

THE REAL AWAKENER



THE LIGHT OF LIGHTS WORDS OF SRI AUROBINDO – 19

21st February, 2020

Volume 18

Issue 2

Contents

Essays Divine and Human (CWSA 12)	6
I. CIRCA 1911	6
1. Certitudes	6
2. Moksha	7
3. Man	8
4. Philosophy	9
5. The Siddhis	13
6. The Psychology of Yoga	16
II. 1910-1913	18
1. Scientific Spirit and the Freedom of the Higher from the Lower	18
2. Concentration and the Stillness of the Mind	19
3. Poetry	20
a. <i>Ganga – The Real Mother of Inspiration</i>	20
b. <i>Sources of Poetry</i>	21
i. <i>Written Poetry from the Reasoning Intellect</i>	21
ii. <i>Poetry from the Heart</i>	22
iii. <i>Rajasic Stimulus in Poetry</i>	23
iv. <i>Sattwic Inspiration in Poetry</i>	24
4. The Interpretation of Scripture	25
a. <i>The Importance of Interpretation and Interpreter of Scripture</i>	25
b. <i>The Orthodox and the Interpretation of Veda</i>	26

c.	<i>The Heterodox and the Interpretation of the Veda</i>	27
d.	<i>A Preconceived & Established Opinion of the Interpretation of the Veda</i>	28
e.	<i>The Standards of Truth in the Interpretation of Scripture</i>	28
5.	On Original Thinking	30
a.	<i>National Vitality Came from Spirit of Hinduism, not Its Forms</i>	30
b.	<i>Decline of the Most Original and Gigantic Intellect in the World</i>	30
c.	<i>How to Recover Our Lost Intellectual Freedom</i>	32
d.	<i>A Word of Caution</i>	33
e.	<i>The Balance of Justice</i>	35
6.	Social Reform	38
a.	<i>The Over-rated Importance Given to Reform</i>	38
b.	<i>Custom can Never be all Conclusive</i>	39
c.	<i>The Blotches of Europe that Social Reformers are Blind to</i>	39
d.	<i>The Need to Resolve Important Issues on Principles Without Getting Lost on Details</i>	40
e.	<i>How to Move Towards a Change of the Future</i>	41
f.	<i>Man's March Towards his Divinity – The Yugadharma, God and Man</i>	42

7. Hinduism and the Mission of India	46
<i>a. Hinduism to be the Basis for Dealing with Spiritual Experience</i>	<i>46</i>
<i>b. What do I Seek?</i>	<i>46</i>
<i>c. Whom Do I Labour for?</i>	<i>48</i>
8. On Theosophy	48
<i>a. How to View It and Its Claims</i>	<i>48</i>
<i>b. Science and Religion in Theosophy.....</i>	<i>52</i>
9. Sat and Sachchidananda	53
<i>a. Philosophy, Religion and Science.....</i>	<i>53</i>
<i>b. The Penetrating Analysis of Reality of Things Affirmed by Vedanta</i>	<i>58</i>
<i>c. The Voice of God in the Silence Behind Life</i>	<i>61</i>



“I am impelled to this labour by the necessity of turning the mind of young India to our true riches, our real source of power, purification and hope for the future and of safeguarding it in the course of its search both from false lights and from the raucous challenges and confident discouragements cast at us by the frail modern spirit of denial. I write, not for the orthodox, nor for those who have discovered a new orthodoxy, Samaj or Panth, nor for the unbeliever; I write for those who acknowledge reason but do not identify reason with Western materialism; who are sceptics but not unbelievers; who, admitting the claims of modern thought, still believe in India, her mission and her gospel, her immortal life and her eternal rebirth.”

– Sri Aurobindo
(CWSA 12: 62-63)

Essays Divine and Human (CWSA 12)

I. CIRCA 1911*

1. Certitudes*

“In the deep there is a greater deep, in the heights a greater height. Sooner shall man arrive at the borders of infinity than at the fullness of his own being. For that being is infinity, is God –

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

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

We may not know him as God, we may know him as Nature, our Higher Self, Infinity, some ineffable goal. It was so that Buddha approached Him; so approaches him the rigid Adwaitin. He is accessible even to the Atheist. To the materialist He disguises Himself in matter. For the Nihilist he waits ambushed in the bosom of Annihilation.” (5)

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

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

2. Moksha*

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

Nevertheless the bonds are many and intricate. The most difficult of all their knots is egoism, the delusion that we have an individual existence sufficient in itself, separate from the universal and only being, ekamevadwitiyam, who is one not only beyond Time, Space and Causality. Not only are we all Brahman in our nature and being, waves of one sea, but we are each of us Brahman in His entirety, for that which differentiates and limits us, nama and rupa, exists only in play and for the sake of the world-drama.

Whence then comes this delusion of egoism, if there is no separate existence and only Brahman is? We answer that there is separate existence but only in manifestation not in reality. It is as if one actor could play different parts not in succession but at one and the same moment; each part is He Himself, one and indivisible, but each part is different from the other. Brahman extends Himself in Time, Space & Causality which do not condition Him but exist in Him and can at any time be changed or abolished, and in Time, Space

& Causality He attaches Himself to many namarupas which are merely existences in His universal being. They are real in manifestation, unreal outside manifestation.” (6)

3. Man*

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

Be that as it may, there can be no doubt that man is full of divine possibilities – he is not merely a term in physical evolution, but himself the field of a spiritual evolution which with him began and in him will end. It was only when man was made, that the gods were satisfied – they who had rejected the animal forms, – and cried सुकृतमेव, “Man indeed is well and wonderfully made; the higher evolution can now begin.” He is like God, the sum of all other types and creatures from the animal to the god, infinitely variable where they are fixed, dynamic where they, even the highest, are static, and, therefore, although in the present and in his attainment a little lower than the angels, yet in the eventuality and in his culmination

considerably higher than the gods. The other or fixed types, animals, gods, giants, Titans, demigods, can rise to a higher development than their own, but they must use the human body and the terrestrial birth to effect the transition.” (7)

4. Philosophy*

“The knowledge which the man of pure intellect prefers to a more active and mundane curiosity, has in its surroundings a certain loftiness and serene detachment that cannot fail in their charm. To withdraw from contact with emotion and life and weave a luminous colourless shadowless web of thought, alone and far away in the infinite azure empyrean of pure ideas, can be an enthralling pastime fit for Titans or even for Gods. The ideas so found have always their value and it is no objection to their truth that, when tested by the rude ordeal of life and experience, they go to pieces. All that inopportune disaster proves is that they are no fit guides to ordinary human conduct; for material life which is the field of conduct is only intellectual on its mountaintops; in the plains and valleys ideas must undergo limitation by unideal conditions and withstand the shock of crude sub-ideal forces.

Nevertheless conduct is a great part of our existence and the mere metaphysical, logical or scientific knowledge that either does not help me to act or even limits my self-manifestation through action, cannot be my only concern. For God has not set me here merely to think, to philosophise, to weave metaphysical systems, to play with words and syllogisms, but to act, love and know. I must act divinely so that I may become divine in being and deed; I must learn to love God not only in Himself but in all beings, appearances,

objects, enjoyments, events, whether men call them good or bad, real or mythical, fortunate or calamitous; and I must know Him with the same divine impartiality and completeness in order that I may come to be like Him, perfect, pure and unlimited – that which all sons of Man must one day be. This, I cannot help thinking, is the meaning and purpose of the Lila. It is not true that because I think, I am; but rather because I think, feel and act, and even while I am doing any or all of these things, can transcend the thought, feeling and action, therefore I am. Because I manifest, I am, and because I transcend manifestation, I am.” (8-9)

“The man of unalloyed intellect has a very high and difficult function; it is his function to teach men to think clearly and purely. In order to effect that for mankind, to carry reason as far as that somewhat stumbling and hesitating Pegasus will go, he sacrifices all the bypaths of mental enjoyment, the shady alleys and the moonlit gardens of the soul, in order that he may walk in rare air and a cold sunlight, living highly and austere on the peaks of his mind and seeking God severely through knowledge.” (9)

“Passion and eagerness, even intellectual eagerness, so disfigure the greatest minds that even Shankara becomes a sophist and a word-twister, and even Buddha argues in a circle. The philosopher wishes above all to preserve his intellectual righteousness; he is or should be as careful of his mental rectitude as the saint of his moral stainlessness. Therefore he avoids, as far as the world will let him, the conditions which disturb. But in this way he cuts himself off from experience and only the gods can know without experience.” (9)

“The logician thinks he has ensured himself against error

when he has made a classification of particular fallacies; but he forgets the supreme and general fallacy, the fallacy of thinking that logic can, as a rule, prove anything but particular and partial propositions dealing with a fragmentary and one-sided truth. Logic? But Truth is not logical; it contains logic, but is not contained by it.” (10)

“The metaphysician thinks that he has got over the difficulty about the validity of premises by getting to the tattwas, the ideal truths of universal existence. Afterwards, he thinks, there can be no fear of confusion or error and by understanding and fixing them we shall be able to proceed from a sound basis to the rest of our task.” (10)

“Both the logician and the philosopher are apt to forget that they are dealing with words and words divorced from experience can be the most terrible misleaders in the world. Precisely because they are capable of giving us so much light, they are also capable of lighting us into impenetrable darkness. *Tato bhuya iva te tamo ya u vidyayam ratah*; “Deeper is the darkness into which they enter who are addicted to knowledge alone.” (11)

“The scientist thinks he has corrected the mistakes of the metaphysician because he refuses to deal with anything but a narrow and limited circle of facts and condemns everything else as hallucination, imposture and imagination. His *parti pris*, his fierce and settled prejudgments, his determined begging of the question are too obvious and well known to need particular illustration. He forgets that all experiences are facts, that ideas are facts, that subjective knowledge is the one fact of which he can be decently sure and that he knows nothing even of the material world by his

senses but only by the use his subjective knowledge makes of the senses. Many a materialist will tell you that only those facts can be accepted as a basis to knowledge which the senses supply, – a position which no man can substantiate and which his science daily denies in practice. These reasoners consent to trust to their sovereign subjective instrument when it settles for them the truths about this world visible to their lower instruments, but the same sovereign instrument is condemned as wholly fallacious and insane when it deals in precisely the same way with another field of perceptions and experiences. When my subjective experience tells him, “I am hungry”, he consents; “Of course, you must be since you say so.” But let it tell him, “I am full of bliss from an immaterial source”; or “By certain higher instruments repeatedly tested I know that I have wandered in regions illuminated by no material sun,” and he answers, “You are only fit for the gaol or the lunatic asylum.” No one has seen the earth whirling round the sun, indeed we see daily the opposite, yet he holds the first opinion obstinately, but if you say “Although God is not seen of men, yet He exists,” he turns from you angrily and stalks into his laboratory.

The practical man avoids error by refusing to think at all. His method at least cannot be right. It is not right even for the practical uses he prefers exclusively to all others. You see him stumbling into some pit because he refuses to walk with a light and then accusing adverse circumstances or his evil fortune, or he shouts, elbows, jostles, tumbles and stumbles himself into a final success and departs at last, satisfied; leaving behind a name in history and a legacy of falsehood, evil and suffering to unborn generations. The method of the practical man is the shortest and most facile, but the least admirable of all.

Truth is an infinitely complex reality and he has the best chance of arriving nearest to it who most recognises but is not daunted by its infinite complexity. We must look at the whole thought-tangle, fact, emotion, idea, truth beyond idea, conclusion, contradiction, modification, ideal, practice, possibility, impossibility (which must be yet attempted,) and keeping the soul calm and the eye clear in this mighty flux and surge of the world, seek everywhere for some word of harmony, not forgetting immediate in ultimate truth, nor ultimate in immediate, but giving each its due place and portion in the Infinite Purpose.” (11-13)

“Vast is our error if we mistake that bit of country for the whole universe. Is there then no instrument of knowledge that can give us the heart of truth and provide us with the key word of existence? I think there is, but the evolution of mankind at large yet falls far short of it; their highest tread only on the border of that illumination.” (13)

5. The Siddhis*

“Some men sneer at the Siddhis because they do not believe in them, others because they think it is noble and spiritual to despise them. Both attitudes proceed from ignorance.” (14)

“I do not wish to argue the question of the existence or nonexistence of Yogic siddhis; for it is not with me a question of debate, or of belief and disbelief, since I know by daily experience that they exist. I am concerned rather with their exact nature and utility. And here one is met by the now fashionable habit, among people presuming to be Vedantic and spiritual, of a denunciation and holy horror of the Yogic

siddhis. They are, it seems, Tantric, dangerous, immoral, delusive as conjuring tricks, a stumbling block in the path of the soul's liberation." (14)

"Our great Rishis of old did not cry out upon Siddhis, but recognised them as a part, though not the most important part of Yogic accomplishment, and used them with an abundant and unhesitating vigour. They are recognised in our sacred books, formally included in Yoga by so devotional a Purana as the Bhagawat, noted and some of their processes carefully tabled by Patanjali. Even in the midnight of the Kali great Siddhas and saints have used them more sparingly, but with power and effectiveness. It would be difficult for many of them to do otherwise than use the siddhis since by the very fact of their spiritual elevation, these powers have become not exceptional movements, but the ordinary processes of their thought and action. It is by the use of the siddhis that the Siddhas sitting on the mountains help the world out of the heart of their solitude and silence. Jesus Christ made the use of the siddhis a prominent feature of his pure, noble and spiritual life, nor did he hesitate to communicate them to his disciples – the laying of hands, the healing of the sick, the ashirvada, the abhishap, the speaking with many tongues were all given to them. The day of Pentecost is still kept holy by the Christian Church. Joan of Arc used her siddhis to liberate France. Socrates had his siddhis, some of them of a very material nature. Men of great genius are usually born with some of them and use them unconsciously. Even in natures far below the power and clarity of genius we see their occasional or irregular operation. The West, always avid of knowledge, is struggling, sadly hampered by misuse and imposture, to develop them and

gropes roughly for the truth about them in the phenomena of hypnotism, clairvoyance, telepathy, vouched for by men and women of great intellectuality and sincerity. Returning Eastwards, where only their right practice has been understood, the lives of our saints northern and southern are full of the record of Siddhis. Sri Ramakrishna, whose authority is quoted against them, not only made inward use of them but manifested them with no inconsiderable frequency in His lila. I see nothing in this long record immoral, dangerous or frivolous. But because Europe looks with scorn and incredulity on these “miracles” and this “magic”, we too must needs be ashamed of them, hustle them into the background and plead that only a few charlatans and followers of false paths profess their use.” (15-16)

“Let us have done with cant and pretension in all matters. There are no such things as miracles in this world of divine processes, for either there is no such thing as a miracle or, if we consider more closely, everything in this world is a miracle. A miracle is, literally, a marvel, a thing to be wondered at – so long as the process is [not] known. Wireless telegraphy is a great marvel, the speechless passage of a thought from brain to brain is a yet greater, yet it happens daily even in the most commonplace minds and existences. But when the process is known, nothing is left to be wondered at except the admirable greatness of wisdom, width & variety of conception & subtlety & minuteness in execution with which this universe is managed. And even that wonder ceases when we know God and realise that the most wonderful movements of the cosmos are but trifles and “conjuring-tricks” compared with His infinite Reality. And as it is with this siddhi of science which we call wireless telegraphy and with this other siddhi of nature

which is exemplified in the momentary or rapid spread of a single thought or emotion in a mob, a nation, an army, so it is with the Yogic siddhis. Explain & master their processes, put them in their proper relation to the rest of the economy of the universe and we shall find that they are neither miraculous nor marvellous nor supernatural. They are supernormal only in the way in which aviation is supernormal or motoring or the Chinese alphabet.” (16)

6. The Psychology of Yoga*

“Yoga is not a modern invention of the human mind, but our ancient and prehistoric possession. The Veda is our oldest extant human document and the Veda, from one point of view, is a great compilation of practical hints about Yoga. All religion is a flower of which Yoga is the root; all philosophy, poetry & the works of genius use it, consciously or unconsciously, as an instrument. We believe that God created the world by Yoga and by Yoga He will draw it into Himself again. Yogah prabhavapyayau, Yoga is the birth and passing away of things. When Srikrishna reveals to Arjuna the greatness of His creation and the manner in which He has built it out of His being by a reconciliation of logical opposites, he says “Pasya me yogam aishwaram”, Behold my divine Yoga. We usually attach a more limited sense to the word; when we use or hear it, we think of the details of Patanjali’s system, of rhythmic breathing, of peculiar ways of sitting, of concentration of mind, of the trance of the adept. But these are merely details of particular systems. The systems are not the thing itself, any more than the water of an irrigation canal is the river Ganges. Yoga may be done without the least thought for the breathing, in any posture or no

posture, without any insistence on concentration, in the full waking condition, while walking, working, eating, drinking, talking with others, in any occupation, in sleep, in dream, in states of unconsciousness, semi-consciousness, double-consciousness. It is no nostrum or system or fixed practice, but an eternal fact of process based on the very nature of the Universe.” (18)

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

II. 1910-1913*

1. Scientific Spirit and the Freedom of the Higher from the Lower

“The cessation of thought is the one thing which the believer in intellect as the highest term of our evolution cannot contemplate with equanimity.” (23)

“So long as the body and the vital desires are active the mind is necessarily distracted and it is only when the body is forgotten and the vital part consents to quietude that a man can concentrate himself in thought and follow undisturbed the consecutive development whether of a train of reasoning or a train of inspiration. Not only is this so, but the higher faculties of the mind can only work at their best when the lower are quieted. If the accumulations in the chitta, the recording part of the mind, are continually active, full as it is of preconceived ideas, prejudices, predilections, the great mass of previous *sanskaras*, the reflective mind which is ordinarily called the reason is obstructed in its work and comes to false conclusions. It is essential for the faculties of the reason to be freed as far as may be from this ever increasing accumulation of thought-sensations good and bad, false and true which we call mind – manas. It is this freedom which is called the scientific spirit. To form no conclusions which are not justified by observation and reasoning, to doubt everything until it is proved but to deny nothing until it is disproved, to be always ready to reconsider old conclusions in the light of new facts, to give a candid consideration to every new idea or old idea revived if it deserves a hearing, no matter how contradictory it may be of previously ascertained

experience or previously formed conclusion, is the sceptical temper, the temper of the inquirer, the true scientist, the untrammelled thinker. The interference of prejudgment and predilection means bondage and until the higher mind has shaken off these fetters, it is not free; it works in chains, it sees in blinkers. This is as true of the materialist refusing to consider spiritualism and occultism as it is of the religionist refusing to consider Science. Freedom is the first requisite of full working power, the freedom of the higher from the lower. The mind must be free from the body if it is to be purified from the grossness which clogs its motions, the heart must be free from the obsessions of the body if love and high aspiration are to increase, the reason must be free from the heart and the lower mind if it is to reflect perfectly, – for the heart can inspire, it cannot think, it is a vehicle of direct knowledge coloured by emotion, not of ratiocination. By [a] similar process if there is anything higher than the reason it can only be set free to work by the stillness of the whole mind not excluding the reflective faculties. This is a conclusion from analogy, indeed, and not entirely binding until confirmed by experience and observation. But we have given reason in past articles for supposing that there is a higher force than the logical reason – and the experience and observation of Yoga confirm the inference from analogy that the stillness of the mind is the first requisite for discovering, distinguishing and perfecting the action of this higher element in the psychology of man.” (23-24)

2. Concentration and the Stillness of the Mind

“The stillness of the mind is prepared by the process of concentration.” (24)

“In ordinary concentration when the body is only comparatively still it is not noticed, but there is an undercurrent of physical consciousness which may surge up at any moment into the upper current of thought and disturb it. The Yogin seeks to make the forgetfulness perfect. In the higher processes of concentration this forgetfulness reaches such a point that the bodily consciousness is annulled and in the acme of the samadhi a man can be cut or burned without being aware of the physical suffering.” (24-25)

“To concentrate upon the work in hand whether it be a manual process, a train of thought, a scientific experiment or a train of inspiration, is the first condition of complete capacity and it is the process by which mankind has been preparing itself for Yoga. To concentrate means to be absorbed; but absorption may be more or less complete. When it is so complete that for all practical purposes the knowledge of outward things ceases, then the first step has been taken towards Yogic absorption.” (25)

3. Poetry

a. Ganga – The Real Mother of Inspiration

“Ganga is the real mother of inspiration, she who flows impetuously down from the head of Mahadev, God high-seated, over the Himalay of the mind to the homes and cities of men. All poetry is an inspiration, a thing breathed into the thinking organ from above; it is recorded in the mind, but is born in the higher principle of direct knowledge or ideal vision which surpasses mind. It is in reality a revelation. The prophetic or revealing power sees the substance; the inspiration perceives the right expression. Neither is

manufactured; nor is poetry really a poiesis or composition, nor even a creation, but rather the revelation of something that eternally exists. The ancients knew this truth and used the same word for poet and prophet, creator and seer, *sophos, vates, kavi.*” (28)

“The greatest motion of poetry comes when the mind is still and the ideal principle works above and outside the brain, above even the hundred petalled lotus of the ideal mind, in its proper empire; for then it is Veda that is revealed, the perfect substance and expression of eternal truth. This higher ideation transcends genius just as genius transcends ordinary intellect and perception. But that great faculty is still beyond the normal level of our evolution. Usually we see the action of the revelation and inspiration reproduced by a secondary, diluted and uncertain process in the mind. But even this secondary and inferior action is so great that it can give us Shakespeare, Homer and Valmekie. There is also a tertiary and yet more common action of the inspiration. For of our three mental instruments of knowledge, – the heart or emotionally realising mind, the observing and reasoning intellect with its aids, fancy and memory, and the intuitive intellect, – it is into the last and highest that the ideal principle transmits its inspirations when the greatest poetry writes itself out through the medium of the poet.” (28-29)

b. Sources of Poetry

i. Written Poetry from the Reasoning Intellect

“Poetry written from the reasoning intellect is apt to be full of ingenious conceits, logic, argumentation, rhetorical turns, ornamental fancies, echoes learned and imitative rather

than uplifted and transformed. This is what is sometimes called classical poetry, the vigorous and excellent but unemotional and unlifted poetry of Pope and Dryden.” (29)

“For everything that needs fire rather than light, driving-force rather than clearness, enthusiasm rather than correctness, the heart is obviously the more potent instrument. Now, poetry to be great must have either enthusiasm or ecstasy.” (29)

“But even in the higher centres of the intuitive intellect there may be defects in the inspiration. There is a kind of false fluency which misses the true language of poetry from dullness of perception. Under the impression that it is true and inspired writing it flows with an imperturbable flatness, saying the thing that should be said but not in the way that it should be said, without force and felicity. This is the tamasic or clouded stimulus, active, but full of unenlightenment and self-ignorance.” (30)

“Wordsworth is the most characteristic and interesting victim of tamasic stimulus. Other great poets fall a prey to it, but that superb and imperturbable self-satisfaction under the infliction is his alone. There is another species of tamasic stimulus which transmits an inspired and faultless expression, but the substance is neither interesting to man nor pleasing to the gods. A good deal of Milton comes under this category. In both cases what has happened is that either the inspiration or the revelation has been active, but its companion activity has refused to associate itself in the work.” (30)

ii. Poetry from the Heart

“Yet the poetry that rises up from the heart is usually a

turbid stream; our own restless ideas and imaginations mix with the pure inrush from above a turbulent uprush from below, our excited emotions seek an exaggerated expression, our aesthetic habits and predilections busy themselves to demand a satisfaction greatly beyond their due. Such poetry may be inspired, but it is not always suitable or inevitable. There is often a double inspiration, the higher or ecstatic and the lower or emotional, and the lower disturbs and drags down the higher. This is the birth of romantic or excessively exuberant poetry, too rich in expression, too abundant and redundant in substance.” (29)

iii. Rajasic Stimulus in Poetry

“Another kind of false inspiration is the rajasic or fiery stimulus. It is not flat and unprofitable like the tamasic, but hasty, impatient and vain. It is eager to avoid labour by catching at the second best expression or the incomplete vision of the idea, insufficiently jealous to secure the best form, the most satisfying substance. Rajasic poets, even when they feel the defect in what they have written, hesitate to sacrifice it because they also feel and are attached either to what in it is valuable or to the memory of their delight when it was first written.” (31)

“Examples of the rajasic stimulus are commonest in Shelley and Spenser, but few English poets are free from it. This is the rajasic fault in expression. But the fiery stimulus also perverts or hampers the substance. An absence of self-restraint, an unwillingness to restrict and limit the ideas and imaginations is a sure sign of a rajasic ideality. There is an attempt to exhaust all the possibilities of the subject, to

expand and multiply thoughts and imaginative visions beyond the bounds of the right and permissible. Or else the true idea is rejected or fatally anticipated by another which is or seems to be more catching and boldly effective. Keats is the principle exemplar of the first tendency, the Elizabethans of the second. The earlier work of Shakespeare abounds with classical instances.” (31-32)

iv. Sattwic Inspiration in Poetry

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

One thing has to be added. A poet need not be a reflective critic; he need not have the reasoning and analysing intellect and dissect his own poetry. But two things he must have in some measure to be perfect, the intuitive judgment which shows him at a glance whether he has got the best or the

second-best idea, the perfect or the imperfect expression and rhythm, and the intuitive reason which shows him without analysis why or wherein it is best or second-best, perfect or imperfect. These four faculties, revelation or prophecy, inspiration, intuitive judgment and intuitive reason, are the perfect equipment of genius doing the works of interpretative & creative knowledge.” (32)

4. The Interpretation of Scripture*

a. The Importance of Interpretation and Interpreter of Scripture

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

knowledge, answering to every name, and it is that which the meaning must present to the intellect. We say a form of knowledge, because according to our philosophy, all things are forms of an essentially unknowable existence which reveals them as forms of knowledge to the essential awareness in its Self, its Atman or Spirit, the Chit in the Sat. But beyond *nama* and *rupa* is *swarupa*, the essential figure of Truth, which we cannot know with the intellect, but only with a higher faculty. And every *swarupa* is itself only a symbol of the one essential existence which can only be known by its symbols because in its ultimate reality it defies logic and exceeds perception, – God.” (33)

“The interpreter who stops short with the letter, is the slave of a symbol and convicted of error. The interpreter who cannot go beyond the external meaning, is the prisoner of his thought and rests in a partial and incomplete knowledge. One must transgress limits & penetrate to the knowledge behind, which must be experienced before it can be known; for the ear hears it, the intellect observes it, but the spirit alone can possess it. Realisation in the self of things is the only knowledge; all else is mere idea or opinion.” (33)

b. The Orthodox and the Interpretation of Veda

“The orthodox are indignant that a mere modern should presume to differ from Shankara in interpreting the Vedanta or from Sayana in interpreting the Veda. They forget that Shankara and Sayana are themselves moderns, separated from ourselves by some hundreds of years only, but the Vedas are many thousands of years old. The commentator ought to be studied, but instead we put him in place of the text. Good commentaries are always helpful even when they are wrong,

but the best cannot be allowed to fetter inquiry. Sayana's commentary on the Veda helps me by showing what a man of great erudition some hundreds of years ago thought to be the sense of the Scripture. But I cannot forget that even at the time of the Brahmanas the meaning of the Veda had become dark to the men of that prehistoric age. Shankara's commentary on the Upanishads helps me by showing what a man of immense metaphysical genius and rare logical force after arriving at some fundamental realisations thought to be the sense of the Vedanta. But it is evident that he is often at a loss and always prepossessed by the necessity of justifying his philosophy. I find that Shankara had grasped much of Vedantic truth, but that much was dark to him. I am bound to admit what he realised; I am not bound to exclude what he failed to realise. *Aptavakyam*, authority, is one kind of proof; it is not the only kind: *pratyaksha* is more important." (34)

c. The Heterodox and the Interpretation of the Veda

"The heterodox on the other hand swear by Max Muller and the Europeans. It is enough for them that Max Muller should have found henotheism in the Vedas for the Vedas to be henotheistic. The Europeans have seen in our Veda only the rude chants of an antique and primitive pastoral race sung in honour of the forces of Nature, and for many their opinion is conclusive of the significance of the *mantras*. All other interpretation is to them superstitious. But to me the ingenious guesses of foreign grammarians are of no more authority than the ingenious guesses of Sayana. It is irrelevant to me what Max Muller thinks of the Veda or what Sayana thinks of the Veda. I should prefer to know what the Veda has to say for itself and, if there is any light there on the unknown or on the

infinite, to follow the ray till I come face to face with that which it illumines.” (35)

d. A Preconceived & Established Opinion of the Interpretation of the Veda

“There are those who follow neither Sayana and Shankara nor the Europeans, but interpret Veda and Vedanta for themselves, yet permit themselves to be the slaves of another kind of irrelevancy. They come to the Veda with a preconceived and established opinion and seek in it a support for some trifling polemic; they degrade it to the position of a backer in an intellectual prize-fight. **Opinions are not knowledge, they are only sidelights on knowledge. Most often they are illegitimate extensions of an imperfect knowledge.**” (35)

e. The Standards of Truth in the Interpretation of Scripture

“The standards are three, the knower, knowledge and the known.

The known is the text itself that we seek to interpret. We must be sure we have the right word, not an emendation to suit the exigency of some individual or sectarian opinion; the right etymology and shade of meaning, not one that is traditional or forced to serve the ends of a commentator; the right spirit in the sense, not an imported or too narrow or too elastic spirit.

The knower is the original *drashta* or seer of the *mantra*,

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

with whom we ought to be in spiritual contact. If knowledge is indeed a perishable thing in a perishable instrument, such contact is impossible; but in that case the Scripture itself must be false and not worth considering. If there is any truth in what the Scripture says, knowledge is eternal and inherent in all of us and what another saw I can see, what another realised I can realise. The *drashta* was a soul in relation with the infinite Spirit, I am also a soul in relation with the infinite Spirit. We have a meeting-place, a possibility of communion.

Knowledge is the eternal truth, part of which the *drashta* expresses to us. Through the part he shows us, we must travel to the whole, otherwise we shall be subject to the errors incidental to an imperfect knowledge. If even the part is to be rightly understood, it must be viewed in the terms of the whole, not the whole in the terms of the part. I am not limited by the Scriptures; on the contrary I must exceed them in order to be master of their knowledge. It is true that we are usually the slaves of our individual and limited outlook, but our capacity is unlimited, and, if we can get rid of *ahankara*, if we can put ourselves at the service of the Infinite without any reservation of predilection or opinion, there is no reason why our realisation should be limited. *Tasmin vijñate sarvam vijñatam*. He being known, all can be known. **To understand Scripture, it is not enough to be a scholar, one must be a soul.** To know what the *drashta* saw one must oneself have *drishti*, sight, and be a student if not a master of the knowledge. *Atha para yaya tad aksharam adbigamyate*. Grammar, etymology, prosody, astronomy, metaphysics, logic, all that is good; but afterwards there is still needed the higher knowledge by which the Immutable is known.” (36-37)

5. On Original Thinking*

a. National Vitality Came from Spirit of Hinduism, not Its Forms

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

b. Decline of the Most Original and Gigantic Intellect in the World

“The result of this well-meaning bondage has been an increasing impoverishment of the Indian intellect, once the most gigantic and original in the world. Hence a certain

incapacity, atrophy, impotence have marked our later activities even at their best. The most striking instance is our continued helplessness in the face of the new conditions and new knowledge imposed on us by recent European contact. We have tried to assimilate, we have tried to reject, we have tried to select; but we have not been able to do any of these things successfully. Successful assimilation depends on mastery; but we have not mastered European conditions and knowledge, rather we have been seized, subjected and enslaved by them. Successful rejection is possible only if we have intelligent possession of that which we wish to keep. **Our rejection too must be an intelligent rejection; we must reject because we have understood, not because we have failed to understand.**” (38-39)

“Nothing is our own, nothing native to our intelligence, all is derived. As little have we understood the new knowledge; we have only understood what the Europeans want us to think about themselves and their modern civilisation. Our English culture – if culture it can be called – has increased tenfold the evil of our dependence instead of remedying it.” (39)

“Selection demands that we should see things not as the foreigner sees them or as the orthodox Pandit sees them, but as they are in themselves. But we have selected at random, we have rejected at random, we have not known how to assimilate or choose. In the upshot we have merely suffered the European impact, overborne at points, crassly resisting at others, and, altogether, miserable, enslaved by our environments, able neither to perish nor to survive. ... Yet it is only by mastering the life and heart of things that we can hope, as a nation, to survive.” (39-40)

c. How to Recover Our Lost Intellectual Freedom

“How shall we recover our lost intellectual freedom and elasticity? By reversing, for a time at least, the process by which we lost it, by liberating our minds in all subjects from the thralldom to authority. . . . Let us break our chains, venerable as they are, but let it be in order to be free, – in the name of truth, not in the name of Europe. It would be a poor bargain to exchange our old Indian illuminations, however dark they may have grown to us, for a derivative European enlightenment or replace the superstitions of popular Hinduism by the superstitions of materialistic Science.” (40)

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

of a great upheaval and change. It is no use clinging to the old ice-floes of the past, they will soon melt and leave their refugees struggling in perilous waters. It is no use landing ourselves in the infirm bog, neither sea nor good dry land, of a second-hand Europeanism. We shall only die there a miserable and unclean death. No, we must learn to swim and use that power to reach the good vessel of unchanging truth; we must land again on the eternal rock of ages.

Let us not, either, select at random, make a nameless hotchpotch and then triumphantly call it the assimilation of East and West. We must begin by accepting nothing on trust from any source whatsoever, by questioning everything and forming our own conclusions. We need not fear that we shall by that process cease to be Indians or fall into the danger of abandoning Hinduism. **India can never cease to be India or Hinduism to be Hinduism, if we really think for ourselves. It is only if we allow Europe to think for us that India is in danger of becoming an ill-executed and foolish copy of Europe.**” (40-41)

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

d. A Word of Caution

“Man may be, as he has been defined, a reasoning animal,

but it is necessary to add that he is, for the most part, a very badly-reasoning animal. He does not ordinarily think for the sake of finding out the truth, but much more for the satisfaction of his mental preferences and emotional tendencies; his conclusions spring from his preferences, prejudices and passions; and his reasoning & logic paraded to justify them are only a specious process or a formal mask for his covert approach to an upshot previously necessitated by his heart or by his temperament.” (45)

“It is always best, therefore, to scrutinise very narrowly those bare, trenchant explanations which so easily satisfy the pugnacious animal in our intellects; when we have admitted that small part of the truth on which they seize, we should always look for the large part which they have missed.” (45)

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

society in the spirit of the social reformers or European society in the spirit of the philosophical or unphilosophical Anarchists would be to destroy order and substitute a licentious confusion. If we carefully remember these cautions, there is no harm in original thinking even of the boldest and most merciless novelty.” (42-43)

“In thought as in deeds, to the thinking we have a right, the result belongs to the wise & active Power of God that stands over us & in us originating, cherishing, indefatigably dissolving & remoulding man and spirit in the progressive harmonies of His universe. Let us only strive that our light should be clear, diffused & steady, not either darkness or a narrow glare and merely violent lustre. And if we cannot compass that ideal, still it is better to think than to cease from thinking. For even out of darkness the day is born and lightning has its uses!” (44)

*e. The Balance of Justice**

“The European Court of Justice is a curious and instructive institution. Europe, even while vaunting a monopoly of civilisation, cherishes and preens herself in some remarkable relics of barbarism. In mediaeval times, with the scientific thoroughness and efficiency which she shares with the Mongolian, she organised torture as the most reliable source of evidence and the ordeal of battle as the surest guide to judicial truth. Both ideas were characteristically European. A later age may seem to have got rid of these luminous methods, but it is not so in reality. In place of the rack the French have invented the investigating judge and the Americans some remarkable processes, which I think they call questioning (the old name for torture) in the first, second and

up to the fifth degree if not to higher stages of excellence. The torture is sometimes of the mind not of the body; it is less intense, more lingering, but it leads to the same result in the end.” (46)

“The American system, is in the fifth degree, I think, to keep the miserable accused fasting and sleepless and ply him with a ceaseless assault of torturing questions and suggestions until the brain reels, the body sinks, the heart is sick and hopeless and the man is ready to say anything his torturers believe or want to be the truth. It is a true Inquisition; the mediaeval name fits these modern refinements.” (46)

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

and the excitement, a man's property or his life." (47)

"A true witness breaking down under a confusing cross-examination or a false witness mended by a judicious re-examination may be of much better service to him than the Truth, which, our Scriptures tell us, shall prevail and not falsehood, – eventually perhaps and in the things of the truth, but not in the things of falsehood, not in a court of Justice, not in the witness box. There the last thing the innocent man against whom circumstances have turned, dare tell is the truth; it would either damn him completely by fatally helping the prosecution or it is so simple and innocent as to convince the infallible human reason of its pitiful falsity. The truth! Has not the Law expressly built up a hedge of technicalities to keep out the truth?" (47-48)

"But if one could eliminate this element of human pity, it would be a real intellectual pleasure to watch the queer barbarous battle, appraise the methods of the chief players, admire, in whatever climes, the elusiveness and fine casualness of Indian perjury or the robust manly cheery downrightness of Saxon cross-swearing. If the Courts convince us of our common humanity by making all men liars, they yet preserve a relishable unlikeness in likeness. And I think that even theology or metaphysics does not give such admirable chances for subtlety as the Law, nor even Asiatic Research or ethnology favour so much the growth of that admirable scientific faculty which deduces a whole animal out of some other animal's bone. If the thing proved is generally wrong, it is always ingenious; and after all in all these five sciences, or are they not rather arts? – it is not the thing that is true but the thing that is desired which must be established. This is perhaps why

the Europeans think the system civilised, but as a semi-civilised Oriental, one would prefer less room for subtlety and more for truth.” (48)

“On the whole, if anyone were to complain that modern civilisation eliminates danger and excitement out of human life, we could well answer the morbid grumbler, “Come into our Courts and see!” (48)

6. Social Reform*

a. The Over-rated Importance Given to Reform

“Reform is not an excellent thing in itself as many Europeanised intellects imagine; neither is it always safe and good to stand unmoved in the ancient paths as the orthodox obstinately believe. Reform is sometimes the first step to the abyss, but immobility is the most perfect way to stagnate and to putrefy. Neither is moderation always the wisest counsel: the mean is not always golden. It is often an euphemism for purblindness, for a tepid indifference or for a cowardly inefficiency. Men call themselves moderates, conservatives or extremists and manage their conduct and opinions in accordance with a formula. We like to think by systems and parties and forget that truth is the only standard. Systems are merely convenient cases for keeping arranged knowledge, parties a useful machinery for combined action; but we make of them an excuse for avoiding the trouble of thought.

One is astonished at the position of the orthodox. They labour to deify everything that exists. Hindu society has certain arrangements and habits which are merely customary. There is no proof that they existed in ancient times nor any reason

why they should last into the future. It has other arrangements and habits for which textual authority can be quoted, but it is oftener the text of the modern Smritikaras than of Parasara and Manu. Our authority for them goes back to the last five hundred years. I do not understand the logic which argues that because a thing has lasted for five hundred years it must be perpetuated through the aeons. Neither antiquity nor modernity can be the test of truth or the test of usefulness. All the Rishis do not belong to the past; the Avatars still come; revelation still continues.” (50)

b. Custom can Never be all Conclusive

“Custom is *shishtachar*, decorum, that which all well-bred and respectable people observe. But so were the customs of the far past that have been discontinued and, if now revived, would be severely discountenanced and, in many cases, penalised; so too are the customs of the future that are now being resisted or discouraged, – even, I am prepared to believe, the future no less than the past prepares for us new modes of living which in the present would not escape the censure of the law.” (51)

c. The Blotches of Europe that Social Reformers are Blind to

“One is repelled by the ignorant enthusiasm of social reformers. Their minds are usually a strange jumble of ill-digested European notions. Very few of them know anything about Europe, and even those who have visited it know it badly. But they will not allow things or ideas contrary to European notions to be anything but superstitious, barbarous, harmful and benighted, they will not suffer what is praised

and practised in Europe to be anything but rational and enlightened. They are more appreciative than Occidentals themselves of the strength, knowledge and enjoyment of Europe; they are blinder than the blindest and most self-sufficient Anglo-Saxon to its weakness, ignorance and misery.” (52)

“The social reformer repeats certain stock arguments like shibboleths. For these antiquities he is a fanatic or a crusader. Usually he does not act up to his ideas, but in all sincerity he loves them and fights for them. He pursues his nostrums as panaceas; it would be infidelity to question or examine their efficacy.” (52)

d. The Need to Resolve Important Issues on Principles Without Getting Lost on Details

“Orthodox and reformer alike lose themselves in details; but it is principles that determine details. Almost every point that the social reformers raise could be settled one way or the other without effecting the permanent good of society. It is pitiful to see men labouring the point of marriage between sub-castes and triumphing over an isolated instance. **Whether the spirit as well as the body of caste should remain, is the modern question.** Let Hindus remember that caste as it stands is merely *jat*, the trade guild sanctified but no longer working, it is not the eternal religion, it is not *chaturvarnya*. I do not care whether widows marry or remain single; but it is of infinite importance to consider how women shall be legally and socially related to man, as his inferior, equal or superior; for even the relation of superiority is no more impossible in the future than it was in the far-distant past.” (53)

e. How to Move Towards a Change of the Future

“In the changes of the future the Hindu society must take the lead towards the establishment of a new universal standard. Yet being Hindus we must seek it through that which is particular to ourselves. We have one standard that is at once universal and particular, the eternal religion, which is the basis, permanent and always inherent in India, of the shifting, mutable and multiform thing we call Hinduism. Sticking fast where you are like a limpet is not the dharma, neither is leaping without looking the dharma. **The eternal religion is to realise God in our inner life and our outer existence, in society not less than in the individual.**” (53)

“Only, God is the triple harmony, He is not one-sided. Our love must not make us weak, blind or unwise; our strength must not make us hard and furious; our principles must not make us fanatical or sentimental. Let us think calmly, patiently, impartially; let us love wholly and intensely but wisely; let us act with strength, nobility and force. If even then we make mistakes, yet God makes none. We decide and act; He determines the fruit, and whatever He determines is good.

He is already determining it. Men have long been troubling themselves about social reform and blameless orthodoxy, and orthodoxy has crumbled without social reform being effected. But all the time God has been going about India getting His work done in spite of the talking. Unknown to men the social revolution prepares itself, and it is not in the direction they think, for it embraces the world, not India only. Whether we like it or not, He will sweep out the refuse of the Indian past and the European present. But the broom is not always sufficient; sometimes He uses the

sword in preference. It seems probable that it will be used, for the world does not mend itself quickly, and therefore it will have violently to be mended.” (54)

f. Man’s March Towards his Divinity – The Yugadharmā, God and Man

“There is such a thing as yugadharmā, the right institutions & modes of action for the age in which we live. For action depends indeed on the force of knowledge or will that is to be used, but it depends, too, on the time, the place & the vessel. Institutions that are right in one age are not right in another. Replacing social system by social system, religion by religion, civilisation by civilisation God is perpetually leading man onwards to loftier & more embracing manifestations of our human perfectibility. When in His cosmic circling movement He establishes some stable worldwide harmony, that is man’s Satya Yuga. When harmony falters, is maintained with difficulty, not in the nature of men, but by an accepted force or political instrument, that is his Treta. When the faltering becomes stumbling and the harmony has to be maintained at every step by a careful & laborious regulation, that is his Dwapara. When there is disintegration, & all descends in collapse and ruin, nothing can stay farther the cataclysm that is his Kali. This is the natural law of progress of all human ideas & institutions. It applies always in the mass, continually though less perfectly in the detail. One may almost say that each human religion, society, civilisation has its four Ages.” (54-55)

“If each Satya has its Kali, equally does each Kali prepare its Satya. That destruction was necessary for this creation, and the new harmony, when it is perfected, will be better than the old.” (55)

“So much depends on Time & God’s immediate purpose that it is more important to seek out His purpose than to attach ourselves to our own nostrums.” (55)

“But He is not only destroying the world that was, He is creating the world that shall be; it is therefore more profitable for us to discover & help what He is building than to lament & hug in our arms what He is destroying. But it is not easy to discover His drift, & we often admire too much temporary erections which are merely tents for the warriors in this Kurukshetra and take them for the permanent buildings of the future.

The Pandits are therefore right when they make a difference between the practice of the Satya & the practice of the Kali.” (55-56)

“They forget or do not know that Kali is the age for a destruction & rebirth, not for a desperate clinging to the old that can no longer be saved. They entrench themselves in the system of Kalivarjya, but forget that it is not the weaknesses but the strengths of the old harmony that are being subjected to varjanam, abandonment. That which is saved is merely a temporary platform which we have erected on the banks of the sea of change awaiting a more stable habitation; and it too must one day break down under the crash of the waves, must disappear into the engulfing waters. Has the time arrived for that destruction? We think that it has. **Listen to the crash of those waters, – more formidable than the noise of assault, mark that slow, sullen, remorseless sapping, – watch pile after pile of our patched incoherent ramshackle structure corroding, creaking, shaking with the blows, breaking, sinking silently or with a splash, suddenly or little by little into the yeast of those billows.**

Has the time arrived for a new construction? We say it has. Mark the activity, eagerness and hurrying to and fro of mankind, the rapid prospecting, seeking, digging, founding – see the Avatars & great vibhutis coming, arising thickly, treading each close behind the other. Are not these the signs and do they not tell us that the great Avatar of all arrives to establish the first Satya Yuga of the Kali?” (56)

“The process then begins over again [.....] for each new temporary harmony is fairer and more perfect than its preceding harmony, each new temporary collapse more resounding & terrible than its anterior dissolution. Already ended are the first five thousand years of the Kali which were necessary to prepare for final destruction the relics of the ancient Satya. Weakness & violence, error and ignorance and oblivion rushing with an increasing speed & rhythm over the whole earth have done for us that work. The morning of the first Kali-Satya is ready to break, the first few streaks dimly visible. So runs the not incredible tradition.

Yes. A new harmony, but not the scannel pipes of European materialism, not an Occidental foundation upon half truths & whole falsehoods. **When there is destruction it is the form that perishes, not the spirit** – for the world and its ways are forms of one Truth which appears in this material world in ever new bodies and constantly varied apparel – the inward Eternal taking the joy of outward Mutability. The truth of the old Satya that is dead was not different from the Truth of the new Satya that is to be born, for it is Truth that restores itself always and persists. In India, the chosen land, it is preserved; in the soul of India it sleeps, expectant of that soul’s awakening, the soul of India leonine, luminous, locked in the closed petals of the ancient lotus of

strength and wisdom, not in her weak, sordid, transient & miserable externals. **India alone can build the future of mankind; in India alone can the effective Avatar appear to the nations. And until He appears, it is for India to gather herself up out of her dust & degradation, – symbol of the shattered Satyayuga – commune with her soul by Yoga and to know her past & her future.**” (57)

“We are Hindus seeking to re-Hinduise society, not to Europeanise it. But what is Hinduism? Or what is its social principle? One thing at least is certain about Hinduism religious or social, that its whole outlook is Godward, its whole search and business is the discovery of God and our fulfilment in God. But God is everywhere and universal.” (57-58)

“Ancient Hinduism aimed socially at our fulfilment in God in life, modern Hinduism at the escape from life to God.” (58)

“If we are to make our society perfect and the nation is to live again, then we must revert to the earlier and fuller truth. We must not make life a waiting for renunciation, but renunciation a preparation for life; instead of running from God in the town to God in the forest, we must rather plunge into the mountain solitude in our own souls for knowledge & joy & spiritual energy to sustain any part that may be given to us by the master of the Lila. If we get that strength, any society we build up must be full of the instinct of immortal life and move inevitably towards perfection. As to the precise way in which society will be reconstructed, we have hardly yet knowledge enough to solve the problem. We ought to know before we act, but we are rather eager to act violently in the

light of any dim ray of knowledge that may surprise our unreflecting intellects, and although God often uses our haste for great and beneficial purposes, yet that way of doing things is not the best either for a man or a nation. **One thing seems to me clear that the future will deny that principle of individual selfishness and collective self-interest on which European society has hitherto been based and our renovated systems will be based on the renunciation of individual selfishness and the organisation of brotherhood, – principles common to Christianity, Mahomedanism and Hinduism.**” (58)

7. Hinduism and the Mission of India*

a. Hinduism to be the Basis for Dealing with Spiritual Experience

“[That] which is permanent in the Hindu religion, must form the basis on which the world will increasingly take its stand in dealing with spiritual experience and religious truth. Hinduism, in my sense of the word, is not modern Brahmanism. Modern Brahmanism developed into existence at a definite period in history.” (59)

“There are many defenders and discoverers of truth now active among us. They are all busy defending, modifying, attacking, sapping or bolstering current Hinduism. I am not eager to disparage but neither do I find myself satisfied with any of them. If I were, there would be no need for any speculation of my own.” (59)

b. What do I Seek?

“I seek a light that shall be new, yet old, the oldest indeed

of all lights. I seek an authority that accepting, illuminating and reconciling all human truth, shall yet reject and get rid of by explaining it all mere human error. I seek a text and a Shastra that is not subject to interpolation, modification and replacement, that moth and white ant cannot destroy, that the earth cannot bury nor Time mutilate. I seek an asceticism that shall give me purity and deliverance from self and from ignorance without stultifying God and His universe. I seek a scepticism that shall question everything but shall have the patience to deny nothing that may possibly be true. I seek a rationalism not proceeding on the untenable supposition that all the centuries of man's history except the nineteenth were centuries of folly and superstition, but bent on discovering truth instead of limiting inquiry by a new dogmatism, obscurantism and furious intolerance which it chooses to call common sense and enlightenment; I seek a materialism that shall recognise matter and use it without being its slave. I seek an occultism that shall bring out all its processes and proofs into the light of day, without mystery, without jugglery, without the old stupid call to humanity, "Be blind, O man, and see!" In short, I seek not science, not religion, not Theosophy, but Veda – the truth about Brahman, not only about His essentiality, but about His manifestation, not a lamp on the way to the forest, but a light and a guide to joy and action in the world, the truth which is beyond opinion, the knowledge which all thought strives after – yasmin vijñate sarvam vijñatam. I believe that Veda to be the foundation of the Sanatan Dharma; I believe it to be the concealed divinity within Hinduism, – but a veil has to be drawn aside, a curtain has to be lifted. I believe it to be knowable and discoverable. I believe the future of India and the world to depend on its

discovery and on its application, not to the renunciation of life, but to life in the world and among men.” (62)

c. Whom Do I Labour for?

“I am impelled to this labour by the necessity of turning the mind of young India to our true riches, our real source of power, purification and hope for the future and of safeguarding it in the course of its search both from false lights and from the raucous challenges and confident discouragements cast at us by the frail modern spirit of denial. I write, not for the orthodox, nor for those who have discovered a new orthodoxy, Samaj or Panth, nor for the unbeliever; I write for those who acknowledge reason but do not identify reason with Western materialism; who are sceptics but not unbelievers; who, admitting the claims of modern thought, still believe in India, her mission and her gospel, her immortal life and her eternal rebirth.” (62-63)

8. On Theosophy

a. How to View It and Its Claims

“I wish to write in no narrow and intolerant spirit about Theosophy. There can be nothing more contemptibly ignorant than the vulgar prejudice which ridicules Theosophy because it concerns itself with marvels. From that point of view the whole world is a marvel; every operation of thought, speech or action is a miracle, a thing wonderful, obscure, occult and unknown. Even the sneer on the lips of the derider of occultism has to pass through a number of ill-understood processes before it can manifest itself on his face, yet the thing itself is the work of a second. That sneer is a much greater

and more occult miracle than the precipitation of letters or the reading of the Akashic records.” (67)

“Materialism seems to me the most daring of occultisms, the most reckless and presumptuous exploiter of the principle, *Credo quia impossibile*, I believe it because it is impossible. If these minute cells can invent wireless telegraphy, why should it be impossible for them to precipitate letters or divine the past and the future? Until one can say of investigation “It is finished” and of knowledge “There is nothing beyond”, no one has a right to set down men as charlatans because they profess to be the pioneers of a new kind of Science.” (67)

“Neither, I hope, shall I be inclined to reject or criticise adversely because Theosophy has a foreign origin. There is no law of Nature by which spiritual knowledge is confined to the East or must bear the stamp of an Indian manufacture before it can receive the imprimatur of the All-Wise. He has made man in his own image everywhere, in the image of the Satyam Jnanam Anantam, the divine Truth-Knowledge-Infinity, and from wheresoever true knowledge comes, it must be welcomed.

Nevertheless if men claim to be the pioneers of a new kind of Science, they must substantiate their claims. And if foreigners come to the people of India and demand to be accepted as instructors in our own special department of knowledge, they must prove that they have a prodigious superiority. Has the claim been substantiated? Has the superiority been proved?” (67-68)

“What Indians see is a body which is professedly and hospitably open to all enquiry at the base but entrenches itself

in a Papal or mystic infallibility at the top. To be admitted into the society it is enough to believe in the freest investigation and the brotherhood of mankind, but everyone who is admitted must feel, if he is honest with himself, that he is joining a body which stands for certain well-known dogmas, a definite and very elaborate cosmogony and philosophy and a peculiar organisation, the spirit, if not the open practice in which seems to be theocratic rather than liberal.” (68)

“One sees also a steady avoidance of the demand for substantiation, a withdrawal into mystic secrecy, a continual reference to the infallible knowledge of the male & female Popes of Theosophy or, when that seems to need bolstering, to the divine authority of invisible and inaccessible Mahatmas. We in India admit the Guru and accept the Avatar. But still the Guru is only a vessel of the infinite Knowledge, the Avatar is only a particular manifestation of the Divine Personality. It is shocking to our spiritual notions to find cosmic Demiurges of a vague semi-divine character put between us and the All-Powerful and All-Loving and Kutthumi and Maurya taking the place of God.

One sees, finally, a new Theocracy claiming the place of the old, and that Theocracy is dominantly European.” (68-69)

“I do not see that Mrs Besant has a more powerful and perfect intellectuality, eloquence, personality or religious force than had Swami Vivekananda or that a single Theosophist has yet showed him or herself to be as mighty and pure a spirit as the Paramhansa Ramakrishna. There are Indian Yogins who have a finer and more accurate psychical knowledge than the best that can be found in the books of the Theosophists.

Some even of the less advanced have given me proofs of far better-developed occult powers than any Theosophist I have yet known.” (69)

“These peculiarities of the Theosophical movement have begun to tell and the better mind of India revolts against Theosophy. The young who are the future, are not for the new doctrine.” (70)

“Will India long keep the temper that submits to unexamined authority and blinds itself with a name? I believe not. We shall more and more return to the habit of going to the root of things, of seeking knowledge not from outside but from the Self who knows and reveals. We must more and more begin to feel that to believe a thing because somebody has heard from somebody else that Mrs Besant heard it from a Mahatma, is a little unsafe and indefinite. Even if the assurance is given direct, we shall learn to ask for the proofs. Even if Kutthumi himself comes and tells me, I shall certainly respect his statement, but also I shall judge it and seek its verification. The greatest Mahatma is only a servant of the Most High and I must see his chapras before I admit his plenary authority. The world is putting off its blinkers; it is feeling once more the divine impulse to see.

It is not that Theosophy is false; it is that Theosophists are weak and human. I am glad to believe that there is much truth in Theosophy. There are also considerable errors. Many of the things they say which seem strange and incredible to those who decline the experiment, agree with the general experience of Yogins; there are other statements which our experience appears to contradict or to which it gives a different interpretation. Mahatmas exist, but they are not omnipotent

or infallible. Rebirth is a fact and the memory of our past lives is possible; but the rigid rules of time and of Karmic reaction laid down dogmatically by the Theosophist hierophants are certainly erroneous. Especially is the hotchpotch of Hindu and Buddhist mythology and Theosophic prediction served up to us by Mrs Besant confusing and misleading. At any rate it does not agree with the insight of much greater Yogins than herself. Like most Theosophists she seems to ignore the numerous sources and possibilities of error which assail the Yogin before his intellect is perfectly purified and he has his perfection in the higher and superintellectual faculties of the mind. Until then the best have to remember that the mind even of the fairly advanced is not yet divine and that it is the nature of the old unchastened human element to leap at misunderstandings, follow the lure of predilections and take premature conclusions for established truths. We must accept the Theosophists as enquirers; as hierophants and theocrats I think we must reject them.” (70-71)

b. Science and Religion in Theosophy

“The modern Theosophist tells us much about Mahatmas, Kamaloka, Devachan, people on Mars, people on the Moon, astral bodies, precipitated letters, Akashic records and a deal of other matters, of high value if true and of great interest whether true or not. But what on earth, I should like to know, has all this to do with Brahmagvidya? One might just as well describe botany, zoology & entomology or for that matter, music or painting or the binomial theory or quadratic equations as Brahmagvidya. In a sense they are so since everything is Brahman, – sarvam khalvidam Brahma. But

language has its distinctions on which clear thinking depends, & we must insist on their being observed. All this matter of Theosophy is not Brahmavidya, but Devavidya. Devavidya is the true equivalent, so far as there can be an equivalent, of Theosophy.” (73-74)

“Theosophy is, therefore, properly speaking, a high scientific enquiry. It is not or ought not to be a system of metaphysics or a new religion.” (74)

9. Sat and Sachchidananda

a. Philosophy, Religion and Science

“Is there, indeed, such a thing as truth, – beyond of course that practical truth of persistent material appearances by which we govern our lives, the truth of death, birth, hunger, sexuality, pain, pleasure, commerce, money making, ease, discomfort, ambition, failure and success? Has not indeed the loftiest of our philosophical systems declared all things here to be Maya? And if Maya is illusion, a deceit of the thinking consciousness, then indeed there can be no truth anywhere in the world except that indefinable Existence which we cannot comprehend and which, after all, Buddhism, not without logic and plausibility, setting it down as another & more generalised sanskara, a false sensation of consciousness in the eternal Void, denies. And yet man is so constituted that he must follow after truth whether it is attained or not; something in him secret, masterful, essential to his existence, forbids him to be satisfied with a falsehood; the moment it is perceived or even believed to be a falsehood, he rejects it and the thing begins to crumble. If he persists in his rejection, it cannot last.” (76)

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

India has always attempted, though not, since the confusion of Buddhism, with any success, if not to keep the three to their proper division of labour – which, with the general growth of ignorance became impossible – at least, always to maintain or re-establish, if disturbed, some harmony between them. Of this attempt the Gita is the standing

monument and the most perfect example.” (79-80)

“The result of the usurpations of philosophy was that mankind flung itself with an infinite sincerity, with a passionate sense of relief into the religion of an obscure Jewish sect and consented for a length of time which amazes us to every theological absurdity, even the most monstrous, so that it might once more be permitted to believe in something greater than earth & to have relations with God. The old philosophical spirit was torn to pieces with Hypatia in the bloodstained streets of Alexandria. Theology usurped her place and discoursed blindly & foolishly on transubstantiation and consubstantiality and one knows not what other barren mysteries. So far as philosophy was allowed an independent existence, she was compelled to do not her own work but the work of science; so we find the schoolmen elaborately determining by logic and a priori word fencing questions which could only be properly determined by observation and analysis.” (80-81)

“Science liberated, given in her strenuous emergence the strength of the Titans, avenges herself today on her old oppressors, on Religion, on Philosophy, breaks their temples, scorns their gods & prophets & seeks to deprive them even of the right to existence.” (81)

“And what will be the result of the scientific illumination, the modern enlightenment, the fiery triumph and ardent intellectual bigotry of the materialist? It is too early to foresee the final denouement, but unformed lines of it show themselves, obscure masses arise. Mysticism is growing obscurely in strength, as Science grew obscurely in strength in the Middle Ages.” (81)

“If no wider & higher truth intervenes, it would almost seem as if the old confusion in a new form might replace the new. Perhaps an Esoteric Society or a Spiritualist Circle of High Mediums will in a few centuries be laying down for us what we shall think about this world & the next, what particular relations with Gods will be permitted us, what Influences or Initiates we shall worship. Who knows? The fires of Smithfield may yet reblaze to save heretics from the perdition which an illustrious voice has declared to us to be the destined doom of all who do not acknowledge Maurya & Kutthumi.

These are not mere fantastic speculations. The history of humanity & the peculiar capacities of that apparently incalculable & erratic thing, human nature, ought to warn us of their possibility – or at least that they are not entirely impossible, in spite of the printing press, in spite of the clarities of Science. No doubt the old philosophers [thought] that with so many Stoas & Academies, such spread of education, never again would enlightenment be dimmed and the worship of gods & ghosts would in the end amuse none but the vulgar. We must accept these things as possible & examine why they are possible. This reaction is inevitable because Philosophy, though exceedingly high & luminous, tends to be exclusive & narrow and Science, though exceedingly patient, accurate & minute, tends to be limited, dry & purblind. They are both apt to be as dogmatic & intolerant in their own high way or in their own clear, dry way as Religion in her way which is not high, but intense, not clear but enthusiastic; and they live on a plane of mentality on which humanity at large does not yet find itself at perfect ease, cannot live without a struggle and a difficulty in breathing. They both

demand from man that he shall sacrifice his heart & his imagination to his intellect, shall deny his full human nature and live coldly & dryly. You might just as well ask him to live without free breathing. The mental world in which we are asked to live, resembles what the life of humanity would be if the warmth of the sun had diminished, the earth were growing chill and its atmosphere were already too rarefied for our comfort. It is no use saying that he ought to live in such an atmosphere, that it will improve his mental health & vigour. Perhaps he ought, though I do not think so, but he cannot. Or rather the individual may, – everything is possible to individual man, – but the race cannot. The demand can never be allowed; for it is a denial of Nature, a violation of the great Mother, a displacement of her eternal facts by the aridities of logic; it is a refusal of the Truth of things, of the Satyam, Ritam, and if it is persisted in, it will bring its own revenges. Philosophy & Science, if they are to help mankind without hurting it and themselves, must recognise that mankind is a complex being and his nature demands that every part of that complexity shall have its field of activity & every essential aspiration in him must be satisfied. It is his nature & his destiny to be aptakama, satisfied in his desires, in the individual & in the race – though always in accordance with the satyam, the ritam, which is also the sukham & sundaram, not lawlessly & according to aberrations & caprices. It was the great virtue of the ancient Hinduism, before Buddhism upset its balance & other aberrations followed, that it recognised in principle at least this fundamental verity, did not deny what God insists upon but strove, it does not matter whether perfectly or imperfectly, to put everything in its place & create a natural harmony.” (82-83)

***b. The Penetrating Analysis of Reality of Things
Affirmed by Vedanta***

“The Vedanta, that solemn affirmation of the ultimate truths beyond which no human thinking has ever proceeded or can proceed, looking deep into the last recesses where existence takes refuge from the scrutiny of the Mind, affirms there as the beginning and the end of all possible description of the infinite Knowable-Unknowable three terms, Being, Comprehension and Delight. They are the initial & final trinity of existence. From them all phenomena proceed, to them all phenomena seek to return. This personality envisaged as myself, has come out of infinite being, lives in infinite being; emmeshed in the limitations of form & idea it seeks laboriously to recover itself as the infinite being. This Awareness in me which centralised in my personality suffers and examines all impressions that reach me out of the infinite existence, is a selection from an infinite Awareness contemplating itself in its whole & its parts; localised & limited, involved at first in this form it has created, it emerges out of its creation and seeks first to comprehend that and then to comprehend itself; master in some sort of its surroundings, it seeks to become master of itself; enlarging always from the factor to the sum, from the particular to the general, from the form to the essence it seeks to recover itself as the infinite self-comprehension. This Will to be & know in myself is essentially the joy of being & the joy of comprehending – Ananda, Delight; and the particular delight in me is but a spark, a wave, a foam-crest of an infinite delight; fastened at first on partial, limited & transient pleasures, it seeks always to enlarge them, to combine, to intensify; it goes out seeking for new

forms of happiness; it goes in turning from the vital joy to sense-delights, from sense-delights to pleasures of emotion, from pleasures of emotion to intellectual satisfaction, from intellectual satisfaction to the self-existent bliss of the spirit which depends on no object or circumstance; in all these motions it is seeking to recover itself as infinite Delight. In this way the final perceptions of Vedanta explain the whole process & labour of consciousness in the world.

These three, Sat, Chit and Ananda are one Trinity, Sachchidananda.” (84-85)

“They do not exist separately, because they are not different from each other, – all three are one thing-in-itself seen diversely; seen sensationally, touching the fibres of conscious life in us it is delight; seen mentally, touching the fibres of living consciousness, it is comprehension; seen spiritually, touching the very core of this living & conscious I, it is being. But the thing-in-itself is one; it is Brahman.” (85)

“That which strikes us most saliently & leaps on us fiercely at every turn, is grief & pain, not delight; that which besieges our eyes always & everywhere is not conscious awareness, but the inertia or the brute movement of unconscious Matter. Existence we cannot deny; the voice of the mighty Life in us rejects always the systems of Nihilism & leaves them to the enjoyment of a few curious & subtle metaphysicians; nothing either in science or in experience supports the purely metaphysical idea of Nullity. But this undeniable existence stands before us rather as an inextricable confusion of pleasure & pain than as synonymous with delight; in its vast fields sown with worlds we find instead of an omnipresent consciousness rather an omnipresent non-consciousness in which tongues

of consciousness flame like little points & tongues of fire on a huge inert pyre of various timber. **Be not deceived, answers the Vedantin; appearances can never be trusted till the secrets behind them are fathomed.** To the eye's unvarying experience the sun is a globe of fire that voyages round its worshipped earth; generations so conceived it & would have mocked at the truth; these solid appearances are an assemblage of gases; the colour of a rose is a brilliant deceit of the vision. Interrogate consciousness to find what it is or holds & unconsciousness to discover its secrets. Interrogate not only the state of waking but the states of dream & sleep. You will find at the end of long, patient & searching experiments that the confused consciousness of dream was confused only in the receiving parts of the material waking mind and behind it was a state of awareness even more perfect & orderly than the awareness of our waking life. You will find that the consciousness in abeyance of dreamless sleep was in abeyance only in the overpowered & cessant parts of the same material waking mind and behind it was a most exalted & perfect state of awareness which stands near the threshold of the House of God in which we really dwell; for here we are only labourers or overseers in His outer farms. It is admitted that when we are in sound sleep we dream; we are conscious, when we are swooned or stunned only a part of our consciousness, the outward, the here active is withdrawn. When you have interrogated unconsciousness in yourself, interrogate it in the tree & the clod. You will find, for by that time you will have entered into the kingdoms within & learned to command a self-exceeding experience of being, that in the tree & the rock there is the same being, the same consciousness, the same principle of Will to live, of delight, in a word, that

is [in] yourself. The unconsciousness of the tree & the rock is the same unconsciousness as that which occupies your body when mind is withdrawn from the observation of its working. It is the sleep, the universal trance of Matter. And that means, eventually, the trance of consciousness forgetting itself in its own symbol or form.” (85-87)

c. The Voice of God in the Silence Behind Life

“There is a silence behind life as well as within it and it is only in this more secret, sustaining silence that we can hear clearly the voice of God. In the noise of the world we hear only altered & disturbed echoes of it; for the Voice comes always – who else speaks to us on our journey? – but the gods of the heart, the gods of the mind, the gods of desire, the gods of sense take up the divine cry, intercept it and alter it for their purposes. Krishna calls to us, but the first note, even the opening power or sweetness, awakes a very brouhaha of these echoes. It is not the fault of these poor gods. The accent of power is so desirable, the note of sweetness is so captivating that they must seize it, they would be dull & soulless, there would be no hope of their redemption if they did not at once leap at it and make it their own. But in becoming their own, it ceases to be entirely his. How many who have the religious faith and the religious temperament, are following the impulses of their heart, the cravings of their desire, the urgency of their senses, the dictates of their opinion when they fully imagine that their God is leading them! And they do well, for God is leading them. It is the way He has chosen for them, & since He has chosen it, it is the best & wisest & most fruitful way for them. Still it is their God – not one they have made in their own image as the Atheist believes, but

One who makes Himself in the image that they prefer, the image that best suits with their nature or their development. “In whatever way men come to me, in that way I love & cleave to them.” It is a saying of fathomless depth which contains the seed of the whole truth about God & religion. After all it is only in this way that the conditioned can meet the Absolute, that which has a nature or dharma of its own with that which is beyond all limit of nature or dharma. After the meeting of the soul with God, – well, that is a different matter. The secrets of His nuptial chamber cannot all be spoken.

Nevertheless, there is a higher way of meeting him than that which leads us through subjection to the Gods. By perfect Love, by perfect Joy, by perfect Satisfaction, by perfected mind one can hear what the Voice truly says if not the Voice itself, – catch the kernel of the message with a sort of ecstatic perfection, even if afterwards the Gods dilate on it & by attempting to amplify & complete, load it with false corollaries or prevent some greater fullness of truth from arriving to us. Therefore this way also, though it is high, cannot be the highest.” (88-89)

RNI NO. RAJENG/2002/09480

Form IV (see rule 8)

Statement about the ownership and other particulars about the newspaper "The Real Awakener" to be published in the first issue every year after the last day of February.

1. Place of publication: The Resurgent India Trust,
Mira Ambika Bhawan, Khetan Mohalla,
Jhunuhunu - 333001, Rajasthan
2. Periodicity of its publication: Quarterly
3. Printer's name: Pankaj Bagaria
Nationality: Indian
Address: The Resurgent India Trust,
Mira Ambika Bhawan, Khetan Mohalla,
Jhunuhunu - 333001, Rajasthan
4. Publisher's Name: Pankaj Bagaria
Nationality: Indian
Address: The Resurgent India Trust,
Mira Ambika Bhawan, Khetan Mohalla,
Jhunuhunu - 333001, Rajasthan
5. Editor's Name: Anjana Dharnidharka
Nationality: Indian
Address: Khetan House, 7, Jodhamal Road,
Haridwar (Uttaranchal)
6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital:

I, Pankaj Bagaria, hereby declare that the particulars given above are true to the best of my knowledge and belief.

February 2020

Price : Rs. 65/-

(sd) Pankaj Bagaria
Signature of Publisher