Our Ideal

Our ideal, . . is fixed, – to become one with God and lead individually the divine life, but also to help others to the divine realisation and prepare, by any means, humanity for the kingdom of God on earth, – satyadharma, satyayuga.

– Sri Aurobindo

(18: 423)

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Vedanta's final & single answer to all the questions of philosophy is contained in a single mighty & ever-memorable phrase, So 'ham. I am He or more explicitly or to the question of the inquirer अहं ब्रह्मास्मि, I am Brahman. Cutting through all tremors & hesitations, scorning all doubt or reserve it announces with a hardy & daring incisiveness the complete identity of man & God. This is its gospel that the individual Self who seems so limited, thwarted, befouled, shamed & obscured with the bonds & shackles, the mud & stains of earthly life and the pure, perfect and illimitable Being who possesses & supports all existence, to Whom this vast and majestic Universe is but an inconsiderable corner of His mind and infinite Time cannot end and infinite Space cannot confine and the infinite net of cause and effect is powerless to trammel are equal, are of one nature, power, splendour, bliss, are One. It seems the very madness of megalomania, the very delirium of egoism. And yet if it be true?

And it is true. Reason can come to no other conclusion, Yoga ends in no less an experience, the voices of a hundred holy witnesses who have seen God face to face, bring to us no less wonderful a message.

– *Sri Aurobindo*

(18: 337)

The Light of lights



Words of Sri Aurobindo
(4)

Diary
2014

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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*



I can know nothing except what I myself am; if I know others, it is because they also are myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own mental centre. All sensation, all action of sense is thus the same in essence whether external or internal, physical or psychical.

– *Sri Aurobindo*

(18: 58)



The Workings of the Great Intellectual Movement of Humanity is India

...If we take in its general results in India the great intellectual movement of humanity, we see that it broke up & scattered about in fragments the ancient catholic tradition & knowledge, placed its stamp on much that yet remains, destroyed a great deal which it could not assimilate, left a little surviving under veils & in our remote & secret places. On the mental temperament of our people, the long struggle had a disastrous effect; for it has deprived all except the few of the higher supraintellectual inner life of our forefathers, it has made impossible any general resort to that discipline which gave them the use to a certain extent, at least, of the higher intuitive mentality, the satyadrishti, the direct sight, and has driven the many to be content rather with the irregular intuitions of the heart, the aesthetic faculties & the senses; we have kept those faculties which receive the actual touch of the higher truth obscurely, with the eyes of the intellect closed but lost those which receive them directly, with the eyes of the intellect open and luminously transmitting them to the mind imprisoned in matter. We have therefore neither been able to organise the intellectual efficiency of the Europeans, nor retain the principles of inner greatness known to our forefathers. Nevertheless, we still have among us important remnants of the old knowledge & discipline & we have firm hold in our schools of Yoga on the supreme means by which its lost parts can be recovered. The key of a divine life upon earth lies, rusted indeed in an obscure corner of our mansion, used only by a few, but still it lies there & is still used....

– Sri Aurobindo

(17: 564)

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The Two Capital Works of the Divine Dawn in Man

"… – her elevation of him to the full force of the Light and the revelation of the Truth and her pouring of the Ananda, the Amrita, the Soma Wine, the bliss of the immortal being into the mental and bodily existence. In the world of the pure mind, *divi*, she rises into the full force and mass of the Light, *ūrdhvaṁ pājo aśret*, and from those pure and high levels she establishes the sweetness, *madhu*, the honey of Soma. She makes to shine out the three luminous worlds, *rocanā*; she is then or she brings with her the beatific vision. By the effectual illuminations of the pure mentality, through the realising Word, *divo arkaiḥ*, she is perceived as the bearer of Truth and with the Truth she enters from the world above Mind, full of the delight, in a varied play of her multiple thought and activity, into the mental and bodily consciousness, those established limits between which man's action moves. It is from her, as she comes thus richly laden, *vājena vājini*, that Agni, the divine Force labouring here in body and mind to uplift the mortal, prays for and attains to the Soma, the wine of the Beatitude, the delightful substance." (15: 297)

The Lord of Truth

"The Lord of Truth is the sole lord of things. He is Varuna, soul of vastness and purity; he is Mitra, source of love and light and harmony. His creative Wisdom, *malī mitrasya varuṇasya māyā*, unlimited in its scope, – for he is Varuna, – appearing, *candreva*, as a light of bliss and joy, – for he is Mitra, – arranges, perfectly organises, in multitudinous forms, in the wideness of the liberated nature, the luminous expansions, the serene expressions of the Truth. He combines the various brilliancies with which his Dawn has entered our firmaments; he blends into one harmony her true and happy voices.

Dawn divine is the coming of the Godhead. She is the light of the Truth and the Felicity pouring on us from the Lord of Wisdom and Bliss, *amṛtasya ketuḥ*, *svasarasya patnī*." (15: 297-98)

Varuna, Mitra, Aryaman and Bhaga

"…Not only are the four closely associated among themselves, but they seem to partake of each other's nature and attributes, and all are evidently emanations of Surya Savitri, the divine being in his creative and illuminative solar form.

Surya Savitri is the Creator. According to the Truth of things, in the terms of the Ritam, the worlds are brought forth from the divine consciousness, from Aditi, goddess of infinite being, mother of the gods, the indivisible consciousness, the Light that cannot be impaired imaged by the mystic Cow that cannot be slain. In that creation, Varuna and Mitra, Aryaman and Bhaga are four effective Puissances. Varuna represents the principle of pure and wide being, Sat in Sachchidananda; Aryaman represents the light of the divine consciousness working as Force; Mitra representing light and knowledge, using the principle of Ananda for creation, is Love maintaining the law of harmony; Bhaga represents Ananda as the creative enjoyment; he takes the delight of the creation, takes the delight of all that is created. It is the Maya, the formative

wisdom of Varuna, of Mitra that disposes multitudinously the light of Aditi brought by the Dawn to manifest the worlds.…

…Varuna represents largeness, right and purity; everything that deviates from the right, from the purity recoils from his being and strikes the offender as the punishment of sin. So long as man does not attain to the largeness of Varuna's Truth, he is bound to the posts of the world-sacrifice by the triple bonds of mind, life and body as a victim and is not free as a possessor and enjoyer. Therefore we have frequently the prayer to be delivered from the noose of Varuna, from the wrath of his offended purity. Mitra is on the other hand the most beloved of the gods; he binds all together by the fixities of his harmony, by the successive lustrous seats of Love fulfilling itself in the order of things, *mitrasya dhāmabhiḥ*. His name, Mitra, which means also friend, is constantly used with a play upon the double sense; it is as Mitra, because Mitra dwells in all, that the other gods become the friends of man.…" (15: 301-02)

Bhaga – the Lord of Enjoyment

"…What the Rishi seeks is the enjoyment in all created things of the immortal and immortalising Ananda.

It is this Ananda which is that enjoyment of the divine Producer, of Surya Savitri, the supreme result of the Truth; for Truth is followed as the path to the divine beatitude. This Ananda is the highest, the best enjoyment. It disposes all aright; for once the Ananda, the divine delight in all things is attained, it sets right all the distortions, all the evil of the world. It carries man through to the goal. If by the truth and right of things we arrive at the Ananda, by the Ananda also we can arrive at the right and truth of things. It is to the divine Creator in the name and form of Bhaga that this human capacity for the divine and right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ananda of the world manifests itself.

Nothing can limit, nothing can diminish, neither god nor demon, friend nor enemy, event nor sensation, whatever pleasure this divine Enjoyer takes in things, in whatever vessel or object of his enjoyment. For nothing can diminish or hedge in or hurt his luminous self-empire, *svarājyam*, his perfect possession of himself in infinite being, infinite delight and the vastnesses of the order of the Truth.

Therefore it is he that brings the seven delights, *sapta ratnā*, to the giver of the sacrifice. He looses them forth on us; for they are all there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied amplitude of this sevenfold delight, perfect on all the planes of our being, is the *bhāga*, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that varied wealth which the Rishi seeks for himself and his fellows in the sacrifice by the acceptance of the divine Enjoyer." (15: 303)

The Psychological Conceptions of the Vedic Rishis

"The psychological conceptions of the Vedic Rishis have often a marvellous profundity and nowhere more than when they deal with the phenomenon of the conscious activities of mind and life emerging out of the subconscient. It may be said, even, that this idea is the whole basis of the rich and subtle philosophy evolved in that early dawn of knowledge by these inspired Mystics.…

…Vamadeva speaks of the ocean of the subconscient which underlies all our life and activities. Out of that ocean rises "the honeyed wave" of sensational existence with its undelivered burden of unrealised delight climbing full of the "Ghrita" and the "Soma", the clarified mental consciousness and the illumined Ananda that descends from above, to the heaven of Immortality. The "secret Name" of the mental consciousness, the tongue with which the gods taste the world, the nexus of Immortality, is the Ananda which the Soma symbolises. For all this creation has been, as it were, ejected into the subconscient

by the four-horned Bull, the divine Purusha whose horns are infinite Existence, Consciousness, Bliss and Truth. In images of an energetic incongruity reminding us of the sublime grotesques and strange figures that have survived from the old mystic and symbolic art of the prehistoric world, Vamadeva describes the Purusha in the figure of a man-bull, whose four horns are the four divine principles, his three feet or three legs the three human principles, mentality, vital dynamism and material substance, his two heads the double consciousness of Soul and Nature, Purusha and Prakriti, his seven hands the seven natural activities corresponding to the seven principles. "Triply bound" – bound in the mind, bound in the life-energies, bound in the body – "the Bull roars aloud; great is the Divinity that has entered into mortals."

For the "ghritam", the clear light of the mentality reflecting the Truth, has been hidden by the Panis, the lords of the lower sense-activity, and shut up in the subconscient; in our thoughts, in our desires, in our physical consciousness

the Light and the Ananda have been triply established, but they are concealed from us. It is in the cow, symbol of the Light from above, that the gods find the clarified streams of the "ghritam". These streams, says the Rishi, rise from the heart of things, from the ocean of the subconscient, *hṛdyāt samudrāt*, but they are confined in a hundred pens by the enemy, Vritra, so that they may be kept from the eye of discernment, from the knowledge that labours in us to enlighten that which is concealed and deliver that which is imprisoned. They move in the path on the borders of the subconscient, dense if impetuous in their movements, limited by the nervous action, in small formations of the life-energy Vayu, *vātapramiyaḥ*. Purified progressively by the experiences of the conscious heart and mind, these energies of Nature become finally capable of the marriage with Agni, the divine Will-force, which breaks down their boundaries and is himself nourished by their now abundant waves. That is the crisis of the being by which the mortal nature prepares its conversion to immortality." (15: 307-08)

Vayu, the Master of the Life Energies

"Vayu is the Lord of Life. By the ancient Mystics life was considered to be a great force pervading all material existence and the condition of all its activities. It is this idea that was formulated later on in the conception of the Prana, the universal breath of life. All the vital and nervous activities of the human being fall within the definition of Prana, and belong to the domain of Vayu..…

…Vata or Vayu, the nervous activity, is only a first condition of the emergent Mind. And for man it is the meeting of Life with Mind and the support given by the former to the evolution of the latter which is the important aspect of Vayu. Therefore we find Indra, Master of Mind, and Vayu, Master of Life, coupled together and the latter always somewhat dependent on the former; the Maruts, the thought-forces, although in their origin they seem to be as much powers of Vayu as of Indra, are more important to the Rishis than Vayu himself and even in their dynamic aspect are more closely associated with Agni Rudra than with the natural chief of the legions of the Air." (15: 309-10)

Brahman

"*Brahman* in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. It is a voice of the rhythm which has created the worlds and creates perpetually. All world is expression or manifestation, creation by the Word. Conscious Being luminously manifesting its contents in itself, of itself, *tmanā*, is the superconscient; holding its contents obscurely in itself it is the subconscient. The higher, the self-luminous descends into the obscure, into the night, into darkness concealed in darkness, *tamas tamasā gūḍham*, where all is hidden in formless being owing to fragmentation of consciousness, *tucchyenābhvapihitam*. It arises again out of the Night by the Word to reconstitute in the conscient its vast unity, *tan mahināj̄ayataikam*. This vast Being, this all-containing and all-formulating consciousness is Brahman. It is the Soul that emerges out of the subconscient in Man and rises towards the superconscient. And the word of creative Power welling upward out of the soul is also *brahman*." (15: 318)

Brahma, Brihaspati and Brahmanaspati

"The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word out of the waters of the subconscient, *apraketaṁ salilaṁ sarvam*, – the inconscient ocean that was this all, as it is plainly termed in the great Hymn of Creation. This power of the Deva is Brahma, the stress in the name falling more upon the conscious soul-power than upon the Word which expresses it. The manifestation of the different world-planes in the conscient human being culminates in the manifestation of the superconscient, the Truth and the Bliss, and this is the office of the supreme Word or Veda. Of this supreme word Brihaspati is the master, the stress in this name falling upon the potency of the Word rather than upon the thought of the general soul-power which is behind it. Brihaspati gives the Word of knowledge, the rhythm of expression of the superconscient, to the gods and especially to Indra, the lord of Mind, when they work in man as "Aryan" powers for the great consummation. It is easy to see how these conceptions came to be specialised in the broader, but less subtle and profound Puranic symbolism into Brahma, the Creator, and Brihaspati, the teacher of the gods. In the name, Brahmanaspati, the two varying stresses are unified and equalised. It is the link-name between the general and the special aspects of the same deity." (15: 318-19)

The Work of Brihaspati

"Brihaspati is he who has established firmly the limits and definitions of the Earth, that is to say of the material consciousness. The existence out of which all formations are made is an obscure, fluid and indeterminate movement, – *salilam*, Water. The first necessity is to create a sufficiently stable formation out of this flux and running so as to form a basis for the life of the conscient. This Brihaspati does in the formation of the physical consciousness and its world, *sahasā*, by force, by a sort of mighty constraint upon the resistance of the subconscient. This great creation he effects by establishing the triple principle of mind, life and body, always present together and involved in each other or evolved out of each other in the world of the cosmic labour and fulfilment. The three together form the triple seat of Agni and there he works out the gradual work of accomplishment or perfection which is the object of the sacrifice. Brihaspati forms by sound, by his cry, *raveṇa*, for the Word is the cry of the soul as it awakens to ever-new perceptions and formations. "He who established firmly by force the ends of the earth, Brihaspati in the triple seat of the fulfilment, by his cry."" (15: 319)

Dasyus and Brihaspati

"As Vritra is the enemy, the Dasyu, who holds back the flow of the sevenfold waters of conscient existence, – Vritra, the personification of the Inconscient, so Vala is the enemy, the Dasyu, who holds back in his hole, his cave, *bilam*, *guhā*, the herds of the Light; he is the personification of the subconscient. Vala is not himself dark or inconscient, but a cause of darkness. Rather his substance is of the light, *valaṁ gomantam*, *valaṁ govapuṣam*, but he holds the light in himself and denies its conscious manifestation. He has to be broken into fragments in order that the hidden lustres may be liberated. Their escape is expressed by the emergence of the Bright Ones, the herds of the Dawn, from the cavern below in the physical hill and their driving upward by Brihaspati to the heights of our being whither with them and by them we climb. He calls to them with the voice of the superconscient knowledge; they follow him with the response of the conscious intuition. They give in their course the impulsion to the activities which form the material of the sacrifice and constitute the offerings given to the gods and these also are carried upward till they reach the same divine goal." (15: 322-23)

Brihaspati, Power of the Soul

"This self-expressive Soul, Brihaspati, is the Purusha, the Father of all things; it is the universal Divinity; it is the Bull of the herds, the Master and fertilizer of all these luminous energies evolved or involved, active in the day or obscurely working in the night of things, which constitute the becoming or world-existence, *bhuvanam*. To the Purusha under the name of Brihaspati the Rishi would have us dispose in the order of a sacrifice all the materials of our being by sacrificial action in which they are given up to the All-Soul as acceptable oblations offered with adoration and surrender. By the sacrifice we shall become through the grace of this godhead full of heroic energy for the battle of life, rich in the offspring of the soul, masters of the felicities which are attained by divine enlightenment and right action." (15: 323)

The Action of Brihaspati and Indra in Our Being

"Indra and Brihaspati are thus the two divine powers whose fullness in us and conscious possession of the Truth are the conditions of our perfection.…

So let Brihaspati and Indra increase in us and that state of right mentality which together they build will be manifested; for that is the first condition. Let them foster the growing thoughts and bring into expression those energies of the mental being which by an enriched and multiple thought become capable of the illumination and rapidity of the Truth-consciousness. The powers that attack the Aryan fighter, would create in him poverties of mind and poverties of the emotive nature, all infelicities. Soul force and mental force increasing together, destroy all such poverty and insufficiency. Together they bring man to his crowning and his perfect kinghood." (15: 325)

The Ashwins, Lords of Bliss

"The hymns of the Rig Veda addressed to the two shining Twins, like those addressed to the Ribhus, are full of symbolic expressions and unintelligible without a firm clue to their symbolism. The three leading features of these hymns to the Ashwins are the praise of their chariot, their horses and their rapid all-pervading movement; their seeking of honey and their joy in the honey, *madhu*, and the satisfying delights that they carry in their car; and their close association with the Sun, with Suryā the daughter of the Sun and with the Dawn.

The Ashwins like the other gods descend from the Truth-consciousness, the Ritam; they are born or manifested from Heaven, from Dyaus, the pure Mind; their movement pervades all the worlds, – the effect of their action ranges from the body through the vital being and the thought to the superconscient Truth. It commences indeed from the ocean, from the vague of the being as it emerges out of the subconscient and they conduct the soul over the flood of these waters and prevent its foundering on its voyage. They are therefore *Nāsatyā*, lords of the movement, leaders of the journey or voyage.

They help man with the Truth which comes to them especially by association with the Dawn, with Surya, lord of the Truth, and with Suryā, his daughter, but they help him more characteristically with the delight of being. They are lords of bliss, *śubhaspatī* their car or movement is loaded with the satisfactions of the delight of being in all its planes; they bear the skin full of the overflowing honey; they seek the honey, the sweetness, and fill all things with it. They are therefore effective powers of the Ananda which proceeds out of the Truth-consciousness and which manifesting itself variously in all the three worlds maintains man in his journey. Hence their action is in all the worlds. They are especially riders or drivers of the Horse, Ashwins, as their name indicates, – they use the vitality of the human being as the motive-force of the journey: but also they work in the thought and lead it to the Truth. They give health, beauty, wholeness to the body; they are the divine physicians. Of all the gods they are the most ready to come to man and to create for him ease and joy, *āgamiṣṭhā*, *śubhaspatī*. For this is their peculiar and perfect function. They are essentially lords of weal, of bliss, *śubhaspatī?*.

This character of the Ashwins is brought out with a continual emphasis by Vamadeva in the present hymn. In almost every verse occurs with a constant iteration the words *madhu*, *madhumān*, honey, honied. It is a hymn to the sweetness of existence; it is a chant of the delight of being.

The great Light of lights, the Sun of Truth, the illumination of the Truth-consciousness is rising up out of the movement of life to create the illumined Mind, Swar, which completes the evolution of the lower triple world. *Eṣa sya bhānur udiyarti.* By this rising of the Sun in man, the full movement of the Ashwins becomes possible; for by the Truth comes the realised Delight, the heavenly beatitude. Therefore, the chariot of the Ashwins is being yoked upon the height of this Dyaus, the high level or plane of the resplendent mind. That chariot is all-pervading; its motion goes everywhere; its speed runs freely on all planes of our consciousness." (15: 328-29)

"By the action of the Ashwins man's progress towards the beatitude becomes itself beatific; all his travail and struggle and labour grows full of a divine delight. As it is said in the Veda that by Truth is the progress towards the Truth, that is to say by the growing law of the Truth in the mental and physical consciousness we arrive finally beyond mind and body to the superconscient Truth, so here it is indicated that by Ananda is the progress towards the Ananda, – by a divine delight growing in all our members, in all our activities we arrive at the superconscious beatitude.

In the upward movement the horses that draw the chariot of the Ashwins change into birds, into swans, *haṁsāsaḥ*. The Bird in the Veda is the symbol, very frequently, of the soul liberated and upsoaring, at other times of energies so liberated and upsoaring, winging upwards towards the heights of our being, winging widely with a free flight, no longer involved in the ordinary limited movement or labouring gallop of the Life-energy, the Horse, Ashwa. Such are the energies that draw the free car of the Lords of Delight, when there dawns on us the Sun of the Truth. These winged movements are full of the honey showered from the overflowing skin, *madhumantaḥ*. They are unassailable, *asridhaḥ*, they come to no hurt in their flight; or, the sense may be,

they make no false or hurtful movement. And they are golden-winged, *hiraṇyapaṃāḥ*. Gold is the symbolic colour of the light of Surya. The wings of these energies are the full, satisfied, attaining movement, *parṇa*, of his luminous knowledge. For these are the birds that awake with the Dawn; these are the winged energies that come forth from their nests when the feet of the daughter of Heaven press the levels of our human mentality, *divo asya sānavi*. Such are the swans that bear the swift-riding Twins.…

Full of the honey these winged energies shower on us as they rise the abundance of the waters of heaven, the full outpouring of the high mental consciousness; they are instinct with ecstasy, with rapture, with the intoxication of the immortal wine; and they touch, they come into conscious contact with that superconscient being which is eternally in possession of the ecstasy, rapturous for ever with its divine intoxication. *Udapruto mandino mandinispṛśaḥ*. Drawn by them the Lords of delight come to the Rishi's Soma-offerings like bees to tricklings of honey; *madhvo na makṣaḥ savanāni gacchathaḥ*. Makers themselves of the sweetness, they like the bees seek whatever sweetness can serve them as their material for more delight." (15: 332-33)

The Ribhus, Artisans of Immortality

"The Ribhus, it has been suggested, are rays of the Sun. And it is true that like Varuna, Mitra, Bhaga and Aryaman they are powers of the solar Light, the Truth. But their special character in the Veda is that they are artisans of Immortality. They are represented as human beings who have attained to the condition of godhead by power of knowledge and perfection in their works. Their function is to aid Indra in raising man towards the same state of divine light and bliss which they themselves have earned as their own divine privilege. The hymns addressed to them in the Veda are few and to the first glance exceedingly enigmatical; for they are full of certain figures and symbols always repeated. But once the principal clues of the Veda are known, they become on the contrary exceedingly clear and simple and present a coherent and interesting idea which sheds a clear light on the Vedic gospel of immortality.

The Ribhus are powers of the Light who have descended into Matter and are there born as human faculties aspiring to become divine and immortal.

In this character they are called children of Sudhanwan, a patronymic which is merely a parable of their birth from the full capacities of Matter touched by the luminous energy. But in their real nature they are descended from this luminous Energy and are sometimes so addressed, "Offspring of Indra, grandsons of luminous Force." For Indra, the divine mind in man, is born out of luminous Force as is Agni out of pure Force, and from Indra the divine Mind spring the human aspirations after Immortality.

The names of the three Ribhus are, in the order of their birth, Ribhu or Ribhukshan, the skilful Knower or the Shaper in knowledge, Vibhwa or Vibhu, the Pervading, the self-diffusing, and Vaja, the Plenitude. Their names indicate their special nature and function, but they are really a trinity, and therefore, although usually termed the Ribhus, they are also called the Vibhus and the Vajas. Ribhu, the eldest is the first in man who begins to shape by his thoughts and works the forms of immortality; Vibhwa gives pervasiveness to this working; Vaja, the youngest, supplies the plenitude of the divine light and substance by which the complete work can be done.…" (15: 337-38)

The Work of the Ribhus

"…They are the sublimated human energies of formation and upward progress who assist the gods in the divinising of man. And of all their accomplishings that which is central is the formation of the two brilliant horses of Indra, the horses yoked by speech to their movements, yoked by the Word and fashioned by the mind. For the free movement of the luminous mind, the divine mind in man, is the condition of all other immortalising works.*

The second work of the Ribhus is to fashion the chariot of the Ashwins, lords of the human journey, – the happy movement of the Ananda in man which pervades with its action all his worlds or planes of being, bringing health, youth, strength, wholeness to the physical man, capacity of enjoyment and action to the vital, glad energy of the light to the mental being, – in a word, the force of the pure delight of being in all his members.**" (15: 339)

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* *Ya indrāya vacoyujā, tatakṣur manasā harī; śamībhir yajñam āśata.*

** *Takṣan nāsatyābhyāṁ, parijmānaṁ sukhaṁ ratham.*

"It is the wine of that immortal essence with its ecstasies which they win by their works and bring with them to man in his sacrifice. And with them come and sit Indra and the Maruts, the divine Mind and its Thought-forces, and the four great Kings, sons of Aditi, children of the Infinite, Varuna, Mitra, Aryaman, Bhaga, the purity and vastness of the Truth-consciousness, its law of love and light and harmony, its power and aspiration, its pure and happy enjoyment of things.*

And there at the sacrifice the gods drink in the fourfold bowl, *camasaṁ caturvayam*, the pourings of the nectar. For Twashtri, the Framer of things, has given man originally only a single bowl, the physical consciousness, the physical body in which to offer the delight of existence to the gods. The Ribhus, powers of luminous knowledge, take it as renewed and perfected by Twashtri's later workings and build up in him from the material of the four planes three other bodies, vital, mental and the causal or ideal body.**

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* *Saṁ vo madāsa agmata, indreṇa ca marutvatā; ādityebhiś ca rājabhiḥ.*

** *Uta tyaṁ camasaṁ navaṁ, tvaṣṭur devasya niṣkṛtam; akarta caturaḥ punaḥ.*

Because they have made this fourfold cup of bliss and enabled him thereby to live on the plane of the Truth-consciousness they are able to establish in the perfected human being the thrice seven ecstasies of the supreme existence poured into the mind, vitality and body. Each of these they can give perfectly by the full expression of its separate absolute ecstasy even in the combination of the whole.*

The Ribhus have power to support and contain all these floods of the delight of being in the human consciousness; and they are able to divide it in the perfection of their works among the manifested gods, to each god his sacrificial share. For such perfect division is the whole condition of the effective sacrifice, the perfect work.** (15: 341)

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* *Te no ratnāni dhattana, trir ā sāptāni sunvate; ekam ekaṁ suśastibhiḥ .*

** *Adhārayanta vahnayo, abhajanta sukṛtyayā; bhāgaṁ deveṣu yajñiyam.*

Vishnu, the All-Pervading Godhead

"The deity of this hymn is Vishnu the all-pervading, who in the Rig Veda has a close but covert connection and almost an identity with the other deity exalted in the later religion, Rudra. Rudra is a fierce and violent godhead with a beneficent aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence, – "like a terrible lion ranging in evil and difficult places", – which is spoken of in terms more ordinarily appropriate to Rudra. Rudra is the father of the vehemently-battling Maruts; Vishnu is hymned in the last Sukta of the fifth Mandala under the name of Evaya Marut as the source from which they sprang, that which they become and himself identical with the unity and totality of their embattled forces. Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or Deity helping and evoking the powers of the ascent.

It was a view long popularised by European scholars that the greatness of Vishnu and Shiva in the Puranic theogonies was a later development and that in the Veda these gods have a quite minor position and are inferior to

Indra and Agni. It has even become a current opinion among many scholars that Shiva was a later conception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it had invaded. These errors arise inevitably as part of the total misunderstanding of Vedic thought for which the old Brahmanic ritualism is responsible and to which European scholarship by the exaggeration of a minor and external element in the Vedic mythology has only given a new and yet more misleading form.

The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfil in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason of their predominance. The Maruts, children of Rudra, are not divinities superior to their fierce and mighty Father; but they have many hymns addressed to them

and are far more constantly mentioned in connection with other gods, because the function they fulfilled was of a constant and immediate importance in the Vedic discipline. On the other hand, Vishnu, Rudra, Brahmanaspati, the Vedic originals of the later Puranic Triad, Vishnu-Shiva-Brahma, provide the conditions of the Vedic work and assist it from behind the more present and active gods, but are less close to it and in appearance less continually concerned in its daily movements.

Brahmanaspati is the creator by the Word; he calls light and visible cosmos out of the darkness of the inconscient ocean and speeds the formations of conscious being upward to their supreme goal. It is from this creative aspect of Brahmanaspati that the later conception of Brahma the Creator arose.

For the upward movement of Brahmanaspati's formations Rudra supplies the force. He is named in the Veda the Mighty One of Heaven, but he begins his work upon the earth and gives effect to the sacrifice on the five planes of our ascent. He is the Violent One who leads the upward evolution of the conscious being; his force battles against all evil, smites the sinner and

the enemy; intolerant of defect and stumbling he is the most terrible of the gods, the one of whom alone the Vedic Rishis have any real fear. Agni, the Kumara, prototype of the Puranic Skanda, is on earth the child of this force of Rudra. The Maruts, vital powers which make light for themselves by violence, are Rudra's children. Agni and the Maruts are the leaders of the fierce struggle upward from Rudra's first earthly, obscure creation to the heavens of thought, the luminous worlds. But this violent and mighty Rudra who breaks down all defective formations and groupings of outward and inward life, has also a benigner aspect. He is the supreme healer. Opposed, he destroys; called on for aid and propitiated he heals all wounds and all evil and all sufferings. The force that battles is his gift, but also the final peace and joy. In these aspects of the Vedic god are all the primitive materials necessary for the evolution of the Puranic Shiva-Rudra, the destroyer and healer, the auspicious and terrible, the Master of the force that acts in the worlds and the Yogin who enjoys the supreme liberty and peace.

For the formations of Brahmanaspati's word, for the actions of Rudra's

force Vishnu supplies the necessary static elements, – Space, the ordered movements of the worlds, the ascending levels, the highest goal. He has taken three strides and in the space created by the three strides has established all the worlds. In these worlds he the all-pervading dwells and gives less or greater room to the action and movements of the gods. When Indra would slay Vritra, he first prays to Vishnu, his friend and comrade in the great struggle, "O Vishnu, pace out in thy movement with an utter wideness," and in that wideness he destroys Vritra who limits, Vritra who covers. The supreme step of Vishnu, his highest seat, is the triple world of bliss and light, *priyaṁ padam*, which the wise ones see extended in heaven like a shining eye of vision; it is this highest seat of Vishnu that is the goal of the Vedic journey. Here again the Vedic Vishnu is the natural precursor and sufficient origin of the Puranic Narayana, Preserver and Lord of Love.

In the Veda indeed its fundamental conception forbids the Puranic arrangement of the supreme Trinity and the lesser gods. To the Vedic Rishis

there was only one universal Deva of whom Vishnu, Rudra, Brahmanaspati, Agni, Indra, Vayu, Mitra, Varuna are all alike forms and cosmic aspects. Each of them is in himself the whole Deva and contains all the other gods. It was the full emergence in the Upanishads of the idea of this supreme and only Deva, left in the Riks vague and undefined and sometimes even spoken of in the neuter as That or the one sole existence, the ritualistic limitation of the other gods and the progressive precision of their human or personal aspects under the stress of a growing mythology that led to their degradation and the enthronement of the less used and more general names and forms, Brahma, Vishnu and Rudra, in the final Puranic formulation of the Hindu theogony.

In this hymn of Dirghatamas Auchathya to the all-pervading Vishnu it is his significant activity, it is the greatness of Vishnu's three strides that is celebrated. We must dismiss from our minds the ideas proper to the later mythology. We have nothing to do here with the dwarf Vishnu, the Titan Bali and the three divine strides which took possession of Earth, Heaven and the sunless

subterrestrial worlds of Patala. The three strides of Vishnu in the Veda are clearly defined by Dirghatamas as earth, heaven and the triple principle, *tridhātu*. It is this triple principle beyond Heaven or superimposed upon it as its highest level, *nākasya pṛṣṭhe*, which is the supreme stride or supreme seat of the all-pervading deity.

Vishnu is the wide-moving one. He is that which has gone abroad – as it is put in the language of the Isha Upanishad, *sa paryagāt*, – triply extending himself as Seer, Thinker and Former, in the superconscient Bliss, in the heaven of mind, in the earth of the physical consciousness, *tredhā vicakramāṇaḥ*. In those three strides he has measured out, he has formed in all their extension the earthly worlds; for in the Vedic idea the material world which we inhabit is only one of several steps leading to and supporting the vital and mental worlds beyond.…" (15: 344-48)

"…Vishnu is then described in language which hints at his essential identity with the terrible Rudra, the fierce and dangerous Lion of theworldswho begins in the evolution as theMaster of the animal, Pashupati, and moves upward on the mountain of being on which he dwells, ranging through more and more difficult and inaccessible places, till he stands upon the summits. Thus in these three wide movements of Vishnu all the five worlds and their creatures have their habitation. Earth, heaven and "that" world of bliss are the three strides. Between earth and heaven is the Antariksha, the vital worlds, literally "the intervening habitation". Between heaven and the world of bliss is another vast Antariksha or intervening habitation, Maharloka, the world of the superconscient Truth of things.*

** Pra tad viṣṇuḥ stavate vīryeṇa, mṛgo na bhīmaḥ kucaro giriṣṭhāḥ; yasyoruṣu triṣu vikramaṇeṣu, adhikṣiyanti bhuvanāni viśvā.*

The force and the thought of man, the force that proceeds from Rudra the Mighty and the thought that proceeds from Brahmanaspati, the creative Master of the Word, have to go forward in the great journey for or towards this Vishnu who stands at the goal, on the summit, on the peak of the mountain. His is this wide universal movement; he is the Bull of the world who enjoys and fertilises all the energies of force and all the trooping herds of the thought. This far-flung extended space which appears to us as the world of our self-fulfilment, as the triple altar of the great sacrifice has been so measured out, so formed by only three strides of that almighty Infinite.*" (15: 348-49)

** Pra viṣṇave śūṣam etu manma, girikṣita urugāyāya vṛṣṇe; ya idaṁ dīrghaṁ prayataṁ sadhastham, eko vimame tribhir it padebhiḥ.*

The Reconciliation of Monotheism and Polytheism in the Veda

"It is a marked, an essential feature of the Vedic hymns that, although the Vedic cult was not monotheistic in the modern sense of the word, yet they continually recognise, sometimes quite openly and simply, sometimes in a complex and difficult fashion, always as an underlying thought, that the many godheads whom they invoke are really one Godhead, – One with many names, revealed in many aspects, approaching man in the mask of many divine personalities. Western scholars, puzzled by this religious attitude which presents no difficulty whatever to the Indian mind, have invented, in order to explain it, a theory of Vedic henotheism. The Rishis, they thought, were polytheists, but to each God at the time of worshipping him they gave preeminence and even regarded him as in a way the sole deity. This invention of henotheism is the attempt of an alien mentality to understand and account for the Indian idea of one Divine Existence who manifests Himself in many names and forms, each of which is for the worshipper of that name and form the one and supreme Deity. That idea of the Divine, fundamental to the Puranic religions, was already possessed by our Vedic forefathers.

The Veda already contains in the seed the Vedantic conception of the Brahman. It recognises an Unknowable, a timeless Existence, the Supreme which is neither today nor tomorrow, moving in the movement of the Gods, but itself vanishing from the attempt of the mind to seize it (R.V. I.170.1). It is spoken of in the neuter as That and often identified with the Immortality, the supreme triple Principle, the vast Bliss to which the human being aspires. The Brahman is the Unmoving, the Oneness of the Gods. "The Unmoving is born as the Vast in the seat of the Cow (Aditi), . . . the vast, the mightiness of the Gods, the One" (III.55.1). It is the one Existent to whom the seers give different names, Indra, Matarishwan, Agni, (I.164.46).

This Brahman, the one Existence, thus spoken of impersonally in the neuter, is also conceived as the Deva, the supreme Godhead, the Father of things who appears here as the Son in the human soul. He is the Blissful One to whom the movement of the Gods ascends, manifest as at once the Male and the Female, *vṛṣan*, *dhenu*. Each of the Gods is a manifestation, an aspect, a personality of the one Deva.…" (15: 352-53)

Soma, Lord of Delight and Immortality

"Soma is the Lord of the wine of delight, the wine of immortality. Like Agni he is found in the plants, the growths of earth, and in the waters. The Soma-wine used in the external sacrifice is the symbol of this wine of delight. It is pressed out by the pressing-stone (*adri*, *grāvan*) which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri*. The Vedic hymns speak of the luminous thunders of this stone as they speak of the light and sound of Indra's weapon. Once pressed out as the delight of existence Soma has to be purified through a strainer (*pavitra*) and through the strainer he streams in his purity into the wine bowl (*camū*) in which he is brought to the sacrifice, or he is kept in jars (*kalaśa*) for Indra's drinking. Or, sometimes, the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most

of the hymns of the ninth Mandala which are all devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of Heaven, *divas pade*.

The hymn begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*cetas*); the human system is the jar. *Pavitraṁ te vitataṁ brahmaṇaspate*, the strainer is spread wide for thee, O Master of the soul; *prabhur gātrāṇi paryeṣi viśvataḥ*, becoming manifest thou pervadest or goest about the limbs everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brihaspati, Master of the creative Word. *Brahman* in the Veda is the soul or soul-consciousness emerging from the secret heart of things, but more often the thought, inspired, creative,

full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma*. Here, however, it seems to mean the soul itself. Soma, Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him the mind and heart, enlightened, have been formed into a purifying instrument; freed from all narrowness and duality the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life and turn it into pure delight of the true existence, the divine, the immortal Ananda.

So received, sifted, strained, the Soma-wine of life turned into Ananda comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda." (15: 354-55)

Prabhu and Vibhu in the Veda

"The words *prabhu* and *vibhu* in the Veda are used not in the later sense, "lord", but in a fixed psychological significance like *pracetas* and *vicetas* or like *prajñāna* and *vijñāna* in the later language. "Vibhu" means becoming, or coming into existence pervasively, "prabhu" becoming, coming into existence in front of the consciousness, at a particular point as a particular object or experience. Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness concentrated at some particular point, *prabhu*, or as some particular experience and then pervades the whole being as Ananda, *vibhu*." (15: 355-56)

A Purified Mental and Emotional Consciousness Necessary to Hold the Soma-Wine

" . . it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight. *Ataptatanūr na tad āmo aśnute*, he who is raw and his body not heated does not taste or enjoy that; *śṛtāsa id vahantas tat samāśata*, only those who have been baked in the fire bear and entirely enjoy that. The wine of the divine Life poured into the system is a strong, overflooding and violent ecstasy; it cannot be held in the system unprepared for it by strong endurance of the utmost fires of life and suffering and experience. The raw earthen vessel not baked to consistency in the fire of the kiln cannot hold the Soma-wine; it breaks and spills the precious liquid. So the physical system of the man who drinks this strong wine of Ananda must by suffering and conquering all the torturing heats of life have been prepared for the secret and fiery heats of the Soma; otherwise his conscious being will not be able to hold it; it will spill and lose it as soon as or even before it is tasted or it will break down mentally and physically under the touch.

This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven, *tapoṣ pavitraṁ vitataṁ divas pade*; its threads or fibres are all of pure light and stand out like rays, *śocanto asya tantavo vyasthiran*. Through these fibres the wine has to come streaming. The image evidently refers to the purified mental and emotional consciousness, the conscious heart, *cetas*, whose thoughts and emotions are the threads or fibres. Dyaus or Heaven is the pure mental principle not subjected to the reactions of the nerves and the body. In the seat of Heaven, – the pure mental being as distinguished from the vital and physical consciousness, – the thoughts and emotions become pure rays of true perception and happy psychical vibration instead of the troubled and obscured mental, emotional and sensational reactions that we now possess. Instead of being contracted and quivering things defending themselves from pain and excess of the shocks of experience they stand out free, strong and bright, happily extended to receive and turn into divine ecstasy all possible contacts of universal existence. Therefore it is *divas pade*, in the seat of Heaven, that the Soma-strainer is spread out to receive the Soma." (15: 356-57)

Soma – a Guard and Protector

"Soma is the Gandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda; *gandharva itthā padam asya rakṣati*. He is the Supreme, standing out from all other beings and over them, other than they and wonderful, *adbhuta*, and as the supreme and transcendent, present in the worlds but exceeding them, he protects in those worlds the births of the gods, *pāti devānāṁ janimāni adbhutaḥ*. The "births of the gods" is a common phrase in the Veda by which is meant the manifestation of the divine principles in the cosmos and especially the formation of the godhead in its manifold forms in the human being.… Men therefore protected by the lord of the Ananda governing this inner nature are able to accord their thoughts and actions with the inner truth and light and are no longer made to stumble by the forces of the outer crookedness; they walk straight, they become entirely perfect in their works and by this truth of inner working and outer action are able to taste the entire sweetness of existence, the honey, the delight that is the food of the soul. *Sukṛttamā madhuno bhakṣam āśata*." (15: 358-59)

Sri Aurobindo's Translation of the Veda

"TO TRANSLATE the Veda is to border upon an attempt at the impossible. For while a literal English rendering of the hymns of the ancient Illuminates would be a falsification of their sense and spirit, a version which aimed at bringing all the real thought to the surface would be an interpretation rather than a translation. I have essayed a sort of middle path, – a free and plastic form which shall follow the turns of the original and yet admit a certain number of interpretative devices sufficient for the light of the Vedic truth to gleam out from its veil of symbol and image.

The Veda is a book of esoteric symbols, almost of spiritual formulae, which masks itself as a collection of ritual poems. The inner sense is psychological, universal, impersonal; the ostensible significance and the figures which were meant to reveal to the initiates what they concealed from the ignorant, are to all appearance crudely concrete, intimately personal, loosely occasional and allusive. To this lax outer garb the Vedic poets are sometimes careful to give a clear and coherent form quite other than the strenuous inner soul of their meaning; their language then becomes a cunningly woven mask for hidden truths. More often they are negligent of the disguise which they use, and when they thus rise above their instrument, a literal and external translation gives either a bizarre, unconnected sequence of sentences or a form of thought and speech strange and remote to the uninitiated intelligence. It is only when the figures and symbols are made to suggest their concealed equivalents that there emerges out of the obscurity a transparent and well-linked though close and subtle sequence of spiritual, psychological and religious ideas. It is this method of suggestion that I have attempted.

It would have been possible to present a literal version on condition of following it up by pages of commentary charged with the real sense of the words and the hidden message of the thought. But this would be a cumbrous method useful only to the scholar and the careful student. Some form of the sense was needed which would compel only so much pause of the intelligence over its object as would be required by any mystic and figurative poetry. To bring about such a form it is not enough to translate the Sanskrit word into the English; the significant name, the conventional figure, the symbolic image have also frequently to be rendered.

If the images preferred by the ancient sages had been such as the modern mind could easily grasp, if the symbols of the sacrifice were still familiar to us and the names of the Vedic gods still carried their old psychological significance, – as the Greek or Latin names of classical deities, Aphrodite or Ares, Venus or Minerva, still bear their sense for a cultured European, – the device of an interpretative translation could have been avoided. But India followed another curve of literary and religious development than the culture of the West. Other names of Gods have replaced the Vedic names or else these have

remained but with only an external and diminished significance; the Vedic ritual, well-nigh obsolete, has lost its profound symbolic meaning; the pastoral, martial and rural images of the early Aryan poets sound remote, inappropriate, or, if natural and beautiful, yet void of the old deeper significance to the imagination of their descendants. Confronted with the stately hymns of the ancient dawn, we are conscious of a blank incomprehension. And we leave them as a prey to the ingenuity of the scholar who gropes for forced meanings amid obscurities and incongruities where the ancients bathed their souls in harmony and light.

A few examples will show what the gulf is and how it was created. When we write in a recognised and conventional imagery, "Laxmi and Saraswati refuse to dwell under one roof", the European reader may need a note or a translation of the phrase into its plain unfigured thought, "Wealth and Learning seldom go together", before he can understand, but every Indian already possesses the sense of the phrase. But if another culture and religion had replaced the Puranic and Brahminical and the old books and the Sanskrit language had ceased to be read and understood, this now familiar phrase would have been as meaningless in India as in Europe. Some infallible commentator or ingenious scholar might have been proving to our entire satisfaction that Laxmi was the Dawn and Saraswati the Night or that they were two irreconcilable chemical substances – or one knows not what else! It is something of this kind that has overtaken the ancient clarities of the Veda; the sense is dead and only the obscurity of a forgotten poetic form remains. Therefore when we read "Sarama by the path of the Truth discovers the herds", the mind is stopped and baffled by an unfamiliar language. It has to be translated to us, like the phrase about Saraswati to the European, into a plainer and less figured thought, "Intuition by the way of the Truth arrives at the hidden illuminations." Lacking the clue, we wander into ingenuities about the Dawn and the Sun or even imagine in Sarama, the hound of heaven, a mythological personification of some prehistoric embassy to Dravidian nations for the recovery of plundered cattle!

And the whole of the Veda is conceived in such images. The resultant obscurity and confusion for our intelligence is appalling and it will be at once evident how useless would be any translation of the hymns which did not strive at the same time to be an interpretation. "Dawn and Night," runs an impressive Vedic verse, "two sisters of different forms but of one mind, suckle the same divine Child." We understand nothing. Dawn and Night are of different forms, but why of one mind? And who is the child? If it is Agni, the fire, what are we to understand by Dawn and Night suckling alternately an infant fire? But the Vedic poet is not thinking of the physical night, the physical dawn or the physical fire. He is thinking of the alternations in his own spiritual experience, its constant rhythm of periods of a sublime and golden illumination

and other periods of obscuration or relapse into normal unillumined consciousness and he confesses the growth of the infant strength of the divine life within him through all these alternations and even by the very force of their regular vicissitude. For in both states there works, hidden or manifest, the same divine intention and the same high-reaching labour. Thus an image which to the Vedic mind was clear, luminous, subtle, profound, striking, comes to us void of sense or poor and incoherent in sense and therefore affects us as inflated and pretentious, the ornament of an inapt and bungling literary craftsmanship.

So too when the seer of the house of Atri cries high to Agni, "O Agni, O Priest of the offering, loose from us the cords," he is using not only a natural, but a richly-laden image. He is thinking of the triple cord of mind, nerves and body by which the soul is bound as a victim in the great world-sacrifice, the sacrifice of the Purusha; he is thinking of the force of the divine Will already awakened and at work within him, a fiery and irresistible godhead that shall uplift his oppressed divinity and cleave asunder the cords of its bondage; he is thinking of the might of that growing Strength and inner Flame which receiving all that he has to offer carries it to its own distant and difficult home, to the high-seated Truth, to the Far, to the Secret, to the Supreme. All these associations are lost to us; our minds are obsessed by ideas of a ritual sacrifice and a material cord. We imagine perhaps the son of Atri bound as a victim in an ancient barbaric sacrifice, crying to the god of Fire for a physical deliverance!

A little later the seer sings of the increasing Flame, "Agni shines wide with vast Light and makes all things manifest by his greatness." What are we to understand? Shall we suppose that the singer released from his bonds, one knows not how, is admiring tranquilly the great blaze of the sacrificial fire which was to have devoured him and wonder at the rapid transitions of the primitive mind? It is only when we discover that the "vast Light" was a fixed phrase in the language of the Mystics for a wide, free and luminous consciousness beyond mind, that we seize the true burden of the Rik. The seer is hymning his release from the triple cord of mind, nerves and body and the uprising of the knowledge and will within him to a plane of consciousness where the real truth of all things transcendent of their apparent truth becomes at length manifest in a vast illumination.

But how are we to bring home this profound, natural and inner sense to the minds of others in a translation? It cannot be done unless we translate interpretatively, "O Will, O Priest of our sacrifice, loose from us the cords of our bondage" and "this Flame shines out with the vast Light of the Truth and makes all things manifest by its greatness." The reader will then at least be able to seize the spiritual nature of the cord, the light, the flame; he will feel something of the sense and spirit of this ancient chant.

The method I have employed will be clear from these instances. I have sometimes thrown aside the image, but not so as to demolish the whole structure of the outer symbol or to substitute a commentary for a translation. It would have been an undesirable violence to strip from the richly jewelled garb of the Vedic thought its splendid ornaments or to replace it by a coarse garment of common speech. But I have endeavoured to make it everywhere as transparent as possible. I have rendered the significant names of the Gods, Kings, Rishis by their half-concealed significances, – otherwise the mask would have remained impenetrable; where the image was unessential, I have sometimes sacrificed it for its psychological equivalent; where it influenced the colour of the surrounding words, I have sought for some phrase which would keep the figure and yet bring out its whole complexity of sense. Sometimes I have even used a double translation. Thus for the Vedic word which means at once light or ray and cow, I have given according to the circumstances "Light", "the radiances", "the shining herds", "the radiant kine", "Light, mother of the herds". Soma, the ambrosial wine of the Veda, has been rendered "wine of delight" or "wine of immortality".

The Vedic language as a whole is a powerful and remarkable instrument, terse, knotted, virile, packed, and in its turns careful rather to follow the natural flight of the thought in the mind than to achieve the smooth and careful constructions and the clear transitions of a logical and rhetorical syntax. But translated without modification into English such a language would become harsh, abrupt and obscure, a dead and heavy movement with nothing in it of the morning vigour and puissant stride of the original. I have therefore preferred to throw it in translation into a mould more plastic and natural to the English tongue, using the constructions and devices of transition which best suit a modern speech while preserving the logic of the original thought; and I have never hesitated to reject the bald dictionary equivalent of the Vedic word for an ampler phrase in the English where that was necessary to bring out the full sense and associations. Throughout I have kept my eye fixed on my primary object – to make the inner sense of the Veda seizable by the cultured intelligence of today." (15: 363-68)

The Secret of the Veda, Remains Still a Secret

"To enter into the very heart of the mystic doctrine, we must ourselves have trod the ancient paths and renewed the lost discipline, the forgotten experience. And which of us can hope to do that with any depth or living power? Who in this Age of Iron shall have the strength to recover the light of the Forefathers or soar above the two enclosing firmaments of mind and body into their luminous empyrean of the infinite Truth? The Rishis sought to conceal their knowledge from the unfit, believing perhaps that the corruption of the best might lead to the worst and fearing to give the potent wine of the Soma to the child and the weakling.

But whether their spirits still move among us looking for the rare Aryan soul in a mortality that is content to leave the radiant herds of the Sun for ever imprisoned in the darkling cave of the Lords of the sense-life or whether they await in their luminous world the hour when the Maruts shall again drive abroad and the Hound of Heaven shall once again speed down to us from beyond the rivers of Paradise and the seals of the heavenly waters shall be broken and the caverns shall be rent and the immortalising wine shall be pressed out in the body of man by the electric thunderstones, their secret remains safe to them. Small is the chance that in an age which blinds our eyes with the transient glories of the outward life and deafens our ears with the victorious trumpets of a material and mechanical knowledge many shall cast more than the eye of an intellectual and imaginative curiosity on the passwords of their ancient discipline or seek to penetrate into the heart of their radiant mysteries. The secret of the Veda, even when it has been unveiled, remains still a secret." (15: 368-69)

"THE VEDA possesses the high spiritual substance of the Upanishads, but lacks their phraseology; it is an inspired knowledge as yet insufficiently equipped with intellectual and philosophical terms. We find a language of poets and illuminates to whom all experience is real, vivid, sensible, even concrete, not yet of thinkers and systematisers to whom the realities of the mind and soul have become abstractions. Yet a system, a doctrine there is; but its structure is supple, its terms are concrete, the cast of its thought is practical and experimental, but in the accomplished type of an old and sure experience, not of one that is crude and uncertain because yet in the making. Here we have the ancient psychological science and the art of spiritual living of which the Upanishads are the philosophical outcome and modification and Vedanta, Sankhya and Yoga the late intellectual result and logical dogma. But like all life, like all science that is still vital, it is free from the armoured rigidities of the reasoning intellect; in spite of its established symbols and sacred formulae it is still large, free, flexible, fluid, supple and subtle. It has the movement of life and the large breath of the soul. And while the later philosophies are books of Knowledge and make liberation the one supreme good, the Veda is a Book of Works and the hope for which it spurns our present bonds and littleness is perfection, self-achievement, immortality.

The doctrine of the Mystics recognises an Unknowable, Timeless and Unnameable behind and above all things and not seizable by the studious pursuit of the mind. Impersonally, it is That, the One Existence; to the pursuit of our personality it reveals itself out of the secrecy of things as the God or Deva, – nameless though he has many names, immeasurable and beyond description, though he holds in himself all description of name and knowledge and all measures of form and substance, force and activity.

The Deva or Godhead is both the original cause and the final result. Divine Existent, builder of the worlds, lord and begetter of all things, Male and Female, Being and Consciousness, Father and Mother of the Worlds and their inhabitants, he is also their Son and ours: for he is the Divine Child born into the Worlds who manifests himself in the growth of the creature. He is Rudra and Vishnu, Prajapati and Hiranyagarbha, Surya, Agni, Indra, Vayu, Soma, Brihaspati, – Varuna and Mitra and Bhaga and Aryaman, all the gods. He is the wise, mighty and liberating Son born from our works and our sacrifice, the Hero in our warfare and Seer of our knowledge, the White Steed in the front of our days who gallops towards the upper Ocean.

The soul of man soars as the Bird, the Hansa, past the shining firmaments of physical and mental consciousness, climbs as the traveller and fighter beyond earth of body and heaven of mind by the ascending path of the Truth to find this Godhead waiting for us, leaning down to us from the secrecy of the highest supreme where it is seated in the triple divine Principle and the source of the

Beatitude. The Deva is indeed, whether attracting and exalted there or here helpful to us in the person of the greater Gods, always the Friend and Lover of man, the pastoral Master of the Herds who gives us the sweet milk and the clarified butter from the udder of the shining Cow of the infinitude. He is the source and outpourer of the ambrosial Wine of divine delight and we drink it drawn from the sevenfold waters of existence or pressed out from the luminous plant on the hill of being and uplifted by its raptures we become immortal.

Such are some of the images of this ancient mystic adoration.

The Godhead has built this universe in a complex system of worlds which we find both within us and without, subjectively cognised and objectively sensed. It is a rising tier of earths and heavens; it is a stream of diverse waters; it is a Light of seven rays, or of eight or nine or ten; it is a Hill of many plateaus. The seers often image it in a series of trios; there are three earths and three heavens. More, there is a triple world below, – Heaven, Earth and the intervening mid-region; a triple world between, the shining heavens of the Sun; a triple world above, the supreme and rapturous abodes of the Godhead.

But other principles intervene and make the order of the worlds yet more complex. These principles are psychological; for since all creation is a formation of the Spirit, every external system of worlds must in each of its planes be in material correspondence with some power or rising degree of consciousness of which it is the objective symbol and must house a kindred internal order of things. To understand the Veda we must seize this Vedic parallelism and distinguish the cosmic gradations to which it leads. We rediscover the same system behind the later Puranic symbols and it is thence that we can derive its tabulated series most simply and clearly. For there are seven principles of existence and the seven Puranic worlds correspond to them with sufficient precision, thus: –

Principle	*World*
1. Pure Existence – Sat	World of the highest truth of being (Satyaloka)
2. Pure Consciousness – Chit	World of infinite Will or conscious force (Tapoloka)
3. Pure Bliss – Ananda	World of creative delight of existence (Janaloka)
4. Knowledge or Truth – Vijnana	World of the Vastness (Maharloka)
5. Mind	World of light (Swar)
6. Life (nervous being)	Worlds of various becoming (Bhuvar)
7. Matter	The material world (Bhur)

Now this system which in the Purana is simple enough, is a good deal more intricate in the Veda. There the three highest worlds are classed together as the triple divine Principle, – for they dwell always together in a Trinity; infinity is their scope, bliss is their foundation. They are supported by the vast

regions of the Truth whence a divine Light radiates out towards our mentality in the three heavenly luminous worlds of Swar, the domain of Indra. Below is ranked the triple system in which we live.

We have the same cosmic gradations as in the Puranas but they are differently grouped, – seven worlds in principle, five in practice, three in their general groupings:

1. The Supreme Sat-Chit-Ananda	The triple divine worlds
2. The Link-World Supermind	The Truth, Right, Vast, manifested in Swar, with its three luminous heavens
3. The triple lower world	
Pure Mind	Heaven (Dyaus, the three heavens)
Life-force	The Mid-Region (Antariksha)
Matter	Earth (the three earths)

And as each principle can be modified by the subordinate manifestation of the others within it, each world is divisible into several provinces according to different arrangements and self-orderings of its creative light of consciousness. Into this framework, then, we must place all the complexities of the subtle vision and fertile imagery of the seers down to the hundred cities which are now in the possession of the hostile kings, the Lords of division and evil. But the gods shall break them open and give them for his free possession to the Aryan worshipper!

But where are these worlds and whence are they created? Here we have one of the profoundest ideas of the Vedic sages. Man dwells in the bosom of the Earth-Mother and is aware of this world of mortality only; but there is a superconscient high beyond where the divine worlds are seated in a luminous secrecy; there is a subconscient or inconscient below his surface waking impressions and from that pregnant Night the worlds as he sees them are born. And these other worlds between the luminous upper and the tenebrous lower ocean? They are here. Man draws from the life-world his vital being, from the mind world his mentality; he is ever in secret communication with them; he can consciously enter into them, be born into them, if he will. Even into the solar worlds of the Truth he can rise, enter the portals of the Superconscient, cross the threshold of the Supreme. The divine doors shall swing open to his increasing soul.

This human ascension is possible because every being really holds in himself all that his outward vision perceives as if external to him. We have subjective faculties hidden in us which correspond to all the tiers and strata of the objective cosmic system and these form for us so many planes of our possible existence. This material life and our narrowly limited consciousness of the physical world are far from being the sole experience permitted to man, – be he a thousand times the Son of Earth. If maternal Earth bore him and retains him in her arms,

yet is Heaven also one of his parents and has a claim on his being. It is open to him to become awake to profounder depths and higher heights within and such awakening is his intended progress. And as he mounts thus to higher and ever higher planes of himself, new worlds open to his life and his vision and become the field of his experience and the home of his spirit. He lives in contact and union with their powers and godheads and remoulds himself in their image. Each ascent is thus a new birth of the soul, and the Veda calls the worlds "births" as well as seats and dwelling-places.

For as the Gods have built the series of the cosmic worlds, even so they labour to build up the same series of ordered states and ascending degrees in man's consciousness from the mortal condition to the crowning immortality. They raise him from the limited material state of being in which our lowest manhood dwells contented and subject to the Lords of Division, give him a life rich and abundant with the many and rapid shocks and impulsions from the dynamic worlds of Life and Desire where the Gods battle with the demons and raise him yet higher from those troubled rapidities and intensities into the steadfast purity and clarity of the high mental existence. For pure thought and feeling are man's sky, his heaven; this whole vitalistic existence of emotion, passions, affections of which desire is the pivot, forms for him a mid-world; body and material living are his earth.

But pure thought and pure psychic state are not the highest height of the human ascension. The home of the Gods is an absolute Truth which lives in solar glories beyond mind. Man ascending thither strives no longer as the thinker but is victoriously the seer; he is no longer this mental creature but a divine being. His will, life, thought, emotion, sense, act are all transformed into values of an all-puissant Truth and remain no longer an embarrassed or a helpless tangle of mixed truth and falsehood. He moves lamely no more in our narrow and grudging limits but ranges in the unobstructed Vast; toils and zigzags no longer amid these crookednesses, but follows a swift and conquering straightness; feeds no longer on broken fragments, but is suckled by the teats of Infinity. Therefore he has to break through and out beyond these firmaments of earth and heaven; conquering firm possession of the solar worlds, entering on to his highest Height he has to learn how to dwell in the triple principle of Immortality.

This contrast of the mortality we are and the immortal condition to which we can aspire is the key of the Vedic thought and practice. Veda is the earliest gospel we have of man's immortality and these ancient stanzas conceal the primitive discipline of its inspired discoverers.

Substance of being, light of consciousness, active force and possessive delight are the constituent principles of existence; but their combination in us may be either limited, divided, hurt, broken and obscure or infinite, enlightened, vast, whole and unhurt. Limited and divided being is ignorance; it is darkness and weakness, it is grief and pain; in the Vast, in the integral, in the infinite we must seek for the desirable riches of substance, light, force and joy. Limitation

is mortality; immortality comes to us as an accomplished self-possession in the infinite and the power to live and move in firm vastnesses. Therefore it is in proportion as he widens and on condition that he increases constantly in substance of his being, brightens an ever loftier flame of will and vaster light of knowledge, advances the boundaries of his consciousness, raises the degrees and enlarges the breadth of his power, force and strength, confirms an intenser beatitude of joy and liberates his soul into immeasurable peace that man becomes capable of immortality.

To widen is to acquire new births. The aspiring material creature becomes the straining vital man; he in turn transmutes himself into the subtle mental and psychical being; this subtle thinker grows into the wide, multiple and cosmic man open on all sides of him to all the multitudinous inflowings of the Truth; the cosmic soul rising in attainment strives as the spiritual man for a higher peace, joy and harmony. These are the five Aryan types, each of them a great people occupying its own province or state of the total human nature. But there is also the absolute Aryan who would conquer and pass beyond these states to the transcendental harmony of them all.

It is the supramental Truth that is the instrument of this great inner transfiguration. That replaces mentality by luminous vision and the eye of the gods, mortal life by breath and force of the infinite existence, obscure and death-possessed substance by the free and immortal conscious-being. The progress of man must be therefore, first, his self-expanding into a puissant vitality capable of sustaining all vibrations of action and experience and a clear mental and psychical purity; secondly, an outgrowing of this human light and power and its transmutation into an infinite Truth and an immortal Will.

Our normal life and consciousness are a dark or at best a starlit Night. Dawn comes by the arising of the Sun of that higher Truth and with Dawn there comes the effective sacrifice. By the sacrifice the Dawn itself and the lost Sun are constantly conquered out of the returning Night and the luminous herds rescued from the darkling cave of the Panis; by the sacrifice the rain of the abundance of heaven is poured out for us and the sevenfold waters of the higher existence descend impetuously upon our earth because the coils of the obscuring Python, the all-enfolding and all-withholding Vritra, have been cloven asunder by the God-Mind's flashing lightnings; in the sacrifice the Soma wine is distilled and uplifts us on the stream of its immortalising ecstasy to the highest heavens.

Our sacrifice is the offering of all our gains and works to the powers of the higher existence. The whole world is a dumb and helpless sacrifice in which the soul is bound as a victim self-offered to unseen Gods. The liberating Word must be found, the illuminating hymn must be framed in the heart and mind of man and his life must be turned into a conscious and voluntary offering in which the soul is no longer the victim, but the master of the sacrifice. By right sacrifice and by the all-creative and all-expressive Word that shall arise out of his depths as a sublime hymn to the Gods man can achieve all things.

He shall conquer his perfection; Nature shall come to him as a willing and longing bride; he shall become her seer and rule her as her King.

By the hymn of prayer and God-attraction, by the hymn of praise and God-affirmation, by the hymn of God-attainment and self-expression man can house in himself the Gods, build in this gated house of his being the living image of their deity, grow into divine births, form within himself vast and luminous worlds for his soul to inhabit. By the word of the Truth the all-engendering Surya creates; by that rhythm Brahmanaspati evokes the worlds and Twashtri fashions them; finding the all-puissant Word in his intuitive heart, shaping it in his mind the human thinker, the mortal creature can create in himself all the forms, all the states and conditions he desires and, achieving, can conquer for himself all wealth of being, light, strength and enjoyment. He builds up his integral being and aids his gods to destroy the evil armies; the hosts of his spiritual enemies are slain who have divided, torn and afflicted his nature.

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal – the vastness, the true existence, the light, the felicity – and it is called upon to discover and keep the good, the straight and the happy path to the goal, the arduous, yet joyful road of the Truth. It has to climb, led by the flaming strength of the divine Will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into enemies; the kings of Aryan states he would conquer and overpass join themselves to the Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censurers. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Shushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher

Light and its illuminations which they can only darken and misuse, – an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities – they are much more than personifications – of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesses, – milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymn and the wine and forms perfectly – as a smith forges iron, says the Veda – their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and physical functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.

To what gods shall the sacrifice be offered? Who shall be invoked to manifest and protect in the human being this increasing godhead?

Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the

other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth, – truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifester of all things – for creation is outbringing, expression by the Truth and Will – and the father, fosterer, enlightener of our souls. The illuminations we seek are the herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood, – and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses, – this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour, – this is Aryaman; a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering, – this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condition of mind, vitality and body are necessary. This condition is given to us by the twin Ashwins; wedded to the daughter of Light, drinkers of honey, bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental forms has for his assistants, his artisans, the Ribhus, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the Ashwins' chariot, the weapons of the Gods, all the means of the journey and the battle. But as giver of the Light of truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activising souls or passively executive and methodising energies. Aditi, infinite Mother of the gods, comes first; and there are besides five powers of the Truth-consciousness, – Mahi or Bharati, the vast Word that brings us all things out of the divine source; Ila, the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarama, the Intuition, hound of heaven who descends into the cavern of the subconscient and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, Master of life, links them together by the mid-air, the region of vital force. And there are other deities, – Parjanya, giver of the rain of heaven; Dadhikravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

The development of all these godheads is necessary to our perfection. And that perfection must be attained on all our levels, – in the wideness of earth, our physical being and consciousness; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being; in the coming of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates, – that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits. Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth shaped out of the dark inconscient ocean of existence lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscient ocean below and seek the superconscient ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirits of these great Ancestors still assist their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Shunahshepa have become types of certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirasas, are waiting still and always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hooved steeds, the liberated powers of the mind are wide-winging birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig Veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered." (15: 370-84)

Agni, the Divine Will-Force

"The Vedic deity Agni is the first of the Powers, the pristine and preeminent, that have issued from the vast and secret Godhead. By conscious force of the Godhead the worlds have been created and are governed from within by that hidden and inner Control; Agni is the form, the fire, the forceful heat and flaming will of this Divinity. As a flaming Force of knowledge he descends to build up the worlds and seated within them, a secret deity, initiates movement and action. This divine Conscious Force contains all the other godheads in itself as the nave of a wheel contains its spokes. All puissance of action, strength in the being, beauty of form, splendour of light and knowledge, glory and greatness are the manifestation of Agni. And when he is entirely delivered and fulfilled out of the envelope of the world's crookednesses, this deity of flame and force is revealed as the solar godhead of love and harmony and light, Mitra, who leads men towards the Truth.

But in the Vedic cosmos Agni appears first as a front of divine Force compact of burning heat and light which forms, assails, enters into, envelops, devours, rebuilds all things in Matter.

He is no random fire; his is a flame of force instinct with the light of divine knowledge. Agni is the seer-will in the universe unerring in all its works. Whatever he does in his passion and power is guided by the light of the silent Truth within him. He is a truthconscious soul, a seer, a priest and a worker, – the immortal worker in man. His mission is to purify all that he works upon and to raise up the soul struggling in Nature from obscurity to the light, from the strife and the suffering to love and joy, from the heat and the labour to the peace and the bliss. He is, then, the Will, the Knowledge-Force of the Deva; secret inhabitant of Matter and its forms, visible and beloved guest of man, it is he that guards the law of the Truth of things in the apparent aberrations and confusions of the world. The other gods awake with the Dawn, but Agni wakes also in the Night; he keeps his divine vision even in the darkness where there is neither moon nor star; the flame of the divine will and knowledge is visible even in the densest obscurity of inconscient or half-conscient things. The infallible worker is there even when we see nowhere the conscious light of the guiding mind." (15: 387-88)

Agni, the Priest of Sacrifice

"No sacrifice is possible without Agni. He is at once the flame on the altar and the priest of the oblation. When man, awakened from his night, wills to offer his inner and outer activities to the gods of a truer and higher existence and so to arise out of mortality into the far-off immortality, his goal and his desire, it is this flame of upward aspiring Force and Will that he must kindle; into this fire he must cast the sacrifice. For it is this that offers to the gods and brings down in return all spiritual riches, – the divine waters, the light, the strength, the rain of heaven. This calls, this carries the gods to the house of the sacrifice. Agni is the priest man puts in front as his spiritual representative (*purohita*), a Will, a Force greater, higher, more infallible than his own doing for him the works of the sacrifice, purifying the materials of the oblation, offering them to the gods whom it has summoned to the divine ritual, determining the right order and season of its works, conducting the progress, the march of the sacrificial development. These and other various functions of the symbolic priesthood, represented in the outward sacrifice by different officiating priests, are discharged by the single Agni." (15: 388)

The Emergence and Growth of Agni in the Being of Man

"Even when Agni emerges, he is outwardly obscure in his workings. He becomes, first, not a pure Will, though really he is always pure, but a vital Will, the desire of the Life in us, a smoke-obscured flame, son of our crookednesses, a Beast grazing in its pasture, a force of devouring desire that feeds upon earth's growths, tears and ravages all upon which it feeds and leaves a black and charred line to mark its path where there was the joy and glory of earth's woodlands. But in all this there is a work of purification, which becomes conscious for the man of sacrifice. Agni destroys and purifies. His very hunger and desire, infinite in its scope, prepares the establishment of a higher universal order. The smoke of his passion is overcome and this vital Will, this burning desire in the Life becomes the Steed that carries us up to the highest levels, – the white Steed that gallops in the front of the Dawns.

Delivered from his smoke-enveloped activity he burns high in our skies, scales the ether of the pure mind and mounts upon the back of heaven. There on that rarer level its god Trita Aptya takes this high-flaming force and forges it into a weapon of sharpness that shall destroy all evil and ignorance. This Seer-Will becomes the guardian of the illuminations of knowledge – herds of the Sun that graze in the pastures of life secure from the Sons of division and darkness, protected by the warrior force of the Will that knows. He attains the immortality and maintains unhurt its law of truth and joy in the human creature. In the end we overpass all crookednesses of falsehood and error, emerge from the low and broken and devious ground to the straight path and the high and open levels. Will and Knowledge become one; every impulse of the perfected soul becomes conscious of the essential truth of its own self-being, every act fulfils it consciently, joyously, victoriously. Such is the godhead to which the Vedic Fire exalts the Aryan who does the sacrifice. The Immortal conquers in the mortal and by his sacrifice. Man, the thinker, fighter, toiler, becomes a seer, self-ruler and king over Nature." (15: 389-90)

The Central Idea of the Vedic Discipline

"To turn thought and word into form and expression of the superconscient Truth which is hidden beyond the division and duality of the mental and physical existence was the central idea of the Vedic discipline and the foundation of its mysteries." (15: 433)

The Ladle, Herds, Waters, Swar

"This ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead." (15: 438)

"The Herds and the Waters are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence." (15: 439)

"Swar, the world of divine solar light to which we have to ascend and which is revealed by the release of the luminous herds from the nether cave and the consequent uprising of the divine Sun." (15: 439)

A HYMN OF ENLARGEMENT AND ULTIMATE ASPIRATION

"[A state arrives in which man goes beyond the mere subtlety and fineness of the intelligence and reaches to a rich and manifold largeness of soul. Even then though he has now the wide law of his being which is our right foundation, he needs a force greater than his to lead him; for largeness and multiplicity of soul-force and knowledge are not enough, there must be the divine truth in thought, word and act. For we have to attain beyond the enlarged mental being to the beatitude of a state beyond mind. Agni has the light and the force, the Word and the true impulsion, the embracing knowledge and the achieving power. He shall bring the divine wealth in his chariot and carry us towards the blissful state and the supreme good.]" (15: 444)

Ashwamedha, Milk, Curd and Grain Symbols in the Veda

"The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul (Dwita) is itself the giver of this sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer Ashwamedha.…

The delight extracted from existence is typified by the honey wine of the Soma; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi* and *yava*." (15: 468)

The Guardians of the Light

SURYA, LIGHT AND SEER

"THE RIG VEDA rises out of the ancient Dawn with the sound of a thousand-voiced hymn lifted from the soul of man to an all-creative Truth and an all-illumining Light. Truth and Light are synonymous or equivalent words in the thought of the Vedic seers even as are their opposites, Darkness and Ignorance. The battle of the Vedic Gods and Titans is a perpetual conflict between Day and Night for the possession of the triple world of heaven, mid-air and earth and for the liberation or bondage of the mind, life and body of the human being, his mortality or his immortality. It is waged by the Powers of a supreme Truth and Lords of a supreme Light against other dark Powers who struggle to maintain the foundation of this falsehood in which we dwell and the iron walls of these hundred fortified cities of the Ignorance." (15: 473)

Diti, Aditi and Daksha

"This antinomy between the Light and the Darkness, the Truth and the Falsehood has its roots in an original cosmic antinomy between the illumined Infinite and the darkened finite consciousness. Aditi the infinite, the undivided is the mother of the Gods, Diti or Danu, the division, the separative consciousness the mother of the Titans; therefore the gods in man move towards light, infinity and unity, the Titans dwell in their cave of the darkness and issue from it only to break up, make discordant, wounded, limited his knowledge, will, strength, joy and being. Aditi is originally the pure consciousness of infinite existence one and self-luminous; she is the Light that is Mother of all things. As the infinite she gives birth to Daksha, the discriminating and distributing Thought of the divine Mind, and is herself born to Daksha as the cosmic infinite, the mystic Cow whose udders feed all the worlds." (15: 473)

Sati, Indra, Surya and Vishnu (Upendra)

"It is this divine daughter of Daksha who is the mother of the gods. In the cosmos Aditi is the undivided infinite unity of things, free from the duality, *advaya*, and has Diti the separative dualising consciousness for the obverse side of her cosmic creation, – her sister and a rival wife in the later myth. Here in the lower being where she is manifested as the earth-principle, her husband is the lower or inauspicious Father who is slain by their child Indra, the power of the divine Mind manifested in the inferior creation. Indra, says the hymn, slays his father, dragging him by the feet, and makes his mother a widow. In another image, forcible and expressive though repugnant to the decorousness of our modern taste, Surya is said to be the lover of his sister Dawn and the second husband of his mother Aditi, and by a variation of the same image Aditi is hymned as the wife of the all-pervading Vishnu who is in the cosmic

creation one of the sons of Aditi and the younger brother of Indra. These images which seem gross and confused when we lack the key to their mystic significance, become clear enough the moment that is recovered. Aditi is the infinite consciousness in the cosmos espoused and held by the lower creative power which works through the limited mind and body, but delivered from this subjection by the force of the divine or illumined Mind born of her in the mentality of man. It is this Indra who makes Surya the light of the Truth rise in heaven and dispel the darknesses and falsehoods and limited vision of the separative mentality. Vishnu is the vaster all-pervading existence which then takes possession of our liberated and unified consciousness, but he is born in us only after Indra has made his puissant and luminous appearance." (15: 474)

The Body of Surya – the Supramental

"This Truth is the light, the body of Surya. It is described as the True, the Right, the Vast; as the luminous supramental heaven of Swar – "vast Swar, the great Truth" – concealed beyond our heaven and our earth; and as Surya, the Sun, "that Truth" which dwells lost in the darkness, withheld from us in the secret cave of the subconscient. This hidden Truth is the Vast because it dwells free and manifest only on the supramental plane where existence, will, knowledge, joy move in a rapturous and boundless infinity and are not limited and hedged as in this many-walled existence of the mind, life and body which form the lower being. That is the wideness of the higher being to which we have to ascend breaking beyond the two enclosing firmaments of the mental and physical; it is described as a divine existence free and large in its unbounded range; it is a wideness where there is no obstacle nor any siege of limitation; it is the fear-free pasture of the luminous herds of the Sun; it is the seat and house of the Truth, the own home of the Gods, the solar world, the true light where there is no fear for the soul, no possibility of any wound to the large and equal bliss of its existence.

This supramental vastness is also the fundamental truth of being, *satyam*, out of which its active truth wells out naturally and without strife of effort into a perfect and faultless movement because there is upon those heights no division, no gulf between consciousness and force, no divorce of knowledge and will, no disharmonising of our being and its action; everything there is the "straight" and there is no least possibility of crookedness. Therefore this supramental plane of vastness and true being is also Ritam, the true activity of things; it is a supreme truth of movement, action, manifestation, an infallible truth of will and heart and knowledge, a perfect truth of thought and word and emotion; it is the spontaneous Right, the free Law, the original divine order of things untouched by the falsehoods of the divided and separative consciousness. It is the vast divine and self-luminous synthesis born of a fundamental unity, of which our petty existence is only the poor, partial, broken and perverted cutting up and analysis. Such was the Sun of the Vedic worship, the paradise of light to which the Fathers aspired, the world, the body of Surya son of Aditi." (15: 174-75)

How Man Comes to Possess the Double Birth – the Divine and the Human

"…the luminous fathers ascended by the power of the Word, by the power of the Wine, by the power of the Sacrifice into the fearless light and stood upon the wide and open levels of the supramental existence. So must man, their posterity, exchange the crooked movements of the separative consciousness for the straight things of the truth-conscious mind.

For always the courses of the Sun, the gallopings of the divine horse Dadhikravan, the movement of the chariot-wheels of the gods travel on the straight path over wide and level ranges where all is open and the vision is not confined; but the ways of the lower being are crooked windings beset with pits and stumbling-blocks and they crawl unvisited by the divine impulsion

over a rugged and uneven ground which screens in from men their goal, their road, their possible helpers, the dangers that await them, their ambushed enemies. Travelling on the path of the Truth with the straight and perfect leading of the gods the limitations of mind and body are at length transcended; we take possession of the three luminous worlds of the higher heaven, enjoy the beatific immortality, grow into the epiphany of the gods and build in our human existence the universal formations of the higher or divine creation. Man then possesses both the divine and the human birth; he is lord of the double movement, he holds Aditi and Diti together, realises the universal in the individual, becomes the Infinite in the finite." (15: 476-77)

Surya – the Creater, the All-Seer

"…Surya means the illumined or the luminous, as also the illumined thinker is called *sūri*; but the root means, besides, to create or, more literally, to loose, release, speed forth, – for in the Indian idea creation is a loosing forth of what is held back, a manifestation of what is hidden in the infinite Existence. Luminous vision and luminous creation are the two functions of Surya. He is Surya the creator and he is Surya the revealing vision, the all-seer.

What does he create? First the worlds; for everything is created out of the burning light and truth of the infinite Being, loosed out of the body of Surya who is the light of His infinite self-vision, formed by Agni, the seer-will, the omniscient creative force and flaming omnipotence of that self-vision. Secondly, into the night of man's darkened consciousness this Father of things, this Seer of the truth manifests out of himself in place of the inauspicious and

inferior creation, which he then looses away from us, the illimitable harmony of the divine worlds governed by the self-conscious supramental Truth and the living law of the manifested godhead. Still, the name Surya is seldom used when there is question of this creation; it is reserved for his passive aspects as the body of the infinite Light and the revelation. In his active power he is addressed by other names; then he is Savitri, from the same root as Surya, the Creator; or he is Twashtri the Fashioner of things; or he is Pushan, the Increaser, – appellations that are sometimes used as if identical with Surya, sometimes as if expressing other forms and even other personalities of this universal godhead. Savitri, again, manifests himself, especially in the formation of the Truth in man, through four great and active deities Mitra, Varuna, Bhaga and Aryaman, the Lords of pure Wideness, luminous Harmony, divine Enjoyment, exalted Power." (477-78)

The Eighth Surya Martanda and the Falsehood Sin, Death and Suffering of Mortal Existences

"But if Surya is the creator, he who is, as the Veda says, the self of all that moves and all that is stable, and if this Surya is also the divine, "the wide-burning Truth that is lodged in the law which upholds heaven", then all the worlds should manifest that law of the Truth and all of them should be so many heavens. Whence then comes this falsehood, sin, death, suffering of our mortal existence? We are told that there are eight sons of the cosmic Aditi who are born from her body; by seven she moves to the gods, but the eighth son is Martanda, of the mortal creation, whom she casts away from her; with the seven she moves to the supreme life, the original age of the gods, but Martanda is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death.

This Martanda or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of the sacrifice. In less figurative language the mortal life is governed by an oppressed, a hidden, a disguised Truth; just as Agni the divine

seer-will works at first upon earth concealed or obscured by the smoke of human passion and self-will, so Surya the divine Knowledge lies concealed and unattainable in the night and darkness, is enveloped and contained in the ignorance and error of the ordinary human existence. The Seers by the power of truth in their thoughts discover this Sun lying in the darkness, they liberate this knowledge, this power of undivided and all-embracing vision, this eye of the gods concealed in our subconscient being; they release his radiances, they create the divine Dawn. Indra the divine Mind-power, Agni the Seer-Will, Brihaspati the Master of the inspired word, Soma the immortal Delight born in man aid them to shatter the strong places of the mountain, the artificial obstructions of the Titans are broken and this Sun soars up radiant into our heavens. Arisen he mounts to the supramental Truth. "He goes where the gods have made a path for him cleaving like an eagle to his goal"; he ascends with his seven shining horses to the utter luminous ocean of the higher existence; he is led over it by the seers as in a ship. Surya, the Sun, is himself perhaps the golden ship in which Pushan the Increaser leads men beyond evil and darkness and sin to the Truth and the Immortality." (15: 478-79)

THE DIVINE DAWN

"As the Sun is image and godhead of the golden Light of the divine Truth, so Dawn is image and godhead of the opening out of the supreme illumination on the night of our human ignorance. Dawn daughter of Heaven and Night her sister are obverse and reverse sides of the same eternal Infinite. Utter Night out of which the worlds arise is the symbol of the Inconscient. That is the inconscient Ocean, that the darkness concealed within darkness out of which the One is born by the greatness of His energy. But in the world of our darkened mortal view of things there reigns the lesser Night of the Ignorance which envelops heaven and earth and the mid-region, our mental and physical consciousness and our vital being. It is here that Dawn the daughter of Heaven rises with the radiances of her Truth, with the bliss of her boons; putting off the darkness like a black woven robe, as a young maiden garbed in light, this bride of the luminous Lord of beatitude unveils the splendours of her bosom, reveals her shining limbs and makes the Sun ascend upon the upclimbing tier of the worlds.

This night of our darkness is not entirely unillumined. If there be nothing else, if all is deep gloom, yet the divine flame of the seer-will Agni burns

through the dense murk giving light to him who sits afar in its shadow; though not yet kindled, as it shall be at dawn, on a sacrificial altar, yet even so it fulfils on our earth as the lowest and greatest of the gods the will and works of the hidden Light in spite of all this enveloping smoke of passion and desire. And the stars shine out and the moon comes at night making manifest the invincible workings of the infinite King. Moreover, always Night holds hidden in her bosom her luminous sister; this life of our ignorance taught by the gods in their veiled human working prepares the birth of the divine Dawn so that, sped forth, she may manifest the supreme creation of the luminous Creator. For the divine Dawn is the force or face of Aditi; she is the mother of the gods; she gives them birth into our humanity in their true forms no longer compressed into our littleness and veiled to our vision.

But this great work is to be done according to the ordered gradations of the Truth, in its fixed seasons, by the twelve months of the sacrifice, by the divine years of Surya Savitri. Therefore there is a constant rhythm and alternation

of night and dawn, illuminations of the Light and periods of exile from it, openings up of our darkness and its settling upon us once more, till the celestial Birth is accomplished and again till it is fulfilled in its greatness, knowledge, love and power. These later nights are other than those utter darknesses which are dreaded as the occasion of the enemy, the haunt of the demons of division who devour; these are rather the pleasant nights, the divine and blessed ones who equally labour for our growth. Night and Dawn are then of different forms but one mind and suckle alternately the same luminous Child. Then the revealing lustres of the brighter goddess are known in the pleasant nights even through the movements of the darkness. Therefore Kutsa hymns the two sisters, "Immortal, with a common lover, agreeing, they move over heaven and earth forming the hue of the Light; common is the path of the sisters, infinite; and they range it, the one and the other, taught by the gods; common they, though different their forms." For one is the bright Mother of the herds, the other the dark Cow, the black Infinite, who can yet be made to yield us the shining milk of heaven." (15: 481-82)

PUSHAN THE INCREASER

"Since the divine work in us cannot be suddenly accomplished, the godhead cannot be created all at once, but only by a luminous development and constant nurture through the succession of the dawns, through the periodic revisitings of the illumining Sun, Surya the Sun-Power manifests himself in another form as Pushan, the Increaser. The root of this name means to increase, foster, nourish. The spiritual wealth coveted by the Rishis is one that thus increases "day by day", that is, in each return of this fostering Sun; increase or growth (*puṣṭi*) is a frequent object of their prayers. Pushan represents this aspect of the Surya-power. He is the "lord and master of plenitudes, lord of our growings, our comrade". Pushan is the enricher of our sacrifice. Vast Pushan shall advance our chariot by his energy; he shall become for the increase of our plenitudes. Pushan is described as himself a stream of the divine riches and a lavish heap of its substance. He is lord of the vast treasure of its joy and companion of our felicity.

The return of the night of ignorance which intervenes between the successive dawns is imaged as the loss of the radiant herds of the Sun frequently stolen from the seer by the Panis and sometimes as the loss of the Sun itself hidden by them again in their tenebrous cavern of the subconscient. The increase which Pushan gives depends on the recovery of these disappearing illuminations of the Truth. Therefore this god is associated with Indra the Power of divine Mind, his brother, friend, ally in battle, in their forceful recovery. He perfects and accomplishes our host that seeks for the herds so that they conquer and possess. "Let Pushan pursue after our luminous herds, let Pushan guard our war-horses, let Pushan conquer for us the plenitude. O Pushan, go after our cows. . . . Let Pushan hold his right hand over us in front; let him drive back to us that which we have lost." So also he brings back the lost Surya. "O shining Pushan, bring to us, as if our lost herd, the God of the varied fullness of flame who upholds our heavens. Pushan finds the shining King who was

hidden from us and concealed in the cave." And we are told of the luminous goad which this resplendent deity bears, the goad that urges the thoughts of the soul and is the means of accomplishment of the herd of the radiant illuminations. What he gives to us is secure; for because he has the knowledge, he loses not the herd and is the guardian of the world of our becoming. He has the variously ordaining and comprehensive no less than the complete unified vision of all our worlds and therefore he is our fosterer and increaser. He is the lord of our felicity who loses not our possession of knowledge and so long as we abide in the law of his workings we shall suffer no hurt nor diminution. The happy state of the soul that he gives removes from it all sin and evil and makes today and makes tomorrow for the building up of the whole godhead in our universal being." (15: 486-87)

SAVITRI THE CREATOR

"The result of the procession of the shining dawns, of the divine returns of Surya, of the increasings of Pushan and his leading on the Path is summed up in the creation of Savitri the luminous Creator. It is the god Savitri who sets us there where the ancient doers of the Work have preceded us; that is the desirable flame and splendour of the divine Creator on which the seer has to meditate and towards which this god impels our thoughts, that the bliss of the creative godhead on the forms of which our soul must meditate as it journeys towards it. It is the supreme creation in which the goddess undivided and infinite speaks out her Word and the all-ruling kings Varuna, Mitra and Aryaman; to that consummation the power of all these godheads turns with a united acceptance.

That divine word is the word of the Truth; for a superconscient Truth lies concealed and is the basis of the infinite being which stands revealed on those higher altitudes of our ascension. What we now accept as life is the evil dream, the death that governs us because we live in a false knowledge, a

limited and divided existence exposed to every devourer. That is not real life. For life we have to be able to look long upon the Sun; for life we have to be able to hold in our thought a knowledge and a word full of the consummate perception…

Then Savitri shall loose away from us, shall uncreate the suffering of the evil dream. For the seeker of the straightness he shall create an increasing wideness of his existence so that even with our incomplete knowledge we shall grow in our being towards the gods. By the godheads he will foster our knowledge and lead us towards that universal formation of them in the undivided consciousness of the infinite Aditi which we have chosen as our goal. All that we have done in our ignorance, in our divided and oppressed discernment of things, in our mere mortal becoming and humanity, against gods or men, he shall uncreate and make us free from the sin. For he is the creator of the Right, he is the creator who creates the Truth." (15: 489-90)

THE FOUR KINGS

"The creation of Surya Savitri starts from the repeated risings of the divine Dawn and grows by the constant nourishing of her spiritual gifts and possessions through the work in us of Surya Pushan. But the actual formation, the perfected fullness depend on the birth and growth in us of all the gods, the children of Aditi, the All-Gods (*Viśve Devāḥ*) and especially of the four great luminous Kings, Varuna,Mitra, Bhaga, Aryaman. Indra and the Maruts and the Ribhus, Vayu, Agni, Soma and the Ashwins are indeed the principal agents; Vishnu, Rudra, Brahmanaspati, the future mighty Triad, preside over the indispensable conditions, – for the one paces out the vast framework of the inner worlds in which our soul-action takes place, the other in his wrath and might and violent beneficence forces onward the great evolution and smites the opponent and the recusant and the ill-doer, and the third administers

always the seed of the creative word from the profundities of the soul; so too Earth and Heaven and the divine Waters and the great goddesses and Twashtri the Fashioner of things on whom they attend, either provide the field or bring and shape the material; but over the utter creation, over its perfect vast space and pure texture, over the sweet and ordered harmony of its steps, over the illumined force and power of its fulfilment, over its rich, pure and abundant enjoyment and rapture the Sun-gods Varuna, Mitra, Aryaman, Bhaga cast the glory and protection of their divine gaze.

The sacred poems in which the All-Gods and the Adityas, the sons of the Infinite, and Aryaman, Mitra and Varuna are praised, – not the mere hymns of formal invocation to the sacrifice, – are among the most beautiful, solemn and profound that the imagination of man has conceived. The Adityas are

described in formulas of an incomparable grandeur and sublimity. No mythic barbarian gods of cloud, sun and shower are these, no confused allegories of wonder-stricken savages, but the objects of worship to men far more inwardly civilised and profound in self-knowledge than ourselves. They may not have yoked the lightning to their chariots, nor weighed sun and star, nor materialised all the destructive forces in Nature to aid them in massacre and domination, but they had measured and fathomed all the heavens and earths within us, they had cast their plummet into the Inconscient and the subconscient and the superconscient; they had read the riddle of death and found the secret of immortality; they had sought for and discovered the One and known and worshipped Him in the glories of His light and purity and wisdom and power.…" (15: 490-92)

"…The Divine is existence all-embracing, infinite and pure; Varuna brings to us the infinite oceanic space of the divine soul and its ethereal, elemental purity. The Divine is boundless consciousness, perfect in knowledge, pure and therefore luminously right in its discernment of things, perfectly harmonious and happy in its concordance of their law and nature; Mitra brings us this light and harmony, this right distinction and relation and friendly concord, the happy laws of the liberated soul concordant with itself and the Truth in all its rich thought, shining actions and thousandfold enjoyment. The Divine is in its own being pure and perfect power and in us the eternal upward tendency in things to their source and truth; Aryaman brings to us this mighty strength and perfectly-guided happy inner upsurging. The Divine is the pure, the faultless, the all-embracing, the untroubled ecstasy that enjoys its own infinite being and

enjoys equally all that it creates within itself; Bhaga gives us sovereignly that ecstasy of the liberated soul, its free and unfallen possession of itself and the world.

This quaternary is practically the later essential trinity of Sachchidananda, – Existence, Consciousness, Bliss with self-awareness and self-force, Chit and Tapas, for double terms of Consciousness; but it is here translated into its cosmic terms and equivalents. Varuna the King has his foundation in the all-pervading purity of Sat; Mitra the Happy and the Mighty, most beloved of the Gods, in the all-uniting light of Chit; many-charioted Aryaman in the movement and all-discerning force of Tapas; Bhaga in the all-embracing joy of Ananda. Yet as all these things form one in the realised godhead, as each element of the trinity contains the others in itself and none of them can exist

separately from the rest, therefore each of the Four also possesses by force of his own essential quality every general attribute of his brothers. For this reason if we do not read the Veda as carefully as it was written, we shall miss its distinctions and see only the indistinguishable common functions of these luminous Kings, – as indeed throughout the hymns the unity in difference of all the gods makes it difficult for the mind not accustomed to the subtleties of psychological truth to find in the Vedic divinities anything but a confused mass of common or interchangeable attributes. But the distinctions are there and have as great a force and importance as in the Greek and Egyptian symbolism. Each god contains in himself all the others, but remains still himself in his peculiar function." (15: 497-98)

VARUNA

"…Varuna, we see, is the oceanic surge of the hidden Divine as he rises, progressively manifested, to his own infinite wideness and ecstasy in the soul of the god-liberated seer.

The illusions which he shatters with his tread are the false formations of the Lords of Evil. Varuna, because he is this ether of divine Truth and ocean of divine being, is what no personified physical sea or sky could ever become, the pure and majestic King who strikes down evil and delivers from sin. Sin is a violation of the purity of the divine Right and Truth; its reaction is the wrath of the Pure and Puissant. Against those who like the Sons of Darkness serve self-will and ignorance, the king of the divine Law hurls his weapons; the cord descends upon them; they fall into the snare of Varuna. But those who seek after the Truth with sacrifice are delivered from bondage to sin like a calf released from the rope or a victim set free from the slaying-post. The Rishis deprecate frequently the retributive violence of Varuna and pray to him to deliver them from sin and its wages, death." (15: 504)

MITRA

"If the purity, infinity, strong royalty of Varuna are the grand framework and majestic substance of the divine being, Mitra is its beauty and perfection. To be infinite, pure, a king over oneself and a master-soul must be the nature of the divine man because so he shares in the nature of God. But the Vedic ideal is not satisfied simply with a large, unfulfilled plan of the divine image. There must be noble and rich contents in this vast continent; the many-roomed tenement of our being contained in Varuna has to be ordered by Mitra in the right harmony of its utility and its equipment.…

…Mitra is the harmoniser, Mitra the builder, Mitra the constituent Light, Mitra the god who effects the right unity of which Varuna is the substance and the infinitely self-enlarging periphery. These two Kings are complementary to each other in their nature and their divine works.…" (15: 508-09)

"Mitra is the most beloved of the gods because he brings within our reach this divine enjoyment and leads us to this perfect happiness. Varuna makes directly for strength; we discover a force and a will vast in purity; Aryaman the Aspirer is secured in the amplitude of his might by Varuna's infinity; he does his large works and effects his great movement by the power of Varuna's universality. Mitra makes directly for bliss, – Bhaga the Enjoyer is established in a blameless possession and divine enjoyment by the all-reconciling harmony of Mitra, by his purifying light of right discernment, his firmly-basing law. Therefore it is said of Mitra that all perfected souls adhere or are firmly fixed "to the bliss of this Beloved in whom there is no hurt", for in him there is no sin or wound or falling. All mortal delight has its mortal danger; but the immortal light and law secures the soul of man in a fearless joy. That mortal, says Vishwamitra, who learns by Mitra's law, the law of this Son of Infinity, is possessed of *prayas*, the soul's satisfaction in its objects; such a soul cannot be slain, nor overcome, nor can any evil take possession of it from near or from afar. For Mitra fashions in gods and men impulsions whose action spontaneously fulfils all the soul's seekings." (15: 510-11)

Mitra and Maya

"…Maya is the comprehending, measuring, forming Knowledge which whether divine or undivine, secure in the undivided being of Aditi or labouring in the divided being of Diti, builds up the whole scene, environment, confines, and defines the whole condition, law and working of our existence. Maya is the active, originative, determinative view which creates for each being according to his own consciousness his own world. But Mitra is a Lord of the Light, a Son of Infinity and a Guardian of the Truth and his Maya part of an infinite, supreme and faultless creative wisdom. He builds, he joins together in an illuminated harmony all the numerous planes, all the successive steps, all the graded seats of our being. Whatsoever Aryaman aspires to on his path, has to be effected by the 'holdings' or laws of Mitra or by his foundations, statuses, placings, *mitrasya dharmabhiḥ*, *mitrasya dhāmabhiḥ*. For *dharma*, the law is that which holds things together and to which we hold; *dhāma*, the status is the placing of the law in a founded harmony which creates for us our plane of living and the character of our consciousness, action and thought." (15: 511-12)

ARYAMAN

"…The Aryan is the traveller on the Path, the aspirant to immortality by divine sacrifice, one of the shining children of Light, a worshipper of the Masters of the Truth, a fighter in the battle against the powers of darkness who obstruct the human journey. Aryaman is the godhead in whose divine power this Aryahood is rooted; he is this Force of sacrifice, aspiration, battle, journey towards perfection and light and celestial bliss by which the path is created, travelled, pursued beyond all resistance and obscuration to its luminous and happy goal.

… It is by the great path of Aryaman that we shall cross beyond the souls of a false or evil thought who obstruct our path. Aditi, mother of the Kings, and Aryaman carry us by paths of a happy travelling beyond all inimical powers. The man who seeks the straightness of Mitra's and Varuna's workings and by the force of the word and the affirmation embraces their law with all his being, is guarded in his progress by Aryaman.…

Thus Aryaman sums up in himself the whole aspiration and movement of man in a continual self-enlargement and self-transcendence to his divine perfection. By his continuous movement on the unbroken path Mitra and Varuna and the sons of Aditi fulfil themselves in the human birth." (15: 514-16)

BHAGA

The goal of the path is the divine beatitude, the illimitable joy of the Truth, of the infinity of our being. Bhaga is the godhead who brings this joy and supreme felicity into the human consciousness; he is the divine enjoyer in man. All being has this divine enjoyment of existence for its aim and end, whether it seeks for it with knowledge or with ignorance, with the divine strength or the weakness of our yet undeveloped powers.… An increasing and victorious felicity of the soul rejoicing in the growth of its divine possessions which gives us strength to journey on and overcome till we reach the goal of our perfection in an infinite beatitude, this is the sign of the birth of Bhaga in man and this his divine function.

All enjoyment comes indeed from Bhaga Savitri, the mortal as well as the divine; "creating a wide and vast force he brings forth for men their mortal enjoyment." But the Vedic ideal is the inclusion of all life and all joy, divine and human, the wideness and plenty of earth and the vastness and abundance of heaven, the treasures of the mental, vital, physical existence uplifted, purified, perfected in the form of the infinite and divine Truth. It is this all-including felicity which is the gift of Bhaga." (15: 516-17)

"Bhaga is Savitri the Creator, he who brings forth from the unmanifest Divine the truth of a divine universe, dispelling from us the evil dream of this lower consciousness in which we falter amidst a confused tangle of truth and falsehood, strength and weakness, joy and suffering. An infinite being delivered out of imprisoning limits, an infinite knowledge and strength receiving in thought and working out in will a divine Truth, an infinite beatitude possessing and enjoying all without division, fault or sin, this is the creation of Bhaga Savitri, this that greatest Delight. "This creation of the divine Creator goddess Aditi speaketh forth to us, this the all-kings Varuna and Mitra and Aryaman with one mind and heart." The four Kings find themselves fulfilled with their infinite Mother by the delightful perfection in man of Bhaga the Enjoyer, the youngest and greatest of them all. Thus is the divine creation of the fourfold Savitri founded on Varuna, combined and guided by Mitra, achieved by Aryaman, enjoyed in Bhaga: Aditi the infinite Mother realises herself in the human being by the birth and works of her glorious children." (15: 517)

A Description of the Supramental in the Veda

''ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान्।

दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम्।। १।।

1. By the Truth* is veiled that ever-standing Truth of yours where they unyoke the horses of the Sun;** there the ten hundreds*** stand still together; That One, – I have beheld the greatest of the embodied gods.****'' (15: 519)

** The active cosmic Truth of things diffused and arranged in their mutability and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation.*

*** The eternal Truth is the goal of the divine Light which arises in us and journeys upward into higher and higher heavens through the shining upper ocean.*

**** The entire plenitude of the divine wealth in its outpourings of knowledge, force and joy.*

***** The One, the Deva veiled by his form of the divine Sun. Cf. Isha Upanishad, "That splendour which is thy fairest form, O Sun, that let me behold. The Purusha who is there and there, He am I."*

Isha Upanishad: Text and Translation

''ईशा वास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम्।। १ ।।

1. All this is for habitation[1] by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

1 There are three possible senses of vāsyam, *"to be clothed", "to be worn as a garment" and "to be inhabited". The first is the ordinarily accepted meaning. Shankara explains it in this significance, that we must lose the sense of this unreal objective universe in the sole perception of the pure Brahman. So explained the first line becomes a contradiction of the whole thought of the Upanishad which teaches the reconciliation, by the perception of essential Unity, of the apparently incompatible opposites, God and the World, Renunciation and Enjoyment, Action and internal Freedom, the One and the Many, Being and its Becomings, the passive divine Impersonality and the active divine Personality, the Knowledge and the Ignorance, the Becoming and the Not-Becoming, Life on earth and beyond and the supreme Immortality. The image is of the world either as a garment or as a dwelling-place for the informing and governing Spirit. The latter significance agrees better with the thought of the Upanishad.*

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे।। २ ।।

2. Doing verily[2] works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man.[3]

असूर्या नाम ते लोका अन्धेन तमसावृताः।

तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः।। ३ ।।

3. Sunless[4] are those worlds and enveloped in blind gloom whereto all they in their passing hence resort who are slayers of their souls.

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2 Kurvanneva. *The stress of the word* eva *gives the force, "doing works indeed, and not refraining from them".*

3 Shankara reads the line, "Thus in thee – it is not otherwise than thus – action cleaves not, a man." He interprets karmāṇi *in the first line in the sense of Vedic sacrifices which are permitted to the ignorant as a means of escaping from evil actions and their results and attaining to heaven, but the second* karma *in exactly the opposite sense, "evil action". The verse, he tells us, represents a concession to the ignorant; the enlightened soul abandons works and the world and goes to the forest. The whole expression and construction in this rendering become forced and unnatural. The rendering I give seems to me the simple and straightforward sense of the Upanishad.*

4 We have two readings, asūrya, *sunless, and* asurya, *Titanic or undivine. The third verse is, in the thought structure of the Upanishad, the starting-point for the final movement in the last four verses. Its suggestions are there taken up and worked out. The prayer to the Sun refers back in thought to the sunless worlds and their blind gloom, which are recalled in the ninth and twelfth verses. The sun and his rays are intimately connected in other Upanishads also with the worlds of Light and their natural opposite is the dark and sunless, not the Titanic worlds.*

अनेजदेकं मनसो जवीयो नैनद् देवा आप्नुवन् पूर्वमर्षत्।
तद् धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति।। ४ ।।

4. One unmoving that is swifter than Mind, That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In That the Master of Life[5] establishes the Waters.[6]

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5 Mātariśvan *seems to mean "he who extends himself in the Mother or the container" whether that be the containing mother element, Ether, or the material energy called Earth in the Veda and spoken of there as the Mother. It is a Vedic epithet of the God Vayu, who, representing the divine principle in the Life-energy, Prana, extends himself in Matter and vivifies its forms. Here, it signifies the divine Life-power that presides in all forms of cosmic activity.*

6 Apas*, as it is accentuated in the version of the White Yajurveda, can mean only "waters". If this accentuation is disregarded, we may take it as the singular* apas*, work, action. Shankara, however, renders it by the plural, works. The difficulty only arises because the true Vedic sense of the word had been forgotten and it came to be taken as referring to the fourth of the five elemental states of Matter, the liquid. Such a reference would be entirely irrelevant to the context. But the Waters, otherwise called the seven streams or the seven fostering Cows, are the Vedic symbol for the seven cosmic principles and their activities, three inferior, the physical, vital and mental, four superior, the divine Truth, the divine Bliss, the divine Will and Consciousness, and the divine Being. On this conception also is founded the ancient idea of the seven worlds in each of which the seven principles are separately active by their various harmonies. This is, obviously, the right significance of the word in the Upanishad.*

तदेजति तन्नैजति तद् दूरे तद्वन्तिके।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः।। ५ ।।

5. That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।

सवभूतेषु चात्मानं ततो न विजुगुप्सते।। ६ ।।

6. But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः।। ७ ।।

7. He in whom it is the Self-Being that has become all existences that are Becomings,[7] for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

7 The words sarvāṇi bhūtāni, *literally, "all things that have become", are opposed to Atman, self-existent and immutable being. The phrase means ordinarily "all creatures", but its literal sense is evidently insisted on in the expression* bhūtāni abhūt *"became the Becomings". The idea is the acquisition in man of the supreme consciousness by which the one Self in him extends itself to embrace all creatures and realises the eternal act by which that One manifests itself in the multiple forms of the universal motion.*

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम।

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः।। ८।।

8. It is He that has gone abroad – That which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. The Seer, the Thinker,[8] the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते।

ततो भूय इव ते तमो य उ विद्यायां रताः।। ९ ।।

9. Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone.

8 There is a clear distinction in Vedic thought between kavi, *the seer, and* manīṣī, *the thinker. The former indicates the divine supra-intellectual Knowledge which by direct vision and illumination sees the reality, the principles and the forms of things in their true relations, the latter the labouring mentality which works from the divided consciousness through the possibilities of things downward to the actual manifestation in form and upward to their reality in the self-existent Brahman.*

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया।

इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे।। १० ।।

10. Other, verily,[9] it is said, is that which comes by the Knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding.

विद्याञ्च अविद्याञ्च यस्तद् वेदोभयं सह।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते।। ११ ।।

11. He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते।

ततो भूय इव ते तमो य उ सम्भूत्यां रताः।। १२।।

12. Into a blind darkness they enter who follow after the Non-Birth, they as if into a greater darkness who devote themselves to the Birth alone.

अन्यादेवाहुः सम्भवादन्यदाहुरसम्भवात्।

इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे।। १३ ।।

13. Other, verily, it is said, is that which comes by the Birth, other that which comes by the Non-Birth; this is the lore we have received from the wise who revealed That to our understanding.

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9 Anyadeva – eva *here gives to* anyad *the force, "Quite other than the result described in the preceding verse is that to which lead the Knowledge and the Ignorance." We have the explanation of* anyad *in the verse that follows. The ordinary rendering, "Knowledge has one result, Ignorance another", would be an obvious commonplace announced with an exaggerated pompousness, adding nothing to the thought and without any place in the sequence of the ideas.*

सम्भूतिञ्च विनाशञ्च यस्तद् वेदोभयं सह।

विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते।। १४ ।।

14. He who knows That as both in one, the Birth and the dissolution of Birth, by the dissolution crosses beyond death and by the Birth enjoys Immortality.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।

तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये।। १५ ।।

15. The face of Truth is covered with a brilliant golden lid; that do thou remove, O Fosterer,[10] for the law of the Truth, for sight.

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10 In the inner sense of the Veda Surya, the Sun-God, represents the divine Illumination of the Kavi which exceeds mind and forms the pure self-luminous Truth of things. His principal power is self-revelatory knowledge, termed in the Veda "Sight". His realm is described as the Truth, the Law, the Vast. He is the Fosterer or Increaser, for he enlarges and opens man's dark and limited being into a luminous and infinite consciousness. He is the sole Seer, Seer of Oneness and Knower of the Self, and leads him to the highest Sight. He is Yama, Controller or Ordainer, for he governs man's action and manifested being by the direct Law of the Truth, satyadharma, *and therefore by the right principle of our nature,* yāthātathyataḥ. *A luminous power proceeding from the Father of all existence, he reveals in himself the divine Purusha of whom all beings are the manifestations. His rays are the thoughts that proceed luminously from the Truth, the Vast, but become deflected and distorted, broken up and disordered in the reflecting and dividing principle, Mind. They form there the golden lid which covers the face of the Truth. The Seer prays to Surya to cast them into right order and relation and then draw them together into the unity of revealed truth. The result of this inner process is the perception of the oneness of all beings in the divine Soul of the Universe.*

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह।

तेजो यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि।। १६ ।।

16. O Fosterer, O sole Seer, O Ordainer, O illumining Sun, O power of the Father of creatures, marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusha there and there, He am I.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम्।

ऊँ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर।। १७ ।।

17. The Breath of things[11] is an immortal Life, but of this body ashes are the end. OM! O Will,[12] remember, that which was done remember! O Will, remember, that which was done remember.

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11 Vayu, called elsewhere Matarishwan, the Life-Energy in the universe. In the light of Surya he reveals himself as an immortal principle of existence of which birth and death and life in the body are only particular and external processes.

12 The Vedic term kratu *means sometimes the action itself, sometimes the effective power behind action represented in mental consciousness by the will. Agni is this power. He is divine force which manifests first in matter as heat and light and material energy and then, taking different forms in the other principles of man's consciousness, leads him by a progressive manifestation upwards to the Truth and the Bliss.*

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम।। १८ ।।

18. O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of sin.[13] To thee completest speech of submission we would dispose.[14]" (17: 5-10)

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13 Sin, in the conception of the Veda, from which this verse is taken bodily, is that which excites and hurries the faculties into deviation from the good path. There is a straight road or road of naturally increasing light and truth, ṛjuḥ panthāḥ, ṛtasya panthāḥ, *leading over infinite levels and towards infinite vistas,* vītāni pṛṣṭhāni, *by which the law of our nature should normally take us towards our fulfilment. Sin compels it instead to travel with stumblings amid uneven and limited tracts and along crooked windings (*duritāni, vṛjināni*).*

14 The word vidhema *is used of the ordering of the sacrifice, the disposal of the offerings to the God and, generally, of the sacrifice or worship itself. The Vedic* namas, *internal and external obeisance, is the symbol of submission to the divine Being in ourselves and in the world. Here the offering is that of completest submission and the self-surrender of all the faculties of the lower egoistic human nature to the divine Will-force, Agni, so that, free from internal opposition, it may lead the soul of man through the truth towards a felicity full of the spiritual riches,* rāye. *That state of beatitude is intended, self-content in the principle of pure Love and Joy, which the Vedic initiates regarded as the source of the divine existence in the universe and the foundation of the divine life in the human being. It is the deformation of this principle by egoism which appears as desire and the lust of possession in the lower worlds.*

Plan of the Upanishad

"THE UPANISHADS, being vehicles of illumination and not of instruction, composed for seekers who had already a general familiarity with the ideas of the Vedic and Vedantic seers and even some personal experience of the truths on which they were founded, dispense in their style with expressed transitions of thought and the development of implied or subordinate notions.

Every verse in the Isha Upanishad reposes on a number of ideas implicit in the text but nowhere set forth explicitly; the reasoning also that supports its conclusions is suggested by the words, not expressly conveyed to the intelligence. The reader, or rather the hearer, was supposed to proceed from

light to light, confirming his intuitions and verifying by his experience, not submitting the ideas to the judgment of the logical reason.

To the modern mind this method is invalid and inapplicable; it is necessary to present the ideas of the Upanishad in their completeness, underline the suggestions, supply the necessary transitions and bring out the suppressed but always implicit reasoning.

The central idea of the Upanishad, which is a reconciliation and harmony of fundamental opposites, is worked out symmetrically in four successive movements of thought." (17: 13)

FIRST MOVEMENT

The Inhabiting Godhead: Life and Action

COSMOS

"All world is a movement of the Spirit in Itself and is mutable and transient in all its formations and appearances; its only eternity is an eternity of recurrence, its only stability a semblance caused by certain apparent fixities of relation and grouping.

Every separate object in the universe is, in truth, itself the whole universe presenting a certain front or outward appearance of its movement. The microcosm is one with the macrocosm.

Yet in their relation of principle of movement and result of movement they are continent and contained, world in world, movement in movement. The individual therefore partakes of the nature of the universal, refers back to it for its source of activity, is, as we say, subject to its laws and part of cosmic Nature." (17: 16)

SPIRIT

"Spirit is lord of Its movement, one, immutable, free, stable and eternal.

The Movement with all its formed objects has been created in order to provide a habitation for the Spirit who, being One, yet dwells multitudinously in the multiplicity of His mansions.

It is the same Lord who dwells in the sum and the part, in the Cosmos as a whole and in each being, force or object in the Cosmos.

Since He is one and indivisible, the Spirit in all is one and their multiplicity is a play of His cosmic consciousness.

Therefore each human being is in his essence one with all others, free, eternal, immutable, lord of Nature." (17: 17)

THE RULE OF THE DIVINE LIFE

"Enjoyment of the universe and all it contains is the object of world-existence, but renunciation of all in desire is the condition of the free enjoyment of all.

The renunciation demanded is not a moral constraint of self-denial or a physical rejection, but an entire liberation of the spirit from any craving after the forms of things.

The terms of this liberation are freedom from egoism and, consequently, freedom from personal desire. Practically, this renunciation implies that one should not regard anything in the universe as a necessary object of possession, nor as possessed by another and not by oneself, nor as an object of greed in the heart or the senses.

This attitude is founded on the perception of unity. For it has already been said that all souls are one possessing Self, the Lord; and although the Lord inhabits each object as if separately, yet all objects exist in that Self and not outside it.

Therefore by transcending Ego and realising the one Self, we possess the whole universe in the one cosmic consciousness and do not need to possess physically.

Having by oneness with the Lord the possibility of an infinite free delight in all things, we do not need to desire.

Being one with all beings, we possess, in their enjoyment, in ours and in the cosmic Being's, delight of universal self-expression. It is only by this Ananda at once transcendent and universal that man can be free in his soul and yet live in the world with the full active Life of the Lord in His universe of movement." (17: 18-19)

SECOND MOVEMENT

Brahman: Oneness of God and the World

BRAHMAN – THE UNITY

"The Lord and the world, even when they seem to be distinct, are not really different from each other; they are one Brahman.

"ONE UNMOVING"

God is the one stable and eternal Reality. He is One because there is nothing else, since all existence and non-existence are He. He is stable or unmoving, because motion implies change in Space and change in Time, and He, being beyond Time and Space, is immutable. He possesses eternally in Himself all that is, has been or ever can be, and He therefore does not increase or diminish. He is beyond causality and relativity and therefore there is no change of relations in His being." (17: 21)

"SWIFTER THAN MIND"

"The world is a cyclic movement (*saṁsāra*) of the Divine Consciousness in Space and Time. Its law and, in a sense, its object is progression; it exists by movement and would be dissolved by cessation of movement. But the basis of this movement is not material; it is the energy of active consciousness which, by its motion and multiplication in different principles (different in appearance, the same in essence), creates oppositions of unity and multiplicity, divisions of Time and Space, relations and groupings of circumstance and Causality. All these things are real in consciousness, but only symbolic of the Being, somewhat as the imaginations of a creative Mind are true representations of itself, yet not quite real in comparison with itself, or real with a different kind of reality.

But mental consciousness is not the Power that creates the universe. That is something infinitely more puissant, swift and unfettered than the mind. It is the pure omnipotent self-awareness of the Absolute unbound by any law of

the relativity. The laws of the relativity, upheld by the gods, are Its temporary creations. Their apparent eternity is only the duration, immeasurable to us, of the world which they govern. They are laws regularising motion and change, not laws binding the Lord of the movement. The gods, therefore, are described as continually running in their course. But the Lord is free and unaffected by His own movement.

"THAT MOVES, THAT MOVES NOT"

The motion of the world works under the government of a perpetual stability. Change represents the constant shifting of apparent relations in an eternal Immutability.

It is these truths that are expressed in the formulae of the one Unmoving that is swifter than Mind, That which moves and moves not, the one Stable which outstrips in the speed of its effective consciousness the others who run." (17: 22)

Oneness and Multiplicity

"Even in asserting Oneness, we must remember that Brahman is beyond our mental distinctions and is a fact not of Thought that discriminates, but of Being which is absolute, infinite and escapes discrimination. Our consciousness is representative and symbolic; it cannot conceive the thing-in-itself, the Absolute, except by negation, in a sort of void, by emptying it of all that it seems in the universe to contain. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time.

Even oneness is a representation and exists in relation to multiplicity. Vidya and Avidya are equally eternal powers of the supreme Chit. Neither Vidya nor Avidya by itself is the absolute knowledge. (See verses 9 – 11.)

Still, of all relations oneness is the secret base, not multiplicity. Oneness constitutes and upholds the multiplicity, multiplicity does not constitute and uphold the oneness." (17: 25)

THE RUNNING OF THE GODS

"Brahman representing Itself in the universe as the Stable, by Its immutable existence (Sat), is Purusha, God, Spirit; representing Itself as the Motional, by Its power of active Consciousness (Chit), is Nature, Force or World-Principle (Prakriti, Shakti, Maya).* The play of these two principles is the Life of the universe.

The Gods are Brahman representing Itself in cosmic Personalities expressive of the one Godhead who, in their impersonal action, appear as the various play of the principles of Nature. The "others" are *sarvāṇi bhūtāni* of a later verse, all becomings, Brahman representing itself in the separative consciousness of the Many.

Everything in the universe, even the Gods, seems to itself to be moving in the general movement towards a goal outside itself or other than its immediate

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* *Prakriti, executive Nature as opposed to Purusha, which is the Soul governing, taking cognizance of and enjoying the works of Prakriti. Shakti, the self-existent, self-cognitive, self-effective Power of the Lord (Ishwara, Deva or Purusha), which expresses itself in the workings of Prakriti. Maya, signifying originally in the Veda comprehensive and creative knowledge, Wisdom that is from of old; afterwards taken in its second and derivative sense, cunning, magic, Illusion. In this second significance it can really be appropriate only to the workings of the lower Nature,* aparāprakṛti*, which has put behind it the Divine Wisdom and is absorbed in the experiences of the separative Ego. It is in the more ancient sense that the word Maya is used in the Upanishads, where, indeed, it occurs but rarely.*

idea of itself. Brahman is the goal; for it is both the beginning and the end, the cause and the result of all movement.

But the idea of a final goal in the movement of Nature itself is illusory. For Brahman is Absolute and Infinite. The Gods, labouring to reach him, find, at every goal that they realise, Brahman still moving forward in front to a farther realisation. Nothing in the appearances of the universe can be entirely That to the relative consciousness; all is only a symbolic representation of the Unknowable.

All things are already realised in Brahman. The running of the Others in the course of Nature is only a working out (Prakriti), by Causality, in Time and Space, of something that Brahman already possesses.

Even in Its universal being Brahman exceeds the Movement. Exceeding Time, It contains in Itself past, present and future simultaneously and has not to run to the end of conceivable Time. Exceeding Space, It contains all formations in Itself coincidently and has not to run to the end of conceivable Space. Exceeding Causality, It contains freely in Itself all eventualities as well as all potentialities without being bound by the apparent chain of causality by which they are linked in the universe. Everything is already realised by It as the Lord before it can be accomplished by the separated Personalities in the movement." (17: 25-27)

THE VISION OF THE BRAHMAN

"The Upanishad teaches us how to perceive Brahman in the universe and in our self-existence.

We have to perceive Brahman comprehensively as both the Stable and the Moving.We must see It in eternal and immutable Spirit and in all the changing manifestations of universe and relativity.

We have to perceive all things in Space and Time, the far and the near, the immemorial Past, the immediate Present, the infinite Future with all their contents and happenings as the One Brahman.

We have to perceive Brahman as that which exceeds, contains and supports all individual things as well as all universe, transcendentally of Time and Space and Causality. We have to perceive It also as that which lives in and possesses the universe and all it contains.

This is the transcendental, universal and individual Brahman, Lord, Continent and Indwelling Spirit, which is the object of all knowledge. Its realisation is the condition of perfection and the way of Immortality." (17: 30)

PURUSHA IN PRAKRITI

"Atman, the Self, represents itself differently in the sevenfold movement of Nature according to the dominant principle of the consciousness in the individual being.

In the physical consciousness Atman becomes the material being, *annamaya puruṣa*.

In the vital or nervous consciousness Atman becomes the vital or dynamic being, *prāṇamaya puruṣa*.

In the mental consciousness Atman becomes the mental being, *manomaya puruṣa*.

In the supra-intellectual consciousness, dominated by the Truth or causal Idea (called in Veda Satyam, Ritam, Brihat, the True, the Right, the Vast), Atman becomes the ideal being or great Soul, *vijñānamaya puruṣa* or *mahat ātman*.*

* *The* mahat ātman *or Vast Self is frequently referred to in the Upanishads. It is also called* bhūmā, *the Large.*

In the consciousness proper to the universal Beatitude, Atman becomes the all-blissful being or all-enjoying and all-productive Soul, *ānandamaya puruṣa*.

In the consciousness proper to the infinite divine self-awareness which is also the infinite all-effective Will (Chit-Tapas), Atman is the all-conscious Soul that is source and lord of the universe, *caitanya puruṣa*.

In the consciousness proper to the state of pure divine existence Atman is *sat puruṣa*, the pure divine Self.

Man, being one in his true Self with the Lord who inhabits all forms, can live in any of these states of the Self in the world and partake of its experiences. He can be anything he wills from the material to the all-blissful being. Through the Anandamaya he can enter into the Chaitanya and Sat Purusha." (17: 32-33)

THIRD MOVEMENT

The Lord

THE LAW OF THINGS

"The totality of objects (*arthān*) is the becoming of the Lord in the extension of His own being. Its principle is double. There is consciousness; there is Being. Consciousness dwells in energy (*tapas*) upon its self-being to produce Idea of itself (*vijñāna*) and form and action inevitably corresponding to the Idea. This is the original Indian conception of creation, self-production or projection into form (*sṛṣṭi*, *prasava*). Being uses its self-awareness to evolve infinite forms of itself governed by the expansion of the innate Idea in the form. This is the original Indian conception of evolution, prominent in certain philosophies such as the Sankhya (*pariṇāma*, *vikāra*, *vivarta*). It is the same phenomenon diversely stated.

In the idea of some thinkers the world is a purely subjective evolution (*vivarta*), not real as objective fact; in the idea of others it is an objective fact, a real modification (*pariṇāma*), but one which makes no difference to the essence of Being. Both notions claim to derive from the Upanishads as their authority, and their opposition comes in fact by the separation of what in the ancient Vedanta was viewed as one, – as we see in this passage.

Brahman is His own subject and His own object, whether in His pure self-existence or in His varied self-becoming. He is the object of His own self-awareness; He is the Knower of His own self-being. The two aspects are inseparable, even though they seem to disappear into each other and emerge again from each other. All appearance of pure subjectivity holds itself as an object implicit in its very subjectivity; all appearance of pure objectivity holds itself as subject implicit in its very objectivity.

All objective existence is the Self-existent, the Self-becoming, "Swayambhu", becoming by the force of the Idea within it. The Idea is, self-contained, the Fact that it becomes. For Swayambhu sees or comprehends Himself in the essence of the Fact as "Kavi", thinks Himself out in the evolution

of its possibilities as "Manishi", becomes form of Himself in the movement in Space and Time as "Paribhu". These three are one operation appearing as successive in the relative, temporal and spatial Consciousness.

It follows that every object holds in itself the law of its own being eternally, *śāśvatībhyaḥ samābhyaḥ*, from years sempiternal, in perpetual Time. All relations in the totality of objects are thus determined by their Inhabitant, the Self-existent, the Self-becoming, and stand contained in the nature of things by the omnipresence of the One, the Lord, by His self-vision which is their inherent subjective Truth, by His self-becoming which, against a background of boundless possibilities, is the Law of their inevitable evolution in the objective Fact.

Therefore all things are arranged by Him perfectly, *yāthātathyataḥ*, as they should be in their nature. There is an imperative harmony in the All, which governs the apparent discords of individualisation. That discord would be real and operate in eternal chaos, if there were only a mass of individual forms and forces, if each form and force did not contain in itself and were not in its reality the self-existent All, the Lord." (17: 47-48)

THE PROCESS OF THINGS

"The Lord appears to us in the relative notion of the process of things first as Kavi, the Wise, the Seer. The Kavi sees the Truth in itself, the truth in its becoming, in its essence, possibilities, actuality. He contains all that in the Idea, the Vijnana, called the Truth and Law, Satyam Ritam. He contains it comprehensively, not piecemeal; the Truth and Law of things is the Brihat, the Large. Viewed by itself, the realm of Vijnana would seem a realm of predetermination, of concentration, of compelling seed-state. But it is a determination not in previous Time, but in perpetual Time; a Fate compelled by the Soul, not compelling it, compelling rather the action and result, present in the expansion of the movement as well as in the concentration of the Idea. Therefore the truth of the Soul is freedom and mastery, not subjection and bondage. Purusha commands Prakriti, Prakriti does not compel Purusha. *Na karma lipyate nare.*

The Manishi takes his stand in the possibilities. He has behind him the freedom of the Infinite and brings it in as a background for the determination

of the finite. Therefore every action in the world seems to emerge from a balancing and clashing of various possibilities. None of these, however, are effective in the determination except by their secret consonance with the Law of that which has to become. The Kavi is in the Manishi and upholds him in his working. But viewed by itself the realm of the Manishi would seem to be a state of plasticity, of freewill, of the interaction of forces, but of a free-will in thought which is met by a fate in things.

For the action of the Manishi is meant to eventuate in the becoming of the Paribhu. The Paribhu, called also Virat, extends Himself in the realm of eventualities. He fulfils what is contained in the Truth, what works out in the possibilities reflected by the mind, what appears to us as the fact objectively realised. The realm of Virat would seem, if taken separately, to be that of a Law and Predetermination which compels all things that evolve in that realm, – the iron chain of Karma, the rule of mechanical necessity, the despotism of an inexplicable Law.

But the becoming of Virat is always the becoming of the self-existent Lord, – *paribhūḥ svayambhūḥ*. Therefore to realise the truth of that becoming we have to go back and re-embrace all that stands behind; – we have to return to the full truth of the free and infinite Sachchidananda. This is the truth of things as seen from above and from the Unity. It is the divine standpoint; but we have to take account of the human standpoint which starts from below, proceeds from the Ignorance, and perceives these principles successively, not comprehensively, as separate states of consciousness. Humanity is that which returns in experience to Sachchidananda, and it must begin from below, in Avidya, with the mind embodied in Matter, the Thinker imprisoned and emerging from the objective Fact. This imprisoned Thinker is Man, the "Manu".

He has to start from death and division and arrive at unity and immortality. He has to realise the universal in the individual and the Absolute in the relative. He is Brahman growing self-conscious in the objective multiplicity. He is the ego in the cosmos vindicating himself as the All and the Transcendent." (17: 48-50)

VIDYA AND AVIDYA

"All manifestation proceeds by the two terms, Vidya and Avidya, the consciousness of Unity and the consciousness of Multiplicity. They are the two aspects of the Maya, the formative self-conception of the Eternal.

Unity is the eternal and fundamental fact, without which all multiplicity would be unreal and an impossible illusion. The consciousness of Unity is therefore called Vidya, the Knowledge.

Multiplicity is the play or varied self-expansion of the One, shifting in its terms, divisible in its view of itself, by force of which the One occupies many centres of consciousness, inhabits many formations of energy in the universal Movement. Multiplicity is implicit or explicit in unity. Without it the Unity would be either a void of non-existence or a powerless, sterile limitation to the state of indiscriminate self-absorption or of blank repose.

But the consciousness of multiplicity separated from the true knowledge

in the many of their own essential oneness, – the view-point of the separate ego identifying itself with the divided form and the limited action, – is a state of error and delusion. In man this is the form taken by the consciousness of multiplicity. Therefore it is given the name of Avidya, the Ignorance.

Brahman, the Lord, is one and all-blissful, but free from limitation by His unity; all-powerful, He is able to conceive Himself from multiple centres in multiple forms from which and upon which flow multiple currents of energy, seen by us as actions or play of forces. When He is thus multiple, He is not bound by His multiplicity, but amid all variations dwells eternally in His own oneness. He is Lord of Vidya and Avidya. They are the two sides of His self-conception (Maya), the twin powers of His Energy (Chit-Shakti).

Brahman, exceeding as well as dwelling in the play of His Maya, is Ish, lord of it and free. Man, dwelling in the play, is Anish, not lord, not free,

subject to Avidya. But this subjection is itself a play of the Ignorance, unreal in essential fact (*paramārtha*), real only in practical relation (*vyavahāra*), in the working out of the actions of the divine Energy, the Chit-Shakti. To get back to the essential fact of his freedom he must recover the sense of Oneness, the consciousness of Brahman, of the Lord, realise his oneness in Brahman and with the Lord. Recovering his freedom, realising his oneness with all existences as becomings of the One Being who is always himself (*so 'ham asmi*, He am I), he is able to carry out divine actions in the world, no longer subject to the Ignorance, because free in the Knowledge.

The perfection of man, therefore, is the full manifestation of the Divine in the individual through the supreme accord between Vidya and Avidya. Multiplicity must become conscious of its oneness, Oneness embrace its multiplicity." (17: 51-52)

THE EXTREME PATHS

"The purpose of the Lord in the world cannot be fulfilled by following Vidya alone or Avidya alone.

Those who are devoted entirely to the principle of multiplicity and division and take their orientation away from oneness enter into a blind darkness of Ignorance. For this tendency is one of increasing contraction and limitation, disaggregation of the gains of knowledge and greater and greater subjection to the mechanical necessities of Prakriti and finally to her separative and self-destructive forces. To turn away from the progression towards Oneness is to turn away from existence and from light.

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Those who are devoted entirely to the principle of indiscriminate Unity and seek to put away from them the integrality of the Brahman, also put away from them knowledge and completeness and enter as if into a greater darkness. They enter into some special state and accept it for the whole, mistaking exclusion in consciousness for transcendence in consciousness. They ignore by choice of knowledge, as the others are ignorant by compulsion of error. Knowing all to transcend all is the right path of Vidya.

Although a higher state than the other, this supreme Night is termed a greater darkness, because the lower is one of chaos from which reconstitution is always possible, the higher is a conception of Void or Asat, an attachment to non-existence of Self from which it is more difficult to return to fulfilment of Self." (17: 52-53)

THE COMPLETE PATH

"Brahman embraces in His manifestation both Vidya and Avidya and if they are both present in the manifestation, it is because they are both necessary to its existence and its accomplishment. Avidya subsists because Vidya supports and embraces it; Vidya depends upon Avidya for the preparation and the advance of the soul towards the great Unity. Neither could exist without the other; for if either were abolished, they would both pass away into something which would be neither the one nor the other, something inconceivable and ineffable beyond all manifestation.

In the worst Ignorance there is some point of the knowledge which constitutes that form of Ignorance and some support of Unity which prevents it in its most extreme division, limitation, obscurity from ceasing to exist by dissolving into nothingness. The destiny of the Ignorance is not that it should be dissolved out of existence, but that its elements should be enlightened, united, that which they strive to express delivered, fulfilled and in the fulfilment transmuted and transfigured.

In the uttermost unity of which knowledge is capable the contents of the Multiplicity are inherent and implicit and can any moment be released into activity. The office of Vidya is not to destroy Avidya as a thing that ought never to have been manifested but to draw it continually towards itself, supporting it the while and helping it to deliver itself progressively from that character of Ignorance, of the oblivion of its essential Oneness, which gives it its name.

Avidya fulfilled by turning more and more to Vidya enables the individual and the universal to become what the Lord is in Himself, conscious of His manifestation, conscious of His non-manifestation, free in birth, free in non-birth.

Man represents the point at which the multiplicity in the universe becomes consciously capable of this turning and fulfilment. His own natural fulfilment comes by following the complete path of Avidya surrendering itself to Vidya, the Multiplicity to the Unity, the Ego to the One in all and beyond all, and of Vidya accepting Avidya into itself, the Unity fulfilling the Multiplicity, the One manifesting Himself unveiled in the individual and in the universe." (17: 54-55)

IMMORTALITY

"Immortality does not mean survival of the self or the ego after dissolution of the body. The Self always survives the dissolution of the body, because it always pre-existed before the birth of the body. The Self is unborn and undying. The survival of the ego is only the first condition by which the individual soul is able to continue and link together its experiences in Avidya so as to pursue with an increasing self-possession and mastery that process of self-enlargement which culminates in Vidya.

By immortality is meant the consciousness which is beyond birth and death, beyond the chain of cause and effect, beyond all bondage and limitation, free, blissful, self-existent in conscious-being, the consciousness of the Lord, of the supreme Purusha, of Sachchidananda." (17: 58-59)

IMMORTALITY AND BIRTH

"On this realisation man can base his free activity in the universe.

But having so far attained, what further utility has the soul for birth or for works? None for itself, everything for God and the universe.

Immortality beyond the universe is not the object of manifestation in the universe, for that the Self always possessed. Man exists in order that through him the Self may enjoy Immortality in the birth as well as in the non-becoming.

Nor is individual salvation the end; for that would only be the sublime of the ego, not its self-realisation through the Lord in all.

Having realised his own immortality, the individual has yet to fulfil God's work in the universe. He has to help the life, the mind and the body in all beings to express progressively Immortality and not mortality.

This he may do by the becoming in the material body which we ordinarily call birth, or from some status in another world or even, it is possible, from beyond world. But birth in the body is the most close, divine and effective form of help which the liberated can give to those who are themselves still bound to the progression of birth in the lowest world of the Ignorance." (17: 59)

THE JUSTIFICATION OF LIFE

"Thus, the third movement of the Upanishad is a justification of life and works, which were enjoined upon the seeker of the Truth in its second verse. Works are the essence of Life. Life is a manifestation of the Brahman; in Brahman the Life Principle arranges a harmony of the seven principles of conscious being by which that manifestation works out its involution and evolution. In Brahman Matarishwan disposes the waters, the sevenfold movement of the divine Existence. That divine Existence is the Lord who has gone abroad in the movement and unrolled the universe in His three modes as All-Seer of the Truth of things, Thinker-out of their possibilities, Realiser of their actualities. He has determined all things sovereignly in their own nature, development and goal from years sempiternal.

That determination works out through His double power of Vidya and Avidya, consciousness of essential unity and consciousness of phenomenal multiplicity.

The Multiplicity carried to its extreme limit returns upon itself in the conscious individual who is the Lord inhabiting the forms of the movement and enjoying first the play of the Ignorance. Afterwards by development in the Ignorance the soul returns to the capacity of Knowledge and enjoys by the Knowledge Immortality.

This Immortality is gained by the dissolution of the limited ego and its chain of births into the consciousness of the unborn and undying, the Eternal, the Lord, the ever-free. But it is enjoyed by a free and divine becoming in the universe and not outside the universe; for there it is always possessed, but here in the material body it is to be worked out and enjoyed by the divine Inhabitant under circumstances that are in appearance the most opposite to its terms, in the life of the individual and in the multiple life of the universe.

Life has to be transcended in order that it may be freely accepted; the works of the universe have to be overpassed in order that they may be divinely fulfilled.

The soul even in apparent bondage is really free and only plays at being bound; but it has to go back to the consciousness of freedom and possess and enjoy universally not this or that but the Divine and the All." (17: 63-64)

FOURTH MOVEMENT

The Worlds – Surya

THE WORLDS AFTER DEATH

"In the third verse the Upanishad has spoken of sunless worlds enveloped in blind gloom. In its third movement it also speaks twice of the soul entering into a blind gloom, but here it is a state of consciousness that seems to be indicated and not a world. Nevertheless, the two statements differ little in effect; for in the Vedantic conception a world is only a condition of conscious being organised in the terms of the seven constituent principles of manifested existence. According to the state of consciousness which we reach here in the body, will be our state of consciousness and the surroundings organised by it when the mental being passes out of the body. For the individual soul out of the body must either disappear into the general constituents of its existence, merge itself into Brahman or persist in an organisation of consciousness other than the terrestrial and in relations with the universe other than those which are appropriate to life in the body. This state of consciousness and the relations belonging to it are the other worlds, the worlds after death." (17: 65)

TRANSCENDENCE

"Transcendence is the goal of the development, but it does not exclude the possession of that which is transcended. The soul need not and should not push transcendence so far as to aim at its own extinction. Nirvana is extinction of the ego-limitations, but not of all possibility of manifestation, since it can be possessed even in the body.

The desire of the exclusive liberation is the last desire that the soul in its expanding knowledge has to abandon; the delusion that it is bound by birth is the last delusion that it has to destroy." (17: 67-68)

THE HIGHER WORLDS

"All organisation of self-conscient being which takes as its basis the unity of pure existence belongs to the world of the highest creation, *parārdha*, – the worlds of the Spirit.

We can conceive three principal formations.

When Tapas or energy of self-conscience dwells upon Sat or pure existence as its basis, the result is Satyaloka or world of true existence. The soul in Satyaloka is one with all its manifestations by oneness of essence and therefore one in self-conscience and in energy of self-conscience and one also in bliss.

When Tapas dwells upon active power of Chit as its basis, the result is Tapoloka or world of energy of self-conscience. The soul in Tapoloka is one with all manifestations in this Energy and therefore enjoys oneness also in the totality of their bliss and possesses equally their unity of essence.

When Tapas dwells upon active Delight of being as its basis, the result is Janaloka, world of creative Delight. The soul in Janaloka is one in delight of being with all manifestation and through that bliss one also in conscious energy and in essence of being.

All these are states of consciousness in which unity and multiplicity have not yet been separated from each other. All is in all, each in all and all in each, inherently, by the very nature of conscious being and without effort of conception or travail of perception. There is no night, no obscurity.…" (17: 69-70)

THE LAW OF THE TRUTH

"The face of this Truth is covered as with a brilliant shield, as with a golden lid; covered, that is to say, from the view of our human consciousness. For we are mental beings and our highest ordinary mental sight is composed of the concepts and percepts of the mind, which are indeed a means of knowledge, rays of the Truth, but not in their nature truth of existence, only truth of form. By them we arrange our knowledge of the appearances of things and try to infer the truth behind. The true knowledge is truth of existence, *satyam*, not mere truth of form or appearance.

We can only arrive at the true Truth, if Surya works in us to remove this brilliant formation of concepts and percepts and replaces them by the self-vision and all-vision.

For this it is necessary that the law and action of the Truth should be manifested in us. We must learn to see things as they are, see ourselves as we are. Our present action is one in which self-knowledge and will are divided. We start with a fundamental falsehood, that we have a separate existence from others and we try to know the relations of separate beings in their separateness and act on the knowledge so formed for an individual utility. The law of the Truth would work in us if we saw the totality of our existence containing all others, its forms created by the action of the totality, its powers working in and by the action of the totality. Our internal and external action would then well naturally and directly out of our self-existence, out of the very truth of things and not in obedience to an intermediate principle which is in its nature a falsifying reflection." (17: 72-73)

THE FULFILMENT OF SURYA IN MAN

"Nevertheless even in our ordinary action there is the beginning or at least the seed of the Truth which must liberate us. Behind every act and perception there is an intuition, a truth which, if it is continually falsified in the form, yet preserves itself in the essence and works to lead us by increasing light and largeness to truth in the manifestation. Behind all this travail of differentiation and division there is an insistent unifying tendency which is also continually falsified in the separate result, but yet leads persistently towards our eventual integrality in knowledge, in being and in will.

Surya is Pushan, fosterer or increaser. His work must be to effect this enlargement of the divided self-perception and action of will into the integral will and knowledge. He is sole seer and replacing other forms of knowledge by his unifying vision enables us to arrive finally at oneness. That intuitive vision of the totality, of one in All and All in one, becomes the ordainer of the right law of action in us, the law of the Truth. For Surya is Yama, the Ordainer

or Controller who assures the law, the dharma. Thus we arrive at the fullness of action of the Illuminer in us, accomplish the entirety of the Truth-Consciousness. We are then able to see that all that is contained in the being of Surya, in the Vijnana which builds up the worlds is becoming of existence in the one existence and one Lord of all becoming, the Purusha, Sachchidananda. All becoming is born in the Being who himself exceeds all becomings and is their Lord, Prajapati.

By the revelation of the vision of Surya the true knowledge is formed. In this formation the Upanishad indicates two successive actions. First, there is an arrangement or marshalling of the rays of Surya, that is to say, the truths concealed behind our concepts and percepts are brought out by separate intuitions of the image and the essence of the image and arranged in their true relations to each other. So we arrive at totalities of intuitive knowledge and can finally go beyond to unity. This is the drawing together of the light of

Surya. This double movement is necessitated by the constitution of our minds which cannot, like the original Truth-consciousness, start at once from the totality and perceive its contents from within. The mind can hardly conceive unity except as an abstraction, a sum or a void. Therefore it has to be gradually led from its own manner to that which exceeds it. It has to carry out its own characteristic action of arrangement, but with the help and by the operation of the higher faculty, no longer arbitrarily, but following the very action of the Truth of existence itself. Afterwards, by thus gradually correcting the manner of its own characteristic action it can succeed in reversing that characteristic action itself and learn to proceed from the whole to the contents instead of proceeding from "parts"* mistaken for entities to an apparent whole which is still a "part" and still mistaken for an entity." (17: 73-74)

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* *There are really no parts, existence being indivisible.*

THE ONE EXISTENT

"Thus by the action of Surya we arrive at that light of the supreme superconscient in which even the intuitive knowledge of the truth of things based upon the total vision passes into the self-luminous self-vision of the one existent, one in all infinite complexities of a self-experience which never loses its unity or its self-luminousness. This is Surya's goodliest form of all. For it is the supreme Light, the supreme Will, the supreme Delight of existence.

This is the Lord, the Purusha, the self-conscient Being. When we have this vision, there is the integral self-knowledge, the perfect seeing, expressed in the great cry of the Upanishad, *so 'ham*. The Purusha there and there, He am I. The Lord manifests Himself in the movements and inhabits many forms, but it is One who inhabits all. This self-conscient being, this real "I" whom the mental being individualised in the form is aware of as his true self – it is He. It is the All; and it is that which transcends the All." (17: 74-75)

THE INDIVIDUAL WILL

"…The individual, accepting division as his law, isolating himself in his own egoistic limits, is necessarily mortal, obscure and ignorant in his workings. He follows in his aims and in his methods a knowledge that is personal, governed by desire, habits of thought, obscure subconscious impulses or, at best, a broken partial and shifting light. He lives by rays and not in the full blaze of the Sun. His knowledge is narrow in its objectivity, narrow in its subjectivity, in neither one with the integral knowledge and the total working and total will in the universe. His action, therefore, is crooked, many-branching, hesitating and fluctuating in its impulsion and direction; it beats about among falsehoods to find the Truth, tosses or scrapes fragments together to piece out the whole, stumbles among errors and sins to find the right. Being neither one-visioned nor whole-visioned, having neither the totality of the universal Will nor the concentrated oneness of the transcendent, the individual will cannot walk straight on the right or good path towards the Truth and the Immortality. Governed by desire, exposed to the shock of the forces around it with which its egoism and ignorance forbid it to put itself in harmony, it is subject to the twin children of the Ignorance, suffering and falsehood. Not having the divine Truth and Right, it cannot have the divine Felicity." (17: 76-77)

AGNI, THE DIVINE WILL

"But as there is in and behind all the falsehoods of our material mind and reason a Light that prepares by this twilight the full dawn of the Truth in man, so there is in and behind all our errors, sins and stumblings a secret Will, tending towards Love and Harmony, which knows where it is going and prepares and combines our crooked branchings towards the straight path which will be the final result of their toil and seeking. The emergence of this Will and that Light is the condition of immortality.

This Will is Agni. Agni is in the Rig Veda, from which the closing verse of the Upanishad is taken, the flame of the Divine Will or Force of Consciousness working in the worlds. He is described as the immortal in mortals, the leader of the journey, the divine Horse that bears us on the road, the "son of crookedness" who himself knows and is the straightness and the Truth. Concealed and hard to seize in the workings of this world because they are all falsified by desire and egoism, he uses them to transcend them and emerges as the universal in Man or universal Power, Agni Vaishwanara, who contains in himself all the gods and all the worlds, upholds all the universal workings and finally fulfils the godhead, the Immortality. He is the worker of the divine Work…." (17: 77-78)

The Vedic Gods – a Parable of
Human Life Moving Towards Godhead

"Life is the condition from which the Will and the Light emerge. It is said in the Veda that Vayu or Matarishwan, the Life-principle, is he who brings down Agni from Surya in the high and far-off supreme world. Life calls down the divine Will from the Truth-consciousness into the realm of mind and body to prepare here, in Life, its own manifestation. Agni, enjoying and devouring the things of Life, generates the Maruts, nervous forces of Life that become forces of thought; they, upheld by Agni, prepare the action of Indra, the luminous Mind, who is for our life-powers their Rishi or finder of the Truth and Right. Indra slays Vritra, the Coverer, dispels the darkness, causes Surya to rise upon our being and go abroad over its whole field with the rays of the Truth. Surya is the Creator or manifester, Savitri, who manifests in this mortal world the world or state of immortality, dispels the evil dream of egoism, sin and suffering and transforms Life into the Immortality, the good, the beatitude. The Vedic gods are a parable of human life emerging, mounting, lifting itself towards the Godhead." (17: 78)

The Isha Upanishad

"THE ISHA Upanishad is one of the more ancient of the Vedantic writings in style, substance and versification, subsequent certainly to the Chhandogya, Brihadaranyaka and perhaps to the Taittiriya and Aitareya, but certainly the most antique of the extant metrical Upanishads. Upanishadic thought falls naturally into two great periods; in one, the earlier, it still kept close to its Vedic roots, reflected the old psychological system of the Vedic Rishis and preserved what may be called their spiritual pragmatism; in the other and later, in which the form and thought became more modern and independent of early symbols and origins, some of the principal elements of Vedic thought and psychology begin to be omitted or to lose their previous connotation and the foundations of the later ascetic and anti-pragmatic Vedanta begin to appear. The Isha belongs to the earlier or Vedic group. It is already face to face with the problem of reconciling human life and activity with the Monistic standpoint and its large solution of the difficulty is one of the most interesting passages of Vedantic literature. It is the sole Upanishad which offered almost insuperable difficulties to the extreme illusionism and anti-pragmatism of Shankaracharya and it was even, for this reason, excised from the list of authoritative Upanishads by one of his greatest followers.

THE PRINCIPLE OF THE UPANISHAD

The principle it follows throughout is the uncompromising reconciliation of uncompromising extremes. Later thought took one series of terms, – the World, Enjoyment, Action, the Many, Birth, the Ignorance, – and gave them a more and more secondary position, exalting the opposite series, God, Renunciation, Quietism, the One, Cessation of Birth, the Knowledge, until this trend of thought culminated in Illusionism and the idea of existence in the world as a snare and a meaningless burden imposed inexplicably on the soul by itself, which must be cast aside as soon as possible. It ended in a violent cutting of the knot of the great enigma. This Upanishad tries instead to get hold of the extreme ends of the knots, disengage and place them alongside of each other in a release that will be at the same time a right placing and relation. It will not qualify or subordinate unduly any of the extremes, although it recognises a dependence of one on the other. Renunciation is to go to the extreme, but also enjoyment is to be equally integral; Action has to be complete and ungrudging, but also freedom of the soul from its works must be absolute; Unity utter and absolute is the goal, but this absoluteness has to be brought to its highest term by including in it the whole infinite multiplicity of things.

So great is this scruple in the Upanishad that having so expressed itself in the formula "By the Ignorance having crossed over death by the Knowledge one enjoys Immortality" that Life in the world might be interpreted as only a preliminary to an existence beyond, it at once rights the balance by reversing

the order in the parallel formula "By dissolution having crossed over death by birth one enjoys Immortality", and thus makes life itself the field of the immortal existence which is the goal and aspiration of all life. In this conclusion it agrees with the early Vedic thought which believed all the worlds and existence and non-existence and death and life and immortality to be here in the embodied human being, there evolvent, there realisable and to be possessed and enjoyed, not dependent either for acquisition or enjoyment on the renunciation of life and bodily existence. This thought has never entirely passed out of Indian philosophy, but has become secondary and a side admission not strong enough to qualify seriously the increasing assertion of the extinction of mundane existence as the condition of our freedom and our sole wise and worthy aim." (17: 83-84)

The Upanishads

"…the Upanishads are a grand harmonious and perfectly luminous whole, expressing in its various aspects the single and universal Truth; for under the myriad contradictions of phenomena (prapancha) there is one Truth and one only. All the Smritis, the Puranas, the Darshanas, the Dharmashastras, the writings of Shaktas, Shaivas, Vaishnavas, Sauras, as well as the whole of Buddhism and its Scriptures are merely so many explanations, comments and interpretations from different sides, of these various aspects of the one and only Truth. This Truth is the sole foundation on which all religions can rest as on a sure and impregnable rock; – and more than a rock, for a rock may perish but this endures for ever. Therefore is the religion of the Aryas called the Sanatana Dharma, the Law Sempiternal. Nor are the Hindus in error when they declare

the Sruti to be eternal and without beginning and the Rishis who composed the hymns to be only the witnesses who saw the truth and put it in human language; for this seeing was not mental sight, but spiritual. Therefore the Vedas are justly called Sruti or revelation. Of these the Rig, Yajur, Sama & Atharvan are the fertilising rain which gave the plant of the Truth nourishment and made it grow, the Brahmanas are the forest in which the plant is found, the Aranyakas are the soil in which it grows, the Upanishads are the plant itself, roots, stalk, leaves, calix and petals, and the flower which manifests itself once and for ever is the great saying SO AHAM – I AM HE which is the culmination of the Upanishads. Salutation to the SO AHAM. Salutation to the Eternal who is without place, time, cause or limit, Salutation to my Self who am the Eternal." (17: 101-02)

What Enabled India to Survive Immortally?

"…All the old nations perished because in the pride of intellect they abandoned their *dharma*, their religion. India, China still live. What was the force that enabled India beaten down & trampled by mailed fist & iron hoof ever to survive immortally, ever to resist, ever to crush down the conqueror of the hour at last beneath her gigantic foot, ever to raise her mighty head again to the stars? It is because she never lost hold of religion, never gave up her faith in the spirit. Therefore the promise of Srikrishna ever holds good; therefore the Adyashakti, the mighty Chandi, ever descends when the people turn to her and tramples the Asura to pieces. Times change and a new kind of outer power rules over India in place of the Asuras of the East. But woe to India if she cast from her her eternal *dharma*. The fate of the old nations shall then overtake her, her name shall be cast out from the list of nations and her peoples become a memory and a legend upon the earth. Let her keep true to her Self, and the *Atmashakti*, the eternal Force of the Self shall again strengthen & raise her.…" (17: 159)

The Perils of Modern Science

"…Modern Science has engaged itself deeply in two cardinal errors; it has built out of the Law of Causation a new and more inexorable fate than Greek or Hindu or Arab ever imagined. Engrossed with this predestination, Science has come to believe that the human will is a mere servant, nay, a mere creation of eternal inanimate forces. Science is mistaken & unless it widen its view it may easily be convinced of its mistake in a very ugly fashion before long. The Will is mightier than any law, fate or force. The Will is eternal, omnipotent, it has created the law of causation and governs it; it has made the laws of matter and it can override them; it is itself all the forces which seem to govern and bind it. There is no compulsion on the human will to evolve towards progression; if it chooses to regress, back it will go and all the world reeling and shrieking with it into barbarism and chaos; if it chooses to go forward, no force can stop it. The other mistake Science has made, it borrows from Christianity; it is that action and emotion can be directed towards beings distinct from oneself; all action and emotion are for the self, in the self. But if Science teaches men to regard themselves as distinct and purely corporeal beings, with no connection with others except such as may be created by physical contact and the communication of the senses, it is obvious that the human Will under the obsession of this belief, will inevitably shape its action & thought in accordance passing over the more shadowy moral generalities of evolutionary theorists or play with them only as intellectual marbles. And that spells in the end a colossal selfishness, an increasing sensuality, lust of power, riches, comfort & dominion, a monstrous & egoistic brutality like that of a hundred-armed Titan wielding all the arms of the Gods in those hundred hands. If man believes himself to be an animal he will act like an animal & exalt the animal impulse into his guide. That Europe does not approach more swiftly to this condition is due to the obstinate refusal of Jnana, Religion, true enlightenment, maimed & wounded tho' it be, to perish and make an end; it will not allow the human Will to believe that it is no more than nerve & flesh & body, animal & transitory. It persists & takes a hundred forms to elude the pursuit of materialistic Science, calling upon the Eternal Mother to come down and save; and surely before long she shall come. All bases of morality which do not go back to the original divine and sempiternal nature of man, must be erroneous and fleeting. Not from the instincts & customs of the ape & savage did the glories of religion & virtue arise, – they are the perennial light of the concealed godhead revealing themselves ever with clearer lines, with floods of more beautiful rainbow lustre, to culminate at last in the pure white light of the supreme realisation, when all creatures have become our Self and our Self realises its own Unity." (17: 159-61)

The True and Only I

"…To clothe all things with the Supreme, to be conscious of Him in all you say, do, think, feel or are sensible of, – this experience is the beginning of Karmayoga. The transformation of this experience into the habitual condition of the soul, is the consummation of Karmayoga; for it leads straight to the knowledge of Brahman and the ecstasy of union with Him, Karma melting into and becoming one with Jnana and Bhakti. Karma, Bhakti, Jnana, – Action, Love, Knowledge, are the three paths which lead out of phenomenal existence to the eternal reality, and where the three meet & become one, is the end of the great journey, that highest home of Vishnu towards which it is the one object of the Upanishad to turn and guide us. The Isha Upanishad is the Scripture of the Karmayogin; of the three paths it teaches the way of Action, and therefore begins with this first indispensable condition of all Godward action, to see all things, creatures, causes, effects, changes & evolutions as so many transitory phenomena enveloped with the presence of the Supreme Being and existing in Him and by Him only. Not I but He, for He is my real self and what I call I is only so much covering and semblance, – this is Vedanta; the first feeling of this truth is the beginning of Jnana, the beginning of Bhakti, the beginning of Karma. सोऽहं. He is the true & only I." (17: 174)

The Law of Death

"…When a man dies in great pain or in great grief or in fierce agitation of mind and his last thoughts are full of fear, rage, pain or horror, then the Jivatman in the Sukshmasharir is unable to shake off these impressions from his mind for years, perhaps for centuries. So it is with the suicide; he sinks into this condition because of the feelings of disgust, impatience and pain or rage & fear which govern his last moments; for suicide is not the passionless & divine departure at his appointed time of the Yogin centred in samadhi, but a passionate and disgustful departure; and where there is disturbance or bitterness of the soul in its departure, there can be no tranquillity & sweetness in the state to which it departs. This is the law of death; death is a moment of intense concentration when the departing spirit gathers up the impressions of its mortal life as a host gathers provender for its journey, and whatever impressions are dominant at the moment, govern its condition afterwards." (17: 213-14)

The Importance of Living a Clean and Noble Life for a God Afterlife

'यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः।।

"Or indeed whatever (collective) impressions of mind one remembering leaveth his body at the last, to that state and no other it goeth, O son of Kunti, and is continually under the impress of those impressions." Hence the importance, even apart from Mukti, of living a clean and noble life and dying a calm and strong death. For if the ideas and impressions then uppermost are such as to associate the self with this gross body and the vital functions or the base, vile & low desires of the mind, then the soul remains long in a *tamasic* condition of darkness and suffering which we call Patala or in its acute forms Hell. If the ideas and impressions uppermost are such as to associate the self with the higher desires of the mind, then the soul passes quickly to a rajasic

condition of light & pleasure which we call Swarga, Behesta or Paradise and from which it will return to the state of mortality in the body. If the ideas and impressions uppermost are such as to associate the self with the higher understanding and bliss of the Self, the soul passes quickly to a condition of highest bliss which we call variously Kailas, Vaikuntha, Goloka or Brahmaloka, from which it does not return in this aeon of the universe. But if we have learned to identify for ever the self with the Self, then before death we become the Eternal and after death we shall not be other. There are three states of Maya, tamasic illusion, rajasic illusion, sattwic illusion, and each in succession we must surmount before we reach utterly that which is no illusion but the one eternal truth and, leaving our body in the state of Samadhi, rise into the unrevealed & imperishable bliss of which the Lord has said, "That is my highest seat of all." " (17: 214-15)

The Root of Ethical Ideals – the Truth of the Eternal

"Everything that has phenomenal existence, takes its stand on the Eternal and has reality only as a reflection in the pure mirror of His infinite existence. This is no less true of the affections of mind and heart and the formations of thought than of the affections of matter and the formations of the physical ether-stuff out of which this material Universe is made. Every ethical ideal and every religious ideal must therefore depend for its truth and permanence on its philosophical foundation; in other words, on the closeness of its fundamental idea to the ultimate truth of the Eternal. If the ideal implies a reading of the Eternal which is only distantly true and confuses Him with His physical or psychical manifestations in this world, then it is a relatively false and impermanent ideal. Of all the ancient nations the Hindus, for this reason only, attained to the highest idea and noblest practice of morality. The Greeks confused the Eternal with His physical manifestations and realised Him in them on the side of beauty; beauty therefore was the only law of morality which governed their civilization. Ethics in their eyes was a matter of taste, balance and proportion; it hinged on the avoidance of excess in any direction, of excessive virtue no less than of excessive vice. The fine development of personality under the inspiration of music and through the graceful play of intellect was the essential characteristic of their education; justice, in the sense of a fine balance between one's obligations to oneself and one's obligations to others, the ideal of their polity; decorum, the basis of their public morality; the sense of proportion the one law of restraint in their private ethics. Their idea of deity was confined to the beautiful and brilliant rabble of their Olympus. Hence the charm and versatility of Greek civilisation; hence also its impermanence as a separate culture. The Romans also confused the Eternal with His manifestations in physical Nature, but they read Him on the side not of beauty but of force governed by law; the stern and orderly restraint which governs the Universe, was the feature in Nature's economy which ruled their thought. Jupiter was to them the Governor & great Legislator whose decrees were binding on all; the very meaning of the word religion which they have left to the European world was "binding back" and indicated as the essence of religion restraint and tying down to things fixed and decreed. Their ethics were full of a lofty strength & sternness. Discipline stood as the keystone of their system; discipline of the actions created an inelastic faithfulness to domestic & public duties; discipline of the animal impulses an orderly courage and a cold, hard purity; discipline of the mind a conservative practical type of intellect very favourable to the creation of a powerful and well ordered State but not to the development of a manysided civilization. Their type too, though more long lived than the Greek, could not last, because of the imperfection of the ideal on which it was based.* The Chinese seem to have envisaged the Eternal in a higher aspect than these Mediterranean races; they found Him not in the

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* The following passage was written in the top margin of the manuscript page. Its *place of insertion was not marked:*

manifested physical Universe itself, but in its origination and arrangement out of the primal material from which it arose. Heaven, Akasha or the Eternal in the element of Ether, creates in the womb of Earth or formal Matter which is the final element developed out of Ether, this arranged and orderly Universe, – He is therefore the Father, Originator, Disposer and Arranger. Veneration for parents and those who stand in the place of parents became the governing idea of their ethics; orderly disposition, the nice care of ceremony, manners, duties the law of their daily life; origination and organization the main characteristics of their intellectual activity. The permanence and unconquerable vitality of their civilization is due to their having seized on an interpretation of the Eternal which, though not His ultimate truth to humanity, is at least close to that truth and a large aspect of it. It is really Himself in his relation to the Universe, but not the whole of Himself. But the ancient Aryans of India raised the veil completely and saw Him as the Universal Transcendent Self of all things who is at the same time the particular present Self in each. They reached His singleness aloof from phenomena, they saw Him in every one of His million manifestations in phenomena. God in Himself, God in man, God in Nature were the "ideas" which their life expressed. Their civilisation was therefore more manysided and complete and their ethical and intellectual ideals more perfect and permanent than those of any other nation. They had in full measure the sense of filial duty, the careful regulation of ceremony, manners and duties, the characteristics of origination and organization which distinguished the Chinese. They had in full measure the Roman discipline, courage, purity, faithfulness to duty, careful conservatism; but these elements of character & culture which in the Roman were hard, cold, narrow and without any touch of the spirit in man or the sense of his divine individuality, the Hindus warmed & softened with emotional& spiritual meaning and made broad and elastic by accepting the supreme importance of the soul's individual life as overriding and governing the firm organization of morals and society. They were not purely devoted to the worship and culture of beauty like the Greeks and their art was not perfect, yet they had the sense of beauty & art in a greater degree than any other ancient people; unlike the Greeks they had a perfect sense of spiritual beauty and were therefore able to realise the delight & glory of Nature hundreds of years before the sense of it developed in Europe. On the ethical side they had a finer justice than the Greeks, a more noble public decorum, a keener sense of ethical &social balance, but they would not limit the infinite

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Beauty is not the ultimate truth of the Eternal but only a partial manifestation of Him in phenomena which is externalised for our enjoyment and possession but not set before us as our standard or aim, and the soul which makes beauty its only end is soon cloyed & sated and fails for want of nourishment and of the growth which is impossible without an ever widening & progressive activity. Power & Law are not the ultimate truth of the Eternal, but manifestations of Himself in phenomena which are set within us to develop and around us to condition our works, but this also is not set before us as our standard or aim. The soul which follows Power as its whole end must in the long run lose measure and perish from hardness and egoism and that which sees nothing but Law wither for dryness or fossilise from the cessation of individual expansion.

capacities of the soul; they gave play therefore to personal individuality but restrained and ordered its merely lawless ebullitions by the law of the type (caste). In addition to these various elements which they shared with one civilization or another they possessed a higher spiritual ideal which governed & overrode the mere ethics (*mores* or customary morality) which the other nations had developed. Humanity, pity, chivalry, unselfishness, philanthropy, love of and self-sacrifice for all living things, the sense of the divinity in man, the Christian virtues, the modern virtues were fully developed in India at a time when in all the rest of the world they were either non-existent or existent only in the most feeble beginnings. And they were developed, because the Aryan Rishis had been able to discover the truth of the Eternal and give to the nation the vision of the Eternal in all things and the feeling of His presence in themselves and in all around them. They had discovered the truth that morality is not for its own sake, nor for the sake of society, but a preparation and purification of the soul by which the limited human self must become fit to raise itself out of the dark pit of bodily, mental and emotional selfishness into the clear heaven of universal love and benevolence and enlarge itself until it came into conscious contact, entered into and became one with the Supreme and Sempiternal Self. Some hold the aim of morality to be a placing of oneself in harmony with the eternal laws that govern the Universe, others hold it to be the fulfilment under self-rule and guidance of man's nature, others a natural evolution of man in the direction of his highest faculties. The Hindus perceived that it was all these at once but they discovered that the law with which the soul must put itself in relation was the law of the Eternal Self, that man's nature must seek its fulfilment in that which is permanent & eternal in the Universe and that it is to which his evolution moves. They discovered that his higher self was the Self of his Universe and that by a certain manner of action, by a certain spirit in action, man escaped from his limitations and realised his higher Self. This way of Works is Karmayoga and Karmayoga therefore depends on the Hindu conception of Brahman, the Transcendent Self and its relations to the Universe. From this all Hindu ethics proceeds.*

…The close dependence of ethical ideals on the fundamental philosophy of the Eternal and Real to which they go back, is a law which the ancient Yogins had well understood. Therefore the Upanishad when it has to set forth an ethical rule or ethical ideal or intellectual attitude towards life, takes care to preface it with that aspect of the Eternal Reality on which its value and truth depend. The first principles of Karmayoga arise from the realization of the Eternal as a great and divine Presence which pervades and surrounds all things, so that it is impossible to direct one's thought, speech or actions to thing or person without directing them to Him. With the declaration of the Eternal as the Universal and Omnipresent Lord the Upanishad must, therefore, begin.…" (17: 218-23)

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* The last six sentences of this paragraph, beginning "They had discovered the truth", *were written separately. They seem to have been intended for insertion here. – Ed.*

Creation Versus Sristhi

"…What in Europe is called creation, the Aryan sages preferred to call *srishti*, projection of a part from the whole, the selection, liberation and development of something that is latent and potentially exists. Creation means the bringing into existence of something which does not already exist; *srishti* the manifestation of something which is hidden and unmanifest.…" (17: 226)

Elemental Evolution

"…When we speak of elements in English in a scientific sense, we always imply elemental *substances*, those substances which when analysed by chemical processes, cannot be resolved into substances simpler than themselves. But when Hindu philosophy speaks of the five elements, it is not dealing with substances at all but with elemental states or conditions of matter, which are not perceptible or analysable by chemical inquiry but underlie substances and forms as basic principles of material formation. The old thinkers accepted the atomic theory of the formation of objects and substances but they did not care to carry the theory farther and inquire by what particular combinations of atoms this or that substance came into being or by what variations and developments in detail bodies animate or inanimate came to be what they are. This did not seem to them to be an inquiry of the first importance; they were content with laying down some main principles of material evolution and there they left the matter. But they were anxious to resolve not substances into their original atoms but matter into its original condition and so discover its ultimate relations to the psychical and spiritual life of man. They saw that perpetual motion involving perpetual change was the fundamental characteristic of matter and that each new motion was attended by a new condition which stood to the immediately preceding condition in the relation of effect to cause or at least of a new birth to the matrix in which it had been enembryoed. Behind the solid condition of matter, they found a condition less dense which was at the basis of all fluid forms; behind the fluid condition, another still less dense which was at the basis of all igneous or luminous forms; behind the igneous, yet another and finer which was at the basis of all aerial or gaseous forms; and last of all one finest and most pervasive condition of all which they called Akash or Ether. Ether was, they found, the primary substance out of which all this visible Universe is evolved and beyond ether they were unable to go without matter losing all the characteristics associated with it in the physical world and lapsing into a quite different substance of which the forms and motions were much more vague, subtle, elastic and volatile than any of which the physical world is aware. This new world of matter they called subtle matter and analysed the subtle as they had analysed the gross until by a similar procession from denser to subtler they came to a finest condition of all which they described as subtle ether. Out of this subtle ether a whole world of subtle forms and energies are evolved which constitute psychical existence. Beyond subtle ether matter lost its subtle characteristics and lapsed into a new kind which they could not analyse but which seemed to be the matrix out of which all material evolution proceeded. This they termed causal matter.

In the course of this analysis they could not help perceiving that consciousness in each world of matter assumed a different form and acted in a different way corresponding to the characteristics of the matter in which it

moved. In its operations in gross matter the forms it assumed were more firm, solid and durable but at the same time more slow, difficult and hampered, just as are the motions and acts of a man in his waking state as compared with what he does in his dreams. In its operations in subtle matter the forms consciousness assumed were freer and more rapid, but more volatile, elastic & swiftly mutable, as are the motions and acts of a man in a dreaming state compared to the activities of his waking condition. To consciousness acting on gross matter they gave therefore the name of the Waking State, to consciousness acting on subtle matter the name of the Dream State. In causal matter they found that consciousness took the shape merely of the pure sense of blissful existence; they could discover no other distinguishing sensation. This therefore they called the Sleep State. They farther discovered that the various faculties and functions of man belonged properly some to one, some to another of the three states of consciousness and its corresponding state of matter. His vital and physical functions operated only in gross matter, and they determined accordingly that his physical life was the result of consciousness working in the Waking State on gross matter. His mental and intuitional processes were found to operate freely and perfectly in subtle matter, but in gross matter with a hampered and imperfect activity; they considered therefore that man's mental life belonged properly to the Dream State and only worked indirectly and under serious limitations in the Waking State. They determined accordingly that mental life must be the result of Consciousness working in the Dream State on subtle matter. There remained the fundamental energy of consciousness, Will-to-be or shaping Delight of existence: this, they perceived, was free and pure in causal matter, but worked if consciously, yet through a medium and under limitations in subtle matter, in hampered & half effectual fashion when the subtle self acted through the gross and sub-consciously only in gross matter. They considered therefore that man's causal faculty or spiritual life belonged properly to the Sleep State and worked indirectly and through less & less easy mediums in the Dream and Waking States; and accordingly determined that it must be the result of Consciousness working in the Sleep State on causal matter. The whole of creation amounted therefore to a natural outcome from the mutual relations of Spirit and Matter; these two they regarded as two terms – call them forces, energies, substances, or what you will, – of phenomenal existence; and psychical life only as one result of their interaction. They refused however to accept any dualism in their cosmogony and, as has been pointed out, regarded Spirit and Matter as essentially one and their difference as no more than an apparent duality in one real entity. This one entity is not analysable or intellectually knowable, yet it is alone the real, immutable and sempiternal Self of things.

It will be clear even from this brief and condensed statement of the Vedic analysis of existence that the elements of the Upanishad are not the

elementary substances of modern chemistry but five general states of matter to which all its actual or substantial manifestations belong. It will also be clear that the names of the five elements have a conventional, not a literal value, but it may be as well to indicate why these particular names have been chosen. The first and original state of subtle matter is the pure ethereal of which the main characteristics are extreme tenuity and pervasiveness and the one sensible property, sound. Sound, according to the Vedic inquirers, is the first evolved property of material substance; it precedes form and has the power both to create it and to destroy it. Looking around them in the physical universe for a substance with these characteristics they found it in Akash or Vyom (sky), implying not our terrestrial atmosphere but that which is both beyond it and pervades it, – the fine pervasive connecting substance in which, as it were, the whole universe floats. They therefore gave this name, Akash, to the ethereal condition of matter.

The next matter-condition evolved from Ether and moving in it, was the pure aerial or gaseous. Here to pervasiveness was added a new potency of sensible and varied motion bringing with it, as increased complexity of motion necessarily must do, increased differentiation and complexity of substance. All the variety and evolutions of gaseous matter with their peculiar activities, functions and combinations have this second state or power of matter as their substratum; it is the basis also of that universal Prana or vital energy, starting from action, retention and reaction and culminating in organized consciousness, which we have seen to be so all-important an agent in the Vedic theory of the Cosmos. In this second power of matter a new property of material substance is evolved, touch or contact, which was not fully developed in pure ether owing to its extreme tenuity and primary simplicity of substance. Seeking for a physical substance gaseous in nature, sensible by sound and contact, but without form and characterized chiefly by varied motion and an imperfect pervasiveness, the Rishis found it in Vayu, Wind or Air. Vayu, therefore, is the conventional term for the second condition of matter.

Evolved out of the pure gaseous state and moving in it is the third or pure igneous condition of matter, which is also called Tejah, light and heat energy. In the igneous stage pervasiveness becomes still less subtle, sensible motion no longer the paramount characteristic, but energy, especially formative energy, attains full development and creation and destruction, formation and new-formation are at last in readiness. In addition to sound and contact matter has now evolved a third property, form, which could not be developed in pure Air owing to its insufficient density and the elusive vagueness and volatility of gaseous manifestations. The third power of matter is at the basis of all phenomena of light and heat and Prana by its aid so develops that birth and growth now become possible; for light and heat are the necessary condition of animate life-development and in their absence we have the phenomenon

of death or inert and inanimate existence: when the energy of light and heat departs from a man, says the Upanishad, then it is that Prana, the vital energy, retires into mind, his subtle or psychical part, and withdraws from the physical frame. The physical substance which seemed to the Rishis to typify the igneous state was fire; for it is sensible by sound, contact and form and, less pervasive than air, is distinguished by the utmost energy of light and heat. Fire therefore is the conventional or symbolic name of the third power of matter.

Next upon the igneous state follows the liquid or fluid, less pervasive, less freely motional or energetic, and distinguishingly marked by a kind of compromise between fixity and volatility. In this state matter evolves a fourth property, taste. The liquid state is the substratum of all fluid forms and activities, and in its comparative fixity life-development finds its first possibility of a sufficiently stable medium. All life is gathered out of "the waters" and depends on the fluid principle within it for its very sustenance. Water as the most typical fluid, half-volatile, half-fixed, perceptible by sound, contact, form and taste, has given a symbolical name to the fourth condition of matter.

The solid state is the last to develop in this progression from tenuity to density, for in this state pervasiveness reaches its lowest expression and fixity predominates. It is the substratum of all solid forms and bodies and the last necessity for the development of life; for it provides life with a fixed form or body in which it can endure and work itself out and which it can develop into organism. The last new property of matter evolved in the solid state is odour; and since earth is the typical solid substance, containing all the five properties sound, contact, form, taste and smell, Earth is the conventional name selected for the fifth and final power of matter.

These five elemental states are only to be found in their purity and with their characteristic qualities distinct and unblended in the world of subtle matter. The five elemental states of gross matter are impure; they are formed out of subtle matter by the combination of the five subtle elements in certain fixed proportions, that one being given the characteristic name of ether, air, fire, water or earth in which the subtle ethereal, gaseous, igneous, fluid or solid element prevails overwhelmingly over the others. Even the last and subtlest condition to which gross matter can be reduced is not a final term; when realised into its constituents, the last term of gross matter disintegrates and matter reaches a stage at which many of the most urgent and inexorable laws of physics no longer operate. It is at this point where chemical analysis and reasoning can no longer follow Nature into her recesses that the Hindu system of Yoga by getting behind the five Pranas or gross vital breaths through which Life manifests in gross physical matter, is able to take up the pursuit and investigate the secrets of psychic existence in a subtler and freer world." (17: 246-52)

Miraculous Effects of Pranayam – Some Outstanding Facts of Yoga

"…it is held as an incontrovertible fact that the maintenance of respiration is necessary to the maintenance of life. In reality, this is not so. Ordinarily, of course, the regular inhalation of oxygen into the system and exhalation of corrupted breath out of it, is so necessary to the body that an abrupt interruption of the process, if continued for two minutes will result in death by suffocation. But this is merely due to a persistent vital habit of the body. It needs only a careful training in the regulation of the breath to master this habit and make respiration subservient to the will. Anyone who has for a long time practised this art of breath-regulation or Pranayam can suspend inhalation and exhalation for many minutes and some not only for minutes but for hours together without injury to the system or the suspension of bodily life; for internal respiration and the continuance of the vital activities within the body still maintain the functions necessary to life. Even the internal respiration may be stopped and the vital activities entirely suspended without subjecting the body to the process of death and disintegration. The body may be kept intact for days, months and years while all the functions of breath and vitality are suspended, until the Will in its psychical sheaths chooses to resume its interrupted communications with the world of gross matter and recommence physical life at the precise point at which it was discontinued. And this is possible because Prana, the vital energy, instead of being allowed to circulate through the system under the necessary conditions of organic physical activity, can be gathered up into the mind-organ and from there in its simple undifferentiated form support and hold together the physical case.

But if respiration is not necessary to the maintenance of life, it certainly is necessary to the maintenance of activity. The first condition of Pranayam is the suspension of conscious physical activity and the perfect stillness of the body, which is the primary object of the various *asans* or rigidly set positions of the body assumed by the Yogin as a necessary preliminary in the practice of his science. In the first stages of Yoga the sub-conscious activity of the body due to the life of the cells, continues; in the later stages when internal respiration and vital activities are suspended, even this ceases, and the life of the body becomes like that of the stone or any other inert object. It is held together and exists by the presence of Prana in its primary state, the only connection of Will with the physical frame being the will to subsist physically. This is the first outstanding fact of Yoga which proves that Prana is the basis of all physical activity; the partial or complete quiescence of Prana brings with it the partial or complete quiescence of physical activity, the resumption of its functions by Prana is inevitably attended by the resumption of physical activity. The second outstanding fact is the peculiar effect of Pranayam and Yoga on mental activity. The first condition of Yogic exercises is, as has been said, the

stillness of the body, which implies the suspension of the five *indriyas* or potencies of action, grasp, locomotion, utterance, emission and physical ecstasy. It is a significant fact that the habit of suspending these *indriyas* is attended by an extraordinary activity of the five *indriyas* of knowledge, sight, hearing, smell, touch and taste, and an immense heightening of mental power and energy. In its higher stages this increase of power intensifies into clairvoyance, clairaudience, the power of reading other minds and knowing actions distant in space and time, conscious telepathy and other psychical powers. The reason for this development is to be found in the habit of gathering Prana or vitality into the mind-organ. Ordinarily the psychical life is overlaid and hampered by the physical life, the activity of Prana in the physical body. As soon as this activity becomes even partially quiescent, the gross physical obstruction of Anna and Prana is rarefied and mind becomes more self-luminous, shining out through the clouds that concealed it; vital energy is not only placed mainly at the service of the mind as in the concentration of the poet and the thinker, but is so much subtilised by the effect of Pranayam that the mind can operate far more vigorously and rapidly than in ordinary conditions. For mind operates freely and naturally in subtle matter only and the subtler the matter, the freer the workings of the mind. At an intenser stage of Yogic exercise all the vital functions are stilled and Prana entirely withdrawn from bodily functions into mind which can then retire into the subtle world and operate with perfect freedom and detachment from physical matter. Here again we see that just as Prana, differentiated and working physically, was the basis of all physical activity, so Prana, intermediate and working psycho-physically, is at the basis of all mental activity, and Prana, pure and working psychically is at the basis of all psychical activity.

The third outstanding fact of Yoga is that while in its earlier processes it stimulates mental activity, in its later stages it overpasses mental activity. At first the mind drawn inward from active reactions to external impacts, is able to perfect its passive reactions or powers of reception and its internal reactions or powers of retention and combination. Next it is drawn inward from external phenomena altogether and becomes aware of the internal processes and finally succeeds in concentrating entirely within itself. This is followed by the entire quieting of the subtle or psychical *indriyas* or sense-potencies followed by the entire quiescence of the mind itself. The reception of psychical impacts and the vibrations of subtle thought-matter are suspended; mind concentrates on a single thought and finally thought itself is surmounted and the Supra-Intelligence is potent, free and active. It is at this stage that Yoga develops powers which are so unlimited as to appear like omnipotence. The true Yogin, however, does not linger in this stage which is still within the confines of psychical existence, but withdraws the Will beyond Supra-Intelligence entirely into itself.…" (17: 252-55)

Character, Individuality and the
Liberation of Rejas in the Human Psychology

"…The fundamental self in all men is the same, the action of external Prakriti in its broad masses is the same all over the world; therefore human personality is necessarily the same in its general nature wherever we meet it. Difference in personality arises purely from difference in the range of mental and emotional experience; from the different distribution of various kinds of experience, and from differently developed habits or ways of reaction to impressions received. For character is nothing but habit; and habit is nothing but an operation of memory. The mind remembers that it received this particular impact before and reacted on it in this particular way and it repeats the familiar experience. The repetition becomes a habit of the mind ingrained in the personality and so a permanent characteristic. Difference of experience thus creates difference of personality, and difference of experience depends

on difference in life, pursuits, occupations. So long as life is bounded by the desires of alimentation, self-preservation and self-reproduction, there can be no real individuality within the species, for the processes required and the experiences involved in these functions are practically the same for each member of the species. Even the gratification of primitive sensuous desires does not involve anything more than minute and unnoticeable differences. Hence one savage very much resembles any other savage just as one animal of a species very much resembles another of the same species, and one savage community differs from another only as one animal sub-species differs from a kindred sub-species. It is only when desires and needs multiply, that difference of life and occupation can bring difference of experience and develop individuality. The increasing complexity of the community means the growth of individuality and the liberation of rajas in the human psychology." (17: 289)

"…In the rajasic state the individual forces himself into predominance and gets that emancipation and free play for his personality which his evolution demands, while the society degenerates into a mere frame for a mass of individuals. Social morality, once so rigid and compelling, dissolves into a loose bundle of superstitions and prejudices; tradition is broken into pieces by the desire for progress & novelty and free play of mind. The individual is governed in his conduct not by social sanctions or religious obligations and ideals, but by his personal idiosyncrasy and the stress of his own ideas, desires, passions, capacities and ambitions, which clamantly demand satisfaction. Individual originality being given free rein, there is an immense outburst of genius, talent, origination, invention or of splendid personal force and activity. Periods such as the revolutionary epoch in France when the rajasic element gets free play and communities like the Ionian democracies of which Athens was the head and type, are not only the most interesting from their fascinating abundance of stir, passion, incident, brilliance of varied personality, but also among the most fruitful and useful to humanity. In such periods, in the brief history of such communities the work of centuries is done in a few years or in a few decades and future ages are fertilized from the seeds of a single epoch. But the history of rajasic communities is necessarily brief, the course of rajasic periods is soon run. Rajas has in itself no principle of endurance; if it is to work steadily and enduringly, it must either be weighted down by a heavy load of tamas or sustained and uplifted by a great strength of sattwa. But sattwa as a social force has not yet liberated itself; it operates on society through a chosen and select few and is only rudimentary as yet in the many. For the preservation of a people tamas is absolutely necessary; a mass of blind conservatism, intolerance of innovations, prejudice, superstition, even gross stupidity are elements essential to the safety of society. The Athenian thinkers themselves dimly realized this, hence their dislike to the mobile spirit of old democracy and their instinctive preference for the Spartan constitution in spite of its rigid, unprogressive and unintellectual character. They felt the transience and insecurity of the splendid and brilliant life of Athens. Politically the predominance of the individual was dangerous to the state and the evil might be checked but could not be mended by occasional resort to ostracism; the excessively free and varied play of intellect turned out a corrodent which too rapidly ate away the old beliefs and left the people without any fixed beliefs at all; the old prejudices, predilections, superstitions were exposed to too rapid a tide of progress: for a time they acted as some feeble check on the individual, but when the merciless questioning of Socrates and his followers crumbled them to pieces, nothing was left for society to live by. Reason, justice and enlightened virtue which Socrates and his successors offered as a substitute, could not take their place because the world was not, nor is it yet sattwic enough for society to subsist entirely or mainly by the strength of

reason, justice and enlightenment. The history of Athens may be summed up from the Vedic standpoint as rajas too rapidly developed destroying tamas and in its turn leading to a too rapid development of sattwa; till by an excess of the critical and judging faculty of sattwa, the creative activity of rajas was decomposed and came to an end. As a result the Athenian social organism lost its vitality, fell a prey to stronger organisms and perished.

Those communities have a better chance of survival which linger in the rajaso-tamasic stage. For that is a social period when the claims of the individual are being constantly balanced and adjusted in a manner which strongly resembles the replacement in the physical organism of waste tissue by sound, bad blood by good, corrupted breath by fresh inhalations; the individual is given legitimate scope, but those irreducible demands of society which are necessary to its conservation, are thoroughly enforced; progress is constantly made, but the past and its traditions are, as far as is consistent with progress, jealously preserved and cherished. England with its rapid alternations of progress safeguarded by conservatism and conservatism vivified by progress is an excellent example of the rajaso-tamasic community. The English race is preeminently rajaso-tamasic; tamasic by its irrational clinging to what it possesses not because it is inherently good or satisfying but simply because it is there, because it is part of its past and its national traditions; tamasic by its habit of changing not in obedience to any inner voice of ethical aspiration or sense of intellectual fitness but in answer to the pressure of environment; but rajasic by the open field it gives to individual character and energy, rajasic by its reliance on the conflicts and final balance of passions and interests as the main agents of progress and conservation political and social. Japan with her periods of splendid and magnificently fruitful progress and activity when she is absorbing new thoughts and new knowledge, followed by periods of calm and beautiful conservation in which she thoroughly assimilates what she has absorbed and suits it to her system, – Japan with the unlimited energy and personality of her individuals finely subservient to the life of the nation is an instance of a fundamentally rajaso-tamasic nation which has acquired by its assimilation of Indian and Chinese civilisation the immortalizing strength of sattwa.

Sattwa is present indeed in all communities as a natural force, for without it nothing could exist; but as a conscious governing strength, it exists only in India and China. Sattwa is physically the principle of retention which instead of merely reacting to impressions retains them as part of its inner life; it is therefore the natural force which most helps consciousness to develop. As rajogune is the basic principle of desire, so sattwagune is the basic principle of knowledge. It is sattwa that forms memory and evolves judgment. Morally it shows itself as selfless sympathy, intellectually as disinterested enlightenment and dispassionate wisdom, spiritually as a calm self-possessing peacefulness as far removed from the dull tamasic inertia as from the restless turbidity of rajas. The growth of sattwa in a community will show itself by the growing

predominance of these characteristics. The community will be more peaceful and unaggressive than the ordinary rajasic race or nation, it will present a more calm and unbroken record of culture and enlightenment, it will record its life-history not in wars and invasions, not in conquests and defeats, not by the measure of the births and deaths of kings and the downfall of dynasties but by spiritual and intellectual evolutions and revolutions. The history of tamasic nations is a record of material impacts thrown out from the organism or suffered by it; its life is measured by the duration of dynasties or outward forms of government. The history of rajasic nations is a bundle of biographies; the individual predominates. The history of sattwic nations would be the story of the universal human self in its advance to knowledge and godhead. Most of all, the sattwic leaven will show itself in an attempt to order society not to suit material requirements or in obedience to outward environments or under the pressure of inward passions and interests, but in accordance with a high spiritual and intellectual ideal applied to life. And until *sattwa* is fully evolved, the community will try to preserve all the useful forces and institutions gathered by the past social evolution, neither destroying them nor leaving them intact, but harmonising and humanising them by the infusion of a higher ideal and vivifying them from time to time by a fresh review in the light of new experience and wider knowledge. The sattwic nation will avoid the dead conservatism of tamasic communities, it will avoid the restless progress of rajasic nations; it will endeavour to arrive at a living and healthy stability, high, calm and peaceful, in which man may pursue undisturbed his nobler destiny.

The true sattwic community in which life shall be naturally regulated by calm wisdom, enlightenment and universal sympathy, exists only as an Utopia or in the Aryan tradition of the Sattwayuga, the Golden Age. We have not evolved even the rajaso-sattwic community in which the licentious play of individual activity and originality will be restrained not by the heavy brake of tamasic indolence, ignorance and prejudice, but by the patient and tolerant control and guidance of the spirit of true science, sympathy and wisdom. The farthest advance made by human evolution is the sub-rajaso-tamasic stage in which sattwa partially evolved tries to dominate its companions. Of this kind of community China, India and more recently Japan are the only known instances. In China the tamasic element is very strong; the passionate conservatism of the race, the aggregativeness of the Chinese character which seems unable to live to itself and needs a guild, an organization or some sort of collective existence to support it, the low physical and emotional sensibility which permits the survival of a barbarous and senselessly cruel system of punishment, are striking evidences of prevalent tamas. The rajasic element is weaker but evident enough in the religious, intellectual and, in one sense, political liberty allowed to the individual and in the union of Mongolian industry and inventiveness with the democratic individualism which allows every man the chance his individual capacity and energy deserve. Sattwa finds its place in the

high place immemorially assigned to wisdom, learning and culture and in the noble and perfect Buddhist-Confucian system of ethics and ideal of life which regulates Chinese politics, society and individual life. In India on the other hand, as we shall perceive, we have an unique and remarkable instance of sattwic, rajasic, tamasic influences acting upon the community in almost equal degrees and working at high pressure side by side; tamasic constraint and conservatism governs the arrangement of daily life, rajasic liberty, progress and originality brilliantly abound in the affairs of the mind and spirit, a high sattwic ideal and spirit dominate the national temperament, humanise and vivify all its life, social polity, institutions and return almost periodically, a fresh wave of life and strength, to save the community when it appears doomed to decay and oblivion.

From sattwa springs the characteristic indestructibility which Chinese and Indian society, alone of historic civilizations, have evinced under the pressure of the ages and the shocks of repeated, even incessant national disaster. Sattwa is the principle of conservation. The passive tamasic organism perishes by decay of its unrepaired tissues or disintegrates under the shock of outward forces against which it has not sufficient elasticity to react. The restless rajasic organism dies by exhaustion of its too rapidly expended vitality and vigour. But sattwic spirit in the rajaso-tamasic body is the nectar of the gods which makes for immortality. China and India have suffered much for their premature evolution of the sattwic element; they have repeatedly undergone defeat and subjugation by the more restless and aggressive communities of the world, while Japan by keeping its rajasic energy intact has victoriously repelled the aggressor. At present both these great countries are under temporary obscuration, they seem to be overweighted with tamas and passing through a process of disintegration and decay. In India especially long continuation of foreign subjection, a condition abhorred by Nature and accursed by Heaven, has brought about disastrous deterioration. Conquering Europe on the other hand, for the first time flooded with sattwa as a distinct social influence by the liberating outburst of the French Revolution, has moved forward. The sattwic impulse of the 18th century, though sorely abused and pressed into the service of rajasic selfishness and tamasic materialism, has yet been so powerful an agent to humanize and illuminate that it has given the world's lead to the European. But these two great Oriental civilizations are not likely to perish; always they have conquered their conquerors, asserted their free individuality and resumed their just place in the forefront of the nations, nor is the future likely to differ materially from the past. So long as the sattwic ideal is not renounced, it is always there to renew itself in extremity and to save. Preeminently sattwic is the Universal Self in man which if realized and held fast to, answers unfailingly the call for help and incarnating in its full season brings with it light, strength and healing. "For the deliverance of the good and the destruction of evil doers, for the restoration of righteousness I am born from age to age."" (17: 294-99)

The Hindu Explanation of the World and an Advanced Civilisation of the Vedic Age

"The Puranic account supposes us to have left behind the last Satya period, the age of harmony, and to be now in a period of enormous breakdown, disintegration and increasing confusion in which man is labouring forward towards a new harmony which will appear when the spirit of God descends again upon mankind in the form of the Avatara called Kalki, destroys all that is lawless, dark and confused and establishes the reign of the saints, the Sadhus, those, that is to say, – if we take the literal meaning of the word Sadhu, who are strivers after perfection. Translated, again, into modern language – more rationalistic but, again, let me say, not necessarily more accurate – this would mean that the civilisation by which we live is not the result of a recent hotfooted gallop forward from the condition of the Caribbee and Hottentot, but the detritus and uncertain reformation of a great era of knowledge, balance and adjustment which lives for us only in tradition but in a universal tradition, the Golden Age, the Saturnia regna, of the West, our Satyayuga or age of the recovered Veda. What then are these savage races, these epochs of barbarism, these Animistic, Totemistic, Naturalistic and superstitious beliefs, these mythologies, these propitiatory sacrifices, these crude conditions of society? Partly, the Hindu theory would say, the ignorant & fragmentary survival of defaced & disintegrated beliefs & customs, originally deeper, simpler, truer than the modern, – even as a broken statue by Phidias or Praxiteles or a fragment of an Athenian dramatist is at once simpler & nobler or more beautiful and perfect than the best work of the moderns, – partly, a reeling back into the beast, an enormous movement of communal atavism brought about by worldwide destructive forces in whose workings both Nature and man have assisted. Animism is the obscure memory of an ancient discipline which put us into spiritual communion with intelligent beings and forces living behind the veil of gross matter sensible to our limited material organs. Nature-worship is another side of the same ancient truth. Fetishism remembers barbarously the great Vedic dogma that God is everywhere and God is all and that the inert stone & stock, things mindless & helpless & crude, are also He; in them, too, there is the intelligent Force that has built the Himalayas, filled with its flaming glories the sun and arranged the courses of the planets. The mythologies are ancient traditions, allegories & symbols. The savage and the cannibal are merely the human beast, man hurled down from his ascent and returning from the sattwic or intelligent state into the tamasic, crumbling into the animal and almost into the clod by that disintegration through inertia which to the Hindu idea is the ordinary road to disappearance into the vague & rough material of Nature out of which we were made. The ascent of man, according to this theory, is not a facile and an assured march; on the contrary, it is a steep, a strenuous effort, the ascent difficult, though the periods of attainment & rest yield to us ages of a golden joy, the descent frightfully easy. Even in such

a descent something is preserved, unless indeed we are entirely cut off from the great centres of civilisation, all energetic spirits withdrawn from our midst and we ourselves wholly occupied with immediate material needs. An advanced race, losing its intelligent classes and all its sources of intelligence and subjected to these conditions, would be in danger of descending to the same level as the Maori or the Basuto. On the other hand individuals of the most degraded race – a son of African cannibals, for instance – could under proper conditions develop the intellectual activity and high moral standard of the most civilised races. The spirit of man, according to the Vedic idea, is capable of everything wherever it is placed; it has an infinite capacity both for the highest and the lowest; but because he submits to the matter in which he dwells and matter is dominated by its surrounding contacts, therefore his progress is slow, uncertain and liable to these astounding relapses. Such is the Hindu explanation of the world and, so expressed, freed from the Puranic language & symbols which make it vivid & concrete to us, I can find nothing in it that is irrational. Western thought with its dogmatic materialism, its rigid insistence on its own hastily formed idea of evolution, its premature arrangements of the eras of earth, animal and man, may be impatient of it, but I see no reason why we Hindus, heirs of that ancient and wise tradition, should so long as there is no definite disproof rule it out of court in obedience to Western opinion. We can afford at least to suspend judgment. Modern research is yet in its infancy. We, a calm, experienced & thoughtful nation, always deep & leisurely thinkers, ought not to be carried away by its eager and immature conclusions.

I will take this Puranic theory as a working hypothesis and suppose at least that there was a great Vedic age of advanced civilisation broken afterwards by Time and circumstance and of which modern Hinduism presents us only some preserved, collected or redeveloped fragments; I shall suppose that the real meaning & justification of Purana, Tantra, Itihasa & Yoga can only be discovered by a rediscovery of their old foundation and harmonising secret in the true sense of the Veda, and in this light I shall proceed, awaiting its confirmation or refutation and standing always on the facts of Veda, Vedanta & Yoga. We need not understand by an advanced civilisation a culture or a society at all resembling what our modern notions conceive to be the only model of a civilised society – the modern European; neither need or indeed can we suppose it to have been at all on the model of the modern Hindu. It is probable that this ancient culture had none of those material conveniences on which we vaunt ourselves, – but it may have had others of a higher, possibly even a more potent kind. (Perfection of the memory and the non-accumulation of worthless books might have dispensed with the necessity of large libraries. Other means of receiving information and the habit of thinking for oneself might have prevented the growth of anything corresponding to the newspaper, – it is even possible that the men of those times would have looked down on that crude and vulgar organ. Possibly the power of telepathy

organised – it seems to persist disorganised, – in some savage races, – might make the telegraph, even the wireless telegraph unnecessary.) The social customs of the time might seem strange or even immoral to our modern sanskaras, – just as, no doubt, many of ours will seem incredible and shocking to future ages. The organisation of Government may have been surprisingly different from our own and yet not inconsistent with civilisation; there may have been a simple communism without over-government, large armies or wars of aggression, or even an entire absence of government, a human freedom & natural coordination such as Tolstoy & other European idealists have seen again in their dreams, – for it is at least conceivable that, given certain spiritual conditions which would constitute, in the language of religion, a kingdom of Heaven on earth or a government of God among men, the elaborate arrangements of modern administration, – whose whole basis is human depravity & the needs of an Iron Age, – would become unnecessary. The old tradition runs that in the Satyayuga there was neither the desire nor the need of modern devices; the organised arrangement of men's actions, duties and institutions by an external compulsion representing the community's collective will began in the Bronze Age with the institution of government in Kingship. The Vishnu Purana tells us, conformably with this idea, that Vishnu in the Satya incarnates as Yajna, that is to say as the divine Master in man to whom men offer up all their actions as a sacrifice, reserving nothing for an egoistic satisfaction, but in the Treta he descends [as] the Chakravarti Raja, the King & standing forward as sustainer of society's righteousness, its sword of justice & defence, its preserver of the dharma gathers a number of human communities under his unifying sway. But it is unnecessary to my present purpose to consider these speculations, for which much might be said and many indications collected. It is sufficient that an ancient society might differ in every respect from our modern communities and yet be called advanced if it possessed a deep, scientific and organised knowledge and if it synthetised in the light of large & cultured conceptions all human institutions, relations and activities. This is all with which I am here and at present concerned. For I have only to inquire whether we have not at any rate some part of such a profound and organised knowledge in the surviving Upanishads and the still extant Sanhitas of the Veda; – written long afterwards, mostly in the Dwapara & Kali when, chiefly, men sought the aid of the written word & the material device to eke out their failing powers & their declining virility of mind & body, we need expect from them no picture of that ancient civilisation, nor even the whole of its knowledge, for the greatmass of that knowledge has been lost to us with the other numberless Sanhitas of Veda. The whole of it we cannot reconstitute, since a great mass of Vedic material has been lost to us, possibly beyond hope of recovery until Vishnu descends once more as the Varaha into the sea of oblivion and lifts up the lost Veda on his mighty tusks into the light of our waking consciousness and on to the firm soil of our externalised knowledge." (17: 311-15)

Understanding of the Veda Essential for Understanding Vedanta

"…I believe the Vedas to hold a sense which neither mediaeval India nor modern Europe has grasped, but which was perfectly plain to the early Vedantic thinkers. Max Muller has understood one thing by the Vedic mantras, Sayana has understood another, Yaska had his own interpretations of their antique diction, but none of them understood what Yajnavalkya and Ajatashatru understood. We shall yet have to go back from the Nature-worship and henotheism of the Europeans, beyond the mythology and ceremonial of Sayana, beyond even the earlier intimations of Yaska and recover – nor is it the impossible task it seems – the knowledge of Yajnavalkya and Ajatashatru. It is because we do not understand the Vedas that three fourths of the Upanishads are a sealed book to us. Even of the little we think we can understand, much has been insecurely grasped and superficially comprehended,

so that these sublimest of all Scriptures have become, latterly, more often a ground for philosophic wranglings than an illumination to the soul. For want of this key profound scholars have fumbled and for want of this guidance great thinkers gone astray, – Max Muller emitted his wonderful utterance about the babblings of humanity's nonage, Shankara left so much of his text unexplained or put it by as inferior truth for the ignorant, Vivekananda found himself compelled to admit his non-comprehension of the Vedantins' cosmological ideas & mention them doubtfully as curious speculations. It is only Veda that can give us a complete insight into Vedanta. Only when we thoroughly know the great Vedic ideas in their totality shall we be able entirely to appreciate the profound, harmonious and grandiose system of thought of our early forefathers. By ignoring the Vedas we lose all but a few rays of the glorious sun of Vedanta." (17: 320)

The True Form of the Upanishads and How Its Basis is in the Veda

"…I find in the Upanishads abounding indications of a preexisting philosophical system, minute & careful at least & to my experience profound as well as elaborate. Where is the indication of any other than a Vedic origin for this well-appointed metaphysics, science, cosmology, psychology? Everywhere it is the text of the Veda that is alluded to or quoted, the knowledge of Veda that is presupposed. The study of Veda is throughout considered as the almost indispensable preliminary for the understanding of Vedanta. How came so colossal, persistent & all-pervading a mistake to have been committed by thinkers of so high a capacity? Or when, under what impulsion & by whom was this great & careful system originated & developed? Where shall we find any documents of that speculation, – its initial steps, its gradual clarifying, its stronger & more assured progress? The Upanishads are usually supposed themselves to be such documents. But the longer I study these profound compositions, the less I feel able to accept this common and very natural hypothesis. If we do not prejudge their more recondite ideas as absurd, if we try sympathetically to enter into the thoughts & beliefs of these Rishis, to understand what precise facts or experiences stand behind their peculiar language, especially if we can renew those experiences by the system they themselves used, the system of Yoga, – a method still open to us – it will, I think, very soon dawn upon our minds that these works are of a very different nature from the speculative experiments they are generally supposed to be. They represent neither a revolt nor a fresh departure. We shall find that we are standing at a goal, not assisting at a starting-point. The form of the Upanishads is the mould not of an initial speculation but of an ultimate thinking. It is a consummation, not a beginning, the soul of an existing body, not the breath of life for a body yet to come into being. Line after line, passage after passage indicates an unexpressed metaphysical, scientific or psychological knowledge which the author thinks himself entitled to take for granted, just as a modern thinker addressing educated men on the ultimate generalisations of Science takes for granted their knowledge of the more important data and ideas accepted by modern men. All this mass of thought so taken for granted must have had a previous existence and history. It is indeed possible that it was developed between the time of the Vedas and the appearance of these Vedantic compositions but left behind it no substantial literary trace of its passage and progress. But it is also possible that the Vedas themselves when properly understood, contain these beginnings or even most of the separate data of these early mental sciences. It is possible that the old teachers of Vedanta were acting quite rationally & understood their business better than we understand it for them when they expected a knowledge of Veda from their students, sometimes even insisting on this preliminary knowledge, not dogmatically, not by a blind tradition, but because the Veda contained that basis of experimental knowledge upon which the generalisations of Vedanta were built.…" (17: 325-27)

European Scholars and the Real Nature of the Vedic Gods

"…So far as I have been able to study & to penetrate the meaning of the Rigvedic hymns, it seems to me that the Europeans are demonstrably wrong in laying so predominant a stress on the material aspects of the Vedic gods. I find Varuna and Mitra to be mainly moral and not material powers; Surya, Agni, Indra have great psychical functions; even Sarasvati, in whom the scholars insist on seeing, wherever they can, an Aryan river, presents herself as a moral and intellectual agency, – "Pâvakâ nah Sarasvatî Vâjebhir vâjinîvatî, Yajnam vashtu *dhiyâvasuh. Chodayitrî sûnritânâm Chetantî sumatînâm*, Yajnam dadhe Sarasvatî. Maho arnas Sarasvatî Prachetayati ketunâ, *dhiyo visvâ virâjati.*" If we accept the plain meaning of the very plain & simple words italicised, we are in the presence not of personified natural phenomena, but of a great purifying, strengthening and illuminating goddess. But every word in the passage, pavaka, yajnam dadhe, maho arnas, ketuna, it seems to me, has a moral or intellectual significance. It would be easy to multiply passages of this kind. I am even prepared to suggest that the Vritras of the Veda (for the Sruti speaks not of a single Vritra but of many) are not – at least in many hymns – forces either of cloud or of drought, but Titans of quite another & higher order. The insight of Itihasa and Purana in these matters informed by old tradition seems to me often more correct than the conjectural scholarship of the Europeans. But there is an even more important truth than the high moral and spiritual significance of the Vedic gods and the Vedic religion which results to my mind from a more careful & unbiassed study of the Rigveda. We shall find that the moral functions assigned to these gods are arranged not on a haphazard, poetic or mythological basis, but in accordance with a careful, perhaps even a systematised introspective psychology and that at every step the details suggested agree with the experiences of the practical psychology which has gone in India from time immemorial by the name of Yoga. The line Maho Arnas Sarasvati prachetayati ketuna dhiyo visva virajati is to the Yogin a profound and at the same time lucid, accurate and simple statement of a considerable Yogic truth and most important Yogic experience. The psychological theory & principle involved, a theory unknown to Europe and obscured in later Hinduism, depends on a map of human psychology which is set forth in its grand lines in the Upanishads. If I am right, we have here an illuminating fact of the greatest importance to the Hindu religion, a fact which will light up, I am certain, much in the Veda that European scholarship has left obscure and will provide our modern study of the development of Hindu Civilisation with a scientific basis and a principle of unbroken continuity; we may find the earliest hymns of the Veda linked in identity of psychological experience to the modern utterances of Vivekananda and Sri Ramakrishna.…" (17: 327-28)

What We have to Recover from the Upanishads

"…We have behind the Upanishads a profound system of psychology. We must find our way back into that system. We perceive indications of equally elaborate ideas about the processes underlying physical existence, human action and the subtle connections of mind, body and spirit. We must recover in their fullness these ideas and recreate, if possible, this ancient system of psychical mechanics & physics. We find also a cosmology, a system of gods and of worlds. We must know what were the precise origin and relations of this cosmology, on what experiences subjective or objective they rested for their justification. We shall then have mastered not only Vedantadarshana but Vedanta, not only the truth that Badarayana or Shankara arrived at but the revelation that Yajnavalkya & Ajatashatru saw. We may even be compensated for our descent by a double reward. By discovering the early Vedantic

interpretation of Veda, we may pour out a great illumination on the meaning of Veda itself, – to be confirmed, possibly, by the larger & more perfect Nirukta which the future will move inevitably to discover. By recovering the realisations of Yajnavalkya & Ajatashatru, we shall recover perhaps the inspired thoughts of Vasishta and Viswamitra, of Ghora from whom perhaps Srikrishna heard the word of illumination, of Madhuchchhandas, Vamadeva and Atri. And we may even find ourself enriched in spiritual no less than in psychological knowledge; rejoice in the sense of being filled with a wider & more potent knowledge & energy, with jnanam, with tapahshakti, & find ourselves strengthened & equipped for the swifter pursuit & mightier attainment of the One whom both Veda & Vedanta aspire to know & who is alone utterly worth possessing.: (17: 329-30)

Interpretation of Sruti Coloured by the Temperamental, Emotional Intellectual Preference

"…the Sruti carries with it, in its very words, a certain prakash, a certain illumination. The mind ought to wait for that illumination and receiving it, should not because it is contrary to our expectation or our desire, labour to reject or alter what has been seen. Our pitfalls are many. One man has an active, vital & energetic temperament; he is tempted to read into Sruti the praise of action, to slur over anything that savours of quietism. Another is temperamentally quietistic; any command enjoining action as a means towards perfection his heart, his nerves cannot endure, he must get rid of it, belittle it, put it aside on whatever pretext. This is the interference of temperamental preference with the text of the Sruti. A man is attached to a particular thinker or teacher, enamoured of a definite view of life & God. Any contradiction of that thinker, teacher or view irritates his heart & cannot be borne, even though the contradiction seems to stand there plainly on the face of sacred writ; the mind at once obeying the heart sets about proving to itself that the

words do not mean what they seem to mean. This is the interference of emotional preference. Or else the mind has always been accustomed to a particular philosophy, mode of thinking, idea of religion or dogma. Whatever contradicts these notions, strikes our fixed mental idea as necessarily wrong. Surely, it says, the philosophy, the thought, the dogma to which I am accustomed must be the thought of the Scriptures; there cannot, in the nature of things, be anything in them inconsistent with what I believe; for what I believe is true and the Scriptures are repositories of truth. So begins the interference which arises from association & fixed opinions. There is, finally, the intervention of the intellect when a speculative philosopher with a theory or a scholar reaching out after novelty or conscious of an opening for scholastic ingenuities, meddles powerfully with the plain drift of the text. All these interferences, however brilliantly they may be managed, are injuries to the truth of Veda; they diminish its universality and limit its appeal.…" (17: 331-32)

Shankara and Vevekananda

"…Among the intellectual interpreters of Sruti, Shankara towers like an unreachable giant above his fellows. As a philosopher, as a metaphysician, as a powerful logician & victorious disputant his greatness can hardly be measured. For a thousand years and more he has stood in the heavens of Indian thought, his head far away in the altitudes of Adwaita, his feet firmly planted on the lifeless remnants of crushed systems and broken philosophies, the wreckage of his logical conquests, his mouth like Trishira's swallowing up the world, lokan grasantam, annihilating it in the white flame of the Mayavada, his shadow covering our intellects & stunting the efforts of all who have dared to think originally & dispute his conclusions. Not Madhwa, not even Ramanuja can prevail against this colossal shadow. Yet I have ventured throughout to differ from this king of commentators – almost even to ignore this great & invincible

disputant. If I have done so, it is because I think the decree of our liberty has already been pronounced by another giant of thought. When the great Vivekananda, potent seedsower of the future, in answer to the objection of the Pundits, "But Shankara does not say that," replied simply but finally, "No, but I, Vivekananda, say it," he pronounced the decree of liberation not only for himself but for all of us from the yoke, the golden but heavy yoke, of the mighty Dravidian. For this was Vivekananda's mission to smite away all obstacles, however great & venerable, & open the path to the resurgence of Indian originality & the direct confrontation of the soul of man with the living Truth. He was our deliverer not only from ignorance & weakness, but from the systems of knowledge that would limit us and impose a premature finality." (17:336-37)

Philosophy, Science and Religion to be Subordinated to the Supreme Authority of the Veda

"…It has been well said that to deny Veda by hetuvada, divine revelation by intellectual rationality, is, in the end, to become a pashanda, – a word which has now acquired only the significance of an abusive epithet but meant originally and etymologically a materialist, one who denies his higher self in order to enthrone & worship the brute matter in which he is cased. A harmony is needed in which the higher shall illumine the lower, the lower recognise & rise to the higher. The ancient Hindus, therefore, insisted on Veda as the supreme authority, allowing Philosophy, Science & Religion only as subordinate helps to knowledge, because they perceived the danger of giving too unlicensed a freedom to these great but inferior powers. Religion, putting Veda away into a sacred oblivion, follows the impulses of the undisciplined heart, not purified, but full of the vital impulses, chittam pranair otam, and becomes spasmodic, ignorant, narrow, obscurantist, sectarian, cruel, violent. Philosophy acknowledging Veda in theory but relying instead on her own intellectual self-sufficiency, ends by living in words, a thing of vain disputations & exultant logicsplitting, abstract, unpractical and visionary. Science, denying Veda altogether, arrogant & bigoted in her own conceit, makes man a materialist, a pashanda. For all her analytical knowledge she knows not that that in man which believes only in matter is the beast in him, – the beast so long & with such difficulty subdued & disciplined by Philosophy, Religion & Veda; she keeps telling him, "Thou, O brute body & nerve system, art Brahman," Annam vai Brahma, Prano vai Brahma, until his whole nature begins to believe it. One day, while she yet reigns, he is sure to rise, – the egoistic heartless lust of power & pleasure in man, – and demand that she shall be his servant with her knowledge, her sophistries, her organisation, her appliances, shall justify to him his selfishness, lusts & cruel impulses and arm them with engines of irresistible potency. Already the shadow of this terrible revival is cast upon the world; already Science is bowing her head to this tremendous demand. What the Hindus foresaw and dreaded and strove to organise their society against it, erecting barrier upon artificial barrier as their own knowledge & grasp upon Veda diminished, is now growing actual and imminent. The way to avoid it is not to deny the truth of Science, but to complete, correct and illuminate it. For the Veda also says with Science, Annam vai Brahma, Prano vai Brahma; it acknowledges the animal, the Pashu in man & God as the Master of the Animal, the Pashupati; but by completing the knowledge and putting it in its right relations, it completes him also & liberates him, lifts the Pashu to the Pashupati and enables him to satisfy himself divinely by enjoying even in matter the supramaterial and replacing egoistic and selfish power by an universal mastery & helpfulness and egoistic & unsatisfying pleasures by a bliss in which he can become one with his fellows, a bliss divine & universal." (17: 347-48)

"Veda & Vedanta are the inexhaustible fountains of Indian spirituality. With knowledge or without knowledge, every creed in India, sect, school of philosophy, outburst of religious life, great or petty, brilliant or obscure, draws its springs of life from these ancient and ever flowing waters. Conscious or unwitting each Indian religionist stirs to a vibration that reaches him from those far off ages. Darshana and Tantra and Purana, Shaivism & Vaishnavism, orthodoxy & heresy are merely so many imperfect understandings of Vedic truth & misunderstandings of each other; they are eager half-illuminated attempts to bring some ray of that great calm & perfect light into our lives & make of the stray beam an illumination on our path or a finger laid on the secret & distant goal of our seeking. Our greatest modern minds are mere tributaries of the old Rishis. Shankara, who seems to us a giant, had but a fragment of their knowledge. Buddha wandered away on a bypath in their universal kingdom. These compositions of an unknown antiquity are as the many breasts of the eternal Mother of Knowledge from which our succeeding ages have been fed & the imperishable life in us fostered. The Vedas hold more of that knowledge than the Vedanta, hold it more amply, practically and in detail; but they come to us in a language we have ceased to

understand, a vocabulary which often, by the change of meaning to ancient terms, misleads most where it seems most easy & familiar, a scheme of symbols of which the key has been taken from us. Indians do not understand the Vedas at all; Europeans have systematised a gross misunderstanding of them. The old knowledge in the Vedas is to us, therefore, as a river wandering in dark caverns inaccessible to the common tread. It is in the Upanishads that the stream first emerges into open country. It is there that it is most accessible to us. But even this stream flows through obscure forest & difficult mountain reaches and we only have it for our use at favourable points where the forest thins or the mountain opens. It is there that men have built their little artificial cities of metaphysical thought and spiritual practice, in each of which the inhabitants pretend to control the whole river. They call their dwelling places Vedanta or Sankhya, Adwaita or Dwaita, Shaivism or Vaishnavism, with a hundred names beside and boast that theirs is the way & theirs is the knowledge. But, in reality, each of us can only command a little of the truth of the Sanatana Dharma, because none of us understands more than a little of the Upanishads." (17: 361-62)

"…It is an error which the Adwaitins have popularised to suppose that all the aim of the Upanishads is to arrive at the unconditioned Brahman. A very cursory examination of their contents reveals a much wider and more complex purpose. They strive rather to develop from various standpoints the identity of the One & the Many & the relations of the conditioned to the unconditioned. Granting the unconditioned One, they show us how this conditioned & manifold existence consists with, stands in and is not really different from the original unity. Starting from the multitudinous world they resolve it back into a single transcendental existence, starting back from the transcendental they show us its extension within itself in phenomena. Both the multitudinousness & the Unity, the manifestation & the Manifested they establish in the unknowable Absolute of which nothing can be proposed except that in some way different from any existence conceivable to mind or transferable to the symbols of speech, beyond all conception of Time & Space & Circumstance, beyond Personality & Impersonality, beyond Finite & Infinity It Is. They seek not only to tell us of the way of withdrawal from life into unconditioned existence, but also of the way to dwell here in the knowledge & bliss of the Supreme. They show us the path to heaven & the true joy of the earth. Dwelling on the origin of things & the secret of life & movement, they have their parts of science, – their physics, their theory of evolution, their explanation of heredity. Proceeding from the human soul to the Universal, they have their minutely scrupulous, subtle & profound system of psychology. Asserting the existence of worlds & beings other than those that live within the compass of our waking senses, they have their cosmogony, theogony, philosophy of Nature & of mental & material nature powers. The relations of mind to matter & soul to mind, of men to the gods & the illimitable Master Soul to the souls apparently limited in bodies, have all their authority in the Upanishads. The philosophical analysis of Sankhya, the practices of Tantra, the worship & devotion of Purana, the love of the formed Divinity & the aspiration to the Formless, the atomic structure of Vaisheshika & the cardinal principles of Yoga, – whatever has been afterwards strong in development & influential on the Indian Mind, finds here its authority & sanction. Not the unmanifested & unconditioned alone but the identity of the Transcendental & the phenomenal, their eternal relations, the play of their separation & the might of their union, is the common theme of the Upanishads. They are not only for the anchorite but for the householder. They do not reject life but embrace it to fulfil it. They build for mankind a bridge by which we can cross over from the limited to the illimitable, the recurrent & transitory to the persistent & eternal, but by which also we can recross & cross again with delight & without danger that once unfathomable & irremeable abyss. They are God's lamps that illumine the stairs by which we ascend & descend no longer bound but freely & at will the whole scale of existence, finding Him there in His ineffability, concealed in utter luminousness, but also here in the garden of light & shade, manifest in every being." (17: 368-70)

Two Powerful Tendencies of the Religious Life in India

"…The religious life of this country has divided itself into two distinct & powerful tendencies, the Hinduism of the withdrawal from life which has organised itself in the monastery & the hermitage and the Hinduism of social life which has resolved itself into a mass of minute ceremony & unintelligent social practice. Neither is pure; both are afflicted with sankara, mixture & confusion of dharmas; for the life of the monastery is stricken with the tendency towards a return to the cares & corruptions of life, the life of society sicklied over & rendered impotent by the sense of its own illusion & worthlessness faced with the superiority of the monastic ideal. If a man or a nation becomes profoundly convinced that this phenomenal life is an illusion, its aims & tendencies of a moment & its values all false values, you cannot expect either the man or the nation to flourish here, whatever may be gained in Nirvana. For the nation any sustained & serious greatness of aim & endeavour becomes impossible.…" (17: 373)

"…We have had but one world-forgetting impulse & one world-conquering passion, – the impulse of final renunciation & the passion of self-devotion to the Master of all or to a spiritual teacher. It is this habit of bhakti that alone has saved us alive; preserving an imperishable core of strength in the midst of our weakness & darkness it has returned upon us from age to age and poured its revivifying stream always through our inert mass and our petrifying society. But for all that our great fundamental mistake about life has told heavily; it has cursed our rajasic activity with continual inefficiency and our sattwic tendencies with a perpetual weight of return to tamas.…" (17: 374)

We Must Harmonise God and Nature

"…We have made the life divine well nigh impossible in the world, possible only in remote hermitage, desolate forest or lonely mountain. We have not known the harmony which the early Vedantins practised; we have given ourselves instead to a great negation which, however inspiring and strength giving by its positive side – for it has its strong positive side – to a few exceptional spirits, cannot be grasped by the ordinary soul even when it is accepted by the ordinary intellect, is not man's swadharma, and must therefore tend only to destroy his strength & delight in life by imposing upon him an effort beyond our average human capacity, from which it sinks back dispirited, weakened and nerveless. No nation, not even a chosen race, can with impunity build its life on a fundamental error about the meaning of life. We are here to manifest God in our mundane existence; our business is to express & formulate in phenomenal activity such truth as we can command about the Eternal; and in order to do that effectively we must answer the riddle set for us of the coexistence of the eternal & the phenomenal – we must harmonise God & Nature on peril of our destruction. The European nations have invariably decayed after a few centuries of efflorescence because they have persisted in

ignorance, & been obstinate in Avidya. We who possess the secret but misunderstand it, have taken two millenniums to decay, but in the end we have decayed & brought ourselves to the verge of actual death & decomposition. We can preserve ourselves only by returning to the full & harmonious truth of our religion, truth of Purana & Tantra which we have mistranslated into a collection of fables and of magic formulae, truth of Veda which we have mistranslated into the idea of vacant & pompous ceremonial & the truth of Vedanta which we have mistranslated into the inexplicable explanation, the baffling mystery of an incomprehensible Maya. Veda & Vedanta are not only the Bible of hermits or the textbook of metaphysicians, but a gospel of life and a guide to life for the individual, for the nation & for all humanity.

The Isha Upanishad stands first in the order of the Upanishads we should read as of a supreme importance for us & more almost than any of the others, because it sets itself with express purpose to solve that fundamental difficulty of life to which since Buddha & Shankara we have persisted in returning so lofty but so misleading an answer.…" (17: 374-75)

The Titans and Asuras of the Veda

"…The Titans or Asuras of the Veda are souls of mere undisciplined might. They are those who found themselves not on light & calm but on asu, the vital force & might which is the basis of all energetic & impetuous feeling & action. The self-willed ones, who from temperamental passion wreck themselves by the furious pursuit in desire of a false object or from intellectual passion wreck themselves by the blind pursuit in belief of a false idea, they follow a path because it is their own from Titanical attachment, from an immense though possibly lofty egoism. Mole ruit sua. They fall by their own mass, they collapse by excess of greatness. They need not be ignoble souls, but may even seem sometimes more noble than the gods & their victorious legions. When they hack & hew at the god within them, it may be in tremendous devotion to a principle; when they subdue, cloud & torture themselves till they

stumble forward into misery & night, till they become demoniac in nature, it may be in furious & hungry insistence on a great aspiration. They may be grandiosely mighty like Hiranyakashipu, ostentatiously largehearted like Bali, fiercely self-righteous like the younger Prahlada. But they fall whether great or petty, noble or ignoble & in their fall they are thrust down by Vishnu to Patala, to the worlds of delusion & shadow, or of impenetrable gloom, because they have used the heart or intellect to serve passion & ignorance, enslaved the spiritual to the material & vital elements & subordinated the man in them to the Naga, the serpent. The Naga is the symbol of the mysterious earthbound force in man. Wisest he of the beasts of the field, but still a beast of the field, not the winged Garuda revered to be the upbearer of divinity who opens his vans to the sunlight and soars to the highest seat of Vishnu.…" (17: 386-87)

"…There are materialised states of darkness in the conscious being in which they must work out the bewilderment & confusion they have fastened on themselves by an obstinate persistence in self-will & ignorance. In either case the intention of the Sage is evident from the later passages of this Upanishad. Whether we follow exclusively after Avidya or exclusively after Vidya, we go equally astray, exclusiveness means ignorance, exclusiveness means confusion & division of the indivisible Brahman, & persistence in such error is an obstinacy fatal to the soul in its immediate prospects. Temporarily – because eternal perdition is impossible, – it fails to cross successfully over death & enters into trans-mortal darkness. Those who accept the unity of the Brahman, who see in Vidya & Avidya only vyavahara, light & shadow reflected in Him for the use of self-expression in phenomena, who live in the knowledge of the One in the Many, embracing like Brahman all being in themselves, rejecting nothing, preferring nothing, bearing everything, effecting everything, infinite in calm by renunciation, infinite in might & bliss by enjoyment, they are men perfected, they are the siddhas.…" (17: 387)

The Seeing of the One Who has Become the Self of All Existences

"And because we shall have found out His way & seen everywhere Himself, things also will cause no kind of shrinking in us. We shall exceed the limitations of the senses & the ordinary aesthetic faculties, – we shall have gone beyond the poet & the artist. We shall know why the sages have called Him sarvasundara, the All-Beautiful. For things beautiful will have a more wonderful, intense, ecstatic beauty to us, but things foul, illshapen & ugly will also be to us beautiful, with a larger, more marvellous, more universal beauty than the artistic. We shall exceed the limitations of the mind & heart & conscience; we shall have gone beyond the saint & the moralist. For we shall no more be repelled by the sin of the sinner than by the dirt on our child who has fallen or wallowed in the mud of the roadside. We shall know why the Lord has put on the mask of the sinner & the perfect purpose that is served by sin & crime in the world's economy, & while knowing that it has to be put aside or transformed into good, we shall not be revolted by it, but rather view it with perfect calm & charity.…" (17: 412)

The Soul in Man is the Master and not a Slave of Nature

"…God is not bound; He is the entire master of His creations.

The word Ishá, starting forward at once to meet us in this opening vibration of the Seer's high strain of thought, becomes the master tone of all its rhythms. It is the key to all that follows in the Upanishad. For not only does it contradict at once all mechanical theories of the Universe and assert the pre-existence, omnipotence, majesty and freedom of the transcendent Soul of things within, but by identifying the Spirit in the universe with the Spirit in all bodies, it asserts what is of equal importance to its gospel of a divine life for humanity, that the soul in man also is master, not really a slave, not bound, not a prisoner, but free – not bound to grief and death and limitation, but the master, the user of grief and death and limitation and free to pass on from them to other and more perfect instruments. If then we seem to be bound, as undoubtedly we do seem, by a fixed nature of our minds and bodies, by the nature of the universe, by the duality of grief and joy, pleasure and pain, by

the chain of cause and effect or by any other chain or tie whatsoever, the seeming is only a seeming and nothing more. It is Maya, illusion of bondage, or it is Lila, a play at being bound. The soul, for its own purposes, may seem to forget its freedom, but even when it forgets, the freedom is there, self-existent, inalienable and, since never lost except in appearance, therefore always recoverable even in that appearance. This is the first truth of Vedanta assumed by the Upanishad in its opening words and from this truth we must start and adhere to it always in our minds, if we would understand in its right bearing & complete suggestion the Seer's gospel of life: –

That which dwells in the body of things is God, Self and Spirit; the Spirit is not the subject of its material, but the master; the soul in the body or in Nature is not the prisoner of its dwelling-place, but has moulded the body and its dharmas, fixed Nature and its processes and can remould, manipulate and arrange them according to its power and pleasure." (17: 430-31)

Truth is Imperative and Demands Inexorably Its Satisfaction

"Throughout the human ages we seek an escape or a remedy, but all our solutions fail because either they seek escape from the results of ego by affirming the ego or else deny or unduly limit God's purpose in the ego. "Accept your limitations, work and enjoy as perfectly as you may within boundaries," is the creed of a practical Paganism. For a century or two it may serve man's need indifferently, but he is infinite and universal and after a time Nature in him heaves restlessly and strains out towards its element. She accepted the Greek ideal for a century, then rose up and broke it to pieces. "Recognise that you are yourself, others not yourself, and make a rule of life out of the moral consequences of that distinction; desire only that to which you have a right," – this is the solution of ordinary ethics. But still man remains universal; if egoistic vice is the poison of his life, egoistic virtue is not its fulfilment; he breaks back towards sin and unregulated desire or forwards towards something beyond

vice and virtue. "Desire what you please, enjoy what you can, but without violating my laws and conventions," is the dyke raised by society; but man is a universal as well as a social unit and the societies he creates are a Procrustean bed which he moulds and remoulds without ever finding his measure. He supports himself on social conventions, laws & equities, but cannot limit himself by his supports. "Desire is sinful; observe duty and the Shastra, discourage & punish enjoyment," is the Puritan's law of self-repression; but duty is only one instinct of our nature and duty satisfied cannot eradicate the need of bliss. Asceticism digs deeper into the truth of things, "Compromise will not do" it cries; "flee utterly from the objects of desire, escape from the field of ego, shun the world." It is an escape, not a solution; God in man may admit escape for the few, but He denies it to the many, for He will not allow His purpose in

life and world to be frustrated. Religion digs still deeper: "Replace many desires by one, drive out the desires of this miserable earth by the desire of God and of a future world not besieged by these unsatisfied yearnings." But to postpone the problem to another life is not to solve it; and to desire God apart from life and not in life is to divide the unity of His being. He will indulge a few in that evasion, but not the mass of mankind; therefore the many have to return with hearts still hungry from the doors of the temple; therefore the successive moulds of religion fail, lose their virtue and are cast away and broken. For Truth is imperative and demands inexorably its satisfaction. And the truth is always this that man is universal being seeking an universal bliss and self-realisation and cannot repose permanently on the wayside, in hedged gardens, or in any imperfect prison whatsoever or bounded resting place." (17: 476-77)

The Truth of the Laws of Nature

"…Law of Nature is to Science the tyranny of a self-existent habit in mechanical World-Force which Intelligence, the indulged & brilliant youngest child of material Energy, can use indeed, can convert in its forms or divert in its processes, but from which it has no door of escape. Law of Nature in Vedanta is the normality of a regular or habitual process in self-intelligent World-Force; in other words, – for Chit-Shakti, self-intelligent World-Force can mean nothing else than this, – in the cosmic Will-Power of universal self-existent Being, – of God, of Brahman. The process of Force, then, however fixed, however imperative, is neither mystically self-existent nor mechanically self-determined. On the contrary it depends upon certain relations, exists in certain conditions, amounts to certain fixed motions of the cosmic Will-Power which have been selected from the beginning in the universal Wisdom and, once selected, are manifested, evolved, established and maintained in the workings of cosmic Energy until the fixed moment arrives for their variation or for their temporary or final dissolution. Laws of Nature are, in the pregnant phrase of the Rig-Veda, adabdhá vratá dhruvá yá devá akrinvata; they are the rules fixed and unovercome of active world-being which the gods have made

and which they maintain eternally against the powers of dissolution. For the world in the old Vedic conception is a rhythm of action and movement in God's conscious being; or rather it is a combination and concord of rhythms; it is chhandas, it is metre, it is a choral symphony of Jagati & Gayatri, Brihati & Pankti, Tristubh & Anustubh; it is Vak, a formation of His Word, a formal harmony of His self-expressive consciousness, a harmony discovered and selected out of God's infinite possibilities and exposed therefore to the perpetual attack of those infinite possibilities. Therefore even the most well-established laws of Nature, the most general, persistent, apparently eternal and unvariable processes of world-Force, being formations of Jagati, being rhythms and harmonies of God's active Energy, truths of recurrent motion and not truths of eternal status, are none of them indestructible like the sempiternal Being out of which they emerge, but alterable and dissoluble and, since alterable and dissoluble, therefore ever attacked by powers of disorder and world-dissolution, ever maintained by the divine Powers consciously obedient to eternal Will & expressive of It through whom Ishwara has manifested Himself in material, moral and spiritual Nature." (17: 506-07)

The Only Real Cause of Things – the Will of God

"*All cause and result are merely the evocation of a latent and potential shape or condition of things out of the previous condition or status in which it was latent, by some particular movement of a Conscious Force which is progressively passing from status to status and thus manifesting in form all that it holds in itself in being. Cause is only a means of manifestation and not itself a creative power. The real cause is only the Will of God working through its own fixed and chosen processes.*" (17: 510)

The Attempt is Often More Important
Than the Success of the Moment

"…The forces that we spend vainly for an unrealised result, have always their ultimate end and satisfaction, and often form the most important determinants of a near or a distant future. The future carries in it all the failures of the past and keeps them for its use and for their success in other time, place and circumstance. Even our attempts to alter fixed process, when that process seems to be a fixed & unalterable law of Nature, are not lost & vain; they modify the active vibrations of the fixed current of things and may even lead to an entire alteration of the long-standing processes of things. The refusal of great minds to accept the idea of impossibility, with which they are not unoften reproached by the slaves of present actuality, is a just recognition of the omnipotence divinely present in us by right of the one supreme Inhabitant in these forms; nor does their immediate failure to externalise their dreams prove to the eye that sees that their faith was an error or a self-delusion. The attempt is often more important than the success, the victim more potent than the victor, not to the limited narrowly utilitarian human mind fixed on the immediate step, the momentary result, but to God's all-knowing Fate in its universal and millennial workings.…" (17: 514)

What is a Nation in Real Truth?

"…In real truth a nation is an existence in the universal Consciousness, an Idea-Force in the universal Will that is knowledge, not constituted by geographical boundaries, nor by a given sum or combination of human units, nor by a common language, religion, custom, laws, government, – for all these conditions may be satisfied without a nation existing or dispensed with or exceeded without the nation ceasing to exist, – but created by the idea & living in the idea. Born of the idea in the Brahman, it exists by the force of the idea and only so long as that force supports it & needs the form for its self-fulfilment; the force withdrawn, the form departs into the general Idea force which is constantly grouping men and animals, plants & worlds into figures of corporative Brahman-consciousness, and entering into it either there dissolves or waits for fresh emergence in other time, place & conditions. What is true of the corporate mind-life of the nation is true of the individual mind-life also, of man, the animal, tree, stone, insect. "From the Idea all these existences were born; being born, by the idea they live; to the idea they pass away & enter in."…" (17: 549)

The Movement of Pure Intellectualism and the Cultural Temperament of the Aryan, Semitic and Mongolian Peoples

"…The way of knowledge has become in India the way of metaphysical disquisition. Are we really bound to continue this tradition or is the more ancient method also the right method, to which humanity must eventually return; and, if so, what have we gained or lost by this more than millennial substitution of speculation for revelation and verbal logic for actual experience? The substitution itself has come about by a powerful general movement of humanity, simultaneous throughout the world, although it most thoroughly affected Greece and through Greece extended to the general temperament & thought of modern Europe. It cannot quite be said that Greece invented the intellect or the intellectual temperament, but it is certain that the Hellenic race first began the application of reason, inexorably, to the remoulding of thought & life in the temperament of intellectuality. Mankind can never be wholly rational, because our race is essentially built up of various elements, none of which can be eliminated from its system of being. It is our nature to be physical, animal, emotional & sensational as well as intellectual and the coldest thinker or most inexorable rationalist cannot escape from the constitution of our common nature. But mankind, under the great impulse which overtook it at a certain stage of its conscious activity, felt the need of rationalising, as far as that could with safety be done, its other irrational members, the heart, the senses, the life-action, even the body. This tendency, pursued simultaneously by Graeco-Roman civilisation, by Confucian China, by philosophical & Post-Buddhistic India, combated in India by the vitality of Yoga and religion, in Europe by the great united floods of barbarism and Catholic Christianity, has finally triumphed and reached a pitch of success, an extent of victorious propagation which, in human movements, is usually the precursor of arrest and decay. The movement of pure intellectualism has itself, indeed, no clear premonition of its own end. It hopes to conquer, to perpetualise itself, to bring under its sway the nations that are still exempt from its yoke or only imperfectly subdued to it; outwardly it seems to be on the point of success. It still holds the mind of Europe, although the soul of Europe begins to attempt uneasily an escape from its narrowing rigidity & dryness; it has seized on Mongolian Japan & is revivifying the traditional intellectualism of China by a flood of fresh ideas, by the inspiration of a new & wider horizon; it has touched already the Mahomedan world; the political subjugation of India has been followed by a pervasive invasion of European intellectualism which is striving hard to substitute itself progressively for the ancient law & nature of our Indian temperament and being. But these manifestations, however overwhelming in appearance, however conclusive they seem of approaching victory, conceal the seeds of a profound revolution in the inverse sense. An outward conquest is often the means of an inward defeat. What is happening

now, has happened before on a smaller scale and under less developed conditions. When the combined intellectuality of Greece and practical materialism of the Latins, supported by the conquering military force of the Roman Republic and Empire, came into contact with the old tradition of Asia, the result was the collapse of the politically victorious civilisation under the assault of an Oriental religion which in its tenets & methods not only exceeded but trampled alike on the vital force of the body & on the free play of the intellect, alike on Greece & on Rome. And it was from a part of Asia which underwent directly the Roman yoke, but persisted with the most deep-rooted perseverance in its spiritual traditions that the revanche proceeded; conquered Judaea took captive the victorious civilisation. Once more Europe, much more profoundly intellectualised, much more profoundly materialised in its intellectualism, throws itself upon Asia with a yet more supreme military force, compelling a yet more widespread political subjugation; once more a penetrating eye can discover the preparation of the same result obscurely outlining itself behind the deceptive appearances of the moment. The first effect on the West from this impingement of the mental atmosphere of Europe on the mental atmosphere of Asia and the breaking down of the walls that separated them has been the revival of the invincible intuitionalism of the Aryan or Aryanised races. The philological tripartite division of the Old World into the Aryan, Semitic &Mongolian peoples, even if it be ethnologically untenable, does correspond roughly to real divisions in the cultural temperament of the human race, the result much less of original race than of historical formations & past influences. The Mongolian is predominantly intellectual, his lower nature is largely tamed & rationalised, the intuitive parts of his mind are slow and their beats tepid in their impulse; there is much less in his temperament to resist the intellectualising process of rationalism than in any other portion of humanity; in the Semite intellect is subordinated, he is intuitional, but intuitional through his lower members only, with as much of the higher activity as the heart & senses allow; the Aryan is intuitional either directly or through and by the heart and the intellect. The Aryan is therefore unfitted by his temperament to persevere in the relentless rationalising of our whole being; always there comes a time when he pauses, listens to a voice within that he has disregarded and, convinced by that inner daemon, departs from the paths hewn for him by the sceptical intellect with the same speed and enthusiasm with which he has followed their straight & level vistas. The very nations which are today the hope of a purely intellectual civilisation, hold in themselves that which can never remain satisfied with the pure reason, and this ineradicable betraying force is now being powerfully stimulated by the mental currents which for almost a century have been consciously or subconsciously reaching Europe with a slowly increasing force from the East. Therefore, the repetition, no doubt in a very different form & to very different issues, of the miracle of Christianity is psychologically inevitable." (17: 559-61)

"If indeed, as modern thought imagines, intellectual reason were the last & highest term of evolution, this consummation need not have been inevitable, or, if inevitable, it would have been deplorable; for perfection depends on the rule of our highest member over its inferior cohabitants. But our evolution is only the progressive unfolding of our nature and faculties, & in the list of those faculties reason does not hold the highest place; it is not even a separate and independent power, but a link, servant and intermediary. Its business, when it is allowed to rule, is to train the lower man so as to make him a fit vessel for an activity higher than its own. The animal is content to follow his impulses under the flashlight of instinct. If ever, as is likely, there was a time when man also was a supreme animal, he must have been guided by an instinct different, perhaps, in its special kind but as trustworthy as animal instinct & of the same essential nature. It was, then, the development in us of that reason which we see ill developed in the animal which deprived man of his sure animal instinct & compelled him to seek for a higher guide. Everything goes

to show that he must have sought it at first in the lower intuition & revelation which works in the heart, the aesthetic impulses, the senses. Again, it is the insistent development of reason that has served to make him dissatisfied with these powerful, but still inferior guides. But not until reason, without lapsing back to the lower movements, yet becomes permanently dissatisfied with its own limitations, can it fulfil its work of preparation. For there is a faculty in us superior to the rational, there is that direct seeing & touch of things which shows itself in the higher revelation & intuition & works obscurely, like a fire enveloped in smoke, in the phenomena of intellectual genius & unusual personality. Beyond direct seeing there is a faculty of direct being, if I may so express it, which, if we can entirely reach & hold to it, makes us one with God, brahmabhúta, can reveal in this material life the perfection of Brahman as it is intended to be manifested in humanity, so that man on the human level, in the human cadre, becomes perfect as God is perfect. The intellect itself cannot reach these heights. It can only discipline, chasten & prepare the lower

members to receive & hold without harm or disintegration that higher force which has alone the power to raise us to the summits. In the intellectual ages of mankind, reason forgets these limitations; it tries to do a double work, to judge correctly all the knowledge which presents itself to the sensorium & its instruments and also to know things directly & in their essence. The former is its legitimate work & deserves the name of Science; the latter is an illegitimate attempt to go beyond its sphere and conceals an error under the name of Metaphysics. The intellect can know & judge phenomena; by its labour in examining them it arrives, in spite of much presumption & error, at a considerable number of phenomenal certainties; but it cannot know & judge the essence of things; by attempting to examine that field, whether unaided or as the principal inquirer, it only arrives, if it is honest with itself, at this one truth, that it can be certain of nothing; – all the rest is appearance, asseveration or opinion. We can know things as they seem to be in the order of the physical Nature in which they live; by the reason we cannot be sure what anything is, in

itself, in that order of realities of which physical Nature is only the external seeming. Therefore the last refuge of reason, when it becomes conscious of its blunder, is to deny that such an order of realities exists at all, & to confine itself to the knowledge of material & phenomenal certainties. But such a restriction of knowledge brings with it a lowering, narrowing & petrifying of our humanity, because contrary to the whole nature and ineradicable tendency of our kind & sure therefore to falsify & slow down the springs of our action & being. Therefore Nature, mightier & wiser than the Scientist, compels man to revolt against the cold & debasing tyranny of a negative scepticism. She compels him back to the way to his internal skies & compels him to recover, in whatever new terms, the promise of his Scriptures & his Gospels. She makes him listen again for some indirect echo, if not for the actual resonance of the eternal, immutable chant, the ever-rhythmic unwritten Veda.

The European attempt must, therefore, come to nought the moment it

is brought face to face, as daily it is being brought more & more nearly face to face with its own inalienable insufficiency. The tradition of Asia will again impose itself on humanity, & it is probable that it will be again a country politically subject to Europe but more than any other tenacious of its spiritual temperament & tradition, which will be the instrument of the revanche. But the revelation that will conquer this time the forces of material rationalism must be one which includes the intellect in exceeding it, fulfils, not annuls it; for the conditions demand this greater consummation. In the Roman days the intellect was attacked before its constructive work had proceeded beyond the first insufficient paces; today the intellect has done its constructive work and the work must be accepted. It is India alone that can satisfy this double claim of the human reason & the divine intelligence; & the new reconquest will differ as much and in the same way from the old as India differs from old Judaea." (17: 561-64)

The Workings of the Great Intellectual Movement of Humanity in India and the Greater World – Work that India has to do in the Future

"It is true that in this country the reason has never fulfilled itself, triumphed & held undisputed sway to the same extent as in modern Europe. If we take in its general results in India the great intellectual movement of humanity, we see that it broke up & scattered about in fragments the ancient catholic tradition & knowledge, placed its stamp on much that yet remains, destroyed a great deal which it could not assimilate, left a little surviving under veils & in our remote & secret places. On the mental temperament of our people, the long struggle had a disastrous effect; for it has deprived all except the few of the higher supraintellectual inner life of our forefathers, it has made impossible any general resort to that discipline which gave them the use to a certain extent, at least, of the higher intuitive mentality, the satyadrishti, the direct sight, and has driven the many to be content rather with the irregular intuitions of the heart, the aesthetic faculties & the senses; we have kept those faculties which receive the actual touch of the higher truth obscurely, with the eyes of the intellect closed but lost those which receive them directly, with the eyes of the intellect open and luminously transmitting them to the mind imprisoned in matter. We have therefore neither been able to organise the intellectual efficiency of the Europeans, nor retain the principles of inner greatness known to our forefathers. Nevertheless, we still have among us important remnants of the old knowledge & discipline & we have firm hold in our schools of Yoga on the supreme means by which its lost parts can be recovered. The key of a divine life upon earth lies, rusted indeed in an obscure corner of our mansion, used only by a few, but still it lies there & is still used. It has to be singled out from amid much waste matter, made fit for complete & general use and given freely to mankind. We have kept, fortunately, the intuitional temperament to which its use is easy & natural. The failure of the intellect to assume complete sway and entirely rationalise our life, was a necessary condition for the preservation of that temperament, itself necessary for the appointed work & God-decreed life of our nation. On the other hand, the indispensable work of Buddha and his predecessors & successors has not been entirely lost on our nation. Their great movement which denied, limiting itself in rationality, the capacity or the need of the human mind to know beyond the laws of phenomena, seized in metaphysical philosophy upon only so much as was necessary for conduct, sought to establish on pure logic & reason the few fundamental principles it needed and, feeling obscurely the necessity of completing itself by physical science, as soon as it entered that field, far outpaced the accomplishment of Europe or Arabia, ended in a defeat & collapse necessary for the final salvation of humanity. Its defeat necessitated in the divine scheme the later arrival in India of an intellectual & rationalistic civilisation, armed,

organised, politically dominant, culturally aggressive, so that we might be forced, against our will & natural tendency, to hear from the rational intellect that which it was entitled to say to us & to perceive at last that the indirect & inferior intuition, great, divine & inspiring as it is in its more intense individual results, is still insufficient for humanity & that we must turn back to a higher guide & recover a lost & superior state. When, without falling into the European error, we have recognised this truth, – and the logical & rationalistic capacity developed in us by Buddha & Shankara gives us the power to recognise it & the tendency, – we shall be ready both for our national survival and for that greater world-work for which, alone among the nations, we keep still the necessary materials and the necessary capacity. Children of the Rishis, not entirely disinherited, repositories of the Veda, still clinging to our trust, we alone can recover in our experience its half lost truths for the growing need of humanity. We have acquired, too, by our long philosophical discipline, the power of stating supra-intellectual knowledge in that language of the intellect on which the modern world insists as the proper vehicle of understanding and the first condition of acceptance. We can see, from this point of view, the causes of the general substitution of the logical & speculative method for the intuitional & experiential; it was an incident in the inevitable recurrence of one of those periods in which pure intellectuality dominates & which have for their function to refine & chasten the lower nature in the general mass of humanity. We can see what we have gained, – the power of ratiocination, the openness to the processes of reason, the ability to express intellectually – so far as that is possible – supra-intellectual knowledge & experience, the control of the lower members by the reason. We can see, too, the natural limitations of the intellect & the inevitably inferior validity of the metaphysical method to the experiential in the attempt to grasp the truths of Veda, in that the certainty of these truths cannot be acquired either by speculation or logic. We can see how this inferiority has worked for the obscuration or elimination of much that was potent, active & living in the more ancient knowledge; for the intellect tends to reject in its self-confidence what it cannot grasp & define, just as the heart tends to reject in its self-will what it does not desire or enjoy; yet what the intellect cannot grasp & define, includes often the most valuable parts of experience and knowledge." (17:564-66)

The Seeds and the History of the Development of the Intellectual Movement in India

"The seeds of this movement of the intellect are contained in the Sanhitas & Upanishads themselves, although the movement itself is foreign to the Scriptures. The Sanhitas are Karmakanda; their object is not the enunciation of the general Truths of Brahman, but the practice of its particulars; they are the perfect monuments, sufficient to themselves, of especial moments, stages, movements in the progress of the individual towards his divine goal; they are instruments by thought & speech for the stabilisation of his increasing gains in light, force & joy; they are the praise & invocation of the gods who preside over particular functionings in our nature & inworld-nature; they are statements of experience packed full of psychological detail and minute spiritual realisation, which confirm the seer & help the seeker. They are truth of experience & have therefore no room for speculation; they are ascertained truth & give therefore no room to doubt, debate & logical reasoning. But there are passages, rare seeds of the method pursued by the Upanishads, in which a general question is put and the suggestion of an answer offered. The Upanishads, on the contrary, are Jnanakanda; they have for their object the enunciation of the Truth of Brahman & the fundamental principles of Brahman's self-manifestation in universe. But with one remarkable exception they do not use, in order to arrive at this truth, these principles, the method of logical reasoning. Unlike the Sanhitas, they admit, not so much of doubt, as of debate; they move by positive questioning and the positive answer to questioning. But, again, the answer to questioning does not move by logic either in its inception, in its process or in its consummation. When Yajnavalkya holds his grand debate with the Brahmavadins at the court of King Janaka, when the proud Balaki vails his pride to the superior knowledge of King Ajatashatru, it is not by the field of logic or with the arms of metaphysic disquisition that they encounter each other. The question one puts to another is not "What thinkest thou of this?" but "What dost thou know?" and he whose knowledge proves to be deeper than his adversary's, is the conqueror in the discussion. Nor has this superior knowledge been arrived at by a more just or a more brilliant speculation, but by deeper sight, by a more powerful concentration. He has arrived at it, tapas taptwa; that is the method laid down by Varuna to his son Bhrigu in the Taittiriya Upanishad; for, he adds, tapo Brahma, Tapas is Brahman. Tapas, in other words, is the dwelling of the soul on its object, by which Brahman originally created the world through vision – sa ikshata – saw Itself, that is to say, as world & what It saw, became, – the dwelling of the soul on its object whether, prospectively, in creative vision, outwardly realising, as the poet & the genius of action dwells, or, retrospectively, in perceptive vision of the thing created, inwardly realising, as the prophet dwells; tapas is the very foundation of the method of revelation & intuition. Therefore, as in the acquisition of knowledge, speculation & logic are not used, so also in the

imparting of knowledge, disquisition and logic are not used. The thing has been seen by the seer, he is the drashta & to him Veda is drishti; it is spoken to the hearer & he sees, indirectly, through the medium of the word what the seer has seen by the self-vision, directly; to the hearer, Veda is Sruti. Yajnavalkya speaks his knowledge, his adversaries do not dispute it; they, too, see, being themselves habituated to these supreme processes, and the thing seen they silently & without debate acknowledge. If they are to dispute, since dispute is only a comparison of knowledge, of sight, of Veda, of drishti,* they must themselves first see farther, more profoundly, more subtly; and to see farther, they must first plunge into farther tapas, remain long constant in a farther dwelling of the soul on its object.

Still, just as in the Sanhitas there is the seed of the Upanishadic method, so in the Upanishads there is the seed of the later philosophical & intellectual method; we have, very occasionally, an obscure & casual preparation for the Darshanas. One passage, indeed a line, entirely typifies this secret bridging of the two methods; by a slight glance at it we can see how the mighty many-branching tree of the metaphysical philosophies burgeoned out from a very insignificant grain of tendency. Gautama in the Chhandogya, declares to his son Swetaketu the fundamental principle that all existence apparent to us here comes out of one anterior & ultimate existence, and he immediately notices the opposite appreciation, accepted as a starting point in the Aitareya, that existence originally emerges out of an original state of non-being, but only to reject it on the ground of a logical difficulty, "How could existence be created or create itself out of the non-existent";** it is the earliest statement of the metaphysical principle common to all our positive & orthodox philosophies that nothing comes out of Nothing. The logic is large, axiomatic & elemental; we have a perception of logic rather than a process of logic or a generalisation from one perception & a priori exclusion of another as evidently impossible, not a logical demonstration of the impossibility. We are still within the four walls of the Upanishadic process, but stand already in the cadre of the doorway leading out into metaphysical disquisition. When we come to the sermons of Buddha, one knows not how many centuries later, and the formal foundation of the six orthodox philosophies we see, in spite of an immense logical & rationalistic development, that they proceed, initially, on this method of Gautama; they start from an act of logical discrimination, the acceptance of one statement of general perception & the rejection of another which seems to be inconsistent with the first or its contrary. All the ancient philosophies refer back to the Veda for the justification of the fundamental formulas in

** The word for knowledge, vid, veda, is the Latin word for sight &, for the early Rishis, had probably not yet lost entirely all colour of its physical & more primitive meaning.*

*** The language of the Sruti is remarkable, Asat ekam evadwitiyam, Non-Being one without a second, & shows that the old use of not-being differs essentially from our idea of nothingness.*

which they differ most obstinately & irreconcilably from each other. They are right in their positive claim; where they are wrong, where Shankara himself goes so hopelessly astray, is in founding on the same authority not only their own ultimate justification, but the confutation of their adversaries. The Veda is not logical, does not really confute anything; its method is experiential, intuitional; its principle is to receive all experiences, all perceptions of truth about the Brahman, and either to place them side by side in order of experience & occasional relation, as in the Sanhitas, or to arrange them in order of perception and fundamental relation, as in the Upanishads, putting each in its place, correcting misplacement & exaggeration, but not excluding, not destroying. This is admirably seen in the colloquy of Ajatashatru & the proud Balaki; Ajatashatru does not deny the experiences & perceptions of Balaki; he accepts them, denies only their claim to represent the ultimate truth, gives them their true character, puts them in their right place & leads up by this purificatory process to his own deeper knowledge. Harmony, synthesis is the law of the Veda, not discord & a disjection of the members of truth in order to replace the manysided reality of existence by a narrower logical symmetry. But the metaphysical philosophies are compelled by the law of their being to effect precisely this disjection. Veda can admit two propositions that are logically contradictory, so long as they are statements of fundamental experience & perception; it does not get rid of the contradiction by denying experience but seeks instead the higher truth in which the apparent contradiction is reconciled. Logic, by its very nature, is intolerant even of apparent contradiction; its method is verbal, ideative; it accepts words & thoughts as rigid & iron facts instead of what they really are, imperfect symbols & separate sidelights on truth. Being & Non-Being are ideas opposed to each other; therefore, in logic, one or the other must be excluded. The One cannot be at the same time the many; therefore, in logic, either the Many is an illusion, or Duality is the fundamental reality of things. Brahman is Nirguna, without qualities, beyond definition; therefore, to the rigid Adwaitins, the Saguna Brahman, the Infinite Personality of God becomes a supreme myth of Maya, a basic & effective fact indeed, but basic & effective only in and of the grand cosmic illusion which It directs. Logic, the tyrant of the metaphysician, is satisfied by these abstract processes, but Truth is hurt & dismembered. Illusions of truth, dogmas of syllogism, take its place, and war upon each other, as indeed, so long as they live, they must go on warring for ever, since none can ever be established as undisputedly true, resting, as they do, on pure opinion of Smriti poured into the mould of Opinion, having, as they all have, a part only of Truth which they pretend vainly to be the whole.

We see, as a result, a progressive disjection of the fundamental truths of Veda, &, curiously enough, a disjection of the various parts of method which make up the totality of the Veda. The totality of Vedantic knowledge consists of several processes; first, Vedanta, the direct perception of the fundamental

reality out of which all emerges & to which all returns; secondly, Sankhya, the analysis, by the discriminating perception, of the fundamental principles of being & knowledge in which the Reality manifests itself as world, as subject, & as object; thirdly, Yoga, the psychological basis of experience, experiment, practical analysis, synthesis which verifies the discriminative analysis; fourthly, Vaisheshika, the physical analysis of the form or matter in which the manifesting world-energy is expressed & established to our outgoing perceptions; fifthly, Nyaya, the analysis of the processes of discrimination whether by the intellect or by higher functions; sixthly, Karma of Veda, the application of the knowledge acquired in formulas of life-action by which the individual & the community can ensure the highest phenomenal expression of the fundamental Reality of which their special nature is capable, – by which, let us say, man can express Brahman in his superior & more plastic kind as the bee or the ant expresses Brahman in its inferior & more rigid &limited nature; – these six rank among other processes, – for life of Veda is supple, flexible and wide, – some of which are the foundation of Purana & Itihasa. The fundamental perception, separating, narrowed itself and became the Uttara Mimansa of Badarayana; the discriminative analysis, separating, narrowed itself and became Sankhya of Kapila; the psychological experimentation, separating, narrowed itself & became Yoga of Patanjali; the physical analysis, separating, narrowed itself and became Vaisheshika of Kanada; the analysis of discriminative processes, separating, narrowed itself and became Nyaya of Gautama; the application in formulas of life-action, separating, narrowed itself extremely & became the Purva Mimansa of Jaimini; yet each of the six arrogated to itself the functions & the sufficiency of the other five. Other parts of knowledge & process, ejected by the ever-narrowing tendency of logical exclusiveness, established themselves in other philosophies and branches of practice & knowledge and have come down to us, changed, often disfigured, in Shastra, in Purana, in legend & history, in different schools of Yoga.

The original method of all these differences was the method of Gautama in the episode of the Chhandogya, the exclusive affirmation of one's own seeing, the logical exclusion, by process of verbal & ideative distinction, of that which has [been] seen by others. We perceive very well this root of the evil in the grand example, supreme in its kind, of the Buddha. Unhelped by the conflicting philosophies of the schools, dissatisfied with the too rigorously materialised methods of the Yogins, he takes the right, the supreme step, he retires into himself & gives his soul the charge of the Truth. Sa tapo atapyata. He emerges from this concentration of soul, tapas taptwa, with the great illumination received in the ever-memorable night under the Bo tree. What is this illumination of Buddha? It is the perception of the chain of Karma, of the impermanence of sanskaras, of the illusoriness of the mental ego, of the release into the motionless peace of Nirvana. There was nothing new in these things considered merely as tenets; they belong, in one form or another, to

Vedanta; they cannot have been unknown to the philosophers of the age. What was new in them was their puissant revivification in a supreme soul and a great personality, their removal from the category of metaphysical dogmas & abstractions, into realities of life, concrete, human, vivid, which could once more be pursued by all, realised, practised and lived. It was this return to the sources, this puissant reconnection of Vedanta with ordinary life which was the secret of the Buddha's tremendous effectuality. New also was the particular connection & interlinking of all these central ideas in the thought of the Buddha, the singular cast given to them by his unique, yet universal temperament & the formulation in the mould of that temperament of a system of Vedantic ethics. Still, in his fundamental method, in his approach to truth & his handling of truth, Buddha had not, so far, gone beyond the method of the Vedantic Rishis; Yajnavalkya or Pippalada would have so sought in themselves for the truth, received illumination in the same fashion, equally cast that knowledge into well-linked formulae of experience which could be lived and practised. But Yajnavalkya or Pippalada would not have shot the iron bolt of logic on the knowledge they had gained and shut themselves in a prison of ratiocination to the experiences of others and to fresh vision. It was here that, owing, perhaps, to the very strenuousness of Buddha's search as well as to the limits of the question with which he had started, "How shall one escape from the pain & grief of the world," he turned from the ancient path and allowed the metaphysical & logical training of his past [to] lay its heavy hand upon him. He built up walls of logic; he shut himself up in a creed. Thus it came about that this great destroyer of the ego, sanctioned in his disciples the supreme act of intellectual egoism and this giant render of chains imposed on his Sangha, without positively intending it, deprecating it indeed, the bondage to a single personality & the chain of a specific formula of thought. The movement of the metaphysical philosophies, more purely intellectual, far less temperamental & personal than the Buddha's, yet followed the same limiting process. They obeyed not a personal illumination, but the logic of their starting point. Sankhya, for instance, proceeded on a discriminative analysis of the world, proceeded indeed to the last limit of that analysis and found that, fundamentally, Existence starts & maintains its manifestation of world on the basis, first, of the Unity of Nature, – the unity, the Yogin would say, of the energy of the Lord, – and, secondly, of the multiplicity of souls observing & reflecting the works of Nature, – the multiplicity, the Vedantin would say, of the individual souls, in which Brahman, the Lord, the one Supreme soul, puts Himself forth to enjoy the works of His energy. Of these two fundamental principles the Sankhya metaphysician made a formula, an ultimate perception; he refused to go beyond; he built up a wall of logical disquisition to shelter himself from wider perceptions and a more complex experience. Such was the method of all these schools, the developed method of which we find so indistinct a seed in the Upanishads.

Still, it was from some fundamental experience or revelation that the metaphysicians started; the logical element intervened only as a second term of knowledge. Moreover, the method of the aphorism preserved the suggestive profundity of the intuition or revelatory experience & tended to maintain in the practice of knowledge the original closeness of the intellectual concept to that vision in the soul which thought can only translate very imperfectly to the reason. But about a thousand years later we find a new movement of the intellect in force, illustrated by the names of Shankara, Ramanuja, Madhwa, in which logic covers the whole field, leaving only a narrow corner to experience & intuition; but, for that very reason, the experience, the intuition assumes a character of much more eager intensity, exclusiveness, monotone of emphasis and steeps itself more fervently in the personality & temperament of the thinker. Hence a passion of dispute, an intolerance in logomachy which leaves far behind the measure of more ancient disputants. The battle is, finally, a civil strife between Vedantist & Vedantist; temporarily victorious over rival schools, they turn to rend each other; but the strife is still mainly about fundamental perceptions. The great question now is the fundamental unity or difference between the supreme soul & the individual or another, which would have astonished greatly the ancient Rishis, the question whether the world is false or real, – false, not only in its appearance to the senses, but per se, in itself, in its essence & its being. In the Mayavada of Shankara, Buddha, the rationalist, completes his work in India. He has led the reason to a great act of self-slaughter, the denial of existence to the world which alone it can study, more, the denial of Brahman in the world on the authority of that very Veda which spends so much time in affirming & elaborately explaining Brahman in the world. In other countries, in other ages, the Buddhistic agnostic train of thought led to a still more supreme suicide of reason; for it came to the denial of its own power to know anything real & fundamental, came almost, like Buddhistic Nihilism, to deny the existence of anything real & fundamental. In India the farther advance after Shankara & his successors has been mechanical & practical rather than theoretic; it has led towards the final divorce of intellect from experience. The metaphysician, devoted to intellect, has abandoned experience in favour of the authority of departed Acharyas. The schools of Yoga devoted to experience, have practised their psychological methods according to a fixed tradition without the harmonising touch, the generalising light; Sankhya dispensed with Yoga, Yoga divided itself from Sankhya. Thus has the spiritual life of India, by a misplaced & intolerant action of Intellect & its servant, rash-moving, light-winged, – the chameleon-hued phantasm Opinion, been shredded, parcelled out, narrowed into many streams & shallows, like the Oxus of the poet. Thus has it come down to our own age, ever narrowing more & more, shorn of its victorious streams, awaiting its return to a wider flood and a more grandiose motion." (17: 566-74)

Defects of Speculative and Logical Method Based on Intellectual Reasoning in Seeking After the Truth of the Ultimate Reality

"In the first place, by the method of intellectual reasoning we are compelled to apply the processes of logic to entities which are beyond the grasp of logic. A single instance will suffice. We find, as a matter of experience, that existence is one and yet existence is multiple; everywhere, to whatever nook or corner of being we penetrate, we find this riddle presenting itself, undeniable & ineffugable, of a multiplicity which appears, a unity concealed which yet the mind insists on as the sole truth of the multiplicity. Nor is the unity which our mind thus asks us to perceive, a sum of factors; that oneness exists, but behind it there is an essential unity out of which both the sum & its factors emerge. Yet, divorce that essential unity from all notion of multiplicity expressed or latent, & it ceases to be unity; it becomes something else of which unity & multiplicity are mutually related aspects. But when we have arrived at this coexistent & coincident unity & multiplicity, before we can proceed to the something else which is neither one nor many, logic has already taken alarm. It cannot be, it says, that two opposites really coexist & coincide as the nature of Being. If we ask why not, – since after all, it is an universal experience, – the answer is that the thing is illogical & irrational; – unintelligible & contradictory to the view of logic & reason, it is, therefore, to them impossible of credence. A sum and its factors, may & must coexist, but not a thing which is at once one and many. Therefore Logic sets to work to get rid of one or both of the two irreconcilable, yet strangely reconciled opposites. Buddhism dismisses the Many as phenomena of sensation, the One as an ideative illusion of sensation; it gets rid of the unity in sum as a mere combination of sensational factors in the figure of the chariot and its parts, having no existence apart from the factors, no real existence at all; it gets rid of the essential unity as amere illusion of continuity created by the uninterrupted succession of sensations, in the figure of the flame & the wick. It drives by logical process towards a Nullity, although not all its schools are bold enough to arrive at that void & yawning haven. For the rest, its final conclusion is illogical, for though it claims to be the pure concept of Nullity, it is in reality, when examined, a something that is nothing. Therefore, originally, Buddha seems to have turned aside from the problem and declared to his disciples, Seek not to know, for to know, even if it be possible, helps not at all & leads to no useful result. Buddhism was satisfied with having got rid of the original, actual & pressing contradiction in this world here & now which it had set out to destroy. Adwaita asserts the One on the ground of ultimate experience; it dismisses the Many as an illusion; yet since both are ineffugable, since the soul escaping from the illusion, escapes from it merely & does not destroy it, it has to be admitted that the substratum of multiplicity exists eternally. Here again we are led by logical process to a result which is illogical; we have, in the end,

a Maya that at once exists and does not exist. This difficulty is at once put aside as beyond enquiry; the contradiction exists, inexplicable but true; we need not enquire farther, for we have got rid of the original contradiction in which we were entangled & cutting through this Gordian knot of Nature, we have released the individual soul from the illusion of multiplicity & therefore from the necessity of phenomenal existence. In both cases the process & result are similar & a like subterfuge is utilised. In both cases Logic, like Cato at Utica, has committed suicide in order to assert its rights & liberties; but it has died, as the patients of Molière's doctors had the felicity of dying, according to the rules of the science; therefore it is satisfied. It is not, however, Buddhism & Adwaita alone, but every logical philosophy that arrives at a similar result; we find always that when we would explain existence in an ultimate term which shall be subject to logic, we fail; we arrive either at a term which is plainly illogical, or at an explanation which fails to explain or a success which seems to succeed only because it ignores or suppresses or juggles away an important part of the data. The suggestion irresistibly arises whether this is not so, whether it must not be always so merely because the formulae of logic, a creature as it is & a limited movement of intellectual ideation, which is itself a creature and a limited movement of existence, useful enough within the sphere of their birth & movement, & in the circle of their jurisdiction, cannot control that which is beyond & wider than ideation, yet farther beyond & wider than its creature logic? Invaluable in relating correctly the particulars of the universe and purging our ideas about them, it may be of less sovereign efficacy in dealing with the fundamental things which underlie phenomena and of no efficacy at all in discovering the Reality which lies farther back behind phenomena.

Much of the luminous confusion of Metaphysics is due to the self-satisfied content with which it leans upon words & abstract ideas & uses them not merely as instruments, but as data, forgetting that these are merely useful to symbolize & formulate very imperfectly truths of experience & perception. Therefore in dealing with abstract ideas & conceptions we are unsafe unless we insist always on returning to the thing itself which they symbolise. Otherwise we lose ourselves in facile words or in confusing abstractions. For instance, in order to get rid of the anomaly of a Maya that exists & exists not, we say sometimes that the Many have a relative reality, but no essential reality. But what have we said, after all? Merely this, that we do not find the Many existing except in some relation to a unity behind, established in that Unity and, as far as we can see, existent by that unity, as indeed the unity itself exists in a certain relation to the eternally existent Many either in their manifestation or in their substratum of Maya. How much farther have we got by this manipulation of words? We have found a fresh formula which expresses the difficulty, but does not solve the difficulty. We have taken refuge in a disingenuous phrase

which suggests [to] us that phenomena are unreal, but tries to escape from the consequences of its admission. As well may we say, that water is in any sense unreal because it only exists by the mixture of oxygen & hydrogen; oxygen & hydrogen unreal, because they only exist by the congregation of atoms; atoms unreal because they only exist by some obscure principle of the transformation of energy into forms; energy unreal because it exists to us only in its works & manifestations. In all this we are playing with words, we are making an argument of our own ideative limitations. So again, in a different way, with the question of the Personality & Impersonality of God. Personality is to us a word which we use too lightly without fathoming the depth of the thing which it indicates. We confuse it perhaps with the idea of a separate ego, we imagine God in His personality as one Ego among millions separate from all the others, superior & anterior to them; we refuse to extend or to subtilise our conception, and according to our personal predilections we argue that such a Personal God cannot exist or that He must exist. But the whole method was illegitimate. We ought rather to fathom in experience all the possibilities of human personality & of divine personality, if such a thing exists, in order to know them & arrive at sure results about them instead of battling over a verbal symbol or an arbitrary abstraction & ending only in an eternal war of ill-grounded opinions.

This danger of intellectual predilections thrusting out Truth is the third disadvantage of the logical method. Logic claims & even honestly attempts to get rid of predilection and to see things in the sure light of truth, but it is not equal to its task; our nature is full of subtle disguises and, the moment we form an opinion, attaches itself to it & secretly takes it under its protection under pretence of an exclusive attachment to Truth or a militant zeal for reason & the right opinion. We come to our subject with a predisposition towards a particular kind of solution established either in our feelings, in our previous education & formed ways of thinking or in our temperament & very cast of character. We seize passionately or we select deliberately & reasonably the arguments that favour our conclusion; we reject, whether with impatience or after scrupulous & fair attention, the arguments that would shake it. Logic, a malleable & pliant servitor behind all its air of dry & honest rigidity, asks only that it should be provided with suitable premises, unsuitable premises excluded or explained away, & its conscience is entirely satisfied. We perform the comedy with perfect sincerity, but it is still a comedy which Nature plays with us; our garb of intellectual stoicism has concealed from ourselves, the epicure of his own dish of thoughts, the mind enamoured of its favourite ideas. Shankara comes to the Upanishads with a judgment already formed; he is an Adwaitin, his temperament predisposes him to Mayavada. But the Sruti does not contain the Mayavada, at least explicitly; it does contain, side by side with the fundamental texts of Adwaita, a mass of texts which foster the temper & views of the Dualist. But the Sruti is the supreme &

infallible authority; it contains nothing but truth; it can inculcate, therefore, nothing but Adwaita. Obviously, then, these dualistic texts must have a meaning & a bearing different from their surface meaning or their apparent bearing; it is Shankara's business, as a commentator in search of truth, to put always the right, that is to say always the Adwaitic interpretation on Sruti. Watch him then seize the text in his mighty hands and, with a swift effort, twist & shape & force it to assume a meaning or a bearing which will either support or at least be consistent with Adwaita, – a giant victoriously wrestling with & twisting into a shape a mass of obstinate iron! There is no insincerity in the process, rather the fervour of a too passionate sincerity. Still, Truth often veils her face with a tear or a smile, when Shankara comments on the Sruti. He is the greatest; the others are not likely to escape from the snare into which he casts himself headlong. Nor do I think the philosopher has yet been born who has escaped from these original meshes of intellectual preference, predestined belief & ineffugable personal temperament.

In fact, the supreme failing of the metaphysical method is that, owing to the paucity, abstract uncertainty and doubtful bearing of its most essential data, it becomes almost entirely a domain of opinion. The absolute contempt of scientific rationalism for metaphysics which for a long time past has conquered general opinion in Europe & put an end to fruitful philosophical thinking, is almost certainly exaggerated & unjustified. The emergence of a new metaphysical thinking, more practical & realistic than the old abstract philosophies, presaged by Nietzsche, fulfilled in James & Bergson, is a sign at once of the return of Europe upon this dangerous error and of a perception, subconscious perhaps, of that real defect in the character of metaphysics which gave a hold to the destructive criticisms of modern realism. The long and imposing labours of the highest human intellects in the region of metaphysics, has not been a vain waste of priceless energy. Nature makes no such mistakes; her glance, though it seems to rove & fall at random and vary capriciously, is surer & more infallible in its selection than our human reason. Metaphysics have fulfilled a necessary and, when all has been said, a right & true function in our evolution; the materials of the great systems she has built have been general truths and not abstract errors. But the systems themselves are not final expressions of truth; they are the mould of the philosopher's personality, the stamp of his temperament and type of intellect. If we examine the method & substance of our own philosophies, we shall see why this must be so and cannot be otherwise. Their most important data are vast & vague conceptions, infinite in their nature, Being, Non-Being, Consciousness, Prakriti & Purusha (Nature & Soul), Mind, Matter. How can these entities be compelled to give us their secret except by a profound & exhaustive interrogatory such as modern Science has applied to the lowest principle of Being, analysing & experimenting in every possible way with Matter? But the metaphysician does

not base his process on the sure steps of experience. He starts with an ideal definition of these great indefinables and he argues logically from the abstract idea to results which are faultless, indeed, in logic; – but how can we be sure of an equal faultlessness in the reality of things which is after all our proper business? We cannot be; for each thinker handles according to his own light this vague & plastic material of ideas: there is nothing to check him; he asserts his opinion &his opinion is dominated by his education or his temperament. Shankara asserts that works are incompatible with salvation, Jaimini that works are indispensable to salvation. Who shall decide, when each proceeds with a perfect logic from his premises? Therefore, a second class of data have to be called in, the texts of the Sruti. But Jaimini & Shankara appeal equally to the texts of the Sruti; for there are some which, if pressed in their separate meaning, seem to declare the inutility of works, there are others which, if pressed in their separate meaning, seem to declare the indispensability of works. It is a question of interpretation and, where different interpretations are possible, we interpret, again, according to our opinion which is decided, as we have seen, by our education or our temperament. Even when an interpretation in the sense of our opinion seems to be impossible, an ingenious scholarship, a curious & intrepid learning can make it possible. Sa atma tattwamasi Swetaketo, cries Gautama to his son; "That is the Truth, that is the Self, that art thou, O Swetaketu." The evidence of Revealed Scripture seems to be conclusive for the Adwaitic view of existence. No, cries the Dualist, you have read it wrongly, you have separated átmátattwam into three distinct uncompounded words when there is really an euphonic combination of átmá atat twam, which gives us this result, "Thou art *not* that, O Swetaketu." Our inalienable perception of right, the satyam ritam in us, tells us that the Dualist's device is wrong, a desperate expedient only; but how shall we convince the Dualist, whose business it is, as a dualist, not to be convinced? For grammatically, textually, he is within his rights. Nor can Shankara at least complain of this amazing tour-de-force; for he himself has used the very same device, in his commentary on the Isha Upanishad, in order to read, for the convenience of his philosophy, asambhútyá, by the not coming into birth, where tradition, metre, sentence structure & context demand sambhútyá, by the coming into birth. In this confusion, is there any other class of data handled by metaphysics which will help us out of the difficulty? Certain psychological experiences are so handled; notably, the phenomena of sleep, the phenomena of samadhi, the phenomena of ultimate experience in consciousness. But how are we to know that these experiences bear the construction put on them or justify the conclusions drawn from them? how are we to know, for instance, that the experiences in consciousness which we find advanced as ultimate are really ultimate or even that they are not entirely illusory & deceptive? As metaphysics handles them, isolating them from each other, advancing them to demonstrate particular views & opinions,

we cannot have any certainty. And, indeed, we find that each builder of a metaphysical system has a different formula of ultimate consciousness, ultimate to him, from which he starts; this difference of the ultimate step in experience which is also the starting-point for the chain of our logical systematising, is the strong foundation of all these age long jarrings in religious sect and school of philosophy. Here again opinion is master, very clearly founded not on data, not on pure truth, but on truth as seen in the colouring & with the limitation of our education & temperament. We can see from examples in modern Science how these differences work out & where their remedy is to be found. Physicists & geologists have disagreed in their view of the age of the earth; the geologists had certain data of experience before them which pointed to one conclusion, the physicists had a different set of data before them which pointed to a different conclusion. The difference here [is] a difference of education; the education of each had trained his mind to look only at a certain set of considerations, to move only in a certain way of thinking & reasoning. If physicist & geologist are combined in one mind, the age of the earth will not even then be indisputably fixed, for the necessary data are still wanting, but a juster perception will be gained, a better preparation for considering the problem, a superior chance of arriving as near to the truth as is now possible. Again, we see two scientists, absolutely agreed on all positive physical problems, confronted with the phenomena of the psychical world, partly true, partly the conscious or half conscious frauds of exploiters & illusions of enthusiasts. One turns eagerly to the new subject, examines widely, believes readily, is discouraged by no disappointments; the other refuses contemptuously to investigate or, if he investigates, hastens as rapidly as he can to the conclusion that the whole business is a sink of fraud, imposture & mystification. It is difference of temperament, not of the facts, that has determined these conflicting opinions. In the positive questions on which they are agreed, in the conclusions of their respective sciences where the geologist & physicist would not dream of disputing each other's conclusions, intellectual type & temperament are by no means entirely banished as factors, but their play is restricted, a mass of actual fact & experience is there to check them & keep them in order. It is this check that is wanting to the method of the metaphysicians." (17: 575-83)

The Experimental Method of Science

"If, then, our object is to take a number of general truths, a number of abstract conceptions, a few general statements of Vedanta and wide facts of consciousness, and out of these materials build ourselves a bright, aerial house of speculation in which our intellect can live satisfied with the sense of finality and our personal temperament assert itself as the ultimate truth of things, the method of abstract speculation supporting itself on logic will be sufficient for our purpose. But if we wish rather to know anything for certain about God & the ultimate reality of the world and the foundations of our life & existence, it is not by logic and speculation that we shall arrive at our desire. Experience is the first necessity; an experiential method, not a speculative & logical method. What is the utility of logical discussion & the marshalling of Vedic texts to decide whether works are incompatible with salvation or indispensable to it or neither incompatible nor indispensable, but only useful & permissible? What we need is experience. If once it is established by the experience of the Jivanmuktas that works & salvation are compatible, by the experience of the Karmayogins that works also lead to freedom in the Infinite

& Divine Existence, – although they need not be the only path, nor the only requisite, although, even, it may be difficult to harmonise an active existence with the calm & peace of Infinity, – then no amount of logic to the contrary can be of any avail. Nor will Vedic texts avail, since the bearing of the texts has itself to be first decided. And what is the use of proving by logic & a curious scholarship that Tattwam asi should be read atattwam asi or that Vidya & Avidya in a particular Upanishad do not mean what they mean in every other Upanishad or that amritatwam in one text means the state of the gods & in others the state of Brahman? We need rather to experience always, to experience our unity with the One Truth of things and our difference from it and the relations of the unity to the difference; having experienced we shall understand. We need by practice & experiment, under a fit human guide or guided by the Divinity within, if we have strength & faith in Him, to fathom the outer dissonances & the secret harmonies of Vidya & Avidya, to achieve & enjoy immortality instead of arguing about immortality, to realise the thing the Veda speaks instead of disputing about the words of the text. In the

absence of knowledge of the object, touch with the object, direct experience of the object, argument tends to become a vain jangling and speculation a highsounding jargon. These things may be useful to awaken our intellectual interest in the subject and move us to the acquisition of knowledge, but only if we become dissatisfied with them & see the necessity of proceeding farther. The Greek philosophers argued, of old, that the world was made out of water or made out of fire, and their speculations & the logical ingenuities of the sophists awakened a widespread curiosity on the subject; but the moment the experimental methods of physical science give us actual experience of the constituents of the material world, such speculations become valueless; the simple relation of connected facts takes the place of abstract logic. No one would dream of trying to settle the constituents of water or the processes of water by speculative logic; the experiential method is there to forbid that inutility. Even if the right experiential method has to be found, it is still by progressive experience step after step aided by the eye of intuition that it has to be discovered. Argument from first principles can only be of a minor and almost an accidental assistance…" (17: 583-85)

The Limitations of the Method of Science

"It might seem to follow that as the scientific method has been used to elucidate the problems of matter, so it should be used to elucidate the problems of mind & spirit. Certainly, in the absence of another, the scientific method would be the best, – the method of patient and courageous experiment & observation aided by a scrupulous use of hypothesis & exact reasoning. A beginning has been made in this direction in Europe by the examination of the abnormal conditions of hypnosis, divided personality & rare mental & psychic phenomena as well as in the tendency of psychology towards the abandonment of the superficial, academic and unfruitful methods of the past. But it is doubtful whether the scientific method will bear as great fruit in the things of mind as it has borne in the things of matter; it is certain that it is wholly unsuited to the investigation of the things of the spirit, because here we come into touch with Infinity & even cross the borders that divide the definite from the indefinable. The more we progress in that direction, the more the methods of scientific reasoning become inapplicable, unfruitful &

misleading. Even the Mind gives a very limited hold to the scientist. In the first place, experiment is much more dangerous & difficult than in the physical sciences; in the latter we risk death & suffering, in the former we have to go out of the normal, face the dangers of the beyond from which man draws back shuddering, risk even the loss of that very reason which we have chosen for our instrument. The repugnance of mankind to take this step is much greater than that fear & repugnance which set the mass of mankind against the early experiments of science as diabolical sorcery & magic. Similarly, we find denounced as quackery, dupery, hallucination, superstition, the modern attempts to deal with the obscure phenomena of mind, – those in which observation of the familiar & normal is not enough & experiment with the abnormal is necessary. But the difficulty of convincing the ignorant or the reluctant is here infinitely greater, because of the elusive nature of mind as compared with matter. This is the second capital disadvantage of the scientific method, – that our only field for full experiment is ourselves. In matter we

can examine any object by bringing it sufficiently near to be within the vicinity of our senses; but in mind we are unable to see the movements & processes of the minds of others except in so far as we can judge them from their gestures, action & physical expression, – indices unutterably perilous to the reasoner, inconceivably misleading. Unless, therefore, we can discover & use mental instruments, answering to the microscope, telescope, retorts of the astronomer, chemist & physicist, by which we can see, study & analyse the mental processes of thought, feeling & sensation in others as well as in ourselves, we may know indeed the physical movements & organs corresponding to some of the motions of mind, but we shall never know mind itself. It is an obscure perception of this truth that explains the powerful revival in our own day of the occult. Erratic & ignorant as much of it is, it was inevitable & it is salutary. Nature, unerring in her action, is filling mankind with an instinctive sense, a sort of dim subterranean intuition that, now that Science has almost completed its analysis of Matter, the next subject of inquiry must be Mind &

Mind cannot be known except by as yet undiscovered or little-used introscopic instruments. Even if these are found, the most dangerous, intricate, difficult & varied experiments will be necessary; for mind is infinitely more elusive & elastic than matter. Where physical Nature confines herself rigidly & stubbornly to a single process, psychical Nature uses, versatilely & intricately, a hundred. To have sufficient experience, to be sure of one's results, one must take oneself & others experimentally to pieces, combine & recombine, put in order & put in disorder one's mental & emotional functions in a way & to an extent which humanity of the present day would pronounce chimerical and impossible. Still our own philosophy founding itself on experiments repeated continually through many millenniums declares that it is possible. Our Yoga, if its pretensions are true, enables us to do these things &, given certain difficult precautions, to do them with an eventual impunity; it separates the various functions, keeps some inactive while others are acting, experimentally analyses & creates new syntheses of mind and feeling, so that we are able to know the

constituents, process & function at least of our own internal forces, with some perfection. Certain forms of Yoga claim to develop faculties by which we can not only know & watch the internal processes of others, but silently control them. If these pretensions are found to be justified, if we can really master & use such methods & instruments, a scientific knowledge & control of the forces of mind may become as possible as our present scientific knowledge & control of the forces of Nature. But how much shall we have gained? A knowledge of constituents, processes, functions we shall have, not, any more than in physical nature, a knowledge of things in themselves. The reality & spirit of objects & forces will still escape us, leaving us only their forms & phenomena. Reason will once more find herself baffled; with regard to the one thing that really matters, the one thing humanity is driven eternally to seek as necessary, supreme & the highest good, we shall have to return, as now, to the sterile result of agnosticism." (17: 585-87)

The Superiority of the Vedantic Method
Based on Experience and Inner Realisation

"Experience, yes; but experience illumined by Veda & vijnana. We must by experiment & experience develop those faculties which see the Truth face to face & do not have to approach it indirectly & by inference only. The results of experience will then be illumined by this higher truth; the truth acquired will be confirmed & enlarged by experience. We shall be able to recover our lost kingdoms of the spirit, know the unknowable, enter into relations with the Infinite, be ourselves the reality of the Infinite as well as, if we so choose, its expression in the apparent Finite. We shall not be confined to the silver & copper of mind & matter, but handle also the gold of the Spirit. We shall use indeed the smaller currency in which the Spirit makes itself negotiable in material form & mental impression, not despising even the most apparently insignificant cent or cowrie, since all are divine, but shall use them only as lesser symbols of the higher currency which is alone of a true & self-determined value. This knowledge & possession of the things of the Spirit is the promise of Veda & Vedanta, – a promise not delayed for its fulfilment to another life & world, but offered, ihaiva, in the present life & in this perishable body, nor only offered, but continually realised since prehistoric times by elect spirits in our Indian generations.…" (17: 587-88)

The Life of Sri Ramakrishna Paramhansa –
A Consummate Practical Example of the Vedantic Method

"…Yoga, which offers us the knowledge & control of mental processes & forces in ourselves & others, offers us what is infinitely more valuable & the one thing worth pursuing for its own sake, the knowledge & possession of the truth of forms mental & material in the reality of the Self and the realisation of life in the world as the phenomena of a divine epiphany. We can know God, we can become the Brahman.

This promise long confined to the few, to the initiates in India, is once more being placed before the whole world for its acceptance. Of this supreme offer a life recently lived in an obscure corner of the earth seems to me to be the very incarnation & illuminating symbol, – the life of the Paramhansa Ramakrishna of Dakshineswar. Not for any body of teachings that he left behind, not for any restricted type of living, peculiar system of ethics or religious panacea for the ills of existence, – but because it brought once more into the world with an unexampled thoroughness & liberality the great Vedantic method of experience & inner revelation & showed us its possibilities. An illiterate, poor & obscure Bengali peasant, one who to the end of his life used a patois full of the most

rustic forms & expressions, ignorant of Sanscrit, of any language but his own provincial dialect, ignorant of philosophy & science, ignorant of the world, yet realised in himself all the spiritual wisdom of the ages, shed in his brief sayings a light so full, so deep on the most difficult profundities of our inner being, the most abstruse questions of metaphysics that the most strenuous thinkers & the most learned Pandits were impressed by his superiority. By what process did he arrive at this great store of living knowledge? Never by any intellectual process, by any steps of reasoning. In all the things of the intellect, even the most elementary, he was as simple as a child, more unsophisticated than the most ignorant peasant of his native village. He could turn indeed an eye of infallible keenness on the hearts & intentions of men, but it was the eye of vision, not the eye of thought. Never indeed, in modern times or since the intellectualising of mankind began were reasoning & intellectual processes so rigidly excluded from the process of knowledge with such astonishing results. The secret of his success was that always he lived & saw; where most men only reason and translate thought into sentiment, feel and translate emotion into terms of thinking, he

saw with the heart or a higher faculty & threw out his vision into experience with a power of realisation of which modern men have long ceased to be capable; thus living everything to its full conclusion of mental & physical experience his soul opened more & more to knowledge, to direct truth, to the Satyam in things, until the depths hid nothing from him & the heights became accessible to his tread. He first has shown us clearly, entirely & without reserve or attenuating circumstance, the supreme importance of being over thinking, but being, not in terms of the body & life merely, like the sensational & emotional man or the man of action, but in the soul as well and the soul chiefly, in the central entity of this complex human symbol. Therefore he was able to liberate us from the chains imposed by the makeshifts of centuries. He broke through the limitations of the Yogic schools, practised each of them in turn & would reach in three days the consummation which even to powerful Yogins is the accomplishment of decades or even of more lives than one; broke through the limitations of religion and fulfilled himself in experience as a worshipper of Christ and of Allah while all the time remaining in the individual part of him a Hindu of the

sect of the Shaktas; broke through the limitations of the Guruparampara, &, while using human teachers for outward process & discipline, yet received his first & supreme initiation from the eternal Mother herself and all his knowledge from the World-Teacher within; broke through the logical limitations of the metaphysical schools and showed us Dwaita & Adwaita inextricably yet harmoniously one in experience, even as they are shown to us in Veda & Vedanta. All that at the time still governed our spiritual life he took typically into his soul & into his mental & physical experience, swallowed up its defects & imperfections in the infinite abyss of his personality and brought out through these masks & forms always the something beyond that is perfect and supreme. Thus establishing experience and inward revelation as the supreme means of the highest knowledge, his became one of the seed-lives of humanity; and the seed it held was the loosening of the bonds of the rational intellect & the return of humanity's journey from its long detour on the mid-plateaus of reason towards the footpath that winds up to the summits of the spirit." (17: 588-90)

The Kena Upanishad

FIRST PART

"केनेषितं पतति प्रषितं मनः केन प्राणः प्रथमः प्रैति युक्तः।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति।। १ ।।

1. By whom missioned falls the mind shot to its mark? By whom yoked moves the first life-breath forward on its paths? By whom impelled is this word that men speak? What god set eye and ear to their workings?

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति।। २।।

2. That which is hearing of our hearing, mind of our mind, speech of our speech, that too is life of our life-breath and sight of our sight. The wise are released beyond and they pass from this world and become immortal.

न तत्र चक्षुर्गच्छति न वाग् गच्छति नो मनः।

न विद्मो न विजानीमो यथैतदनुशिष्यात्।

अन्यदेव तद्विदितादथो अतिदितादधि।

इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे।। ३ ।।

3. There sight travels not, nor speech, nor the mind. We know It not nor can distinguish how one should teach of It: for It is other than the known; It is there above the unknown. It is so we have heard from men of old who declared That to our understanding.

यद्वाचानभ्युदितं येन वागभ्युद्यते।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।। ४ ।।

4. That which is unexpressed by the word, that by which the word is expressed, know That to be the Brahman and not this which men follow after here.

यन्मनसा न मनुते येनाहुर्मनो मतम्।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।। ५ ।।

5. That which thinks not by the mind,* that by which the mind is thought, know That to be the Brahman and not this which men follow after here.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।। ६ ।।

** Or, "that which one thinks not with the mind".*

6. That which sees not with the eye,* that by which one sees the eye's seeings, know That to be the Brahman and not this which men follow after here.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।। ७ ।।

7. That which hears not with the ear,** that by which the ear's hearing is heard, know That to be the Brahman and not this which men follow after here.

चत्प्राणेन न प्राणिति येन प्राणः प्रणीयते।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।। ८ ।।

8. That which breathes not with the breath,*** that by which the life-breath is led forward in its paths, know That to be the Brahman and not this which men follow after here." (18: 5-6)

** Or, "that which one sees not with the eye".*

*** Or, "that which one hears not with the ear".*

**** Or, "that which one breathes not (i.e. smells not) with the breath".*

The Isha and the Kena Upanishads

"…The Isha is concerned with the whole problem of the world and life and works and human destiny in their relation to the supreme truth of the Brahman. It embraces in its brief eighteen verses most of the fundamental problems of Life and scans them swiftly with the idea of the supreme Self and its becomings, the supreme Lord and His workings as the key that shall unlock all gates. The oneness of all existences is its dominating note.

The Kena Upanishad approaches a more restricted problem, starts with a more precise and narrow inquiry. It concerns itself only with the relation of mind-consciousness to Brahman-consciousness and does not stray outside the strict boundaries of its subject. The material world and the physical life are taken for granted, they are hardly mentioned. But the material world and the physical life exist for us only by virtue of our internal self and our internal life. According as our mental instruments represent to us the external world, according as our vital force in obedience to the mind deals with its impacts

and objects, so will be our outward life and existence. The world is for us, not fundamentally but practically at any rate, what our mind and senses declare it to be; life is what our mentality or at least our half-mentalised vital being determines that it shall become. The question is asked by the Upanishad, what then are these mental instruments? what is this mental life which uses the external? Are they the last witnesses, the supreme and final power? Are mind and life and body all or is this human existence only a veil of something greater, mightier, more remote and profound than itself?

The Upanishad replies that there is such a greater existence behind, which is to the mind and its instruments, to the life-force and its workings what they are to the material world. Matter does not know Mind, Mind knows Matter; it is only when the creature embodied in Matter develops mind, becomes the mental being that he can know his mental self and know by that self Matter also in its reality to Mind. So also Mind does not know That which is behind

it, That knows Mind; and it is only when the being involved in Mind can deliver out of its appearances his true Self that he can become That, know it as himself and by it know also Mind in its reality to that which is more real than Mind. How to rise beyond the mind and its instruments, enter into himself, attain to the Brahman becomes then the supreme aim for the mental being, the all-important problem of his existence.

For given that there is a more real existence than the mental existence, a greater life than the physical life, it follows that the lower life with its forms and enjoyments which are all that men here ordinarily worship and pursue, can no longer be an object of desire for the awakened spirit. He must aspire beyond; he must free himself from this world of death and mere phenomena to become himself in his true state of immortality beyond them. Then alone he really exists when here in this mortal life itself he can free himself from the mortal consciousness and know and be the Immortal and Eternal. Otherwise he feels that he has lost himself, has fallen from his true salvation.

But this Brahman-consciousness is not represented by the Upanishad as something quite alien to the mental and physical world, aloof from it and in no way active upon it or concerned with its activities. On the contrary, it is the Lord and ruler of all the world; the energies of the gods in the mortal consciousness are its energies; when they conquer and grow great, it is because Brahman has fought and won. This world therefore is an inferior action, a superficial representation of something infinitely greater, more perfect, more real than itself.

What is that something? It is the All-Bliss which is infinite being and immortal force. It is that pure and utter bliss and not the desires and enjoyments of this world which men ought to worship and to seek. How to seek it is the one question that matters; to follow after it with all one's being is the only truth and the only wisdom." (18: 15-17)

The Question. *What Godhead?*

"MIND IS the principal agent of the lower or phenomenal consciousness; vital force or the life-breath, speech and the five senses of knowledge are the instruments of the mind. Prana, the life-force in the nervous system, is indeed the one main instrument of our mental consciousness; for it is that by which the mind receives the contacts of the physical world through the organs of knowledge, sight, hearing, smell, touch and taste, and reacts upon its object by speech and the other four organs of action; all these senses are dependent upon the nervous Life-force for their functioning. The Upanishad therefore begins by a query as to the final source or control of the activities of the Mind, Life-Force, Speech, Senses.

The question is, *kena*, by whom or what? In the ancient conception of the universe our material existence is formed from the five elemental states of Matter, the ethereal, aerial, fiery, liquid and solid; everything that has to do with our material existence is called the elemental, *adhibhūta*. In this material there move non-material powers manifesting through the Mind-Force and Life-Force that work upon Matter, and these are called Gods or devas; everything that has to do with the working of the non-material in us is called *adhidaiva*, that which pertains to the Gods. But above the non-material powers, containing them, greater than they is the Self or Spirit, *ātman*, and everything that has to do with this highest existence in us is called the spiritual, *adhyātma*. For the purpose of the Upanishads the *adhidaiva* is the subtle in us; it is that which is represented by Mind and Life as opposed to gross Matter; for in Mind and Life we have the characteristic action of the Gods.

The Upanishad is not concerned with the elemental, the *adhibhūta*; it is concerned with the relation between the subtle existence and the spiritual, the *adhidaiva* and *adhyātma*. But the Mind, the Life, the speech, the senses are governed by cosmic powers, by Gods, by Indra, Vayu, Agni. Are these subtle cosmic powers the beginning of existence, the true movers of mind and life, or is there some superior unifying force, one in itself behind them all?

By whom or what is the mind missioned and sent on its errand so that it falls on its object like an arrow shot by a skilful archer at its predetermined mark, like a messenger, an envoy sent by his master to a fixed place for a fixed object? What is it within us or without us that sends forth the mind on its errand? What guides it to its object?

Then there is the Life-force, the Prana, that works in our vital being and nervous system. The Upanishad speaks of it as the first or supreme Breath; elsewhere in the sacred writings it is spoken of as the chief Breath or the Breath of the mouth, *mukhya*, *āsanya*; it is that which carries in it the Word, the creative expression. In the body of man there are said to be five workings of the life-force called the five Pranas. One specially termed Prana moves in the upper part of the body and is preeminently the breath of life, because it brings the universal Life-force into the physical system and gives it there to be distributed. A second in the lower part of the trunk, termed Apana, is the breath of death; for it gives away the vital force out of the body. A third, the Samana, regulates the interchange of these two forces at their meeting-place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions. A fourth, the Vyana, pervasive, distributes the vital energies throughout the body. A fifth, the Udana, moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit. None of these are the first or supreme Breath, although the Prana most nearly represents it; the Breath to which so much importance is given in the Upanishads,

is the pure life-force itself, – first, because all the others are secondary to it, born from it and only exist as its special functions. It is imaged in the Veda as the Horse; its various energies are the forces that draw the chariots of the Gods. The Vedic image is recalled by the choice of the terms employed in the Upanishad, *yukta*, yoked, *praiti*, goes forward, as a horse driven by the charioteer advances in its path.

Who then has yoked this Life-force to the many workings of existence or by what power superior to itself does it move forward in its paths? For it is not primal, self-existent or its own agent. We are conscious of a power behind which guides, drives, controls, uses it.

The force of the vital breath enables us to bring up and speed outward from the body this speech that we use to express, to throw out into a world of action and new-creation the willings and thought-formations of the mind. It is propelled by Vayu, the life-breath; it is formed by Agni, the secret will-force and fiery shaping energy in the mind and body. But these are the agents. Who or what is the secret Power that is behind them, the master of the word that men speak, its real former and the origin of that which expresses itself?

The ear hears the sound, the eye sees the form; but hearing and vision are particular operations of the life-force in us used by the mind in order to put itself into communication with the world in which the mental being dwells and to interpret it in the forms of sense. The life-force shapes them, the mind uses them, but something other than the life-force and the mind enables them to shape and to use their objects and their instruments. What God sets eye and ear to their workings? Not Surya, the God of light, not Ether and his regions; for these are only conditions of vision and hearing.

The Gods combine, each bringing his contribution, the operations of the physical world that we observe as of the mental world that is our means of observation; but the whole universal action is one, not a sum of fortuitous atoms; it is one, arranged in its parts, combined in its multiple functionings by virtue of a single conscient existence which can never be constructed or put together (*akṛta*) but is for ever, anterior to all these workings. The Gods work only by this Power anterior to themselves, live only by its life, think only by its thought, act only for its purposes. We look into ourselves and all things and become aware of it there, an "I", an "Is", a Self, which is other, firmer, vaster than any separate or individual being.

But since it is not anything that the mind can make its object or the senses throw into form for the mind, what then is it – or who? What absolute Spirit? What one, supreme and eternal Godhead? *Ko devaḥ*." (18: 18-21)

"THE ETERNAL question has been put which turns man's eyes away from the visible and the outward to that which is utterly within, away from the little known that he has become to the vast unknown he is behind these surfaces and must yet grow into and be because that is his Reality and out of all masquerade of phenomenon and becoming the Real Being must eventually deliver itself. The human soul once seized by this compelling direction can no longer be satisfied with looking forth at mortalities and seemings through those doors of the mind and sense which the Self-existent has made to open outward upon a world of forms; it is driven to gaze inward into a new world of realities.

Here in the world that man knows, he possesses something which, however imperfect and insecure, he yet values. For he aims at and to some extent he procures enlarged being, increasing knowledge, more and more joy and satisfaction and these things are so precious to him that for what he can get of them he is ready to pay the price of continual suffering from the shock of their opposites. If then he has to abandon what he here pursues and clasps, there must be a far more powerful attraction drawing him to the Beyond, a secret offer of something so great as to be a full reward for all possible renunciation that can be demanded of him here. This is offered, – not an enlarged becoming, but infinite being; not always relative piecings of knowledge mistaken in their hour for the whole of knowledge, but the possession of our essential consciousness and the flood of its luminous realities; not partial satisfactions, but *the* delight. In a word, Immortality.

The language of the Upanishad makes it strikingly clear that it is no metaphysical abstraction, no void Silence, no indeterminate Absolute which is offered to the soul that aspires, but rather the absolute of all that is possessed by it here in the relative world of its sojourning. All here in the mental is a growing light, consciousness and life; all there in the supramental is an infinite life, light and consciousness. That which is here shadowed, is there found; the incomplete here is there the fulfilled. The Beyond is not an annullation, but a transfiguration of all that we are here in our world of forms; it is sovran Mind of this mind, secret Life of this life, the absolute Sense which supports and justifies our limited senses.

We renounce ourselves in order to find ourselves; for in the mental life there is only a seeking, but never an ultimate finding till mind is overpassed. Therefore there is behind all our mentality a perfection of ourselves which appears to us as an antinomy and contrast to what we are. For here we are a constant becoming; there we possess our eternal being. Here we conceive of ourselves as a changeful consciousness developed and always developing by a hampered effort in the drive of Time; there we are an immutable consciousness of which Time is not the master but the instrument as well as the field of all that it creates and watches. Here we live in an organisation of mortal consciousness which takes the form of a transient world; there we are liberated into the harmonies of an infinite self-seeing which knows all world in the light of the eternal and immortal. The Beyond is our reality; that is our plenitude; that is the absolute satisfaction of our self-existence. It is immortality and it is "That Delight"." (18: 22-23)

The Upanishad's Reply to Its Own Question

"Thus the Upanishad begins its reply to its own question. It first describes Brahman as Mind of the mind, Sight of the sight, Hearing of the hearing, Speech of the speech, Life of the life. It then takes up each of these expressions and throws them successively into a more expanded form so as to suggest a more definite and ample idea of their meaning, so far as that can be done by words. To the expression "Mind of the mind" corresponds the expanded phrase "That which thinks not with the mind, that by which mind is thought" and so on with each of the original descriptive expressions to the closing definition of the Life behind this life as "That which breathes not with the life-breath, that by which the life-power is brought forward into its movement."

And each of these exegetic lines is emphasised by the reiterated admonition, "That Brahman seek to know and not this which men follow after here." Neither Mind, Life, Sense and Speech nor their objects and expressions are the Reality which we have to know and pursue.…" (18: 27-28)

The Supreme Word

"…in the Vedic system the Word was the creatrix; by the Word Brahma creates the forms of the universe. Moreover, human speech at its highest merely attempts to recover by revelation and inspiration an absolute expression of Truth which already exists in the Infinite above our mental comprehension. Equally, then, must that Word be above our power of mental construction.

All creation is expression by the Word; but the form which is expressed is only a symbol or representation of the thing which is. We see this in human speech which only presents to the mind a mental form of the object; but the object it seeks to express is itself only a form or presentation of another Reality. That reality is Brahman. Brahman expresses by the Word a form or presentation of himself in the objects of sense and consciousness which constitute the universe, just as the human word expresses a mental image of those objects. That Word is creative in a deeper and more original sense than human speech and with a power of which the utmost creativeness of human speech can be only a far-off and feeble analogy.

The word used here for utterance means literally a raising up to confront the mind. Brahman, says the Upanishad, is that which cannot be so raised up before the mind by speech.

Human speech, as we see, raises up only the presentation of a presentation, the mental figure of an object which is itself only a figure of the sole Reality, Brahman. It has indeed a power of new creation, but even that power only extends to the creation of new mental images, that is to say of adaptive formations based upon previous mental images. Such a limited power gives no idea of the original creative puissance which the old thinkers attributed to the divine Word.

If, however, we go a little deeper below the surface, we shall arrive at a power in human speech which does give us a remote image of the original creative Word. We know that vibration of sound has the power to create – and to destroy – forms; this is a commonplace of modern Science. Let us suppose that behind all forms there has been a creative vibration of sound." (18: 29-30)

The Theory of the Mantra

"…in fact, speech is creative. It creates forms of emotion, mental images and impulses of action. The ancient Vedic theory and practice extended this creative action of speech by the use of the Mantra. The theory of the Mantra is that it is a word of power born out of the secret depths of our being where it has been brooded upon by a deeper consciousness than the mental, framed in the heart and not originally constructed by the intellect, held in the mind, again concentrated on by the waking mental consciousness and then thrown out silently or vocally – the silent word is perhaps held to be more potent than the spoken – precisely for the work of creation. The Mantra can not only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not before possess, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane." (18: 30-31)

"…Man is constantly acting upon man both by the silent and the spoken word and he so acts and creates though less directly and powerfully even in the rest of Nature. But because we are stupidly engrossed with the external forms and phenomena of the world and do not trouble to examine its subtle and nonphysical processes, we remain ignorant of all this field of science behind.

The Vedic use of the Mantra is only a conscious utilisation of this secret power of the word. And if we take the theory that underlies it together with our previous hypothesis of a creative vibration of sound behind every formation, we shall begin to understand the idea of the original creative Word. Let us suppose a conscious use of the vibrations of sound which will produce corresponding forms or changes of form. But Matter is only, in the ancient view, the lowest of the planes of existence. Let us realise then that a vibration of sound on the material plane presupposes a corresponding vibration on the vital without which it could not have come into play; that again presupposes a corresponding originative vibration on the mental; the mental presupposes a corresponding originative vibration on the supramental at the very root of things. But a mental vibration implies thought and perception and a supramental vibration implies a supreme vision and discernment. All vibration of sound on that higher plane is, then, instinct with and expressive of this supreme discernment of a truth in things and is at the same time creative, instinct with a supreme power which casts into forms the truth discerned and eventually, descending from plane to plane, reproduces it in the physical form or object created in Matter by etheric sound. Thus we see that the theory of creation by the Word which is the absolute expression of the Truth, and the theory of the material creation by sound-vibration in the ether correspond and are two logical poles of the same idea. They both belong to the same ancient Vedic system.

This, then, is the supreme Word, Speech of our speech. It is vibration of pure Existence, instinct with the perceptive and originative power of infinite and omnipotent consciousness, shaped by the Mind behind mind into the inevitable word of the Truth of things; out of whatever substance on whatever plane, the form or physical expression emerges by its creative agency. The Supermind using the Word is the creative Logos.

The Word has its seed-sounds – suggesting the eternal syllable of the Veda, AUM, and the seed-sounds of the Tantriks – which carry in them the principles of things; it has its forms which stand behind the revelatory and inspired speech that comes to man's supreme faculties, and these compel the forms of things in the universe; it has its rhythms, – for it is no disordered vibration, but moves out into great cosmic measures, – and according to the rhythm is the law, arrangement, harmony, processes of the world it builds. Life itself is a rhythm of God.

But what is it that is expressed or raised up before the mental consciousness by the Word in the phenomenal world? Not Brahman, but truths, forms and phenomena of Brahman. Brahman is not, cannot be expressed by the Word; he does not use the word here to express his very self, but is known only to his own self-awareness. And even the truths of himself that stand behind the forms of cosmic things are in their true reality always self-expressed to his eternal vision in a higher than the mental vibration, a rhythm and voice of themselves that is their own very soul of movement. Speech, a lesser thing, creates, expresses, but is itself only a creation and expression. Brahman is not expressed by speech, but speech is itself expressed by Brahman. And that which expresses speech in us, brings it up out of our consciousness with its strivings to raise up the truth of things to our mind, is Brahman himself as the Word, a Thing that is in the supreme superconscience. That Word, Speech of our speech, is in its essence of Power the Eternal himself and in its supreme movements a part of his very form and everlasting spiritual body, *brahmaṇo rūpam*.

Therefore it is not the happenings and phenomena of the world that we have to accept finally as our object of pursuit, but That which brings out from itself the Word by which they were thrown into form for our observation by the consciousness and for our pursuit by the will. In other words, the supreme Existence that has originated all.

Human speech is only a secondary expression and at its highest a shadow of the divine Word, of the seed-sounds, the satisfying rhythms, the revealing forms of sound that are the omniscient and omnipotent speech of the eternal Thinker, Harmonist, Creator. The highest inspired speech to which the human mind can attain, the word most unanalysably expressive of supreme truth, the most puissant syllable or mantra can only be its far-off representation." (18: 31-33)

The Necessity of Supermind

"What is the rational necessity which forbids us to suppose Mind to be Nature's last birth and compels us to posit something beyond it of which itself is the indication? A consideration of the nature and working of mentality supplies us with the answer. For mentality is composed of three principal elements, thought, will and sensation. Sensation may be described as an attempt of divided consciousness to seize upon its object and enjoy it, thought as its attempt to seize upon the truth of the object and possess it, will as its attempt to seize upon the potentiality of the object and use it. At least these three things are such an attempt in their essentiality, in their instinct, in their subconscious purpose. But obviously the attempt is imperfect in its conditions and its success; its very terms indicate a barrier, a gulf, an incapacity. As Life is limited and hampered by the conditions of its synthesis with Matter, so Mind is limited and hampered by the conditions of its synthesis with Life in Matter. Neither Matter nor Life has found anything proper to their own formula which could help to conquer or sufficiently expand its limitations; they have been compelled each to call in a new principle, Matter to call into itself Life, Life to call into itself Mind. Mind also is not able to find anything proper to its own formula which can conquer or sufficiently expand the limitations imposed upon its workings; Mind also has to call in a new principle beyond itself, freer than itself and more powerful.

In other words, Mind does not exhaust the possibilities of consciousness and therefore cannot be its last and highest expression. Mind tries to arrive at Truth and succeeds only in touching it imperfectly with a veil between; there must be in the nature of things a faculty or principle which sees the Truth unveiled, an eternal faculty of knowledge which corresponds to the eternal fact of the Truth. There is, says the Veda, such a principle; it is the Truth-Consciousness which sees the truth directly and is in possession of it spontaneously. Mind labours to effect the will in it and succeeds only in accomplishing partially, with difficulty and insecurely the potentiality at which it works; there must be a faculty or principle of conscious effective force which corresponds to the unconscious automatic principle of self-fulfilment in Nature, and this principle must be sought for in the form of consciousness that exceeds Mind. Mind, finally, aspires to seize and enjoy the essential delight-giving quality, the *rasa* of things, but it succeeds only in attaining to it indirectly, holding it in an imperfect grasp and enjoying it externally and fragmentarily; there must be a principle which can attain directly, hold rightly, enjoy intimately and securely. There is, says the Veda, an eternal Bliss-consciousness which corresponds to the eternal *rasa* or essential delight-giving quality of all experience and is not limited by the insecure approximations of the sense in Mind.

If, then, such a deeper principle of consciousness exists, it must be that and not mind which is the original and fundamental intention concealed in

Nature and which eventually and somewhere must emerge. But is there any reason for supposing that it must emerge here and in Mind, as Mind has emerged in Life and Life in Matter? We answer in the affirmative because Mind has in itself, however obscurely, that tendency, that aspiration and, at bottom, that necessity. There is one law from the lowest to the highest. Matter, when we examine it closely, proves to be instinct with the stuff of Life – the vibrations, actions and reactions, attractions and repulsions, contractions and expansions, the tendencies of combination, formation and growth, the seekings and responses which are the very substance of life; but the visible principle of life can only emerge when the necessary material conditions have been prepared which will permit it to organise itself in Matter. So also Life is instinct with the stuff of Mind, abounds with an unconscious* sensation, will, intelligence, but the visible principle of Mind can only emerge when the necessary vital conditions have been prepared which will permit it to organise itself in living Matter. Mind too is instinct with the stuff of supermind – sympathies, unities, intuitions, emergences of preexistent knowledge, instincts, imperative lights and movements, inherent self-effectivities of will which disguise themselves in a mental form; but the visible principle of supermind can only emerge when the necessary mental conditions are prepared which will permit it to organise itself in man, the mental living creature.

This necessary preparation is proceeding in human development as the corresponding preparations were developed in the lower stages of the evolution, – with the same gradations, retardations, inequalities; but still it is more enlightened, increasingly self-conscious, nearer to a conscious sureness. And the very fact that this progress is attended by less absorption in the detail, less timidity of error, a less conservative attachment to the step gained suggests as much as it contradicts the hope and almost the assurance that when the new principle emerges it will not be by the creation of a new and quite different type which, separated after its creation, will leave the rest of mankind in the same position to it as are the animals to man, but, if not by the elevation of humanity as a whole to a higher level, yet by an opening of the greater possibility to all of the race who have the will to rise. For Man, first among Nature's children, has shown the capacity to change himself by his own effort and the conscious aspiration to transcend." (18: 38-40)

** I use the language of the materialist Haeckel in spite of its paradoxical form.*

Brahman-consciousness – the Eternal Outlook of the Absolute upon the Relative

"When we say… that "Mind of mind" is the nature or description of the Brahman-consciousness, we must not forget that the absolute Brahman in itself is held to be unknowable and therefore beyond description. It is unknowable, not because it is a void and capable of no description except that of nothingness, nor because, although positive in existence, it has no content or quality, but because it is beyond all things that our present instruments of knowledge can conceive and because the methods of ideation and expression proper to our mentality do not apply to it. It is the absolute of all things that we know and of each thing that we know and yet nothing nor any sum of things can exhaust or characterise its essential being. For its manner of being is other than that which we call existence; its unity resists all analysis, its multiple infinities exceed every synthesis. Therefore it is not in its absolute essentiality that it can be described as Mind of the mind, but in its fundamental nature in regard to our mental existence. Brahman-consciousness is the eternal outlook of the Absolute upon the relative." (18: 42-43)

What is Sense?

"…What, not in its functioning, but in its essence, is the thing we call sense? In its functioning, if we analyse that thoroughly, we see that it is the contact of the mind with an eidolon of Matter, – whether that eidolon be of a vibration of sound, a light-image of form, a volley of earth-particles giving the sense of odour, an impression of *rasa* or sap that gives the sense of taste, or that direct sense of disturbance of our nervous being which we call touch.… Mind takes these up and replies to them with corresponding mental values, mental impressions of form, so that the thing sensed comes to us after a triple process of translation, first the material eidolon, secondly the nervous or energy-image, third the image reproduced in stuff of mind.

This elaborate process is concealed from us by the lightning-like rapidity with which it is managed, – rapidity in our impressions of Time; for in another notation of Time by a creature differently constituted each part of the operation might be distinctly sensible. But the triple translation is always there, because there are really three sheaths of consciousness in us, the material, *annakoṣa*, in

which the physical contact and image are received and formed, the vital and nervous, *prāṇakoṣa*, in which there is a nervous contact and formation, the mental, *manaḥkoṣa*, in which there is mental contact and imaging. We dwell centred in the mental sheath and therefore the experience of the material world has to come through the other two sheaths before it can reach us.

The foundation of sense, therefore, is contact, and the essential contact is the mental without which there would not be sense at all. The plant, for instance, feels nervously, feels in terms of life-energy, precisely as the human nervous system does, and it has precisely the same reactions; but it is only if the plant has rudimentary mind that we can suppose it to be, as we understand the word, sensible of these nervous or vital impressions and reactions. For then it would feel not only nervously, but in terms of mind. Sense, then, may be described as in its essence mental contact with an object and the mental reproduction of its image." (18: 49-50)

The Four Necessery Functions of Mind – the Basis of All Conscious Action

"Mind, in fact, or active consciousness generally has four necessary functions which are indispensable to it wherever and however it may act and of which the Upanishads speak in the four terms, *vijñāna*, *prajñāa*, *saṁjñāna* and *ājñāna*. *Vijñāna* is the original comprehensive consciousness which holds an image of things at once in its essence, its totality and its parts and properties; it is the original, spontaneous, true and complete view of it which belongs properly to the supermind and of which mind has only a shadow in the highest operations of the comprehensive intellect. *Prajñāna* is the consciousness which holds an image of things before it as an object with which it has to enter into relations and to possess by apprehension and a combined analytic and synthetic cognition. *Saṁjñāna* is the contact of consciousness with an image of things by which there is a sensible possession of it in its substance; if *prajñāna* can be described as the outgoing of apprehensive consciousness to possess its object in conscious energy, to know it, *saṁjñāna* can be described as the inbringing movement of apprehensive consciousness which draws the object placed before it back to itself so as to possess it in conscious substance, to feel it. *Ājñāna* is the operation by which consciousness dwells on an image of things so as to hold, govern and possess it in power. These four, therefore, are the basis of all conscious action.

As our human psychology is constituted, we begin with *saṁjñāna*, the sense of an object in its image; the apprehension of it in knowledge follows. Afterwards we try to arrive at the comprehension of it in knowledge and the possession of it in power. There are secret operations in us, in our subconscient and superconscient selves, which precede this action, but of these we are not aware in our surface being and therefore for us they do not exist. If we knew of them, our whole conscious functioning would be changed. As it is what happens is a rapid process by which we sense an image and have of it an apprehensive percept and concept, and a slower process of the intellect by which we try to comprehend and possess it. The former process is the natural action of the mind which has entirely developed in us; the latter is an acquired action, an action of the intellect and the intelligent will which represent in Mind an attempt of the mental being to do what can only be done with perfect spontaneity and mastery by something higher than Mind. The intellect and intelligent will form a bridge by which the mental being is trying to establish a conscious connection with the supramental and to prepare the embodied soul for the descent into it of a supramental action. Therefore the first process is comparatively easy, spontaneous, rapid, perfect; the second slow, laboured, imperfect. In proportion as the intellectual action becomes associated with and dominated by a rudimentary supramental action, – and it is this which constitutes the phenomenon of genius, – the second process also becomes more and more easy, spontaneous, rapid and perfect." (18: 51-52)

Mind – the Supreme Sense

"MIND WAS called by Indian psychologists the eleventh and ranks as the supreme sense. In the ancient arrangement of the senses, five of knowledge and five of action, it was the sixth of the organs of knowledge and at the same time the sixth of the organs of action. It is a commonplace of psychology that the effective functioning of the senses of knowledge is inoperative without the assistance of the mind; the eye may see, the ear may hear, all the senses may act, but if the mind pays no attention, the man has not heard, seen, felt, touched or tasted. Similarly, according to psychology, the organs of action act only by the force of the mind operating as will or, physiologically, by the reactive nervous force from the brain which must be according to materialistic notions the true self and essence of all will. In any case, the senses or all senses, if there are other than the ten, – according to a text in the Upanishad there should be at least fourteen, seven and seven, – all senses appear to be only organisations, functionings, instrumentations of the mind-consciousness, devices which it has formed in the course of its evolution in living Matter." (18: 54)

A Greater Mind Behind the Conscious Surface Mind

"Modern psychology has extended our knowledge and has admitted us to a truth which the ancients already knew but expressed in other language. We know now or we rediscover the truth that the conscious operation of mind is only a surface action. There is a much vaster and more potent subconscious mind which loses nothing of what the senses bring to it; it keeps all its wealth in an inexhaustible store of memory, *akṣitaṁ śravaḥ*. The surface mind may pay no attention, still the subconscious mind attends, receives, treasures up with an infallible accuracy. The illiterate servant-girl hears daily her master reciting Hebrew in his study; the surface mind pays no attention to the unintelligible gibberish, but the subconscious mind hears, remembers and, when in an abnormal condition it comes up to the surface, reproduces those learned recitations with a portentous accuracy which the most correct and retentive scholar might envy. The man or mind has not heard because he did not attend; the greater man or mind within has heard because he always attends, or rather sub-tends, with an infinite capacity. So too a man put under an anaesthetic and operated upon has felt nothing; but release his subconscious mind by hypnosis and he will relate accurately every detail of the operation

and its appropriate sufferings; for the stupor of the physical sense-organ could not prevent the larger mind within from observing and feeling.

Similarly we know that a large part of our physical action is instinctive and directed not by the surface but by the subconscious mind. And we know now that it is a mind that acts and not merely an ignorant nervous reaction from the brute physical brain. The subconscious mind in the catering insect knows the anatomy of the victim it intends to immobilise and make food for its young and it directs the sting accordingly, as unerringly as the most skilful surgeon, provided the more limited surface mind with its groping and faltering nervous action does not get in the way and falsify the inner knowledge or the inner will-force.

These examples point us to truths which western psychology, hampered by past ignorance posing as scientific orthodoxy, still ignores or refuses to acknowledge. The Upanishads declare that the Mind in us is infinite; it knows not only what has been seen but what has not been seen, not only what has been heard but what has not been heard, not only what has been discriminated

by the thought but what has not been discriminated by the thought. Let us say, then, in the tongue of our modern knowledge that the surface man in us is limited by his physical experiences; he knows only what his nervous life in the body brings to his embodied mind; and even of those bringings he knows, he can retain and utilise only so much as his surface mind-sense attends to and consciously remembers; but there is a larger subliminal consciousness within him which is not thus limited. That consciousness senses what has not been sensed by the surface mind and its organs and knows what the surface mind has not learned by its acquisitive thought. That in the insect knows the anatomy of its victim; that in the man outwardly insensible not only feels and remembers the action of the surgeon's knife, but knows the appropriate reactions of suffering which were in the physical body inhibited by the anaesthetic and therefore nonexistent; that in the illiterate servant-girl heard and retained accurately the words of an unknown language and could, as Yogic experience knows, by a higher action of itself understand those superficially unintelligible sounds.

To return to the Vedantic words we have been using, there is a vaster action of the Sanjnana which is not limited by the action of the physical sense-organs; it was this which sensed perfectly and made its own through the ear the words of the unknown language, through the touch the movements of the unfelt surgeon's knife, through the sense-mind or sixth sense the exact location of the centres of locomotion in the victim insect. There is also associated with it a corresponding vaster action of Prajnana, Ajnana and Vijnana not limited by the smaller apprehensive and comprehensive faculties of the external mind. It is this vaster Prajnana which perceived the proper relation of the words to each other, of the movement of the knife to the unfelt suffering of the nerves and of the successive relation in space of the articulations in the insect's body. Such perception was inherent in the right reproduction of the words, the right narration of the sufferings, the right successive action of the sting. The Ajnana or Knowledge-Will originating all these actions was also vaster, not limited by the faltering force that governs the operations directed by the surface mind.…" (18: 54-56)

Sense of Our Senses

"…there is an action of the sense-mind which is superior to the particular action of the senses and is aware of things even without imaging them in forms of sight, sound, contact, but which also as a sort of subordinate operation, subordinate but necessary to completeness of presentation, does image in these forms. This is evident in psychical phenomena. Those who have carried the study and experimentation of them to a certain extent, have found that we can sense things known only to the minds of others, things that exist only at a great distance, things that belong to another plane than the terrestrial but have here their effects; we can both sense them in their images and also feel, as it were, all that they are without any definite image proper to the five senses.

This shows, in the first place, that sight and the other senses are not mere results of the development of our physical organs in the terrestrial evolution.

Mind, subconscious in all Matter and evolving in Matter, has developed these physical organs in order to apply its inherent capacities of sight, hearing etc., on the physical plane by physical means for a physical life; but they are inherent capacities and not dependent on the circumstance of terrestrial evolution and they can be employed without the use of the physical eye, ear, skin, palate. Supposing that there are psychical senses which act through a psychical body and we thus explain these psychical phenomena, still that action also is only an organisation of the inherent functioning of the essential sense, the Sanjnana, which in itself can operate without bodily organs. This essential sense is the original capacity of consciousness to feel in itself all that consciousness has formed and to feel it in all the essential properties and operations of that which has form, whether represented materially by vibration of sound or images of light or any other physical symbol." (18: 56-57)

All Form Only an Operation of Consciousness

"The trend of knowledge leads more and more to the conclusion that not only are the properties of form, even the most obvious such as colour, light etc., merely operations of Force, but form itself is only an operation of Force. This Force again proves to be self-power of conscious-being* in a state of energy and activity. Practically, therefore, all form is only an operation of consciousness impressing itself with presentations of its own workings. We see colour because that is the presentation which consciousness makes to itself of one of its own operations; but colour is only an operation of Force working in the form of Light, and Light again is only a movement, that is to say an operation of Force. The question is what is essential to this operation of Force taking on itself the presentation of form? For it is this that must determine the working of Sanjnana or Sense on whatever plane it may operate." (18: 57-58)

* Devātmaśaktiṁ svaguṇair nigūḍhām, *self-power of the divine Existent hidden by its own modes. Swetaswatara Upanishad.*

Movement of Conscious Being – the Basis of All Acts of Knowledge and Objects of Sense

"Everything begins with vibration or movement, the original *kṣobha* or disturbance. If there is no movement of the conscious being, it can only know its own pure static existence. Without vibration* or movement of being in consciousness there can be no act of knowledge and therefore no sense; without vibration or movement of being in force there can be no object of sense. Movement of conscious being as knowledge becoming sensible of itself as movement of force, in other words the knowledge separating itself from its own working to watch that and take it into itself again by feeling, – this is the basis of universal Sanjnana. This is true both of our internal and

** The term is used not because it is entirely adequate or accurate, no physical term can be, but because it is most suggestive of the original outgoing of consciousness to seek itself.*

external operations. I become anger by a vibration of conscious force acting as nervous emotion and I feel the anger that I have become by another movement of conscious force acting as light of knowledge. I am conscious of my body because I have myself become the body; that same force of conscious being which has made this form of itself, this presentation of its workings, knows it in that form, in that presentation. I can know nothing except what I myself am; if I know others, it is because they also are myself, because my self has assumed these apparently alien presentations as well as that which is nearest to my own mental centre. All sensation, all action of sense is thus the same in essence whether external or internal, physical or psychical." (18: 58)

Five-fold Operation of Conscious-force – the Basis of All Formation

"But this vibration of conscious being is presented to itself by various forms of sense which answer to the successive operations of movement in its assumption of form. For first we have intensity of vibration creating regular rhythm which is the basis or constituent of all creative formation; secondly, contact or intermiscence of the movements of conscious being which constitute the rhythm; thirdly, definition of the grouping of movements which are in contact, their shape; fourthly, the constant welling up of the essential force to support in its continuity the movement that has been thus defined; fifthly, the actual enforcement and compression of the force in its own movement which maintains the form that has been assumed. In Matter these five constituent operations are said by the Sankhyas to represent themselves as five elemental conditions of substance, the etheric, atmospheric, igneous, liquid and solid; and the rhythm of vibration is seen by them as *śabda*, sound, the basis of hearing, the intermiscence as contact, the basis of touch, the definition as shape, the basis of sight, the upflow of force as *rasa*, sap, thebasis of taste, and the discharge of the atomic compression as *gandha*, odour, the basis of smell. It is true that this is only predicated of pure or subtle matter; the physical matter of our world being a mixed operation of force, these five elemental states are not found there separately except in a very modified form. But all these are only the physical workings or symbols. Essentially all formation, to the most subtle and most beyond our senses such as form of mind, form of character, form of soul, amount when scrutinised to this five-fold operation of conscious-force in movement.

All these operations, then, the Sanjnana or essential sense must be able to seize, to make its own by that union in knowledge of knower and object which is peculiar to itself. Its sense of the rhythm or intensity of the vibrations which contain in themselves all the meaning of the form, will be the basis of the essential hearing of which our apprehension of physical sound or the spoken word is only the most outward result; so also its sense of the contact or intermiscence of conscious force with conscious force must be the basis of the essential touch; its sense of the definition or form of force must be the basis of the essential sight; its sense of the upflow of essential being in the form, that which is the secret of its self-delight, must be the basis of the essential taste; its sense of the compression of force and the self-discharge of its essence of being must be the basis of the essential inhalation grossly represented in physical substance by the sense of smell. On whatever plane, to whatever kind of formation these essentialities of sense will apply themselves and on each they will seek an appropriate organisation, an appropriate functioning." (18: 58-60)

The Divine Sense

"This various sense will, it is obvious, be in the highest consciousness a complex unity, just as we have seen that there the various operation of knowledge is also a complex unity. Even if we examine the physical senses, say, the sense of hearing, if we observe how the underlying mind receives their action, we shall see that in their essence all the senses are in each other. That mind is not only aware of the vibration which we call sound; it is aware also of the contact and interchange between the force in the sound and the nervous force in us with which that intermixes; it is aware of the definition or form of the sound and of the complex contacts or relations which make up the form; it is aware of the essence or outwelling conscious force which constitutes and maintains the sound and prolongs its vibrations in our nervous being; it is aware of our own nervous inhalation of the vibratory discharge proceeding from the compression of force which makes, so to speak, the solidity of the sound. All these sensations enter into the sensitive reception and joy of music which is the highest physical form of this operation of force, – they constitute our physical sensitiveness to it and the joy of our nervous being in it; diminish one of them and the joy and the sensitiveness are to that extent dulled. Much more must there be this complex unity in a higher than the physical consciousness and most of all must there be unity in the highest. But the essential sense must be capable also of seizing the secret essence of all conscious being in action, in itself and not only through the results of the operation; its appreciation of these results can be nothing more than itself an outcome of this deeper sense which it has of the essence of the Thing behind its appearances.

If we consider these things thus subtly in the light of our own deeper psychology and pursue them beyond the physical appearances by which they are covered, we shall get to some intellectual conception of the sense behind our senses or rather the Sense of our senses, the Sight of our sight and the Hearing of our hearing. The Brahman-consciousness of which the Upanishad speaks is not the Absolute withdrawn into itself, but that Absolute in its outlook on the relative; it is the Lord, the Master-Soul, the governing Transcendent and All, He who constitutes and controls the action of the gods on the different planes of our being. Since it constitutes them, all our workings can be no more than psychical and physical results and representations of something essential proper to its supreme creative outlook, our sense a shadow of the divine Sense, our sight of the divine Sight, our hearing of the divine Hearing. Nor are that divine sight and hearing limited to things physical, but extend themselves to all forms and operations of conscious being." (18: 60-61)

The Supreme Consciousness and the Spiritual Sense of Things

"The supreme Consciousness does not depend on what we call sight and hearing for its own essential seeing and audition. It operates by a supreme Sense, creative and comprehensive, of which our physical and psychical sight and hearing are external results and partial operations. Neither is it ignorant of these, nor excludes them; for since it constitutes and controls, it must be aware of them but from a supreme plane, *paraṁ dhāma*, which includes all in its view; for its original action is that highest movement of Vishnu which, the Veda tells us, the seers behold like an eye extended in heaven. It is that by which the soul sees its seeings and hears its hearings; but all sense only assumes its true value and attains to its absolute, its immortal reality when we cease to pursue the satisfactions of the mere external and physical senses and go beyond even the psychical being to this spiritual or essential which is the source and fountain, the knower, constituent and true valuer of all the rest.

This spiritual sense of things, secret and superconscient in us, alone gives their being, worth and reality to the psychical and physical sense; in themselves they have none. When we attain to it, these inferior operations are as it were taken up into it and the whole world and everything in it changes to us and takes on a different and a non-material value. That Master-consciousness in us senses our sensations of objects, sees our seeings, hears our hearings no longer for the benefit of the senses and their desires, but with the embrace of the self-existent Bliss which has no cause, beginning or end, eternal in its own immortality." (18: 61-62)

The Mortal Life and THAT

"…The mortal life is a dual representation of That with two conflicting elements in it, negative and positive. Its negative elements of death, suffering, incapacity, strife, division, limitation are a dark figure which conceal and serve the development of that which its positive elements cannot yet achieve, – immortality hiding itself from life in the figure of death, delight hiding itself from pleasure in the figure of suffering, infinite force hiding itself from finite effort in the figure of incapacity, fusion of love hiding itself from desire in the figure of strife, unity hiding itself from acquisition in the figure of division, infinity hiding itself from growth in the figure of limitation. The positive elements suggest what the Brahman is, but never are what the Brahman is, although their victory, the victory of the gods, is always the victory of the Brahman over its own self-negations, always the self-affirmation of His vastness

against the denials of the dark and limiting figure of things. Still, it is not this vastness merely, but the absolute infinity which is Brahman itself. And therefore within this dual figure of things we cannot attain to our self, our Highest; we have to transcend in order to attain. Our pursuit of the positive elements of this existence, our worship of the gods of the mind, life, sense is only a preparatory to the real travail of the soul, and we must leave this lower Brahman and know that Higher if we are to fulfil ourselves. We pursue, for instance, our mental growth, we become mental beings full of an accomplished thought-power and thought-acquisition, *dhīrāḥ*, in order that we may by thought of mind go beyond mind itself to the Eternal. For always the life of mind and senses is the jurisdiction of death and limitation; beyond is the immortality." (18: 69-70)

An Ultimate Philosophical Question

"…This Conscious-Being who originates, supports and governs our mind, life, senses is the Lord; but where there is no universe of relativities, there can be no Lord, for there is no movement to transcend and govern. Is not then this Lord, as one might say in a later language, not so much the creator of Maya as himself a creation of Maya? Do not both Lord and cosmos disappear when we go beyond all cosmos? And is it not beyond all cosmos that the only true reality exists? Is it not this only true reality and not the Mind of our mind, the Sense of our sense, the Life of our life, the Word behind our speech, which we have to know and possess? As we must go behind all effects to the Cause, must we not equally go beyond the Cause to that in which neither cause nor effects exist? Is not even the immortality spoken of in the Veda and Upanishads a petty thing to be overpassed and abandoned? and should we not reach towards the utter Ineffable where mortality and immortality cease to have any meaning?" (18: 73)

The Kena Upanishad's Answer to This

"Its answer to the problem is that That is precisely the Unknowable* of which no relations can be affirmed** and about which therefore our intellect must for ever be silent. The injunction to know the utterly Unknowable would be without any sense or practical meaning. Not that That is a Nihil, a pure Negative, but it cannot either be described by any of the positives of which our mind, speech or perception is capable, nor even can it be indicated by any of them. It is only a little that we know; it is only in the terms of the little that we can put the mental forms of our knowledge. Even when we go beyond to the real form of the Brahman which is not this universe, we can only indicate, we cannot really describe. If then we think we have known it perfectly, we betray our ignorance; we show that we know very little indeed, not even the little that we can put into the forms of our knowledge. For the universe seen as our mind sees it is the little, the divided, the parcelling out of existence and consciousness in which we know and express things by fragments, and we can never really cage in our intellectual and verbal fictions that infinite totality. Yet it is through the principles manifested in the universe that we have to arrive at That, through the life, through the mind and through that highest mental knowledge which grasps at the fundamental Ideas that are like doors concealing behind them the Brahman and yet seeming to reveal Him.

Much less, then, if we can only thus know the Master-Consciousness which is the form of the Brahman, can we pretend to know its utter ineffable reality which is beyond all knowledge. But if this were all, there would be no hope for the soul and a resigned Agnosticism would be the last word of wisdom. The truth is that though thus beyond our mentality and our highest ideative knowledge, the Supreme does give Himself both to this knowledge and to our mentality in the way proper to each and by following that way we can arrive at Him, but only on condition that we do not take our mentalising by the mind and our knowing by the higher thought for the full knowledge and rest in that with a satisfied possession.

The way is to use our mind rightly for such knowledge as is open to its highest, purified capacity. We have to know the form of the Brahman, the Master-Consciousness of the Lord through and yet beyond the universe in which we live. But first we must put aside what is mere form and phenomenon in the universe; for that has nothing to do with the form of the Brahman, the body of the Self, since it is not His form, but only His most external mask. Our first step therefore must be to get behind the forms of Matter, the forms of Life, the forms of Mind and go back to that which is essential, most real, nearest to actual entity. And when we have gone on thus eliminating, thus analysing all forms into the fundamental entities of the cosmos, we shall find that these fundamental entities are really only two, ourselves and the gods.

The gods of the Upanishad have been supposed to be a figure for the

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* Ajñeyam atarkyam.

** Avyavahāryam.

senses, but although they act in the senses, they are yet much more than that. They represent the divine power in its great and fundamental cosmic functionings whether in man or in mind and life and matter in general; they are not the functionings themselves but something of the Divine which is essential to their operation and its immediate possessor and cause. They are, as we see from other Upanishads, positive self-representations of the Brahman leading to good, joy, light, love, immortality as against all that is a dark negation of these things. And it is necessarily in the mind, life, senses, and speech of man that the battle here reaches its height and approaches to its full meaning. The gods seek to lead these to good and light; the Titans, sons of darkness, seek to pierce them with ignorance and evil.* Behind the gods is the Master-Consciousness of which they are the positive cosmic self-representations.

The other entity which represents the Brahman in the cosmos is the self of the living and thinking creature, man. This self also is not an external mask; it is not form of the mind or form of the life or form of the body. It is something that supports these and makes them possible, something that can say positively like the gods, "I am" and not only "I seem". We have then to scrutinise these two entities and see what they are in relation to each other and to the Brahman; or, as the Upanishad puts it, "That of it which is thou, that of it which is in the gods, *this* is what thy mind has to resolve." Well, but what then of the Brahman is myself? and what of the Brahman is in the Gods? The answer is evident. I am a representation in the cosmos, but for all purposes of the cosmos a real representation of the Self; and the gods are a representation in the cosmos – a real representation since without them the cosmos could not continue – of the Lord. The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.

The Self and the Lord are one Brahman, whom we can realise through our self and realise through that which is essential in the cosmic movement. Just as our self constitutes our mind, body, life, senses, so that Self constitutes all mind, body, life, senses; it is the origin and essentiality of things. Just as the gods govern, supported by our self, the cosmos of our individual being, the action of our mind, senses and life, so the Lord governs as Mind of the mind, Sense of the sense, Life of the life, supporting His active divinity by His silent essential selfbeing, all cosmos and all form of being. As we have gone behind the forms of the cosmos to that which is essential in their being and movement and found our self and the gods, so we have to go behind our self and the gods and find the one supreme Self and the one supreme Godhead. Then we can say, "I think that I know."

But at once we have to qualify our assertion. I think not that I know perfectly, for that is impossible in the terms of our instruments of knowledge. I do not think for a moment that I know the Unknowable, that that can be put into the forms through which I must arrive at the Self and Lord; but at the same time I am no longer in ignorance, I know the Brahman in the only

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* *Chhandogya and Brihadaranyaka Upanishads.*

way in which I can know Him, in His self-revelation to me in terms not beyond the grasp of my psychology, manifest as the Self and the Lord. The mystery of existence is revealed in a way that utterly satisfies my being because it enables me first to comprehend it through these figures as far as it can be comprehended by me and, secondly, to enter into, to live in, to be one in law and being with and even to merge myself in the Brahman.

If we fancy that we have grasped the Brahman by the mind and in that delusion fix down our knowledge of Him to the terms our mentality has found, then our knowledge is no knowledge; it is the little knowledge that turns to falsehood. So too those who try to fix Him into our notion of the fundamental ideas in which we discern Him by the thought that rises above ordinary mental perception, have no real discernment of the Brahman, since they take certain idea-symbols for the Reality. On the other hand if we recognise that our mental perceptions are simply so many clues by which we can rise beyond mental perception and if we use these fundamental idea-symbols and the arrangement of them which our uttermost thought makes in order to go beyond the symbol to that reality, then we have rightly used mind and the higher discernment for their supreme purpose. Mind and the higher discernment are satisfied of the Brahman even in being exceeded by Him.

The mind can only reflect in a sort of supreme understanding and experience the form, the image of the supreme as He shows Himself to our mentality. Through this reflection we find, we know; the purpose of knowledge is accomplished, for we find immortality, we enter into the law, the being, the beatitude of the Brahman-consciousness. By self-realisation of Brahman as our self we find the force, the divine energy which lifts us beyond the limitation, weakness, darkness, sorrow, all-pervading death of our mortal existence; by the knowledge of the one Brahman in all beings and in all the various movement of the cosmos we attain beyond these things to the infinity, the omnipotent being, the omniscient light, the pure beatitude of that divine existence.

This great achievement must be done here in this mortal world, in this limited body; for if we do it, we arrive at our true existence and are no longer bound down to our phenomenal becoming. But if here we find it not, great is the loss and perdition; for we remain continually immersed in the phenomenal life of the mind and body and do not rise above it into the true supramental existence. Nor, if we miss it here, will death give it to us by our passage to another and less difficult world. Only those who use their awakened self and enlightened powers to distinguish and discover that One and Immortal in all existences, the all-originating self, the all-inhabiting Lord, can make the real passage which transcends life and death, can pass out of this mortal status, can press beyond and rise upward into a world-transcending immortality.

This, then, and no other is the means to be seized on and the goal to be reached. "There is no other path for the great journey." The Self and the Lord are that indeterminable, unknowable, ineffable Parabrahman and when we seek rather that which is indeterminable and unknowable to us, it is still the Self and the Lord always that we find…" (18: 74-78)

The Parable of the Gods

"FROM its assertion of the relative knowableness of the unknowable Brahman and the justification of the soul's aspiration towards that which is beyond its present capacity and status the Upanishad turns to the question of the means by which that high-reaching aspiration can put itself into relation with the object of its search. How is the veil to be penetrated and the subject consciousness of man to enter into the master-consciousness of the Lord? What bridge is there over this gulf? Knowledge has already been pointed out as the supreme means open to us, a knowledge which begins by a sort of reflection of the true existence in the awakened mental understanding. But Mind is one of the gods; the Light behind it is indeed the greatest of the gods, Indra. Then, an awakening of all the gods through their greatest to the essence of that which they are, the one Godhead which they represent. By the mentality opening itself to the Mind of our mind, the sense and speech also will open themselves to the Sense of our sense and to the Word behind our speech and the life to the Life of our life. The Upanishad proceeds to develop this consequence of its central suggestion by a striking parable or apologue.

The gods, the powers that affirm the Good, the Light, the Joy and Beauty, the Strength and Mastery have found themselves victorious in their eternal battle with the powers that deny. It is Brahman that has stood behind the gods and conquered for them; the Master of all who guides all has thrown His deciding will into the balance, put down his darkened children and exalted the children of Light. In this victory of the Master of all the gods are conscious of a mighty development of themselves, a splendid efflorescence of their greatness in man, their joy, their light, their glory, their power and pleasure. But their vision is as yet sealed to their own deeper truth; they know of themselves, they know not the Eternal; they know the godheads, they do not know God. Therefore they see the victory as their own, the greatness as their own. This opulent efflorescence of the gods and uplifting of their greatness and light is the advance of man to his ordinary ideal of a perfectly enlightened mentality, a strong and sane vitality, a well-ordered body and senses, a harmonious, rich, active and happy life, the Hellenic ideal which the modern world holds to be our ultimate potentiality. When such an efflorescence takes place whether in the individual or the kind, the gods in man grow luminous, strong, happy; they feel they have conquered the world and they proceed to divide it among themselves and enjoy it.

But such is not the full intention of Brahman in the universe or in the creature. The greatness of the gods is His own victory and greatness, but it is only given in order that man may grow nearer to the point at which his faculties will be strong enough to go beyond themselves and realise the Transcendent. Therefore Brahman manifests Himself before the exultant gods in their well-ordered world and puts to them by His silence the heart-shaking, the world-

shaking question, "If ye are all, then what am I? for see, I am and I am here." Though He manifests, He does not reveal Himself, but is seen and felt by them as a vague and tremendous presence, the Yaksha, the Daemon, the Spirit, the unknown Power, the Terrible beyond good and evil for whom good and evil are instruments towards His final self-expression. Then there is alarm and confusion in the divine assembly; they feel a demand and a menace; on the side of the evil the possibility of monstrous and appalling powers yet unknown and unmastered which may wreck the fair world they have built, upheave and shatter to pieces the brilliant harmony of the intellect, the aesthetic mind, the moral nature, the vital desires, the body and senses which they have with such labour established; on the side of the good the demand of things unknown which are beyond all these and therefore are equally a menace, since the little which is realised cannot stand against the much that is unrealised, cannot shut out the vast, the infinite that presses against the fragile walls we have erected to define and shelter our limited being and pleasure. Brahman presents itself to them as the Unknown; the gods knew not what was this Daemon.

Therefore Agni first arises at their bidding to discover its nature, limits, identity.…

Full of confidence he rushes towards the object of his search and is met by the challenge "Who art thou? What is the force in thee?" His name is Agni Jatavedas, the Power that is at the basis of all birth and process in the material universe and embraces and knows their workings and the force in him is this that all that is thus born, he as the flame of Time and Death can devour. All things are his food which he assimilates and turns into material of new birth and formation. But this all-devourer cannot devour with all his force a fragile blade of grass so long as it has behind it the power of the Eternal. Agni is compelled to return, not having discovered. One thing only is settled that this Daemon is no Birth of the material cosmos, no transient thing that is subject to the flame and breath of Time; it is too great for Agni.

Another god rises to the call.…

There is the same confident advance upon the object, the same formidable challenge "Who art thou? What is the force in thee?" This is Vayu Matarishwan and the power in him is this that he, the Life, can take all things in his stride and growth and seize on them for his mastery and enjoyment. But even the veriest frailest trifle he cannot seize and master so long as it is protected against him by the shield of the Omnipotent. Vayu too returns, not having discovered. One thing only is settled that this is no form or force of cosmic Life which operates within the limits of the all-grasping vital impulse; it is too great for Vayu.

Indra next arises, the Puissant, the Opulent. Indra is the power of the Mind; the senses which the Life uses for enjoyment, are operations of Indra which he conducts for knowledge and all things that Agni has upbuilt and

supports and destroys in the universe are Indra's field and the subject of his functioning. If then this unknown Existence is something that the senses can grasp or, if it is something that the mind can envisage, Indra shall know it and make it part of his opulent possessions. But it is nothing that the senses can grasp or the mind envisage, for as soon as Indra approaches it, it vanishes. The mind can only envisage what is limited by Time and Space and this Brahman is that which, as the Rig Veda has said, is neither today nor tomorrow and though it moves and can be approached in the conscious being of all conscious existences, yet when the mind tries to approach it and study it in itself, it vanishes from the view of the mind. The Omnipresent cannot be seized by the senses, the Omniscient cannot be known by the mentality.

But Indra does not turn back from the quest like Agni and Vayu; he pursues his way through the highest ether of the pure mentality and there he approaches the Woman, the many-shining, Uma Haimavati; from her he learns that this Daemon is the Brahman by whom alone the gods of mind and life and body conquer and affirm themselves, and in whom alone they are great. Uma is the supreme Nature from whom the whole cosmic action takes its birth; she is the pure summit and highest power of the One who here shines out in many forms. From this supreme Nature which is also the supreme Consciousness the gods must learn their own truth; they must proceed by reflecting it in themselves instead of limiting themselves to their own lower movement. For she has the knowledge and consciousness of the One, while the lower nature of mind, life and body can only envisage the many. Although therefore Indra, Vayu and Agni are the greatest of the gods, the first coming to know the existence of the Brahman, the others approaching and feeling the touch of it, yet it is only by entering into contact with the supreme consciousness and reflecting its nature and by the elimination of the vital, mental, physical egoism so that their whole function shall be to reflect the One and Supreme that Brahman can be known by the gods in us and possessed. The conscious force that supports our embodied life must become simply and purely a reflector of that supreme Consciousness and Power of which its highest ordinary action is only a twilight figure; the Life must become a passively potent reflection and pure image of that supreme Life which is greater than all our utmost actual and potential vitality; the Mind must resign itself to be no more than a faithful mirror of the image of the superconscient Existence. By this conscious surrender of mind, life and senses to the Master of our senses, life and mind who alone really governs their action, by this turning of the cosmic existence into a passive reflection of the eternal being and a faithful reproductor of the nature of the Eternal we may hope to know and through knowledge to rise into that which is superconscient to us; we shall enter into the Silence that is master of an eternal, infinite, free and all-blissful activity." (18: 79-84)

"THE MEANS of the knowledge of Brahman are, we have seen, to get back behind the forms of the universe to that which is essential in the cosmos – and that which is essential is twofold, the gods in Nature and the self in the individual, – and then to get behind these to the Beyond which they represent. The practical relation of the gods to Brahman in this process of divine knowledge has been already determined. The cosmic functionings through which the gods act, mind, life, speech, senses, body, must become aware of something beyond them which governs them, by which they are and move, by whose force they evolve, enlarge themselves and arrive at power and joy and capacity; to that they must turn from their ordinary operations; leaving these, leaving the false idea of independent action and self-ordering which is an egoism of mind and life and sense they must become consciously passive to the power, light and joy of something which is beyond themselves. What happens then is that this divine Unnameable reflects Himself openly in the gods. His light takes possession of the thinking mind, His power and joy of the life, His light and rapture of the emotional mind and the senses. Something of the supreme image of Brahman falls upon the world-nature and changes it into divine nature.

All this is not done by a sudden miracle. It comes by flashes, revelations, sudden touches and glimpses; there is as if a leap of the lightning of revelation flaming out from those heavens for a moment and then returning into its secret source; as if the lifting of the eyelid of an inner vision and its falling again because the eye cannot look long and steadily on the utter light. The repetition of these touches and visitings from the Beyond fixes the gods in their upward gaze and expectation, constant repetition fixes them in a constant passivity; not moving out any longer to grasp at the forms of the universe mind, life and senses will more and more be fixed in the memory, in the understanding, in the joy of the touch and vision of that transcendent glory which they have now resolved to make their sole object; to that only they will learn to respond and not to the touches of outward things. The silence which has fallen on them and which is now their foundation and status will become their knowledge of the eternal silence which is Brahman; the response of their functioning to a supernal light, power, joy will become their knowledge of the eternal activity which is Brahman. Other status, other response and activity they will not know. The mind will know nothing but the Brahman, think of nothing but the Brahman, the Life will move to, embrace, enjoy nothing but the Brahman, the eye will see, the ear hear, the other senses sense nothing but the Brahman.

But is then a complete oblivion of the external the goal? Must the mind and senses recede inward and fall into an unending trance and the life be for ever stilled? This is possible, if the soul so wills, but it is not inevitable and

indispensable. TheMind is cosmic, one in all the universe; so too are the Life, and the Sense, so too is Matter of the body; and when they exist in and for the Brahman only, they will not only know this but will sense, feel and live in that universal unity. Therefore to whatever thing they turn which to the individual sense and mind and life seems now external to them, there also it is not the mere form of things which they will know, think of, sense, embrace and enjoy, but always and only the Brahman. Moreover, the external will cease to exist for them, because nothing will be external but all things internal to us, even the whole world and all that is in it. For the limit of ego, the wall of individuality will break; the individual Mind will cease to know itself as individual, it will be conscious only of universal Mind one everywhere in which individuals are only knots of the one mentality; so the individual life will lose its sense of separateness and live only in and as the one life in which all individuals are simply whirls of the indivisible flood of pranic activity; the very body and senses will be no longer conscious of a separated existence, but the real body which the man will feel himself to be physically will be the whole Earth and the whole universe and the whole indivisible form of things wheresoever existent, and the senses also will be converted to this principle of sensation so that even in what we call the external, the eye will see Brahman only in every sight, the ear will hear Brahman only in every sound, the inner and outer body will feel Brahman only in every touch and the touch itself as if internal in the greater body. The soul whose gods are thus converted to this supreme law and religion, will realise in the cosmos itself and in all its multiplicity the truth of the One besides whom there is no other or second. Moreover, becoming one with the formless and infinite, it will exceed the universe itself and see all the worlds not as external, not even as commensurate with itself, but as if within it.

And in fact, in the higher realisation it will not be Mind, Life, Sense of which even the mind, life and sense themselves will be originally aware, but rather that which constitutes them. By this process of constant visiting and divine touch and influence the Mind of the mind, that is to say, the superconscient Knowledge will take possession of the mental understanding and begin to turn all its vision and thinking into luminous stuff and vibration of light of the Supermind. So too the sense will be changed by the visitings of the Sense behind the sense and the whole sense-view of the universe itself will be altered so that the vital, mental and supramental will become visible to the senses with the physical only as their last, outermost and smallest result. So too the Life will become a superlife, a conscious movement of the infinite Conscious-Force; it will be impersonal, unlimited by any particular acts and enjoyment, unbound to their results, untroubled by the dualities or the touch of sin and suffering, grandiose, boundless, immortal. The material world itself will become for these gods a figure of the infinite, luminous and blissful Superconscient.

This will be the transfiguration of the gods, but what of the self? For we have seen that there are two fundamental entities, the gods and the self, and the self in us is greater than the cosmic Powers, its God-ward destination more vital to our perfection and self-fulfilment than any transfiguration of these lesser deities. Therefore not only must the gods find their one Godhead and resolve themselves into it; that is to say, not only must the cosmic principles working in us resolve themselves into the working of the One, the Principle of all principles, so that they shall become only a unified existence and single action of That in spite of all play of differentiation, but also and with a more fundamental necessity the self in us which supports the action of the gods must find and enter into the one Self of all individual existences, the indivisible Spirit to whom all souls are no more than dark or luminous centres of its consciousness.

This the self of man, since it is the essentiality of a mental being, will do through the mind. In the gods the transfiguration is effected by the Superconscient itself visiting their substance and opening their vision with its flashes until it has transformed them; but the mind is capable of another action which is only apparently movement of mind, but really the movement of the self towards its own reality. The mind seems to go to That, to attain to it; it is lifted out of itself into something beyond and, although it falls back, still by the mind the will of knowledge in the mental thought continually and at last continuously remembers that into which it has entered. On this the Self through the mind seizes and repeatedly dwells and so doing it is finally caught up into it and at last able to dwell securely in that transcendence. It transcends the mind, it transcends its own mental individualisation of the being, that which it now knows as itself; it ascends and takes foundation in the Self of all and in the status of self-joyous infinity which is the supreme manifestation of the Self. This is the transcendent immortality, this is the spiritual existence which the Upanishads declare to be the goal of man and by which we pass out of the mortal state into the heaven of the Spirit.

What then happens to the gods and the cosmos and all that the Lord develops in His being? Does it not all disappear? Is not the transfiguration of the gods even a mere secondary state through which we pass towards that culmination and which drops away from us as soon as we reach it? And with the disappearance of the gods and the cosmos does not the Lord too, the Master-Consciousness, disappear so that nothing is left but the one pure indeterminate Existence self-blissful in an eternal inaction and non-creation? Such was the conclusion of the later Vedanta in its extreme monistic form and such was the sense which it tried to read into all the Upanishads; but it must be recognised that in the language whether of the Isha or the Kena Upanishad there is absolutely nothing, not even a shade or a nuance pointing to it. If we want to find it there, we have to put it in by force; for the actual

language used favours instead the conclusion of other Vedantic systems, which considered the goal to be the eternal joy of the soul in a Brahmaloka or world of the Brahman in which it is one with the infinite existence and yet in a sense still a soul able to enjoy differentiation in the oneness.

In the next verse we have the culmination of the teaching of the Upanishad, the result of the great transcendence which it has been setting forth and afterwards the description of the immortality to which the souls of knowledge attain when they pass beyond the mortal status. It declares that Brahman is in its nature "That Delight", Tadvanam. "Vana" is the Vedic word for delight or delightful, and "Tadvanam" means therefore the transcendent Delight, the all-blissful Ananda of which the Taittiriya Upanishad speaks as the highest Brahman from which all existences are born, by which all existences live and increase and into which all existences arrive in their passing out of death and birth. It is as this transcendent Delight that the Brahman must be worshipped and sought. It is this beatitude therefore which is meant by the immortality of the Upanishads. And what will be the result of knowing and possessing Brahman as the supreme Ananda? It is that towards the knower and possessor of the Brahman is directed the desire of all creatures. In other words, he becomes a centre of the divine Delight shedding it on all the world and attracting all to it as to a fountain of joy and love and self-fulfilment in the universe.

This is the culmination of the teaching of the Upanishad; there was a demand for the secret teaching that enters into the ultimate truth, for the "Upanishad", and in response this doctrine has been given.…" (18: 85-90)

"…This Upanishad or gospel of the inmost Truth of things has for its foundation, it is said, the practice of self-mastery, action and the subdual of the sense-life to the power of the Spirit. In other words, life and works are to be used as a means of arriving out of the state of subjection proper to the soul in the ignorance into a state of mastery which brings it nearer to the absolute self-mastery and all-mastery of the supreme Soul seated in the knowledge. The Vedas, that is to say, the utterances of the inspired seers and the truths they hold, are described as all the limbs of the Upanishad; in other words, all the convergent lines and aspects, all the necessary elements of this great practice, this profound psychological self-training and spiritual aspiration are set forth in these great Scriptures, channels of supreme knowledge and indicators of a supreme discipline. Truth is its home; and this Truth is not merely intellectual verity, – for that is not the sense of the word in the Vedic writings, – but man's ultimate human state of true being, true consciousness, right knowledge, right works, right joy of existence, all indeed that is contrary to the falsehood of egoism and ignorance. It is by these means, by using works and self-discipline for mastery of oneself and for the generation of spiritual energy, by fathoming in all its parts the knowledge and repeating the high example of the great Vedic seers and by living in the Truth that one becomes capable of the great ascent which the Upanishad opens to us.

The goal of the ascent is the world of the true and vast existence of which the Veda speaks as the Truth that is the final goal and home of man. It is described here as the greater infinite heavenly world, (Swargaloka, Swarloka of the Veda), which is not the lesser Swarga of the Puranas or the lesser Brahmaloka of the Mundaka Upanishad, its world of the sun's rays to which the soul arrives by works of virtue and piety, but falls from them by the exhaustion of their merit; it is the higher Swarga or Brahman-world of the Katha which is beyond the dual symbols of birth and death, the higher Brahman-worlds of the Mundaka which the soul enters by knowledge and renunciation. It is therefore a state not belonging to the Ignorance, but to Knowledge. It is, in fact, the infinite existence and beatitude of the soul in the being of the all-blissful existence; it is too the higher status, the light of the Mind beyond the mind, the joy and eternal mastery of the Life beyond the life, the riches of the Sense beyond the senses. And the soul finds in it not only its own largeness but finds too and possesses the infinity of the One and it has firm foundation in that immortal state because there a supreme Silence and eternal Peace are the secure foundation of eternal Knowledge and absolute Joy." (18: 90-91)

A Last Word

"Fundamentally its teaching reposes on the assertion of three states of existence, the human and mortal, the Brahman-consciousness which is the absolute of our relativities, and the utter Absolute which is unknowable. The first is in a sense a false status of misrepresentation because it is a continual term of apparent opposites and balancings where the truth of things is a secret unity; we have here a bright or positive figure and a dark or negative figure and both are figures, neither the Truth; still in that we now live and through that we have to move to the Beyond. The second is the Lord of all this dual action who is beyond it; He is the truth of Brahman and not in any way a falsehood or misrepresentation, but the truth of it as attained by us in our eternal supramental being; in Him are the absolutes of all that here we experience in partial figures. The Unknowable is beyond our grasp because though it is the same Reality, yet it exceeds even our highest term of eternal being and is beyond Existence and Non-existence; it is therefore to the Brahman, the Lord who has a relation to what we are that we must direct our search if we would attain beyond what temporarily seems to what eternally is.

The attainment of the Brahman is our escape from the mortal status into Immortality, by which we understand not the survival of death, but the finding of our true self of eternal being and bliss beyond the dual symbols of birth and death. By immortality we mean the absolute life of the soul as opposed to the transient and mutable life in the body which it assumes by birth and death and rebirth and superior also to its life as the mere mental being who dwells in the world subjected helplessly to this law of death and birth or seems at least by his ignorance to be subjected to this and to other laws of the lower Nature. To know and possess its true nature, free, absolute, master of itself and its embodiments is the soul's means of transcendence, and to know and possess this is to know and possess the Brahman. It is also to rise out of mortal world into immortal world, out of world of bondage into world of largeness, out of finite world into infinite world. It is to ascend out of earthly joy and sorrow into a transcendent Beatitude.

This must be done by the abandonment of our attachment to the figure of things in the mortal world. We must put from us its death and dualities if we would compass the unity and immortality. Therefore it follows that we must cease to make the goods of this world or even its right, light and beauty our object of pursuit; we must go beyond these to a supreme Good, a transcendent Truth, Light and Beauty in which the opposite figures of what we call evil disappear. But still, being in this world, it is only through something in this world itself that we can transcend it; it is through its figures that we must find the absolute. Therefore, we scrutinise them and perceive that there are first these forms of mind, life, speech and sense, all of them figures and imperfect suggestions, and then behind them the cosmic principles through which the One acts. It is to these cosmic principles that we must proceed and turn them from their ordinary aim and movement in the world to find their own supreme aim and absolute movement in their own one Godhead, the Lord, the Brahman; they must be drawn to leave the workings of ordinary mind and find the superconscient Mind, to leave the workings of ordinary speech and sense and find the supra-mental Sense and original Word, to leave the apparent workings of mundane Life and find the transcendent Life.

Besides the gods, there is our self, the spirit within who supports all this action of the gods. Our spirit too must turn from its absorption in its figure of itself as it sees it involved in the movement of individual life, mind, body and subject to it and must direct its gaze upward to its own supreme Self who is beyond all this movement and master of it all. Therefore the mind must indeed become passive to the divine Mind, the sense to the divine Sense, the life to the divine Life and by receptivity to constant touches and visitings of the highest be transfigured into a reflection of these transcendences; but also the individual self must through the mind's aspiration upwards, through upliftings of itself beyond, through constant memory of the supreme Reality in which during these divine moments it has lived, ascend finally into that Bliss and Power and Light." (18: 92-94)

Upanishads and the Two Supreme Objects of a High-reaching Soul

"…there is an emphasis in the Upanishads increasing steadily as time goes on into an over-emphasis, on the salvation of the individual, on his rejection of the lower cosmic life. This note increases in them as they become later in date, it swells afterwards into the rejection of all cosmic life whatever and that becomes finally in later Hinduism almost the one dominant and all-challenging cry. It does not exist in the earlier Vedic revelation where individual salvation is regarded as a means towards a great cosmic victory, the eventual conquest of heaven and earth by the superconscient Truth and Bliss and those who have achieved the victory in the past are the conscious helpers of their yet battling posterity. If this earlier note is missing in the Upanishads, then, – for great as are these Scriptures, luminous, profound, sublime in their unsurpassed truth, beauty and power, yet it is only the ignorant soul that will make itself the slave of a book, – then in using them as an aid to knowledge we must insistently call back that earlier missing note, we must seek elsewhere a solution for the word of the riddle that has been ignored. The Upanishad alone of extant scriptures gives us without veil or stinting, with plenitude and a noble catholicity the truth of the Brahman; its aid to humanity is therefore indispensable. Only, where anything essential is missing, we must go beyond the Upanishads to seek it, – as for instance when we add to its emphasis on divine knowledge the indispensable ardent emphasis of the later teachings upon divine love and the high emphasis of the Veda upon divine works.

The Vedic gospel of a supreme victory in heaven and on earth for the divine in man, the Christian gospel of a kingdom of God and divine city upon earth, the Puranic idea of progressing Avataras ending in the kingdom of the perfect and the restoration of the golden Age, not only contain behind their forms a profound truth, but they are necessary to the religious sense in mankind. Without it the teaching of the vanity of human life and of a passionate fleeing and renunciation can only be powerful in passing epochs or else on the few strong souls in each age that are really capable of these things. The rest of humanity will either reject the creed which makes that its foundation or ignore it in practice while professing it in precept or else must sink under the weight of its own impotence and the sense of the illusion of life or of the curse of God upon the world as mediaeval Christendom sank into ignorance and obscurantism or later India into stagnant torpor and the pettiness of a life of aimless egoism. The promise for the individual is well but the promise for the race is also needed. Our father Heaven must remain bright with the hope of deliverance, but also our mother Earth must not feel herself for ever accursed.

It was necessary at one time to insist even exclusively on the idea of individual salvation so that the sense of a Beyond might be driven into man's mentality, as it was necessary at one time to insist on a heaven of joys for the

virtuous and pious so that man might be drawn by that shining bait towards the practice of religion and the suppression of his unbridled animality. But as the lures of earth have to be conquered, so also have the lures of heaven. The lure of a pleasant Paradise of the rewards of virtue has been rejected by man; the Upanishads belittled it ages ago in India and it is now no longer dominant in the mind of the people; the similar lure in popular Christianity and popular Islam has no meaning for the conscience of modern humanity. The lure of a release from birth and death and withdrawal from the cosmic labour must also be rejected, as it was rejected by Mahayanist Buddhism which held compassion and helpfulness to be greater than Nirvana. As the virtues we practise must be done without demand of earthly or heavenly reward, so the salvation we seek must be purely internal and impersonal; it must be the release from egoism, the union with the Divine, the realisation of our universality as well as our transcendence, and no salvation should be valued which takes us away from the love of God in his manifestation and the help we can give to the world. If need be, it must be taught for a time, "Better this hell with our other suffering selves than a solitary salvation."

Fortunately, there is no need to go to such lengths and deny one side of the truth in order to establish another. The Upanishad itself suggests the door of escape from any overemphasis in its own statement of the truth. For the man who knows and possesses the supreme Brahman as the transcendent Beatitude becomes a centre of that delight to which all his fellows shall come, a well from which they can draw the divine waters. Here is the clue that we need. The connection with the universe is preserved for the one reason which supremely justifies that connection; it must subsist not from the desire of personal earthly joy, as with those who are still bound, but for help to all creatures. Two then are the objects of the high-reaching soul, to attain the Supreme and to be for ever for the good of all the world, – even as Brahman Himself; whether here or elsewhere, does not essentially matter. Still where the struggle is thickest, there should be the hero of the spirit, that is surely the highest choice of the son of Immortality; the earth calls most, because it has most need of him, to the soul that has become one with the universe. And the nature of the highest good that can be done is also indicated, – though other lower forms of help are not therefore excluded. To assist in the lesser victories of the gods which must prepare the supreme victory of the Brahman may well be and must be in some way or other a part of our task; but the greatest helpfulness of all is this, to be a human centre of the Light, the Glory, the Bliss, the Strength, the Knowledge of the Divine Existence, one through whom it shall communicate itself lavishly to other men and attract by its magnet of delight their souls to that which is the Highest." (18: 95-98)

Selections From Katha Upanishad

''न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम्।

अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते से।। ६।।

6. The childish wit bewildered and drunken with the illusion of riches cannot open its eyes to see the passage to heaven; for he that thinks this world is and there is no other, comes again and again into Death's thraldom.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः।

आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्ट।। ७ ।।

7. He that is not easy even to be heard of by many, and even of those that have heard they are many who have not known Him, – a miracle is the man that can speak of Him wisely or is skilful to win Him, and when one is found, a miracle is the listener who can know God even when taught of Him by the knower." (18: 109)

"न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः।

अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात्।। ८ ।।

8. An inferior man cannot tell you of Him; for thus told thou canst not truly know Him, since He is thought of in many aspects. Yet unless told of Him by another thou canst not find thy way there to Him; for He is subtler than subtlety and that which logic cannot reach.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयान्नचिकेतः प्रष्टा।। ९ ।।

9. This wisdom is not to be had by reasoning, O beloved Nachiketas; only when told thee by another it brings real knowledge, – the wisdom which thou hast gotten. Truly thou art steadfast in the Truth! Even such a questioner as thou art may I meet with always." (18: 109-10)

"सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्।। १५।।

15. The seat and goal that all the Vedas glorify and which all austerities declare, for the desire of which men practise holy living, of That will I tell thee in brief compass. OM is that goal, O Nachiketas.

एतद्धेवाक्षरं ब्रह्म एतद्धेवाक्षरं परम्।

एतद्धेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत्।। १६ ।।

16. For this Syllable is Brahman, this Syllable is the Most High: this Syllable if one know, whatsoever one shall desire, it is his.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते।। १७ ।।

17. This support is the best, this support is the highest, knowing this support one grows great in the world of the Brahman.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे।। १८ ।।

18. That Wise One is not born, neither does he die; he came not from anywhere, neither is he anyone; he is unborn, he is everlasting, he is ancient and sempiternal, he is not slain in the slaying of the body.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते।। १९ ।।

19. If the slayer think that he slays, if the slain think that he is slain, both of these have not the knowledge. This slays not, neither is He slain.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम्।

तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः।। २० ।।

20. Finer than the fine, huger than the huge the Self hides in the secret heart of the creature: when a man strips himself of will and is weaned from sorrow, then he beholds Him, purified from the mental elements he sees the greatness of the Self-being.

आसीनो दूरं व्रजति शयानो याति सर्वतः।

कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति।। २१ ।।

21. Seated He journeys far off, lying down He goes everywhere. Who other than I is fit to know God, even Him who is rapture and the transcendence of rapture?

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति।। २२ ।।

22. Realising the Bodiless in bodies, the Established in things unsettled, the Great and Omnipresent Self, the wise and steadfast soul grieves no longer.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्।। २३ ।।

23. The Self is not to be won by eloquent teaching, nor by brain power, nor by much learning: but only he whom this being chooses can win Him, for to him this Self bares His body.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।

नाशान्तमानसो वापि पज्ञानेनैनमाप्नुयात्।। २४ ।।

24. None who has not ceased from doing evil, or who is not calm, or not concentrated in his being, or whose mind has not been tranquillised, can by wisdom attain to Him.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः।

मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः।। २५ ।।

25. He to whom the sages are as meat and heroes as food for His eating and Death is an ingredient of His banquet, how thus shall one know of Him where He abideth?" (18: 111-13)

"आत्मानं रथिनं विद्धि शरीरं रथमेव तु।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च।। ३ ।।

3. Know the body for a chariot and the soul for the master of the chariot: know Reason for the charioteer and the mind for the reins only.

इन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः।। ४ ।।

4. The senses they speak of as the steeds and the objects of sense as the paths in which they move; and One yoked with Self and the mind and the senses is the enjoyer, say the thinkers." (18: 114)

"इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः।

मनसस्तु पराबुद्धिर्बुद्धेरात्मा महान्परः।। १० ।।

10. Than the senses the objects of sense are higher; and higher than the objects of sense is the Mind; and higher than the Mind is the faculty of knowledge; and than that is the Great Self higher.

महतः परमव्यक्तमव्यक्तात् पुरुषः परः।

पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः।। ११ ।।

11. And higher than the Great Self is the Unmanifest and higher than the Unmanifest is the Purusha: than the Purusha there is none higher: He is the culmination, He is the highest goal of the journey.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते।

दृश्यते त्वग्र्यया बुद्धा सुक्ष्मया सूक्ष्मदर्शिभिः। १२।।

12. The secret Self in all existences does not manifest Himself to the vision: yet is He seen by the seers of the subtle by a subtle and perfect understanding." (18: 115)

''यच्छेद् वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि।

ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेच्छान्त आत्मनि।। १३ ।।

13. Let the wise man restrain speech in his mind and mind in his self of knowledge, and knowledge in the Great Self, and that again let him restrain in the Self that is at peace.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति।। १४ ।।

14. Arise, awake, find out the great ones and learn of them; for sharp as a razor's edge, hard to traverse, difficult of going is that path, say the sages." (18: 115-16)

"अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति।

ईशानो भूतभव्यस्य न ततो विजुगुप्सते। एतद्वै तत्।। १२ ।।

12. The Purusha who is seated in the midst of ourself is no larger than the finger of a man. He is the lord of what was and what shall be; Him having seen one shrinketh not from aught nor abhorreth any. This is the thing thou seekest.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः। एतद्वै तत्।। १३ ।।

13. The Purusha that is within is no larger than the finger of a man; He is like a blazing fire that is without smoke, He is lord of His past and His future. He alone is today and He alone shall be tomorrow. This is the thing thou seekest." (18: 119)

''भयादस्याग्निस्तपति भयात्तपति सूर्यः।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः।। ३ ।।

3. For fear of Him the fire burneth, for fear of Him the sun giveth heat, for fear of Him Indra and Vayu and Death hasten in their courses.…

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम्।

सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम्।। ७ ।।

7. The mind is higher than the senses, and above the mind is the thought, and above the thought is the mighty Spirit, and above the Mighty One is the Unmanifest.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च।

यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति।। ८ ।।

8. But highest above the Unmanifest is the Purusha who pervadeth all and alone hath no sign nor feature. Mortal man knowing Him is released into immortality." (18: 124-25)

"अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।

तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण।

तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति।। १७ ।।

17. The Purusha, the Spirit within, who is no larger than the finger of a man is seated for ever in the heart of creatures; one must separate Him with patience from one's own body as one separates from a blade of grass its main fibre. Thou shalt know Him for the Bright Immortal, yea, for the Bright Immortal.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम्।

ब्रह्मप्राप्तो विरजोऽभूद् विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव।। १८ ।।

18. Thus did Nachiketas with Death for his teacher win the God-knowledge; he learned likewise the whole ordinance of the Yoga: thereafter he obtained Brahman and became void of stain and void of death. So shall another be who cometh likewise to the science of the Spirit." (18: 126-27)

"धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि।। ३ ।।

3. Take up the bow of the Upanishad, that mighty weapon, set to it an arrow sharpened by adoration, draw the bow with a heart wholly devoted to the contemplation of That, and O fair son, penetrate into That as thy target, even into the Immutable.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।

अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत्।। ४ ।।

4. OM is the bow and the soul is the arrow, and That, even the Brahman, is spoken of as the target. That must be pierced with an unfaltering aim; one must be absorbed into That as an arrow is lost in its target." (18: 139-40)

"मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय।

तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति।। ८ ।।

8. A mental being, leader of the life and the body, has set a heart in matter, in matter he has taken his firm foundation. By its knowing the wise see everywhere around them That which shines in its effulgence, a shape of Bliss and immortal.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे।। ९ ।।

9. The knot of the heart-strings is rent, cut away are all doubts, and a man's works are spent and perish, when is seen That which is at once the being below and the Supreme.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम्।

तच्छुभ्रं ज्यातिषां ज्यातिस्तद्यदात्मविदो विदुः।। १० ।।

10. In a supreme golden sheath the Brahman lies, stainless, without parts. A Splendour is That, It is the Light of Lights, It is That which the self-knowers know.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।। ११ ।।

11. There the sun shines not and the moon has no splendour and the stars are blind; there these lightnings flash not, how then shall burn this earthly fire? All that shines is but the shadow of his shining; all this universe is effulgent with his light.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण।

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्।। १२ ।।

12. All this is Brahman immortal, naught else; Brahman is in front of us, Brahman behind us, and to the south of us and to the north of us* and below us and above us; it stretches everywhere. All this is Brahman alone, all this magnificent universe." (18: 140-41)

** Or, "to the right and the left of us".*

"द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति।। १ ।।

1. Two birds, beautiful of wing, close companions, cling to one common tree: of the two one eats the sweet fruit of the tree, the other eats not but watches his fellow.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः।। २ ।।

2. The soul is the bird that sits immersed on the one common tree; but because he is not lord he is bewildered and has sorrow. But when he sees that other who is the Lord and beloved, he knows that all is His greatness and his sorrow passes away from him." (18: 142)

''यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्।

तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति।। ३ ।।

3. When, a seer, he sees the Golden-hued, the maker, the Lord, the Spirit who is the source of Brahman,* then he becomes the knower and shakes from his wings sin and virtue; pure of all stain he reaches the supreme identity.**

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान्भवते नातिवादी।

आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठ।। ४ ।।

4. This is the life in things that shines manifested by all these beings; a man of knowledge coming wholly to know this, draws back from creeds and too much disputings. In the Self his delight, at play in the Self, doing works, – the best is he among the knowers of the Eternal." (18: 142)

** Or, "whose source is Brahman"; Shankara admits the other meaning as an alternative, but explains it as "the source of the lower Brahman".*

*** Or, "pure of all staining tinge he reaches to a supreme equality."*

"सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।

अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः।। ५ ।।

5. The Self can always be won by truth, by self-discipline, by integral knowledge, by a life of purity, – this Self that is in the inner body, radiant, made all of light whom by the perishing of their blemishes the doers of askesis behold.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।

येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्।।

6. It is Truth that conquers and not falsehood; by Truth was stretched out the path of the journey of the gods, by which the sages winning their desire ascend there where Truth has its supreme abode." (18: 143)

''बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति।

दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम्।। ७ ।।

7. Vast is That, divine, its form unthinkable; it shines out subtler than the subtle:* very far and farther than farness, it is here close to us, for those who have vision it is even here in this world; it is here, hidden in the secret heart.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा।

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः।। ८ ।।

8. Eye cannot seize, speech cannot grasp Him, nor these other godheads; not by austerity can he be held nor by works: only when the inner being is purified by a glad serenity of knowledge, then indeed, meditating, one beholds the Spirit indivisible.

** Or, "minuter than the minute".*

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा।। ९ ।।

9. This Self is subtle and has to be known by a thought-mind into which the life-force has made its fivefold entry: all the conscious heart of creatures is shot through and inwoven with the currents of the life-force and only when it is purified can this Self manifest its power.*

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान्।

तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः।। १० ।।

10. Whatever world the man whose inner being is purified sheds the light of his mind upon, and whatsoever desires he cherishes, that world he takes by conquest, and those desires. Then, let whosoever seeks for success and well-being approach with homage a self-knower." (18: 143-44)

* *The verb* vibhavati *seems here to have a complex sense and to mean, "to manifest its full power and pervading presence".*

"नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुा श्रुतेन।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम्।। ३ ।।

3. This Self is not won by exegesis, nor by brain-power, nor by much learning of Scripture. Only by him whom It chooses can It be won; to him this Self unveils its own body.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात्।

एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम।। ४ ।।

4. This Self cannot be won by any who is without strength, nor with error in the seeking, nor by an askesis without the true mark: but when a man of knowledge strives by these means his self enters into Brahman, his abiding place.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः।

ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति।। ५ ।।

5. Attaining to him, seers glad with fullness of knowledge, perfected in the Self, all passions cast from them, tranquillised, – these, the wise, come to the all-pervading from every side, and, uniting themselves with him, enter utterly the All." (18: 145)

What is the Brahman?

"Whatever reality is in existence, by which all the rest subsists, that is Brahman. An Eternal behind all instabilities, a Truth of things which is implied, if it is hidden in all app.earances, a Constant which supports all mutations, but is not increased, diminished, abrogated, – there is such an unknown *x* which makes existence a problem, our own self a mystery, the universe a riddle. If we were only what we seem to be to our normal self-awareness, there would be no mystery; if the world were only what it can be made out to be by the perceptions of the senses and their strict analysis in the reason, there would be no riddle; and if to take our life as it is now and the world as it has so far developed to our experience were the whole possibility of our knowing and

doing, there would be no problem. Or at best there would be but a shallow mystery, an easily solved riddle, the problem only of a child's puzzle. But there is more, and that more is the hidden head of the Infinite and the secret heart of the Eternal. It is the highest and this highest is the all; there is none beyond and there is none other than it. To know it is to know the highest and by knowing the highest to know all. For as it is the beginning and source of all things, so everything else is its consequence; as it is the support and constituent of all things, so the secret of everything else is explained by its secret; as it is the sum and end of all things, so everything else amounts to it and by throwing itself into it achieves the sense of its own existence.

This is the Brahman." (18: 151-52)

The Brahman is Knowable

"If this unknown be solely an indecipherable, only indefinable *x*, always unknown and unknowable, the hidden never revealed, the secret never opened to us, then our mystery would for ever remain a mystery, our riddle insoluble, our problem intangible. Its existence, even while it determines all we are, know and do, could yet make no practical difference to us; for our relation to it would then be a blind and helpless dependence, a relation binding us to ignorance and maintainable only by that ignorance. Or again, if it be in some way knowable, but the sole result of knowledge were an extinction or cessation of our being, then within our being it could have no consequences; the very act and fructuation of knowledge would bring the annihilation of all that we now are, not its completion or fulfilment. The mystery, riddle, problem would not be so much solved as abolished, for it would lose all its data. In effect we should have to suppose that there is an eternal and irreconcilable opposition between Brahman and what we now are, between the supreme cause and all its effects or between the supreme source and all its derivations. And it would then seem that all that the Eternal originates, all he supports, all he takes back to himself is a denial or contradiction of his being which, though in itself a

negative of that which alone is, has yet in some way become a positive. The two could not coexist in consciousness; if he allowed the world to know him, it would disappear from being.

But the Eternal is knowable, He defines himself so that we may seize him, and man can become, even while he exists as man and in this world and in this body, a knower of the Brahman.

The knowledge of the Brahman is not a thing luminous but otiose, informing to the intellectual view of things but without consequence to the soul of the individual or his living; it is a knowledge that is a power and a divine compulsion to change; by it his existence gains something that now he does not possess in consciousness. What is this gain? it is this that he is conscious now in a lower state only of his being, but by knowledge he gains his highest being.

The highest state of our being is not a denial, contradiction and annihilation of all that we now are; it is a supreme accomplishment of all things that our present existence means and aims at, but in their highest sense and in the eternal values." (18: 152-53)

The Object of Knowledge

"Knowledge does not end with knowing, nor is it pursued and found for the sake of knowing alone. It has its full value only when it leads to some greater gain than itself, some gain of being. Simply to know the eternal and to remain in the pain, struggle and inferiority of our present way of being, would be a poor and lame advantage.

A greater knowledge opens the possibility and, if really possessed, brings the actuality of a greater being. To be is the first verb which contains all the others; knowledge, action, creation, enjoyment are only a fulfilment of being. Since we are incomplete in being, to grow is our aim, and that knowledge, action, creation, enjoyment are the best which most help us to expand, grow, feel our existence." (18: 154)

Infinity and Causality

"Infinity is the timeless and spaceless and causeless infinity of the eternal containing all the infinities of space and time and the endless succession which humanly we call causality. But in fact causality is only an inferior aspect and translation into mental and vital terms of something which is not mechanical causality, but the harmonies of a free self-determination of the being of the Eternal.

Truth is truth of the infinite and eternal, truth of being, and truth of becoming only as a self-expression of the being. The circumstances of the self-expression appear to the mind as the finite, but nothing is really finite except the way the mind has of experiencing all that appears to its view. All things are, each thing is the Brahman." (18: 157)

Professor Max Muller's Sacred Books of the East

"…he committed two serious errors of judgment; he imagined that by sitting in Oxford and evolving new meanings out of his own brilliant fancy he could understand the Upanishads better than Shankaracharya or any other Hindu of parts and learning; and he also imagined that what was important for Europe to know about the Upanishads was what he and other European scholars considered they ought to mean. This, however, is a matter of no importance to anybody but the scholars themselves. What it is really important for Europe to know is in the first place what the Upanishads really do mean, so far as their exoteric teaching extends, and in a less degree what philosophic Hinduism took them to mean.…

I may quote a sentence from Professor Max Muller's Preface to the Sacred Books of the East. "I confess" he says "it has been for many years a problem to me, aye, and to a great extent is so still, how the Sacred Books of the East should, by the side of so much that is fresh, natural, simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent." Now I am myself only a poor coarseminded Oriental and

therefore not disposed to deny the gross physical facts of life & nature or able to see why we should scuttle them out of sight and put on a smug, respectable expression which suggests while it affects to hide their existence. This perhaps is the reason why I am somewhat at a loss to imagine what the Professor found in the Upanishads that is hideous and repellent. Still I was brought up almost from my infancy in England and received an English education, so that sometimes I have glimmerings. But as to what he intends by the unmeaning, artificial and silly elements, there can be no doubt. Everything is unmeaning in the Upanishads which the Europeans cannot understand, everything is artificial which does not come within the circle of their mental experience and everything is silly which is not explicable by European science and wisdom. Now this attitude is almost inevitable on the part of an European, for we all judge according to our lights and those who keep their minds really open, who can realise that there may be lights which are not theirs and yet as illuminating or more illuminating than theirs, are in any nation a very small handful. For the most part men are the slaves of their associations." (18: 163-65)

"ऊँ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः।।

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु।।

ऊँ शान्तिः शान्तिः शान्तिः।।

OM. May we hear what is auspicious with our ears, O ye Gods; may we see what is auspicious with our eyes, O ye of the sacrifice; giving praise with steady limbs, with motionless bodies, may we enter into that life which is founded in the Gods.

Ordain weal unto us Indra of high-heaped glories; ordain weal unto us Pushan, the all-knowing Sun; ordain weal unto us Tarkshya Arishtanemi; Brihaspati ordain weal unto us. OM. Peace! peace! peace!

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद् भविष्यदिति सर्वमोंकार एव।

यच्चान्यत् त्रिकालातीतं तदप्योंकार एव।। १ ।।

1. OM is this imperishable Word, OM is the Universe, and this is the exposition of OM. The past, the present and the future, all that was, all that is, all that will be, is OM. Likewise all else that may exist beyond the bounds of Time, that too is OM.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्।। २ ।।

2. All this Universe is the Eternal Brahman, this Self is the Eternal, and the Self is fourfold.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग् वैश्वानरः प्रथमः पादः।। ३ ।।

3. He whose place is the wakefulness, who is wise of the outward, who has seven limbs, to whom there are nineteen doors, who feeleth and enjoyeth gross objects, Vaiswanor, the Universal Male, He is the first.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः।। ४ ।।

4. He whose place is the dream, who is wise of the inward, who has seven limbs, to whom there are nineteen doors, who feeleth and enjoyeth subtle objects, Taijasa, the Inhabitant in Luminous Mind, He is the second.

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम्।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः।। ५ ।।

5. When one sleepeth and yearneth not with any desire, nor seeth any dream, that is the perfect slumber. He whose place is the perfect slumber, who is become Oneness, who is wisdom gathered into itself, who is made of mere delight, who enjoyeth delight unrelated, to whom conscious mind is the door, Prajna, the Lord of Wisdom, He is the third.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्।। ६ ।।

6. This is the Almighty, this is the Omniscient, this is the Inner Soul, this is the Womb of the Universe, this is the Birth and Destruction of creatures.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः।। ७ ।।

7. He who is neither inward-wise, nor outward-wise, nor both inward and outward wise, nor wisdom self-gathered, nor possessed of wisdom, nor unpossessed of wisdom, He Who is unseen and incommunicable, unseizable, featureless, unthinkable, and unnameable, Whose essentiality is awareness of the Self in its single existence, in Whom all phenomena dissolve, Who is Calm, Who is Good, Who is the One than Whom there is no other, Him they deem the fourth; He is the Self, He is the object of Knowledge.

सोऽयमात्माध्यक्षरमोंकारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति।। ८ ।।

8. Now this the Self, as to the imperishable Word, is OM; and as to the letters, His parts are the letters and the letters are His parts, namely, A U M.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा पात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद।। ९ ।।

9. The Waker, Vaiswanor, the Universal Male, He is A, the first letter, because of Initiality and Pervasiveness; he that knoweth Him for such pervadeth and attaineth all his desires; he becometh the source and first.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसंतति समानश्च भवति नास्याब्रह्मवित् कुले भवति य एवं वेद।। १० ।।

10. The Dreamer, Taijasa, the Inhabitant in Luminous Mind, He is U, the second letter, because of Advance and Centrality; he that knoweth Him for such, advanceth the bounds of his knowledge and riseth above difference; nor of his seed is any born that knoweth not the Eternal.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद।। ११ ।।

11. The Sleeper, Prajna, the Lord of Wisdom, He is M, the third letter, because of Measure and Finality; he that knoweth Him for such measureth with himself the Universe and becometh the departure into the Eternal.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोंकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद।। १२ ।।

12. Letterless is the fourth, the Incommunicable, the end of phenomena, the Good, the One than Whom there is no other; thus is OM. He that knoweth is the Self and entereth by his self into the Self, he that knoweth, he that knoweth." (18: 193-96)

Selections From Taittiriya Upanishad Bhûr, Bhuvar and Suvar

"Bhûr, Bhuvar and Suvar, these are the three Words of His naming. Verily the Rishi Mahachamasya made known a fourth to these, which is Mahas. It is Brahman, it is the Self, and the other gods are his members.

Bhûr, it is this world; Bhuvar, it is the sky; Suvar, it is the other world: but Mahas is the Sun. By the Sun all these worlds increase and prosper.

Bhûr, it is Fire; Bhuvar, it is Air; Suvar, it is the Sun: but Mahas is the Moon. By the Moon all these shining fires increase and prosper.

Bhûr, it is the hymns of the Rigveda; Bhuvar, it is the hymns of the Sâma; Suvar, it is the hymns of the Yajur: but Mahas is the Eternal. By the Eternal all these Vedas increase and prosper.

Bhûr, it is the main breath; Bhuvar, it is the lower breath; Suvar, it is the breath pervasor: but Mahas is food. By food all these breaths increase and prosper.

These are the four & they are fourfold; – four Words of His naming and each is four again. He who knoweth these knoweth the Eternal, and to him all the Gods carry the offering." (18: 210)

ॐ

"OM is the Eternal, OM is all this universe. OM is the syllable of assent: saying OM! let us hear, they begin the citation. With OM they sing the hymns of the Sama; with OM SHOM they pronounce the Shastra. With OM the priest officiating at the sacrifice sayeth the response. With OM Brahma beginneth creation (or With OM the chief priest giveth sanction). With OM one sanctioneth the burnt offering. With OM the Brahmin ere he expound the Knowledge, crieth "May I attain the Eternal." The Eternal verily he attaineth." (18: 212)

Selections From Svetasvatara Upanishad Shiva

"भावग्राह्यमनीडाख्यं भावाभावकरं शिवम।

कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम्।। १४ ।।

14. Shiva the Master of all becomings and not-becomings and from Him this whole creation floweth and it is only one part of Shiva; but He is not named after any nest of the wingèd Spirit, and the heart alone can apprehend Him. They who know Shiva, the Blessed One, abandon body for ever." (18: 243)

"आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम्।। ५ ।।

5. Lo we have beheld Him & He is the Beginning and the Cause of all Causes whereby these elements meet together & form ariseth; the past, the present and the future are this side of Him and Time hath no part in Him. Let us worship the Ancient of Days in our own hearts who sitteth. Let us wait upon God who must be adored, for the world is His shape and the Universe is but His becoming.

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्ततेऽयम्।
धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम।। ६।।

6. Time & Form and the Tree of Things, none of these is He for He is more than they & it is from Him that this Cosmos beginneth. We will know this Master of grace & glory for He cometh to us carrying righteousness in His hand & He driveth Sin from its strong places. We will know Him for He is in our Self & immortal & the World's foundation.

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम्।
पतिं पतीनां परमं परस्ताद् विदाम देवं भुवनेशमीड्यम्।। ७ ।।

7. We will know this Mightiest one who is far above all the mighty – this summit of the gods & their godhead, King of Kings and Lord of Lords, who towereth high above all summits & greatnesses. Let us learn of God for He is this World's Master & all shall adore Him.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च।। ८ ।।

8. God needeth not to do anything neither hath He any organ of doing; there is none greater than He nor do we see any that is His equal – for His power is far over all, only men hear of it under a thousand names & various fashions. Lo the strength of Him and the works of Him and His Knowledge, they are self-efficient & their own cause & nature.

न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः।। ९ ।।

9. He hath no master in all this world, there is none that shall rule over Him. Nor feature nor distinction hath He; for He is begetting cause and sovran over the lords of these natural organs, but Himself hath no begetter neither any sovran.

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः।
देव एकः स्वमावृणोत् स नो दधाद् ब्रह्माप्ययम्।। १० ।।

10. Even as is the spider that out of himself fashioneth his own web, so is God One & nought else existeth but by his own nature covereth Himself

up in the threads He hath spun out of primal matter. May the One God ordain unto us departure into His Eternal.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च।। ११ ।।

11. One God who alone is & He lurketh hidden in every creature for He pervadeth and is the inmost Self of all beings, He presideth over all work and is the home of all things living. He is the Mighty Witness who relateth thought with thought and again He is the Absolute in whom mood is not nor any attribute.

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्।। १२ ।।

12. One God & alone He controlleth the many who have themselves no separate work nor purpose; and He developeth one seed into many kinds of creatures; the strong-hearted behold God in their own Self, therefore for them is everlasting bliss and not for others.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः।। १३ ।।

13. One Eternal of all these that pass & are not, One conscious in all consciousnesses; He being One ordereth the desires of many; He alone is the great Source to which Sankhya and Yoga bring us. If thou know God thou shalt break free from every sort of bondage.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।। १४ ।।

14. There the sun cannot shine and the moon has no splendour; the stars are blind; there our lightnings flash not neither any earthly fire; all that is bright is but the shadow of His brightness and by His shining all this shineth.

एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय।। १५ ।।

15. One Swan of Being in the heart of all this Universe & He is Fire that lieth deep in the heart of water. By Knowledge of Him, the soul passeth beyond the pursuit of Death and there is no other road for the great passage.

स विश्वकृद् विश्वविदात्मयोनिर्ज्ञः कालकारो गुणी सर्वविद्यः।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः।। १६ ।।

16. He hath made all and knoweth all; for He is the womb out of which Self ariseth, & being possessed of the Nature Moods He becometh Time's Maker and discerneth all things. And Matter is subject to Him & the Spirit in Man that cogniseth His field of matter & the modes of Nature are His servants. He therefore is the cause of this coming into phenomena & of the release from phenomena – & because of Him is their endurance & because of Him is their bondage.

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता।
य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय।। १७ ।।

17. Lo He is Immortal because He is utter existence; but He houseth Himself in the Lord & is the Knower, the Omnipresent that standeth on guard over this His universe, yea He ruleth all this moving world for ever and for ever, and there is no other source of lordship and kingliness.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये।। १८ ।।

18. He ordained Brahma the Creator from of old and sent forth unto him the Veda, I will hasten unto God who standeth self-revealed in the Spirit & in the Understanding. I will take refuge in the Lord for my salvation;

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम्।। १९ ।।

19. Who hath neither parts nor works for He is utterly tranquil, faultless, stainless, therefore He is the one great bridge that carrieth us over to Immortality, even as when a fire hath burnt all its fuel.

यदा चर्मवदाकाशं वेष्टचिष्यन्ति मानवाः।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति।। २० ।।

20. When the sons of men shall fold up ether like a skin and wrap the heavens round them like a garment, then alone without knowledge of the Lord our God shall the misery of the World have an ending.

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान्।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम्।। २१ ।।

21. By the might of his devotion & the grace of God in his being Svetasvatara hereafter knew the Eternal & he came to the renouncers of the worldly life and truly declared unto them the Most High & Pure God, to whom the companies of seers resort for ever.

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम्।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः।। २२ ।।

22. This is the great secret of the Vedanta which was declared in former times, not on hearts untranquilled to be squandered nor men sonless nor on one who hath no disciples.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः प्रकाशन्ते महात्मनः।। २३ ।।

23. But whosoever hath supreme love & adoration for the Lord and as for the Lord, so likewise for the Master, to that Mighty Soul these great matters when they are told become clear of themselves, yea to the Great Soul of him they are manifest." (18: 245-249)

Selections From Chhandogya Upanishad

"ओमित्येतदक्षरमुद्गीथमुपासीत। ओमिति ह्युद्गायति तस्योपव्याख्यानम्।। १ ।।

1. Worship ye OM, the eternal syllable. OM is Udgitha, the chant of Samaveda; for with OM they begin the chant of Sama. And this is the exposition of OM.

एषां भूतानां पृथिवी रसः प्रथिव्या आपो रसः। अपामोषधयो रस ओषधीनां पुरुषो रसः

पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः।। २ ।।

2. Earth is the substantial essence of all these creatures and the waters are the essence of earth; herbs of the field are the essence of the waters; man is the essence of the herbs. Speech is the essence of man, Rigveda the essence of Speech, Sama the essence of Rik. Of Sama OM is the essence.

स एष रसानां रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः।। ३ ।।

3. This is the eighth essence of the essences and the really essential, the highest and it belongeth to the upper hemisphere of things.

कतमा कतमर्क् कतमत् कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति।। ४ ।।

4. Which among things & which again is Rik; which among things and which again is Sama; which among things and which again is OM of the Udgitha – this is now pondered.

वागेवर्क् प्राणः सामोमित्येतदक्षरमुद्गीथः। तद्वा एतन्मिथुनं यद्वाक् च प्राणश्चर्क् च साम च।। ५ ।।

5. Speech is Rik, Breath is Sama; the Imperishable is OM of Udgitha. These are the divine lovers, Speech & Breath, Rik & Sama." (18: 250-51)

The System of Four Yugas and the Period of the Chhandogya

"…The Chhandogya seems to be the most ancient of the extant Upanishads. It speaks of Krishna, son of Devaki, and Dhritarashtra Vaichitravirya in a tone that would justify us in assuming that it regarded them not as ancient and far-off names but as men who had walked the earth in living memory.…

The Dwapara Yuga was the age of Kuru preeminence and the Kurus were a great practical, warlike, ritualistic, juristic race of the Roman type, with little of the speculative temper or moral enthusiasm of the eastern Coshalas, Videhas, Kashis, Chedis. The West of India has always been noted for its practical, soldierly, commercial bent of mind in comparison with the imaginative and idealistic Eastern races and the scholastic, logical and metaphysical South. According to the Hindu theory of the Yugas, it is in the Dwapara that everything is codified, ritualised, formalised. In the Satya Vishnu descends among men as Yajna. Yajna is the spirit of adoration and sacrifice, and in the Satya yajna reigns in the hearts of men, and there is no need of external ritual, external sacrifices, elaborate law, government, castes, classes and creeds. Men follow the law by the necessity of their purified nature and their complete knowledge. The kingdom of God & the Veda are in the hearts of His people. In the Treta the old perfect order begins to break and Vishnu descends as the *chakravarti raja*, the warrior and ruler, Kartavirya, Parsurama, Rama, and the sword, the law and the written Veda are instituted to govern men. But there is still great elasticity and freedom and within certain limits men follow the healthy impulse of their nature, only slightly corrupted by the first descent from purity. It is in the Dwapara that form and rule have to take the place of the idea and the spirit as the true governors of religion, ethics and society. Vishnu then descends as Vyasa, the great codifier and systematiser of knowledge.

At the end of the Dwapara, when Sri Krishna came, this tendency had reached its extreme development, and the form tended to take the place of the idea and the rule to take the place of the spirit not only in the outward conduct but in the hearts of men. Nevertheless an opposite tendency had already begun. Dhritarashtra himself was an earnest inquirer into the inner meaning of things. Great Vedantists were living and teaching, such as the rishi Ghora to whom Sri Krishna himself went for the word of illumination. Sri Krishna was the intellectual force that took up all these scattered tendencies and, by breaking down the strong formalism of the Dwapara, prepared the work of the Kali. In the Gita he denounces those who will not go outside the four corners of the Veda and philosophises the whole theory of the sacrificial system; he contemptuously dismisses the guidance of the set ethical systems and establishes an inward and spiritual rule of conduct. To many of his time he seems to have appeared as a baneful and destructive portent; like all great revolutionary innovators, he is denounced by Bhurisravas as a well known

misleader of men and corrupter of morals. It is the work of the Kali Yuga to destroy everything by questioning everything in order to establish after a struggle between the forces of purity and impurity a new harmony of life and knowledge in another Satyayuga.

After the destruction of the conservative Kurus and Panchalas at Kurukshetra, the development of the Vedanta commenced and went on progressing till in its turn it reached its extreme & excessive development in the teachings of Buddha and Shankaracharya. But at the period of the Chhandogya it is in its early stage of development.…" (18: 263-65)

The Story of Satyakama Jabala

"The story of Satyakama is one of the most typical in the Upanishad. It is full of sidelights on early Vedantic teaching, Yogic sadhan and that deep psychical knowledge which the writer took for granted in the hearers of his work. So much knowledge, indeed, is thus taken for granted that it is impossible for anyone not himself a practiser of Yoga, to understand anything but its broad conclusions. The modern commentators, Shankara included, have approached it in order to establish particular metaphysical doctrines, not to elucidate its entire significance. I shall take the side that has been neglected; for what to the European inquirer are merely "the babblings of children", bear to the Yogin an aspect of infinite truth, value and significance.…

"Now Satyakama Jabala spoke unto his mother Jabala and said 'Mother, I shall go and lead the life of the Brahmacharin; tell me what is my *gotra*.' But she answered him, 'This I know not, my son, of what gotra thou art; resorting to many as a serving woman in my youth I got thee, therefore I know not of what gotra thou art. But Jabala is my name and Satyakama is thine, Satyakama Jabala therefore call thyself.' So he came to Haridrumata the Gautama and said, 'I would stay with my Lord as a Brahmacharin, let me therefore enter under thee.' And he said to him, 'My son, of what gotra art thou?' But the other answered, 'This, alas, I know not of what gotra I am; I asked my mother and she answered me, Resorting to many in my youth as a serving woman I got thee, therefore I know not of what gotra thou art, but Jabala is my name and Satyakama is thine; Satyakama Jabala therefore am I.' And he said to him, 'None who is not a Brahmin can be strong enough to say this; gather the firewood, my son, I will take thee under me, for thou didst not depart from the truth.' He admitted him and put forth four hundred cows weak and lean and said, 'These, my son, do thou follow as a herd,' and he set the cows in motion and said, 'Return not until they are a thousand.' And he fared abroad with them during the years till they were a thousand."

So the story opens, and simple as it seems, it already contains several points of capital importance in understanding the ideas of the time and the principles of the old Vedantic *sadhana*. Satyakama, as we gather from other passages, was one of the great Vedantic teachers of the time immediately previous to the composition of the Chhandogya Upanishad. But his birth is the meanest possible. His mother is a serving girl, not a *dasi* attached to a permanent household whose son could have named his father and his gotra, but a *paricharika*, serving for hire at various houses, "resorting to many", and therefore unable to name her son's father. Satyakama has, therefore, neither caste, nor gotra, nor any position in life. It appears from this story as from others that, although the system of the four castes was firmly established, it counted as no obstacle in the pursuit of knowledge and spiritual advancement. The Kshatriya could teach the Brahmin, the illegitimate and fatherless son of

the serving girl could be guru to the purest and highest blood in the land. This is nothing new or improbable, for it has been so throughout the history of Hinduism and the shutting out of anyone from spiritual truth and culture on the ground of caste is an invention of later times. In the nature of things the usual rule would be for the greater number of spiritual preceptors to be found in the higher castes, but this was the result of natural laws and not of a fixed prohibition. It is noticeable also from this and other instances that it was the father's position that fixed the son's, and the mother's seems to have been of very minor importance. The question about the gotra was of importance, probably, with regard to the rites and other circumstances of initiation. Satyakama must have known perfectly well that he was the illegitimate son of a serving woman, but he wished to know his father's name and gotra because he would have to tell it to his guru. Even after knowing the worst, he persisted in his intention of taking up spiritual studies, so that he can have had no fear of being rejected on account of his base origin. His guru, impressed by his truthfulness, says, "None but a Brahmin would have the moral strength to make such an avowal." It can hardly be meant by this that Satyakama's father must have been a Brahmin, but that since he had the Brahmin qualities, he must be accepted as a Brahmin. Even the Kshatriya would have hesitated to speak so truthfully, because the Kshatriya is by nature a lover of honour and shuns dishonour, he has the sense of *mana* and *apamana*; but the true Brahmin is *samo manapamanayoh*, he accepts indifferently worldly honour and dishonour and cares only for the truth and the right. In short the Gautama concludes that, whatever may be Satyakama's physical birth, spiritually he is of the highest order and especially fitted for a sadhaka; *na satyad agat*, he did not depart from the truth.

The second point is the first action of the guru after the ceremony of initiation. Instead of beginning the instruction of this promising disciple he sends him out with four hundred miserable kine, more likely to die than prosper and increase, and forbids him to return till he has increased them to a thousand. Wherefore this singular arrangement? Was it a test? Was it a discipline? But Haridrumata had already seen that his new disciple had the high Brahmin qualities. What more did he require?

The perfect man is a fourfold being and one object of Vedantic discipline is to be the perfect man, *siddha*. When Christ said, "Be ye perfect as your Father in heaven is perfect," he was only repeating in popular language the Vedantic teaching of *sadharmya*, likeness to God." (18: 265-67)

Sankaracharya's Approach to the Upanishads

"The great Shankaracharya needs no modern praise and can be hurt by no modern disagreement. Easily the first of metaphysical thinkers, the greatest genius in the history of philosophy, his commentary has also done an incalculable service to our race by bridging the intellectual gulf between the sages of the Upanishads and ourselves. It has protected them from the practical oblivion in which our ignorance & inertia have allowed the Veda to rest for so many centuries – only to be dragged out by the rude hands of the daringly speculative Teuton. It has kept these ancient grandeurs of thought, these high repositories of spirituality under the safe-guard of that temple of metaphysics, the Adwaita philosophy – a little in the background, a little too much veiled & shrouded,

but nevertheless safe from the iconoclasm and the restless ingenuities of modern scholarship. Nevertheless, it remains true that Shankara's commentary is interesting not so much for the light it sheds on the Upanishad as for its digressions into his own philosophy. I do not think that Shankara's rational intellect, subtle indeed to the extreme, but avid of logical clearness and consistency, could penetrate far into that mystic symbolism and that deep & elusive flexibility which is characteristic of all the Upanishads, but rises to an almost unattainable height in the Brihad Aranyaka. He has done much, has shown often a readiness and quickness astonishing in so different a type of intellectuality but more is possible and needed.…" (18: 273-74)

Sri Aurobindo's Approach to Brihadaranyaka

"…The time is fast coming when the human intellect, aware of the mighty complexity of the universe, will be more ready to learn & less prone to dispute & dictate; we shall be willing then to read ancient documents of knowledge for what they contain instead of attempting to force into them our own truth or get them to serve our philosophic or scholastic purposes. To enter passively into the thoughts of the old Rishis, allow their words to sink into our souls, mould them & create their own reverberations in a sympathetic & responsive material – submissiveness, in short, to the Sruti – was the theory the ancients themselves had of the method of Vedic knowledge – giram upasrutim chara, stoman abhi swara, abhi grinihi, a ruva – to listen in soul to the old voices and allow the Sruti in the soul to respond, to vibrate first obscurely in answer to the Vedantic hymn of knowledge, to give the response, the echo & last to let that response gain in clarity, intensity & fullness. This is the principle of interpretation that I have followed – mystical perhaps but not

necessarily more unsound than the insistence & equally personal standards of the logician & the scholar. And for the rest, where no inner experience of truth sheds light on the text, to abide faithfully by the wording of the Upanishad and trust my intuitions. For I hold it right to follow the intuitions especially in interpreting this Upanishad, even at the risk of being accused of reading mysticism into the Vedanta, because the early Vedantists, it seems to me, were mystics – not in the sense of being vague & loose-thoughted visionaries, but in the sense of being intuitional symbolists – who regarded the world as a movement of consciousness & all material forms & energies as external symbols & shadows of deeper & ever deeper internal realities. It is not my intention here nor is it in my limits possible to develop the philosophy of the Great Aranyaka Upanishad, but only to develop with just sufficient amplitude for entire clearness the ideas contained in its language & involved in its figures.…" (18: 274-75)

The Horse of the Ashwamedha – the Horse of the Worlds

"The Upanishad begins with a grandiose abruptness in an impetuous figure of the Horse of the Aswamedha. "OM" it begins "Dawn is the head of the horse sacrificial. The sun is his eye, his breath is the wind, his wide-open mouth is Fire, the universal energy; Time is the self of the horse sacrificial. Heaven is his back and the mid-region is his belly, earth is his footing, – the quarters are his flanks and their intermediate regions are his ribs; the seasons are his members, the months and the half months are their joints, the days and nights are that on which he stands, the stars are his bones and the sky is the flesh of his body. The strands are the food in his belly, the rivers are his veins, the mountains are his liver and lungs, herbs and plants are the hairs of his body; the rising day is his front portion and the setting day is his hinder portion. When he stretches himself, then it lightens; when he shakes himself, then it thunders; when he urines, then it rains. Speech verily is the voice of him. Day was the grandeur that was born before the horse as he galloped, the eastern ocean gave it birth. Night was the grandeur that was born in his rear and its birth was in the western waters. These were the grandeurs that arose to being on either side of the horse. He became Haya and carried the gods, – Vajin and bore the Gandharvas, – Arvan and bore the Titans, – Aswa and carried mankind. The sea was his brother and the sea his birthplace."

This passage, full of a gigantic imagery, sets the key to the Upanishad and only by entering into the meaning of its symbolism can we command the gates of this many-mansioned city of Vedantic thought. There is never anything merely poetic or ornamental in the language of the Upanishads. Even in this passage which would at first sight seem to be sheer imagery, there is a choice, a selecting eye, an intention in the images. They are all dependent not on the author's unfettered fancy, but on the common ideas of the early Vedantic theosophy. It is fortunate, also, that the attitude of the Upanishads to the Vedic sacrifices is perfectly plain from this opening. We shall not stand in danger of being accused of reading modern subtleties into primitive minds or of replacing barbarous superstitions by civilised mysticism. The Aswamedha or Horse-Sacrifice is, as we shall see, taken as the symbol of a great spiritual advance, an evolutionary movement, almost, out of the dominion of apparently material forces into a higher spiritual freedom. The Horse of the Aswamedha is, to the author, a physical figure representing, like some algebraical symbol, an unknown quantity of force & speed. From the imagery it is evident that this force, this speed, is something worldwide, something universal; it fills the regions with its body, it occupies Time, it gallops through Space, it bears on in its speed men and gods and the Titans. It is the Horse of the Worlds, – and yet the Horse sacrificial." (18: 275-76)

"Of this Horse of the Worlds, who bears up all beings, the sea is the brother & the sea is the birthplace. There can be no doubt of the meaning of this symbol. It is the upper ocean of the Veda in which it imaged the superior & divine existence, these are the waters of supramaterial causality. From that this lower ocean of our manifestation derives its waters, its flowing energies, apah; from that when the Vritras are slain & the firmaments opened, it is perpetually replenished, prati samudram syandamanah and of that it is the shadow & the reproduction of its circumstances under the conditions of mental illusion, – Avidya, mother of limitation & death. This image not only consummates this passage but opens a door of escape from that which is to follow. Deliverance from the dominion of Ashanaya Mrityu is possible because

of this circumstance that the sea of divine being is bandhu, kin & friend to the Horse. The aparardha proves to be of the same essential nature as the parardha, our mortal part is akin to our unlimited & immortal part, because the Horse of the Worlds comes to us from that divine source & in his essence partakes of its nature, & from what other except this Ocean can the Horse of the Worlds who is material yet supramaterial be said to have derived his being? We, appearing bound, mortal & limited, are manifestations of a free & infinite reality & from that from which we were born comes friendship & assistance for that which we are, towards making us that which we shall be. From our kindred heavens the Love descends always that works to raise up the lower to its brother, the higher." (18: 287)

The Kaivalya Upanishad

"ऊँ अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच।

अधीहि भगवन् ब्रह्मविद्यां वरिष्ठां सदा सद्भिः सेव्यमानां निगूढाम्।

यथाचिरात् सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान्।। १ ।।

OM. Aswalayana to the Lord Parameshthi came and said, Teach me, Lord, the highest knowledge of Brahman, the secret knowledge ever followed by the saints, how the wise man swiftly putting from him all evil goeth to the Purusha who is higher than the highest.…

There are three necessary elements of the path to Kaivalya, – first, the starting point, vidya, right knowledge, implying the escape from ignorance, non-knowledge and false knowledge; next, the process or means, escape from सर्वपापं, all evil, ie, sin, pain and grief; last, the goal, Purushottam, the Being who

is beyond the highest, that is, beyond Turiya, being the Highest. By the escape from sin, pain and grief one attains absolute ananda, and by ananda, the last term of existence, we reach that in which ananda exists. What is that? It is not Turiya who is shivam, shantam, adwaitam, sacchidanandam, but that which is beyond shivam and ashivam, good and evil, shantam and kalilam, calm and chaos, dwaitam and adwaitam, duality and unity. Sat, Chit and Ananda are in this Highest, but He is neither Sat, Chit nor Ananda nor any combination of these. He is All and yet He is neti, neti, He is One and yet He is many. He is Parabrahman and He is Parameswara. He is Male and He is Female. He is Tat and He is Sa. This is the Higher than the Highest. He is the Purusha, the Being in whose image the world and all the Jivas are made, who pervades all and underlies all the workings of Prakriti as its reality and self. It is this Purusha that Aswalayana seeks." (18: 288-89)

The Mind of the European Versus the Mind of the Asiatic

"…The mind of the European is an Iliad or an Odyssey, fighting rudely but heroically forward, or, full of a rich curiosity, wandering as an accurate and vigorous observer in landlocked seas of thought; the mind of the Asiatic is a Ramayan or a Mahabharat, a gleaming infinity of splendid and inspiring imaginations and idealisms or else an universe of wide moral aspiration and ever varying and newly-grouped masses of thought. The mind of the Westerner is a Mediterranean full of small and fertile islands, studded with ports to which the owner, a private merchant, eagerly flees with his merchandise after a little dashing among the billows, and eagerly he disembarks and kisses his dear mother earth; the mind of the Eastern man is an Ocean, and its voyager an adventurer and discoverer, a Columbus sailing for months over an illimitable Ocean out of reach of land, and his ports of visit are few and far between,

nor does he carry in his bottoms much merchandise you can traffick in; yet he opens for the trader new horizons, new worlds with new markets. By his intuitions and divinations he helps to widen the circles the European is always obstinately tracing. The European is essentially scientific, artistic and commercial; the Asiatic is essentially a moralist, pietist and philosopher. Of course the distinction is not rigid or absolute; there is much that is Asiatic in numbers of Europeans, and in particular races, notably the South Germans, the Celt and the Slav; there is much that is European in numbers of Asiatics, and in particular nations, notably the Arabs and the Japanese. But the fundamental divergence in speculative habits is very noticeable, for in the things of the mind the South imposes its law on the whole Continent." (18: 346-47)

"…the seers of ancient India had, in their experiments and efforts at spiritual training and the conquest of the body, perfected a discovery which in its importance to the future of human knowledge dwarfs the divinations of Newton and Galileo; even the discovery of the inductive and experimental method in Science was not more momentous; for they discovered down to its ultimate processes the method of Yoga and by the method of Yoga they rose to three crowning realisations. They realised first as a fact the existence under the flux and multitudinousness of things of that supreme Unity and immutable Stability which had hitherto been posited only as a necessary theory, an inevitable generalisation. They came to know that It is the one reality and all phenomena merely its seemings and appearances, that It is the true Self of all things and phenomena are merely its clothes and trappings. They learned that It is absolute and transcendent and, because absolute and transcendent, therefore eternal, immutable, imminuable and indivisible. And looking back on the past progress of speculation they perceived that this also was the goal to which pure intellectual reasoning would have led them. For that which is in Time must be born and perish; but the Unity and Stability of things is eternal and must therefore transcend Time. That which is in Space must increase & diminish, have parts & relations, but the Unity and Stability of things is imminuable, not augmentable, independent of the changefulness of its parts and untouched by the shifting of their relations, and must therefore transcend Space; – and if it transcends Space, cannot really have parts, since Space is the condition of material divisibility; divisibility therefore must be, like death, a seeming and not a reality. Finally that which is subject to Causality, is necessarily subject to Change; but the Unity and Stability of things is immutable, the same now as it was aeons ago and will be aeons hereafter, and must therefore transcend Causality.

This then was the first realisation through Yoga, NITYO 'NITYÂNÂM, the One Eternal in many transient.

At the same time they realised one truth more, – a surprising truth; they found that the transcendent absolute Self of things was also the Self of living beings, the Self too of man, that highest of the beings living in the material plane on earth. The Purusha or conscious Ego in man which had perplexed and baffled the Sankhyas, turned out to be precisely the same in his ultimate being as Prakriti the apparently non-conscious source of things; the non-consciousness of Prakriti, like so much else, was proved a seeming and no reality, since behind the inanimate form a conscious Intelligence at work is to the eyes of the Yogin luminously self-evident.

This then was the second realisation through Yoga, CHÉTANAŞ CHÉTANÂNÂM, the One Consciousness in many Consciousnesses.

Finally at the base of these two realisations was a third, the most important

of all to our race, – that the Transcendent Self in individual man is as complete *because identically the same* as the Transcendent Self in the Universe; for the Transcendent is indivisible and the sense of separate individuality is only one of the fundamental seemings on which the manifestation of phenomenal existence perpetually depends. In this way the Absolute which would otherwise be beyond knowledge, becomes knowable; and the man who knows his whole Self knows the whole Universe. This stupendous truth is enshrined to us in the two famous formulae of Vedanta, SO 'HAM, He am I, and AHAM BRAHM' ÂSMI, I am Brahman the Eternal.

Based on these four grand truths, NITYO 'NITYÂNÂM, CHÉTANAŞ CHÉTANÂNÂM, SO 'HAM, AHAM BRAHM' ÂSMI, as upon four mighty pillars the lofty philosophy of the Upanishads raises its front among the distant stars." (18: 355-57)

Steps to the Realisation of the Nature of the Absolute Brahman

"The first great step to the realisation of the Brahman is by the knowledge of Him as manifested in the phenomenal Universe; for if there is no reality but Brahman, the phenomenal Universe which is obviously a manifestation of *something* permanent and eternal, must be a manifestation of Brahman and of nothing else, and if we know it completely, we do to a certain extent and in a certain way, know Him, not as an Absolute Existence, but under the conditions of phenomenal manifestation. While, however, European Science seeks only to know the phenomena of gross matter, the Yogin goes farther. He asserts that he has discovered an universe of subtle matter penetrating and surrounding the gross; this universe to which the spirit withdraws partially and for a brief time in sleep but more entirely and for a longer time through the gates of death, is the source whence all psychic processes draw their origin; and the link which connects this universe with the gross material world is to be found in the phenomena of life and mind. His assertion is perfectly positive and the Upanishad proceeds on it as on an ascertained and indisputable fact quite beyond the limits of mere guesswork, inference or speculation. But he goes yet farther and declares that there is yet a third universe of causal matter penetrating and surrounding both the subtle and the gross, and that this universe to which the spirit withdraws in the deepest and most abysmal states of sleep and trance and also in a remote condition beyond the state of man after death, is the source whence all phenomena take their rise. If we are to understand the Upanishads we must accept these to us astounding statements, temporarily at least; for on them the whole scheme of Vedanta is built. Now Brahman manifests Himself in each of these Universes, in the Universe of Causal Matter as the Cause, Self and Inspirer, poetically styled Prajna the Wise One; in the universe of subtle matter as the Creator, Self and Container, styled Hiranyagarbha the Golden Embryo of life and form, and in the universe of gross matter as the Ruler, Guide, Self and Helper, styled Virat the Shining and Mighty One. And in each of these manifestations He can be known and realised by the spirit of Man.

Granted the truth of these remarkable assertions, what then is the relation between the Supreme Self and man? The position has already been quite definitely taken that the transcendent Self in man is identically the same as the transcendent Self in the Universe and that this identity is the one great key to the knowledge of the Absolute Brahman. Does not this position rule out of court any such differences between the Absolute and the human Self as is implied in the character of the triple manifestation of Brahman? On the one hand completest identity of the Supreme Self and the human is asserted as an ascertained & experienced fact, on the other hand widest difference is asserted as an equally well-ascertained and experienced fact; there can be no reconciliation between these incompatible statements. Yet are they both facts, answers Vedanta; identity *is* a fact in the reality of things; difference *is* a fact in the appearance of things, the world of phenomena; for phenomena are in their essence nothing

but seemings and the difference between the individual Self and the Universal Self is the fundamental seeming which makes all the rest possible. This difference grows as the manifestation of Brahman proceeds. In the world of gross matter, it is complete; the difference is so acute, that it is impossible for the material sensual being to conceive of the Supreme Soul as having any point of contact with his own soul and it is only by a long process of evolution that he arrives at the illumination in which some kind of identity becomes to him conceivable. The basal conception for Mind as conditioned by gross matter is Dualistic; the knower here must be different from the Known and his whole intellectual development consists in the discovery, development and perfected use of ever new media and methods of knowledge. Undoubtedly the ultimate knowledge he arrives at brings him to the fundamental truth of identity between himself and the Supreme Self, but in the sphere of gross phenomena this identity can never be more than an intellectual conception, it can never be verified by personal realisation. On the other hand it can be *felt* by the supreme sympathy of love and faith, either through love of humanity and of all other fellow-beings or directly through love of God. This feeling of identity is very strong in religions based largely on the sentiment of Love and Faith. I and my Father are One, cried the Founder of Christianity; I and my brother man & my brother beast are One, says Buddhism; St Francis spoke of Air as his brother and Water as his sister; and the Hindu devotee when he sees a bullock lashed falls down in pain with the mark of the whip on his own body. But the feeling of Oneness remaining only a feeling does not extend into knowledge and therefore these religions while emotionally pervaded with the sense of identity, tend in the sphere of intellect to a militant Dualism or to any other but always un Monistic standpoint. Dualism is therefore no mere delusion; it is a truth, but a phenomenal truth and not the ultimate reality of things.

As it proceeds in the work of discovering and perfecting methods of knowledge, the individual self finds an entry into the universe of subtle phenomena. Here the difference that divides it from the Supreme Self is less acute; for the bonds of matter are lightened and the great agents of division and disparity, Time and Space, diminish in the insistency of their pressure. The individual here comes to realise a certain unity with the great Whole; he is enlarged and aggrandized into a part of the Universal Self, but the sense of identity is not complete and cannot be complete. The basal conception for Mind in this subtle Universe is Dualo-Monistic; the knower is not quite different from the known; he is like and of the same substance but inferior, smaller and dependent; his sense of oneness may amount to similarity and consubstantiality but not to coincidence and perfect identity.

From the subtle Universe the individual self rises in its evolution until it is able to enter the universe of Causal matter, where it stands near to the fountain-head. In this universe media and methods of knowledge begin to disappear, Mind comes into almost direct relations with its source and the difference between the individual and the Supreme Self is greatly attenuated.

Nevertheless there is here too a wall of difference, even though it wears eventually thin as the thinnest paper. The knower is aware that he is coeval and coexistent with the Supreme Self, he is aware in a sense of omnipresence, for wherever the Supreme Self is, there also he is; he is, moreover, on the other side of phenomena and can see the Universe at will without him or within him; but he has still not necessarily realised the Supreme as utterly himself, although the perfect realisation is now for the first time in his grasp. The basal perception for Mind in this Universe is Monism with a difference, but the crowning perception of Monism becomes here possible.

And when it is no longer only possible but grasped? Then the individual Self entering into full realisation, ceases in any sense to be the individual Self, but merges into & becomes again the eternal and absolute Brahman, without parts, unbeginning, undecaying, unchanging. He has passed beyond causality and phenomena and is no longer under the bondage of that which is only by seeming. This is the *laya* or utter absorption of Hinduism, the highest *nirvana* or extinction from phenomena of the Upanishads and of Buddhist metaphysics. It is obviously a state which words fail to describe, since words which are created to express relations and have no meaning except when they express relations, cannot deal successfully with a state which is perfectly pure, absolute and unrelated; nor is it a condition which the bounde d& finite intellect of man on this plane can for a moment envisage. This unintelligibility of the supreme state is naturally a great stumblingblock to the undisciplined imagination of our present-day humanity which, being sensuous, emotional and intellectual, inevitably recoils from a bliss in which neither the senses, emotions nor intellect have any place. Surely, we cry, the extinction or quietude of all these sources & means of sensation and pleasure implies not supreme bliss but absolute nothingness, blank annihilation. "An error", answers the Vedanta, "a pitiful, grovelling error! Why is it that the senses cease in that supreme condition? Because the senses were evolved in order to sense external being and where externality ceases, they having no action cease to exist. The emotions too are directed outwards and need another for their joy, they can only survive so long as we are incomplete. The intellect similarly is and works only so long as there is something external to it and ungrasped. But to the Most High there is nothing ungrasped, the Most High depends on none for His joy. He has therefore neither emotions nor intellect, nor can he either who merges in and becomes the Most High, possess them for a moment after that high consummation. The deprivation of the limited senses in His boundlessness is not a loss or an extinction, but must be a fulfilment, a development into Being which rejoices in its own infinity. The disappearance of our broken & transient emotions in His completeness must bring us not into a cold void but rather into illimitable bliss. The culmination of knowledge by the supersession of our divided & fallible intellect must lead not to utter darkness and blank vacuity but to the luminous ecstasy of an infinite Consciousness. Not the annihilation of Being, but utter fullness of Being is our Nirvana." And when this ecstatic

language is brought to the touchstone of reason, it must surely be declared just and even unanswerable. For the final absolution of the intellect can only be at a point where the Knower, Knowledge and the Known become one, Knowledge being there infinite, direct and without media. And where there is this infinite and flawless knowledge, there must be, one thinks, infinite and flawless existence and bliss. But by the very conditions of this state, we can only say of it that it is, we cannot define it in words, precisely because we cannot realize it with the intellect. The Self can be realized only with the Self; there is no other instrument of realization.

Granted, it may be said, that such a state is conceivably possible, – as certainly it is, starting from your premises, the only and inevitable conclusion, – but what proof have we that it exists as a reality? what proof can even your Yoga bring to us that it exists? For when the individual Self becomes identified with the Supreme, its evolution is over and it does not return into phenomena to tell its experiences. The question is a difficult one to handle, partly because language, if it attempts to deal with it at all precisely, must become so abstract and delicate as to be unintelligible, partly because the experiences it involves are so far off from our present general evolution and attained so rarely that dogmatism or even definite statement appears almost unpardonable. Nevertheless with the use of metaphorical language, or, in St Paul's words, speaking as a fool, one may venture to outline what there is at all to be said on the subject. The truth then seems to be that there are even in this last or fourth state of the Self, stages and degrees, as to the number of which experience varies; but for practical purposes we may speak of three, the first when we stand at the entrance of the porch and look within; the second when we stand at the inner extremity of the porch and are really face to face with the Eternal; the third when we enter into the Holy of Holies. Be it remembered that the language I am using is the language of metaphor and must not be pressed with a savage literalness. Well then, the first stage is well within the possible experience of man and from it man returns to be a Jivanmukta, one who lives & is yet released in his inner self from the bondage of phenomenal existence; the second stage once reached, man does not ordinarily return, unless he is a supreme Buddha, – or perhaps as a world Avatar; from the third stage none returns nor is it attainable in the body. Brahman as realised by the Jivanmukta, seen from the entrance of the porch, is that which we usually term Parabrahman, the Supreme Eternal and the subject of the most exalted descriptions of the Vedanta. There are therefore five conditions of Brahman. Brahman Virat, Master of the Waking Universe; Brahman Hiranyagarbha, of the Dream Universe; Brahman Prajna or Avyakta of the Trance Universe of Unmanifestation; Parabrahman, the Highest; and that which is higher than the highest, the Unknowable. Now of the Unknowable it is not profitable to speak, but something of Parabrahman can be made intelligible to the human understanding because – always if the liberal use of loose metaphors is not denied, – it can be partially brought within the domain of speech." (18: 359-65)

"So far the great Transcendent Reality has been viewed from the standpoint of the human spirit as it travels on the upward curve of evolution to culminate in the Supreme. It will now be more convenient to view the Absolute from the other end of the cycle of manifestation where, in a sense, evolution begins and the great Cause of phenomena stands with His face towards the Universe He will soon create. At first of course there is the Absolute, unconditioned, unmanifested, unimaginable, of Whom nothing can be predicated except negatives. But as the first step towards manifestation the Absolute – produces, shall we say? let the word serve for want of a better! – produces in Itself a luminous Shadow of Its infinite inconceivable Being, – the image is trivial and absurd, but one can find none adequate, – which is Parabrahman or if we like so to call Him, God, the Eternal, the Supreme Spirit, the Seer, Witness, Wisdom, Source, Creator, Ancient of Days. Of Him Vedanta itself can only speak in two great trilogies, subjective and objective, Sacchidanandam, Existence, Consciousness, Bliss; Satyam Jnanam Anantam, Truth, Knowledge, Infinity.

SACCHIDANANDAM. The Supreme is Pure Being, Absolute Existence, SAT. He is Existence because He alone *Is*, there being nothing else which has any ultimate reality or any being independent of His self-manifestation. And He is *Absolute* Existence because since He alone is and nothing else exists in reality, He must necessarily exist by Himself, in Himself and to Himself. There can be no cause for His existence, nor object to His existence; nor can there be any increase or diminution in Him, since increase can only come by addition from something external and diminution by loss to something external, and there is nothing external to Brahman. He cannot change in any way, for then He would be subject to Time and Causality; nor have parts, for then He would be subject to the law of Space. He is beyond the conceptions of Space, Time and Causality which He creates phenomenally as the conditions of manifestation but which cannot condition their Source. Parabrahman, then, is Absolute Existence.

The Supreme is also Pure Awareness, Absolute Consciousness, CHIT. We must be on our guard against confusing the ultimate consciousness of Brahman with our own modes of thought and knowledge, or calling Him in any but avowedly metaphorical language the Universal Omniscient Mind and by such other terminology; Mind, Thought, Knowledge, Omniscience, Partial Science, Nescience are merely modes in which Consciousness figures under various conditions and in various receptacles. But the Pure Consciousness of the Brahman is a conception which transcends our modes of thinking. Philosophy has done well to point out that consciousness is in its essence purely subjective. We are not conscious of external objects; we are only conscious of certain perceptions and impressions in our brains which by the separate or

concurrent operation of our senses we are able to externalise into name and form; and in the very nature of things and to the end of Time we cannot be conscious of anything except these impressions & perceptions. The fact is indubitable, though Materialism and Idealism explain it in diametrically opposite directions. We shall eventually know that this condition is imperative precisely because consciousness *is* the fundamental thing from which all phenomenal existence proceeds, so much so that all phenomena have been called by a bold metaphor distortions or corruptions (*vikaras*) of the absolute consciousness. Monistic philosophers tell us however that the true explanation is not corruption but illation (*adhyaropa*), first of the idea of not-self into the Self, and of externality into the internal, and then of fresh and ever more complex forms by the method of Evolution. These metaphysical explanations it is necessary indeed to grasp, but even when we have mastered their delicate distinctions, refined upon refinement and brought ourselves to the verge of infinite ideas, there at least we must pause; we are moored to our brains and cannot in this body cut the rope in order to spread our sails over the illimitable ocean. It is enough if we satisfy ourselves with some dim realisation of the fact that all sentience is ultimately self-sentience.

The Upanishads tell us that Brahman is not a blind universal Force working by its very nature mechanically, nor even an unconscious Cause of Force; He is conscious or rather is Himself Consciousness, CHIT, as well as SAT. It necessarily follows that SAT and CHIT are really the same; Existence is Consciousness and cannot be separated from Consciousness. Phenomenally we may choose to regard existence as proceeding from sentience or culminating in it or being in and by it; but culmination is only a return to a concealed source, an efflorescence already concealed in the seed, so that from all these three standpoints sentience is eventually the condition of existence; they are only three different aspects of the mental necessity which forbids us to imagine the great Is as essentially unaware that He Is. We may of course choose to believe that things are the other way about, that existence proceeds from insentience through sentience back again to insentience. Sentience is then merely a form of insentience, a delusion or temporary corruption (*vikara*) of the eternal and insentient. In this case Sentience, Intelligence, Mind, Thought and Knowledge, all are Maya and either insentient Matter or Nothingness the only eternal reality. But the Nihilist's negation of existence is a mere reductio ad absurdum of all thought and reason, a metaphysical *harakiri* by which Philosophy rips up her own bowels with her own weapons. The Materialist's conclusion of eternal insentient Matter seems to stand on firmer ground; for we have certainly the observed fact that evolution seems to start from inanimate Matter, and consciousness presents itself in Matter as a thing that appears for a short time only to disappear, a phenomenon or temporary seeming. To this argument also Vedanta can marshal a battalion of replies. The assertion of

eternally insentient Matter (*Prakriti*) without any permanently sentient reality (*Purusha*) is, to begin with, a paradox far more startling than the Monistic paradox of Maya and lands us in a conclusion mentally inconceivable. Nor is the materialistic conclusion indisputably proved by observed facts; rather facts seem to lead us to a quite different conclusion, since the existence of anything really insentient behind which there is no concealed Sentience is an assumption (for we cannot even positively say that inanimate things are absolutely inanimate,) and the one fact we surely and indisputably know is our own sentience and animation. In the workings of inanimate Matter we everywhere see the operations of Intelligence operating by means and adapting means to an end and the intelligent use of means by an unconscious entity is a thing paradoxical in itself and unsupported by an atom of proof; indeed the wider knowledge of the Universe attainable to Yoga actually does reveal such a Universal Intelligence everywhere at work.

Brahman, then, is Consciousness, and this once conceded, it follows that He must be in His transcendental reality Absolute Consciousness. His Consciousness is from itself and of itself like His existence, because there is nothing separate and other than Him; not only so but it does not consist in the knowledge of one part of Himself by another, or of His parts by His whole, since His transcendental existence is one and simple, without parts. His consciousness therefore does not proceed by the same laws as our consciousness, does not proceed by differentiating subject from object, knower from known, but simply *is*, by its own right of pure and unqualified existence, eternally and illimitably, in a way impure and qualified existences cannot conceive.

The Supreme is, finally, Pure Ecstasy, Absolute Bliss, AˆNANDA. Now just as SAT and CHIT are the same, so are SAT and CHIT not different from AˆNANDA; just as Existence is Consciousness and cannot be separated from Consciousness, so Conscious Existence is Bliss and cannot be separated from Bliss. I think we feel this even in the very finite existence and cramped consciousness of life on the material plane. Conscious existence at least cannot endure without pleasure; even in the most miserable sentient being there must be pleasure in existence though it appear small as a grain of mustard seed; blank absolute misery entails suicide and annihilation as its necessary and immediate consequence. The will to live, – the desire of conscious existence and the instinct of self-preservation, – is no mere teleological arrangement of Nature with a particular end before it, but is fundamental and independent of end or object; it is merely a body and form to that pleasure of existence which is essential and eternal; and it cannot be forced to give way to anything but that will to live *more* fully and widely which is the source on one side of all personal ambition and aspiration, on the other of all love, self-sacrifice and self-conquest. Even suicide is merely a frenzied revolt against limitation, a revolt not the less significant because it is without knowledge. The pleasure of

existence can consent to merge only in the greater pleasure of a widened existence, and religion, the aspiration towards God, is simply the fulfilment of this eternal elemental force, its desire to merge its separate & limited joy in the sheer bliss of infinite existence. The Will to live individually embodies the pleasure of individual existence which is the outer phenomenal self of all creatures; but the will to live infinitely can only proceed straight from the transcendent, ultimate Spirit in us which is our real Self; and it is this that availeth towards immortality. Brahman, then, being infinity of conscious existence, is also infinite bliss. And the bliss of Brahman is necessarily absolute both in its nature and as to its object. Any mixture or coexistence with pain would imply a cause of pain either the same or other than the cause of bliss, with the immediate admission of division, struggle, opposition, of something inharmonious and self-annulling in Brahman; but division and opposition which depend upon relation cannot exist in the unrelated Absolute. Pain is, properly considered, the result of limitation. When the desires and impulses are limited in their satisfaction or the matter, physical or mental, on which they act is checked, pressed inward, divided or pulled apart by something alien to itself, then only can pain arise. Where there is no limitation, there can be no pain. The Bliss of Brahman is therefore absolute in its nature.

It is no less absolute with regard to its object; for the subject and object are the same. It is inherent in His own existence and consciousness and cannot possibly have any cause within or without Him who alone Is and Is without parts or division. Some would have us believe that a self-existent bliss is impossible; bliss, like pain, needs an object or cause different from the subject and therefore depends on limitation. Yet even in this material or waking world any considerable and deep experience will show us that there is a pleasure which is independent of surroundings and does not rely for its sustenance on temporary or external objects. The pleasure that depends on others is turbid, precarious and marred by the certainty of diminution and loss; it is only as one withdraws deeper and deeper into oneself that one comes nearer and nearer to the peace that passeth understanding. An equally significant fact is to be found in the phenomena of satiety; of which this is the governing law that the less limited and the more subjective the field of pleasure, the farther is it removed from the reach of satiety and disgust. The body is rapidly sated with pleasure; the emotions, less limited and more subjective, can take in a much deeper draught of joy; the mind, still wider and more capable of internality, has a yet profounder gulp and untiring faculty of assimilation; the pleasures of the intellect and higher understanding, where we move in a very rare and wide atmosphere, seldom pall and, even then, soon repair themselves; while the infinite spirit, the acme of our subjectiveness, knows not any disgust of spiritual ecstasy and will be content with nothing short of infinity in its bliss. The logical culmination of this ascending series is the transcendent and absolute Parabrahman whose bliss is endless, self-existent and pure.

This then is the Trinity of the Upanishads, Absolute Existence; which is *therefore* Absolute Consciousness; which is therefore Absolute Bliss.

And then the second Trinity SATYAM JNANAM ANANTAM. This Trinity is not different from the first but merely its objective expression. Brahman is *Satyam*, Truth or Reality because Truth or Reality is merely the subjective idea of existence viewed objectively. Only that which fundamentally exists is real and true, and Brahman being absolute existence is also absolute truth and reality. All other things are only relatively real, not indeed false in every sense since they are appearances of a Reality, but impermanent and therefore not in themselves ultimately true.

Brahman is also JNÂNAM, Knowledge; for Knowledge is merely the subjective idea of consciousness viewed objectively. The word *Jnâna* as a philosophic term has an especial connotation. It is distinguished from *samjnâna* which is awareness by contact; from *âjnâna* which is perception by receptive and central Will and implies a command from the brain; from *prajnâna* which is Wisdom, teleological will or knowledge with a purpose; and from *vijnâna* or knowledge by discrimination. *Jnâna* is knowledge direct and without the use of a medium. Brahman is absolute *Jnâna*, direct & self-existent, without beginning, middle or end, in which the Knower is also the Knowledge and the Known.

Finally, Brahman is ANANTAM, Endlessness, including all kinds of Infinity. His Infinity is of course involved in His absolute existence and consciousness, but it arises directly from His absolute bliss, since bliss, as we have seen, consists objectively in the absence of limitation. Infinity therefore is merely the subjective idea of bliss viewed objectively. It may be otherwise expressed by the word Freedom or by the word Immortality. All phenomenal things are bound by laws and limitations imposed by the triple idea of Time, Space and Causality; in Brahman alone there is absolute Freedom; for He has no beginning, middle or end in Time or Space nor, being immutable, in Causality. Regarded from the point of view of Time, Brahman is Eternity or Immortality, regarded from the point of view of Space He is Infinity or Universality, regarded from the point of view of Causality He is absolute Freedom. In one word He is ANANTAM, Endlessness, Absence of Limitation." (18: 365-72)

Similarity in the Nature of Imagination and Maya

"…Imagination is a fundamental energy of consciousness, and this marvellous, indomitable energy works on without caring whether she is put to use or misuse or no use at all; she exists merely for the sake of delight in her own existence. Here I think we touch bottom. Imagination is outside purpose, sometimes above, sometimes below it, sometimes united with it, because she is an inherent energy not of some great teleological Master-Workman, but of Ananda, the Bliss of existence or Will to live, and beyond this delight in existence she has no reason for being. In the same way Maya, the infinite creative energy which peoples the phenomenal Universe, is really some force inherent in the infinite Will to be; and it is for this reason that her operations seem so wasteful from the standpoint of utilitarian economy; for she cares nothing about utilitarianism or economy and is only obeying her fundamental impulse towards phenomenal existence, consciousness, and the pleasure of conscious existence. So far as she has a purpose, it is this, and all the teleologic element in Nature has simply this end, to find more perfect surroundings or more exquisite

means or wider opportunities or a grander gust and scope for the pleasure of conscious phenomenal existence. Yet the deepest bliss is after all that which she left and to which she will return, not the broken and pain-bounded bliss of finite life, but the perfect and infinite Bliss of transcendent undivided and illimitable consciousness. She seeks for a while to find perfect bliss by finite means and in finite things, the heaven of the socialist or anarchist, the heaven of the artist, the heaven of knowledge, the heaven of thought, or a heaven in some other world; but one day she realises that great truth, "The Kingdom of Heaven is within you," and to that after all she returns. *This* is Maya.

One metaphysical test remains to be satisfied before we can be sure that Avidya and Vidya, the outcurve and incurve of Maya, go back to something eternally existent in the Absolute and are not created by phenomenal causes. If inherent in the Absolute, Maya must culminate in conceptions that are themselves absolute, infinite and unconditioned. Vidya tapers off into infinity in the conceptions, SAT or Pure Existence, CHIT or Pure Consciousness, ANANDA

or Pure Bliss; Avidya rises at her apex into ASAT, Nothingness, ACHETANAM, Non-sentience, NIRANANDAM, Blisslessness or Misery. Nothingness & Non-sentience are certainly absolute conceptions, infinite and unconditioned; but the third term of the negative Trinity gives us pause. Absolute pain, blank infinite unconditioned and unrelieved Misery is a conception which Reason shies at and Consciousness refuses, violently refuses to admit as a possibility. A cypher if you like to make metaphysical calculations with, but by itself sheer nought, nowhere discoverable as existing or capable of existence. Yet if infinite misery could be, it would in the very act of being merge into Nothingness, it would lose its name in the very moment of becoming absolute. As a metaphysical conception we may then admit Absolute Blisslessness as a valid third term of the negative Trinity, not as a real or possible state, for no one of the three is a real or possible state. The unreality comes home to us most in the third term, just as reality comes home to us most in the third term of the positive Trinity, because Bliss and its negative blisslessness appeal to us

on the material plane vividly and sensibly; the others touch us more indirectly, on the psychic & causal planes. Yet the Nothingness of nothingness is taught us by Science, and the unreality of non-sentience will become clear when the nature of sentience is better understood.

It will be said that the escape from pleasure as well as pain is after all the common goal of Buddhism & Vedanta. True, escape from limited pleasure which involves pain, escape from pain which is nothing but the limitation of pleasure. Both really seek absolute absence of limitation which is not a negative condition, but a positive, infinity and its unspeakable, unmixed bliss; their escape from individuality does not lead them into nothingness, but into infinite existence, their escape from sensation does not purpose the annihilation of sentience but pure absolute consciousness as its goal. Not ASAD ACHETANAM NIRANANDAM, but SACCHIDANANDAM is the great Reality to which Jivatman rises to envisage, the TAT or sole Thing-in-itself to whom by the force of Vidya he tends ever to return." (18: 392-93)

The Aim of Hindu Life

"To put the individual Self in intimate relation with the Eternal is the aim of Hindu life, its religion, its polity, its ethics. Morality is not for its own sake, nor for the pleasures of virtue, nor for any reward here or in another life, nor for the sake of society; these are false aims and false sanctions. Its true aim is a preparation and purification of the soul to fit it for the presence of God. The sense-obscured, limited and desire-driven individual self must raise itself out of the dark pit of sense-obsession into the clear air of the spirit, must disembarrass itself of servile bondage to bodily, emotional & intellectual selfishness and assume the freedom & royalty of universal love and beneficence, must expand itself from the narrow, petty, inefficient ego till it becomes commensurate with the infinite, all-powerful, omnipresent Self of All; then is its aim of existence attained, then is its pilgrimage ended. This may be done by realising the Eternal in oneself by knowledge, by realising oneself in Him by Love as God the Beloved, or by realising Him as the Lord of all in His universe and all its creatures by works. This realisation is the true crown of any ethical system.…" (18: 403-04)

The Four Conclusions of Vedanta

"The first conclusion of Vedanta is that the Brahman in this shifting, multifold, mutable Universe is One, stable & unmoving, therefore permanent and unchanging.

* * *

The second conclusion of Vedanta is that Brahman pervades this Universe & possesses it.

* * *

The third conclusion of Vedanta is that Brahman which pervades, possesses, causes and governs the world is the same as the Absolute Transcendental Existence of which metaphysics speaks.…

The fourth conclusion of the Vedanta is that Brahman [is] not only the Absolute Transcendental Self, not only the One, Stable Immutable Reality in the phenomenal Universe, not only pervades, possesses, causes and governs it as an Eternal Universal Will, but contains and in a figurative sense is it as its condition, continent, material cause and informing force.…" (18: 405-06)

Whatever a Man does is Always For the Sake of His Self

"…Know thyself, is still and always the supreme command for humanity, and if we seek to know the universe, it is because that knowledge is necessary to the more important knowledge of ourselves. Science has adopted a different view; looking only at man as a separate bodily organism it fairly enough regards the Universe as more important than man and seeks to study its laws for their own sake. But still it remains true that humanity persists in its claim and that only those discoveries of the physicist, the zoologist and the chemist have been really fruitful which have helped man practically to master physical nature or to understand the laws of his own life and progress. Whatever moralist or philosopher may say, Yajnavalkya's great dictum remains true that whatever man thinks or feels or does he thinks, feels & does not for any other purpose or creature but for the sake of his Self.…" (18: 407)

The Semitic Religions and the Claims of Reason, Science and Philosophy

"A question of the first importance arises at once, how far does the Vedanta sanction the ordinary ideas of God as a Personal Active Being with definite qualities which is all the average religionist understands by the Divine Idea? Whether we regard him with the Jews as a God of Power and Might & Wrath and Justice, or with the Moslems as God the Judge and Governor and Manager of the world or with the early Christians as a God of Love, yet all agree in regarding Him as a Person, definable, imaginable, limited in His Nature by certain qualities though not limited in His Powers, omniscient, omnipotent, omnipresent & yet by a mysterious paradox quite separate from His creatures and His world. He creates, judges, punishes, rewards, favours, condemns, loves, hates, is pleased, is angry, for all the world like a man of unlimited powers, and is indeed a Superior Man, a shadow of man's soul thrown out on the huge background of the Universe. The intellectual and moral difficulties of this conception are well-known. An Omnipotent God of Love, in spite of all glosses, remains inconsistent with the anguish and misery, the red slaughter

and colossal sum of torture and multitudinous suffering which pervades this world and is the condition of its continuance; an Omnipotent God of Justice who created & caused sin, yet punishes man for falling into the traps He has Himself set, is an infinite & huge inconsistency, an insane contradiction in terms; a God of wrath, a jealous God, who favours & punishes according to His caprice, fumes over insults and preens Himself at the sound of praise is much lower than the better sort of men and, as an inferior, unworthy of the adoration of the saints. An omnipresent God cannot be separate from His world, an infinite God cannot be limited in Time or Space or qualities. Intellectually the whole concept becomes incredible. Science, Philosophy, the great creeds which have set Knowledge as the means of salvation, have always been charged with atheism because they deny these conceptions of the Divine Nature. Science and Philosophy & Knowledge take their revenge by undermining the faith of the believers in the ordinary religions through an exposure of the crude and semisavage nature of the ideas which religion has woven together into a bizarre texture of clumsy paradoxes and dignified with

the name of God. They show triumphantly that the ordinary conceptions of God when analysed are incredible to the intellect, unsatisfactory and sometimes revolting to the moral sense and, if they succeed in one or two cases in satisfying the heart, succeed only by magnificently ignoring the claims of the reason. They find it an easy task to show that the attempts of theologians to reconcile the difficulties they have created are childish to the trained reason and can find no acceptance with any honest and candid intellect. Theology in vain denies the right of reason to speak in matters of spiritual truth, and demands that the incredible should be believed. Reason is too high a faculty to be with impunity denied its rights. In thus destroying the unsatisfactory intellectual conceptions with which it has been sought to bring the Eternal Being into the province of the reasoning powers, the core & essence of popular religion which is true and necessary to humanity is discredited along with its imperfect coverings; materialism establishes itself for a while as the human creed and the intellect of man holds despotic empire for a while at the expense of his heart and his ethical instincts, until Nature revenges itself and saves the perishing soul of

mankind by flooding the world with a religious belief which seeks to satisfy the heart and the ethical instincts only and mocks at and tramples upon the claims of the intellect. In this unnatural duel between faculties which should work harmoniously for our development, the internal peace and progress of the human self is marred & stunted. Much that has been gained is repeatedly being lost and has to be recovered with great difficulty and not always in its entirety.

If reason unaided could solve the enigma of the world, it would be a different matter. But the reason is able only to form at the best an intellectually possible or logically consistent conception of the Eternal in the Universe; it is not able to bring Him home to the human consciousness and relate the human soul to Him as it should be related if He exists. For nothing is more certain than this that if a universal & eternal Consciousness exists, the life and development of the human soul must be towards It and governed by the law of Its nature; and a philosophy which cannot determine these relations so as to bring light and help to humanity in its long road is merely an intellectual

plaything and might just as well have been kept as a private amusement when minds of a ratiocinative turn meet in the lecture-room or the study. Philosophy can see clearly that the Universe can be explicable only in the terms of the Eternal Consciousness by which it exists. Either God is the material universe in which case the name is a mere convenient abstraction like the materialist's "Nature", or He is the Self within the Universe. If the Self, then He is either transcendent and beyond phenomena and the phenomenal Universe can only be Maya, an imagination in the Universal Mind, or else He is involved in phenomena, Consciousness His soul, the Universe His form, Consciousness the witnessing and inspiring Force, the Universe the work or Energy of the Consciousness. But whichever of these possibilities be the truth, Knowledge is not complete if it stops with this single conception and does not proceed to the practical consequences of the conception. If the universe is Maya, what of the human soul? Is that also Maya, a phenomenon like the rest which disappears with the dissolution of the body or is it permanent and identical with the

Eternal Consciousness? If permanent, why then has it confused itself with phenomena and how does it escape from the bondage of this confusion? On the other hand if He is involved in phenomena, what is the relation of the human consciousness to the Eternal? Are our souls parts of Him or manifestations or emanations? And if so do they return into Him at the dissolution of the body or do they persist? And if they persist, what is their ultimate goal? Do they remain by individuality separated from Him for ever even after the end of phenomena or are both the Universe and the individual soul eternal? Or is the individual soul only phenomenally different from the eternal, and the phenomenal difference terminable at the pleasure of the Eternal or by the will of the individual Ego? What are the present relations of the self to the Eternal? What are sin & virtue? pleasure & pain? What are we to do with our emotions, desires, imaginations? Has the Eternal Consciousness any direct action on the phenomenal Universe and, if so, how is He different from the popular conception of God?

These are the questions which Philosophy has to answer, and in answering them the great difficulty it has to meet is its inability to find any better sanction for its conclusions than the play of speculative logic or to evolve anything better than a speculative system of metaphysics which may satisfy the argumentative faculty of the mind but cannot satisfy the reason of the heart or find its way to a mastery of that inner self in man which controls his life. Religion, however imperfect, has the secret of that mastery; religion can conquer the natural instincts and desires of man, metaphysics can only convince him logically that they ought to be conquered – an immense difference. For this reason philosophy has never been able to satisfy any except the intellectual few and was even for a time relegated to oblivion by the imperious contempt of Science which thought that it had discovered a complete solution of the Universe, a truth and a law of life independent of religion and yet able to supersede religion in its peculiar province of reaching & regulating the sources of conduct and leading mankind in its evolution. But it has now become

increasingly clear that Science has failed to substantiate its claims, and that a belief in evolution or the supremacy of physical laws or the subjection of the ephemeral individual to the interests of the slightly less ephemeral race is no substitute for a belief in Christ or Buddha, for the law of Divine Love or the trust in Divine Power & Providence. If Philosophy failed to be an ethical control or a spiritual force, Science has failed still more completely, and for a very simple reason – the intellect does not control the conduct. There is quite another mental force which controls it and which turns into motives of action only those intellectual conceptions of which it can be got to approve. We arrive therefore at this dilemma that Philosophy & Science can satisfy the reason but cannot satisfy the heart or get mastery of the source of conduct; while Religion which satisfies the heart and controls conduct, cannot in its average conceptions permanently satisfy the reason and thus exposes itself to gradual loss of empire over the mind." (18: 408-12)

A Religion to be Eternal Must Satisfy the Claims of Reason, Science and Philosophy

"A religion therefore which claims to be eternal, must not be content with satisfying the heart and imagination, it must answer to the satisfaction of the intellect the questions with which philosophy is preoccupied. A philosophy which professes to explain the world-problem once for all, must not be satisfied with logical consistency and comprehensiveness; it must like Science base its conclusions not merely on speculative logic, but on actual observation and its truths must always be capable of verification by experiment so that they may be not merely conceivable truth but ascertained truth; it must like religion seize on the heart & imagination and without sacrificing intellectual convincingness, comprehensiveness & accuracy impregnate with itself the springs of human

activity; and it must have the power of bringing the human self into direct touch with the Eternal. The Vedantic religion claims to be the eternal religion because it satisfies all these demands. It is intellectually comprehensive in its explanation of all the problems that perplex the human mind; it brings the contradictions of the world into harmony by a single luminous law of being; it has developed in Yoga a process of spiritual experience by which its assertions can be tested and confirmed; the law of being it has discovered seizes not only on the intellect but on the deepest emotions of man and calls into activity his highest ethical instincts; and its whole aim and end is to bring the individual self into a perfect and intimate union with the Eternal." (18: 412)

The Religion of Vedanta

"If it were asked by anyone what is this multitudinous, shifting, expanding, apparently amorphous or at all events multimorphous sea of religious thought, feeling, philosophy, spiritual experience we call Hinduism, what it is characteristically and essentially, we might answer in one word, the religion of Vedanta. And if it were asked what are the Hindus with their unique and persistent difference from all other races, we might again answer, the children of Vedanta. For at the root of all that we Hindus have done, thought and said through these thousands of years of our race-history, behind all we are and seek to be, there lies concealed, the fount of our philosophies, the bedrock of our religions, the kernel of our thought, the explanation of our ethics and society, the summary of our civilisation, the rivet of our nationality, this one marvellous inheritance of ours, the Vedanta. Nor is it only to Hindu streams that this great source has given of its life-giving waters. Buddhism, the teacher of one third of humanity, drank from its inspiration. Christianity, the offspring of Buddhism, derived its ethics and esoteric teaching at second-hand from the same source. Through Persia Vedanta put its stamp on Judaism, through Judaism, Christianity and Sufism on Islam, through Buddha on Confucianism…" (18: 413)

Evolution in the Vedantic View

"…Evolution is not an universal law, it is a particular process, nor as a process has it any very wide applicability. Some would affirm that every particle of matter in the universe is bound to evolve life, mind, an individualised soul, a finally triumphant spirit. The idea is exhilarating, but impossible. There is no such rigid law, no such self-driven & unintelligent destiny in things. In the conceptions of the Upanishads Brahman in the world is not only Prajna, but Ishwara. He is not subject to law, but uses process. It is only the individual soul in a state of ignorance on which process seems to impose itself as law. Brahman on the other hand has an omnipotent power of selection and limitation. He is not bound to develop self-conscious individuality in every particle of matter, nor has He any object in such a colossal and monotonous application of one particular movement of things. He has nothing to gain by evolving, nothing to lose by not evolving. For to Him all being is only a play of His universal self-consciousness, the will so to exist the only reason of this existence and its own pleasurability its only object in existence. In that play He takes an equal delight

in all, He is sama in ananda – an equal delight in the evolved state, the unevolved & the evolving. He is equal also in Being; when He has evolved Himself in the perfect man, He is no more than He already was in the leaf & clod. To suppose that all existence has one compelling purpose of growth, of progress, of consummation is to be guilty of the Western error and misunderstand the nature of being. Existence is already consummate, all change & variety in it is for delight, not for a gain or a development. The Vedantist cannot admit that anything is really developed in the sense of something new emerging into existence by whatever combination or accident which had no previous being. Nasato vidyate bhavah. That which was not cannot come into existence. The play of Brahman is not in its real nature an evolution, but a manifestation, it is not an adding of something that was wanting or a developing of something that was non-existent, but merely a manifesting of something that was hidden. We are already what we shall become. That which is still future in matter, is present in spirit." (18: 414-15)

The Nature of the Universe

"…It is Brahman who moves densely as the stability of matter, forcefully as the energy of life, elastically in the subtlety of mind. Just as different vibrations in ether produce the appearances to sense which we call light & sound, so different vibrations in Chit produce the various appearances to Chit which we call matter, life & mind. It is all merely the extension of the same principle through stair & higher stair of apparent existence until, overcoming all appearances, we come to the still & unvibrating Brahman who, as we say in our gross material language, contains it all. The Sankhya called this essential vibration the kshobha, disturbance in Prakriti, cosmic ripple in Nature. The Vedanta continually speaks of the world as a movement. The Isha speaks of things as jagatyam jagat, particular movement in the general movement of conscious Being steadily *viewed* by that Being in His own self-knowledge, atmani atmanam atmana, self by self in self. This is the motion & nature of the Universe." (18: 419)

Our Ideal and Our Means

"…Our ideal . . is fixed, – to become one with God and lead individually the divine life, but also to help others to the divine realisation and prepare, by any means, humanity for the kingdom of God on earth, – satyadharma, satyayuga.

Our means is Yoga. Yoga is not, as the popular mind too often conceives, shutting oneself in a room or isolating oneself in a monastery or cave and going through certain fixed mental and bodily practices. These are merely particular and specialised types of Yogic practice. The mental and bodily practices of Rajayoga and Hathayoga are exercises of great force and utility, but they are not indispensable. Even solitude is not indispensable, and absolute solitude limits our means and scope of self-fulfilment. Yoga is the application, by whatever means, of Vedanta to life so as to put oneself in some kind of

touch with the high, one, universal and transcendent Existence in us & without us in our progress towards a final unity. All religious worship, sincerely done, all emotional, intellectual and spiritual realisation of that which is higher than ourselves, all steadily practised increase of essential power, purity, love or knowledge, all sacrifice and self-transcending amounts to some form of Yoga. But Yoga can be done with knowledge or without knowledge, with a higher immediate object or with a lower immediate object, for a partial higher result or for the fullest divine perfection and bliss. Yoga without knowledge can never have the force of Yoga with knowledge, Yoga with the lower object the force of Yoga with the higher object, Yoga for a partial result the force of Yoga for the full & perfect result. But even in its lowest, most ignorant or narrowest forms, it is still a step towards God." (18: 423)

The Central Truth of Veda and Upanishads

"It is knowledge that loosens our bonds, that snaps asunder the toils of sense & dispels the force of the world-enchantment. In order to be free, we must pass from intuition to illumination. We must get the direct perception of the knowledge of which intuitive reason is the memory. For within us there are unawakened folds in folds of conscious experience which we have yet to set in action in order to fulfil our nature's possibilities. In these inner realms we are sushupta, asleep; but the whole movement of humanity is towards the awakening of these centres. Science is in error when it imagines that man is from all time & to all time a rational animal & the reason the end & summit of his evolution. Man did not begin with reason, neither will he end with it. There are faculties within us which transcend reason and are asleep to our waking consciousness, just as life is asleep in the metal, consciousness in the tree, reason in the animal. Our evolution is not over, we have not completed even half of the great journey. And if now we are striving to purify the intellect & to carry reason to its utmost capacities, it is in order that we may

discourage the lower movements of passion and desire, self-interest and prejudice and dogmatic intolerance which stand in the way of the illumination. When the intellectual buddhi is pure by vichara & abhyasa of these things, then it becomes ready to rise up out of the mind into the higher levels of consciousness and there lose itself in a much mightier movement which because of its greatness & perfection is called in the Rigveda mahas and in the Vedanta vijnana. This is what [is] meant in the Veda by Saraswati awakening the great ocean. Pavaka nah saraswati maho arnash chetayati. This is the justification of the demand in our own Yoga that desire shall be expelled, the mind stilled, the very play of reason & imagination silenced before a man shall attain to knowledge, – as the Gita puts it, na kinchid api chintayet.

The illumination of the vijnana, when it is complete, shows us not a collective material unity, a sum of physical units, but a real unity. It reveals to us Space, Time and the chain of apparent circumstance to be merely conventions & symbols seen in His own being by One Seer and dependent

purely on a greater transcendental existence of which they are not separate realities & divisions but the manifold expressions of its single Truth. It is this knowledge that gives us freedom. We escape from the enchanted forest, we know once more the world outside this petty world, see the boundless heavens above & breast the wide & circumambient air of our infinite existence. The first necessity is to know the One, to be in possession of the divine Existence; afterwards we can have all the knowledge, joy & power for action that is intended for our souls, – for He being known all is known, tasmin vijnate sarvam vijnatam, not at once by any miraculous revelation, but by a progressive illumination or rather an application of the single necessary illumination to God's multiplicity in manifestation, by the movement of the mahat & the bhuma, not working from petty details to the whole, but from the knowledge of the one to the knowledge of relation & circumstance, by a process of knowledge that is sovereign & free, not painful, struggling & bound. This is the central truth of Veda & Upanishad & the process by which they have been revealed to men." (18: 428-29)

Drishti, Sruti and Smriti

"This free & great movement of illumination descending from above to us below and not like our thought here which climbs painfully up the mountain peaks of thought only to find at the summit that it is yet far removed from the skies to which it aspires, this winged & mighty descent of Truth is what we call Sruti or revelation. There are three words which are used of illumined thought, drishti, sruti & smriti, sight, hearing and remembrance. The direct vision or experience of a truth or the thought-substance of a truth is called drishti, and because they had that direct vision or experience, that pratyaksha not of the senses, but of the liberated soul, the Rishis are called drashtas. But besides the truth and its artha or thought-substance in which it is represented to the mind, there is the vak or sound symbol, the inevitable word in which the truth is naturally enshrined & revealed & not as in ordinary speech half concealed or only suggested. The revelation of the vak is sruti. The revealed word is also revelatory and whoever has taken it into his soul, though the mind may not understand it, has the Truth ready prepared in the

higher or sushupta reaches of his being from whence it must inevitably descend at a future date or in another life to his lower & darkened consciousness in order to liberate & illumine. It is this psychological truth which is the foundation of the Hindu's trust in the Name of God, the vibrations of the mantra and the sound of the Veda. For the vak carries, in the right state of the soul, an illumination with it of the truth which it holds, an inspiration of its force of satyam which is less than drishti but must in the end lead to drishti. A still more indirect action of the vijnana is smriti; when the truth is presented to the soul and its truth immediately & directly recognised by a movement resembling memory – a perception that this was always true and already known to the higher consciousness. It is smriti that is nearest to intellect action and forms the link between vijnanam & prajnanam, ideal thought & intellectual thought, by leading to the higher forms of intellectual activity, such as intuitive reason, inspiration, insight & prophetic revelation, the equipment of the man of genius." (18: 429-30)

Faith and the Instruments of Knowledge

"…It is only by faith in the instruments of our knowledge that we can acquire knowledge, – by faith in the evidence of the senses that we can think at all, by faith in the validity of reason that we can deduce, infer and argue. So also it is only by faith in illumination that we can see truth from above &come face to [face with God.] It is true that all faith must have its limits. The faith in the senses must be transcended & checked by the faith in our reason. The faith in the reason itself is checked by agnosticism [and] will one day be transcended & checked by the faith in the vijnana. The faith in the vijnana must be checked & harmonised by a faith in a still higher form of knowledge, – knowledge by identity. But within its own province each instrument is supreme and must be trusted. In relying, therefore, upon the vijnana, in asserting and demanding a preliminary faith in it, the Yogin is making no mystic, irrational or obscurantist claim. He is not departing from the universal process of knowledge. He claims to exceed reason, just as the scientist claims to exceed the evidence of the senses. When he asserts that things are not what they seem, that there are

invisible forces and agencies at work about us and that the whole of our apparent existence and environment is only phenomenal, he is no more departing from rationality or advancing anything wild or absurd than the scientist when he asserts that the earth moves round the sun and the sun is relatively still, affirms the existence of invisible gases or invisible bacilli, or finds in matter only a form of energy. Nor are faith in the Guru & faith in the Sruti irrational demands, any more than the scientist is irrational in saying to his pupil "Trust my expert knowledge, trust my method of experiment & the books that are authoritative and when you have made the experiments, you can use your intellect to confirm, refute, amend or enlarge whatever scientific knowledge is presented to you in book or lecture or personal instruction," – or than the man of the Indian village who has been to London is irrational in expecting his fellow villagers to accept his statement of the existence, sights, scenes and characteristics of London or in supporting [it] by any book that may have been written with authority on the subject. If the Indian Teacher similarly

demands faith in himself as an expert, faith in the Sruti as the evidence of ancient experts, drishti as revealed truth coming direct to them by vijnanam from the divine Knowledge, he is following the common, the necessary rule. He has the right to say, Trust these, follow these, afterwards you will yourself look on the unveiled face of Truth & see God. In each case there is a means of confirmation, – the evidence of the observation & deduction has to be confirmed by observation & deduction; the evidence of the senses by the senses, the evidence of the vijnanam by the vijnanam. One cannot exceed one's instrument.

There is also the evidence of common experience – there is this eternal witness to the truth of the vijnana, that men who have used it, in whatever clime & whatever age, however they may differ in their intellectual statement or the conclusions of the reason about what they have seen, are at one in the substance of their experience & vision.…" (18: 431-32)

The Upanishads

"The Upanishads stand out from the dim background of Vedic antiquity like stupendous rock cathedrals of thought hewn out of the ancient hills by a race of giant builders the secret of whose inspiration and strength has passed away with them into the Supreme. They are at once Scripture, philosophy and seer-poetry; for even those of them that dispense with the metrical form, are prose poems of a rhythmically mystic thought. But whether as Scripture, philosophical theosophy or literature, there is nothing like them in ancient, mediaeval or modern, in Occidental or Oriental, in Egyptian, Chaldean, Semitic or Mongolian creation; they are unique in style, structure and motive, entirely *sui generis*. After them there were philosophic poems, aphorisms, verse and prose treatises in great number, Sutras, Karikas, Gitas, their intellectual children;

but these are a human progeny very different in type from their immortal ancestors. Pseudo-Upanishads there have been in plenty, a hundred or more of them; some have arrived at a passable aping of the more external features of the type, but always betray themselves by the pseudo-style, the artificial falsetto, the rasping creak of the machine; others are pastiches; others are fakes. The great Upanishads stand out always serene, grand, inimitable with their puissant and living breath, with that phrase which goes rolling out a thousand echoes, with that faultless spontaneous sureness of the inevitable expression, with that packed yet easy compression of wide and rich wisdom into a few revelatory syllables by which they justify their claim to be the divine word." (18: 433)

Name & Addresses	Phone

Name & Addresses	Phone

Name & Addresses	*Phone*

Name & Addresses	*Phone*

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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
		Mile (m) $\frac{1}{1000}$ of unit	
Metre-m	kilo (K)-1000 times 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.