiment, with a calm & entire faith thy ailments? Thou shalt find in the end that He exceeds the skill of a million doctors." (12: 475-76)

"398. Health protected by twenty thousand precautions is the gospel of the doctor; but it is not God's evangel for the body, nor Nature's.

399. Man was once naturally healthy and could revert to that primal condition if he were suffered; but Medical Science pursues our body with an innumerable pack of drugs and assails the imagination with ravening hordes of microbes.

400. I would rather die and have done with it than spend life in defending myself against a phantasmal siege of microbes. If that is to be barbarous [and] unenlightened, I embrace gladly my Cimmerian darkness.

401. Surgeons save & cure by cutting and maiming. Why not rather seek to discover Nature's direct all-powerful remedies?

402. It should take long for self-cure to replace medicine, because of the fear, self-distrust and unnatural physical reliance on drugs which Medical Science has taught to our minds & bodies & made our second nature." (12: 476-77)

"403. Medicine is necessary for our bodies in disease only because our bodies have learned the art of not getting well without medicines. Even so, one sees often that the moment Nature chooses for recovery is that in which the life is abandoned as hopeless by the doctors.

404. Distrust of the curative power within us was our physical fall from Paradise. Medical Science and a bad heredity are the two angels of God who stand at the gates to forbid our return and reentry.…

406. Drugs often cure the body when they do not merely trouble or poison it, but only if their physical attack on the disease is supported by the force of the spirit; if that force can be made to work freely, drugs are at once superfluous." (12: 477)

Thoughts and Aphorisms

– Bhakti

"407. I am not a Bhakta, for I have not renounced the world for God. How can I renounce what He took from me by force and gave back to me against my will? These things are too hard for me.

408. I am not a Bhakta, I am not a Jnani, I am not a worker for the Lord. What am I then? A tool in the hands of my Master, a flute blown upon by the divine Herd-Boy, a leaf driven by the breath of the Lord.

409. Devotion is not utterly fulfilled till it becomes action and knowledge. If thou pursuest after God and canst overtake Him, let Him not go till thou hast His reality. If thou hast hold of His reality, insist on having also His totality. The first will give thee divine knowledge, the second will give thee divine works and a free and perfect joy in the universe.

410. Others boast of their love for God. My boast is that I did not love God; it was He who loved me and sought me out and forced me to belong to Him." (12: 481)

"411. After I knew that God was a woman, I learned something from far-off about love; but it was only when I became a woman and served my Master and Paramour that I knew love utterly.

412. To commit adultery with God is the perfect experience for which the world was created.…

414. The Jew invented the God-fearing man; India the God-knower and God-lover.…

417. Thy soul has not tasted God's entire delight, if it has never had the joy of being His enemy, opposing His designs and engaging with Him in mortal combat.

418. If you cannot make God love you, make Him fight you. If He will not give you the embrace of the lover, compel Him to give you the embrace of the wrestler." (12: 481-82)

"421. There are four stages in the pain God gives to us; when it is only pain; when it is pain that causes pleasure; when it is pain that is pleasure; and when it is purely a fiercer form of delight.…

424. The next greatest rapture to the love of God, is the love of God in men; there, too, one has the joy of multiplicity.

425. For monogamy may be the best for the body, but the soul that loves God in men dwells here always as the boundless & ecstatic polygamist; yet all the time – that is the secret – it is in love with only one being.…

427. I did not know for some time whether I loved Krishna best or Kali; when I loved Kali, it was loving myself, but when I loved Krishna, I loved another, and still it was my Self with whom I was in love. Therefore I came to love Krishna better even than Kali." (12: 482-83)

"430. The philosophers who reject the world as Maya, are very wise and austere and holy; but I cannot help thinking sometimes that they are also just a little stupid and allow God to cheat them too easily.

431. For my part, I think I have a right to insist on God giving Himself to me in the world as well as out of it. Why did He make it at all, if He wanted to escape that obligation?…

433. Beyond Personality the Mayavadin sees indefinable Existence; I followed him there and found my Krishna beyond in indefinable Personality.

434. When I first met Krishna, I loved Him as a friend and playmate till He deceived me; then I was indignant and could not forgive Him. Afterwards I loved Him as a lover and He still deceived me; I was again and much more indignant, but this time I had to pardon." (12: 483-84)

"435. After offending, He forced me to pardon Him not by reparation, but by committing fresh offences.

436. So long as God tried to repair His offences against me, we went on periodically quarrelling; but when He found out His mistake, the quarrelling stopped, for I had to submit to Him entirely.

437. When I saw others than Krishna and myself in the world, I kept secret God's doings with me; but since I began to see Him and myself everywhere, I have become shameless and garrulous.

438. All that my Lover has, belongs to me. Why do you abuse me for showing off the ornaments He has given to me?

439. My Lover took His crown and royal necklace from His head and neck and clothed me with them; but the disciples of the saints and the prophets abused me and said, "He is hunting after siddhis."" (12: 484)

"446. "Errors, falsehoods, stumblings!" they cry. How bright and beautiful are Thy errors, O Lord! Thy falsehoods save Truth alive; by Thy stumblings the world is perfected.…

449. If thou canst not love the vilest worm and the foulest of criminals, how canst thou believe that thou hast accepted God in thy spirit?

450. To love God, excluding the world, is to give Him an intense but imperfect adoration.

451. Is love only a daughter or handmaid of jealousy? If Krishna loves Chandrabali, why should I not love her also?…

453. My quarrel is with those who are foolish enough not to love my Lover, not with those who share His love with me.…

458. I was much plagued by Satan, until I found that it was God who was tempting me; then the anguish of him passed out of my soul for ever." (12: 485-87)

"459. I hated the devil and was sick with his temptations and tortures; and I could not tell why the voice in his departing words was so sweet that when he returned often and offered himself to me, it was with sorrow I refused him. Then I discovered it was Krishna at His tricks and my hate was changed into laughter.

460. They explained the evil in the world by saying that Satan had prevailed against God; but I think more proudly of my Beloved. I believe that nothing is done but by His will in heavenor hell, on earth or on the waters.…

463. God has so arranged life that the world is the soul's husband; Krishna its divine paramour. We owe a debt of service to the world and are bound to it by a law, a compelling opinion, and a common experience of pain and pleasure, but our heart's worship and our free and secret joy are for our Lover.…

465. God, the world Guru, is wiser than thy mind; trust Him and not that eternal self-seeker & arrogant sceptic." (12: 487-88)

"475. Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our Comrade and boy Playfellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are the seven beatitudes of life in the human body. Canst thou unite all these in a single supreme & rainbow-hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the Adwaitin.

476. When will the world change into the model of heaven? When all mankind becomes boys & girls together with God revealed as Krishna & Kali, the happiest boy & strongest girl of the crowd, playing together in the gardens of Paradise. The Semitic Eden was well enough, but Adam & Eve were too grown up and its God himself too old & stern & solemn for the offer of the Serpent to be resisted." (12: 489-90)

"477. The Semites have afflicted mankind with the conception of a God who is a stern & dignified king & solemn judge & knows not mirth. But we who have seen Krishna, know Him for a boy fond of play and a child full of mischief & happy laughter.

478. A God who cannot smile, could not have created this humorous universe.…

481. The seeker after divine knowledge finds in the description of Krishna stealing the robes of the Gopis one of the deepest parables of God's ways with the soul, the devotee a perfect rendering in divine act of his heart's mystic experiences, the prurient & the Puritan (two faces of one temperament) only a lustful story. Men bring what they have in themselves and see it reflected in the Scripture.

482. My lover took away my robe of sin and I let it fall, rejoicing; then he plucked at my robe of virtue, but I was ashamed and alarmed and prevented him. It was not till he wrested it from me by force that I saw how my soul had been hidden from me." (12: 490-91)

"483. Sin is a trick & a disguise of Krishna to conceal Himself from the gaze of the virtuous. Behold, O Pharisee, God in the sinner, sin in thy self purifying thy heart; clasp thy brother.

484. Love of God, charity towards men is the first step towards perfect wisdom.…

495. I swore that I would not suffer from the world's grief and the world's stupidity and cruelty & injustice and I made my heart as hard in endurance as the nether millstone and my mind as a polished surface of steel. I no longer suffered, but enjoyment had passed away from me. Then God broke my heart and ploughed up my mind. I rose through cruel & incessant anguish to a blissful painlessness and through sorrow and indignation & revolt to an infinite knowledge and a settled peace." (12: 491-93)

"509. Ravana's mind thought it was hungering after universal sovereignty and victory over Rama; but the aim his soul kept its vision fixed upon all the time was to get back to its heaven as soon as possible & be again God's menial. Therefore, as the shortest way, it hurled itself against God in a furious clasp of enmity.

510. The greatest of joys is to be, like Naraka, the slave of God; the worst of Hells, being abandoned of God, to be the world's master. That which seems nearest to the ignorant conception of God, is the farthest from him.

511. God's servant is something; God's slave is greater.

512. To be master of the world would indeed be supreme felicity, if one were universally loved; but for that one would have to be at the same time the slave of all humanity." (12: 495)

"514. There are two works that are perfectly pleasing to God in his servant; to sweep in silent adoration His temple-floors and to fight in the world's battlefield for His divine consummation in humanity.

515. He who has done even a little good to human beings, though he be the worst of sinners, is accepted by God in the ranks of His lovers and servants. He shall look upon the face of the Eternal.…

527. To find that saving a man's body or mind from suffering is not always for the good of either soul, mind or body, is one of the bitterest of experiences for the humanly compassionate.

528. Human pity is born of ignorance & weakness; it is the slave of emotional impressions. Divine compassion understands, discerns & saves." (12: 495-497)

"529. Indiscriminate compassion is the noblest gift of temperament, not to do even the least hurt to one living thing is the highest of all human virtues; but God practises neither. Is man therefore nobler and better than the All-loving?…

531. Not to have heard the voice of God and His angels is the world's idea of sanity.…

538. Atheism is the shadow or dark side of the highest perception of God. Every formula we frame about God, though always true as a symbol, becomes false when we accept it as a sufficient formula. The Atheist & Agnostic come to remind us of our error.…

540. Canst thou see God in thy torturer & slayer even in thy moment of death or thy hours of torture? Canst thou see Him in that which thou art slaying, see & love even while thou slayest? Thou hast thy hand on the supreme knowledge. How shall he attain to Krishna who has never worshipped Kali?" (12: 497-99)

Additional Aphorisms

"541. I know that the opposite of what I say is true, but for the present what I say is still truer.

542. I believe with you, my friends, that God, if He exists, is a demon and an ogre. But after all what are you going to do about it?

*

543. God is the supreme Jesuit Father. He is ever doing evil that good may come of it; ever misleads for a greater leading; ever oppresses our will that it may arrive at last at an infinite freedom.

544. Our Evil is to God not evil, but ignorance and imperfection, our good a lesser imperfection.

545. The religionist speaks a truth, though too violently, when he tells us that even our greatest and purest virtue is as vileness before the divine nature of God.

546. To be beyond good and evil is not to act sin or virtue indifferently, but to arrive at a high and universal good." (12: 500)

Vedanta – a Law of Life and a Perfect Basis of the Highest Morality

"It is a delusion to suppose that Vedanta contains no inspiration to life, no rule of conduct, and is purely metaphysical and quietistic. On the contrary, the highest morality of which humanity is capable finds its one perfect basis and justification in the teachings of the Upanishads and the Gita. The characteristic doctrines of the Gita are nothing if they are not a law of life, a *dharma*, and even the most transcendental aspirations of the Vedanta presuppose a preparation in life, for it is only through life that one can reach to immortality." (13: 9)

The Decisive Discovery of Yoga

"…mind is not only independent of external matter, but its master; it can not only reject and control external stimuli, but can defy such apparently universal material laws as that of gravitation and ignore, put aside and make nought of what are called laws of nature and are really only the laws of material nature, inferior and subject to the psychical laws because matter is a product of mind and not mind a product of matter. This is the decisive discovery of Yoga, its final contradiction of materialism. It is followed by the crowning realisation that there is within us a source of immeasurable force, immeasurable intelligence, immeasurable joy far above the possibility of weakness, above the possibility of ignorance, above the possibility of grief which we can bring into touch with ourselves and, under arduous but not impossible conditions, habitually utilise or enjoy. This is what the Upanishads call the Brahman and the primal entity from which all things were born, in which they live and to which they return.…" (13: 16-17)

Mind Determines the Laws of the Body

"…It is not the body which determines the operations of the mind, it is the mind which determines the laws of the body. It is the ordinary law of the body that if it is struck, pierced or roughly pressed it feels pain. This law is created by the mind which associates pain with these contacts, and if the mind changes its *dharma* and is able to associate with these contacts not pain but insensibility or pleasure, then they will bring about those results of insensibility or pleasure and no other. The pain and pleasure are not the result of the contact, neither is their seat in the body; they are the result of association and their seat is in the mind. Vinegar is sour, sugar sweet, but to the hypnotised mind vinegar can be sweet, sugar sour. The sourness or sweetness is not in the vinegar or sugar, but in the mind. The heart also is the subject of the mind. My emotions are like my physical feelings, the result of association, and my character is the result of accumulated past experiences with their resultant associations and reactions crystallising into habits of mind and heart summed up in the word, character. These things like all the rest that are made of the stuff of

associations are not permanent or binding but fluid and mutable, *anityāḥ sarvasaṁskārāḥ* . If my friend blames me, I am grieved; that is an association and not binding. The grief is not the result of the blame but of an association in the mind. I can change the association so far that blame will cause me no grief, praise no elation. I can entirely stop the reactions of joy and grief by the same force that created them. They are habits of the mind, nothing more. In the same way though with more difficulty I can stop the reactions of physical pain and pleasure so that nothing will hurt my body. If I am a coward today, I can be a hero tomorrow. The cowardice was merely the habit of associating certain things with pain and grief and of shrinking from the pain and grief; this shrinking and the physical sensations in the vital or nervous man which accompany it are called fear, and they can be dismissed by the action of the mind which created them. All these are propositions which European Science is even now unwilling to admit, yet it is being proved more and more by the phenomena of hypnotism that these effects can be temporarily at least produced by one man upon another…" (13: 24-25)

Yoga Versus Hypnotism

"The difference between Yoga and hypnotism is that what hypnotism does for a man through the agency of another and in the sleeping state, Yoga does for him by his own agency and in the waking state.… The hypnotic sleep does not make the mind a tabula rasa but it renders it passive to everything but the touch of the operator. Yoga similarly teaches passivity of the mind so that the will may act unhampered by the *saṁskāras* or old associations. It is these *saṁskāras*, the habits formed by experience in the body, heart or mind, that form the laws of our psychology. The associations of the mind are the stuff of which our life is made. They are more persistent in the body than in

the mind and therefore harder to alter. They are more persistent in the race than in the individual; the conquest of the body and mind by the individual is comparatively easy and can be done in the space of a single life, but the same conquest by the race involves the development of ages. It is conceivable, however, that the practice of Yoga by a great number of men and persistence in the practice by their descendants might bring about profound changes in human psychology and, by stamping these changes into body and brain through heredity, evolve a superior race which would endure and by the law of the survival of the fittest eliminate the weaker kinds of humanity." (13: 25-26)

"THE YOGA we practise is not for ourselves alone, but for the Divine; its aim is to work out the will of the Divine in the world, to effect a spiritual transformation and to bring down a divine nature and a divine life into the mental, vital and physical nature and life of humanity. Its object is not personal Mukti, although Mukti is a necessary condition of the yoga, but the liberation and transformation of the human being. It is not personal Ananda, but the bringing down of the divine Ananda – Christ's kingdom of heaven, our Satyayuga – upon the earth. Of *mokṣa* we have no personal need; for the soul is *nityamukta* and bondage is an illusion. We play at being bound, we are not really bound. We can be free when God wills; for he, our supreme Self, is the master of the game, and without his grace and permission no soul can leave the game. It is often God's will in us to take through the mind the *bhoga* of ignorance, of the dualities, of joy and grief, of pleasure and pain, of virtue and sin, of enjoyment and renunciation: for long ages, in many countries, he never even thinks of the yoga but plays out this play century after century without wearying of it. There is nothing evil in this, nothing which we need condemn or from which we need shrink, – it is God's play. The wise man is he who recognises this truth and knowing his freedom, yet plays out God's play, waiting for his command to change the methods of the game.

The command is now. God always keeps for himself a chosen country in which the higher knowledge is through all chances and dangers, by the few or the many, continually preserved, and for the present, in this Chaturyuga at least, that country is India. Whenever he chooses to take the full pleasure of ignorance, of the dualities, of strife and wrath and tears and weakness and selfishness, the tamasic and rajasic pleasures, of the play of the Kali in short, he dims the knowledge in India and puts her down into weakness and degradation so that she may retire into herself and not interfere with this movement of his Lila. When he wants to rise up from the mud and Narayana in man to become once again mighty and wise and blissful, then he once more pours out the knowledge on India and raises her up so that she may give the knowledge with its necessary consequences of might, wisdom and bliss to the whole world. When there is the contracted movement of knowledge, the yogins in India withdraw from the world and practise yoga for their own liberation and delight or for the liberation of a few disciples; but when the movement of knowledge again expands and the soul of India expands with it, they come forth once more and work in the world and for the world. Yogins like Janaka, Ajatashatru and Kartavirya once more sit on the thrones of the world and govern the nations.

…The nature of man and of things is at present a discord, a harmony that has got out of tune. The whole heart and action and mind of man must be changed, but from within, not from without, not by political and social institutions, not even by creeds and philosophies, but by realisation of God in

ourselves and the world and a remoulding of life by that realisation. This can only be effected by Purnayoga, a yoga not devoted to a particular purpose, even though that purpose be Mukti or Ananda, but to the fulfilment of the divine humanity in ourselves and others. For this purpose the practices of Hatha and Raja Yoga are not sufficient and even the Trimarga will not serve; we must go higher and resort to the Adhyatmayoga. The principle of Adhyatmayoga is, in knowledge, the realisation of all things that we see or do not see but are aware of, – men, things, ourselves, events, gods, titans, angels, – as one divine Brahman, and in action and attitude, an absolute self-surrender to the Paratpara Purusha, the transcendent, infinite and universal Personality who is at once personal and impersonal, finite and infinite, self-limiting and illimitable, one and many, and informs with his being not only the Gods above, but man and the worm and the clod below. The surrender must be complete. Nothing must be reserved, no desire, no demand, no opinion, no idea that this must be, that cannot be, that this should be and that should not be; – all must be given. The heart must be purified of all desire, the intellect of all self-will, every duality must be renounced, the whole world seen and unseen must be recognised as one supreme expression of concealed Wisdom, Power and Bliss, and the entire being given up, as an engine is passive in the hands of the driver, for the divine Love, Might and perfect Intelligence to do its work and fulfil its divine Lila. *Ahaṅkāra* must be blotted out in order that we may have, as God intends us ultimately to have, the perfect bliss, the perfect calm and knowledge and the perfect activity of the divine existence. If this attitude of perfect self-surrender can be even imperfectly established, all necessity of Yogic *kriyā* inevitably ceases. For then God himself in us becomes the sadhaka and the siddha and his divine power works in us, not by our artificial processes, but by a working of Nature which is perfectly informed, all-searching and infallibly efficient. Even the most powerful Rajayogic *saṁyama*, the most developed *prāṇāyāma*, the most strenuous meditation, the most ecstatic Bhakti, the most self-denying action, mighty as they are and efficacious, are comparatively weak in their results when set beside this supreme working. For those are all limited to a certain extent by our capacity, but this is illimitable in potency because it is God's capacity. It is only limited by his will which knows what is best for the world and for each of us in the world and apart from it.

The first process of the yoga is to make the *saṅkalpa* of *ātmasamarpaṇa*. Put yourself with all your heart and all your strength into God's hands. Make no conditions, ask for nothing, not even for *siddhi* in the yoga, for nothing at all except that in you and through you his will may be directly performed. To those who demand from him, God gives what they demand, but to those who give themselves and demand nothing, he gives everything that they might otherwise have asked or needed and in addition he gives himself and the spontaneous boons of his love.

The next process is to stand aside and watch the working of the divine

power in yourself. This working is often attended with disturbance and trouble in the system, therefore faith is necessary, though perfect faith is not always possible at once; for whatever impurity is in you, harboured openly or secretly lurking, is likely to rise at first and be repeated so long as it is not exhaustively swept out, and doubt in this age is an almost universal impurity. But even when doubt assails, stand by and wait for it to pass, availing yourself if possible of the *satsaṅga* of those who are already advanced on the path, but when that is absent, still holding fast to the principle of the yoga, self-surrender. When distressed within or assailed from without, remember the words of the Gita,

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि।

"By giving thyself up in heart and mind to Me, thou shalt cross over all difficulties and perils by My grace," and again,

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।।

"Abandon all *dharmas* (all law, rule, means and codes of every kind whether formed by previous habit and belief or imposed from outside) and take refuge in Me alone; I will deliver thee from all sin and evil, – do not grieve." "I will deliver", – you have not to be troubled or struggle yourself as if the responsibility were yours or the result depended on your efforts, a mightier than you is busy with the matter. Neither disease nor calamity nor the rising of sin and impurity in you should cause any alarm. Hold fast only to him. "I will deliver thee from all sin and evil." But the release does not come by a sudden miracle, it comes by a process of purification and these things are a part of the process. They are like the dust that rises in clouds when a room long uncleaned is at last swept out. Though the dust seem to choke you, yet persevere, *mā śucaḥ*.

In order to stand aside, you must know yourself as the Purusha who merely watches, consents to God's work, holds up the Adhar and enjoys the fruits that God gives. The work itself is done by God as Shakti, by Kali, and is offered up by her as a Yajna to Sri Krishna; you are the Yajamana who sees the sacrifice done, whose presence is necessary to every movement of the sacrifice and who tastes its results. This separation of yourself, this renunciation of the *kartṛtva-abhimāna* (the idea of yourself as the doer) is easier if you know what the Adhar is. Above the *buddhi* which is the highest function of mind is the higher *buddhi*, or *vijñāna*, the seat of the *satyadharma*, truth of knowledge, truth of *bhāva*, truth of action, and above this ideal faculty is the *ānanda* or cosmic bliss in which the divine part of you dwells. It is of this *vijñāna* and this *ānanda* that Christ spoke as the kingdom of God that is within you. We at present are awake, *jāgrat*, in the lower movements but *suṣupta*, fast asleep, in the *vijñāna* and *ānanda*; we have to awaken these levels of consciousness within us and their awakening and unmixed activity is the *siddhi* of the yoga. For when that happens, we gain the condition of being which is called in the

Gita dwelling in God, of which Sri Krishna speaks when he says, *mayi nivasiṣyasyeva*, "Verily thou shalt dwell in Me." Once it is gained, we are free and blessed and have everything towards which we strive.

The third process of the yoga is to perceive all things as God. First, as a rule, in the process of knowledge one comes to see pervading all space and time one divine impersonal Existence, Sad Atman, without movement, distinction or feature, *śāntam alakṣaṇam*, in which all names and forms seem to stand with a very doubtful or a very minor reality. In this realisation the One may seem to be the only reality and everything else Maya, a purposeless and inexplicable illusion. But afterwards, if you do not stop short and limit yourself by the impersonal realisation, you will come to see the same Atman not only containing and supporting all created things, but informing and filling them, and eventually you will be able to understand that even the names and forms are Brahman. You will then be able to live more and more in the knowledge which the Upanishads and the Gita hold up as the rule of life; you will see the Self in all existing things and all existing things in the Self, *ātmānaṁ sarvabhūteṣu sarvabhūtāni cātmani*; you will be aware of all things as Brahman, *sarvaṁ khalvidaṁ brahma*. But the crowning realisationof this yoga is when you become aware of the whole world as the expression, play or Lila of an infinite divine personality, when you see in all, not the impersonal Sad Atman which is the basis of manifest existence, – although you do not lose that knowledge, – but Sri Krishna who at once is, bases and transcends all manifest and unmanifest existence, *avyakto 'vyaktāt paraḥ*. For behind the Sad Atman is the silence of the Asat which the Buddhist Nihilists realised as the *śūnyam* and beyond that silence is the Paratpara Purusha (*puruṣo vareṇya ādityavarṇas tamasaḥ parastāt*). It is he who has made this world out of his being and is immanent in and sustains it as the infinite-finite Ishwara, *ananta* and *śānta*, Shiva and Narayana, Sri Krishna the Lilamaya who draws all of us to him by his love, compels all of us by his masteries and plays his eternal play of joy and strength and beauty in the manifold world.

The world is only a play of his being, knowledge and delight, *sat*, *cit* and *ānanda*. Matter itself, you will one day realise, is not material, it is not substance but form of consciousness, *guṇa*, the result of quality of being perceived by sense-knowledge. Solidity itself is only a combination of the *guṇas*, *saṁhati* and *dhṛti*, cohesion and permanence, a state of conscious being, nothing else. Matter, life, mind and what is beyond mind, it is all Sri Krishna the Ananta-guna Brahman playing in the world as the Sachchidananda. When we have this realisation, when we dwell in it securely and permanently, all possibilities of grief and sin, fear, delusion, internal strife and pain are driven puissantly from our being. We realise in our experience the truth of the Upanishads,

आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन।

"He who possesses the delight of the Brahman has no fear from anything in the world," and that other in the Isha Upanishad,

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः।।

"When all created things become one with a man's self by his getting the knowledge (*vijñāna*), thereafter what bewilderment can he have or what grief, when in all things he sees their oneness?" The whole world then appears to us in a changed aspect, as an ocean of beauty, good, light, bliss, exultant movement on a basis of eternal strength and peace. We see all things as *śubha*, *śiva*, *maṅgala*, *ānandamaya*. We become one in soul with all beings, *sarvabhūtātma-bhūtātmā*, and, having steadfastly this experience, are able by contact, by oneness, by the reaching out of love, to communicate it to others, so that we become a centre of the radiation of this divine state, *brāhmī sthiti*, throughout our world.

It is not only in things animate but in things inanimate also that we must see Narayana, experience Shiva, throw our arms around Shakti. When our eyes, that are now blinded by the idea of Matter, open to the supreme Light, we shall find that nothing is inanimate, but all contains, expressed or unexpressed, involved or evolved, secret or manifest or in course of manifestation, not only that state of involved consciousness which we call *annam* or Matter, but also life, mind, knowledge, bliss, divine force and being, – *prāṇa*, *manas*, *vijñāna*, *ānanda*, *cit*, *sat*. In all things the self-conscious personality of God broods and takes the delight of his *guṇas*. Flowers, fruits, earth, trees, metals, all things have a joy in them of which you will become aware, because in all Sri Krishna dwells, *praviśya*, having entered into them, not materially or physically, – because there is no such thing, Space and Time being only conventions and arrangements of perception, the perspective in God's creative Art, – but by *cit*, the divine awareness in his transcendent being.

ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्।

"All this world and every object in this world of Prakriti has been created as a habitation for the Lord."

Nor is it enough to see him in all things and beings, *sarvabhūteṣu*; you must see him in all events, actions, thoughts, feelings, in yourself and others, throughout the world. For this realisation two things are necessary: first, that you should give up to him the fruit of all your actions, secondly, that you should give up to him the actions themselves. Giving up the fruits of action does not mean that you must have the *vairāgya* for the fruits, turn away from them or refuse to act with a given end before you. It means that you must act, not because you want this or that to happen or think it necessary that this or that should happen and your action needed to bring it about, but because it is *kartavyam*, demanded by the Master of your being and must be done with whatever result God is pleased to give.

You must put aside what you want and wish to know what God wants; distrust what your heart, your passions or your habitual opinions prefer to hold as right and necessary, and passing beyond them, like Arjuna in the Gita,

seek only to know what God has set down as right and necessary. Be strong in the faith that whatever is right and necessary will inevitably happen as the result of your due fulfilment of the *kartavyaṁ karma*, even if it is not the result that you preferred or expected. The power that governs the world is at least as wise as you and it is not absolutely necessary that you should be consulted or indulged in its management; God is seeing to it.

But what is the *kartavyaṁ karma*? It is very difficult to say, – *gahanā karmaṇo gatiḥ*. Most people would translate *kartavyaṁ karma* by the English word and idea, *duty*; if asked to define it, they would say it is the right and moral action, what people understand by right and morality, what you yourself conscientiously think to be right or else what the good of society, the nation or mankind demands of you. But the man who remains bound by these personal or social ideas of duty, necessary as they are for the ignorant to restrain and tame their clamorous desires or their personal egoism, will be indeed what is called a good man, but he will never attain to the fulfilment of this yoga. He will only replace the desire for one kind of fruit by the desire for another kind; he will strive, even more passionately perhaps, for these higher results and be more bitterly grieved by not attaining them. There is no passion so terrible as the passion of the altruist, no egoism so hard to shake as the fixed egoism of virtue, precisely because it is justified in its own eyes and justified in the sight of men and cannot see the necessity for yielding to a higher law. Even if there is no grieving over the results, there will be the labour and strife of the rajasic *kartā*, struggling and fighting, getting eager and getting exhausted, not *triguṇātīta*, always under bondage to the *guṇas*.

It was under the domination of these ideas of personal virtue and social duty that Arjuna refused to fight. Against his reasonings Sri Krishna sets two different ideas, one inferior for the use of the man bound but seeking liberation, another superior for the liberated man, the Shastra and surrender not only of the fruits of the work but of the work itself to God. The virtue of the Shastra is that it sets up a standard outside ourselves, different from our personal desires, reasonings, passions and prejudices, outside our selfishness and self-will, by living up to which in the right spirit we can not only acquire self-control but by reducing even the sattwic *ahaṅkāra* to a minimum prepare ourselves for liberation. In the old days the Shastra was the Vedic Dharma based upon a profound knowledge of man's psychology and the laws of the world, revealing man to himself and showing him how to live according to his nature; afterwards it was the law of the Smritis which tried to do the same thing more roughly by classifying men according to the general classes of which the Vedas speak, the *cāturvarṇya*; today it is little more than blind mechanical custom and habitual social observance, a thing not sattwic but tamasic, not a preparatory discipline for liberation, but a mere bondage.

Even the highest Shastra can be misused for the purposes of egoism, the egoism of virtue and the egoism of prejudice and personal opinion. At its

best it is a great means towards the preparation of liberation. It is *śabda-brahma*. But we must not be satisfied with mere preparation, we must, as soon as our eyes are opened, hasten on to actual freedom. The liberated soul and the sadhak of liberation who has surrendered even his actions to God, gets beyond the highest Shastra, *śabdabrahmātivartate*.

The best foundation for the surrender of action is the realisation that Prakriti is doing all our actions at God's command and God through our *svabhāva* determines the action. From that moment the action belongs to him, it is not yours nor the responsibility yours; there is indeed no responsibility, no bondage of Karma, for God has no responsibility, but is in every way master and free. Our actions become not only like the Shastric man's *svabhāvaniyata*, regulated by nature and therefore *dharma*, but the *svabhāva* itself is controlled like a machine by God. It is not easy for us, full as we are of the Sanskaras of ignorance, to arrive at this stage of knowledge, but there are three stages by which it can be rapidly done. The first is to live in the spirit of the *śloka*, –

त्वया हृषीकेश हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि।

"According as I am appointed by Thee, O Hrishikesha! seated in my heart, so I act." When this has entered into your daily life, it will be easier to accomplish the second stage and live in the knowledge of the Gita,

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया।।

"God stands in the heart of all beings, whirling round all, as on a wheel, by the Maya of the three *guṇas*." You will then be able to perceive the action of the three *guṇas* in you and watch the machinery at its work, no longer saying, *tathā karomi*, I do, but *guṇā vartanta eva*, it is merely the *guṇas* that work. One great difficulty in these stages, especially before you can distinguish the action of the *guṇas*, is the perception of the impurity of the *svabhāva*, the haunting idea of sin and virtue. You must always remember that, since you have put yourself in God's hands, he will work out the impurities and you have only to be careful, as you cannot be attached either to *pāpa* or *puṇya*, sin or virtue. For he has repeatedly given the *abhaya vacana*, the assurance of safety. "*Pratijānīhi*," he says in the Gita, "*na me bhaktaḥ praṇaśyati*, he who is devoted to Me cannot perish."

The third stage comes out of the second, by full realisation of God, or of itself by the grace of God. Not only will the Purusha stand apart and be *triguṇātīta*, beyond the three *guṇas*, but the Prakriti, though using the *guṇas*, will be free from their bondage. Sattwa, as we know it, will disappear into pure *prakāśa* and *jyotiḥ*, and the nature will live in a pure, free and infinite self-existing illumination. Tamas, as we know it, will disappear into pure *śama* or *śānti*, and the nature will take its firm stand on an infinite and ineffable rest and peace. Rajas, as we know it, will disappear into pure *tapas*, and the nature will flow in a free and infinite ocean of divine force. On that foundation of calm and in that heaven of light, action will occur as the spontaneous objective

expression of God's knowledge, which is one with God's will. This is the condition of infinity, *ānantya*, in which this struggle of bound and limited sattwa, rajas and tamas is replaced by a mighty harmony of free *prakāśa*, *tapas* and *śama*. And even before you reach that condition, on the way to it, you will find that some mighty force not your own, not situated in your body though possessing and occupying it, is thinking for you, feeling for you, acting for you, your very body as well as your mind and heart being moved by that force and not by yourself. You will enjoy that thought, feeling, action, but will neither possess nor be possessed by it, – *karmāṇi pravilīyante*, your actions will disappear without leaving in you mark or trace, as a wave disappears from the surface of the sea, as water falls from the lotus leaf. Your mind, heart, body will not be yours, but God's; you yourself will be only a centre of being, knowledge and bliss through which God works in that Adhar. This is the condition in which one is utterly *taccittaḥ*, given up in all his conscious being to God, in which there is utter fulfilment of the description,

यस्य नाहंकृतोभावो बुद्धिर्यस्य न लिप्यते।

"One whose state of being is free from egoism and whose understanding receives no stain." This is the surrender of action to which Sri Krishna gives so much importance.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः।।

"Laying down all actions upon Me, with thy whole conscious being in *adhyātmayoga*, become free from desire and the sense of belongings; fight, let the fever of thy soul pass from thee." For this great and complete liberation it is necessary that you should be *niḥspṛha*, *nirdvandva* and *nirahaṅkāra*, without the longing and reaching after things, free from the *saṁskāra* of the dualities and free from egoism; for these three things are the chief enemies of self-surrender. If you are *nirdvandva*, you can be *niḥspṛha*, but hardly otherwise, for every *dvandva* creates in the mind by the very nature of the mind some form of *rāgadveṣa*, like and dislike, attraction and repulsion, whether they are the lowest dualities that appeal to the mind through the body, hunger and thirst, heat and cold, physical pleasure and pain, or the middle sorts that appeal to it through the feelings and desires, success and failure, victory and defeat, fortune and misfortune, pleasure and displeasure, joy and grief, hate and love, or the highest which appeal to the mind through the discriminating *buddhi*, virtue and sin, reason and unreason, error and truth. These things can only be put under our feet by complete knowledge, the knowledge that sees God in all things and thus comes to understand the relations of things to each other in his great cosmic purpose, by complete Bhakti which accepts all things with joy, – thus abolishing the *dvandvas*, – because they come from the Beloved or by perfect action offering up all works as a sacrifice to God with an entire indifference to these dualities of success, failure, honour, disgrace, etc., which usually pursue

all Karma. Such knowledge, such Bhakti, such Karma come inevitably as the eventual result of the *saṅkalpa* of self-surrender and the practice of it.

But it is *ahaṅkāra* that by making the relation and effect of things on ourselves or on things connected with us the standard of life, makes the *dwandwas* a chain for our bondage. *Ahaṅkāra* in its action on our life and sadhana will be seen to be of three kinds, rajasic, tamasic and sattwic. Rajas binds by desire and the craving in the nature for occupation and activity, it is always reaching after action and the fruit of action; it is in order that we may be free from the rajasic *ahaṅkāra* that we have the command, "Do not do works from the desire of fruit," *mā karma-phala-hetur bhūḥ*, and the command to give up our actions to God. Tamas binds by weakness and the craving in the nature for ease and inaction; it is always sinking into idleness, depression, confusion of mind, fear, disappointment, despondency and despair; it is in order that we may get rid of the tamasic *ahaṅkāra* that we are given the command, "Let there be no attachment to inaction," and the instruction to pursue the yoga always, whether we seem to advance or seem to be standing still or seem even to be going back, always with a calm faith and patient and cheerful perseverance, *anirviṇṇacetasā*. Sattwa binds by knowledge and pleasure; it is always attaching itself to some imperfect realisation, to the idea of one's own virtue, the correctness of one's own opinions and principles or at its highest, as in the case of Arjuna, opposing some personal idea of altruism, justice or virtue against the surrender of our will that God demands of us. It is for the escape from the sattwic *ahaṅkāra* that we have to pass beyond the attachment to the duality of virtue and sin, *ubhe sukṛtaduṣkṛte*.

Each of the *guṇas* working on the *ahaṅkāra* has its particular danger for the sadhak who has made the *saṅkalpa* of self-surrender, but has not yet attained to the full accomplishment of the surrender. The danger of the *rajoguṇa* is when the sadhak is assailed by the pride that thinks, "I am a great sadhak, I have advanced so far, I am a great instrument in God's hands," and similar ideas, or when he attaches himself to the work as God's work which must be carried out, putting himself into it and troubling himself about it as if he had more interest in God's work than God himself and could manage it better. Many, while they are acting all the while in the spirit of rajasic *ahaṅkāra*, persuade themselves that God is working through them and they have no part in the action. This is because they are satisfied with the mere intellectual assent to the idea without waiting for the whole system and life to be full of it. A continual remembrance of God in others and renunciation of individual eagerness (*spṛhā*) are needed and a careful watching of our inner activities until God by the full light of self-knowledge, *jñānadīpena bhāsvatā*, dispels all further chance of self-delusion.

The danger of *tamoguṇa* is twofold, first, when the Purusha thinks, identifying himself with the tamas in him, "I am weak, sinful, miserable, ignorant, good-for-nothing, inferior to this man and inferior to that man, *adhama*, what will God do through me?" – as if God were limited by the temporary capacities or

incapacities of his instruments and it were not true that he can make the dumb to talk and the lame to cross the hills, *mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim*, – and again when the sadhak tastes the relief, the tremendous relief of a negative *śānti* and, feeling himself delivered from all troubles and in possession of peace, turns away from life and action and becomes attached to the peace and ease of inaction. Remember always that you too are Brahman and the divine Shakti is working in you; reach out always to the realisation of God's omnipotence and his delight in the Lila. He bids Arjuna work *lokasaṅgrahārthāya*, for keeping the world together, for he does not wish the world to sink back into Prakriti, but insists on your acting as he acts,

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्।

"These worlds would be overpowered by tamas and sink into Prakriti if I did not do actions." To be attached to inaction is to give up our action not to God but to our tamasic *ahaṅkāra*.

The danger of the *sattvaguṇa* is when the sadhak becomes attached to any one-sided conclusion of his reason, to some particular *kriyā* or movement of the sadhana, to the joy of any particular *siddhi* of the yoga, perhaps the sense of purity or the possession of some particular power or the Ananda of the contact with God or the sense of freedom and hungers after it, becomes attached to that only and would have nothing else. Remember that the yoga is not for yourself; for these things, though they are part of the *siddhi*, are not the object of the *siddhi*, for you have decided at the beginning to make no claim upon God but take what he gives you freely and, as for the Ananda, the selfless soul will even forego the joy of God's presence, when that is God's will. You must be free even from the highest sattwic *ahaṅkāra*, even from the subtle ignorance of *mumukṣutva*, the desire of liberation, and take all joy and delight without attachment. You will then be the *siddha* or perfect man of the Gita.

These then are the processes of the yoga, (1) the *saṅkalpa* of *ātmasamarpaṇa*, (2) the standing apart from the Adhar by self-knowledge, (3) the vision of God everywhere and in all things and in all happenings, the surrender of the fruits of action and action itself to God, and the freedom thereby from ignorance, from *ahaṅkāra*, from the *dvandvas*, from desire, so that you are *śuddha*, *mukta*, *siddha*, full of Ananda, pure, free, perfect and blissful in your being. But the processes will be worked out, once the *saṅkalpa* is made, by God's Shakti, by a mighty process of Nature. All that is indispensable on your part is the *anumati* and *smṛti*. *Anumati* is consent, you must give a temporary consent to the movements of the yoga, to all that happens inside or outside you as part of the circumstances of the sadhana, not exulting at the good, not fretting at the evil, not struggling in your heart to keep the one or get rid of the other, but always keeping in mind and giving a permanent assent to that which has to be finally effected. The temporary consent is passive submission to the methods and not positive acceptance of the results. The permanent consent is an anticipatory acceptance of the results, a sort of effortless and

desireless exercise of will. It is the constant exercise of this desireless will, an intent aspiration and constant remembrance of the path and its goal which are the *dhṛti* and *utsāha* needed, the necessary steadfastness and zeal of the sadhak; *vyākulatā* or excited, passionate eagerness is more intense, but less widely powerful, and it is disturbing and exhausting, giving intense pleasure and pain in the pursuit but not so vast a bliss in the acquisition. The followers of this path must be like the men of the early yugas, *dhīrāḥ*, the great word of praise in the Upanishads. In the remembrance, the *smṛti* or *smaraṇa*, you must be *apramatta*, free from negligence. It is by the loss of the *smṛti* owing to the rush and onset of the *guṇas* that the yogin becomes *bhraṣṭa*, falls from his firm seat, wanders from his path. But you need not be distressed when the *pramāda* comes and the state of fall or clouded condition seems to persist, for there is no fear for you of a permanent fall since God himself has taken entire charge of you and if you stumble, it is because it is best for you to stumble, as a child by frequent stumbling and falling learns to walk. The necessity of *apramattatā* disappears when you can replace the memory of the yoga and its objects by the continual remembrance of God in all things and happenings, the *nitya anusmaraṇa* of the Gita. For those who can make the full surrender from the beginning there is no question; their path is utterly swift and easy.

It is said in the "Sanatsujatiya" that four things are necessary for *siddhi* – *śāstra*, *utsāha*, *guru* and *kāla* – the teaching of the path, zeal in following it, the Guru and time. Your path is that which I am pointing out, the *utsāha* needed is this *anumati* and this *nitya smaraṇa*, the Guru is God himself and for the rest only time is needed. That God himself is the Guru, you will find when knowledge comes to you; you will see how every little circumstance within you and without you has been subtly planned and brought about by infinite wisdom to carry out the natural process of the yoga, how the internal and external movements are arranged and brought together to work on each other, so as to work out the imperfection and work in the perfection. An almighty love and wisdom are at work for your uplifting. Therefore never be troubled by the time that is being taken, even if it seems very long, but when imperfections and obstructions arise, be *apramatta*, *dhīra*, have the *utsāha*, and leave God to do the rest. Time is necessary. It is a tremendous work that is being done in you, the alteration of your whole human nature into a divine nature, the crowding of centuries of evolution into a few years. You ought not to grudge the time. There are other paths that offer more immediate results or at any rate, by offering you some definite *kriyā* you can work at yourself, give your *ahaṅkāra* the satisfaction of feeling that you are doing something, so many more *prāṇāyāmas* today, so much longer a time for the *āsana*, so many more repetitions of the *japa*, so much done, so much definite progress marked. But once you have chosen this path, you must cleave to it. Those are human methods, not the way that the infinite Shakti works, which moves silently, sometimes imperceptibly to its goal, advances here, seems to

pause there, then mightily and triumphantly reveals the grandiose thing that it has done. Artificial paths are like canals hewn by the intelligence of man; you travel easily, safely, surely, but from one given place to another. This path is the broad and trackless ocean by which you can travel widely to all parts of the world and are admitted to the freedom of the infinite. All that you need are the ship, the steering-wheel, the compass, the motive-power and a skilful captain. Your ship is the Brahmavidya, faith is your steering-wheel, self-surrender your compass, the motive-power is she who makes, directs and destroys the worlds at God's command and God himself is your captain. But he has his own way of working and his own time for everything. Watch his way and wait for his time. Understand also the importance of accepting the Shastra and submitting to the Guru and do not do like the Europeans who insist on the freedom of the individual intellect to follow its own fancies and preferences which it calls reasonings, even before it is trained to discern or fit to reason. It is much the fashion nowadays to indulge in metaphysical discussions and philosophical subtleties about Maya and Adwaita and put them in the forefront, making them take the place of spiritual experience. Do not follow that fashion or confuse yourself and waste time on the way by questionings which will be amply and luminously answered when the divine knowledge of the *vijñāna* awakes in you. Metaphysical knowledge has its place, but as a handmaid to spiritual experience, showing it the way sometimes but much more dependent on it and living upon its bounty. By itself it is mere *pāṇḍitya*, a dry and barren thing and more often a stumbling-block than a help. Having accepted this path, follow its Shastra without unnecessary doubt and questioning, keeping the mind plastic to the light of the higher knowledge, gripping firmly what is experienced, waiting for light where things are dark to you, taking without pride what help you can from the living guides who have already trod the path, always patient, never hastening to narrow conclusions, but waiting for a more complete experience and a fuller light, relying on the Jagadguru who helps you from within.…

God is one but he is not bounded by his unity. We see him here as one who is always manifesting as many, not because he cannot help it, but because he so wills, and outside manifestation he is *anirdeśyam*, indefinable, and cannot be described as either one or many. That is what the Upanishads and other sacred books consistently teach; he is *ekamevādvitīyam*, One and there is no other, but also and consequently he is "this man, yonder woman, that blue-winged bird, this scarlet-eyed." He is *sānta*, he is *ananta*; the Jiva is he. "I am the *aśvattha* tree," says Sri Krishna in the Gita, "I am death, I am Agni Vaishwanara, I am the heat that digests food, I am Vyasa, I am Vasudeva, I am Arjuna." All that is the play of his *caitanya* in his infinite being, his manifestations, and therefore all are real. Maya means nothing more than the freedom of Brahman from the circumstances through which he expresses himself. He is in no way limited by that which we see or think about him. That is the Maya from which we

must escape, the Maya of ignorance which takes things as separately existent and not God, not *caitanya*, the illimitable for the really limited, the free for the bound. Do you remember the story of Sri Krishna and the Gopis, how Narada found him differently occupied in each house to which he went, present to each Gopi in a different body, yet always the same Sri Krishna? Apart from the devotional meaning of the story, which you know, it is a good image of his World-Lila. He is *sarva*, everyone, each Purusha with his apparently different Prakriti and action is he, and yet at the same time he is the Purushottama who is with Radha, the Para Prakriti, and can withdraw all these into himself when he wills and put them out again when he wills. From one point of view they are one with him, from another one yet different, from yet another always different because they always exist, latent in him or expressed at his pleasure. There is no profit in disputing about these standpoints. Wait until you see God and know yourself and him and then debate and discussion will be unnecessary.

The goal marked out for us is not to speculate about these things, but to experience them. The call upon us is to grow into the image of God, to dwell in him and with him and be a channel of his joy and might and an instrument of his works. Purified from all that is *aśubha*, transfigured in soul by his touch, we have to act in the world as dynamos of that divine electricity and send it thrilling and radiating through mankind, so that wherever one of us stands, hundreds around may become full of his light and force, full of God and full of Ananda. Churches, Orders, theologies, philosophies have failed to save mankind because they have busied themselves with intellectual creeds, dogmas, rites and institutions, with *ācāraśuddhi* and *darśana*, as if these could save mankind, and have neglected the one thing needful, the power and purification of the soul. We must go back to the one thing needful, take up again Christ's gospel of the purity and perfection of mankind, Mahomed's gospel of perfect submission, self-surrender and servitude to God, Chaitanya's gospel of the perfect love and joy of God in man, Ramakrishna's gospel of the unity of all religions and the divinity of God in man, and, gathering all these streams into one mighty river, one purifying and redeeming Ganges, pour it over the death-in-life of a materialistic humanity as Bhagirath led down the Ganges and flooded with it the ashes of his fathers, so that they may be a resurrection of the soul in mankind and the Satyayuga for a while return to the world. Nor is this the whole object of the Lila or the Yoga; the reason for which the Avatars descend is to raise up man again and again, developing in him a higher and ever higher humanity, a greater and yet greater development of divine being, bringing more and more of heaven again and again upon the earth until our toil is done, our work accomplished and Sachchidananda fulfilled in all even here, even in this material universe. Small is his work, even if he succeeds, who labours for his own salvation or the salvation of a few; infinitely great is his, even if he fail or succeed only partially or for a season, who lives only to bring about peace of soul, joy, purity and perfection among all mankind." (13: 70-91)

Matter

"…It is regarded as a result of a certain power and action of consciousness which presents forms of itself to sense perception and it is this quality of sense-perceivedness, so to speak, that gives them the appearance of Matter, i.e. of a certain kind of substantiality inherent in themselves – but in fact they are not self-existent substantial objects but forms of consciousness. The point is that there is no such thing as the self-existent Matter posited by nineteenth-century Science." (13: 92)

On Ideals

"IDEALS are truths that have not yet effected themselves for man, the realities of a higher plane of existence which have yet to fulfil themselves on this lower plane of life and matter, our present field of operation. To the pragmatical intellect which takes its stand upon the ever-changing present, ideals are not truths, not realities, they are at most potentialities of future truth and only become real when they are visible in the external fact as work of force accomplished. …The Idea is not a reflection of the external fact which it so much exceeds; rather the fact is only a partial reflection of the Idea which has created it.

Certainly, ideals are not the ultimate Reality, for that is too high and vast for any ideal to envisage; they are aspects of it thrown out in the world-consciousness as a basis for the workings of the world-power. But they are primary, the actual workings secondary. They are nearer to the Reality and therefore always more real, forcible and complete than the facts which are their partial reflection. Reflections themselves of the Real, they again are reflected in the more concrete workings of our existence." (13: 111)

The True Order of the Universe

"…God pre-exists before the world can come into being, but to our experience in which the senses act first and only then the finer workings of consciousness, the world seems to come first and God to emerge out of it, so much so that it costs us an effort to rise out of the mechanical, pluralistic and pantheistic conceptions of Him to a truer and higher idea of the Divine Reality. That which to us is the ultimate, is in truth the primary reality. So too the Idea which seems to us to rise out of the fact, really precedes it and out of it the fact has arisen. Our vulgar contrast of the ideal and the real is therefore a sensuous error, for that which we call real is only a phenomenon of force working out something that stands behind the phenomenon and that is pre-existent and greater than it. The Real, the Idea, the phenomenon, this is the true order of the creative Divinity." (13: 111-12)

The Pragmatist and the Idealist and Visionary

"The pragmatic intellect is only sure of a thing when it finds it realised in Power; therefore it has a certain contempt for the ideal, for the vision, because it drives always at execution and material realisation. But Power is not the only term of the Godhead; Knowledge is the elder sister of Power: Force and Consciousness are twin aspects of being both in the eternal foundation of things and in their evolutionary realisation. The idea is the realisation of a truth in Consciousness as the fact is its realisation in Power, both indispensable, both justified in themselves and in each other, neither warranted in ignoring or despising its complement. For the idealist and visionary to despise the pragmatist or for the pragmatist to depreciate the idealist and visionary is a deplorable result of our intellectual limitations and the mutual misunderstandings by which the arrogance of our imperfect temperament and mentality shuts itself out from perfection. It is as if we were to think that God the Seer and Knower must despise God the Master of works and energies or the Lord of action and sacrifice ignore the divine Witness and Originator. But these two are one and the division in us a limitation that mankind has yet to conquer." (13: 112)

Man's Passage from Merely Executive to Originative and Creative

"…man is at first subject in his mentality to the facts which his senses envisage, cannot go behind and beyond them, knows only the impressions they make on his receptive mind. The animal is executive, not creative; a passive tool of Matter and Life he does not seek in his thought and will to react upon and use them: the human being too in his less developed state is executive rather than creative; he limits his view to the present and to his environment, works so as to live from day to day, accepts what he is without reaching forward in thought to what he may be, has no ideals. In proportion as he goes beyond the fact and seeks to anticipate Nature, to catch the ideas and principles behind her workings and finally to seize the idea that is not yet realised in fact and himself preside over its execution, he becomes originative and creative and no longer merely executive. He begins thus his passage from subjection to mastery." (13: 113)

Napoleon and Alexander

"…the greatest men of action who were endowed by Nature with the most extraordinary force of accomplishment, have owed it to the combination in them of active power with an immense drift of originative thought devoted to practical realisation. They have been great executive thinkers, great practical dreamers. Such were Napoleon and Alexander. Napoleon with his violent prejudice against ideologues and dreamers was himself a colossal dreamer, an incurable if unconscious ideologist; his teeming brain was the cause of his gigantic force and accomplishment. The immense if shapeless ideas of Alexander threw themselves into the form of conquests, cities, cultures; they broke down the barriers of Greek and Asiatic prejudice and narrow self-imprisonment and created an age of civilisation and soul-interchange." (13: 116)

Yoga and Skill in Works

"YOGA, says the Gita, is skill in works, and by this phrase the ancient Scripture meant that the transformation of mind and being to which it gave the name of Yoga brought with it a perfect inner state and faculty out of which the right principle of action and the right spiritual and divine result of works emerged naturally like a tree out of its seed. Certainly, it did not mean that the clever general or politician or lawyer or shoemaker deserves the name of a Yogin; it did not mean that any kind of skill in works was Yoga, but by Yoga it signified a spiritual condition of universal equality and God-union and by the skill of the Yogic worker it intended a perfect adaptation of the soul and its instruments to the rhythm of the divine and universal Spirit in a nature liberated from the shackles of egoism and the limitations of the sense-mind." (13: 119)

Who are the Greatest Spirits?

"…The greatest spirits are ..those who have no fear of the future, who accept its challenge and its wager; they have that sublime trust in the God or Power that guides the world, that high audacity of the human soul to wrestle with the infinite and realise the impossible, that wise and warrior confidence in its ultimate destiny which mark the Avatars and prophets and great innovators and renovators." (13: 130)

The Ancient Fourfold Order and Caste in India

"…In India the continued fiction of the ancient fourfold order of society based on spiritual idealism, social type, ethical discipline and economic function is still used to cover and justify the quite different, complex and chaotic order of caste which, while it still preserves some confused fragments of the old motives, is really founded upon birth, privilege, local custom and religious formalism. The evolution from one type of society to another so opposed to it in its psychological motives and real institutions without any apparent change of formula is one of the most curious phenomena in the social history of mankind and still awaits intelligent study." (13: 134)

The Law of Nature's Subtleties and Disguises and the Conservative Mind in India

"Our minds are apt to seize things in the rough and to appreciate only what stands out in bold external relief; we miss the law of Nature's subtleties and disguises. We can see and fathom to some extent the motives, necessities, process of great revolutions and marked changes and we can consider and put in their right place the brief reactions which only modified without actually preventing the overt realisation of new ideas. We can see for instance that the Sullan restoration of Roman oligarchy, the Stuart restoration in England or the brief return of monarchy in France with the Bourbons were no real restorations, but a momentary damming of the tide attended with insufficient concessions and forced developments which determined, not a return to the past, but the form and pace of the inevitable revolution. It is more difficult but still possible to appreciate the working of an idea against all obstacles through many centuries; we can comprehend now, for instance, that we must seek the beginnings of the French Revolution, not in Rousseau or Mirabeau or the blundering of Louis XVI, but in movements which date back to the Capet and the Valois, while the precise fact which prepared its tremendous outbreak and victory and determined its form was the defeat of the Calvinistic reformation in France and the absolute triumph of the monarchical system over the nobility and the bourgeoisie in the reigns of Louis XIII and Louis XIV. That double victory determined the destruction of the monarchy in France, the downfall of the Church and, by the failure of the nobles to lead faithfully the liberal cause whether in religion or politics, the disappearance of aristocracy.

But Nature has still more subtle and disguised movements in her dealings with men by which she leads them to change without their knowing that they have changed. It is because she has employed chiefly this method in the vast masses of the East that the conservative habit of mind is so much stronger there than in the West. It is able to nourish the illusion that it has not changed, that it is immovably faithful to the ideas of remote forefathers, to their religion, their traditions, their institutions, their social ideals, that it has preserved either a divine or an animal immobility both in thought and in the routine of life and has been free from the human law of mutation by which man and his social organisations must either progress or degenerate but can in no case maintain themselves unchanged against the attack of Time. Buddhism has come and gone and the Hindu still professes to belong to the Vedic religion held and practised by his Aryan forefathers; he calls his creed the Aryan dharma, the eternal religion. It is only when we look close that we see the magnitude of the illusion. Buddha has gone out of India indeed, but Buddhism remains; it has stamped its giant impress on the spirit of the national religion, leaving the forms to be determined by the Tantricism with which itself had made alliance

and some sort of fusion in its middle growth; what it destroyed no man has been able to restore, what it left no man has been able to destroy. As a matter of fact, the double cycle which India has described from the early Vedic times to India of Buddha and the philosophers and again from Buddha to the time of the European irruption was in its own way as vast in change religious, social, cultural, even political and administrative as the double cycle of Europe; but because it preserved old names for new things, old formulas for new methods and old coverings for new institutions and because the change was always marked in the internal but quiet and unobtrusive in the external, we have been able to create and preserve the fiction of the unchanging East. There has also been this result that while the European conservative has learned the law of change in human society, knows that he must move and quarrels with the progressist only over the right pace and the exact direction, the Eastern or rather the Indian conservative still imagines that stability may be the true law of mortal being, practises a sort of Yogic *āsana* on the flood of Time and because he does not move himself, thinks – for he keeps his eyes shut and is not in the habit of watching the banks – that he can prevent the stream also from moving on.

This conservative principle has its advantages even as rapid progress has its vices and its perils. It helps towards the preservation of a fundamental continuity which makes for the longevity of civilisations and the persistence of what was valuable in humanity's past. So, in India, if religion has changed immensely its form and temperament, the religious spirit has been really eternal, the principle of spiritual discipline is the same as in the earliest times, the fundamental spiritual truths have been preserved and even enriched in their contents and the very forms can all be traced back through their mutations to the seed of the Veda. On the other hand this habit of mind leads to the accumulation of a great mass of accretions which were once valuable but have lost their virtue and to the heaping up of dead forms and shibboleths which no longer correspond to any vital truth nor have any understood and helpful significance. All this putrid waste of the past is held to be too sacred to be touched by any profane hand and yet it chokes up the streams of the national life or corrupts its waters. And if no successful process of purification takes place, a state of general ill-health in the social body supervenes in which the principle of conservation becomes the cause of dissolution." (13: 134-37)

The Most Vital Issue of the Present Age and the Need of a Wide Spiritual Awakening

"The present era of the world is a stage of immense transformations. Not one but many radical ideas are at work in the mind of humanity and agitate its life with a vehement seeking and effort at change; and although the centre of the agitation is in progressive Europe, yet the East is being rapidly drawn into this churning of the sea of thought and this breaking up of old ideas and old institutions. No nation or community can any longer remain psychologically cloistered and apart in the unity of the modern world. It may even be said that the future of humanity depends most upon the answer that will be given to the modern riddle of the Sphinx by the East and especially by India, the hoary guardian of the Asiatic idea and its profound spiritual secrets. For the most vital issue of the age is whether the future progress of humanity is to be governed by the modern economic and materialistic mind of the West or by a nobler pragmatism guided, uplifted and enlightened by spiritual culture and knowledge. The West never really succeeded in spiritualising itself and latterly it has been habituated almost exclusively to an action in the external governed by political and economic ideals and necessities; in spite of the reawakening of the religious mind and the growth of a widespread but not yet profound or luminous spiritual and psychical curiosity and seeking, it has to act solely in the things of this world and to solve its problems by mechanical methods and as the thinking political and economic animal, simply because it knows no other standpoint and is accustomed to no other method. On the other hand the East, though it has allowed its spirituality to slumber too much in dead forms, has always been open to profound awakenings and preserves its spiritual capacity intact, even when it is actually inert and uncreative. Therefore the hope of the world lies in the re-arousing in the East of the old spiritual practicality and large and profound vision and power of organisation under the insistent contact of the West and in the flooding out of the light of Asia on the Occident, no longer in forms that are now static, effete, unadaptive, but in new forms stirred, dynamic and effective.

India, the heart of the Orient, has to change as the whole West and the whole East are changing, and it cannot avoid changing in the sense of the problems forced upon it by Europe. The new Orient must necessarily be the result either of some balance and fusion or of some ardent struggle between progressive and conservative ideals and tendencies. If therefore the conservative mind in this country opens itself sufficiently to the necessity of transformation, the resulting culture born of a resurgent India may well bring about a profound modification in the future civilisation of the world. But if it remains shut up in dead fictions, or tries to meet the new needs with the mind of the schoolman and the sophist dealing with words and ideas in the air rather than actual fact and truth and potentiality, or struggles merely to avoid all but a scanty minimum

of change, then, since the new ideas cannot fail to realise themselves, the future India will be formed in the crude mould of the Westernised social and political reformer whose mind, barren of original thought and unenlightened by vital experience, can do nothing but reproduce the forms and ideas of Europe and will turn us all into halting apes of the West. Or else, and that perhaps is the best thing that can happen, a new spiritual awakening must arise from the depths of this vast life that shall this time more successfully include in its scope the great problems of earthly life as well as those of the soul and its transmundane destinies, an awakening that shall ally itself closely with the renascent spiritual seeking of the West and with its yearning for the perfection of the human race. This third and as yet unknown quantity is indeed the force needed throughout the East. For at present we have only two extremes of a conservative immobility and incompetence imprisoned in the shell of past conventions and a progressive force hardly less blind and ineffectual because secondhand and merely imitative of nineteenth-century Europe, with a vague floating mass of uncertainty between. The result is a continual fiasco and inability to evolve anything large, powerful, sure and vital, a drifting in the stream of circumstance, a constant grasping at details and unessentials and failure to reach the heart of the great problems of life which the age is bringing to our doors. Something is needed which tries to be born; but as yet, in the phrase of the Veda, the Mother holds herself compressed in smallness, keeps the Birth concealed within her being and will not give it forth to the Father. When she becomes great in impulse and conception, then we shall see it born." (13: 137-39)

Our Ideal, the Story of Mutual Interpenetration Between Asia and Europe and the Way to the Salvation of the Human Race

"WE BELIEVE in the constant progression of humanity and we hold that that progression is the working out of a Thought in Life which sometimes manifests itself on the surface and sometimes sinks below and works behind the mask of external forces and interests. When there is this lapse below the surface, humanity has its periods of apparent retrogression or tardy evolution, its long hours of darkness or twilight during which the secret Thought behind works out one of its phases by the pressure mainly of economic, political and personal interests ignorant of any deeper aim within. When the Thought returns to the surface, humanity has its periods of light and of rapid efflorescence, its dawns and splendid springtides; and according to the depth, vitality, truth and self-effective energy of the form of Thought that emerges is the importance of the stride forward that it makes during these Hours of the Gods in our terrestrial manifestation.

There is no greater error than to suppose, as the "practical" man is wont to do, that thought is only a fine flower and ornament of life and that political, economic and personal interests are the important and effective motors of human action. We recognise that this is a world of life and action and developing organism; but the life that seeks to guide itself only by vital and material forces is a slow, dark and blundering growth. It is an attempt to approximate man to the method of vegetable and animal existence. The earth is a world of Life and Matter, but man is not a vegetable nor an animal; he is a spiritual and a thinking being who is set here to shape and use the animal mould for higher purposes, by higher motives, with a more divine instrumentation.

Therefore by his very nature he serves the working of a Thought within him even when he is ignorant of it in his surface self. The practical man who ignores or despises the deeper life of the Idea, is yet serving that which he ignores or despises. Charlemagne hewing a chaotic Europe into shape with his sword was preparing the reign of the feudal and Catholic interpretation of human life with all that that great though obscure period of humanity has meant for the thought and spiritual development of mankind. But it is when the Thought emerges and guides life that man grows towards his full humanity, strides forward on his path and begins to control the development of Nature in his destiny or at least to collaborate as a conscious mind and spirit with That which controls and directs it.

The progress of humanity has therefore been a constant revolution with its rhythm of alternative darkness and light, but both the day and the night have helped to foster that which is evolving. The periods have not been the same for all parts of the globe. In the historic ages of the present cycle of civilisation the movement has been almost entirely centred in the twin continents of Asia and Europe. And there it has been often seen that when Asia was moving through the light, Europe was passing through one of her epochs of obscurity and on the other hand the nights of Asia's repose or stagnation have corresponded with the days of Europe's mental vigour and vital activity.

But the fundamental difference has been that Asia has served predominantly (not exclusively) as a field for man's spiritual experience and progression, Europe has been rather a workshop for his mental and vital activities. As the cycle progressed, the Eastern continent has more and more converted itself into a storehouse of spiritual energy sometimes active and reaching forward to new development, sometimes conservative and quiescent. Three or four times in history a stream of this energy has poured out upon Europe, but each time Europe has rejected wholly or partially the spiritual substance of the afflatus and used it rather as an impulse to fresh intellectual and material activity and progress.

The first attempt was the filtering of Egyptian, Chaldean and Indian wisdom through the thought of the Greek philosophers from Pythagoras to Plato and the Neo-Platonists; the result was the brilliantly intellectual and unspiritual civilisation of Greece and Rome. But it prepared the way for the second attempt when Buddhism and Vaishnavism filtered through the Semitic temperament entered Europe in the form of Christianity. Christianity came within an ace of spiritualising and even of asceticising the mind of Europe; it was baffled by its own theological deformation in the minds of the Greek fathers of the Church and by the sudden flooding of Europe with a German barbarism whose temperament in its merits no less than in its defects was the very antitype both of the Christian spirit and the Graeco-Roman intellect.

The Islamic invasion of Spain and the southern coast of the Mediterranean – curious as the sole noteworthy example of Asiatic culture using the European method of material and political irruption as opposed to a peaceful invasion by ideas – may be regarded as a third attempt. The result of its meeting with Graecised Christianity was the reawakening of the European mind in feudal and Catholic Europe and the obscure beginnings of modern thought and science.

The fourth and last attempt which is as yet only in its slow initial stage is the quiet entry of Eastern and chiefly of Indian thought into Europe first through the veil of German metaphysics, more latterly by its subtle influence in reawakening the Celtic, Scandinavian and Slavonic idealism, mysticism, religionism, and the direct and open penetration of Buddhism, Theosophy, Vedantism, Bahaism and other Oriental influences in both Europe and America.

On the other hand, there have been two reactions of Europe upon Asia; first, the invasion of Alexander with his aggressive Hellenism which for a time held Western Asia, created echoes and reactions in India and returned through Islamic culture upon mediaeval Europe; secondly, the modern onslaught of commercial, political, scientific Europe upon the moral, artistic and spiritual cultures of the East.

The new features of this mutual interpenetration are, first, that the two attacks have synchronised and, secondly, that they have encountered in each case the extreme exaggeration of their opposites. Intellectual and materialistic Europe found India, the Asia of Asia, the heart of the world's spiritual life, in

the last throes of an enormous experiment, the thought of a whole nation concentrated for centuries upon the pure spiritual existence to the exclusion of all real progress in the practical and mental life of the race. The entering stream of Eastern thought found in Europe the beginning of an era which rejected religion, philosophy and psychology, – religion as an emotional delusion, philosophy, the pure essence of the mind, as a barren thought-weaving, – and resolved to devote the whole intellectual faculty of man to a study of the laws of material Nature and of man's bodily, social, economic and political existence and to build thereon a superior civilisation.

That stupendous effort is over; it has not yet frankly declared its bankruptcy, but it is bankrupt. It is sinking in a cataclysm as gigantic and as unnatural as the attempt which gave it birth. On the other hand, the exaggerated spirituality of the Indian effort has also registered a bankruptcy; we have seen how high individuals can rise by it, but we have seen also how low a race can fall which in its eagerness to seek after God ignores His intention in humanity. Both the European and the Indian attempt were admirable, the Indian by its absolute spiritual sincerity, the European by its severe intellectual honesty and ardour for the truth; both have accomplished miracles; but in the end God and Nature have been too strong for the Titanism of the human spirit and for the Titanism of the human intellect.

The salvation of the human race lies in a more sane and integral development of the possibilities of mankind in the individual and in the community. The safety of Europe has to be sought in the recognition of the spiritual aim of human existence, otherwise she will be crushed by the weight of her own unillumined knowledge and soulless organisation. The safety of Asia lies in the recognition of the material mould and mental conditions in which that aim has to be worked out, otherwise she will sink deeper into the slough of despond of a mental and physical incompetence to deal with the facts of life and the shocks of a rapidly changing movement. It is not any exchange of forms that is required, but an interchange of regenerating impulses and a happy fusion and harmonising.

The synchronism and mutual interpenetration of the two great currents of human effort at such a crisis in the history of the race is full of hope for the future of humanity, but full also of possible dangers. The hope is the emergence of a new and better human life founded on a greater knowledge, a pursuit of the new faculties and possibilities opening out before us and a just view of the problem which the individual, the society, the race have to solve. Mankind has been drawn together by the developments of material science and for good or evil its external future is henceforth one; its different parts no longer develop separately and in independence of each other. There opens out at the same time the possibility that by the development and practice of the science and the life of the soul it may be made one in reality and by an internal unity.

The idea by which the enlightenment of Europe has been governed is

the passion for the discovery of the Truth and Law that constitutes existence and governs the process of the world, the attempt to develop the life and potentialities of man, his ideals, institutions, organisations by the knowledge of that Law and Truth and the confidence that along this line lies the road of human progress and perfection.

The idea is absolutely just and we accept it entirely; but its application has been erroneous. For the Law and Truth that has to be discovered is not that of the material world – though this is required, nor even of the mental and physical – though this is indispensable, but the Law and Truth of the Spirit on which all the rest depends. For it is the power of the Self of things that expresses itself in their forms and processes.

The message of the East to the West is a true message, "Only by finding himself can man be saved," and "what shall it profit a man though he gain the whole world, if he lose his own soul?" The West has heard the message and is seeking out the law and truth of the soul and the evidences of an inner reality greater than the material. The danger is that with her passion for mechanism and her exaggerated intellectuality she may fog herself in an external and false psychism, such as we see arising in England and America, the homes of the mechanical genius, or in intellectual, unspiritual and therefore erroneous theories of the Absolute, such as have run their course in critical and metaphysical Germany.

The idea by which the illumination of Asia has been governed is the firm knowledge that truth of the Spirit is the sole real truth, the belief that the psychological life of man is an instrument for attaining to the truth of the Spirit and that its laws must be known and practised with that aim paramount, and the attempt to form the external life of man and the institutions of society into a suitable mould for the great endeavour.

This idea, too, is absolutely just and we accept it entirely. But in its application, and in India most, it has deviated into a divorce between the Spirit and its instruments and a disparagement and narrowing of the mental and external life of the race. For it is only on the widest and richest efflorescence of this instrumental life that the fullest and most absolute attainment of the spiritual can be securely based. This knowledge the ancients of the East possessed and practised; it has been dimmed in knowledge and lost in practice by their descendants.

The message the West brings to the East is a true message. Man also is God and it is through his developing manhood that he approaches the godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny Life is to diminish the Godhead within us. This is the truth that returns to the East from the West translated into the language of the higher truth the East already possesses; and it is an ancient knowledge. The East also is awaking to the message. The danger is that Asia may accept it in the European form, forget for a time her own law and nature and either copy blindly the West or make a disastrous amalgam of that which she has in its most inferior forms and the crudenesses which are invading her.

The problem of thought therefore is to find out the right idea and the right way of harmony; to restate the ancient and eternal spiritual truth of the Self so that it shall re-embrace, permeate, dominate, transfigure the mental and physical life; to develop the most profound and vital methods of psychological self-discipline and self-development so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity; and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.

This is our ideal and our search. Throughout the world there are plenty of movements inspired by the same drift, but there is room for an effort of thought which shall frankly acknowledge the problem in its integral complexity and not be restrained in the flexibility of its search by attachment to any cult, creed or extant system of philosophy.

The effort involves a quest for the Truth that underlies existence and the fundamental Law of its self-expression in the universe – the work of metaphysical philosophy and religious thought; the sounding and harmonising of the psychological methods of discipline by which man purifies and perfects himself – the work of psychology, not as it is understood in Europe, but the deeper practical psychology called in India Yoga; and the application of our ideas to the problems of man's social and collective life.

Philosophy and religious thought based on spiritual experience must be the beginning and the foundation of any such attempt; for they alone go behind appearances and processes to the truth of things. The attempt to get rid of their supremacy must always be vain. Man will always think and generalise and try to penetrate behind the apparent fact, for that is the imperative law of his awakened consciousness; man will always turn his generalisations into a religion, even though it be only a religion of positivism or of material Law. Philosophy is the intellectual search for the fundamental truth of things, religion is the attempt to make the truth dynamic in the soul of man. They are essential to each other; a religion that is not the expression of philosophic truth, degenerates into superstition and obscurantism, and a philosophy which does not dynamise itself with the religious spirit is a barren light, for it cannot get itself practised. But again neither of these get their supreme value unless raised into the spirit and cast into life.

What then shall be our ideal? Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and aesthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds the animal state from which science tells us that we have issued. These three are one; for man's unity and man's self-transcendence can come only by living in the Spirit." (13: 140-47)

Fate and Free-Will

"Fate and free-will are only two movements of one indivisible energy. My will is the first instrument of my Fate, Fate a Will that manifests itself in the irresistible subconscious intention of the world.

…our thought erects a mysterious Fate or an equally mysterious free-will and insists that this or that must be but both shall not subsist together. It is a false and unreal quarrel. I have a will, that is plain; but it is not true that it is free in the sense of being a thing apart in the world determining itself and its actions and fruits as if it alone existed or as if it could at all shape itself except as visible crest and form of an invisible wave. Even the wave is more than itself; for that too has behind it the tramp of the whole measureless ocean of Force and Time. On the other hand there is no incalculable Fate, no blind, cruel and ineluctable Necessity against which the wings of the soul must dash themselves in vain as if it were a bird snared by a monstrous Fowler in a dim-lit and fantastic cage." (13: 158)

"It is doubtful whether belief in Fate or free-will makes much difference to a man's action, but it certainly matters a great deal to his temperament and inner being; for it puts its stamp on the cast of his soul. The man who makes belief in Fate an excuse for quiescence, would find some other pretext if this were lacking. His idea is only a decorous garment for his mood; it clothes his indolence and quiescence in a specious robe of light or drapes it with a noble mantle of dignity. But when his will clutches at an object or action, we do not find him pursuing it with a less strenuous resolution or, it may be, a less childish impatience or obstinacy than the freest believer in free-will. It is not our intellectual ideas that govern our action, but our nature and temperament, – not *dhī*,* but *mati* or even *manyu*, or, as the Greeks would have said, *thumos* and not *nous*.

On the other hand a great man of action will often seize on the idea of Fate to divinise to himself the mighty energy that he feels driving him on the path of world-altering deeds." (13: 159-60)

* *These are terms of Vedic psychology.* Dhī *is the intellect;* mati, *the general mentality;* manyu, *the temperament and emotive mind.*

"But how different a thing would it be if I could persuade my ego to break and emerge from the mould in which it has taken refuge from its divine Pursuer! The great antinomy would then be abrogated and not simply mitigated. My free-will would become God-will and Fate put off her mask. By consenting to be the mere slave of God and consciously but one instrument of That which is not bound by its instruments, I should know a freedom which sings on the harps of heaven, but which no speech of man can utter; I should be washed and rolled in the waves of pure puissance and pure ecstasy, the immeasurable and unfathomable ecstasy of all-being and all-life and all-force. I should see Fate illumined melting into Will and Will glorified passing into God." (13: 162)

"MANY hard things have been said about materialism by those who have preferred to look at life from above rather than below or who claim to live in the more luminous atmosphere of the idealistic mind or ether of the spiritual existence. Materialism has been credited with the creation of great evils, viewed even as the archimage of a detestable transformation or the misleader guiding mankind to an appalling catastrophe. Those whose temperament and imagination dally lovingly with an idealised past, accuse it for the cultural, social, political changes which they abhor, regarding them as a disturbance, happily, they believe, temporary, of eternal moral values and divinely ordained hierarchies. Those, more numerous, who look beyond to the hope of a larger idealism and higher spirituality, proclaim in its decline and passing away a fortunate deliverance for the human spirit. World-wide strife and competition have been, it is said, its fruits, war and the holocaust of terrible sacrifice in which mankind has been squandering its strength, blood, treasure, – though these are no new calamities, nor would it be safe to hope that they are the last of their kind, – are pointed to as its nemesis or regarded as a funeral pyre it has lighted for itself in whose cruel flame the errors and impurities it brought into existence are being burned to ashes. Science has been declared suspect as a guide or instructor of mankind and bidden to remain parked within her proper limits, because she was for long the ally of the material view of existence, a suggester of atheism and agnosticism, a victorybringer of materialism and scepticism, the throne of their reign or pillar of their stability. Reason has been challenged because rationalism and free-thought were appropriated as synonyms of materialistic thinking.

All this wealth of accusation may have and much of it has its truth. But most things that the human mind thus alternately trumpets and bans, are a double skein. They come to us with opposite faces, their good side and their bad, a dark aspect of error and a bright of truth; and it is as we look upon one or the other visage that we swing to our extremes of opinion or else oscillate between them. Materialism may not be quite as dead as most would declare it to be; still held by a considerable number of scientific workers, perhaps a majority, – and scientific opinion is always a force both by its power of well-ascertained truth and its continued service to humanity, – it constitutes even now the larger part of the real temper of action and life even where it is rejected as a set opinion. The strong impressions of the past are not so easily erased out of our human mentality. But it is a fast receding force; other ideas and standpoints are crowding in and thrust it out from its remaining points of vantage. It will be useful before we say farewell to it, and can now be done with safety, to see what it was that gave to it its strength, what it has left permanently behind it, and to adjust our new viewpoints to whatever stuff of truth may have lain within it and lent it its force of applicability. Even we can look at it with an impartial sympathy, though only as a primary but lesser truth of our actual being, – for it is all that, but no more than that, – and try to admit and fix its just claims and values. We can now

see too how it was bound to escape from itself by the widening of the very frame of knowledge it has itself constructed.

Admit, – for it is true, – that this age of which materialism was the portentous offspring and in which it had figured first as petulant rebel and aggressive thinker, then as a grave and strenuous preceptor of mankind, has been by no means a period of mere error, calamity and degeneration, but rather a most powerful creative epoch of humanity. Examine impartially its results. Not only has it immensely widened and filled in the knowledge of the race and accustomed it to a great patience of research, scrupulosity, accuracy, – if it has done that only in one large sphere of inquiry, it has still prepared for the extension of the same curiosity, intellectual rectitude, power for knowledge to other and higher fields, – not only has it with an unexampled force and richness of invention brought and put into our hands, for much evil, but also for much good, discoveries, instruments, practical powers, conquests, conveniences which, however we may declare their insufficiency for our highest interests, yet few of us would care to relinquish, but it has also, paradoxical as that might at first seem, strengthened man's idealism. On the whole, it has given him a kindlier hope and humanised his nature. Tolerance is greater, liberty has increased, charity is more a matter of course, peace, if not yet practicable, is growing at least imaginable. Latterly the thought of the eighteenth century which promulgated secularism has been much scouted and belittled, that of the nineteenth which developed it, riddled with adverse criticism and overpassed. Still they worshipped no mean godheads. Reason, science, progress, freedom, humanity were their ideals, and which of these idols, if idols they are, would we like or ought we, if we are wise, to cast down into the mire or leave as poor unworshipped relics on the wayside? If there are other and yet greater godheads or if the visible forms adored were only clay or stone images or the rites void of the inmost knowledge, yet has their cult been for us a preliminary initiation and the long material sacrifice has prepared us for a greater religion.

Reason is not the supreme light, but yet is it always a necessary light-bringer and until it has been given its rights and allowed to judge and purify our first infra-rational instincts, impulses, rash fervours, crude beliefs and blind prejudgments, we are not altogether ready for the full unveiling of a greater inner luminary. Science is a right knowledge, in the end only of processes, but still the knowledge of processes too is part of a total wisdom and essential to a wide and a clear approach towards the deeper Truth behind. If it has laboured mainly in the physical field, if it has limited itself and bordered or overshadowed its light with a certain cloud of wilful ignorance, still one had to begin this method somewhere and the physical field is the first, the nearest, the easiest for the kind and manner of inquiry undertaken. Ignorance of one side of Truth or the choice of a partial ignorance or ignoring for better concentration on another side is often a necessity of our imperfect mental nature. It is unfortunate if ignorance becomes dogmatic and denies what it has refused to examine, but still no permanent harm need have been done if this willed self-limitation is compelled to disappear when the occasion of its

utility is exhausted. Now that we have founded rigorously our knowledge of the physical, we can go forward with a much firmer step to a more open, secure and luminous repossession of mental and psychic knowledge. Even spiritual truths are likely to gain from it, not a loftier or more penetrating, – that is with difficulty possible, – but an ampler light and fuller self-expression.

Progress is the very heart of the significance of human life, for it means our evolution into greater and richer being; and these ages by insisting on it, by forcing us to recognise it as our aim and our necessity, by making impossible hereafter the attempt to subsist in the dullness or the gross beatitude of a stationary self-content, have done a priceless service to the earth-life and cleared the ways of heaven. Outward progress was the greater part of its aim and the inward is the more essential? but the inward too is not complete if the outward is left out of account. Even if the insistence of our progress fall for a time too exclusively on growth in one field, still all movement forward is helpful and must end by giving a greater force and a larger meaning to our need of growth in deeper and higher provinces of our being. Freedom is a godhead whose greatness only the narrowly limited mind, the State-worshipper or the crank of reaction can now deny. No doubt, again, the essential is an inner freedom; but if without the inner realisation the outer attempt at liberty may prove at last a vain thing, yet to pursue an inner liberty and perpetuate an outer slavery or to rejoice in an isolated release and leave mankind to its chains was also an anomaly that had to be exploded, a confined and too self-centred ideal. Humanity is not the highest godhead; God is more than humanity; but in humanity too we have to find and to serve him. The cult of humanity means an increasing kindliness, tolerance, charity, helpfulness, solidarity, universality, unity, fullness of individual and collective growth, and towards these things we are advancing much more rapidly than was possible in any previous age, if still with sadly stumbling footsteps and some fierce relapses. The cult of our other human selves within the cult of the Divine comes closer to us as our large ideal. To have brought even one of these things a step nearer, to have helped to settle them with whatever imperfect expression and formula in our minds, to have accelerated our movement towards them are strong achievements, noble services.

Objection can at once be made that all these great things have no connection with materialism. The impulse towards them was of old standing and long active in the human mind; the very principle of the humanitarianism which has been one of the striking developments of modern sentiment, was first brought out from our nature and made prominent by religion, compassion and the love of man first intimately and powerfully enforced by Christianity and Buddhism; if they have now a little developed, it is the natural expanding from seeds that had long been sown. Materialism was rather calculated to encourage opposite instincts; and the good it favoured it limited, made arid, mechanised. If all these nobler things have grown and are breaking the bounds set to them, it is because man is fortunately inconsistent and after a certain stage of our development cannot be really and wholly materialistic; he needs ideals, ethical expansion, a closer emotional fulfilment, and these needs he has tacked on to his development

of materialistic opinion and corrected its natural results by them. But the ideals themselves were taken from an anterior opinion and culture.

This is the truth, but not the whole truth. The old religious cultures were often admirable in the ensemble and always in some of their parts, but if they had not been defective, they could neither have been so easily breached, nor would there have been the need of a secularist age to bring out the results the religions had sown. Their faults were those of a certain narrowness and exclusive vision. Concentrated, intense in their ideal and intensive in their effect, their expansive influence on the human mind was small. They isolated too much their action in the individual, limited too narrowly the working of their ideals in the social order, tolerated for instance and even utilised for the ends of church and creed an immense amount of cruelty and barbarism which were contrary to the spirit and truth from which they had started. What they discouraged in the soul of the individual, they yet maintained in the action and the frame of society, seemed hardly to conceive of a human order delivered from these blots. The depth and fervour of their aspiration had for its shadow a want of intellectual clarity, an obscurity which confused their working and baulked the expansion of their spiritual elements. They nourished too a core of asceticism and hardly cared to believe in the definite amelioration of the earth life, despised by them as a downfall or a dolorous descent or imperfection of the human spirit, or whatever earthly hope they admitted saw itself postponed to the millennial end of things. A belief in the vanity of human life or of existence itself suited better the preoccupation with an aim beyond earth. Perfection, ethical growth, liberation became individual ideals and figured too much as an isolated preparation of the soul for the beyond. The social effect of the religious temperament, however potentially considerable, was cramped by excessive other-worldliness and distrust in the intellect accentuated to obscurantism.

The secularist centuries weighed the balance down very much in the opposite direction. They turned the mind of the race wholly earthwards and manwards, but by insisting on intellectual clarity, reason, justice, freedom, tolerance, humanity, by putting these forward and putting the progress of the race and its perfectibility as an immediate rule for the earthly life to be constantly pressed towards and not shunting off the social ideal to doomsday to be miraculously effected by some last divine intervention and judgment, they cleared the way for a collective advance. For they made these nobler possibilities of mankind more imperative to the practical intelligence. If they lost sight of heaven or missed the spiritual sense of the ideals they took over from earlier ages, yet by this rational and practical insistence on them they drove them home to the thinking mind. Even their too mechanical turn developed from a legitimate desire to find some means for making the effective working of these ideals a condition of the very structure of society. Materialism was only the extreme intellectual result of this earthward and human turn of the race mind. It was an intellectual machinery used by the Time-spirit to secure for a good space the firm fixing of that exclusive turn of thought and endeavour, a strong rivet of opinion to hold the mind of man to it for as long as it might

be needed. Man does need to develop firmly in all his earthly parts, to fortify and perfect his body, his life, his outward-going mind, to take full possession of the earth his dwelling-place, to know and utilise physical Nature, enrich his environment and satisfy by the aid of a generalised intelligence his evolving mental, vital and physical being. That is not all his need, but it is a great and initial part of it and of human perfection. Its full meaning appears afterwards; for only in the beginning and in the appearance an impulse of his life, in the end and really it will be seen to have been a need of his soul, a preparing of fit instruments and the creating of a fit environment for a diviner life. He has been set here to serve God's ways upon earth and fulfil the Godhead in man and he must not despise earth or reject the basis given for the first powers and potentialities of the Godhead. When his thought and aim have persisted too far in that direction, he need not complain if he is swung back for a time towards the other extreme, to a negative or a positive, a covert or an open materialism. It is Nature's violent way of setting right her own excess in him.

But the intellectual force of materialism comes from its response to a universal truth of existence. Our dominant opinions have always two forces behind them, a need of our nature and a truth of universal existence from which the need arises. We have the material and vital need because life in Matter is our actual basis, the earthward turn of our minds because earth is and was intended to be the foundation here for the workings of the Spirit. When indeed we scan with a scrupulous intelligence the face that universal existence presents to us or study where we are one with it or what in it all seems most universal and permanent, the first answer we get is not spiritual but material.…" (13: 184-90)

"The gates of escape by which a knowledge starting from materialism can get away from its own self-immuring limitations, can here only be casually indicated. I may take another occasion to show how the possibility must become in eventual fact a necessity. Physical science has before its eye two eternal factors of existence, Matter and Energy, and no others at all are needed in the account of its operations. Mind dealing with the facts and relations of Matter and Energy as they are arranged to the senses in experience and continuative experiment and are analysed by the reason, would be a sufficient definition of physical science. Its first regard is on Matter as the one principle of being and on Energy only as a phenomenon of Matter; but in the end one questions whether it is not the other way round, all things the action of Energy and Matter only the field, body and instrument of her workings. The first view is quantitative and purely mechanical, the second lets in a qualitative and a more spiritual element. We do not at once leap out of the materialistic circle, but we see an opening in it which may widen into an outlet when, stirred by this suggestion, we look at life and mind not merely as phenomenon in Matter but as energies and see that they are quite other energies than the material with their own peculiar qualities, powers and workings. If indeed all action of life and mind could be reduced, as it was once hoped, to none but material, quantitative and mechanical, to mathematical, physiological and chemical terms, the opening would cease to be an outlet; it

would be choked. That attempt has failed and there is no sign of its ever being successful. Only a limited range of the phenomena of life and mind could be satisfied by a purely bio-physical, psycho-physical or biopsychical explanation, and even if more could be dealt with by these data, still they would only have been accounted for on one side of their mystery, the lower end. Life and Mind, like the Vedic Agni, have their two extremities hidden in a secrecy, and we should by this way only have hold of the tail-end: the head would still be mystic and secret. To know more we must have studied not only the actual or possible action of body and matter on mind and life, but explored all the possible action of mind too on life and body; that opens undreamed vistas. And there is always the vast field of the action of mind in itself and on itself, which needs for its elucidation another, a mental, a psychic science.

Having examined and explained Matter by physical methods and in the language of the material Brahman, – it is not really explained, but let that pass, – having failed to carry that way of knowledge into other fields beyond a narrow limit, we must then at least consent to scrutinise life and mind by methods appropriate to them and explain their facts in the language and tokens of the vital and mental Brahman. We may discover then where and how these tongues of the one existence render the same truth and throw light on each other's phrases, and discover too perhaps another, high, brilliant and revealing speech which may shine out as the definitive all-explaining word. That can only be if we pursue these other sciences too in the same spirit as the physical, with a scrutiny, not only of their obvious and first actual phenomena, but of all the countless untested potentialities of mental and psychic energy, and with a free unlimited experimentation. We shall find out that their ranges of the unknown are immense. We shall perceive that until the possibilities of mind and spirit are better explored and their truths better known, we cannot yet pronounce the last all-ensphering formula of universal existence. Very early in this process the materialistic circle will be seen opening up on all its sides until it rapidly breaks up and disappears. Adhering still to the essential rigorous method of science, though not to its purely physical instrumentation, scrutinising, experimenting, holding nothing for established which cannot be scrupulously and universally verified, we shall still arrive at supraphysical certitudes. There are other means, there are greater approaches, but this line of access too can lead to the one universal truth.

Three things will remain from the labour of the secularist centuries; truth of the physical world and its importance, the scientific method of knowledge, – which is to induce Nature and Being to reveal their own way of being and proceeding, not hastening to put upon them our own impositions of idea and imagination, *adhyāropa*, – and last, though very far from least, the truth and importance of the earth life and the human endeavour, its evolutionary meaning. They will remain, but will turn to another sense and disclose greater issues. Surer of our hope and our labour, we shall see them all transformed into light of a vaster and more intimate world-knowledge and self-knowledge." (13: 193-95)

Aphorisms

THE GOAL

"When we have passed beyond knowings, then we shall have Knowledge. Reason was the helper; Reason is the bar.

When we have passed beyond willings, then we shall have Power. Effort was the helper; Effort is the bar.

When we have passed beyond enjoyings, then we shall have Bliss. Desire was the helper; Desire is the bar.

When we have passed beyond individualising, then we shall be real Persons. Ego was the helper; Ego is the bar.

When we have passed beyond humanity, then we shall be the Man. The Animal was the helper; the Animal is the bar.

Transform reason into ordered intuition; let all thyself be light. This is thy goal.

Transform effort into an easy and sovereign overflowing of the soul-strength; let all thyself be conscious force. This is thy goal. Transform enjoying into an even and objectless ecstasy; let all thyself be bliss. This is thy goal.

Transform the divided individual into the world-personality; let all thyself be the divine. This is thy goal.

Transform the Animal into the Driver of the herds; let all thyself be Krishna. This is thy goal.

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What I cannot do now is the sign of what I shall do hereafter. The sense of impossibility is the beginning of all possibilities. Because this temporal universe was a paradox and an impossibility, therefore the Eternal created it out of His being.

Impossibility is only a sum of greater unrealised possibles. It veils an advanced stage and a yet unaccomplished journey.

If thou wouldst have humanity advance, buffet all preconceived ideas. Thought thus smitten awakes and becomes creative. Otherwise it rests in a mechanical repetition and mistakes that for its right activity.

To rotate on its own axis is not the one movement for the human soul. There is also its wheeling round the Sun of an inexhaustible illumination.

Be conscious first of thyself within, then think and act. All living thought is a world in preparation; all real act is a thought manifested. The material world exists because an Idea began to play in divine self-consciousness.

Thought is not essential to existence nor its cause, but it is an instrument for becoming; I become what I see in myself. All that thought suggests to me, I can do; all that thought reveals in me, I can become. This should be man's unshakable faith in himself, because God dwells in him.

Not to go on for ever repeating what man has already done is our work, but to arrive at new realisations and undreamedof masteries. Time and soul and world are given us for our field, vision and hope and creative imagination stand for our prompters, will and thought and labour are our all-effective instruments.

What is there new that we have yet to accomplish? Love, for as yet we have only accomplished hatred and self-pleasing; Knowledge, for as yet we have only accomplished error and perception and conceiving; Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weakness and effort and a defeated victory; Life, for as yet we have only accomplished birth and growth and dying; Unity, for as yet we have only accomplished war and association.

In a word, godhead; to remake ourselves in the divine image.

THE DELIGHT OF BEING

If Brahman were only an impersonal abstraction eternally contradicting the apparent fact of our concrete existence, cessation would be the right end of the matter; but love and delight and self-awareness have also to be reckoned.

The universe is not merely a mathematical formula for working out the relation of certain mental abstractions called numbers and principles to arrive in the end at a zero or a void unit, neither is it merely a physical operation embodying certain equations of forces. It is the delight of a Self-lover, the play of a Child, the endless self-multiplication of a Poet intoxicated with the rapture of His own power of endless creation.

We may speak of the Supreme as if He were a mathematician working out a cosmic sum in numbers or a thinker resolving by experiment a problem in relations of principles and the balance of forces: but also we should speak of Him as if He were a lover, a musician of universal and particular harmonies, a child, a poet. The side of thought is not enough; the side of delight too must be entirely grasped: Ideas, Forces, Existences, Principles are hollow moulds unless they are filled with the breath of God's delight.

These things are images, but all is an image. Abstractions give us the pure conception of God's truths; images give us their living reality.

If Idea embracing Force begot the worlds, Delight of Being begot the Idea. Because the Infinite conceived an innumerable delight in itself, therefore worlds and universes came into existence.

Consciousness of being and Delight of being are the first parents. Also, they are the last transcendences. Unconsciousness is only an intermediate swoon of the conscious or its obscure sleep; pain and self-extinction are only delight of being running away from itself in order to find itself elsewhere or otherwise.

Delight of being is not limited in Time; it is without end or beginning. God comes out from one form of things only to enter into another.

What is God after all? An eternal child playing an eternal game in an eternal garden.

God cannot cease from leaning down towards Nature, nor man from aspiring towards the Godhead. It is the eternal relation of the finite to the infinite. When they seem to turn from each other, it is to recoil for a more intimate meeting.…" (13: 199-202)

"Possession in oneness and not loss in oneness is the secret. God and Man, World and Beyond-world become one when they know each other. Their division is the cause of ignorance as ignorance is the cause of suffering.

Man seeks at first blindly and does not even know that he is seeking his divine self; for he starts from the obscurity of material Nature and even when he begins to see, he is long blinded by the light that is increasing in him. God too answers obscurely to his search; He seeks and enjoys man's blindness like the hands of a little child that grope after its mother.

God and Nature are like a boy and girl at play and in love. They hide and run from each other when glimpsed so that they may be sought after and chased and captured.

Man is God hiding himself from Nature so that he may possess her by struggle, insistence, violence and surprise. God is universal and transcendent Man hiding himself from his own individuality in the human being.

The animal is Man disguised in a hairy skin and upon four legs; the worm is Man writhing and crawling towards the evolution of his Manhood. Even crude forms of Matter are Man in his inchoate body. All things are Man, the Purusha.

For what do we mean by Man? An uncreated and indestructible soul that has housed itself in a mind and body made of its own elements.

THE END

The meeting of man and God must always mean a penetration and entry of the divine into the human and a self-immergence of man in the Divinity.

But that immergence is not in the nature of an annihilation. Extinction is not the fulfilment of all this search and passion, suffering and rapture. The game would never have been begun if that were to be its ending.

Delight is the secret. Learn of pure delight and thou shalt learn of God.

What then was the commencement of the whole matter? Existence that multiplied itself for sheer delight of being and plunged into numberless trillions of forms so that it might find itself innumerably.

And what is the middle? Division that strives towards a multiple unity, ignorance that labours towards a flood of varied light, pain that travails towards the touch of an unimaginable ecstasy. For all these things are dark figures and perverse vibrations.

And what is the end of the whole matter? As if honey could taste itself and all its drops together and all its drops could taste each other and each the whole honeycomb as itself, so should the end be with God and the soul of man and the universe.

Love is the keynote, Joy is the music, Power is the strain, Knowledge is the performer, the infinite All is the composer and audience. We know only the preliminary discords which are as fierce as the harmony shall be great; but we shall arrive surely at the fugue of the divine Beatitudes.

THE CHAIN

The whole world yearns after freedom, yet each creature is in love with his chains; this is the first paradox and inextricable knot of our nature.

Man is in love with the bonds of birth; therefore he is caught in the companion bonds of death. In these chains he aspires after freedom of his being and mastery of his self-fulfilment.

Man is in love with power; therefore he is subjected to weakness. For the world is a sea of waves of force that meet and continually fling themselves on each other; he who would ride on the crest of one wave, must faint under the shock of hundreds.

Man is in love with pleasure; therefore he must undergo the yoke of grief and pain. For unmixed delight is only for the free and passionless soul; but that which pursues after pleasure in man is a suffering and straining energy.

Man hungers after calm, but he thirsts also for the experiences of a restless mind and a troubled heart. Enjoyment is to his mind a fever, calm an inertia and a monotony.

Man is in love with the limitations of his physical being, yet he would have also the freedom of his infinite mind and his immortal soul.

And in these contrasts something in him finds a curious attraction; they constitute for his mental being the artistry of life. It is not only the nectar but the poison also that attracts his taste and his curiosity.

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In all these things there is a meaning and for all these contradictions there is a release. Nature has a method in every madness of her combinings and for her most inextricable knots there is a solution.

Death is the question Nature puts continually to Life and her reminder to it that it has not yet found itself. If there were no siege of death, the creature would be bound for ever in the form of an imperfect living. Pursued by death he awakes to the idea of perfect life and seeks out its means and its possibility.

Weakness puts the same test and question to the strengths and energies and greatnesses in which we glory. Power is the play of life, shows its degree, finds the value of its expression; weakness is the play of death pursuing life in its movement and stressing the limit of its acquired energy.

Pain and grief are Nature's reminder to the soul that the pleasure it enjoys is only a feeble hint of the real delight of existence. In each pain and torture of our being is the secret of a flame of rapture compared with which our greatest pleasures are only as dim flickerings. It is this secret which forms the attraction for the soul of the great ordeals, sufferings and fierce experiences of life which the nervous mind in us shuns and abhors.

The restlessness and early exhaustion of our active being and its instruments are Nature's sign that calm is our true foundation and excitement a disease of the soul; the sterility and monotony of mere calm is her hint that play of the activities on that firm foundation is what she requires of us. God plays for ever and is not troubled.

The limitations of the body are a mould; soul and mind have to pour themselves into them, break them and constantly remould them in wider limits till the formula of agreement is found between this finite and their own infinity.

Freedom is the law of being in its illimitable unity, secret master of all Nature: servitude is the law of love in the being voluntarily giving itself to serve the play of its other selves in the multiplicity.

It is when freedom works in chains and servitude becomes a law of Force, not of Love, that the true nature of things is distorted and a falsehood governs the soul's dealings with existence.

Nature starts with this distortion and plays with all the combinations to which it can lead before she will allow it to be righted. Afterwards she gathers up all the essence of these combinations into a new and rich harmony of love and freedom.

Freedom comes by a unity without limits; for that is our real being. We may gain the essence of this unity in ourselves; we may realise the play of it in oneness with all others. The double experience is the complete intention of the soul in Nature.

Having realised infinite unity in ourselves, then to give ourselves to the world is utter freedom and absolute empire.

Infinite, we are free from death; for life then becomes a play of our immortal existence. We are free from weakness; for we are the whole sea enjoying the myriad shock of its waves. We are free from grief and pain; for we learn how to harmonise our being with all that touches it and to find in all things action and reaction of the delight of existence. We are free from limitation; for the body becomes a plaything of the infinite mind and learns to obey the will of the immortal soul. We are free from the fever of the nervous mind and the heart, yet are not bound to immobility.

Immortality, unity and freedom are in ourselves and await there our discovery; but for the joy of love God in us will still remain the Many.

Thoughts and Glimpses

Some think it presumption to believe in a special Providence or to look upon oneself as an instrument in the hands of God, but I find that every man has a special Providence and I see that God uses the mattock of the labourer and babbles in the mouth of a little child.

Providence is not only that which saves me from the shipwreck in which everybody else has foundered. Providence is also that which while all others are saved snatches away my last plank of safety and drowns me in the solitary ocean.

The delight of victory is sometimes less than the attraction of struggle and suffering; nevertheless the laurel and not the cross should be the aim of the conquering human soul.

Souls that do not aspire are God's failures; but Nature is pleased and loves to multiply them because they assure her of stability and prolong her empire.

Those who are poor, ignorant, ill-born or ill-bred are not the common herd; the common herd are all who are satisfied with pettiness and an average humanity.

Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the guru.

God has made the world a field of battle and filled it with the trampling of combatants and the cries of a great wrestle and struggle. Would you filch His peace without paying the price He has fixed for it?

Distrust a perfect-seeming success, but when having succeeded thou findest still much to do, rejoice and go forward; for the labour is long before the real perfection.

There is no more benumbing error than to mistake a stage for the goal or to linger too long in a resting-place.

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Wherever thou seest a great end, be sure of a great beginning. Where a monstrous and painful destruction appals thy mind, console it with the certainty of a large and great creation. God is there not only in the still small voice, but in the fire and in the whirlwind.

The greater the destruction, the freer the chances of creation; but the destruction is often long, slow and oppressive, the creation tardy in its coming or interrupted in its triumph. The night returns again and again and the day lingers or seems even to have been a false dawning. Despair not therefore, but watch and work. Those who hope violently, despair swiftly: neither hope nor fear, but be sure of God's purpose and thy will to accomplish.

The hand of the divine Artist works often as if it were unsure of its genius and its material. It seems to touch and test and leave, to pick up and throw away and pick up again, to labour and fail and botch and repiece together. Surprises and disappointments are the order of his work before all things are ready. What was selected, is cast away into the abyss of reprobation; what was rejected, becomes the corner-stone of a mighty edifice. But behind all this is the sure eye of a knowledge which surpasses our reason and the slow smile of an infinite ability.

God has all time before him and does not need to be always in a hurry. He is sure of his aim and success and cares not if he break his work a hundred times to bring it nearer perfection. Patience is our first great necessary lesson, but not the dull slowness to move of the timid, the sceptical, the weary, the slothful, the unambitious or the weakling; a patience full of a calm and gathering strength which watches and prepares itself for the hour of swift great strokes, few but enough to change destiny.

Wherefore God hammers so fiercely at his world, tramples and kneads it like dough, casts it so often into the blood-bath and the red hell-heat of the furnace?

Because humanity in the mass is still a hard, crude and vile ore which will not otherwise be smelted and shaped: as is his material, so is his method. Let it help to transmute itself into nobler and purer metal, his ways with it will be gentler and sweeter, much loftier and fairer its uses. Wherefore he selected or made such a material, when he had all infinite possibility to choose from? Because of his divine Idea which saw before it not only beauty and sweetness and purity, but also force and will and greatness. Despise not force, nor hate it for the ugliness of some of its faces, nor think that love only is God. All perfect perfection must have something in it of the stuff of the hero and even of the Titan. But the greatest force is born out of the greatest difficulty.

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All would change if man could once consent to be spiritualised; but his nature mental and vital and physical is rebellious to the higher law. He loves his imperfections.

The Spirit is the truth of our being; mind and life and body in their imperfection are its masks, but in their perfection should be its moulds. To be spiritual only is not enough; that prepares a number of souls for heaven, but leaves the earth very much where it was. Neither is a compromise the way of salvation.

The world knows three kinds of revolution. The material has strong results, the moral and intellectual are infinitely larger in their scope and richer in their fruits, but the spiritual are the great sowings.

If the triple change could coincide in a perfect correspondence, a faultless work would be done; but the mind and body of mankind cannot hold perfectly a strong spiritual inrush: most is spilt, much of the rest is corrupted. Many intellectual and physical upturnings of our soil are needed to work out a little result from a large spiritual sowing.

Each religion has helped mankind. Paganism increased in man the light of beauty, the largeness and height of his life, his aim at a many-sided perfection; Christianity gave him some vision of divine love and charity; Buddhism has shown him a noble way to be wiser, gentler, purer, Judaism and Islam how to be religiously faithful in action and zealously devoted to God; Hinduism has opened to him the largest and profoundest spiritual possibilities. A great thing would be done if all these God-visions could embrace and cast themselves into each other; but intellectual dogma and cult egoism stand in the way.

All religions have saved a number of souls, but none yet has been able to spiritualise mankind. For that there is needed not cult and creed, but a sustained and all-comprehending effort at spiritual self-evolution.

The changes we see in the world today are intellectual, moral, physical in their ideal and intention: the spiritual revolution waits for its hour and throws up meanwhile its waves here and there. Until it comes the sense of the others cannot be understood and till then all interpretation of present happening and forecast of man's future are vain things. For its nature, power, event are that which will determine the next cycle of our humanity." (13: 202-11)

Greek Philosophy and Indian Philosophy

"THE PHILOSOPHY and thought of the Greeks is perhaps the most intellectually stimulating, the most fruitful of clarities the world has yet had. Indian philosophy was intuitive in its beginnings, stimulative rather to the deeper vision of things, – nothing more exalted and profound, more revelatory of the depths and the heights, more powerful to open unending vistas has ever been conceived than the divine and inspired Word, the *mantra* of Veda and Vedanta. When that philosophy became intellectual, precise, founded on the human reason, it became also rigidly logical, enamoured of fixity and system, desirous of a sort of geometry of thought. The ancient Greek mind had instead a kind of fluid precision, a flexibly inquiring logic; acuteness and the wide-open eye of the intellect were its leading characteristics and by this power in it it determined the whole character and field of subsequent European thinking." (13: 215)

The Moist Soul

"The moist soul is that which allows itself to be perturbed by the impure wine of sense ecstasy, emotional excitement, an obscure impulse and inspiration whose source is from a dark underworld. Dionysus is the god of this wine-born ecstasy, the god of the Bacchic mysteries, – of the "walkers in the night, mages, bacchanals, mystics": therefore Heraclitus says that Dionysus and Hades are one." (13: 219)

Mystics and the Evolution of Thought – India and Greece

"To ignore the influence of the mystic thought and its methods of self-expression on the intellectual thinking of the Greeks from Pythagoras to Plato is to falsify the historical procession of the human mind. It was enveloped at first in the symbolic, intuitive, esoteric style and discipline of the Mystics, – Vedic and Vedantic seers, Orphic secret teachers, Egyptian priests. From that veil it emerged along the path of a metaphysical philosophy still related to the Mystics by the source of its fundamental ideas, its first aphoristic and cryptic style, its attempt to seize directly upon truth by intellectual vision rather than arrive at it by careful ratiocination, but nevertheless intellectual in its method and aim. This is the first period of the Darshanas in India, in Greece of the early intellectual thinkers. Afterwards came the full tide of philosophic rationalism, Buddha or the Buddhists and the logical philosophers in India, in Greece the Sophists and Socrates with all their splendid progeny; with them the intellectual method did not indeed begin, but came to its own and grew to its fullness. …The ignoring of the Mystics, our pristine fathers, *pūrve pitaraḥ*, is the great defect of the modern account of our thought-evolution." (13: 219-20)

Complementarity of Religion and Philosophy

"…Indian philosophy has always understood its double function; it has sought the Truth not only as an intellectual pleasure or the natural dharma of the reason, but in order to know how man may live by the Truth or strive after it; hence its intimate influence on the religion, the social ideas, the daily life of the people, its immense dynamic power on the mind and actions of Indian humanity. The Greek thinkers, Pythagoras, Socrates, Plato, the Stoics and Epicureans, had also this practical aim and dynamic force, but it acted only on the cultured few. That was because Greek philosophy, losing its ancient affiliation to the Mystics, separated itself from the popular religion; but as ordinarily Philosophy alone can give light to Religion and save it from crudeness, ignorance and superstition, so Religion alone can give, except for a few, spiritual passion and effective power to Philosophy and save it from becoming unsubstantial, abstract and sterile. It is a misfortune for both when the divine sisters part company." (13: 244-45)

The True Foundation of the Theory of Rebirth

"The true foundation of the theory of rebirth is the evolution of the soul, or rather its efflorescence out of the veil of Matter and its gradual self-finding. Buddhism contained this truth involved in its theory of Karma and emergence out of Karma but failed to bring it to light; Hinduism knew it of old, but afterwards missed the right balance of its expression. Now we are again able to restate the ancient truth in a new language and this is already being done by certain schools of thought, though still the old incrustations tend to tack themselves on to the deeper wisdom. And if this gradual efflorescence be true, then the theory of rebirth is an intellectual necessity, a logically unavoidable corollary. But what is the aim of that evolution? Not conventional or interested virtue and the faultless counting out of the small coin of good in the hope of an apportioned material reward, but the continual growth towards a divine knowledge, strength, love and purity. These things alone are real virtue and this virtue is its own reward. The one true reward of the works of love is to grow ever in capacity and delight of love up to the ecstasy of the spirit's all-seizing embrace and universal passion; the one reward

of the works of right Knowledge is to grow perpetually into the infinite Light; the one reward of the works of right Power is to harbour more and more of the Force Divine, and of the works of purity to be freed more and more from egoism into that immaculate wideness where all things are transformed and reconciled into the divine equality. To seek other reward is to bind oneself to a foolishness and a childish ignorance; and to regard even these things as a reward is an unripeness and an imperfection.

And what of suffering and happiness, misfortune and prosperity? These are experiences of the soul in its training, helps, props, means, disciplines, tests, ordeals, – and prosperity often a worse ordeal than suffering. Indeed, adversity, suffering may often be regarded rather as a reward to virtue than as a punishment for sin, since it turns out to be the greatest help and purifier of the soul struggling to unfold itself. To regard it merely as the stern award of a Judge, the anger of an irritated Ruler or even the mechanical recoil of result of evil upon cause of evil is to take the most superficial view possible of God's dealings with the soul and the law of the world's evolution. And what

of worldly prosperity, wealth, progeny, the outward enjoyment of art, beauty, power? Good, if they be achieved without loss to the soul and enjoyed only as the outflowing of the divine Joy and Grace upon our material existence. But let us seek them first for others or rather for all, and for ourselves only as a part of the universal condition or as one means of bringing perfection nearer.

The soul needs no proof of its rebirth any more than it needs proof of its immortality. For there comes a time when it is consciously immortal, aware of itself in its eternal and immutable essence. Once that realisation is accomplished, all intellectual questionings for and against the immortality of the soul fall away like a vain clamour of ignorance around the self-evident and ever-present truth. *Tato na vicikitsate*. That is the true dynamic belief in immortality when it becomes to us not an intellectual dogma but a fact as evident as the physical fact of our breathing and as little in need of proof or argument." (13: 267-68)

Science

"Science is in her own way a great seer and magician; she has both the microscopic and the macroscopic, the closely gazing and the telescopic view, a dissolving power of searching analytic resolution, a creative power of revealing synthetic effectuation. She has hunted to their lair many of the intermediate secret processes of the great creatrix, and even she has been able, by the inventive faculty given to us, to go and do one better. Man, this midget in infinity, locomotive yet nailed to the contiguity of a petty crust of soil by the force of gravitation, has certainly scored by her a goodly number of points against the mother of the universe. But all this has been done in some perfection only in the limits of her lowest obtrusive physical field.

Face to face with psychic and spiritual secrecies, as in the open elementary world even of mind, Science has still the uninformed gaze and the groping hands of the infant.…" (13: 277)

Rebirth – a Way Out of the Real Burden of Death

"…the burden of death to man the thinking, willing, feeling creature is not the loss of this poor case or chariot of body, but it is the blind psychical finality death suggests, the stupid material end of our will and thought and aspiration and endeavour, the brute breaking off of the heart's kind and sweet relations and affections, the futile convicting discontinuity of that marvellous and all-supporting soul-sense which gives us our radiant glimpses of the glory and delight of existence, – that is the discord and harsh inconsequence against which the thinking living creature revolts as incredible and inadmissible. The fiery straining to immortality of our life, mind, psyche, which can assent to cessation only by turning in enmity upon their own flame of nature, and the denial of it which the dull acquiescence of a body consenting inertly to death as to life brings in on us, is the whole painful irreconcilable contradiction of our double nature. Rebirth takes the difficulty and solves it in the sense of a soul continuity with a beat of physical repetition. Like other non-materialistic

solutions it gives the right to the soul's suggestion as against the body's and sanctions the demand for survival, but unlike some others it justifies the bodily life by its utility to the soul's continued self-experience; our too swift act in the body ceases to be an isolated accident or an abrupt interlude, it gets the justification of a fulfilling future as well as a creating past for its otherwise haphazard actions and relations. But simple persistence, mechanical continuity is not enough; that is not all our psychical being signifies, not the whole luminous meaning of survival and continuity; without ascension, without expansion, without some growing up straight into light in the strength of our spirit our higher members toil here uncompleted, our birth in matter is not justified by any adequate meaning. We are very little better off than if death remained our ending; for our life in the end becomes then an indefinitely continued and renewed and temporarily consequent in place of an inconsequent, abruptly ended and soon convicted futility." (13: 296-97)

Rebirth – an Occasion and Means for a Spiritual Evolution

"…the perception of rebirth as an occasion and means for a spiritual evolution fills in every hiatus. It makes life a significant ascension and not a mechanical recurrence; it opens to us the divine vistas of a growing soul; it makes the worlds a nexus of spiritual self-expansion; it sets us seeking, and with a sure promise to all of a great finding now or hereafter, for the self-knowledge of our spirit and the self-fulfilment of a wise and divine intention in our existence." (13: 297)

Karma – the Play of Self with Nature

"Karma is nothing but the will of the Spirit in action, consequence nothing but the creation of will. What is in the will of being, expresses itself in karma and consequence. When the will is limited in mind, karma appears as a bondage and a limitation, consequence as a reaction or an imposition. But when the will of the being is infinite in the spirit, karma and consequence become instead the joy of the creative spirit, the construction of the eternal mechanist, the word and drama of the eternal poet, the harmony of the eternal musician, the play of the eternal child. This lesser, bound, seemingly separate evolution is only a step in the free self-creation of the Spirit from its own illimitable Ananda. That is behind all we are and do; to hide it from mind and bring it slowly forward into the front of existence and action is the present play of Self with Nature." (13: 356-57)

The Spiritual Essence of the Law of Karma

"THE ANCIENT idea of Karma was inseparably connected with a belief in the soul's continual rebirth in new bodies. And this close association was not a mere accident, but a perfectly intelligible and indeed inevitable union of two related truths which are needed for each other's completeness and can with difficulty exist in separation. These two things are the soul side and the nature side of one and the same cosmic sequence. Rebirth is meaningless without karma, and karma has no fount of inevitable origin and no rational and no moral justification if it is not an instrumentality for the sequences of the soul's continuous experience. If we believe that the soul is repeatedly reborn in the body, we must believe also that there is some link between the lives that preceded and the lives that follow and that the past of the soul has an effect on its future; and that is the spiritual essence of the law of Karma…." (13: 358)

The Higher Law of Karma

"…all law of Karma, really and ultimately, if at first covertly, is for man, a law of his spiritual evolution. The true return to the act of virtue, to the ethically right output of his energy – his reward, if you will, and the sole recompense on which he has a right to insist, – is its return upon him in a growth of the moral strength within him, an upbuilding of his ethical being, a flowering of the soul of right, justice, love, compassion, purity, truth, strength, courage, self-giving that he seeks to be. The true return to the act of evil, to the ethically wrong output of energy – his punishment, if you will, and the sole penalty he has any need or right to fear, – is its return upon him in a retardation of the growth, a demolition of the upbuilding, an obscuration, tarnishing, impoverishing of the soul, of the pure, strong and luminous being that he is striving to be. An inner happiness he may gain by his act, the calm, peace, satisfaction of the soul fulfilled in right, or an inner calamity, the suffering, disturbance, unease and malady of its descent or failure, but he can demand from God or moral Law no other.

The ethical soul, – not the counterfeit but the real, – accepts the pains and sufferings and difficulties and fierce intimidations of life, not as a punishment for its sins, but as an opportunity and trial, an opportunity for its growth, a trial of its built or native strength, and good fortune and all outer success not as a coveted reward of virtue, but as an opportunity also and an even greater more difficult trial. What to this high seeker of Right can mean the vital law of Karma or what can its gods do to him that he can fear or long for? The ethical-vitalistic explanation of the world and its meaning and measures has for such a soul, for man at this height of his evolution no significance. He has travelled beyond the jurisdiction of the Powers of the middle air, the head of his spirit's endeavour is lifted above the dull grey-white belt that is their empire." (13: 418-19)

". .we must leave far behind us the current theory of Karma and its shallow attempt to justify the ways of the Cosmic Spirit by forcing on them a crude identity with the summary notions of law and justice, the crude and often savagely primitive methods of reward and punishment, lure and deterrent dear to the surface human mind. There is here a more authentic and spiritual truth at the base of Nature's action and a far less mechanically calculable movement. Here is no rigid and narrow ethical law bound down to a petty human significance, no teaching of a child soul by a mixed system of blows and lollipops, no unprofitable wheel of a brutal cosmic justice automatically moved in the traces of man's ignorant judgments and earthy desires and instincts. Life and rebirth do not follow these artificial constructions, but a movement spiritual and intimate to the deepest intention of Nature. A cosmic Will and Wisdom observant of the ascending march of the soul's consciousness and experience as it emerges out of subconscient Matter and climbs to its own luminous divinity fixes the norm and constantly enlarges the lines of the law – or, let us say, since law is a too mechanical conception, – the truth of Karma." (13: 427)

"…this force we call Karma turns out to be no such precise and invariable mechanism as we hoped; it is rather a thing of many planes that changes its face and walk and very substance as it mounts from level to higher level, and on each plane even it is not one movement but an indefinite complex of many spiral movements hard enough for us to harmonise together or to find out whatever secret harmony unknown to us and incalculable these complexities are weaving out in this mighty field of the dealings of the soul with Nature.

Let us then call Karma no longer a Law, but rather the many-sided dynamic truth of all action and life, the organic movement here of the Infinite. That was what the ancient thinkers saw in it before it was cut and shredded by lesser minds and turned into an easy and misleading popular formula.…" (13: 428)

The Secret Reason of Man's Failure to Rise Truly Beyond Himself

"The secret reason of man's failure to rise truly beyond himself is a fundamental incapacity in the mind, the life and the body to organise the highest integral truth and power of the spirit. And this incapacity exists because mind and life and matter are in their nature depressed and imperfect powers of the Infinite that need to be transformed into something greater than themselves before they can escape from their depression and imperfection; in their very nature they are a system of partial and separated values and cannot adequately express or embody the integral and the one, a movement of many divergent and mutually nonunderstanding or misunderstanding lines they cannot arrive of themselves at any but a provisional, limited and imperfect harmony and order. There is no doubt a material Infinite, a vital Infinite, a mental Infinite in which we feel a perfection, a delight, an essential harmony, an inexpressible completeness which, when we experience it, makes us disregard the discords and imperfections and obscurities we see and even perceive them as elements of the infinite perfection. In other words the Spirit, the Infinite supports these depressed values and elicits from them a certain joy of his manifestation that is complete and illimitable enough in its own manner. But there is more behind and above, there are greater more unmistakably harmonious values, greater truly perfect powers of the Spirit than mind, life and matter and these wait for their expression and only when they are expressed can we escape from this system of harmony through discords and of a perfection on the whole that subsists by imperfection in the detail. And as we open to a greater knowledge, we find that even for such harmonies, stabilities, perfections as the energies of Mind, Life and Matter can realise, they depend really not on their own delegated and inferior power which is at best a more or less ignorant instrument but on a greater deeper organising force and knowledge of which they are the inadequate derivations. That force and knowledge is the self-possessed supramental power and will and the perfect and untrammelled supramental gnosis of the Infinite. It is that which has fixed the precise measures of Matter, regulates the motive instincts and impulsions of Life, holds together the myriad seekings of Mind; but none of these things are that power and gnosis and nothing therefore mental, vital or physical is final or can even find its own integral truth and harmony nor all these together their reconciliation until they are taken up and transformed in a supramental manifestation. For this supermind or gnosis is the entire organising will and knowledge of the spiritual, it is the Truth Consciousness, the Truth Force, the organic instrumentation of divine Law, the all-seeing eye of the divine Vision, the freely selecting and generating harmony of the eternal Ananda." (13: 431-32)

The Aryan and the Arhat

"Intrinsically, in its most fundamental sense, Arya means an effort or an uprising and overcoming. The Aryan is he who strives and overcomes all outside him and within him that stands opposed to the human advance. Self-conquest is the first law of his nature. He overcomes earth and the body and does not consent like ordinary men to their dullness, inertia, dead routine and tamasic limitations. He overcomes life and its energies and refuses to be dominated by their hungers and cravings or enslaved by their rajasic passions. He overcomes the mind and its habits, he does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinions, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will. For in everything he seeks truth, in everything right, in everything height and freedom.

Self-perfection is the aim of his self-conquest. Therefore what he conquers he does not destroy, but ennobles and fulfils. He knows that the body, life and mind are given him in order to attain to something higher than they; therefore they must be transcended and overcome, their limitations denied, the absorption of their gratifications rejected. But he knows also that the Highest is something which is no nullity in the world, but increasingly expresses itself here, – a divine Will, Consciousness, Love, Beatitude which pours itself out, when found, through the terms of the lower life on the finder and on all in his environment that is capable of receiving it. Of that he is the servant, lover and seeker. When it is attained, he pours it forth in work, love, joy and knowledge upon mankind. For always the Aryan is a worker and warrior. He spares himself no labour of mind or body whether to seek the Highest or to serve it. He avoids no difficulty, he accepts no cessation from fatigue. Always he fights for the coming of that kingdom within himself and in the world.

The Aryan perfected is the Arhat. There is a transcendent Consciousness which surpasses the universe and of which all these worlds are only a side-issue and a by-play. To that consciousness he aspires and attains. There is a Consciousness which, being transcendent, is yet the universe and all that the universe contains. Into that consciousness he enlarges his limited ego; he becomes one with all beings and all inanimate objects in a single self-awareness, love, delight, all-embracing energy. There is a consciousness which, being both transcendental and universal, yet accepts the apparent limitations of individuality for work, for various standpoints of knowledge, for the play of the Lord with His creations; for the ego is there that it may finally convert itself into a free centre of the divine work and the divine play. That consciousness too he has sufficient love, joy and knowledge to accept; he is puissant enough to effect that conversion. To embrace individuality after transcending it is the last and divine sacrifice. The perfect Arhat is he who is able to live simultaneously in all these three apparent states of existence, elevate the lower into the higher, receive the higher into the lower, so that he may represent perfectly in the symbols of the world that with which he is identified in all parts of his being, – the triple and triune Brahman." (13: 442-44)

Charity and altruism

"…charity and altruism are often essentially egoistic in their immediate motive. They are stirred by the discomfort of the sight of suffering to the nervous system or by the pleasurableness of others' appreciation of our kindliness or by the egoistic self-appreciation of our own benevolence or by the need of indulgence in sympathy. There are philanthropists who would be troubled if the poor were not always with us, for they would then have no field for their charity." (13: 454)

The Definition of Man

"We confine ourselves in our consciousness to a single knot of the one indivisible Matter, a single eddy of the one indivisible Life, a single station of the one indivisible Mind, a single soul-manifestation of the one indivisible Spirit. Yet it is only by knowing the One that this individual mind, life, body, soul can know itself or its action. – Thus ignorance of self is the nature of our mind, but an ignorance full of the impulse towards self-possession and self-knowledge. A many-sided Ignorance striving to become an all-embracing Knowledge is the definition of man the mental being." (13: 496)

The Sevenfold Ignorance

"The ignorance in which we live is a sevenfold self-ignorance; an ignorance of the Absolute and knowledge only of the relations of being and becoming; an ignorance of our timeless and immutable self-existence and knowledge only of the cosmic becoming; an ignorance of our cosmic self and knowledge only of our egoistic existence; an ignorance of our eternal becoming in Time and knowledge only of the one life present to our memory; an ignorance of our larger and complex being in the world and knowledge only of our surface waking existence; an ignorance of the higher principles of our existence and knowledge only of the life, mind and body; an ignorance therefore of the right law and enjoyment of living and a knowledge only of the confused strife of the dualities. – Our conception of the Ignorance determines our conception of the knowledge and by that of the aim of our existence…

…Ignorance is an initial state of knowledge, the essence of which is to create a sense of limitation and division; it is this which we have to overcome and transcend without creating an opposite self-limitation. The integral aim of our existence can only be the possession and power and joy of our integral self-knowledge." (13: 497-98)

The Progress to Knowledge

"To rise out of the sevenfold Ignorance into the integral Knowledge is the progress of man's being… In the progressive enlargement of his knowledge he gets rid of his sevenfold ignorance; of the temporal by growing into his eternal being with its pre-existence and subsequent existence in Time; of the psychological by enlarging his self-knowing beyond the waking self into the subconscient and superconscient; of the constitutional by realising his spiritual being and its categories; of the cosmic by discovering his timeless self; of the egoistic by realising the cosmic consciousness; of the original by opening to the Absolute of whom Self, individual and Nature are so many faces. – At the same time he realises the unity of himself and Nature in the first three steps of knowledge, of himself and God in the others; of himself with all beings relatively in Nature and absolutely in God; of God and Nature because it is the Self who has become all these beings and the nature of the Lord which is apparent in cosmos… When he arrives at the unity of his knowledge of God, man and Nature, he has the complete knowledge, the sense and goal of humanity's progress and labour and the sure foundation of all perfections and all harmonies." (13: 499-500)

The Fundamental Problems of Existence and Their Perfect Solution

"The problems of existence are problems of harmony. Discords and disorder of the materials, oppositions, demand a solution by accordance, by the discovery of a harmony. Thus the accordance of an inanimation and inertia in a containing Matter and the active indwelling stress of Life is Nature's first problem, its initial difficulty; its perfect solution would be immortality in a material body. The accordance of an unconscious Matter and an unconscious or half-conscious Life with a conscious Mind and Will is her second problem; the possession of a direct and perfect instrumentation of knowledge in a living body would be its complete solution. The accordance of a mortal mind, life and body with a secretly indwelling immortal spirit is the final problem; the spiritualisation or divinisation of mind, life and body, a divine life, would be the perfect solution. The search after these solutions by the human being is not irrational; it is rather the very effort and striving of Nature within him." (13: 501-02)

The Terrestrial Evolutionary Scene and Its Goal

"Life appears in Matter, Mind in Life because they are already there. Matter is a form of veiled Life; Life a form of veiled Mind; Mind may well be a form and veil of a higher power, the Spirit, which is supramental in its nature. Nature has implanted an impulse towards life in certain forms of Matter and evolves it there, a similar evolutionary impulse towards mind in certain forms of life, an impulse in certain minds towards what is beyond Mind, towards the unveiling of Spirit, the evolution of a spiritual being. Each impulse justifies itself by the creation of the necessary organs and faculties.

There is therefore no reason to put a limit to evolutionary possibility by taking our present organisation or status of existence as final. The animal is a laboratory in which Nature has worked out man; man may very well be a laboratory in which she wills to work out superman, to disclose the soul as a divine being, to evolve a divine nature." (13: 502)

What Must be India's Mission and Service to Humanity?

"This secret . . has been possessed but not sufficiently practised by India. It is summarised in the rule of the Gita, *yogasthaḥ kuru karmāṇi*. Its principle is to do all actions in Yoga, in union with God, on the foundation of the highest self and through the rule of all our members by the power of the spirit. And this we believe to be not only possible for man but the true solution of all his problems and difficulties. This then is the message we shall constantly utter and this the ideal that we shall put before the young and rising India, a spiritual life that shall take up all human activities and avail to transfigure the world for the great age that is coming. India, she that has carried in herself from of old the secret, can alone lead the way in this great transformation of which the present *sandhyā* of the old *yuga* is the forerunner. This must be her mission and service to humanity, – as she discovered the inner spiritual life for the individual, so now to discover for the race its integral collective expression and found for mankind its new spiritual and communal order." (13: 510)

Our Object

"Our first object shall be to declare this ideal, insist on the spiritual change as the first necessity and group together all who accept it and are ready to strive sincerely to fulfil it: our second shall be to build up not only an individual but a communal life on this principle. An outer activity as well as an inner change is needed and it must be at once a spiritual, cultural, educational, social and economical action. Its scope, too, will be at once individual and communal, regional and national, and eventually a work not only for the nation but for the whole human people. The immediate object of this action will be a new creation, a spiritual education and culture, an enlarged social spirit founded not on division but on unity, on the perfect growth and freedom of the individual, but also on his unity with others and his dedication to a larger self in the people and in humanity, and the beginning of an endeavour towards the solution of the economic problem founded not on any Western model but on the communal principle native to India." (13: 510-11)

Our Call

"Our call is to young India. It is the young who must be the builders of the new world, – not those who accept the competitive individualism, the capitalism or the materialistic communism of the West as India's future ideal, nor those who are enslaved to old religious formulas and cannot believe in the acceptance and transformation of life by the spirit, but all who are free in mind and heart to accept a completer truth and labour for a greater ideal. They must be men who will dedicate themselves not to the past or the present but to the future. They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole-minded and indefatigable labour for the nation and for humanity. This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope that the seed will grow into a great tree and the nucleus be the heart of an ever extending formation. It is with a confident trust in the spirit that inspires us that we take our place among the standard-bearers of the new humanity that is struggling to be born amidst the chaos of a world in dissolution and of the future India, the greater India of the rebirth that is to rejuvenate the mighty outworn body of the ancient Mother." (13: 511)

Perfection of the Body

"THE PERFECTION of the body, as great a perfection as we can bring about by the means at our disposal, must be the ultimate aim of physical culture. Perfection is the true aim of all culture, the spiritual and psychic, the mental, the vital and it must be the aim of our physical culture also. If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use. *Śarīraṁ khalu dharmasādhanam*, says the old Sanskrit adage, – the body is the means of fulfilment of dharma, and dharma means every ideal which we can propose to ourselves and the law of its working out and its action. A total perfection is the ultimate aim which we set before us, for our ideal is the Divine Life which we wish to create here, the life of the Spirit fulfilled on earth, life accomplishing its own spiritual transformation even here on earth in the conditions of the material universe. That cannot be unless the body too undergoes a transformation, unless its action and functioning attain to a supreme capacity and the perfection which is possible to it or which can be made possible.

… A divine life in a material world implies necessarily a union of the two ends of existence, the spiritual summit and the material base. The soul with the basis of its life established in Matter ascends to the heights of the Spirit but does not cast away its base, it joins the heights and the depths together. The Spirit descends into Matter and the material world with all its lights and glories and powers and with them fills and transforms life in the material world so that it becomes more and more divine. The transformation is not a change into something purely subtle and spiritual to which Matter is in its nature repugnant and by which it is felt as an obstacle or as a shackle binding the Spirit; it takes up Matter as a form of the Spirit though now a form which conceals and turns it into a revealing instrument, it does not cast away the energies of Matter, its capacities, its methods; it brings out their hidden possibilities, uplifts, sublimates, discloses their innate divinity. The divine life will reject nothing that is capable of divinisation; all is to be seized, exalted, made utterly perfect. The mind now still ignorant, though struggling towards knowledge, has to rise towards and into the supramental light and truth and bring it down so that it shall suffuse our thinking and perception and insight and all our means of knowing till they become radiant with the highest truth in their inmost and outermost movements. Our life, still full of obscurity and confusion and occupied with so many dull and lower aims, must feel all its urges and instincts exalted and irradiated and become a glorious counterpart of the supramental super-life above. The physical consciousness and physical being, the body itself must reach a perfection in all that it is and does which now we can hardly conceive. It may even in the end be suffused with a light and beauty and bliss from the Beyond and the life divine assume a body divine." (13: 521-22)

A Divine Life in a Divine Body

"A DIVINE life in a divine body is the formula of the ideal that we envisage.… As Nature has evolved beyond Matter and manifested Life, beyond Life and manifested Mind, so she must evolve beyond Mind and manifest a consciousness and power of our existence free from the imperfection and limitation of our mental existence, a supramental or truth-consciousness, and able to develop the power and perfection of the spirit. Here a slow and tardy change need no longer be the law or manner of our evolution; it will be only so to a greater or less extent so long as a mental ignorance clings and hampers our ascent; but once we have grown into the truth-consciousness its power of spiritual truth of being will determine all. Into that truth we shall be freed and

it will transform mind and life and body. Light and bliss and beauty and a perfection of the spontaneous right action of all the being are there as native powers of the supramental truth-consciousness and these will in their very nature transform mind and life and body even here upon earth into a manifestation of the truth-conscious spirit. The obscurations of earth will not prevail against the supramental truth-consciousness, for even into the earth it can bring enough of the omniscient light and omnipotent force of the spirit to conquer. All may not open to the fullness of its light and power, but whatever does open must to that extent undergo the change. That will be the principle of transformation." (13: 536-37)

The Two Principal Difficulties in the Transformation of the Body – Sex and Food

"…Sex and sexuality and all that springs from sex and testifies to its existence had to be banned and discarded from the spiritual life, and this, though difficult, is not at all impossible and can be made a cardinal condition for the spiritual seeker. This is natural and unescapable in all ascetic practice and the satisfaction of this condition, though not easy at first to fulfil, becomes after a time quite feasible; the overcoming of the sex instinct and impulse is indeed binding on all who would attain to self-mastery and lead the spiritual life. A total mastery over it is essential for all spiritual seekers, the eradication of it for the complete ascetic. This much has to be recognised and not diminished in its obligatory importance and its principle.

But all recognition of the sex principle, as apart from the gross physical indulgence of the sex impulse, could not be excluded from a divine life upon earth; it is there in life, plays a large part and has to be dealt with, it cannot simply be ignored, merely suppressed or held down or put away out of sight. In the first place, it is in one of its aspects a cosmic and even a divine principle: it takes the spiritual form of the Ishwara and the Shakti and without it there could be no world-creation or manifestation of the world-principle of Purusha and Prakriti which are both necessary for the creation, necessary too in their association and interchange for the play of its psychological working and in their manifestation as soul and Nature fundamental to the whole process of the Lila. In the divine life itself an incarnation or at least in some form a presence of the two powers or their initiating influence through their embodiments or representatives would be indispensable for making the new creation possible. In its human action on the mental and vital level sex is not altogether an undivine principle; it has its nobler aspects and idealities and it has to be seen in what way and to what extent these can be admitted into the new and larger life. All gross animal indulgence of sex desire and impulse would have to be eliminated; it could only continue among those who are not ready for the higher life or not yet ready for a complete spiritual living. In all who aspired to it but could not yet take it up in its fullness sex will have to be refined, submit to the spiritual or psychic impulse and a control by the higher mind and the higher vital and shed all its lighter, frivolous or degraded forms and feel the touch of the purity of the ideal. Love would remain, all forms of the pure truth of love in higher and higher steps till it realised its highest nature, widened into universal love, merged into the love of the Divine. The love of man and woman would also undergo that elevation and consummation; for all that can feel a touch of the ideal and the spiritual must follow the way of ascent till it reaches the divine Reality. The body and its activities must be accepted as part of the divine life and pass under this law; but, as in the other evolutionary transitions, what cannot accept the law of the divine life cannot be accepted and must fall away from the ascending nature.

Another difficulty that the transformation of the body has to face is its dependence for its very existence upon food, and here too are involved the gross physical instincts, impulses, desires that are associated with this difficult factor, the essential cravings of the palate, the greed of food and animal gluttony of the belly, the coarsening of the mind when it grovels in the mud of sense, obeys a servitude to its mere animal part and hugs its bondage to Matter. The higher human in us seeks refuge in a temperate moderation, in abstemiousness and abstinence or in carelessness about the body and its wants and in an absorption in higher things. The spiritual seeker often, like the Jain ascetics, seeks refuge in long and frequent fasts which lift him temporarily at least out of the clutch of the body's demands and help him to feel in himself a pure vacancy of the wide rooms of the spirit. But all this is not liberation and the question may be raised whether, not only at first but always, the divine life also must submit to this necessity. But it could only deliver itself from it altogether if it could find out the way so to draw upon the universal energy that the energy would sustain not only the vital parts of our physicality but its constituent matter with no need of aid for sustenance from any outside substance of Matter. It is indeed possible even while fasting for very long periods to maintain the full energies and activities of the soul and mind and life, even those of the body, to remain wakeful but concentrated in Yoga all the time, or to think deeply and write day and night, to dispense with sleep, to walk eight hours a day, maintaining all these activities separately or together, and not feel any loss of strength, any fatigue, any kind of failure or decadence. At the end of the fast one can even resume at once taking the normal or even a greater than the normal amount of nourishment without any transition or precaution such as medical science enjoins, as if both the complete fasting and the feasting were natural conditions, alternating by an immediate and easy passage from one to the other, of a body already trained by a sort of initial transformation to be an instrument of the powers and activities of Yoga. But one thing one does not escape and that is the wasting of the material tissues of the body, its flesh and substance. Conceivably, if a practicable way and means could only be found, this last invincible obstacle too might be overcome and the body maintained by an interchange of its forces with the forces of material Nature, giving to her her need from the individual and taking from her directly the sustaining energies of her universal existence. Conceivably, one might rediscover and re-establish at the summit of the evolution of life the phenomenon we see at its base, the power to draw from all around it the means of sustenance and self-renewal. Or else the evolved being might acquire the greater power to draw down those means from above rather than draw them up or pull them in from the environment around, all about it and below it. But until something like this is achieved or made possible we have to go back to food and the established material forces of Nature." (13: 543-45)

The Possibility of the Voluntary Creation of Divine Bodies on Earth by Occult Means

"…The number of those who lead the divine life can be maintained and increased, as the ideal extends itself, by the voluntary adhesion of those who are touched by the aspiration and there need be no resort to physical means for this purpose, no deviation from the rule of a strict sexual abstinence. But yet there may be circumstances in which, from another standpoint, a voluntary creation of bodies for souls that seek to enter the earth-life to help in the creation and extension of the divine life upon earth might be found to be desirable. Then the necessity of a physical procreation for this purpose could only be avoided if new means of a supraphysical kind were evolved and made available. A development of this kind must necessarily belong to what is now considered as the sphere of the occult and the use of concealed powers of action or creation not known or possessed by the common mind of the race.

Occultism means rightly the use of the higher powers of our nature, soul, mind, life-force and the faculties of the subtle physical consciousness to bring about results on their own or on the material plane by some pressure of their own secret law and its potentialities, for manifestation and result in human or earthly mind and life and body or in objects and events in the world of Matter. A discovery or an extension of these little known or yet undeveloped powers is now envisaged by some well-known thinkers as a next step to be taken by mankind in its immediate evolution; the kind of creation spoken of has not been included among these developments, but it could well be considered as one of the new possibilities.

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Even physical science is trying to find physical means for passing beyond the ordinary instrumentation or procedure of Nature in this matter of propagation or the renewal of the physical life-force in human or animal beings; but the resort to occult means and the intervention of subtle physical processes, if it could be made possible, would be a greater way which could avoid the limitations, degradations, incompleteness and heavy imperfection of the means and results solely available to the law of material force.

In India there has been always from the earliest times a widely spread belief in the possibility and reality of the use of these powers by men with an advanced knowledge of these secret things or with a developed spiritual knowledge and experience and dynamic force and even, in the Tantras, an organised system of their method and practice. The intervention of the Yogi in bringing about a desired birth of offspring is also generally believed in and often appealed to and the bestowal on the child so obtained of a spiritual attainment or destiny by his will or his blessing is sometimes asked for and such a result is recorded not only in the tradition of the past but maintained by the witness of the present. But there is here still the necessity of a resort to the normal means of propagation and the gross method of physical Nature. A purely occult method, a resort to supraphysical processes acting by supraphysical means for a physical result would have to be possible if we are to avoid this necessity: the resort to the sex impulse and its animal process could not be transcended otherwise. If there is some reality in the phenomenon of materialisation and dematerialisation claimed to be possible by occultists and evidenced by occurrences many of us have witnessed, a method of this kind would not be out of the range of possibility. For in the theory of the occultists and in the gradation of the ranges and planes of our being which Yoga-knowledge outlines for us there is not only a subtle physical force but a subtle physical Matter intervening between life and gross Matter, and to create in this subtle physical substance and precipitate the forms thus made into our grosser materiality is feasible. It should be possible and it is believed to be possible for an object formed in this subtle physical substance to make a transit from its subtlety into the state of gross Matter directly by the intervention of an occult force and process, whether with or even without the assistance or intervention of some gross material procedure. A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so or even provided with such a form by this method of direct transmutation, without passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth and development of its mind and material body inevitable to our present way of existence. It might then assume at once the structure and greater powers and functionings of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence both of life and form in a divinised earth-nature." (13: 547-49)

" . . what would be the internal or external form and structure and what the instrumentation of this divine body? The material history of the development of the animal and human body has left it bound to a minutely constructed and elaborated system of organs and a precarious order of their functioning which can easily become a disorder, open to a general or local disorganisation, dependent on an easily disturbed nervous system and commanded by a brain whose vibrations are supposed to be mechanical and automatic and not under our conscious control. According to the materialist all this is a functioning of Matter alone whose fundamental reality is chemical. We have to suppose that the body is constructed by the agency of chemical elements building up atoms and molecules and cells and these again are the agents and only conductors at the basis of a complicated physical structure and instrumentation which is the sole mechanical cause of all our actions, thoughts, feelings, the soul a fiction and mind and life only a material and mechanical manifestation and appearance of this machine which is worked out and automatically driven with a figment of consciousness in it by the forces inherent in inconscient Matter. If that were the truth it is obvious that any divinisation or divine transformation of the body or of anything else would be nothing but an illusion, an imagination, a senseless and impossible chimera. But even if we suppose a soul, a conscious will at work in this body it could not arrive at a divine transformation if there were no radical change in the bodily instrument itself and in the organisation of its material workings. The transforming agent will be bound and stopped in its work by the physical organism's unalterable limitations and held up by the unmodified or imperfectly modified original animal in us. The possibility of the disorders, derangements, maladies native to these physical arrangements would still be there and could only be shut out by a constant vigilance or perpetual control obligatory on the corporeal instrument's spiritual inhabitant and master. This could not be called a truly divine body; for in a divine body an inherent freedom from all these things would be natural and perpetual; this freedom would be a normal and native truth of its being and therefore inevitable and unalterable. A radical transformation of the functioning and, it may well be, of the structure and certainly of the too mechanical and material impulses and driving forces of the bodily system would be imperative.

What agency could we find which we could make the means of this all-important liberation and change? Something there is in us or something has to be developed, perhaps a central and still occult part of our being containing forces whose powers in our actual and present make-up are only a fraction of what could be, but if they became complete and dominant would be truly able to bring about with the help of the light and force of the soul and the supramental truth-consciousness the necessary physical transformation and its consequences. This might be found in the system of Chakras revealed by Tantric knowledge and accepted in the systems of Yoga, conscious centres

and sources of all the dynamic powers of our being organising their action through the plexuses and arranged in an ascending series from the lowest physical to the highest mind centre and spiritual centre called the thousand-petalled lotus where ascending Nature, the Serpent Power of the Tantrics, meets the Brahman and is liberated into the Divine Being. These centres are closed or half-closed within us and have to be opened before their full potentiality can be manifested in our physical nature: but once they are opened and completely active, no limit can easily be set to the development of their potencies and the total transformation to be possible.

But what would be the result of the emergence of these forces and their liberated and diviner action on the body itself, what their dynamic connection with it and their transforming operation on the still existing animal nature and its animal impulses and gross material procedure? It might be held that the first necessary change would be the liberation of the mind, the life-force, the subtle physical agencies and the physical consciousness into a freer and a diviner activity, a many-dimensioned and unlimited operation of their consciousness, a large outbreak of higher powers and the sublimation of the bodily consciousness itself, of its instrumentation, capacity, capability for the manifestation of the soul in the world of Matter. The subtle senses now concealed in us might come forward into a free action and the material senses themselves become means or channels for the vision of what is now invisible to us or the discovery of things surrounding us but at present unseizable and held back from our knowledge. A firm check might be put on the impulses of the animal nature or they might be purified and subtilised so as to become assets and not liabilities and so transformed as to be parts and processes of a diviner life. But even these changes would still leave a residue of material processes keeping the old way and not amenable to the higher control and, if this could not be changed, the rest of the transformation might itself be checked and incomplete. A total transformation of the body would demand a sufficient change of the most material part of the organism, its constitution, its processes and its set-up of nature.

Again, it might be thought that a full control would be sufficient, a knowledge and a vision of this organism and its unseen action and an effective control determining its operations according to the conscious will; this possibility has been affirmed as something already achieved and a part of the development of the inner powers in some. The cessation of the breathing while still the life of the body remained stable, the hermetic sealing up at will not only of the breath but of all the vital manifestations for long periods, the stoppage of the heart similarly at will while thought and speech and other mental workings continued unabated, these and other phenomena of the power of the will over the body are known and well-attested examples of this kind of mastery. But these are occasional or sporadic successes and do not amount to transformation; a total control is necessary and an established and customary and, indeed, a natural mastery. Even with that achieved something more

fundamental might have to be demanded for the complete liberation and change into a divine body.

Again, it might be urged that the organic structure of the body no less than its basic outer form would have to be retained as a necessary material foundation for the retention of the earth-nature, the connection of the divine life with the life of earth and a continuance of the evolutionary process so as to prevent a breaking upward out of and away from it into a state of being which would properly belong to a higher plane and not to a terrestrial divine fulfilment. The prolonged existence of the animal itself in our nature, if sufficiently transformed to be an instrument of manifestation and not an obstacle, would be necessary to preserve the continuity, the evolutionary total; it would be needed as the living vehicle, *vāhana*, of the emergent god in the material world where he would have to act and achieve the works and wonders of the new life. It is certain that a form of body making this connection and a bodily action containing the earth-dynamism and its fundamental activities must be there, but the connection should not be a bond or a confining limitation or a contradiction of the totality of the change. The maintenance of the present organism without any transformation of it would not but act as such a bond and confinement within the old nature. There would be a material base but it would be of the earth earthy, an old and not a new earth with a diviner psychological structure; for with that structure the old system would be out of harmony and it would be unable to serve its further evolution or even to uphold it as a base in Matter. It would bind part of the being, a lower part to an untransformed humanity and unchanged animal functioning and prevent its liberation into the superhumanity of the supramental nature. A change is then necessary here too, a necessary part of the total bodily transformation, which would divinise the whole man, at least in the ultimate result, and not leave his evolution incomplete.

This aim, it might be said, would be sufficiently served if the instrumentation of the centres and their forces reigned over all the activities of the nature with an entire domination of the body and made it both in its structural form and its organic workings a free channel and means of communication and a plastic instrument of cognition and dynamic action for all that they had to do in the material life, in the world of Matter. There would have to be a change in the operative processes of the material organs themselves and, it may well be, in their very constitution and their importance; they could not be allowed to impose their limitations imperatively on the new physical life. To begin with, they might become more clearly outer ends of the channels of communication and action, more serviceable for the psychological purposes of the inhabitant, less blindly material in their responses, more conscious of the act and aim of the inner movements and powers which use them and which they are wrongly supposed by the material man in us to generate and to use. The brain would be a channel of communication of the form of the thoughts and a battery of their insistence on the body and the outside world

where they could then become effective directly, communicating themselves without physical means from mind to mind, producing with a similar directness effects on the thoughts, actions and lives of others or even upon material things. The heart would equally be a direct communicant and medium of interchange for the feelings and emotions thrown outward upon the world by the forces of the psychic centre. Heart could reply directly to heart, the life-force come to the help of other lives and answer their call in spite of strangeness and distance, many beings without any external communication thrill with the message and meet in the secret light from one divine centre. The will might control the organs that deal with food, safeguard automatically the health, eliminate greed and desire, substitute subtler processes or draw in strength and substance from the universal life-force so that the body could maintain for a long time its own strength and substance without loss or waste, remaining thus with no need of sustenance by material aliments, and yet continue a strenuous action with no fatigue or pause for sleep or repose. The soul's will or the mind's could act from higher sources upon the sex centre and the sex organs so as to check firmly or even banish the grosser sexual impulse or stimulus and instead of serving an animal excitation or crude drive or desire turn their use to the storing, production and direction towards brain and heart and life-force of the essential energy, *ojas*, of which this region is the factory so as to support the works of the mind and soul and spirit and the higher life-powers and limit the expenditure of the energy on lower things. The soul, the psychic being, could more easily fill all with the light and turn the very matter of the body to higher uses for its own greater purpose.

This would be a first potent change, but not by any means all that is possible or desirable. For it may well be that the evolutionary urge would proceed to a change of the organs themselves in their material working and use and diminish greatly the need of their instrumentation and even of their existence. The centres in the subtle body, *sūkṣma śarīra*, of which one would become conscious and aware of all going on in it, would pour their energies into material nerve and plexus and tissue and radiate them through the whole material body; all the physical life and its necessary activities in this new existence could be maintained and operated by these higher agencies in a freer and ampler way and by a less burdensome and restricting method. This might go so far that these organs might cease to be indispensable and even be felt as too obstructive: the central force might use them less and less and finally throw aside their use altogether. If that happened they might waste by atrophy, be reduced to an insignificant minimum or even disappear. The central force might substitute for them subtle organs of a very different character or, if anything material was needed, instruments that would be forms of dynamism or plastic transmitters rather than what we know as organs.

This might well be part of a supreme total transformation of the body, though this too might not be final. To envisage such changes is to look far ahead and minds attached to the present form of things may be unable to

give credence to their possibility. No such limits and no such impossibility of any necessary change can be imposed on the evolutionary urge. All has not to be fundamentally changed: on the contrary, all has to be preserved that is still needed in the totality, but all has to be perfected. Whatever is necessary for the evolutionary purpose for the increasing, enlarging, heightening of the consciousness, which seems to be its central will and aim here, or the progression of its enabling means and preserving environment, has to be kept and furthered; but what has to be overpassed, whatever has no longer a use or is degraded, what has become unhelpful or retarding, can be discarded and dropped on the way. That has been evident in the history of the evolution of the body from its beginning in elementary forms to its most developed type, the human; there is no reason why this process should not intervene in the transition from the human into the divine body. For the manifestation or building of a divine body on earth there must be an initial transformation, the appearance of a new, a greater and more developed type, not a continuance with little modifications of the present physical form and its limited possibilities. What has to be preserved must indeed be preserved and that means whatever is necessary or thoroughly serviceable for the uses of the new life on earth; whatever is still needed and will serve its purpose but is imperfect, will have to be retained but developed and perfected; whatever is no longer of use for new aims or is a disability must be thrown aside. The necessary forms and instrumentations of Matter must remain since it is in a world of Matter that the divine life has to manifest, but their materiality must be refined, uplifted, ennobled, illumined, since Matter and the world of Matter have increasingly to manifest the indwelling Spirit.

The new type, the divine body, must continue the already developed evolutionary form; there must be a continuation from the type Nature has all along been developing, a continuity from the human to the divine body, no breaking away to something unrecognisable but a high sequel to what has already been achieved and in part perfected. The human body has in it parts and instruments that have been sufficiently evolved to serve the divine life; these have to survive in their form, though they must be still further perfected, their limitations of range and use removed, their liability to defect and malady and impairment eliminated, their capacities of cognition and dynamic action carried beyond the present limits. New powers have to be acquired by the body which our present humanity could not hope to realise, could not even dream of or could only imagine. Much that can now only be known, worked out or created by the use of invented tools and machinery might be achieved by the new body in its own power or by the inhabitant spirit through its own direct spiritual force. The body itself might acquire new means and ranges of communication with other bodies, new processes of acquiring knowledge, a new aesthesis, new potencies of manipulation of itself and objects. It might not be impossible for it to possess or disclose means native to its own constitution, substance or natural instrumentation for making the far near and

annulling distance, cognising what is now beyond the body's cognisance, acting where action is now out of its reach or its domain, developing subtleties and plasticities which could not be permitted under present conditions to the needed fixity of a material frame. These and other numerous potentialities might appear and the body become an instrument immeasurably superior to what we can now imagine as possible. There could be an evolution from a first apprehending truth-consciousness to the utmost heights of the ascending ranges of supermind and it may pass the borders of the supermind proper itself where it begins to shadow out, develop, delineate expressive forms of life touched by a supreme pure existence, consciousness and bliss which constitute the worlds of a highest truth of existence, dynamism of tapas, glory and sweetness of bliss, the absolute essence and pitch of the all-creating Ananda. The transformation of the physical being might follow this incessant line of progression and the divine body reflect or reproduce here in a divine life on the earth something of this highest greatness and glory of the self-manifesting Spirit." (13: 549-57)

"A DIVINE life upon earth, the ideal we have placed before us, can only come about by a spiritual change of our being and a radical and fundamental change, an evolution or revolution of our nature. The embodied being upon earth would have to rise out of the domination over it of its veils of mind, life and body into the full consciousness and possession of its spiritual reality, and its nature also would have to be lifted out of the consciousness and power of consciousness proper to a mental, vital and physical being into the greater consciousness and greater power of being and the larger and freer life of the spirit. It would not lose these former veils but they would no longer be veils or imperfect expressions but true manifestations; they would be changed into states of light, powers of spiritual life, vehicles of a spiritual existence. But this again could not be if mind, life and body were not taken up and transformed by a state of being and a force of being superior to them, a power of Supermind as much above our incomplete mental nature as that is above the nature of animal life and animated Matter, as it is immeasurably above the mere material nature.

The Supermind is in its very essence a truth-consciousness, a consciousness always free from the Ignorance which is the foundation of our present natural or evolutionary existence and from which nature in us is trying to arrive at self-knowledge and world-knowledge and a right consciousness and the right use of our existence in the universe. The Supermind, because it is a truth-consciousness, has this knowledge inherent in it and this power of true existence; its course is straight and can go direct to its aim, its field is wide and can even be made illimitable. This is because its very nature is knowledge: it has not to acquire knowledge but possesses it in its own right; its steps are not from nescience or ignorance into some imperfect light, but from truth to greater truth, from right perception to deeper perception, from intuition to intuition, from illumination to utter and boundless luminousness, from growing widenesses to the utter vasts and to very infinitude. On its summits it possesses the divine omniscience and omnipotence, but even in an evolutionary movement of its own graded self-manifestation by which it would eventually reveal its own highest heights, it must be in its very nature essentially free from ignorance and error: it starts from truth and light and moves always in truth and light. As its knowledge is always true, so too its will is always true; it does not fumble in its handling of things or stumble in its paces. In the Supermind feeling and emotion do not depart from their truth, make no slips or mistakes, do not swerve from the right and the real, cannot misuse beauty and delight or twist away from a divine rectitude. In the Supermind sense cannot mislead or deviate into the grossnesses which are here its natural imperfections and the cause of reproach, distrust and misuse by our ignorance. Even an incomplete statement made by the Supermind is a truth leading to a further truth, its incomplete

action a step towards completeness. All the life and action and leading of the Supermind is guarded in its very nature from the falsehoods and uncertainties that are our lot; it moves in safety towards its perfection. Once the truth-consciousness was established here on its own sure foundation, the evolution of divine life would be a progress in felicity, a march through light to Ananda.

Supermind is an eternal reality of the divine Being and the divine Nature. In its own plane it already and always exists and possesses its own essential law of being; it has not to be created or to emerge or evolve into existence out of involution in Matter or out of non-existence, as it might seem to the view of mind which itself seems to its own view to have so emerged from life and Matter or to have evolved out of an involution in life and Matter. The nature of Supermind is always the same, a being of knowledge, proceeding from truth to truth, creating or rather manifesting what has to be manifested by the power of a pre-existent knowledge, not by hazard but by a self-existent destiny in the being itself, a necessity of the thing in itself and therefore inevitable. Its manifestation of the divine life will also be inevitable; its own life on its own plane is divine and, if Supermind descends upon the earth, it will bring necessarily the divine life with it and establish it here.

Supermind is the grade of existence beyond mind, life and Matter and, as mind, life and Matter have manifested on the earth, so too must Supermind in the inevitable course of things manifest in this world of Matter. In fact, a supermind is already here but it is involved, concealed behind this manifest mind, life and Matter and not yet acting overtly or in its own power: if it acts, it is through these inferior powers and modified by their characters and so not yet recognisable. It is only by the approach and arrival of the descending Supermind that it can be liberated upon earth and reveal itself in the action of our material, vital and mental parts so that these lower powers can become portions of a total divinised activity of our whole being: it is that that will bring to us a completely realised divinity or the divine life. It is indeed so that life and mind involved in Matter have realised themselves here; for only what is involved can evolve, otherwise there could be no emergence.

The manifestation of a supramental truth-consciousness is therefore the capital reality that will make the divine life possible. It is when all the movements of thought, impulse and action are governed and directed by a self-existent and luminously automatic truth-consciousness and our whole nature comes to be constituted by it and made of its stuff that the life divine will be complete and absolute. Even as it is, in reality though not in the appearance of things, it is a secret self-existent knowledge and truth that is working to manifest itself in the creation here. The Divine is already there immanent within us, ourselves are that in our inmost reality and it is this reality that we have to manifest; it is that which constitutes the urge towards the divine living and makes necessary the creation of the life divine even in this material existence.

A manifestation of the Supermind and its truth-consciousness is then inevitable; it must happen in this world sooner or later. But it has two aspects, a descent from above, an ascent from below, a self-revelation of the Spirit, an evolution in Nature. The ascent is necessarily an effort, a working of Nature, an urge or nisus on her side to raise her lower parts by an evolutionary or revolutionary change, conversion or transformation into the divine reality and it may happen by a process and progress or by a rapid miracle. The descent or self-revelation of the Spirit is an act of the supreme Reality from above which makes the realisation possible and it can appear either as the divine aid which brings about the fulfilment of the progress and process or as the sanction of the miracle. Evolution, as we see it in this world, is a slow and difficult process and, indeed, needs usually ages to reach abiding results; but this is because it is in its nature an emergence from inconscient beginnings, a start from nescience and a working in the ignorance of natural beings by what seems to be an unconscious force. There can be, on the contrary, an evolution in the light and no longer in the darkness, in which the evolving being is a conscious participant and cooperator, and this is precisely what must take place here. Even in the effort and progress from the Ignorance to Knowledge this must be in part if not wholly the endeavour to be made on the heights of the nature, and it must be wholly that in the final movement towards the spiritual change, realisation, transformation. It must be still more so when there is a transition across the dividing line between the Ignorance and the Knowledge and the evolution is from knowledge to greater knowledge, from consciousness to greater consciousness, from being to greater being. There is then no longer any necessity for the slow pace of the ordinary evolution; there can be rapid conversion, quick transformation after transformation, what would seem to our normal present mind a succession of miracles. An evolution on the supramental levels could well be of that nature; it could be equally, if the being so chose, a more leisurely passage of one supramental state or condition of things to something beyond but still supramental, from level to divine level, a building up of divine gradations, a free growth to the supreme Supermind or beyond it to yet undreamed levels of being, consciousness and Ananda." (13: 558-62)

Supermind and Humanity

"WHAT THEN would be the consequence for humanity of the descent of Supermind into our earthly existence, its consequence for this race born into a world of ignorance and inconscience but capable of an upward evolution of its consciousness and an ascent into the light and power and bliss of a spiritual being and spiritual nature? The descent into the earth-life of so supreme a creative power as the Supermind and its truth-consciousness could not be merely a new feature or factor added to that life or put in its front but without any other importance or only a restricted importance carrying with it no results profoundly affecting the rest of earth-nature. Especially it could not fail to exercise an immense influence on mankind as a whole, even a radical change in the aspect and prospect of its existence here, even if this power had no other capital result on the material world in which it had come down to intervene. One cannot but conclude that the influence, the change made would be far-reaching, even enormous: it would not only establish the Supermind and a supramental race of beings upon the earth, it could bring about an uplifting and transforming change in mind itself and, as an inevitable consequence, in the consciousness of man, the mental being, and would equally

bring about a radical and transforming change in the principles and forms of his living, his ways of action and the whole build and tenor of his life. It would certainly open to man the access to the supramental consciousness and the supramental life; for we must suppose that it is by such a transformation that a race of supramental beings would be created, even as the human race itself has arisen by a less radical but still a considerable uplifting and enlargement of consciousness and conversion of the body's instrumentation and its indwelling and evolving mental and spiritual capacities and powers out of a first animal state. But even without any such complete transformation, the truth-principle might so far replace the principle we see here of an original ignorance seeking for knowledge and arriving only at a partial knowledge that the human mind could become a power of light, of knowledge finding itself, not the denizen of a half-way twilight or a servant and helper of the ignorance, a purveyor of mingled truth and error. Mind might even become in man, what it is in its fundamental origin, a subordinate, limited and special action of the Supermind, a sufficiently luminous receptacle of truth, and at least all falsity in its works might cease." (13: 568-69)

Evolution Itself Would Evolve

"One result of the intervention of Supermind in the earth-nature, the descent of the supreme creative Truth-Power, might well be a change in the law of evolution, its method and its arrangement: a larger element of the principle of evolution through knowledge might enter into the forces of the material universe. This might extend itself from a first beginning in the new creation and produce increasing effects in the order which is now wholly an evolution in the ignorance, and indeed starts from the complete nescience of the Inconscient and proceeds towards what can be regarded even in its highest attainment of knowledge as a lesser ignorance, since it is more a representation than a direct and complete possession of knowledge. If man began to develop the powers and means of a higher knowledge in something like fullness, if the developing animal opened the door of his mentality to beginnings of conscious

thought and even a rudimentary reason, – at his highest he is not so irrevocably far from that even now, – if the plant developed its first subconscient reactions and attained to some kind of primary nervous sensitiveness, if Matter, which is a blind form of the Spirit, were to become more alive with the hidden power within it and to offer more readily the secret sense of things, the occult realities it covers, as for instance, the record of the past it always preserves even in its dumb inconscience or the working of its involved forces and invisible movements revealing veiled powers in material nature to a subtler generalised perception of the new human intelligence, this would be an immense change promising greater changes in the future, but it would mean only an uplifting and not a disturbance of the universal order. Evolution would itself evolve, but it would not be perturbed or founder." (13: 570-71)

The True Character of Human Mind and Its Possibilities Under the Supramental

"The visible imperfections and limitations of mind in the present stage of its evolution here we take as part of its very nature; but in fact the boundaries in which it is still penned are only temporary limits and measures of its still incomplete evolutionary advance; its defects of methods and means are faults of its immaturity and not proper to the constitution of its being; its achievement, although extraordinary under the hampering conditions of the mental being weighed down by its instrumentation in an earthly body, is far below and not beyond what will be possible to it in its illumined future. For mind is not in its very nature an inventor of errors, a father of lies bound down to a capacity of falsehood, wedded to its own mistakes and the leader of a stumbling life as it too largely is at present owing to our human shortcomings: it is in its origin a principle of light, an instrument put forth from the Supermind and, though set to work within limits and even set to create limits, yet the limits are luminous borders for a special working, voluntary and purposive bounds, a surface of the finite ever extending itself under the eye of infinity. It is this character of Mind that will reveal itself under the touch of Supermind and make human mentality an adjunct and a minor instrumentation of the supramental knowledge. It will even be possible for the mind no longer limited by the intellect to become capable of a sort of mental gnosis, a luminous reproduction of the Truth in a diminished working, extending the power of the Light not only to its own but to lower levels of consciousness in their climb towards self-transcendence. Overmind, Intuition, Illumined Mind and what I have called Higher Mind, these and other levels of a spiritualised and liberated mentality, will be able to reflect in the uplifted human mind and its purified and exalted feeling and force of life and action something of their powers and prepare the ascent of the soul to their own plateaus and peaks of an ascending existence. This is essentially the change which can be contemplated as a result of the new evolutionary order, and it would mean a considerable extension of the evolutionary field itself and will answer the question as to the result on humanity of the advent of Supermind into the earth-nature.

… It should be noted, however, that a world or plane of mind need not be a reign of ignorance where falsity, error or nescience must have a place; it may be only a voluntary self-limitation of knowledge. It could be a world where all possibilities capable of being determined by mind could manifest themselves in the successions of Time and find a true form and field of their action, the expressive figure of themselves, their capacity of self-development, self-realisation of a kind, self-discovery. This is actually what we meet when we follow in psychic experience the line of descent by which the involution takes place which ends in Matter and the creation of the material universe. What we see here is not the planes or worlds of the descent in which mind

and life can keep something of their truth and something of the light of the spirit, something of their true and real being; here we see an original inconscience and a struggle of life and mind and spirit to evolve out of the material inconscience and in a resultant ignorance to find themselves and grow towards their full capacity and highest existence. If mind succeeds in that endeavour there is no reason why it should not recover its true character and be once more a principle and power of Light and even in its own way aid in the workings of a true and complete knowledge. At its highest it might pass out of its limitations into the supramental truth and become part and function of the supramental knowledge or at the least serve for a minor work of differentiation in the consensus of that knowledge: in the lower degree below Supermind it might be a mental gnosis, a spiritual or spiritualised perception, feeling, activity, sense which could do the works of knowledge and not of ignorance. Even at a still lower level it could be an increasingly luminous passage leading from light to light, from truth to truth and no longer a circling in the mazes of half-truth and half-nescience. This would not be possible in a world where untransformed mind or human mind burdened with its hampering disabilities, as it now is, will still be the leader or the evolution's highest achievement, but with Supermind for the leading and dominant power this might well happen, and might even be regarded as one result and an almost inevitable result of its descent into the human world and its touch on the mind of humanity.

How far this would go, whether the whole of humanity would be touched or only a part of it ready for the change, would depend on what was intended or possible in the continued order of the universe. If the old evolutionary principle and order must be preserved, then only a section of the race would pass onward, the rest would keep the old human position, level and function in the ascending order. But even so there must be a passage or bridge between the two levels or orders of being by which the evolution would make its transition from one to the other; the mind would there be capable of contact with and modification by the supramental truth and thus would be the means of the soul's passing on upward: there must be a status of mind capable of receiving and growing in the Light towards Supermind though not reaching it; through that, as even now happens in a lesser degree through a dimmer medium, the lustre of a greater truth would send down its rays for the liberation and uplift of the soul in the ignorance. Supermind is here veiled behind a curtain and, though not organised for its own characteristic action, it is the true cause of all creation here, the power for the growth of truth and knowledge and the ascension of the soul towards the hidden Reality. But in a world where Supermind has made its appearance, it could hardly be a separate factor isolated from the rest, it would inevitably not only create Superman but change and uplift man.…" (13: 571-74)

"A NEW humanity means for us the appearance, the development of a type or race of mental beings whose principle of mentality would be no longer a mind in the Ignorance seeking for knowledge but even in its knowledge bound to the Ignorance, a seeker after Light but not its natural possessor, open to the Light but not an inhabitant of the Light, not yet a perfected instrument, truth-conscious and delivered out of the Ignorance. Instead, it would be possessed already of what could be called a mind of Light, a mind capable of living in the truth, capable of being truth-conscious and manifesting in its life a direct in place of an indirect knowledge. Its mentality would be an instrument of the Light and no longer of the Ignorance. At its highest it would be capable of passing into the supermind and from the new race would be recruited the race of supramental beings who would appear as the leaders of the evolution in earth-nature. Even, the highest manifestations of a mind of Light would be an instrumentality of the supermind, a part of it or a projection from it, a stepping beyond humanity into the superhumanity of the supramental principle. Above all, its possession would enable the human being to rise beyond the normalities of his present thinking, feeling and being into those highest powers of the mind in its self-exceedings which intervene between our mentality and supermind and can be regarded as steps leading towards the greater and more luminous principle. This advance like others in the evolution might not be reached and would naturally not be reached at one bound, but from the very beginning it would be inevitable: the pressure of the supermind creating from above out of itself the mind of Light would compel this certainty of the eventual outcome. The first gleamings of the new Light would carry in themselves the seed of its highest flamings; even in the first beginnings, the certainty of their topmost powers would be there; for this is the constant story of each evolutionary emergence: the principle of its highest perfection lies concealed in the involution which precedes and necessitates the evolution of the secret principle.

For throughout the story of evolution there are two complementary aspects which constitute its action and are necessary to its totality; there is hidden in the involution of Nature the secret power and principle of being which lies concealed under the veil cast on it by material Nature and there is carried in that Nature itself the inevitable force of the principle compelling the process of emergence of its inherent powers and characters, the essential features which constitute its reality. As the evolutionary principle emerges, there are also two constant features of the process of the emergence: there are the gradations by which it climbs out of the involution and manifests more and more of its power, its possibilities, the force of the Godhead within it, and there is a constant manifestation of all types and forms of its being which are the visible, indicative and efficient embodiments of its essential nature. There appear in the evolutionary process organised forms and activities of Matter,

the types of life and the living beings, the types of mind and the thinking beings, the luminosities and greatnesses of the spiritual principle and the spiritual beings whose nature, character, personality, mark the stages of the ascent towards the highest heights of the evolution and the ultimate largest manifestation of what it is in itself and must become by the force of time and the all-revealing Spirit. This is the real sense and drive of what we see as evolution: the multiplication and variation of forms is only the means of its process. Each gradation contains the possibility and the certainty of the grades beyond it: the emergence of more and more developed forms and powers points to more perfected forms and greater powers beyond them, and each emergence of consciousness and the conscious beings proper to it enables the rise to a greater consciousness beyond and the greater order of beings up to the ultimate godheads of which Nature is striving and is destined to show herself capable. Matter developed its organised forms until it became capable of embodying living organisms; then life rose from the subconscience of the plant into conscious animal formations and through them to the thinking life of man. Mind founded in life developed intellect, developed its types of knowledge and ignorance, truth and error till it reached the spiritual perception and illumination and now can see as in a glass dimly the possibility of supermind and a truth-conscious existence. In this inevitable ascent the mind of Light is a gradation, an inevitable stage. As an evolving principle it will mark a stage in the human ascent and evolve a new type of human being; this development must carry in it an ascending gradation of its own powers and types of an ascending humanity which will embody more and more the turn towards spirituality, capacity for Light, a climb towards a divinised manhood and the divine life.

In the birth of the mind of Light and its ascension into its own recognisable self and its true status and right province there must be, in the very nature of things as they are and very nature of the evolutionary process as it is at present, two stages. In the first, we can see the mind of Light gathering itself out of the Ignorance, assembling its constituent elements, building up its shapes and types, however imperfect at first, and pushing them towards perfection till it can cross the border of the Ignorance and appear in the Light, in its own Light. In the second stage we can see it developing itself in that greater natural light, taking its higher shapes and forms till it joins the supermind and lives as its subordinate portion or its delegate. In each of these stages it will define its own grades and manifest the order of its beings who will embody it and give to it a realised life. Thus there will be built up, first, even in the Ignorance itself, the possibility of a human ascent towards a divine living; then there will be, by the illumination of this mind of Light in the greater realisation of what may be called a gnostic mentality, in a transformation of the human being, even before the supermind is reached, even in the earth-consciousness and in a humanity transformed, an illumined divine life." (13: 585-87)

Supermind and Mind of Light

"…What we have called specifically the Mind of Light is indeed the last of a series of descending planes of consciousness in which the Supermind veils itself by a self-chosen limitation or modification of its self-manifesting activities, but its essential character remains the same: there is in it an action of light, of truth, of knowledge in which inconscience, ignorance and error claim no place. It proceeds from knowledge to knowledge; we have not yet crossed over the borders of the truth-conscious into ignorance. The methods also are those of a self-luminous knowing and seeing and feeling and a self-fulfilling action within its own borders; there is no need to seek for something missing, no fumbling, no hesitation: all is still a gnostic action of a gnostic power and principle. There has been a descent from full Supermind into Mind, but this Mind though a self-limited is not yet an agnostic consciousness unsure of itself or unsure of its workings; there is still a comprehending or an apprehending consciousness which goes straight to its object and does not

miss its mark or have to hunt for it in the dark or in insufficient light: it sees, knows, puts its hand immediately on things of self and things of Nature. We have passed into Mind but Mind has still not broken its inherent connection with the supramental principle.

Still there is an increasing self-limitation which begins even with Overmind: Overmind is separated by only a luminous border from the full light and power of the supramental Truth and it still commands direct access to all that Supermind can give it. There is a further limitation or change of characteristic action at each step downwards from Overmind to Intuition, from Intuition to Illumined Mind, from Illumined Mind to what I have called the Higher Mind: the Mind of Light is a transitional passage by which we can pass from supermind and superhumanity to an illumined humanity. For the new humanity will be capable of at least a partly divinised way of seeing and living because it will live in the light and in knowledge and not in the obscuration of the Ignorance." (13: 589-90)

A Secret Truth and a Seeing Power Behind This Creation

"Even in the material world which seems to us a world of ignorance, a world of the workings of a blind and inconscient Force starting from inconscience and proceeding through ignorance and reaching with difficulty towards an imperfect Light and Knowledge, there is still a secret Truth in things which arranges all, guides towards the Self many contrary powers of being and rises towards its own heights where it can manifest its own highest truth and fulfil the secret purpose of the universe. Even this material world of existence is built upon a pattern of the truth in things which we call Law of Nature, a truth from which we climb to a greater truth until we emerge in the Light of the Supreme. This world is not really created by a blind force of Nature: even in the Inconscient the presence of the supreme Truth is at work; there is a seeing Power behind it which acts infallibly and the steps of the Ignorance itself are guided even when they seem to stumble; for what we call the Ignorance is a cloaked Knowledge, a Knowledge at work in a body not its own but moving towards its own supreme self-discovery. This Knowledge

is the covert Supermind which is the support of the creation and is leading all towards itself and guides behind this multitude of minds and creatures and objects which seem each to be following its own law of nature; in this vast and apparently confused mass of existence there is a law, a one truth of being, a guiding and fulfilling purpose of the world-existence. The Supermind is veiled here and does not work according to its characteristic law of being and self-knowledge, but without it nothing could reach its aim. A world governed by an ignorant mind would soon drift into a chaos; it could not in fact come into existence or remain in existence unless supported by the secret Omniscience of which it is the cover; a world governed by a blind inconscient force might repeat constantly the same mechanical workings but it would mean nothing and arrive nowhere. This could not be the cause of an evolution that creates life out of Matter, out of life mind, and a gradation of planes of Matter, Life and Mind culminating in the emergence of Supermind. The secret truth that emerges in Supermind has been there all the time, but now it manifests itself and the truth in things and the meaning of our existence." (13: 591-92)

The Secret of the Veda – the Problem and Its Solution

"IS THERE at all or is there still a secret of the Veda? According to current conceptions the heart of that ancient mystery has been plucked out and revealed to the gaze of all, or rather no real secret ever existed. The hymns of the Veda are the sacrificial compositions of a primitive and still barbarous race written around a system of ceremonial and propitiatory rites, addressed to personified Powers of Nature and replete with a confused mass of half-formed myth and crude astronomical allegories yet in the making. Only in the later hymns do we perceive the first appearance of deeper psychological and moral ideas – borrowed, some think, from the hostile Dravidians, the "robbers" and "Veda-haters" freely cursed in the hymns themselves, – and, however acquired, the first seed of the later Vedantic speculations. This modern theory is in accord with the received idea of a rapid human evolution from the quite recent savage; it is supported by an imposing apparatus of critical research and upheld by a number of Sciences, unhappily still young and still largely conjectural in their methods and shifting in their results, – Comparative Philology, Comparative Mythology and the Science of Comparative Religion.

It is my object in these chapters to suggest a new view of the ancient problem. I do not propose to use a negative and destructive method directed against the received solutions, but simply to present, positively and constructively, a larger and, in some sort, a complementary hypothesis built upon broader foundations, – a hypothesis which, in addition, may shed light on one or two important problems in the history of ancient thought and cult left very insufficiently solved by the ordinary theories.

We have in the Rig Veda, – the true and only Veda in the estimation of European scholars, – a body of sacrificial hymns couched in a very ancient language which presents a number of almost insoluble difficulties. It is full of ancient forms and words which do not appear in later speech and have often to be fixed in some doubtful sense by intelligent conjecture; a mass even of the words that it has in common with classical Sanskrit seem to bear or at least to admit another significance than in the later literary tongue; and a multitude of its vocables, especially the most common, those which are most vital to the sense, are capable of a surprising number of unconnected significances which may give, according to our preference in selection, quite different complexions to whole passages, whole hymns and even to the whole thought of the Veda. In the course of several thousands of years there have been at least three considerable attempts, entirely differing from each other in their methods and results, to fix the sense of these ancient litanies. One of these is prehistoric in time and exists only by fragments in the Brahmanas and Upanishads; but we possess in its entirety the traditional interpretation of the Indian scholar Sayana and we have in our own day the interpretation constructed after an immense labour of comparison and conjecture by modern European scholarship. Both of them present one characteristic in common, the extraordinary incoherence and poverty of sense which their results stamp upon the ancient hymns. The separate lines can be given, whether naturally or by force of conjecture, a good sense or a sense that hangs together; the diction that results, if garish in style, if loaded with otiose and decorative epithets, if developing extraordinarily little of meaning in an amazing mass of gaudy figure and verbiage, can be made to run into intelligible sentences; but when we come to read the hymns as a whole we seem to be in the presence of men who, unlike the early writers of other races, were incapable of coherent and natural expression or of connected thought. Except in the briefer and simpler hymns, the language tends to be either obscure or artificial; the thoughts are either unconnected or have to be forced and beaten by the interpreter into a whole. The scholar in dealing with his text is obliged to substitute for interpretation a process almost of fabrication. We feel that he is not so much revealing the sense as hammering and forging rebellious material into some sort of shape and consistency.

Yet these obscure and barbarous compositions have had the most splendid good fortune in all literary history. They have been the reputed source not only of some of the world's richest and profoundest religions, but of

some of its subtlest metaphysical philosophies. In the fixed tradition of thousands of years they have been revered as the origin and standard of all that can be held as authoritative and true in Brahmana and Upanishad, in Tantra and Purana, in the doctrines of great philosophical schools and in the teachings of famous saints and sages. The name borne by them was Veda, the knowledge, – the received name for the highest spiritual truth of which the human mind is capable. But if we accept the current interpretations, whether Sayana's or the modern theory, the whole of this sublime and sacred reputation is a colossal fiction. The hymns are, on the contrary, nothing more than the naive superstitious fancies of untaught and materialistic barbarians concerned only with the most external gains and enjoyments and ignorant of all but the most elementary moral notions or religious aspirations. Nor do occasional passages, quite out of harmony with their general spirit, destroy this total impression. The true foundation or starting-point of the later religions and philosophies is the Upanishads, which have then to be conceived as a revolt of philosophical and speculative minds against the ritualistic materialism of the Vedas.

But this conception, supported by misleading European parallels, really explains nothing. Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upanishads, do not spring out of a previous void. The human mind in its progress marches from knowledge to knowledge, or it renews and enlarges previous knowledge that has been obscured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries. The thought of the Upanishads supposes great origins anterior to itself, and these in the ordinary theories are lacking. The hypothesis, invented to fill the gap, that these ideas were borrowed by barbarous Aryan invaders from the civilised Dravidians, is a conjecture supported only by other conjectures. It is indeed coming to be doubted whether the whole story of an Aryan invasion through the Punjab is not a myth of the philologists.

…The hypothesis I propose is that the Rig Veda is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and Orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed, for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated. One of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true knowledge of the Gods. This wisdom was, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, an inner discipline for the initiate, and clothed their language in words and images

which had, equally, a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers. The Vedic hymns were conceived and constructed on this principle. Their formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature-Worship which was then the common religion, covertly the sacred words, the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race.…

The hypothesis, if it proves to be valid, will have three advantages. It will elucidate simply and effectively the parts of the Upanishads that remain yet unintelligible or ill-understood as well as much of the origins of the Puranas. It will explain and justify rationally the whole ancient tradition of India; for it will be found that, in sober truth, the Vedanta, Purana, Tantra, the philosophical schools and the great Indian religions do go back in their source to Vedic origins. We can see there in their original seed or in their early or even primitive forms the fundamental conceptions of later Indian thought. Thus a natural starting-point will be provided for a sounder study of Comparative Religion in the Indian field. Instead of wandering amid insecure speculations or having to account for impossible conversions and unexplained transitions we shall have a clue to a natural and progressive development satisfying to the reason. Incidentally, some light may be thrown on the obscurities of early cult and myth in other ancient nations. Finally, the incoherencies of the Vedic texts will at once be explained and disappear. They exist in appearance only, because the real thread of the sense is to be found in an inner meaning. That thread found, the hymns appear as logical and organic wholes and the expression, though alien in type to our modern ways of thinking and speaking, becomes, in its own style, just and precise and sins rather by economy of phrase than by excess, by over-pregnancy rather than by poverty of sense. The Veda ceases to be merely an interesting remnant of barbarism and takes rank among the most important of the world's early Scriptures." (15: 3-9)

A Retrospect of Vedic Theory

"VEDA, then, is the creation of an age anterior to our intellectual philosophies. In that original epoch thought proceeded by other methods than those of our logical reasoning and speech accepted modes of expression which in our modern habits would be inadmissible. The wisest then depended on inner experience and the suggestions of the intuitive mind for all knowledge that ranged beyond mankind's ordinary perceptions and daily activities. Their aim was illumination, not logical conviction, their ideal the inspired seer, not the accurate reasoner. Indian tradition has faithfully preserved this account of the origin of the Vedas. The Rishi was not the individual composer of the hymn, but the seer (*draṣṭā*) of an eternal truth and an impersonal knowledge. The language of Veda itself is *Śruti*, a rhythm not composed by the intellect but heard, a divine Word that came vibrating out of the Infinite to the inner audience of the man who had previously made himself fit for the impersonal knowledge. The words themselves, *dṛṣṭi* and *Śruti*, sight and hearing, are Vedic expressions; these and cognate words signify, in the esoteric terminology of the hymns, revelatory knowledge and the contents of inspiration.

In the Vedic idea of the revelation there is no suggestion of the miraculous or the supernatural. The Rishi who employed these faculties, had acquired them by a progressive self-culture. Knowledge itself was a travelling and a reaching, or a finding and a winning; the revelation came only at the end, the light was the prize of a final victory. There is continually in the Veda this image of the journey, the soul's march on the path of Truth. On that path, as it advances, it also ascends; new vistas of power and light open to its aspiration; it wins by a heroic effort its enlarged spiritual possessions.

From the historical point of view the Rig Veda may be regarded as a record of a great advance made by humanity by special means at a certain period of its collective progress. In its esoteric, as well as its exoteric significance, it is the Book of Works, of the inner and the outer sacrifice; it is the spirit's hymn of battle and victory as it discovers and climbs to planes of thought and experience inaccessible to the natural or animal man, man's praise of the divine Light, Power and Grace at work in the mortal. It is far, therefore, from being an attempt to set down the results of intellectual or imaginative speculation, nor does it consist of the dogmas of a primitive religion. Only, out of the sameness of experience and out of the impersonality of the knowledge received, there arise a fixed body of conceptions constantly repeated and a fixed symbolic language which, perhaps, in that early human speech, was the inevitable form of these conceptions because alone capable by its combined concreteness and power of mystic suggestion of expressing that which for the ordinary mind of the race was inexpressible. We have, at any rate, the same notions repeated from hymn to hymn with the same constant terms and figures and frequently in the same phrases with an entire indifference to any search for poetical originality or any demand for novelty of thought and freshness of language. No pursuit of aesthetic grace, richness or beauty induces these mystic poets to vary the consecrated form which had become for them a sort of divine algebra transmitting the eternal formulae of the Knowledge to the continuous succession of the initiates.

The hymns possess indeed a finished metrical form, a constant subtlety and skill in their technique, great variations of style and poetical personality; they are not the work of rude, barbarous and primitive craftsmen, but the living breath of a supreme and conscious Art forming its creations in the puissant but well-governed movement of a self-observing inspiration. Still, all these high gifts have deliberately been exercised within one unvarying framework and always with the same materials. For the art of expression was to the Rishis only a means, not an aim; their principal preoccupation was strenuously practical, almost utilitarian, in the highest sense of utility. The hymn was to the Rishi who composed it a means of spiritual progress for himself and for others. It rose out of his soul, it became a power of his mind, it was the vehicle of his self-expression in some important or even critical moment of his life's inner history. It helped him to express the god in him, to destroy the devourer, the expresser

of evil; it became a weapon in the hands of the Aryan striver after perfection, it flashed forth like Indra's lightning against the Coverer on the slopes, the Wolf on the path, the Robber by the streams.

…the system of the Vedic mystics was founded upon experiences difficult to ordinary mankind and proceeded by the aid of faculties which in most of us are rudimentary and imperfectly developed and, when active at all, are mixed and irregular in their operation. Once the first intensity of the search after truth had passed, periods of fatigue and relaxation were bound to intervene in which the old truths would be partially lost. Nor once lost, could they easily be recovered by scrutinising the sense of the ancient hymns; for those hymns were couched in a language that was deliberately ambiguous.

A tongue unintelligible to us may be correctly understood once a clue has been found; a diction that is deliberately ambiguous, holds its secret much more obstinately and successfully, for it is full of lures and of indications that mislead. Therefore when the Indian mind turned again to review the sense of Veda, the task was difficult and the success only partial. One source of light still existed, the traditional knowledge handed down among those who memorised and explained the Vedic text or had charge of the Vedic ritual, – two functions that had originally been one; for in the early days the priest was also the teacher and seer. But the clearness of this light was already obscured. Even Purohits of repute performed the rites with a very imperfect knowledge of the power and the sense of the sacred words which they repeated. For the material aspects of Vedic worship had grown like a thick crust over the inner knowledge and were stifling what they had once served to protect. The Veda was already a mass of myth and ritual. The power had begun to disappear out of the symbolic ceremony; the light had departed from the mystic parable and left only a surface of apparent grotesqueness and naivete.

The Brahmanas and the Upanishads are the record of a powerful revival which took the sacred text and ritual as a starting-point for a new statement of spiritual thought and experience. This movement had two complementary aspects, one, the conservation of the forms, another the revelation of the soul of Veda, – the first represented by the Brahmanas,* the second by the Upanishads." (15: 10-14)

** Necessarily, these and other appreciations in the chapter are brief and summary views of certain main tendencies. The Brahmanas for instance have their philosophical passages.*

The Brahmanas

"The Brahmanas labour to fix and preserve the minutiae of the Vedic ceremony, the conditions of their material effectuality, the symbolic sense and purpose of their different parts, movements, implements, the significance of texts important in the ritual, the drift of obscure allusions, the memory of ancient myths and traditions. Many of their legends are evidently posterior to the hymns, invented to explain passages which were no longer understood; others may have been part of the apparatus of original myth and parable employed by the ancient symbolists or memories of the actual historical circumstances surrounding the composition of the hymns. Oral tradition is always a light that obscures; a new symbolism working upon an old that is half lost, is likely to overgrow rather than reveal it; therefore the Brahmanas, though full of interesting hints, help us very little in our research; nor are they a safe guide to the meaning of separate texts when they attempt an exact and verbal interpretation." (15: 14)

The Upanishads and the Vedantic Movement

"The Rishis of the Upanishads followed another method. They sought to recover the lost or waning knowledge by meditation and spiritual experience and they used the text of the ancient mantras as a prop or an authority for their own intuitions and perceptions; or else the Vedic Word was a seed of thought and vision by which they recovered old truths in new forms. What they found, they expressed in other terms more intelligible to the age in which they lived. In a certain sense their handling of the texts was not disinterested; it was not governed by the scholar's scrupulous desire to arrive at the exact intention of the words and the precise thought of the sentences in their actual framing. They were seekers of a higher than verbal truth and used words merely as suggestions for the illumination towards which they were striving. They knew not or they neglected the etymological sense and employed often a method of symbolic interpretation of component sounds in which it is very difficult to follow them. For this reason, while the Upanishads are invaluable

for the light they shed on the principal ideas and on the psychological system of the ancient Rishis, they help us as little as the Brahmanas in determining the accurate sense of the texts which they quote. Their real work was to found Vedanta rather than to interpret Veda.

For this great movement resulted in a new and more permanently powerful statement of thought and spirituality, Veda culminating in Vedanta. And it held in itself two strong tendencies which worked towards the disintegration of the old Vedic thought and culture. First, it tended to subordinate more and more completely the outward ritual, the material utility of the mantra and the sacrifice to a more purely spiritual aim and intention. The balance, the synthesis preserved by the old Mystics between the external and the internal, the material and the spiritual life was displaced and disorganised. A new balance, a new synthesis was established, leaning finally towards asceticism and renunciation, and maintained itself until it was in its turn displaced and disorganised by the exaggeration of its own tendencies in Buddhism. The sacrifice, the symbolic ritual became more and more a useless survival and even an encumbrance; yet, as so often happens, by the very fact of becoming mechanical and ineffective the importance of everything that was most external in them came to be exaggerated and their minutiae irrationally enforced by that part of the national mind which still clung to them. A sharp practical division came into being, effective though never entirely recognised in theory, between Veda and Vedanta, a distinction which might be expressed in the formula, "the Veda for the priests, the Vedanta for the sages."

The second tendency of the Vedantic movement was to disencumber itself progressively of the symbolic language, the veil of concrete myth and poetic figure, in which the Mystics had shrouded their thought and to substitute a clearer statement and more philosophical language. The complete evolution of this tendency rendered obsolete the utility not only of the Vedic ritual but of the Vedic text. Upanishads, increasingly clear and direct in their language, became the fountainhead of the highest Indian thought and replaced the inspired verses of Vasishtha and Vishwamitra.* The Vedas, becoming less and less the indispensable basis of education, were no longer studied with the same zeal and intelligence; their symbolic language, ceasing to be used, lost the remnant of its inner sense to new generations whose whole manner of thought was different from that of the Vedic forefathers. The Ages of Intuition were passing away into the first dawn of the Age of Reason." (15: 14-16)

** Again this expresses the main tendency and is subject to qualification. The Vedas are also quoted as authorities; but as a whole it is the Upanishads that become the Book of Knowledge, the Veda being rather the Book of Works.*

Buddhism and the Veda

"Buddhism completed the revolution and left of the externalities of the ancient world only some venerable pomps and some mechanical usages. It sought to abolish the Vedic sacrifice and to bring into use the popular vernacular in place of the literary tongue. And although the consummation of its work was delayed for several centuries by the revival of Hinduism in the Puranic religions, the Veda itself benefited little by this respite. In order to combat the popularity of the new religion it was necessary to put forward instead of venerable but unintelligible texts Scriptures written in an easy form of a more modern Sanskrit. For the mass of the nation the Puranas pushed aside the Veda and the forms of new religious systems took the place of the ancient ceremonies. As the Veda had passed from the sage to the priest, so now it began to pass from the hands of the priest into the hands of the scholar. And in that keeping it suffered the last mutilation of its sense and the last diminution of its true dignity and sanctity." (15: 16)

The Early Indian Scholarship and the Veda

"Not that the dealings of Indian scholarship with the hymns, beginning from the pre-Christian centuries, have been altogether a record of loss. Rather it is to the scrupulous diligence and conservative tradition of the Pandits that we owe the preservation of Veda at all after its secret had been lost and the hymns themselves had ceased in practice to be a living Scripture. And even for the recovery of the lost secret the two millenniums of scholastic orthodoxy have left us some invaluable aids, a text determined scrupulously to its very accentuation, the important lexicon of Yaska and Sayana's great commentary which in spite of its many and often startling imperfections remains still for the scholar an indispensable first step towards the formation of a sound Vedic learning." (15: 16-17)

The Text of the Veda

"The text of the Veda which we possess has remained uncorrupted for over two thousand years. It dates, so far as we know, from that great period of Indian intellectual activity, contemporaneous with the Greek efflorescence, but earlier in its beginnings, which founded the culture and civilisation recorded in the classical literature of the land. We cannot say to how much earlier a date our text may be carried. But there are certain considerations which justify us in supposing for it an almost enormous antiquity. An accurate text, accurate in every syllable, accurate in every accent, was a matter of supreme importance to the Vedic ritualists; for on scrupulous accuracy depended the effectuality of the sacrifice. We are told, for instance, in the Brahmanas the story of Twashtri who, performing a sacrifice to produce an avenger of his son slain by Indra, produced, owing to an error of accentuation, not a slayer of Indra, but one of whom Indra must be the slayer. The prodigious accuracy of the ancient Indian memory is also notorious. And the sanctity of the text prevented such interpolations, alterations, modernising revisions as have replaced by the present form of the Mahabharata the ancient epic of the Kurus." (15: 17)

Vedic Prosody

"…Vedic prosody differed in many respects from the prosody of classical Sanskrit and, especially, employed a greater freedom in the use of that principle of euphonic combination of separate words (*sandhi*) which is so peculiar a feature of the literary tongue. The Vedic Rishis, as was natural in a living speech, followed the ear rather than fixed rule; sometimes they combined the separate words, sometimes they left them uncombined. But when the Veda came to be written down, the law of euphonic combination had assumed a much more despotic authority over the language and the ancient text was written by the grammarians as far as possible in consonance with its regulations. They were careful, however, to accompany it with another text, called the Padapatha, in which all euphonic combinations were again resolved into the original and separate words and even the components of compound words indicated.

It is a notable tribute to the fidelity of the ancient memorisers that, instead of the confusion to which this system might so easily have given rise, it is always perfectly easy to resolve the formal text into the original harmonies of Vedic prosody.…" (15: 17-18)

The Vedic Scholars – Yaska and Sayana

"It is when we come to the interpretation of the Veda and seek help from ancient Indian scholarship that we feel compelled to make the largest reserves. For even in the earlier days of classical erudition the ritualistic view of the Veda was already dominant, the original sense of the words, the lines, the allusions, the clue to the structure of the thought had been long lost or obscured; nor was there in the erudite that intuition or that spiritual experience which might have partly recovered the lost secret. In such a field mere learning, especially when it is accompanied by an ingenious scholastic mind, is as often a snare as a guide.

In Yaska's lexicon, our most important help, we have to distinguish between two elements of very disparate value. When Yaska gives as a lexicographer the various meanings of Vedic words, his authority is great and the help he gives is of the first importance. It does not appear that he possessed all the ancient significances, for many had been obliterated by Time and Change and in the absence of a scientific Philology could not be restored. But much also had been preserved by tradition. Wherever Yaska preserves this tradition and does not use a grammarian's ingenuity, the meanings he assigns to words,

although not always applicable to the text to which he refers them, can yet be confirmed as possible senses by a sound Philology. But Yaska the etymologist does not rank with Yaska the lexicographer. Scientific grammar was first developed by Indian learning, but the beginnings of sound philology we owe to modern research. Nothing can be more fanciful and lawless than the methods of mere ingenuity used by the old etymologists down even to the nineteenth century, whether in Europe or India. And when Yaska follows these methods, we are obliged to part company with him entirely. Nor in his interpretation of particular texts is he more convincing than the later erudition of Sayana.

The commentary of Sayana closes the period of original and living scholastic work on the Veda which Yaska's Nirukta among other important authorities may be said to open. The lexicon was compiled in the earlier vigour of the Indian mind when it was assembling its prehistoric gains as the materials of a fresh outburst of originality; the Commentary is almost the last great work of the kind left to us by the classical tradition in its final refuge and centre in Southern India before the old culture was dislocated and broken into regional fragments by the shock of the Mahomedan conquest. Since then we have had jets of strong and original effort, scattered attempts at new birth and novel combination, but work of quite this general, massive and monumental character has hardly been possible.

The commanding merits of this great legacy of the past are obvious. Composed by Sayana with the aid of the most learned scholars of his time, it is a work representing an enormous labour of erudition, more perhaps than could have been commanded at that time by a single brain. Yet it bears the stamp of the coordinating mind. It is consistent in the mass in spite of its many inconsistencies of detail, largely planned, yet most simply, composed in a style lucid, terse and possessed of an almost literary grace one would have thought impossible in the traditional form of the Indian commentary. Nowhere is there any display of pedantry; the struggle with the difficulties of the text is skilfully veiled and there is an air of clear acuteness and of assured, yet unassuming authority which imposes even on the dissident. The first Vedic scholars in Europe admired especially the rationality of Sayana's interpretations.

Yet, even for the external sense of the Veda, it is not possible to follow either Sayana's method or his results without the largest reservation. It is not only that he admits in his method licences of language and construction which are unnecessary and sometimes incredible, nor that he arrives at his results, often, by a surprising inconsistency in his interpretation of common Vedic terms and even of fixed Vedic formulae. These are defects of detail, unavoidable perhaps in the state of the materials with which he had to deal. But it is the central defect of Sayana's system that he is obsessed always by the ritualistic formula and seeks continually to force the sense of the Veda into that narrow mould. So he loses many clues of the greatest suggestiveness and

importance for the external sense of the ancient Scripture, – a problem quite as interesting as its internal sense. The outcome is a representation of the Rishis, their thoughts, their culture, their aspirations, so narrow and poverty-stricken that, if accepted, it renders the ancient reverence for the Veda, its sacred authority, its divine reputation quite incomprehensible to the reason or only explicable as a blind and unquestioning tradition of faith starting from an original error.

… In the formula of the philosophic schools, the hymns, even while standing as a supreme authority for knowledge, are yet principally and fundamentally concerned with the Karmakanda, with works, – and by works was understood, preeminently, the ritualistic observation of the Vedic sacrifices. Sayana labours always in the light of this idea. Into this mould he moulds the language of the Veda, turning the mass of its characteristic words into the ritualistic significances, – food, priest, giver, wealth, praise, prayer, rite, sacrifice.

Wealth and food; – for it is the most egoistic and materialistic objects that are proposed as the aim of the sacrifice, possessions, strength, power, children, servants, gold, horses, cows, victory, the slaughter and the plunder of enemies, the destruction of rival and malevolent critic. As one reads and finds hymn after hymn interpreted in this sense, one begins to understand better the apparent inconsistency in the attitude of the Gita which, regarding always the Veda as divine knowledge,* yet censures severely the champions of an exclusive Vedism,** all whose flowery teachings were devoted solely to material wealth, power and enjoyment.

It is the final and authoritative binding of the Veda to this lowest of all its possible senses that has been the most unfortunate result of Sayana's commentary. The dominance of the ritualistic interpretation had already deprived India of the living use of its greatest Scripture and of the true clue to the entire sense of the Upanishads. Sayana's commentary put a seal of finality on the old misunderstanding which could not be broken for many centuries. And its suggestions, when another civilisation discovered and set itself to study the Veda, became in the European mind the parent of fresh errors.

Nevertheless, if Sayana's work has been a key turned with double lock on the inner sense of the Veda, it is yet indispensable for opening the antechambers of Vedic learning. All the vast labour of European erudition has not been able to replace its utility. At every step we are obliged to differ from it, but at every step we are obliged to use it. It is a necessary springing-board, or a stair that we have to use for entrance, though we must leave it behind if we wish to pass forwards into the penetralia." (15: 18-23)

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* *Gita XV.15.*

** *Ibid. II.42.*

Modern Theories

"IT WAS the curiosity of a foreign culture that broke after many centuries the seal of final authoritativeness which Sayana had fixed on the ritualistic interpretation of the Veda. The ancient Scripture was delivered over to a scholarship laborious, bold in speculation, ingenious in its flights of fancy, conscientious according to its own lights, but ill-fitted to understand the method of the old mystic poets; for it was void of any sympathy with that ancient temperament, unprovided with any clue in its own intellectual or spiritual environment to the ideas hidden in the Vedic figures and parables. The result has been of a double character, on the one side the beginnings of a more minute, thorough and careful as well as a freer handling of the problems of Vedic interpretation, on the other hand a final exaggeration of its apparent material sense and the complete obscuration of its true and inner secret.

In spite of the hardiness of its speculations and its freedom in discovery or invention the Vedic scholarship of Europe has really founded itself throughout on the traditional elements preserved in Sayana's commentary and has not attempted an entirely independent handling of the problem. What it

found in Sayana and in the Brahmanas it has developed in the light of modern theories and modern knowledge; by ingenious deductions from the comparative method applied to philology, mythology and history, by large amplifications of the existing data with the aid of ingenious speculation, by unification of the scattered indications available it has built up a complete theory of Vedic mythology, Vedic history, Vedic civilisation which fascinates by its detail and thoroughness and conceals by its apparent sureness of method the fact that this imposing edifice has been founded, for the most part, on the sands of conjecture.

The modern theory of the Veda starts with the conception, for which Sayana is responsible, of the Vedas as the hymnal of an early, primitive and largely barbaric society crude in its moral and religious conceptions, rude in its social structure and entirely childlike in its outlook upon the world that environed it. The ritualism which Sayana accepted as part of a divine knowledge and as endowed with a mysterious efficacy, European scholarship accepted as an elaboration of the old savage propitiatory sacrifices offered to imaginary

superhuman personalities who might be benevolent or malevolent according as they were worshipped or neglected. The historical element admitted by Sayana was readily seized on and enlarged by new renderings and new explanations of the allusions in the hymns developed in an eager hunt for clues to the primitive history, manners and institutions of those barbarous races. The naturalistic element played a still more important role. The obvious identification of the Vedic gods in their external aspects with certain Nature-Powers was used as the starting-point for a comparative study of Aryan mythologies; the hesitating identification of certain of the less prominent deities as Sun-Powers was taken as a general clue to the system of primitive myth-making and elaborate sun-myth and star-myth theories of comparative mythology were founded. In this new light the Vedic hymnology has come to be interpreted as a half-superstitious, half-poetic allegory of Nature with an important astronomical element. The rest is partly contemporary history, partly the formulae and practices of a sacrificial ritualism, not mystic, but merely primitive and superstitious." (15: 24-25)

European Scholarship

"We have to recognise in fact that European scholarship in its dealings with the Veda has derived an excessive prestige from its association in the popular mind with the march of European Science. The truth is that there is an enormous gulf between the patient, scrupulous and exact physical sciences and these other brilliant, but immature branches of learning upon which Vedic scholarship relies. Those are careful of their foundation, slow to generalise, solid in their conclusions; these are compelled to build upon scanty data large and sweeping theories and supply the deficiency of sure indications by an excess of conjecture and hypothesis. They are full of brilliant beginnings, but can come to no secure conclusion. They are the first rough scaffolding for a Science, but they are not as yet Sciences." (15: 30)

Indian Scholars

"…Three . . contributions have proceeded from Indian scholars. Two of them follow the lines or the methods of European research, while opening up new theories which if established, would considerably alter our view of the external sense of the hymns. Mr. Tilak in his *Arctic Home in the Vedas* has accepted the general conclusions of European scholarship, but by a fresh examination of the Vedic Dawn, the figure of the Vedic cows and the astronomical data of the hymns, has established at least a strong probability that the Aryan races descended originally from the Arctic regions in the glacial period. Mr. T. Paramasiva Aiyar by a still bolder departure has attempted to prove that the whole of the Rig Veda is a figurative representation of the geological phenomena belonging to the new birth of our planet after its long-continued glacial death in the same period of terrestrial evolution. It is difficult to accept in their mass Mr. Aiyar's reasonings and conclusions, but he has at least thrown a new light on the great Vedic mythus of Ahi Vritra and the release of the seven rivers. His interpretation is far more consistent and probable

than the current theory which is not borne out by the language of the hymns. Taken in conjunction with Mr. Tilak's work it may serve as the starting-point for a new external interpretation of the old Scripture which will explain much that is now inexplicable and recreate for us the physical origins if not the actual physical environment of the old Aryan world.

The third Indian contribution is older in date, but nearer to my present purpose. It is the remarkable attempt by Swami Dayananda, the founder of the Arya Samaj, to re-establish the Veda as a living religious Scripture. Dayananda took as his basis a free use of the old Indian philology which he found in the Nirukta. Himself a great Sanskrit scholar, he handled his materials with remarkable power and independence. Especially creative was his use of that peculiar feature of the old Sanskrit tongue which is best expressed by a phrase of Sayana's, – the "multi-significance of roots". We shall see that the right following of this clue is of capital importance for understanding the peculiar method of the Vedic Rishis." (15: 31)

Swami Dayananda's Interpretation

"Dayananda's interpretation of the hymns is governed by the idea that the Vedas are a plenary revelation of religious, ethical and scientific truth. Its religious teaching is monotheistic and the Vedic gods are different descriptive names of the one Deity; they are at the same time indications of His powers as we see them working in Nature and by a true understanding of the sense of the Vedas we could arrive at all the scientific truths which have been discovered by modern research.

Such a theory is, obviously, difficult to establish. The Rig Veda itself, indeed, asserts* that the gods are only different names and expressions of one universal Being who in His own reality transcends the universe; but from the language of the hymns we are compelled to perceive in the gods not only different names, but also different forms, powers and personalities of the

** R.V. I.164.46 and 170.1.*

one Deva. The monotheism of the Veda includes in itself also the monistic, pantheistic and even polytheistic views of the cosmos and is by no means the trenchant and simple creed of modern Theism. It is only by a violent struggle with the text that we can force on it a less complex aspect.

That the ancient races were far more advanced in the physical sciences than is as yet recognised, may also be admitted. The Egyptians and Chaldeans, we now know, had discovered much that has since been rediscovered by modern Science and much also that has not been rediscovered. The ancient Indians were, at least, no mean astronomers and were always skilful physicians; nor do Hindu medicine and chemistry seem to have been of a foreign origin. It is possible that in other branches also of physical knowledge they were advanced even in early times. But the absolute completeness of scientific revelation asserted by Swami Dayananda will take a great deal of proving." (15: 32)

Sri Aurobindo's Approach

"The hypothesis on which I shall conduct my own enquiry is that the Veda has a double aspect and that the two, though closely related, must be kept apart. The Rishis arranged the substance of their thought in a system of parallelism by which the same deities were at once internal and external Powers of universal Nature, and they managed its expression through a system of double values by which the same language served for their worship in both aspects. But the psychological sense predominates and is more pervading, close-knit and coherent than the physical. The Veda is primarily intended to serve for spiritual enlightenment and self-culture. It is, therefore, this sense which has first to be restored.

To this task each of the ancient and modern systems of interpretation brings an indispensable assistance. Sayana and Yaska supply the ritualistic framework of outward symbols and their large store of traditional significances

and explanations. The Upanishads give their clue to the psychological and philosophical ideas of the earlier Rishis and hand down to us their method of spiritual experience and intuition. European scholarship supplies a critical method of comparative research, yet to be perfected, but capable of immensely increasing the materials available and sure eventually to give a scientific certainty and firm intellectual basis which has hitherto been lacking. Dayananda has given the clue to the linguistic secret of the Rishis and reemphasised one central idea of the Vedic religion, the idea of the One Being with the Devas expressing in numerous names and forms the many-sidedness of His unity.

With so much help from the intermediate past we may yet succeed in reconstituting this remoter antiquity and enter by the gate of the Veda into the thoughts and realities of a prehistoric wisdom." (15: 32-33)

"A HYPOTHESIS of the sense of Veda must always proceed, to be sure and sound, from a basis that clearly emerges in the language of the Veda itself. Even if the bulk of its substance be an arrangement of symbols and figures, the sense of which has to be discovered, yet there should be clear indications in the explicit language of the hymns which will guide us to that sense. Otherwise, the symbols being themselves ambiguous, we shall be in danger of manufacturing a system out of our own imaginations and preferences instead of discovering the real purport of the figures chosen by the Rishis. In that case, however ingenious and complete our theory, it is likely to be a building in the air, brilliant, but without reality or solidity.

Our first duty, therefore, is to determine whether there is, apart from figure and symbol, in the clear language of the hymns a sufficient kernel of psychological notions to justify us in supposing at all a higher than the barbarous and primitive sense of the Veda. And afterwards we have to find, as far as possible from the internal evidence of the Suktas themselves, the interpretation of each symbol and image and the right psychological function of each of the gods. A firm and not a fluctuating sense, founded on good philological justification and fitting naturally into the context wherever it occurs, must be found for each of the fixed terms of the Veda. For, as has already been said, the language of the hymns is a language fixed and invariable; it is the carefully preserved and scrupulously respected diction consistently expressing either a formal creed and ritual or a traditional doctrine and constant experience. If the language of the Vedic Rishis were free and variable, if their ideas were evidently in a state of flux, shifting and uncertain, a convenient licence and incoherence in the sense we attach to their terminology and the relation we find between their ideas, might be justified or tolerated. But the hymns themselves on the very face of them bear exactly the contrary testimony. We have the right therefore to demand the same fidelity and scrupulousness in the interpreter as in the original he interprets. There is obviously a constant relation between the different notions and cherished terms of the Vedic religion; incoherence and uncertainty in the interpretation will prove, not that the face evidence of the Veda is misleading, but simply that the interpreter has failed to discover the right relations.

If, after this initial labour has been scrupulously and carefully done, it can be shown by a translation of the hymns that the interpretations we had fixed fit in naturally and easily in whatever context, if they are found to illuminate what seemed obscure and to create intelligible and clear coherence where there seemed to be only confusion; if the hymns in their entirety give thus a clear and connected sense and the successive verses show a logical succession of related thoughts, and if the result as a whole be a profound, consistent and antique body of doctrines, then our hypothesis will have a right to stand besides others, to challenge them where they contradict it or to complete

them where they are consistent with its findings. Nor will the probability of our hypothesis be lessened, but rather its validity confirmed if it be found that the body of ideas and doctrines thus revealed in the Veda are a more antique form of subsequent Indian thought and religious experience, the natural parent of Vedanta and Purana.…

Like the majority of educated Indians I had passively accepted without examination, before myself reading the Veda, the conclusions of European Scholarship both as to the religious and as to the historical and ethnical sense of the ancient hymns. In consequence, following again the ordinary line taken by modernised Hindu opinion, I regarded the Upanishads as the most ancient source of Indian thought and religion, the true Veda, the first Book of Knowledge. The Rig Veda in the modern translations which were all I knew of this profound Scripture, represented for me an important document of our national history, but seemed of small value or importance for the history of thought or for a living spiritual experience.

My first contact with Vedic thought came indirectly while pursuing certain lines of self-development in the way of Indian Yoga, which, without my knowing it, were spontaneously converging towards the ancient and now unfrequented paths followed by our forefathers. At this time there began to arise in my mind an arrangement of symbolic names attached to certain psychological experiences which had begun to regularise themselves; and among them there came the figures of three female energies, Ila, Saraswati, Sarama, representing severally three out of the four faculties of the intuitive reason, – revelation, inspiration and intuition. Two of these names were not well known to me as names of Vedic goddesses, but were connected rather with the current Hindu religion or with old Puranic legend, Saraswati, goddess of learning and Ila, mother of the Lunar dynasty. But Sarama was familiar enough. I was unable, however, to establish any connection between the figure that rose in my mind and the Vedic hound of heaven, who was associated in my memory with the Argive Helen and represented only an image of the physical Dawn entering in its pursuit of the vanished herds of Light into the cave of the Powers of darkness. When once the clue is found, the clue of the physical Light imaging the subjective, it is easy to see that the hound of heaven may be the intuition entering into the dark caverns of the subconscious mind to prepare the delivery and out-flashing of the bright illuminations of knowledge which have there been imprisoned. But the clue was wanting and I was obliged to suppose an identity of name without any identity of the symbol.

It was my stay in Southern India which first seriously turned my thoughts to the Veda. Two observations that were forced on my mind, gave a serious shock to my second-hand belief in the racial division between Northern Aryans and Southern Dravidians. The distinction had always rested for me on a supposed difference between the physical types of Aryan and Dravidian and a more definite incompatibility between the northern Sanskritic and the southern non-Sanskritic tongues. I knew indeed of the later theories which suppose

that a single homogeneous race, Dravidian or Indo-Afghan, inhabits the Indian peninsula; but hitherto I had not attached much importance to these speculations. I could not, however, be long in Southern India without being impressed by the general recurrence of northern or "Aryan" types in the Tamil race. Wherever I turned, I seemed to recognise with a startling distinctness, not only among the Brahmins but in all castes and classes, the old familiar faces, features, figures of my friends of Maharashtra, Gujerat, Hindustan, even, though this similarity was less widely spread, of my own province Bengal. The impression I received was as if an army of all the tribes of the North had descended on the South and submerged any previous populations that may have occupied it. A general impression of a Southern type survived, but it was impossible to fix it rigidly while studying the physiognomy of individuals. And in the end I could not but perceive that whatever admixtures might have taken place, whatever regional differences might have been evolved, there remains, behind all variations, a unity of physical as well as of cultural type* throughout India.…

But what then of the sharp distinction between Aryan and Dravidian races created by the philologists? It disappears. If at all an Aryan invasion is admitted, we have either to suppose that it flooded India and determined the physical type of the people, with whatever modifications, or that it was the incursion of small bands of a less civilised race who melted away into the original population. We have then to suppose that entering a vast peninsula occupied by a civilised people, builders of great cities, extensive traders, not without mental and spiritual culture, they were yet able to impose on them their own language, religion, ideas and manners. Such a miracle would be just possible if the invaders possessed a very highly organised language, a greater force of creative mind and a more dynamic religious form and spirit.

And there was always the difference of language to support the theory of a meeting of races. But here also my preconceived ideas were disturbed and confounded. For on examining the vocables of the Tamil language, in appearance so foreign to the Sanskritic form and character, I yet found myself continually guided by words or by families of words supposed to be pure Tamil in establishing new relations between Sanskrit and its distant sister, Latin, and occasionally, between the Greek and the Sanskrit. Sometimes the Tamil vocable not only suggested the connection, but proved the missing link in a family of connected words. And it was through this Dravidian language that I came first to perceive what seems to me now the true law, origins and, as it were, the embryology of the Aryan tongues. I was unable to pursue my examination far enough to establish any definite conclusion, but it certainly seems to me that the original connection between the Dravidian and Aryan

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** I prefer not to use the term race, for race is a thing much more obscure and difficult to determine than is usually imagined. In dealing with it the trenchant distinctions current in the popular mind are wholly out of place.*

tongues was far closer and more extensive than is usually supposed and the possibility suggests itself that they may even have been two divergent families derived from one lost primitive tongue. If so, the sole remaining evidence of an Aryan invasion of Dravidian India would be the indications to be found in the Vedic hymns.

It was, therefore, with a double interest that for the first time I took up the Veda in the original, though without any immediate intention of a close or serious study. It did not take long to see that the Vedic indications of a racial division between Aryans and Dasyus and the identification of the latter with the indigenous Indians were of a far flimsier character than I had supposed. But far more interesting to me was the discovery of a considerable body of profound psychological thought and experience lying neglected in these ancient hymns. And the importance of this element increased in my eyes when I found, first, that the mantras of the Veda illuminated with a clear and exact light psychological experiences of my own for which I had found no sufficient explanation either in European psychology or in the teachings of Yoga or of Vedanta, so far as I was acquainted with them, and, secondly, that they shed light on obscure passages and ideas of the Upanishads to which, previously, I could attach no exact meaning and gave at the same time a new sense to much in the Puranas.

I was helped in arriving at this result by my fortunate ignorance of the commentary of Sayana. For I was left free to attribute their natural psychological significance to many ordinary and current words of the Veda, such as *dhī*, thought or understanding, *manas*, mind, *mati*, thought, feeling or mental state, *manīṣā*, intellect, *ṛtam*, truth; to give their exact shades of sense to *kavi*, seer, *manīṣī*, thinker, *vipra*, *vipaścit*, enlightened in mind, and a number of similar words; and to hazard a psychological sense, justified by more extensive study, for words like *dakṣā* which for Sayana means strength and *śravas* which he renders as wealth, food or fame. The psychological theory of the Veda rests upon our right to concede their natural significance to these vocables.

Sayana gives to the words *dhī*, *ṛtam*, etc., very variable significances. *Ṛtam*, which is almost the key-word of any psychological or spiritual interpretation, is rendered by him sometimes as "truth", more often "sacrifice", occasionally in the sense of water. The psychological interpretation gives it invariably the sense of Truth. *Dhī* is rendered by Sayana variously "thought", "prayer", "action", "food", etc. The psychological interpretation gives it consistently the sense of thought or understanding. And so with the other fixed terms of Veda. Moreover, Sayana's tendency, is to obliterate all fine shades and distinctions between words and to give them their vaguest general significance. All epithets conveying ideas of mental activity mean for him simply "intelligent", all words suggesting various ideas of force, and the Veda overflows with them, are reduced to the broad idea of strength. I found myself on the contrary impressed by the great importance of fixing and preserving the right shade of meaning and precise association to be given to different words, however

close they may be to each other in their general sense. I do not see indeed why we should suppose that the Vedic Rishis, unlike all other masters of poetic style, used words pell-mell and indiscriminately without feeling their just associations and giving them their right and exact force in the verbal combination.

By following this principle I found that without departing from the simple natural and straightforward sense of words and clauses an extraordinarily large body not only of separate verses but of entire passages came at once into evidence which entirely altered the whole character of the Veda. For this Scripture then appeared to have a constant vein of the richest gold of thought and spiritual experience running all through it and appearing sometimes in small streaks, sometimes in larger bands, in the majority of its hymns. Moreover, besides the words that in their plain and ordinary sense give at once a wealth of psychological significance to their context, the Veda is full of others to which it is possible to give either an external and material or an internal and psychological value according to our conception of the general purport of Veda. For instance such words as *rāye*, *rayi*, *rādhas*, *ratna*, may mean either merely material prosperity and riches or internal felicity and plenitude applying itself equally to the subjective and the objective world; *dhana*, *vāja*, *poṣa* may mean either objective wealth, plenty and increase or all possessions internal or external, their plenitude and their growth in the life of the individual. *Rāye* is used in the Upanishads, in a quotation from the Rig Veda, to mean spiritual felicity; why should it be incapable of bearing that sense in the original text? *Vāja* occurs frequently in a context in which every other word has a psychological significance and the mention of physical plenty comes in with a violent jar of incoherency into the homogeneous totality of the thought. Commonsense, therefore, demands that the use of these words with a psychological import should be admitted in the Veda.

But if this is done consistently, not only whole verses and passages, but whole hymns assume at once the psychological complexion. On one condition this transformation is frequently complete, leaving no word or phrase unaffected, – the condition that we should admit the symbolic character of the Vedic sacrifice. We find in the Gita the word *yajña*, sacrifice, used in a symbolic sense for all action, whether internal or external, that is consecrated to the gods or to the Supreme. Was such symbolic use of the word born of a later philosophical intellectuality, or was it inherent in the Vedic idea of sacrifice? I found that in the Veda itself there were hymns in which the idea of the *yajña* or of the victim is openly symbolical, others in which the veil is quite transparent. The question then arose whether these were later compositions developing an incipient symbolism out of old superstitious practices or rather the occasional plainer statement of a sense which is inmost hymns more or less carefully veiled by the figure. If there were no constant recurrence of psychological passages in the Veda, the former explanation would, no doubt, have to be accepted. But on the contrary whole hymns took naturally a psychological

sense proceeding with a perfect and luminous coherency from verse to verse, where the only points of obscurity were the mention of the sacrifice or of the offering or sometimes of the officiating priest, who might be either a man or a god. If these words could be interpreted symbolically, I found always that the progression of thought became more perfect, more luminous, more coherent and the sense of the hymn in its entirety was victoriously completed. I felt therefore justified by every canon of sound criticism in pursuing my hypothesis farther and including in it the symbolic sense of the Vedic ritual.

Nevertheless here intervenes the first real difficulty of the psychological interpretation. Hitherto I had been proceeding by a perfectly straightforward and natural method of interpretation based on the surface meaning of the words and sentences. Now I came to an element in which the surface meaning had, in a sense, to be overridden, and this is a process in which every critical and conscientious mind must find itself beset by continual scruples. Nor can one always be sure, even with the utmost care, of having hit on the right clue and the just interpretation.

The Vedic sacrifice consists of three features, – omitting for the moment the god and the mantra, – the persons who offer, the offering and the fruits of the offering. If the *yajña* is the action consecrated to the gods, I could not but take the *yajamāna*, the giver of the sacrifice, as the doer of the action. *Yajña* is works, internal or external, the *yajamāna* must be the soul or the personality as the doer. But there were also the officiating priests, *hotā*, *rtvij*, *purohita*, *brahmā*, *adhvaryu* etc. What was their part in the symbolism? For if we once suppose a symbolic sense for the sacrifice, we must suppose also a symbolic value for each feature of the ceremony. I found that the gods were continually spoken of as priests of the offering and in many passages it was undisguisedly a non-human power or energy which presided over the sacrifice. I perceived also that throughout Veda the elements of our personality are themselves continually personified. I had only to apply this rule inversely and to suppose that the person of the priest in the external figure represented in the internal activities figured a non-human power or energy or an element of our personality. It remained to fix the psychological sense of the different priestly offices. Here I found that the Veda itself presented a clue by its philological indications and insistences, such as the use of the word *purohita* in its separated form with the sense of the representative "put in front" and a frequent reference to the god Agni who symbolises the divine Will or Force in humanity that takes up the action in all consecration of works.

The offerings were more difficult to understand. Even if the Soma-wine by the context in which it occurred, its use and effect and the philological indication of its synonyms, suggested its own interpretation, what could possibly be indicated by the "ghritam", the clarified butter in the sacrifice? And yet the word as used in the Veda was constantly insisting on its own symbolical significance. What for instance could be made of clarified butter dropping from heaven or dripping from the horses of Indra or dripping

from the mind? Obviously, this was grotesque nonsense, if the sense of *ghṛta* as clarified butter was anything more than a symbol used with great looseness, so that often the external sense was wholly or partly put aside in the mind of the thinker. It was possible of course to vary conveniently the sense of the words, to take *ghṛta* sometimes as butter and sometimes as water and *manas* sometimes as the mind, sometimes as food or a cake. But I found that *ghṛta* was constantly used in connection with the thought or the mind, that heaven in Veda was a symbol of the mind, that Indra represented the illuminated mentality and his two horses double energies of that mentality and even that the Veda sometimes speaks plainly of offering the intellect (*manīṣā*) as purified *ghṛta* to the gods, *ghṛtaṁ na pūtaṁ manīṣām*.* The word *ghṛta* counts also among its philological significances the sense of a rich or warm brightness. It was by this concurrence of indications that I felt justified in fixing a certain psychological significance for the figure of the clarified butter. And I found the same rule and the same method applicable to other features of the sacrifice.

The fruits of the offering were in appearance purely material – cows, horses, gold, offspring, men, physical strength, victory in battle. Here the difficulty thickened. But I had already found that the Vedic cow was an exceedingly enigmatical animal and came from no earthly herd. The word *go* means both cow and light and in a number of passages evidently meant light even while putting forward the image of the cow. This is clear enough when we have to do with the cows of the sun – the Homeric kine of Helios – and the cows of the Dawn. Psychologically, the physical Light might well be used as a symbol of knowledge and especially of the divine knowledge. But how could this mere possibility be tested and established? I found that passages occurred in which all the surrounding context was psychological and only the image of the cow interfered with its obtrusive material suggestion. Indra is invoked as the maker of perfect forms to drink the wine of Soma; drinking he becomes full of ecstasy and a "giver of cows"; then we can attain to his most intimate or his most ultimate right thinkings, then we question him and his clear discernment brings us our highest good. It is obvious that in such a passage these cows cannot be material herds nor would the giving of physical Light carry any sense in the context. In one instance at least the psychological symbolism of the Vedic cow was established with certainty to my mind. I then applied it to other passages in which the word occurred and always I saw that it resulted in the best sense and the greatest possible coherency in the context.

The cow and horse, *go* and *aśva*, are constantly associated. Usha, the Dawn, is described as *gomatī aśvavatī*; Dawn gives to the sacrificer horses and cows. As applied to the physical dawn *gomatī* means accompanied by or bringing the rays of light and is an image of the dawn of illumination in the

* See Rig Veda I.110.6 and III.2.1. – Ed.

human mind. Therefore *aśvavatī* also cannot refer merely to the physical steed; it must have a psychological significance as well. A study of the Vedic horse led me to the conclusion that *go* and *aśva* represent the two companion ideas of Light and Energy, Consciousness and Force, which to the Vedic and Vedantic mind were the double or twin aspect of all the activities of existence.

It was apparent, therefore, that the two chief fruits of the Vedic sacrifice, wealth of cows and wealth of horses, were symbolic of richness of mental illumination and abundance of vital energy. It followed that the other fruits continually associated with these two chief results of the Vedic karma must also be capable of a psychological significance. It remained only to fix their exact purport.

Another all-important feature of Vedic symbolism is the system of the worlds and the functions of the gods. I found the clue to the symbolism of the worlds in the Vedic conception of the *vyāhṛtis*, the three symbolic words of the mantra, "OM Bhur Bhuvah Swah", and in the connection of the fourth Vyahriti, Mahas, with the psychological term "Ritam". The Rishis speak of three cosmic divisions, Earth, the Antariksha or middle region and Heaven (Dyaus); but there is also a greater Heaven (Brihad Dyau) called also the Wide World, the Vast (Brihat), and typified sometimes as the Great Water, Maho Arnas. This "Brihat" is again described as "Ritam Brihat" or in a triple term "Satyam Ritam Brihat". And as the three worlds correspond to the Vyahritis, so this fourth world of the Vastness and the Truth seems to correspond to the fourth Vyahriti mentioned in the Upanishads, Mahas. In the Puranic formula the four are completed by three others, Jana, Tapas and Satya, the three supreme worlds of the Hindu cosmology. In the Veda also we have three supreme worlds whose names are not given. But in the Vedantic and Puranic system the seven worlds correspond to seven psychological principles or forms of existence, Sat, Chit, Ananda, Vijnana, Manas, Prana and Anna. Now Vijnana, the central principle, the principle of Mahas, the great world, is the Truth of things, identical with the Vedic Ritam which is the principle of Brihat, the Vast, and while in the Puranic system Mahas is followed in the ascending order by Jana, the world of Ananda, of the divine Bliss, in the Veda also Ritam, the Truth, leads upward to Mayas, Bliss. We may, therefore, be fairly sure that the two systems are identical and that both depend on the same idea of seven principles of subjective consciousness formulating themselves in seven objective worlds. On this principle I was able to identify the Vedic worlds with the corresponding psychological planes of consciousness and the whole Vedic system became clear to my mind.

With so much established the rest followed naturally and inevitably. I had already seen that the central idea of the Vedic Rishis was the transition of the human soul from a state of death to a state of immortality by the exchange of the Falsehood for the Truth, of divided and limited being for integrality and infinity. Death is the mortal state of Matter with Mind and Life involved

in it; Immortality is a state of infinite being, consciousness and bliss. Man rises beyond the two firmaments, Rodasi, Heaven and Earth, mind and body, to the infinity of the Truth, Mahas, and so to the divine Bliss. This is the "great passage" discovered by the Ancestors, the ancient Rishis.

The gods I found to be described as children of Light, sons of Aditi, of Infinity; and without exception they are described as increasing man, bringing him light, pouring on him the fullness of the waters, the abundance of the heavens, increasing the truth in him, building up the divine worlds, leading him against all attacks to the great goal, the integral felicity, the perfect bliss. Their separate functions emerged by means of their activities, their epithets, the psychological sense of the legends connected with them, the indications of the Upanishads and Puranas, the occasional side-lights from Greek myth. On the other hand the demons who opposed them, are all powers of division and limitation, Coverers, Tearers, Devourers, Confiners, Dualisers, Obstructers, as their names indicate, powers that work against the free and unified integrality of the being. These Vritras, Panis, Atris, Rakshasas, Sambara, Vala, Namuchi, are not Dravidian kings and gods, as the modern mind with its exaggerated historic sense would like them to be; they represent a more antique idea better suited to the religious and ethical preoccupations of our forefathers. They represent the struggle between the powers of the higher Good and the lower desire, and this conception of the Rig Veda and the same opposition of good and evil otherwise expressed, with less psychological subtlety, with more ethical directness in the scriptures of the Zoroastrians, our ancient neighbours and kindred, proceeded probably from a common original discipline of the Aryan culture.

Finally, I found that the systematic symbolism of the Veda was extended to the legends related of the gods and of their dealings with the ancient seers. Some of these myths, if not all, may have had, in all probability had, a naturalistic and astronomical origin; but, if so, their original sense had been supplemented by a psychological symbolism. Once the sense of the Vedic symbols is known, the spiritual intention of these legends becomes apparent and inevitable. Every element of the Veda is inextricably bound up with every other and the very nature of these compositions compels us, once we have adopted a principle of interpretation, to carry it to its farthest rational limits. Their materials have been skilfully welded together by firm hands and any inconsistency in our handling of them shatters the whole fabric of their sense and their coherent thinking.

Thus there emerged in my mind, revealing itself as it were out of the ancient verses, a Veda which was throughout the Scripture of a great and antique religion already equipped with a profound psychological discipline, – a Scripture not confused in thought or primitive in its substance, not a medley of heterogeneous or barbarous elements, but one, complete and self-conscious in its purpose and in its purport, veiled indeed by the cover, sometimes thick, sometimes transparent, of another and material sense, but never losing sight even for a single moment of its high spiritual aim and tendency." (15: 34-47)

The Philological Method of the Veda

"NO INTERPRETATION of the Veda can be sound which does not rest on a sound and secure philological basis; and yet this scripture with its obscure and antique tongue of which it is the sole remaining document offers unique philological difficulties. To rely entirely on the traditional and often imaginative renderings of the Indian scholars is impossible for any critical mind. Modern philology strives after a more secure and scientific basis, but has not yet found it.

In the psychological interpretation of the Veda there are, especially, two difficulties which can only be met by a satisfactory philological justification. This interpretation necessitates the acceptance of several new senses for a fair number of fixed technical terms of the Veda, – terms, for example like *ūti*,

avas, *vayas*. These new renderings satisfy one test we may fairly demand; they fit into every context, clarify the sense and free us from the necessity of attributing quite different significances to the same term in a work of so fixed a form as the Veda. But this test is not sufficient. We must have, besides, a philological basis which will not only account for the new sense, but also explain how a single word came to be capable of so many different meanings, the sense attached to it by the psychological interpretation, those given to it by the old grammarians and those, if any, which are attached to it in later Sanskrit. But this is not easily possible unless we find a more scientific basis for our philological deductions than our present knowledge affords.

Secondly, the theory of the psychological interpretation depends very often on the use of a double meaning for important words, – the key-words of the secret teaching. The figure is one that is traditional in Sanskrit literature and sometimes employed with an excess of artifice in the later classical works; it is the *śleṣa* or rhetorical figure of double entendre. But its very artificiality predisposes us to believe that this poetical device must belong necessarily to a later and more sophisticated culture. How are we to account for its constant presence in a work of the remotest antiquity? Moreover, there is a peculiar extension of it in the Vedic use, a deliberate employment of the "multi-significance" of Sanskrit roots in order to pack as much meaning as possible into a single word, which at first sight enhances the difficulty of the problem to an extraordinary degree. For instance, the word, *aśva*, usually signifying a horse, is used as a figure of the Prana, the nervous energy, the vital breath, the half-mental, half-material dynamism which links mind and matter. Its root is capable, among other senses, of the ideas of impulsion, force, possession, enjoyment, and we find all these meanings united in this figure of the Steed of Life to indicate the essential tendencies of the Pranic energy. Such a use of language would not be possible if the tongue of the Aryan forefathers obeyed the same conventions as our modern speech or were in the same stage of development. But if we can suppose that there was some peculiarity in the old Aryan tongue as it was used by the Vedic Rishis by which words were felt to be more alive, less merely conventional symbols of ideas, more free in their transitions of meaning than in our later use of speech, then we shall find that these devices were not at all artificial or far-fetched to their employers, but were rather the first natural means which would suggest themselves to men anxious at once to find new, brief and adequate formulae of speech for psychological conceptions not understood by the vulgar and to conceal the ideas contained in their formulae from a profane intelligence. I believe that this is the true explanation; it can be established, I think, by a study of the development of Aryan speech that language did pass through a stage peculiarly favourable to this cryptic and psychological use of words which in their popular handling have a plain, precise and physical significance." (15: 48-49)

Sri Aurobindo's Work on Philology and the Possibility of the Discovery of a Real Science of Language

"Owing to the failure of the first hopes which attended the birth of modern Philology, its meagre results, its crystallisation into the character of a "petty conjectural science", the idea of a Science of Language is now discredited and its very possibility, on quite insufficient reasoning, entirely denied. It seems to me impossible to acquiesce in such a final negation. If there is one thing that Modern Science has triumphantly established, it is the reign of law and process of evolution in the history of all earthly things. Whatever may be the deeper nature of Speech, in its outward manifestation as human language it is an organism, a growth, a terrestrial evolution. It contains indeed a constant psychological element and is therefore more free, flexible, consciously self-adaptive than purely physical organisms; its secret is more difficult to seize, its constituents yield themselves only to more subtle and less trenchant methods of analysis. But law and process exist in mental no less than in material phenomena in spite of their more volatile and variable appearances. Law and process must have governed the origins and developments of language. Given the necessary clue and sufficient data, they must be discoverable. It seems to me that in the Sanskrit language the clue can be found, the data lie ready for investigation.

The error of Philology which prevented it from arriving at a more satisfactory result in this direction, was its preoccupation in the physical parts of speech with the exterior morphology of language and in its psychological parts with the equally external connections of formed vocables and of grammatical inflexions in kindred languages. But the true method of Science is to go back to the origins, the embryology, the elements and more obscure processes of things. From the obvious only the obvious and superficial results. The profundities of things, their real truth, can best be discovered by penetration into the hidden things that the surface of phenomena conceals, into that past development of which the finished forms present only secret and dispersed indications or into the possibilities from which the actualities we see are only a narrow selection. A similar method applied to the earlier forms of human speech can alone give us a real Science of Language.…

My researches first convinced me that words, like plants, like animals, are in no sense artificial products, but growths, – living growths of sound with certain seed-sounds as their basis. Out of these seed-sounds develop a small number of primitive root words with an immense progeny which have their successive generations and arrange themselves in tribes, clans, families, selective groups each having a common stock and a common psychological history. For the factor which presided over the development of language was the association, by the nervous mind of primitive man, of certain general significances or rather of certain general utilities and sense-values with articulate sounds. The process of this association was also in no sense artificial but natural, governed by simple and definite psychological laws.

In their beginnings language-sounds were not used to express what we should call ideas; they were rather the vocal equivalents of certain general sensations and emotion-values. It was the nerves and not the intellect which created speech. To use Vedic symbols, Agni and Vayu, not Indra, were the original artificers of human language. Mind has emerged out of vital and sensational activities; intellect in man has built itself upon a basis of sense-associations and sense-reactions. By a similar process the intellectual use of language has developed by a natural law out of the sensational and emotional. Words, which were originally vital ejections full of a vague sense-potentiality, have evolved into fixed symbols of precise intellectual significances. In consequence, the word originally was not fixed to any precise idea. It had a general character or quality (*guṇa*), which was capable of a great number of applications and therefore of a great number of possible significances. And this *guṇa* and its results it shared with many kindred sounds. At first, therefore, word-clans, word-families started life on the communal system with a common stock of possible and realised significances and a common right to all of them; their individuality lay rather in shades of expression of the same ideas than in any exclusive right to the expression of a single idea. The early history of language was a development from this communal life of words to a system of individual property in one or more intellectual significances. The principle of partition was at first fluid, then increased in rigidity, until word-families and finally single words were able to start life on their own account. The last stage of the entirely natural growth of language comes when the life of the word is entirely subjected to the life of the idea which it represents. For in the first state of language the word is as living or even a more living force than its idea; sound determines sense. In its last state the positions have been reversed; the idea becomes all-important, the sound secondary.

Another feature of the early history of language is that it expresses at first a remarkably small stock of ideas and these are the most general notions possible and generally the most concrete, such as light, motion, touch, substance, extension, force, speed, etc. Afterwards there is a gradual increase in variety of idea and precision of idea. The progression is from the general to the particular, from the vague to the precise, from the physical to the mental, from the concrete to the abstract, from the expression of an abundant variety of sensations about similar things to the expression of precise difference between similar things, feelings and actions. This progression is worked out by processes of association in ideas which are always the same, always recurrent and, although no doubt due to the environments and actual experiences of the men who spoke the language, wear the appearance of fixed natural laws of development. And after all what is a law but a process which has been worked out by the nature of things in response to the necessities of their environment and has become the fixed habit of their action?

From this past history of language certain consequences derive which

are of considerable importance in Vedic interpretation. In the first place by a knowledge of the laws under which the relations of sound and sense formed themselves in the Sanskrit tongue and by a careful and minute study of its word families it is possible to a great extent to restore the past history of individual words. It is possible to account for the meanings actually possessed by them, to show how they were worked out through the various stages of language-development, to establish the mutual relations of different significances and to explain how they came to be attached to the same word in spite of the wide difference and sometimes even the direct contrariety of their sense-values. It is possible also to restore lost senses of words on a sure and scientific basis and to justify them by an appeal to the observed laws of association which governed the development of the old Aryan tongues, to the secret evidence of the word itself and to the corroborative evidence of its immediate kindred. Thus instead of having a purely floating and conjectural basis for our dealings with the vocables of the Vedic language, we can work with confidence upon a solid and reliable foundation.

Naturally, it does not follow that because a Vedic word may or must have had at one time a particular significance, that significance can be safely applied to the actual text of the Veda. But we do establish a sound sense and a clear possibility of its being the right sense for the Veda. The rest is a matter of comparative study of the passages in which the word occurs and of constant fitness in the context. I have continually found that a sense thus restored illumines always the context wherever it is applied and on the other hand that a sense demanded always by the context is precisely that to which we are led by the history of the word. This is a sufficient basis for a moral, if not for an absolute certainty.

Secondly, one remarkable feature of language in its inception is the enormous number of different meanings of which a single word was capable and also the enormous number of words which could be used to represent a single idea. Afterwards this tropical luxuriance came to be cut down. The intellect intervened with its growing need of precision, its growing sense of economy. The bearing capacity of words progressively diminished; and it became less and less tolerable to be burdened with a superfluous number of words for the same idea, a redundant variety of ideas for the same word. A considerable, though not too rigid economy in these respects, modified by a demand for a temperate richness of variation, became the final law of language. But the Sanskrit tongue never quite reached the final stages of this development; it dissolved too early into the Prakrit dialects. Even in its latest and most literary form it is lavish of varieties of meanings for the same word; it overflows with a redundant wealth of synonyms. Hence its extraordinary capacity for rhetorical devices which in any other language would be difficult, forced and hopelessly artificial, and especially for the figure of double sense, of *śleṣa*." (15: 50-54)

The Vedic Sanskrit and the Ancient Psychology of the Word

"The Vedic Sanskrit represents a still earlier stratum in the development of language. Even in its outward features it is less fixed than any classical tongue; it abounds in a variety of forms and inflexions; it is fluid and vague, yet richly subtle in its use of cases and tenses. And on its psychological side it has not yet crystallised, is not entirely hardened into the rigid forms of intellectual precision. The word for the Vedic Rishi is still a living thing, a thing of power, creative, formative. It is not yet a conventional symbol for an idea, but itself the parent and former of ideas. It carries within it the memory of its roots, is still conscient of its own history.

The Rishis' use of language was governed by this ancient psychology of the Word. When in English we use the word "wolf" or "cow", we mean by it simply the animal designated; we are not conscious of any reason why we should use that particular sound for the idea except the immemorial custom of the language; and we cannot use it for any other sense or purpose except by an artificial device of style. But for the Vedic Rishi "vrika" meant the tearer and therefore, among other applications of the sense, a wolf; "dhenu" meant the fosterer, nourisher, and therefore a cow. But the original and general sense predominates, the derived and particular is secondary. Therefore, it was possible for the fashioner of the hymn to use these common words with a great pliability, sometimes putting forward the image of the wolf or the cow, sometimes using it to colour the more general sense, sometimes keeping it merely as a conventional figure for the psychological conception on which his mind was dwelling, sometimes losing sight of the image altogether. It is in the light of this psychology of the old language that we have to understand the peculiar figures of Vedic symbolism as handled by the Rishis, even to the most apparently common and concrete. It is so that words like "ghritam", the clarified butter, "soma", the sacred wine, and a host of others are used.

Moreover, the partitions made by the thought between different senses of the same word were much less separative than in modern speech. In English "fleet" meaning a number of ships and "fleet" meaning swift are two different words; when we use "fleet" in the first sense we do not think of the swiftness of the ship's motion, nor when we use it in the second, do we recall the image of ships gliding rapidly over the ocean. But this was precisely what was apt to occur in the Vedic use of language. "Bhaga", enjoyment, and "bhaga", share, were for the Vedic mind not different words, but one word which had developed two different uses. Therefore it was easy for the Rishis to employ it in one of the two senses with the other at the back of the mind colouring its overt connotation or even to use it equally in both senses at a time by a sort of figure of cumulative significance. "Chanas" meant food but also it meant "enjoyment, pleasure"; therefore it could be used by the Rishi to suggest to the profane mind only the food given at the sacrifice to the gods, but for the

initiated it meant the Ananda, the joy of the divine bliss entering into the physical consciousness and at the same time suggested the image of the Soma-wine, at once the food of the gods and the Vedic symbol of the Ananda.

We see everywhere this use of language dominating the Word of the Vedic hymns. It was the great device by which the ancient Mystics overcame the difficulty of their task. Agni for the ordinary worshipper may have meant simply the god of the Vedic fire, or it may have meant the principle of Heat and Light in physical Nature, or to the most ignorant it may have meant simply a superhuman personage, one of the many "givers of wealth", satisfiers of human desire. How suggest to those capable of a deeper conception the psychological functions of the God? The word itself fulfilled that service. For Agni meant the Strong, it meant the Bright, or even Force, Brilliance. So it could easily recall to the initiated, wherever it occurred, the idea of the illumined Energy which builds up the worlds and which exalts man to the Highest, the doer of the great work, the Purohit of the human sacrifice.

Or how keep it in the mind of the hearer that all these gods are personalities of the one universal Deva? The names of the gods in their very meaning recall that they are only epithets, significant names, descriptions, not personal appellations. Mitra is the Deva as the Lord of love and harmony, Bhaga as the Lord of enjoyment, Surya as the Lord of illumination, Varuna as the all-pervading Vastness and purity of the Divine supporting and perfecting the world. "The Existent is One," says the Rishi Dirghatamas, "but the sages express It variously; they say Indra, Varuna, Mitra, Agni; they call It Agni, Yama, Matarishwan." The initiate in the earlier days of the Vedic knowledge had no need of this express statement. The names of the gods carried to him their own significance and recalled the great fundamental truth which remained with him always.

But in the later ages the very device used by the Rishis turned against the preservation of the knowledge. For language changed its character, rejected its earlier pliability, shed off old familiar senses; the word contracted and shrank into its outer and concrete significance. The ambrosial wine of the Ananda was forgotten in the physical offering; the image of the clarified butter recalled only the gross libation to mythological deities, lords of the fire and the cloud and the storm-blast, godheads void of any but a material energy and an external lustre. The letter lived on when the spirit was forgotten; the symbol, the body of the doctrine, remained, but the soul of knowledge had fled from its coverings." (15: 54-57)

The Rig Veda is One in All Its Parts

"THE RIG VEDA is one in all its parts. Whichever of its ten Mandalas we choose, we find the same substance, the same ideas, the same images, the same phrases. The Rishis are the seers of a single truth and use in its expression a common language. They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion. Often the songs of one seer vary in their manner, range from the utmost simplicity to the most curious richness. Or there are risings and fallings in the same hymn; it proceeds from the most ordinary conventions of the

general symbol of sacrifice to a movement of packed and complex thought. Some of the Suktas are plain and almost modern in their language; others baffle us at first by their semblance of antique obscurity. But these differences of manner take nothing from the unity of spiritual experience, nor are they complicated by any variation of the fixed terms and the common formulae. In the deep and mystic style of Dirghatamas Auchathya as in the melodious lucidity of Medhatithi Kanwa, in the puissant and energetic hymns of Vishwamitra as in Vasishtha's even harmonies we have the same firm foundation of knowledge and the same scrupulous adherence to the sacred conventions of the Initiates." (15: 58)

The Sanhita of the Rig Veda

"The Sanhita of the Rig Veda, as we possess it, is arranged in ten books or Mandalas. A double principle is observed in the arrangement. Six of the Mandalas are given each to the hymns of a single Rishi or family of Rishis. Thus the second is devoted chiefly to the Suktas of the Rishi Gritsamada, the third and the seventh similarly to the great names of Vishwamitra and Vasishtha respectively, the fourth to Vamadeva, the sixth to Bharadwaja. The fifth is occupied by the hymns of the house of Atri. In each of these Mandalas the Suktas addressed to Agni are first collected together and followed by those of which Indra is the deity; the invocations of other gods, Brihaspati, Surya, the Ribhus, Usha etc. close the Mandala. A whole book, the ninth, is given to a single god, Soma. The first, eighth and tenth Mandalas are collections of Suktas by various Rishis, but the hymns of each seer are ordinarily placed together in the order of their deities, Agni leading, Indra following, the other gods succeeding. Thus the first Mandala opens with ten hymns of the seer Madhuchchhandas, son of Vishwamitra, and an eleventh ascribed to Jetri, son of Madhuchchhandas. This last Sukta, however, is identical in style, manner and spirit with the ten that precede it and they can all be taken together as a single block of hymns one in intention and diction.

A certain principle of thought-development also has not been absent from the arrangement of these Vedic hymns. The opening Mandala seems to have been so designed that the general thought of the Veda in its various elements should gradually unroll itself under the cover of the established symbols by the voices of a certain number of Rishis who almost all rank high as thinkers and sacred singers and are, some of them, among the most famous names of Vedic tradition. Nor can it be by accident that the tenth or closing Mandala gives us, with an even greater miscellaneity of authors, the last developments of the thought of the Veda and some of the most modern in language of its Suktas. It is here that we find the Sacrifice of the Purusha and the great Hymn of the Creation. It is here also that modern scholars think they discover the first origins of the Vedantic philosophy, the Brahmavada." (15: 59-60)

The Opening Hymn of the Rig Veda

"…the hymns of the son and grandson of Vishwamitra with which the Rig Veda opens strike admirably the first essential notes of the Vedic harmony. The first hymn, addressed to Agni, suggests the central conception of the Truth which is confirmed in the second and third Suktas invoking Indra in company with other gods. In the remaining eight hymns with Indra as the sole deity, except for one which he shares with the Maruts, we find the symbols of the Soma and the Cow, the obstructor Vritra and the great role played by Indra in leading man to the Light and overthrowing the barriers to his progress. These hymns are therefore of crucial importance to the psychological interpretation of the Veda.

There are four verses in the Hymn to Agni, the fifth to the eighth, in which the psychological sense comes out with a great force and clearness, escaping from the veil of the symbol." (15: 60-61)

" "May Agni, priest of the offering whose will towards action is that of the seer, who is true, most rich in varied inspiration, come, a god with the gods.

"The good that thou wilt create for the giver, that is that truth of thee, O Angiras.

"To thee day by day, O Agni, in the night and in the light we by the thought come bearing our submission, –

"To thee who shinest out from the sacrifices (or, who governest the sacrifices), guardian of the Truth and its illumination, increasing in thy own home."

The defect of the translation is that we have had to employ one and the same word for *satyam* and *ṛtam* whereas, as we see in the formula *satyam ṛtaṁ bṛhat*, there was a distinction in the Vedic mind between the precise significances of the two words.

Who, then, is this god Agni to whom language of so mystic a fervour is addressed, to whom functions so vast and profound are ascribed? Who is this guardian of the Truth, who is in his act its illumination, whose will in the act is the will of a seer possessed of a divine wisdom governing his richly varied inspiration? What is the Truth that he guards? And what is this good that he creates for the giver who comes always to him in thought day and night bearing as his sacrifice submission and self-surrender? Is it gold and horses and cattle that he brings or is it some diviner riches?

It is not the sacrificial Fire that is capable of these functions, nor can it be any material flame or principle of physical heat and light. Yet throughout the symbol of the sacrificial Fire is maintained. It is evident that we are in the presence of a mystic symbolism to which the fire, the sacrifice, the priest are only outward figures of a deeper teaching and yet figures which it was thought necessary to maintain and to hold constantly in front.

In the early Vedantic teaching of the Upanishads we come across a conception of the Truth which is often expressed by formulas taken from the hymns of the Veda, such as the expression already quoted, *satyam ṛtaṁ bṛhat*, – the truth, the right, the vast. This Truth is spoken of in the Veda as a path leading to felicity, leading to immortality. In the Upanishads also it is by the path of the Truth that the sage or seer, Rishi or Kavi, passes beyond. He passes out of the falsehood, out of the mortal state into an immortal existence. We have the right therefore to assume that the same conception is in question in both Veda and Vedanta.

This psychological conception is that of a truth which is truth of divine essence, not truth of mortal sensation and appearance. It is *satyam*, truth of being; it is in its action *ṛtaṁ*, right, – truth of divine being regulating right activity both of mind and body; it is *bṛhat*, the universal truth proceeding

direct and undeformed out of the Infinite. The consciousness that corresponds to it is also infinite, *bṛhat*, large as opposed to the consciousness of the sense-mind which is founded upon limitation. The one is described as *bhūmā*, the large, the other as *alpa*, the little. Another name for this supramental or truth consciousness is Mahas which also means the great, the vast. And as for the facts of sensation and appearance which are full of falsehoods (*anṛtam*, not-truth or wrong application of the *satyam* in mental and bodily activity), we have for instruments the senses, the sense-mind (*manas*) and the intellect working upon their evidence, so for the truth-consciousness there are corresponding faculties, – *dṛṣṭi*, *śruti*, *viveka*, the direct vision of the truth, the direct hearing of its word, the direct discrimination of the right. Whoever is in possession of this truth-consciousness or open to the action of these faculties, is the Rishi or Kavi, sage or seer. It is these conceptions of the truth, *satyam* and *ṛtam*, that we have to apply in this opening hymn of the Veda.

Agni in the Veda is always presented in the double aspect of force and light. He is the divine power that builds up the worlds, a power which acts always with a perfect knowledge, for it is *jātavedas*, knower of all births, *viśvāni vayunāni vidvān*, – it knows all manifestations or phenomena or it possesses all forms and activities of the divine wisdom. Moreover it is repeatedly said that the gods have established Agni as the immortal in mortals, the divine power in man, the energy of fulfilment through which they do their work in him. It is this work which is symbolised by the sacrifice.

Psychologically, then, we may take Agni to be the divine will perfectly inspired by divine Wisdom, and indeed one with it, which is the active or effective power of the Truth-consciousness. This is the obvious sense of the word *kavikratuḥ*, he whose active will or power of effectivity is that of the seer, – works, that is to say, with the knowledge which comes by the truth-consciousness and in which there is no misapplication or error. The epithets that follow confirm this interpretation. Agni is *satya*, true in his being; perfect possession of his own truth and the essential truth of things gives him the power to apply it perfectly in all act and movement of force. He has both the *satyam* and the *ṛtam*. Moreover, he is *citraśravastamaḥ*; from the Ritam there proceeds a fullness of richly luminous and varied inspirations which give the capacity for doing the perfect work. For all these are epithets of Agni as the *hotṛ*, the priest of the sacrifice, he who performs the offering. Therefore it is the power of Agni to apply the Truth in the work (*karma* or *apas*) symbolised by the sacrifice, that makes him the object of human invocation. The importance of the sacrificial fire in the outward ritual corresponds to the importance of this inward force of unified Light and Power in the inward rite by which there is communication and interchange between the mortal and the Immortal. Agni is elsewhere frequently described as the envoy, *dūta*, the medium of that communication and interchange." (15: 63-66)

A continual Self-offering of the Human to the Divine and a Continual Descent of the Divine into the Human Symbolised in the Sacrifice

"…in the external sense of the Veda the Gods are universal powers of physical Nature personified; in any inner sense they must be universal powers of Nature in her subjective activities, Will, Mind, etc. But in the Veda there is always a distinction between the ordinary human or mental action of these puissances, *manuṣvat*, and the divine. It is supposed that man by the right use of their mental action in the inner sacrifice to the gods can convert them into their true or divine nature, the mortal can become immortal. Thus the Ribhus, who were at first human beings or represented human faculties, became divine and immortal powers by perfection in the work, *sukṛtyayā*, *svapasyayā*. It is a continual self-offering of the human to the divine and a continual descent of the divine into the human which seems to be symbolised in the sacrifice." (15: 66-67)

The Four Central Conceptions of the Vedic Thought

"…the conception of a Truth-consciousness supramental and divine, the invocation of the gods as powers of the Truth to raise man out of the falsehoods of the mortal mind, the attainment in and by this Truth of an immortal state of perfect good and felicity and the inner sacrifice and offering of what one has and is by the mortal to the Immortal as the means of the divine consummation. All the rest of Vedic thought in its spiritual aspects is grouped around these central conceptions." (15: 68-69)

Indra, Vayu and Soma in the
Psychological Interpretation of the Veda

"…Indra in the psychological interpretation of the hymns represents, as we shall see, Mind-Power. The word for the sense-faculties, *indriya*, is derived from his name. His special realm is Swar, a word which means sun or luminous, being akin to *sūra* and *sūrya*, the sun, and is used to indicate the third of the Vedic *vyūhṛtis* and the third of the Vedic worlds corresponding to the principle of the pure or unobscured Mind. Surya represents the illumination of the Ritam rising upon the mind; Swar is that plane of mental consciousness which directly receives the illumination. Vayu on the other hand is always associated with the Prana or Life-Energy which contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by Indra. Their combination constitutes the normal mentality of man. These two gods are invited in the hymn to come and partake together of the Soma-wine. This wine of Soma represents, as we have abundant proof in the Veda and especially in the ninth book, a collection of more than a hundred hymns addressed to the deity Soma, the intoxication of the Ananda, the divine delight of being, inflowing upon the mind from the supramental consciousness through the Ritam or Truth.…" (15: 73-74)

The Inner Meaning of Ghṛta

"…The root *ghṛ* conveys the idea of a strong brightness or heat such as that of fire or the summer sun. It means also to sprinkle or anoint, Greek *chriō*. It is capable of being used to signify any liquid, but especially a bright, thick liquid. It is the ambiguity of these two possible senses of which the Vedic Rishis took advantage to indicate by the word outwardly the clarified butter in the sacrifice, inwardly a rich and bright state or activity of the brain-power, *medhā*, as basis and substance of illuminated thought. By *dhiyaṁ ghṛtācīm* is meant, therefore, the intellect full of a rich and bright mental activity." (15: 76)

Varuna and Mitra

"Varuna and Mitra who accomplish or perfect this state of the intellect, are distinguished by two several epithets. Mitra is *pūtadakṣa*, possessed of a purified judgment; Varuna is *riśādas*, he destroys all hurters or enemies. In the Veda there are no merely ornamental epithets. Every word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs. There are two obstacles which prevent the intellect from being a perfect and luminous mirror of the truth-consciousness; first, impurity of the discernment or discriminative faculty which leads to confusion of the Truth, secondly the many causes or influences which interfere with the growth of the Truth by limiting its full application or by breaking up the connections and harmony of the thoughts that express it and which thus bring about poverty and falsification of its contents. Just as the Gods in the Veda represent universal powers descended from the Truth-consciousness

which build up the harmony of the worlds and in man his progressive perfection, so the influences that work against these objects are represented by hostile agencies, Dasyus and Vritras, who seek to break up, to limit, to withhold and deny. Varuna in the Veda is always characterised as a power of wideness and purity; when, therefore, he is present in man as a conscious force of the Truth, all that limits and hurts the nature by introducing into it fault, sin and evil is destroyed by contact with him. He is *riśādas*, destroyer of the enemy, of all that seek to injure the growth. Mitra, a power like Varuna of Light and Truth, especially represents Love, Joy and Harmony, the foundations of Mayas, the Vedic beatitude. Working with the purity of Varuna and imparting that purity to the discernment, he enables it to get rid of all discords and confusions and establish the right working of the strong and luminous intellect." (15: 76-77)

The Central Object of the Rig Veda

"…All is based on the central Vedic conception of the supra-mental or Truth-consciousness towards which the progressively perfected mentality of the human being labours as towards a consummation and a goal. In the first hymn this is merely stated as the aim of the sacrifice and the characteristic work of Agni. The second hymn indicates the preliminary work of preparation, by Indra and Vayu, by Mitra and Varuna, of the ordinary mentality of man through the force of the Ananda and the increasing growth of the Truth.

We shall find that the whole of the Rig Veda is practically a constant variation on this double theme, the preparation of the human being in mind and body and the fulfilment of the godhead or immortality in him by his attainment and development of the Truth and the Beatitude." (15: 79)

The Third Hymn (Sukta) of Madhuchchhandas and the Three Main Interests of the Human Soul

" . . this whole hymn is full of psychological suggestions and we find in it the close connection and even identity which the Vedic Rishis sought to establish and perfect between the three main interests of the human soul, Thought and its final victorious illuminations, Action and its last supreme all-achieving puissances, Enjoyment and its highest spiritual ecstasies. The Soma wine symbolises the replacing of our ordinary sense-enjoyment by the divine Ananda. That substitution is brought about by divinising our thought-action, and as it progresses it helps in its turn the consummation of the movement which has brought it about. The Cow, the Horse, the Soma-Wine are the figures of this triple sacrifice. The offering of *ghṛta*, the clarified butter which is the yield of the cow, the offering of the horse, *aśvamedha*, the offering of the wine of Soma are its three principal forms or elements. We have also, less prominent, the offering of the cake which is possibly symbolic of the body, of Matter." (15: 80)

The Ashwins

"…They are riders on the horse, the Ashwa, symbolic of force and especially of life-energy and nervous force, the Prana. Their common character is that they are gods of enjoyment, seekers of honey; they are physicians, they bring back youth to the old, health to the sick, wholeness to the maimed. Another characteristic is movement, swift, violent, irresistible; their rapid and indomitable chariot is a constant object of celebration and they are described here as swift-footed and violent in their paths. They are like birds in their swiftness, like the mind, like the wind (V.77.3 and 78.1). They bring in their chariot ripe or perfected satisfactions to man, they are creators of bliss, Mayas.

These indications are perfectly clear. They show that the Ashwins are twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment. But they are also powers of Truth, of intelligent action, of right enjoyment. They are powers that appear with the Dawn, effective powers of action born out of the ocean of being who, because they are divine, are able to mentalise securely the felicities of the higher existence by a thought-faculty which finds or comes to know that true substance and true wealth.…" (15: 82-83)

Indra

"…The Ashwins have brought and energised the pleasure of the vital system in the action of the Ananda. Indra is necessary to hold that pleasure firmly in the illuminated mind so that it may not fall away from the consciousness.

"Come, O Indra, with thy rich lustres, these Soma-juices desire thee; they are purified by the subtle powers and by extension in body.

"Come, O Indra, impelled by the mind, driven forward by the illumined thinker, to my soul-thoughts, I who have poured out the Soma-juice and seek to express them in speech.

"Come, O Indra, with forceful speed to my soul-thoughts, O lord of the bright horses; hold firm the delight in the Somajuice."" (15: 86)

The Vishwadevas

"The fostering or increasing of man in all his substance and possessions, his continual enlargement towards the fullness and richness of the vast Truth-consciousness, the upholding of him in his great struggle and labour, this is the common preoccupation of the Vedic gods.…

… The all-gods increase man, they uphold him in the great work, they bring him the abundance of the waters of Swar, the streams of the Truth, they communicate the unassailably integral and pervading action of the Truth-consciousness with its wide formations of knowledge, *māyāḥ*.

… They are the powers of Truth entering into the outpourings of the Ananda in man as soon as that movement has been prepared by the vital and mental activity of the Ashwins and the pure mental activity of Indra." (15: 88-89)

Saraswati and Her Consorts

"THE SYMBOLISM of the Veda betrays itself with the greatest clearness in the figure of the goddess Saraswati. In many of the other gods the balance of the internal sense and the external figure is carefully preserved. The veil sometimes becomes transparent or its corners are lifted even for the ordinary hearer of the Word; but it is never entirely removed. One may doubt whether Agni is anything more than the personification of the sacrificial Fire or of the physical principle of Light and Heat in things, or Indra anything more than the god of the sky and the rain or of physical Light, or Vayu anything more than the divinity in the Wind and Air or at most of the physical Life-breath. In the lesser gods the naturalistic interpretation has less ground for confidence; for it is obvious that Varuna is not merely a Vedic Uranus or Neptune, but a god with great and important moral functions; Mitra and Bhaga have the same

psychological aspect; the Ribhus who form things by the mind and build up immortality by works can with difficulty be crushed into the Procrustean measure of a naturalistic mythology. Still by imputing a chaotic confusion of ideas to the poets of the Vedic hymns the difficulty can be trampled upon, if not overcome. But Saraswati will submit to no such treatment. She is, plainly and clearly, the goddess of the Word, the goddess of a divine Inspiration.

… But Saraswati is not only the goddess of Inspiration, she is at one and the same time one of the seven rivers of the early Aryan world.…" (15: 91-92)

"…Saraswati means, "she of the stream, the flowing movement", and is therefore a natural name both for a river and for the goddess of inspiration. But by what process of thought or association does the general idea of the river of inspiration come to be associated with a particular earthly stream? And in the Veda it is not a question of one river which by its surroundings, natural and legendary, might seem more fitly associated with the idea of sacred inspiration than any other. For here it is a question not of one, but of seven rivers always associated together in the minds of the Rishis and all of them released together by the stroke of the God Indra when he smote the Python who coiled across their fountains and sealed up their outflow. It seems impossible to suppose that one river only in all this sevenfold outflowing acquired a psychological significance while the rest were associated only with the annual coming of the rains in the Punjab. The psychological significance of Saraswati carries with it a psychological significance for the whole symbol of the Vedic waters.*

** The rivers have a symbolic sense in later Indian thought; as for instance Ganges, Yamuna and Saraswati and their confluence are in the Tantric imagery Yogic symbols, and they are used, though in a different way, in Yogic symbolism generally.*

Saraswati is not only connected with other rivers but with other goddesses who are plainly psychological symbols and especially with Bharati and Ila. In the later Puranic forms of worship Saraswati is the goddess of speech, of learning and of poetry and Bharati is one of her names, but in the Veda Bharati and Saraswati are different deities. Bharati is also called Mahi, the Large, Great or Vast. The three, Ila, Mahi or Bharati and Saraswati are associated together in a constant formula in those hymns of invocation in which the gods are called by Agni to the Sacrifice.

Iḷā sarasvatī mahī, tisro devīr mayobhuvaḥ;
barhiḥ sīdantvasridhaḥ.

"May Ila, Saraswati and Mahi, three goddesses who give birth to the bliss, take their place on the sacrificial seat, they who stumble not," or "who come not to hurt" or "do no hurt." The epithet means, I think, they in whom there is no false movement with its evil consequences, *duritam*, no stumbling into pitfalls of sin and error.…" (15: 93-94)

"It is clear and will become yet clearer that these three goddesses have closely connected functions akin to the inspirational power of Saraswati. Saraswati is the Word, the inspiration, as I suggest, that comes from the Ritam, the Truth-consciousness. Bharati and Ila must also be different forms of the same Word or knowledge. In the eighth hymn of Madhuchchhandas we have a Rik in which Bharati is mentioned under the name of Mahi.

Evā hyasya sūnṛtā, virapśī gomatī mahī;
pakvā śākhā na dāśuṣe.

"Thus Mahi for Indra full of the rays, overflowing in her abundance, in her nature a happy truth, becomes as if a ripe branch for the giver of the sacrifice."

The rays in the Veda are the rays of Surya, the Sun. Are we to suppose that the goddess is a deity of the physical Light or are we to translate "go" by cow and suppose that Mahi is full of cows for the sacrificer? The psychological character of Saraswati comes to our rescue against the last absurd supposition,

but it negatives equally the naturalistic interpretation. This characterisation of Mahi, Saraswati's companion in the sacrifice, the sister of the goddess of inspiration, entirely identified with her in the later mythology, is one proof among a hundred others that light in the Veda is a symbol of knowledge, of spiritual illumination. Surya is the Lord of the supreme Sight, the vast Light, *bṛhaj jyotiḥ*, or, as it is sometimes called, the true Light, *ṛtaṁ jyotiḥ*. And the connection between the words *ṛtam* and *bṛhat* is constant in the Veda.

It seems to me impossible to see in these expressions anything else than the indication of a state of illumined consciousness the nature of which is that it is wide or large, *bṛhat*, full of the truth of being, *satyam*, and of the truth of knowledge and action, *ṛtam*. The gods have this consciousness. Agni, for instance, is termed *ṛtacit*, he who has the truth-consciousness." (15: 95)

Mahi

"Mahi is full of the rays of this Surya; she carries in her this illumination. Moreover she is *sūnṛtā*, she is the word of a blissful Truth, even as it has been said of Saraswati that she is the impeller of happy truths, *codayitrī sūnṛtānām*. Finally, she is *virapśī*, large or breaking out into abundance, a word which recalls to us that the Truth is also a Largeness, *ṛtaṁ bṛhat*. And in another hymn, (I.22.10), she is described as *varūtrī dhiṣaṇā*, a widely covering or embracing Thought-power. Mahi, then, is the luminous vastness of the Truth, she represents the Largeness, *bṛhat*, of the superconscient in us containing in itself the Truth, *ṛtam*. She is, therefore, for the sacrificer like a branch covered with ripe fruit." (15: 96)

Ila

"Ila is also the word of the truth; her name has become identical in a later confusion with the idea of speech. As Saraswati is an awakener of the consciousness to right thinkings or right states of mind, *cetantī sumatīnām*, so also Ila comes to the sacrifice awakening the consciousness to knowledge, *cetayantī*. She is full of energy, *suvīrā*, and brings knowledge. She also is connected with Surya, the Sun, as when Agni, the Will is invoked (V.4.4) to labour by the rays of the Sun, Lord of the true Light, being of one mind with Ila, *iḷayā sajoṣā yatamāno raśmibhiḥ sūryasya.* She is the mother of the Rays, the herds of the Sun. Her name means she who seeks and attains and it contains the same association of ideas as the words Ritam and Rishi. Ila may therefore well be the vision of the seer which attains the truth." (15: 96)

Saraswati, Ila, Mahi (Bharati) and the Relation Between Truth and Bliss in the Veda

"As Saraswati represents the truth-audition, *śruti*, which gives the inspired word, so Ila represents *dṛṣṭi*, the truth-vision. If so, since *dṛṣṭi* and *śruti* are the two powers of the Rishi, the Kavi, the Seer of the Truth, we can understand the close connection of Ila and Saraswati. Bharati or Mahi is the largeness of the Truth-consciousness which, dawning on man's limited mind, brings with it the two sister Puissances. We can also understand how these fine and living distinctions came afterwards to be neglected as the Vedic knowledge declined and Bharati, Saraswati, Ila melted into one.

We may note also that these three goddesses are said to bring to birth for man the Bliss, Mayas. I have already insisted on the constant relation, as conceived by the Vedic seers, between the Truth and the Bliss or Ananda. It is

by the dawning of the true or infinite consciousness in man that he arrives out of this evil dream of pain and suffering, this divided creation into the Bliss, the happy state variously described in Veda by the words *bhadram*, *mayas* (love and bliss), *svasti* (the good state of existence, right being) and by others less technically used such as *vāryam*, *rayiḥ*, *rāyaḥ*. For the Vedic Rishi Truth is the passage and the antechamber, the Bliss of the divine existence is the goal, or else Truth is the foundation, Bliss the supreme result.

Such, then, is the character of Saraswati as a psychological principle, her peculiar function and her relation to her most immediate connections among the gods.…" (15: 96-97)

The Number Seven in the Vedic System

"…The number seven plays an exceedingly important part in the Vedic system, as in most very ancient schools of thought. We find it recurring constantly, – the seven delights, *sapta ratnāni*; the seven flames, tongues or rays of Agni, *sapta arciṣaḥ*, *sapta jvālāḥ*; the seven forms of the Thought-principle, *sapta dhītayaḥ*; the seven Rays or Cows, forms of the Cow unslayable, Aditi, mother of the gods, *sapta gāvaḥ*; the seven rivers, the seven mothers or fostering cows, *sapta mātaraḥ*, *sapta dhenavaḥ*, a term applied indifferently to the Rays and to the Rivers. All these sets of seven depend, it seems to me, upon the Vedic classification of the fundamental principles, the tattvas, of existence. The enquiry into the number of these tattvas greatly interested the speculative mind of the ancients and in Indian philosophy we find various answers ranging from the One upward and running into the twenties. In Vedic thought the basis chosen was the number of the psychological principles, because all existence was conceived by the Rishis as a movement of conscious being. However merely curious or barren these speculations and classifications may seem to the modern mind, they were no mere dry metaphysical distinctions, but closely connected with a living psychological practice of which they were to a great extent the thought-basis, and in any case we must understand them clearly if we wish to form with any accuracy an idea of this ancient and far-off system.

In the Veda, then, we find the number of the principles variously stated. The One was recognised as the basis and continent; in this One there were the two principles divine and human, mortal and immortal. The dual number is also otherwise applied in the two principles, Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings. It is significant, however, that Heaven and Earth, when they symbolise two forms of natural energy, the mental and the physical consciousness, are no longer the father and mother, but the two mothers. The triple principle was doubly recognised, first in the threefold divine principle answering to the later Sachchidananda, the divine existence, consciousness and bliss, and secondly in the threefold mundane principle, Mind, Life, Body, upon which is built the triple world of the Veda and Puranas. But the full number ordinarily recognised is seven. This figure was arrived at by adding the three divine principles to the three mundane and interpolating a seventh or link-principle which is precisely that of the Truth-consciousness, Ritam Brihat, afterwards known as Vijnana or Mahas. The latter term means the Large and is therefore an equivalent of Brihat. There are other classifications of five, eight, nine and ten and even, as it would seem, twelve; but these do not immediately concern us.

All these principles, be it noted, are supposed to be really inseparable and omnipresent and therefore apply themselves to each separate formation of Nature. The seven Thoughts, for instance, are Mind applying itself to each

of the seven planes as we would now call them and formulating Matter-mind, if we may so call it, nervous mind, puremind, truth-mind and so on to the highest summit, *paramā parāvat*. The seven rays or cows are Aditi the infinite Mother, the Cow unslayable, supreme Nature or infinite Consciousness, pristine source of the later idea of Prakriti or Shakti, – the Purusha is in this early pastoral imagery the Bull, Vrishabha, – the Mother of things taking form on the seven planes of her world-action as energy of conscious being. So also, the seven rivers are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formulated in the seven worlds enumerated by the Puranas. It is their full flow in the human consciousness which constitutes the entire activity of the being, his full treasure of substance, his full play of energy. In the Vedic image, his cows drink of the water of the seven rivers." (15: 97-99)

The Central Notion of the Veda

"…all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. The central idea of life and ourselves from which we start is a falsehood and all else is falsified by it. Truth comes to us as a light, a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us. Truth of thought creates truth of vision and truth of vision forms in us truth of being, and out of truth of being (*satyam*) flows naturally truth of emotion, will and action. This is indeed the central notion of the Veda." (15: 100)

The Image of the Oceans and the Rivers in the Veda

"…the Vedic Rishis used the image of water, a river or an ocean, in a figurative sense and as a psychological symbol, and let us see how far it takes us. We notice first that existence itself is constantly spoken of in the Hindu writings, in Veda, Purana and even philosophical reasoning and illustration as an ocean. The Veda speaks of two oceans, the upper and the lower waters. These are the ocean of the subconscient, dark and inexpressive, and the ocean of the superconscient, luminous and eternal expression but beyond the human mind. Vamadeva in the last hymn of the fourth Mandala speaks of these two oceans. He says that a honeyed wave climbs up from the ocean and by means of this mounting wave which is the Soma (*aṁśu*) one attains entirely to immortality; that wave or that Soma is the secret name of the clarity (*ghṛtasya*, the symbol of the clarified butter); it is the tongue of the gods; it is the nodus (*nābhi*) of immortality.

Samudrād ūrmir madhumān udārad,
upāṁśunā sam amṛtatvam ānaṭ;
Ghṛtasya nāma guhyaṁ yad asti,
jihvā devānām amṛtasya nābhiḥ.

I presume there can be no doubt that the sea, the honey, the Soma, the clarified butter are in this passage at least psychological symbols. Certainly, Vamadeva does not mean that a wave or flood of wine came mounting up out of the salt water of the Indian Ocean or of the Bay of Bengal or even from the fresh water of the river Indus or the Ganges and that this wine is a secret name for clarified butter. What he means to say is clearly that out of the subconscient depths in us arises a honeyed wave of Ananda or pure delight of existence, that it is by this Ananda that we can arrive at immortality; this Ananda is the secret being, the secret reality behind the action of the mind in its shining clarities. Soma, the god of the Ananda, the Vedanta also tells us, is that which has become mind or sensational perception; in other words, all mental sensation carries in it a hidden delight of existence and strives to express that secret of its own being. Therefore Ananda is the tongue of the gods with which they taste the delight of existence; it is the nodus in which all the activities of the immortal state or divine existence are bound together. Vamadeva goes on to say, "Let us give expression to this secret name of the clarity, – that is to say, let us bring out this Soma wine, this hidden delight of existence; let us hold it in this world-sacrifice by our surrenderings or submissions to Agni, the divine Will or Conscious-Power which is the Master of being. He is the four-horned Bull of the worlds and when he listens to the soul-thought of man in its self-expression, he ejects this secret name of delight from its hiding-place."" (15: 102-03)

"Let us note, in passing, that since the wine and the clarified butter are symbolic, the sacrifice also must be symbolic. In such hymns as this of Vamadeva's the ritualistic veil so elaborately woven by the Vedic mystics vanishes like a dissolving mist before our eyes and there emerges the Vedantic truth, the secret of the Veda.

Vamadeva leaves us in no doubt as to the nature of the Ocean of which he speaks; for in the fifth verse he openly describes it as the ocean of the heart, *hṛdyāt samudrāt*, out of which rise the waters of the clarity, *ghṛtasya dhārāḥ*; they flow, he says, becoming progressively purified by the mind and the inner heart, *antar hṛdā manasā pūyamānāḥ*. And in the closing verse he speaks of the whole of existence being triply established, first in the seat of Agni – which we know from other riks to be the Truth-Consciousness, Agni's own home, *svaṁ damam ṛtaṁ bṛhat*, – secondly, in the heart, the sea, which is evidently the same as the heart-ocean, – thirdly, in the life of man.

…The superconscient, the sea of the subconscient, the life of the living being between the two, – this is the Vedic idea of existence." (15: 103-04)

The Symbol of Cow in the Veda

"…It is beyond doubt that *go* is used in the Veda in the double sense of Cow and Light; the Cow is the outer symbol, the inner meaning is the Light. The figure of the cows stolen and hidden by the Panis is constant in the Veda. Here it is evident that as the sea is a psychological symbol – the heart-ocean, *samudre hṛdi*, – and the Soma is a psychological symbol and the clarified butter is a psychological symbol, the cow in which the gods find the clarified butter hidden by the Panis must also symbolise an inner illumination and not physical light. The cow is really Aditi, the infinite consciousness hidden in the subconscient, and the triple *ghṛtam* is the triple clarity of the liberated sensation finding its secret of delight, of the thought-mind attaining to light and intuition and of the truth itself, the ultimate supra-mental vision. This is clear from the second half of the verse in which it is said, "One Indra produced, one Surya, one the gods fashioned by natural development out of Vena"; for Indra is the Master of the thought-mind, Surya of the supra-mental light, Vena is Soma, the master of mental delight of existence, creator of the sense-mind." (15: 104)

The Symbol of Panis and Vritras

"We may observe also in passing that the Panis here must perforce be spiritual enemies, powers of darkness, and not Dravidian gods or Dravidian tribes or Dravidian merchants. In the next verse Vamadeva says of the streams of the *ghṛtam* that they move from the heart-ocean shut up in a hundred prisons (pens) by the enemy so that they are not seen. Certainly, this does not mean that rivers of ghee – or of water, either – rising from the heart-ocean or any ocean were caught on their way by the wicked and unconscionable Dravidians and shut up in a hundred pens so that the Aryans or the Aryan gods could not even catch a glimpse of them. We perceive at once that the enemy, Pani, Vritra of the hymns is a purely psychological conception and not

an attempt of our forefathers to conceal the facts of early Indian history from their posterity in a cloud of tangled and inextricable myths. The Rishi Vamadeva would have stood aghast at such an unforeseen travesty of his ritual images. We are not even helped if we take *ghṛta* in the sense of water, *hṛdya samudra* in the sense of a delightful lake, and suppose that the Dravidians enclose the water of the rivers with a hundred dams so that the Aryans could not even get a glimpse of them. For even if the rivers of the Punjab all flow out of one heart-pleasing lake, yet their streams of water cannot even so have been triply placed in a cow and the cow hidden in a cave by the cleverest and most inventive Dravidians." (15: 105)

The Symbolic Images of the Puranas

". . Vedic imagery throws a clear light on the similar symbolic images of the Puranas, especially on the famous symbol of Vishnu sleeping after the pralaya on the folds of the snake Ananta upon the ocean of sweet milk. It may perhaps be objected that the Puranas were written by superstitious Hindu priests or poets who believed that eclipses were caused by a dragon eating the sun and moon and could easily believe that during the periods of non-creation the supreme Deity in a physical body went to sleep on a physical snake upon a material ocean of real milk and that therefore it is a vain ingenuity to seek for a spiritual meaning in these fables. My reply would be that there is in fact no need to seek for such meanings; for these very superstitious poets have put them there plainly on the very surface of the fable for everybody to see who does not choose to be blind. For they have given a name to Vishnu's snake, the name Ananta, and Ananta means the Infinite; therefore they have told us plainly enough that the image is an allegory and that Vishnu, the allpervading Deity, sleeps in the periods of non-creation on the coils of the Infinite. As for the ocean, the Vedic imagery shows us that it must be the ocean of eternal existence and this ocean of eternal existence is an ocean of absolute sweetness, in other words, of pure Bliss." (15: 107)

The Seven Rivers

"What can these rivers be whose wave is full of Soma wine, full of the *ghṛta*, full of *ūrj*, the energy? What are these waters that flow to the goal of the gods' movement, that establish for man the supreme good? Not the rivers of the Punjab; no wildest assumption of barbarous confusion or insane incoherence in the mentality of the Vedic Rishis can induce us to put such a construction upon such expressions. Obviously these are the waters of the Truth and the Bliss that flow from the supreme ocean. These rivers flow not upon earth, but in heaven; they are prevented by Vritra the Besieger, the Coverer from flowing down upon the earth-consciousness in which we mortals live till Indra, the god-mind, smites the Coverer with his flashing lightnings and cuts out a passage on the summits of that earth-consciousness down which they can flow. Such is the only rational, coherent and sensible explanation of the thought and

language of the Vedic sages. For the rest, Vasishtha makes it clear enough to us; for he says that these are the waters which Surya has formed by his rays and which, unlike earthly movements, do not limit or diminish the workings of Indra, the supreme Mind. They are, in other words, the waters of the Vast Truth, *ṛtaṁ bṛhat* and, as we have always seen that this Truth creates the Bliss, so here we find that these waters of the Truth, *ṛtasya dhārāḥ*, as they are plainly called in other hymns (e.g. V.12.2, "O perceiver of the Truth, perceive the Truth alone, cleave out many streams of the Truth"), establish for men the supreme good and the supreme good* is the felicity, the bliss of the divine existence." (15: 112-13)

** The word indeed is usually understood as "felicity".*

The Luminous Figure of the Dawn (Usha) in the Veda

"…The Dawn is the inner dawn which brings to man all the varied fullnesses of his widest being, force, consciousness, joy; it is radiant with its illuminations, it is accompanied by all possible powers and energies, it gives man the full force of vitality so that he can enjoy the infinite delight of that vaster existence.

We can no longer take *gomad aśvāvad vīravad rādhaḥ* in a physical sense; the very language of the Veda points us to quite another truth. Therefore the other circumstances of this god-given wealth must be taken equally in a spiritual significance; the offspring, gold, chariots are symbolical; *śravas* is not fame or food, but bears its psychological sense and means the higher knowledge which

comes not to the senses or the intellect, but to the divine hearing and the divine vision of the Truth; *rādho dīrghaśruttamam*, *rayiṁ śravasyum* is that rich state of being, that spiritually opulent felicity which turns towards the knowledge (*śravasyu*) and has a far-extended hearing for the vibrations of the Word that comes to us from the regions (*diśaḥ*) of the Infinite. Thus the luminous figure of the Dawn liberates us from the material, ritual, ignorant misunderstanding of the Veda which would lead us stumbling from pitfall to pitfall in a very night of chaos and obscurity; it opens to us the closed door and admits to the heart of the Vedic knowledge." (15: 136-37)

The Dasyus of the Veda

"…the Dasyus, sometimes represented as possessing the coveted riches which have to be ravished from them by violence, sometimes as stealing them from the Aryan who has then to discover and recover the lost wealth by the aid of the gods. The Dasyus who withhold or steal the cows are called the Panis, a word which seems originally to have meant doers, dealers or traffickers; but this significance is sometimes coloured by its further sense of "misers". Their chief is Vala, a demon whose name signifies probably the circumscriber or "encloser", as Vritra means the opponent, obstructer or enfolding coverer. It is easy to suggest, as do the scholars who would read as much primitive history as possible into the Veda, that the Panis are the Dravidians and Vala is their chief or god. But this sense can only be upheld in isolated passages; in many hymns it is incompatible with the actual words of the Rishis and turns into a jumble of gaudy nonsense their images and figures.…" (15: 140)

The Angiras in the Veda

"…Angiras is used in the Veda as an epithet, often in connection with the image of the Dawn and the Cows. Secondly, it occurs as a name of Agni, while Indra is said to become Angiras and Brihaspati is called Angiras and Angirasa, obviously not as a mere decorative or mythological appellation but with a special significance and an allusion to the psychological or other sense attached to the word. Even the Ashwins are addressed collectively as Angiras. It is therefore clear that the word Angiras is used in the Veda not merely as a name of a certain family of Rishis, but with a distinct meaning inherent in the word. It is probable also that even when used as a name it is still with a clear recognition of the inherent meaning of the name; it is probable even that names in the Veda are generally, if not always, used with a certain stress on their significance, especially the names of gods, sages and kings. The word Indra is generally used as a name, yet we have such significant glimpses of the Vedic method as the description of Usha *indratamā aṅgirastamā*, "most-Indra", "most-Angiras", and of the Panis as *anindrāḥ*, "not-Indra", expressions which evidently are meant to convey the possession or absence of the qualities, powers or functionings represented by Indra and the Angiras.…" (15: 161-62)

"THE LANGUAGE of the hymns establishes, then, a double aspect for the Angiras Rishis. One belongs to the external garb of the Veda; it weaves together its naturalistic imagery of the Sun, the Flame, the Dawn, the Cow, the Horse, the Wine, the sacrificial Hymn; the other extricates from that imagery the internal sense. The Angirases are sons of the Flame, lustres of the Dawn, givers and drinkers of the Wine, singers of the Hymn, eternal youths and heroes who wrest for us the Sun, the Cows, the Horses and all treasures from the grasp of the sons of darkness. But they are also seers of the Truth, finders and speakers of the word of the Truth and by the power of the Truth they win for us the wide world of Light and Immortality which is described in the Veda as the Vast, the True, the Right and as the own home of this Flame of which they are the children. This physical imagery and these psychological indications are closely interwoven and they cannot be separated from each other. Therefore we are obliged by ordinary common sense to conclude that the Flame of which the Right and the Truth is the own home is itself a Flame

of that Right and Truth, that the Light which is won by the Truth and by the force of true thought is not merely a physical light, the cows which Sarama finds on the path of the Truth not merely physical herds, the Horses not merely the wealth of the Dravidians conquered by invading Aryan tribes, nor even merely images of the physical Dawn, its light and its swiftly moving rays and the darkness of which the Panis and Vritra are the defenders not merely the darkness of the Indian or the Arctic night. We have even been able to hazard a reasonable hypothesis by which we can disentangle the real sense of this imagery and discover the true godhead of these shining gods and these divine, luminous sages.

The Angiras Rishis are at once divine and human seers. This double character is not in itself an extraordinary feature or peculiar in the Veda to these sages. The Vedic gods also have a double action; divine and pre-existent in themselves, they are human in their working upon the mortal plane when they grow in man to the great ascension.…" (15:173-74)

The Figure of Soma-Wine in the Veda

"The drinking of the Soma-wine as the means of strength, victory and attainment is one of the pervading figures of the Veda. Indra and the Ashwins are the great Soma-drinkers, but all the gods have their share of the immortalising draught. The Angirases also conquer in the strength of the Soma. Sarama threatens the Panis with the coming of Ayasya and the Navagwa Angirases in the keen intensity of their Soma rapture, *eha gamann ṛṣayaḥ somaśitā ayāsyo aṅgiraso navagvāḥ* (X.108.8). It is the great force by which men have the power to follow the path of the Truth. "That rapture of the Soma we desire by which thou, O Indra, didst make to thrive the Might of Swar (or the Swarsoul, *svarṇaram*), that rapture ten-rayed and making a light of knowledge (or, shaking the whole being with its force, *daśagvaṁ vepayantam*) by which

thou didst foster the ocean; that Soma-intoxication by which thou didst drive forward the great waters (the seven rivers) like chariots to their sea, – that we desire that we may travel on the path of the truth," *panthām ṛtasya yātave tam īmahe* (VIII.12.2-3). It is in the power of the Soma that the hill is broken open, the sons of darkness overthrown. This Soma-wine is the sweetness that comes flowing from the streams of the upper hidden world, it is that which flows in the seven waters, it is that with which the *ghṛta*, the clarified butter of the mystic sacrifice, is instinct; it is the honeyed wave which rises out of the ocean of life. Such images can have only one meaning; it is the divine delight hidden in all existence which, once manifest, supports all life's crowning activities and is the force that finally immortalises the mortal, the *amṛtam*, ambrosia of the gods." (15: 184)

Ghṛta and Soma

"…*Ghṛta* also means shining, it is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality which is stored in the illumined consciousness and it is liberated by the liberation of the Cow: Soma is the delight, beatitude, Ananda inseparable from the illumined state of the being; and as there are, according to the Veda, three planes of mentality in us, so there are three portions of the *ghṛta* dependent on the three gods Surya, Indra and Soma, and the Soma also is offered in three parts, on the three levels of the hill, *triṣu sānuṣu*. We may hazard the conjecture, having regard to the nature of the three gods, that Soma releases the divine light from the sense mentality, Indra from the dynamic mentality, Surya from the pure reflective mentality.…" (15: 193-94)

Goddess Dakshina

"…We have here a clue to the sense of this goddess Dakshina who seems in some passages to be a form or epithet of the Dawn and in others that which distributes the offerings in the sacrifice. Usha is the divine illumination and Dakshina is the discerning knowledge that comes with the dawn and enables the Power in the mind, Indra, to know aright and separate the light from the darkness, the truth from the falsehood, the straight from the crooked, *vṛṇīta vijānan*. The right and left hand of Indra are his two powers of action in knowledge; for his two arms are called *gabhasti*, a word which means ordinarily a ray of the sun but also forearm, and they correspond to his two perceptive powers, his two bright horses, *harī*, which are described as suneyed, *sūracakṣasā* and as vision-powers of the Sun, *sūryasya ketū*. Dakshina presides over the right-hand power, *dakṣiṇa*, and therefore we have the collocation *dakṣiṇe dakṣiṇāvān*. It is this discernment which presides over the right action of the sacrifice and the right distribution of the offerings and it is this which enables Indra to hold the herded wealth of the Panis securely, in his right hand.…" (15: 194)

The General and the Detailed Sense of the Veda

"Once we have the key to the meaning of the Cows, the Sun, the Honey-Wine, all the circumstances of the Angiras legend and the action of the Fathers, which are such an incongruous patchwork in the ritualistic or naturalistic and so hopelessly impossible in the historical or Arya-Dravidian interpretation of the hymns, become on the contrary perfectly clear and connected and each throws light on the other. We understand each hymn in its entirety and in relation to other hymns; each isolated line, each passage, each scattered reference in the Vedas falls inevitably and harmoniously into a common whole. We know, here, how the Honey, the Bliss can be said to be stored in the Cow, the shining Light of the Truth; what is the connection of the honey-bearing Cow with the Sun, lord and origin of that Light; why the discovery of the Sun dwelling in the darkness is connected with the conquest or recovery of the cows of the Panis by the Angirases; why it is called the discovery of that Truth; what is meant by the footed and hoofed wealth and the field or pasture

of the Cow. We begin to see what is the cave of the Panis and why that which is hidden in the lair of Vala is said also to be hidden in the waters released by Indra from the hold of Vritra, the seven rivers possessed by the seven-headed heaven-conquering thought of Ayasya; why the rescue of the sun out of the cave, the separation or choosing of the light out of the darkness is said to be done by an all-discerning knowledge; who are Dakshina and Sarama and what is meant by Indra holding the hoofed wealth in his right hand. And in arriving at these conclusions we have not to wrest the sense of words, to interpret the same fixed term by different renderings according to our convenience of the moment or to render differently the same phrase or line in different hymns, or to make incoherence a standard of right interpretation; on the contrary, the greater the fidelity to word and form of the Riks, the more conspicuously the general and the detailed sense of the Veda emerge in a constant clearness and fullness." (15: 195-96)

The Vedic Immortality

"…the physical being visited by the greatness of the infinite planes above and by the power of the great godheads who reign on those planes breaks its limits, opens out to the Light and is upheld in its new wideness by the infinite Consciousness, mother Aditi, and her sons, the divine Powers of the supreme Deva. This is the Vedic immortality." (15: 200)

Sarama and Saraswati

"…Sarama who leads in the search for the radiant herds and discovers both the path and the secret hold in the mountain must be a forerunner of the dawn of Truth in the human mind. And if we ask ourselves what power among the truth-finding faculties it is that thus discovers out of the darkness of the unknown in our being the truth that is hidden in it, we at once think of the intuition. For Sarama is not Saraswati, she is not the inspiration, even though the names are similar. Saraswati gives the full flood of the knowledge; she is or awakens the great stream, *maho arṇaḥ*, and illumines with plenitude all the thoughts, *dhiyo viśvā vi rājati*. Saraswati possesses and is the flood of the Truth; Sarama is the traveller and seeker on its path who does not herself possess but rather finds that which is lost. Neither is she the plenary word of the revelation, the Teacher of man like the goddess Ila; for even when what she seeks is found, she does not take possession but only gives the message to the seers and their divine helpers who have still to fight for the possession of the light that has been discovered." (15: 211)

Sarama – the Hound of Heaven – is Intuition

"…These are the two essential characteristics of Sarama; the knowledge comes to her beforehand, before vision, springs up instinctively at the least indication and with that knowledge she guides the rest of the faculties and divine powers that seek. And she leads to that seat, *sadanam*, the home of the Destroyers, which is at the other pole of existence to the seat of the Truth, *sadanam ṛtasya*, in the cave or secret place of darkness, *guhāyām*, just as the home of the gods is in the cave or secrecy of light. In other words, she is a power descended from the superconscient Truth which leads us to the light that is hidden in ourselves, in the subconscient. All these characteristics apply exactly to the intuition." (15: 212)

The Two Great Divisions of the Dasyus – the Panis (the Subconscient) and the Vritras (the Inconscient)

"…There are two great divisions of the Dasyus, the Panis who intercept both the cows and the waters but are especially associated with the refusal of the cows, the Vritras who intercept the waters and the light, but are especially associated with the withholding of the waters; all Dasyus without exception stand in the way of the ascent to Swar and oppose the acquisition of the wealth by the Aryan seers. The refusal of the light is their opposition to the vision of Swar, *svardṛś*, and the vision of the sun, to the supreme vision of knowledge, *upamā ketuḥ*; the refusal of the waters is their opposition to the abundant movement of Swar, *svarvatīr apaḥ*, the movement or streamings of

the Truth, *ṛtasya preṣā*, *ṛtasya dhārāḥ*; the opposition to the wealth-acquisition is their refusal of the abundant substance of Swar, *vasu*, *dhana*, *vāja*, *hiraṇya*, that great wealth which is found in the sun and in the waters, *apsu sūrye mahad dhanam*. Still since the whole struggle is between the Light and the Darkness, the Truth and the Falsehood, the divine Maya and the undivine, all the Dasyus alike are here identified with the Darkness; and it is by the birth and shining of Agni that the Light is created with which he slays the Dasyus and the Darkness.…" (15: 224-25)

The Panis and the Aryan

"…we may . . regard the Panis as the powers that preside over those ordinary unillumined sense-activities of life whose immediate root is in the dark subconscient physical being and not in the divine mind. The whole struggle of man is to replace this action by the luminous working of mind and life which comes from above through the mental existence. Whoever thus aspires, labours, battles, travels, ascends the hill of being is the Aryan (*ārya*, *arya*, *ari* with the various senses, to toil, to fight, to climb or rise, to travel, to prepare the sacrifice); for the work of the Aryan is a sacrifice which is at once a battle and an ascent and a journey, a battle against the powers of darkness, an ascent to the highest peaks of the mountain beyond earth and heaven into Swar, a journey to the other shore of the rivers and the ocean into the farthest Infinity of things. The Aryan has the will to the work, he is the doer of the work (*kāru*, *kīri*, etc.), the gods who put their force into his work are *sukratu*, perfect in power for the sacrifice; the Dasyu or Pani is the opposite of both, he is *akratu*. The Aryan is the sacrificer, *yajamāna*, *yajyu*; the gods who receive, uphold, impel his sacrifice are *yajata*, *yajatra*, powers of the sacrifice; the Dasyu is the opposite of both, he is *ayajyu*.…" (15: 233-34)

"…The Vedic idea was that the subconscient darkness and the ordinary life of ignorance held concealed in it all that belongs to the divine life and that these secret riches must be recovered first by destroying the impenitent powers of ignorance and then by possessing the lower life subjected to the higher. Of Indra it has been said, as we have seen, that he either slays or conquers the Dasyu and transfers his wealth to the Aryan. So also Sarama refuses peace with alliance to the Panis, but suggests their submission to the gods and the Aryans by the surrender and ascent of the imprisoned cows and their own departure from the darkness to a better place (*ā varīyaḥ*). And it is by the strenuous touch of the goad of the luminous seer, Pushan, lord of the Truth, the goad that drives open the closed heart and makes the sacred word to arise from its depths, it is by this luminous-pointed goad which perfects the radiant cows, accomplishes the luminous thoughts, that the conversion of the Pani is effected; then the Truth-god in his darkened heart also desires that which the Aryan desires. Therefore by this penetrating action of the Light and the Truth the powers of the ordinary ignorant sense-activity become subject to the Aryan." (15: 238)

The Real Sense of the Whole Veda

"WE HAVE now closely scrutinised the Angiras legend in the Rig Veda from all possible sides and in all its main symbols and are in a position to summarise firmly the conclusions we have drawn from it. As I have already said, the Angiras legend and the Vritra mythus are the two principal parables of the Veda; they occur and recur everywhere; they run through the hymns as two closely connected threads of symbolic imagery, and around them all the rest of the Vedic symbolism is woven. Not that they are its central ideas, but they are two main pillars of this ancient structure. When we determine their sense, we have determined the sense of the whole Rik Sanhita. If Vritra and the waters symbolise the cloud and the rain and the gushing forth of the seven rivers of the Punjab and if the Angirases are the bringers of the physical dawn, then the Veda is a symbolism of natural phenomena personified in the figure of gods and Rishis and maleficent demons. If Vritra and Vala are Dravidian gods and the Panis and Vritras human enemies, then the Veda is a poetical and legendary account of the invasion of Dravidian India by Nature-worshipping barbarians. If on the other hand this is a symbolism of the struggle between spiritual powers of Light and Darkness, Truth and Falsehood, Knowledge and Ignorance, Death and Immortality, then that is the real sense of the whole Veda." (15: 241)

The Colloquy of Indra and Agastya

Rig Veda I.170

"1. It is not now, nor is It tomorrow; who knoweth that which is Supreme and Wonderful? It has motion and action in the consciousness of another, but when It is approached by the thought, It vanishes.

Agastya

2. Why dost thou seek to smite us, O Indra? The Maruts are thy brothers. By them accomplish perfection; slay us not in our struggle.

Indra

3. Why, O my brother Agastya, art thou my friend, yet settest thy thought beyond me? For well do I know how to us thou willest not to give thy mind.

4. Let them make ready the altar, let them set Agni in blaze in front. It is there, the awakening of the consciousness to Immortality. Let us two extend for thee thy effective sacrifice.

Agastya

5. O Lord of substance over all substances of being, thou art the master in force! O Lord of Love over the powers of love, thou art the strongest to hold in status! Do thou, O Indra, agree with the Maruts, then enjoy the offerings in the ordered method of the Truth.

COMMENTARY

The governing idea of the hymn belongs to a stage of spiritual progress when the human soul wishes by the sheer force of Thought to hasten forward beyond in order to reach prematurely the source of all things without full development of the being in all its progressive stages of conscious activity. The effort is opposed by the Gods who preside over the universe of man and of the world and a violent struggle takes place in the human consciousness between the individual soul in its egoistic eagerness and the universal Powers which seek to fulfil the divine purpose of the Cosmos.

The seer Agastya at such a moment confronts in his inner experience Indra, Lord of Swar, the realm of pure intelligence, through which the ascending soul passes into the divine Truth.

Indra speaks first of that unknowable Source of things towards which Agastya is too impatiently striving. That is not to be found in Time. It does not exist in the actualities of the present, nor in the eventualities of the future. It neither is now nor becomes hereafter. Its being is beyond Space and Time and therefore in Itself cannot be known by that which is in Space and Time. It manifests Itself by Its forms and activities in the consciousness of that which is not Itself and through those activities it is meant that It should be realised. But if one tries to approach It and study It in Itself, It disappears from the thought that would seize It and is as if It were not.

Agastya still does not understand why he is so violently opposed in a pursuit which is the eventual aim of all being and which all his thoughts and feelings demand. The Maruts are the powers of Thought which by the strong and apparently destructive motion of their progress break down that which is established and help to the attainment of new formations. Indra, the Power of pure Intelligence, is their brother, kin to them in his nature although elder in being. He should by their means effect the perfection towards which Agastya is striving and not turn enemy nor slay his friend in this terrible struggle towards the goal.

Indra replies that Agastya is his friend and brother, – brother in the soul as children of one Supreme Being, friend as comrades in a common effort and one in the divine love that unites God and man, – and by this friendship and alliance has attained to the present stage in his progressive perfection; but now he treats Indra as an inferior Power and wishes to go beyond without fulfilling himself in the domain of the God. He seeks to divert his increased thought-powers towards his own object instead of delivering them up to the universal Intelligence so that it may enrich its realisations in humanity through Agastya and lead him forward by the way of the Truth. Let the egoistic endeavour cease, the great sacrifice be resumed, the flame of the divine Force, Agni, be kindled in front as head of the sacrifice and leader of the march. Indra and Agastya together, the universal Power and the human soul, will extend in harmony the effective inner action on the plane of the pure Intelligence so that it may enrich itself there and attain beyond. For it is precisely by the progressive surrender of the lower being to the divine activities that the limited and egoistic consciousness of the mortal awakens to the infinite and immortal state which is its goal.

Agastya accepts the will of the God and submits. He agrees to perceive and fulfil the Supreme in the activities of Indra. From his own realm Indra is supreme lord over the substances of being as manifested through the triple world of mind, life and body and has therefore power to dispose of its formations towards the fulfilment, in the movement of Nature, of the divine Truth that expresses itself in the universe, – supreme lord over love and delight manifested in the same triple world and has therefore power to fix those formations harmoniously in the status of Nature. Agastya gives up all that is realised in him into the hands of Indra, as offerings of the sacrifice, to be held by him in the fixed parts of Agastya's consciousness and directed in the motional towards fresh formations. Indra is once more to enter into friendly parley with the upward aspiring powers of Agastya's being and to establish agreement between the seer's thoughts and the illumination that comes to us through the pure Intelligence. That power will then enjoy in Agastya the offerings of the sacrifice according to the right order of things as formulated and governed by the Truth which is beyond." (15: 253-56)

Maruts – the Thought-Forces

"…They are not properly gods of thought, rather gods of energy; still, it is in the mind that their energies become effective. To the uninstructed Aryan worshipper, the Maruts were powers of wind, storm and rain; it is the images of the tempest that are most commonly applied to them and they are spoken of as the Rudras, the fierce, impetuous ones, – a name that they share with the god of Force, Agni. Although Indra is described sometimes as the eldest of the Maruts, – *indrajyeṣṭho marudgaṇaḥ*, – yet they would seem at first to belong rather to the domain of Vayu, the Wind-God, who in the Vedic system is the Master of Life, inspirer of that Breath or dynamic energy, called the Prana, which is represented in man by the vital and nervous activities. But this is only a part of their physiognomy. Brilliance, no less than impetuosity, is their characteristic. Everything about them is lustrous, themselves, their shining weapons, their golden ornaments, their resplendent cars. Not only do they

send down the rain, the waters, the abundance of heaven, and break down the things best established to make way for new movements and new formations, – functions which, for the rest, they share with other gods, Indra, Mitra, Varuna, – but, like them, they also are friends of Truth, creators of Light. It is so that the Rishi, Gotama Rahugana, prays to them, "O ye who have the flashing strength of the Truth, manifest that by your might; pierce with your lightning the Rakshasa. Conceal the concealing darkness, repel every devourer, create the Light for which we long." And in another hymn, Agastya says to them, "They carry with them the sweetness (of the Ananda) as their eternal offspring and play out their play, brilliant in the activities of knowledge." The Maruts, therefore, are energies of the mentality, energies which make for knowledge. Theirs is not the settled truth, the diffused light, but the movement, the search, the lightning-flash, and, when Truth is found, the many-sided play of its separate illuminations." (15: 268-69)

The Heart in Vedic Psychology

"…The heart in Vedic psychology is not restricted to the seat of the emotions; it includes all that large tract of spontaneous mentality, nearest to the subconscient in us, out of which rise the sensations, emotions, instincts, impulses and all those intuitions and inspirations that travel through these agencies before they arrive at form in the intelligence. This is the "heart" of Veda and Vedanta, *hṛdaya*, *hṛd*, or *brahman*. There in the present state of mankind the Purusha is supposed to be seated centrally. Nearer to the vastness of the subconscient, it is there that, in ordinary mankind, – man not yet exalted to a higher plane where the contact with the Infinite is luminous, intimate and direct, – the inspirations of the Universal Soul can most easily enter in and most swiftly take possession of the individual soul. It is therefore by the power of the heart that the mantra takes form. But it has to be received and held in

the thought of the intelligence as well as in the perceptions of the heart; for not till the intelligence has accepted and even brooded upon it, can that truth of thought which the truth of the Word expresses be firmly possessed or normally effective. Fashioned by the heart, it is confirmed by the mind.

But another approval is also needed. The individual mind has accepted; the effective powers of the Cosmos must also accept. The words of the hymn retained by the mind form a basis for the new mental posture from which the future thought-energies have to proceed. The Maruts must approach them and take their stand upon them, the mind of these universal Powers approve and unite itself with the formations in the mind of the individual. So only can our inner or our outer action have its supreme effectivity." (15: 271-72)

The Action of Maruts and Indra in Human Psychology

"…The Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscient, they are transformed into an image of the luminous consciousness of which Indra is the Purusha, the representative Being. Obscure, they become conscient; twilit, half-lit or turned into misleading reflections, they surmount these deficiencies and put on the divine brilliance. This great evolution is effected in Time gradually, in the mornings of the human spirit, by the unbroken succession of the Dawns. For Dawn in the Veda is the goddess symbolic of new openings of divine illumination on man's physical consciousness. She alternates with her sister Night; but that darkness itself is a mother of light and always Dawn comes to reveal what the black-browed Mother has prepared. Here, however, the seer seems to speak of continuous dawns, not broken by these intervals of apparent rest and obscurity. By the brilliant force of that continuity of successive illuminations the mentality of man ascends swiftly into fullest light. But always the force which has governed and made possible the transformation, is the puissance of Indra. It is that supreme Intelligence which through the Dawns, through the Maruts, has been pouring itself into the human being. Indra is the Bull of the radiant herd, the Master of the thought-energies, the Lord of the luminous dawns.

Now also let Indra use the Maruts as his instruments for the illumination. By them let him establish the supramental knowledge of the seer. By their energy his energy will be supported in the human nature and he will give that nature his divine firmness, his divine force, so that it may not stumble under the shock or fail to contain the vaster play of puissant activities too great for our ordinary capacity.

The Maruts, thus reinforced in strength, will always need the guidance and protection of the superior Power. They are the Purushas of the separate thought-energies, Indra the one Purusha of all thought-energy. In him they find their fullness and their harmony. Let there then be no longer strife and disagreement between this whole and these parts. The Maruts, accepting Indra, will receive from him the right perception of the things that have to be known. They will not be misled by the brilliance of a partial light or carried too far by the absorption of a limited energy. They will be able to sustain the action of Indra as he puts forth his force against all that may yet stand between the soul and its consummation.

So in the harmony of these divine Powers and their aspirations may humanity find that impulsion which shall be strong enough to break through the myriad oppositions of this world and, in the individual with his composite personality or in the race, pass rapidly on towards the goal so constantly glimpsed but so distant even to him who seems to himself almost to have attained." (15: 273-75)

The Vedic Sacrifice

"The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. The whole process of the universe is in its very nature a sacrifice, voluntary or involuntary. Self-fulfilment by self-immolation, to grow by giving is the universal law. That which refuses to give itself, is still the food of the cosmic Powers. "The eater eating is eaten" is the formula, pregnant and terrible, in which the Upanishad sums up this aspect of the universe, and in another passage men are described as the cattle of the gods. It is only when the law is recognised and voluntarily accepted that this kingdom of death can be overpassed and by the works of sacrifice Immortality made possible and attained. All the powers and potentialities of the human life are offered up, in the symbol of a sacrifice, to the divine Life in the Cosmos." (15: 278-79)

The Three Powers of the Divine Life

"Knowledge, Force and Delight are the three powers of the divine Life; thought and its formations, will and its works, love and its harmonisings are the corresponding human activities which have to be exalted to the divine level. The dualities of truth and falsehood, light and darkness, conceptional right and wrong are the confusions of knowledge born of egoistic division; the dualities of egoistic love and hatred, joy and grief, pleasure and pain are the confusions of Love, perversities of Ananda; the dualities of strength and weakness, sin and virtue, action and inaction are the confusions of will, dissipators of the divine Force. And all these confusions arise and even become necessary modes of our action because the triune powers of the divine Life are divorced from each other, Knowledge from Strength, Love from both, by the Ignorance which divides. It is the Ignorance, the dominant cosmic Falsehood that has to be removed. Through the Truth, then, lies the road to the true harmony, the consummated felicity, the ultimate fulfilment of love in the divine Delight. Therefore, only when the Will in man becomes divine and possessed of the Truth, *amṛto ṛtāvā*, can the perfection towards which we move be realised in humanity." (15: 279)

Agni, the Illumined Will

"…Agni is, preeminently, the Immortal in mortals. It is this Agni by whom the other bright sons of Infinity are able to work out the manifestation and self-extension of the Divine (*devavīti*, *devatāti*) which is at once aim and process of the cosmic and of the human sacrifice. For he is the divine Will which in all things is always present, is always destroying and constructing, always building and perfecting, supporting always the complex progression of the universe. It is this which persists through all death and change. It is eternally and inalienably possessed of the Truth. In the last obscuration of Nature, in the lowest unintelligence of Matter, it is this Will that is a concealed knowledge and compels all these darkened movements to obey, as if mechanically, the divine Law and adhere to the truth of their Nature. It is this which makes the tree grow according to its seed and each action bear its appropriate fruit. In the obscurity of man's ignorance, – less than material Nature's, yet greater, – it is this divine Will that governs and guides, knows the

sense of his blindness and the goal of his aberration and out of the crooked workings of the cosmic Falsehood in him evolves the progressive manifestation of the cosmic Truth. Alone of the brilliant Gods, he burns bright and has full vision in the darkness of Night no less than in the splendours of day. The other gods are *uṣarbudhaḥ*, wakers with the Dawn.

Therefore is he the priest of the offering, strongest or most apt for sacrifice, he who, all-powerful, follows always the law of the Truth. We must remember that the oblation (*havya*) signifies always action (*karma*) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention. Agni, the divine Will, is that which stands behind the human will in its works. In the conscient offering, he comes in front; he is the priest set in front (*puro-hita*), guides the oblation and determines its effectiveness.

By this self-guided Truth, by this knowledge that works out as an unerring Will in the Cosmos, he fashions the gods in mortals. Agni manifests divine potentialities in a death-besieged body; Agni brings them to effective actuality and perfection. He creates in us the luminous forms of the Immortals.

This work he does as a cosmic Power labouring upon the rebellious human material even when in our ignorance we resist the heavenward impulse and, accustomed to offer our actions to the egoistic life, cannot yet or as yet will not make the divine surrender. But it is in proportion as we learn to subjugate the ego and compel it to bow down in every act to the universal Being and to serve consciously in its least movements the supreme Will, that Agni himself takes form in us. The Divine Will becomes present and conscient in a human mind and enlightens it with the divine Knowledge. Thus it is that man can be said to form by his toil the great Gods." (15: 280-81)

"Agni is the power of conscious Being, called by us will, effective behind the workings of mind and body. Agni is the strong God within (*maryaḥ*, the strong, the masculine) who puts out his strength against all assailing powers, who forbids inertia, who repels every failing of heart and of force, who spurns out all lack of manhood. Agni actualises what might otherwise remain as an ineffectual thought or aspiration. He is the doer of the Yoga (*sādhu*); divine smith labouring at his forge, he hammers out our perfection. Here he is said to become the charioteer of the Supreme. The Supreme and Wonderful that moves and fulfils Itself "in the consciousness of another", (we have the same word, *adbhuta*, as in the colloquy of Indra and Agastya), effects that motion with this Power as charioteer holding the reins of the activity. Mitra also, the lord of Love and Light is even such a charioteer. Love illuminated fulfils the harmony which is the goal of the divine movement. But the power of this lord of Will and Light is also needed. Force and Love united and both illumined by Knowledge fulfil God in the world." (15: 282-83)

The Psychological Sense of the Vedic Symbol "Indra with his shining hosts, the Maruts, Agni, the divine force, fulfiller of the Aryan sacrifice, are the most important deities of the Vedic system. Agni is the beginning and the end. This Will that is knowledge is the initiator of the upward effort of the mortal towards Immortality; to this divine consciousness that is one with divine power we arrive as the foundation of immortal existence. Indra, lord of Swar, the luminous intelligence into which we have to convert our obscure material mentality in order to become capable of the divine consciousness, is our chief helper. It is by the aid of Indra and the Maruts that the conversion is effected. The Maruts take our animal consciousness made up of the impulses of the nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of Swar and the truths of Indra. Our mental evolution begins with these animal troops, these "Pashus"; they become, as we progress in the ascension, the brilliant herds of the Sun, *gāvaḥ*, rays, the divine cows of the Veda. Such is the psychological sense of the Vedic symbol." (15: 286)

Surya Savitri, Creator and Increaser

"But who, then, is Surya, the Sun, from whom these rays proceed? He is the Master of Truth, Surya the Illuminator, Savitri the Creator, Pushan the Increaser. His rays in their own nature are supramental activities of revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedanta calls Vijnana, the perfect knowledge, the Veda Ritam, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence, Swar, of which Indra is the lord.

For this Vijnana is a divine and not a human faculty. Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, Manas, which can receive and understand* Truth, but is not one with it. The light of knowledge has to present itself in this human understanding tempered so as to suit its forms to the capacities and limitations of the physical

* *The Vedic word for the understanding is* dhī, *that which receives and holds in place.*

consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development. Therefore the rays of Surya, as they labour to form our mental existence, create three successive worlds of mentality one superimposed on the other, – the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being,* where they shine above the three heavens, *tisro divaḥ*, as their three luminosities, *trīṇi rocanāni*. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *pārthivāni rajāṁsi*, earthly realms of light. They also are triple, *tisraḥ pṛthivīḥ*, the three earths. And of all these worlds Surya Savitri is the creator." (15: 287)

** Our natural plane of being is obviously the physical consciousness, but the others also are open to us since part of our being lives in each of them.*

"…The human individual is an organised unit of existence which reflects the constitution of the universe. It repeats in itself the same arrangement of states and play of forces. Man, subjectively, contains in himself all the worlds in which, objectively, he is contained. Preferring ordinarily a concrete to an abstract language, the Rishis speak of the physical consciousness as the physical world, earth, Bhu, Prithivi. They describe the pure mental consciousness as heaven, Dyaus, of which Swar, the luminous mind, is the summit. To the intermediate dynamic, vital or nervous consciousness they give the name either of Antariksha, the intermediate vision, or of Bhuvar, – multiple dynamic worlds formative of the Earth.

For in the idea of the Rishis a world is primarily a formation of consciousness and only secondarily a physical formation of things. A world is a *loka*, a way in which conscious being images itself. And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being, – the idea, not abstract, but real and dynamic, – that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, – the sense also of the ordinary word for creation, *sṛṣṭi*, – and so a production. The action of the causal Idea does not fabricate, but brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

Now the forces and processes of the physical world repeat, as in a symbol, the truths of the supraphysical action which produced it. And since it is by the same forces and the same processes, one in the physical worlds and the supraphysical, that our inner life and its development are governed, the Rishis adopted the phenomena of physical Nature as just symbols for those functionings of the inner life which it was their difficult task to indicate in the concrete language of a sacred poetry that must at the same time serve for the external worship of the Gods as powers of the visible universe. The solar energy is the physical form of Surya, Lord of Light and Truth; it is through the Truth that we arrive at Immortality, final aim of the Vedic discipline. It is therefore under the images of the Sun and its rays, of Dawn and day and night and the life of man between the two poles of light and darkness that the Aryan seers represent the progressive illumination of the human soul. It is so that Shyavashwa of the house of Atri hymns Savitri, Creator, Increaser, Revealer." (15: 288-89)

Surya – the Illumined (*Vipra*), the Large (*Bṛhat*), the Clear (*Vipaścit*)

"Surya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *bṛhat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their relations. Therefore he is *vipaścit*, the clear in perception. Men as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Surya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yuñjate*) becomes their Yoga.…" (15: 289)

The Action of Surya in Man

"Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (Hotras) in the human being, one corresponding to each of the seven constituents of his psychological existence, – body, life, mind, super-mind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Surya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. "Knower of phenomena sole he arranges the sacrificial energies."

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator.…" (15: 289-90)

"Surya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence. For all things have their justifiable cause of being, their good use and their right enjoyment. When this truth in them is found and utilised, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation. "The Seer takes to himself all forms, he brings out (creates or manifests) good for the twofold (two-footed), for the fourfold (four-footed)."*" (15: 290)

* *The symbolism of the words* dvipade *and* catuṣpade *may be differently interpreted. The discussion of it here would occupy too large a space.*

"…Surya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence. "The creator, the supremely desirable, manifests all heaven and shines pervadingly following (after or according to) the movement forward of the Dawn."" (15: 291)

"But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (*trīṇi rocanā*); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super-Mind manifested in us.…" (15: 291-92)

"The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pushan. He aggrandises us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyavashwa, of the sons of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man – he who brings him out of egoistic limitation into universality, out of the finite into the infinite.…" (15: 292)

Usha – The First Condition of the Vedic Realisation

"…Throughout the Veda Usha, daughter of Heaven, has always the same function. She is the medium of the awakening, the activity and the growth of the other gods; she is the first condition of the Vedic realisation. By her increasing illumination the whole nature of man is clarified; through her he arrives at the Truth, through her he enjoys the Beatitude. The divine dawn of the Rishis is the advent of the divine Light throwing off veil after veil and revealing in man's activities the luminous godhead. In that light the Work is done, the sacrifice offered and its desirable fruits gathered by humanity." (15: 295)

The Divine Dawn – Usha

"Divine Dawn comes thus to the soul with the light of her knowledge, *prajñāna*, confronting all the worlds as field of that knowledge, – all provinces, that is to say, of our universal being, – mind, vitality, physical consciousness. She stands uplifted over them on our heights above mind, in the highest heaven, as the perception of Immortality or of the Immortal, *amṛtasya ketuḥ*, revealing in them the eternal and beatific existence or the eternal all-blissful Godhead. So exalted she stands prepared to effect the motion of the divine knowledge, progressing as a new revelation of the eternal truth, *navyasi*, in their harmonised and equalised activities like a wheel moving smoothly over a level field; for they now, their diversities and discords removed, offer no obstacle to that equal motion.

…Full in her enjoyment of the felicity, full in her effectuation of all activities, *subhagā sudaṁsāḥ*, she brings into existence in us by her revelations Swar, the concealed luminous mind, our highest mental heaven; and thus from the farthest extremities of mental being extends herself over the physical consciousness." (15: 296-97)

Name & Addresses	*Phone*

Name & Addresses	*Phone*

Name & Addresses	*Phone*

Name & Addresses	*Phone*

Name & Addresses	Phone

READY-REFERENCE CALENDAR

For ascertaining any day of the week for any given time from 1800 to 2050 inclusive

COMMON YEARS, 1800 TO 2050										Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
1801	1829	1857	1885	1914	1942	1970	1998	2026													
1807	1835	1863	1891	1925	1953	1981	2009	2037		4	7	7	3	5	1	3	6	2	4	7	2
1818	1846	1874	1903	1931	1959	1987	2015	2043													
1802	1830	1858	1886	1915	1943	1971	1999	2027													
1813	1841	1869	1897	1926	1954	1982	2010	2038		5	1	1	4	6	2	4	7	3	5	1	3
1819	1847	1875	1909	1937	1965	1993	2021	2049													
1803	1831	1859	1887	1921	1949	1977	2005	2033													
1814	1842	1870	1898	1927	1955	1983	2011	2039		6	2	2	5	7	3	5	1	4	6	2	4
1825	1853	1881	1910	1938	1966	1994	2022	2050													
1805	1833	1861	1889	1907	1935	1963	1991	2019	2047												
1811	1839	1867	1895	1918	1946	1974	2002	2030		2	5	5	1	3	6	1	4	7	2	5	7
1822	1850	1878	1901	1929	1957	1985	2013	2041													
1800	1823	1851	1879	1913	1941	1969	1997	2025													
1806	1834	1862	1890	1919	1947	1975	2003	2031		3	6	6	2	4	7	2	5	1	3	6	1
1817	1845	1873	1902	1930	1958	1986	2014	2042													
1809	1837	1865	1893	1911	1939	1967	1995	2023													
1815	1843	1871	1899	1922	1950	1978	2006	2034		7	3	3	6	1	4	6	2	5	7	3	5
1826	1854	1882	1905	1933	1961	1969	2017	2045													
1810	1838	1866	1894	1917	1945	1973	2001	2029													
1821	1849	1877	1900	1923	1951	1979	2007	2035		1	4	4	7	2	5	7	3	6	1	4	6
1827	1855	1883	1906	1934	1962	1990	2018	2046													
LEAP YEARS, 1804 TO 2048											29										
1804	1832	1860	1888		1928	1956	1984	2012	2040	7	3	4	7	2	5	7	3	6	1	4	6
1808	1836	1864	1892	1904	1932	1960	1988	2016	2044	5	1	2	5	7	3	5	1	4	6	2	4
1812	1840	1868	1896	1908	1936	1964	1992	2020	2048	3	6	7	3	5	1	3	6	2	4	7	2
1816	1844	1872		1912	1940	1968	1996	2024		1	4	5	1	3	6	1	4	7	2	5	7
1820	1848	1876		1916	1944	1972	2000	2028		6	2	3	6	1	4	6	2	5	7	3	5
1824	1852	1880		1920	1948	1976	2004	2032		4	7	1	4	6	2	4	7	3	6	1	3
1828	1856	1884		1924	1952	1980	2008	2036		2	5	6	2	4	7	2	5	1	3	6	1

1		2		3		4		5		6		7	
Monday	1	Tuesday	1	Wednesday	1	Thursday	1	Friday	1	Saturday	1	SUNDAY	1
Tuesday	2	Wednesday	2	Thursday	2	Friday	2	Saturday	2	SUNDAY	2	Monday	2
Wednesday	3	Thursday	3	Friday	3	Saturday	3	SUNDAY	3	Monday	3	Tuesday	3
Thursday	4	Friday	4	Saturday	4	SUNDAY	4	Monday	4	Tuesday	4	Wednesday	4
Friday	5	Saturday	5	SUNDAY	5	Monday	5	Tuesday	5	Wednesday	5	Thursday	5
Saturday	6	SUNDAY	6	Monday	6	Tuesday	6	Wednesday	6	Thursday	6	Friday	6
SUNDAY	7	Monday	7	Tuesday	7	Wednesday	7	Thursday	7	Friday	7	Saturday	7
Monday	8	Tuesday	8	Wednesday	8	Thursday	8	Friday	8	Saturday	8	SUNDAY	8
Tuesday	9	Wednesday	9	Thursday	9	Friday	9	Saturday	9	SUNDAY	9	Monday	9
Wednesday	10	Thursday	10	Friday	10	Saturday	10	SUNDAY	10	Monday	10	Tuesday	10
Thursday	11	Friday	11	Saturday	11	SUNDAY	11	Monday	11	Tuesday	11	Wednesday	11
Friday	12	Saturday	12	SUNDAY	12	Monday	12	Tuesday	12	Wednesday	12	Thursday	12
Saturday	13	SUNDAY	13	Monday	13	Tuesday	13	Wednesday	13	Thursday	13	Friday	13
SUNDAY	14	Monday	14	Tuesday	14	Wednesday	14	Thursday	14	Friday	14	Saturday	14
Monday	15	Tuesday	15	Wednesday	15	Thursday	15	Friday	15	Saturday	15	SUNDAY	15
Tuesday	16	Wednesday	16	Thursday	16	Friday	16	Saturday	16	SUNDAY	16	Monday	16
Wednesday	17	Thursday	17	Friday	17	Saturday	17	SUNDAY	17	Monday	17	Tuesday	17
Thursday	18	Friday	18	Saturday	18	SUNDAY	18	Monday	18	Tuesday	18	Wednesday	18
Friday	19	Saturday	19	SUNDAY	19	Monday	19	Tuesday	19	Wednesday	19	Thursday	19
Saturday	20	SUNDAY	20	Monday	20	Tuesday	20	Wednesday	20	Thursday	20	Friday	20
SUNDAY	21	Monday	21	Tuesday	21	Wednesday	21	Thursday	21	Friday	21	Saturday	21
Monday	22	Tuesday	22	Wednesday	22	Thursday	22	Friday	22	Saturday	22	SUNDAY	22
Tuesday	23	Wednesday	23	Thursday	23	Friday	23	Saturday	23	SUNDAY	23	Monday	23
Wednesday	24	Thursday	24	Friday	24	Saturday	24	SUNDAY	24	Monday	24	Tuesday	24
Thursday	25	Friday	25	Saturday	25	SUNDAY	25	Monday	25	Tuesday	25	Wednesday	25
Friday	26	Saturday	26	SUNDAY	26	Monday	26	Tuesday	26	Wednesday	26	Thursday	26
Saturday	27	SUNDAY	27	Monday	27	Tuesday	27	Wednesday	27	Thursday	27	Friday	27
SUNDAY	28	Monday	28	Tuesday	28	Wednesday	28	Thursday	28	Friday	28	Saturday	28
Monday	29	Tuesday	29	Wednesday	29	Thursday	29	Friday	29	Saturday	29	SUNDAY	29
Tuesday	30	Wednesday	30	Thursday	30	Friday	30	Saturday	30	SUNDAY	30	Monday	30
Wednesday	31	Thursday	31	Friday	31	Saturday	31	SUNDAY	31	Monday	31	Tuesday	31

NOTE: To ascertain any day of the week, first look in the table for the year required and under the months are figures which refer to the corresponding figures at the head of the columns of the days below. For Example:- To know on what day of the week 15th Aug., 1872 fell, look in the table of years for 1872, and in a parallel line under August is figure 4, which directs to column 4 in which it will be seen that August 15 fell on Thursday.

CONVERSION FACTORS

CONVERSION FACTORS

Abbreviation	Prefixes		for instance
Metre-m	kilo (K)-1000 times unit	Mile (m) $\frac{1}{1000}$ of unit	100 centimetres = 1 metre
Gramme-gm	hecto (h) - 100 times unit	centi (c) $\frac{1}{100}$ of unit	100 milligramme = 1 gramme
Litres-1	deca (dal) - 10 times unit	deci (d) $\frac{1}{10}$ of unit	100 litres = 1 hectolitre

Length

1 inch = 25.4 millimetres (mm)
1 foot = 30.48 centimetres (cm)
1 yard = 0.9144 metre (m)
1 mile = 1.6093 kilometres (km)
1 millimetre = 0.0328 inch.
1 centimetre = 0.0328 foot
1 metre = 1.094 yards
1 kilometre = 0.62137 mile

Centimetres		Inch
2.540	1	0.394
5.080	2	0.787
7.620	3	1.181
10.160	4	1.575
12.700	5	1.969
15.240	6	2.362
17.780	7	2.756
20.320	8	3.150
22.860	9	3.543

Metres		Yards
0.914	1	1.094
1.829	2	2.187
2.743	3	3.281
3.658	4	4.374
4.572	5	5.468
5.486	6	6.562
6.401	7	7.655
7.315	8	8.749
8.230	9	9.843

Kilometres		Miles
1.609	1	0.621
3.219	2	1.243
4.828	3	1.864
6.437	4	2.485
8.047	5	3.107
9.656	6	3.728
11.265	7	4.350
12.875	8	4.971
14.484	9	5.592

Volume

1 inch^3 = 16.387 centimetres^3
1 foot^3 = 28.316 decimetres^3
1 pint^3 = 0.568 litre
1 imperial gallon = 4.546 litres
1 centimetre^3 = 0.0610 inch^3
1 decimetre^3 = 0.035 feet^3
1 litre = 1.76 pints
1 litre = 0.220 Imperial gallon

Litre		Gallons
4.546	1	0.220
9.092	2	0.440
13.638	3	0.660
18.184	4	0.880
22.730	5	1.110
27.276	6	1.320
31.822	7	1.540
36.368	8	1.760
40.914	9	1.980

Weight

1 ounce = 28.349 gm.
1 pound = 0.4536 kg.
1 stone = 6.350 kilogrammes
1 cwt = 50/80 kilogrammes
1 ton = 1.016 metric tonnes
1 gramme = 0.03527 ounce
1 kilogramme = 2.205 pounds
1 kilogramme = 0.158 stone
1 kilogramme = 0.01968 cwt
1 metric tonne = 0.09842

Kilograms		Pounds
0.454	1	2.205
0.907	2	4.405
1.361	3	6.614
1.814	4	8.819
2.268	5	11.023
2.722	6	13.228
3.175	7	15.432
3.629	8	17.637
4.082	9	19.872

Area

1 sq. inch = 6.4516 sq. cm.
1 sq. yard = 0.8361 sq. metre
1 sq. mile = 2.589 sq. kilometres
1 acra = 4047 sq. metres
1 sq. centimetre = 0.155 sq. inch
1 sq. metre = 1.1960 sq. yards
1 sq. kilometre = 0.386 sq. mile
1 hectare = 10.000 sq. metres
1 hectare = 2.471 acres

Sq. Metres		Sq. Yards
0.836	1	1.196
1.672	2	2.392
2.508	3	3.588
3.345	4	4.784
4.181	5	5.980
5.017	6	7.176
5.853	7	8.372
6.689	8	9.568
7.525	9	10.764

Easy Conversion

Metres into yards
add one-tenth
Yards into metres
deduct one-tenth
Kilometres into miles
multiply by 5 and divide by 8
Miles into kilometres
multiply by 8 and divide by 5
Litres into pints
multiply by 7 and divide by 4
Pints into litres
multiply by 4 and divide by 7
Litres into gallons
multiply by 2 and divide by 9
Gallons into litres
multiply by 9 and divide by 2
Kilograms into pounds
divide by 9 and multiply by 20
Pounds into by kilograms
divide by 20 and multiply by 9

Double conversion Tables : The central figures represent either of the two columns besides them, as the case may be Exemple : 1 kilometre = 0.621 mile and one mile = 1.609 kilometres.

The Resurgent India Trust

The fundamental object of this Trust is to work for an integral resurgence of India so that it may assume its rightful place among the community of nations and, by its powerful example and spiritual influence open for humanity the way leading to the establishment of a divine life on earth which will be the supreme fulfilment of the ages long promises and pronouncements of the forthcoming kingdom of Heaven on Earth.

To assume its true position and fulfil its true role in the community of nations India must find back and manifest her soul which, at present, is completely covered up by an overwhelming commercialism which has spread everywhere and which has arisen out of the onslaught on it of the Western spirit of shortsighted utilitarianism. Individually one can fight it by becoming conscious of one's inner being or – better still – psychic being and letting it become conscious of India's soul and interested in knowing and serving it. The individuals who become conscious of India's Soul and its Mission will become the backbone of a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world.

The Resurgent India Trust has been established by just such a group of people who having become conscious of India's Soul have acquired a living faith in its divine destiny and cannot help intensely loving it in spite of all the contrary surface appearances. This Trust hopes to become a powerful instrument of the expression of theirs and their countless other brothers' and sisters' faith and love for India.

It is believed that the most important thing for India – the one which when set right will automatically lead to the dissolution of most of its present problems and difficulties – is to recover the true sense of pride in its great culture, its glorious past and its supreme achievements. Therefore this Trust ardently seeks to awaken Indian people to the truth of their present condition and their great past and thus contribute to the forces leading to the recovery of their lost faith and pride – lost due to over one thousand years of subjugation to the rule of foreign invaders and the still continuing hold of their alien ideas on Indian minds – in the majesty, greatness and invincibility of their spiritual culture.